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THE
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AND
CHRONICLE OF THE CHURCHES.

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THE
BAPTIST MESSENGER,
AND
CHRONICLE OF THE CHURCHS.

THE CHARACTER OF CHRIST'S PEOPLE.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"They are not of the world, even as I am not of the world."—John xvii. 16.

Who are these favoured individuals, who share a Saviour's prayers, are recognized by a Saviour's love, have their names written on the stones of his precious breastplate, and have their characters and their circumstances mentioned by the lips of the High Priest before the throne on high? The answer to that question is supplied by the words of our text. The people for whom Christ prays are a peculiar people. They are a people somewhat above the world, and distinguished altogether from it. "They are not of the world, even as I am not of the world."

I shall treat my text, first of all, *doctrinally*; secondly, *experimentally*; and thirdly, *practically*.

I. First, we shall take our text and look at it **DOCTRINALLY**.

The doctrine of it is, that God's people are a people who are not of the world, even as Christ was not of the world. It is not so much that they are not of the world, as that they are "not of the world, *even as Christ was not of the world.*" This is an important distinction, for there are to be found certain people who are not of the world, and yet they are not Christians. Amongst these I would mention sentimentalists—people who are always crying and groaning in affected sentimental ways. Their spirits are so refined, their characters are so delicate, that they cannot attend to ordinary business. They would think it rather degrading to their spiritual nature to attend to anything connected with the world. They live much in the air of romances and novels; love to read things that fetch tears from their eyes; they would like continually to live in a cottage near a wood, or to inhabit some quiet cave, where they could read "Zimmerman on Solitude" for ever; for they feel that they are "not of the world." Such persons are, however, reminded, that their being "not of the world" has nothing to do with it. It is not being "not of the world," so much as being "not of the world, even as Christ was not of the world."

This is the distinguishing mark—being different from the world in those respects in which Christ was different. Not making ourselves singular in unimportant points, as those poor creatures do, but being different from the world in those respects in which the Son of God, and the Son of man, Jesus Christ, our glorious Exemplar, was distinguished from the rest of mankind. And I think this will appear in great clearness and beauty to us if we consider that Christ was not of the world in nature; that he was not of the world again in office; and above all, that he was not of the world in his character.

1. First, *Christ was not of the world in nature*. What was there about Christ that was worldly? In one point of view his nature was divine; and as divine, it

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was perfect, pure, unsullied, spotless, he could not descend to things of earthliness and sin; in another sense he was human; and his human nature, which was born of the Virgin Mary, was begotten of the Holy Ghost, and therefore was so pure that in it rested nothing that was worldly. He was not like ordinary men. We are all born with worldliness in our hearts. Solomon well says, "Foolishness is bound up in the heart of a child." It is not only there, but it is bound up in it; it is tied up in his heart, and is difficult to remove. And so with each of us; when we were children, earthliness and carnality were bound up in our nature. But Christ was not so. His nature was not a worldly one; it was essentially different from that of every one else, although he sat down and talked with them. Mark the difference! He stood side by side with a Pharisee; but every one could see he was not of the Pharisee's world. He sat by a Samaritan woman, and though he conversed with her very freely, who is it that fails to see that he was not of that Samaritan woman's world—not a sinner like her? He mingled with the Publicans, nay, he sat down at the Publican's feast, and eat with Publicans and sinners; but you could see by the holy actions and the peculiar gestures he there carried with him, that he was not of the Publicans' world, though he mixed with them. There was something so different in his nature, that you could not have found an individual in all the world whom you could have placed beside him and said, "There! he is of that man's world." Nay, not even John, though he leaned on his bosom and partook very much of his Lord's spirit, was exactly of that world to which Jesus belonged; for even he once in his Boanergean spirit said words to this effect, "Let us call down fire from heaven on the heads of those who oppose thee,"—a thing that Christ could not endure for a moment, and thereby proved that he was something even beyond John's world.

Well, beloved, in some sense, the Christian man is not of the world even in his nature. I do not mean in his corrupt and fallen nature, but in his new nature. There is something in a Christian that is utterly and entirely distinct from that of anybody else. Many persons think that the difference between a Christian and a worldling consists in this: one goes to chapel twice on a Sabbath-day, another does not go but once, or perhaps not at all; one of them takes the sacrament, the other does not; one pays attention to holy things, the other pays very little attention to them. But, ah, beloved, that does not make a Christian. The distinction between a Christian and a worldling is not merely external, but internal. The difference is one of nature, and not of act. You could not make him a worldling. You might do what you liked; you might cause him to fall into some temporary sin; but you could not make him a worldling. You might cause him to backslide; but you could not make him a sinner, as he used to be. He is not of the world by his nature. He is a twice-born man; in his veins run the blood of the royal family of the universe. His freedom is not merely a bought one, but he hath his liberty by his new-born nature. He is begotten again unto a lively hope. There are persons who are more totally distinct from one another than you can even conceive. Then some are intelligent, and some ignorant; some are rich, and some are poor; but I do not allude to those distinctions; they all melt away into nothing in that great distinction—dead or alive, spiritual or carnal, Christian or worldling. And oh! if ye are God's people, then ye are not of the world in your nature; for ye are "not of the world, even as Christ was not of the world."

2. Again: *Christians are not of the world in their office.* Christ's office had nothing to do with worldly things. "Art thou a king then?" Yes; I am a king; but my kingdom is not of this world. "Art thou a priest?" Yes; I am a priest; but my priesthood is not the priesthood which I shall soon lay aside, or which shall be discontinued as that of others has been. "Art thou a teacher?" Yes; but my doctrines are not the doctrines of morality, doctrines that concern earthly dealings between man and man simply; my doctrine cometh down from heaven. So Jesus Christ, we say, is "not of the world." He had no office that could be termed a worldly one, and he had no aim which was in the least worldly.

He did not seek his own applause, his own fame, his own honour; his very office was not of the world. And, O believer! what is thy office? Hast thou none at all. Why, yes, man! Thou art a priest unto the Lord thy God; thy office is to offer a sacrifice of prayer and praise each day. Ask a Christian what he is. Say to him: "What is your official standing? What are you by office?" Well, if he answers you properly, he will not say, "I am a draper, or druggist," or anything of that sort. No; he will say, "I am a priest unto my God. The office unto which I am called, is to be the salt of the earth. I am a city set on a hill, a light that cannot be hid. That is my office. My office is not a worldly one." Whether yours be the office of the minister, or the deacon, or the church member, ye are not of this world in your office, even as Christ was not of the world; your occupation is not a worldly one.

3. Again: *Christians are not of the world in their character*; for that is the chief point in which Christ was not of the world. And now, brethren, I shall have to turn somewhat from doctrine to practice before I get rightly to this part of the subject; for I must reprove many of the Lord's people, that they do not sufficiently manifest that they are not of the world in character, even as Christ was not of the world. Oh! how many there are, who will assemble around the table at the supper of the Lord who do not live like the Saviour! How many of you there are who join our churches and walk with us, and yet are not worthy of your high calling and profession! O, beloved, I fear many of you are worldly, carnal, and covetous; and yet ye join the churches, and stand well with God's people by a hypocritical profession. O ye whitewashed sepulchres! ye would deceive even the very elect! ye make clean the outside of the cup and platter, but your inward part is very wickedness. O that a thundering voice might speak this to your ears!—"Those whom Christ loves are not of the world," but ye are of the world; therefore ye cannot be his, even though ye profess so to be; for those that love him are not such as you. Look at Jesus's character; how different from every other man's—pure, perfect, spotless, even such should be the life of the believer. I plead not for the possibility of sinless conduct in Christians, but I must hold that grace makes men to differ, and that God's people will be very different from other kinds of people. A servant of God will be a God's man everywhere. He could not for a moment condescend to the little petty shifts, called "methods of business." To him it is nothing what is called "business;" it is what is called God's law, he feels that he is not of the world, consequently he goes against its fashions and its maxims. The Lord's people should not go along with the rest in their worldliness. Their characters should be visibly different. You should be such men that your fellows can recognise you without any difficulty, and say, "Such a man is a Christian." Looking back into history we read this lesson: "They are not of the world, even as I am not of the world." We see them driven to the catacombs of Rome; we see them hunted about like partridges; and wherever in history you find God's servants, you can recognise them by their distinct, unvarying character—they were not of the world, but were a people scattered and peeled; a people entirely distinct from the nations. And if in this age, there are no different people, if there are none to be found who differ from other people, there are no Christians; for Christians will be always different from the world. They are not of the world, even as Christ is not of the world. This is the doctrine.

II. But now for treating this text **EXPERIMENTALLY**.

Do we, dearly beloved, feel this truth? Has it ever been laid on our souls, so that we can feel it ours? Have we ever felt that we are not of the world? Perhaps there is one who says, "Well, sir, I can't say that I feel as if I was not of the world, for I have just come from my shop, and worldliness is still hanging about me." Another says, "I have been in trouble and my mind is very much harassed—I can't feel that I am different from the world; I am afraid that I am of the world." But, beloved, we must not judge ourselves rashly because just at this moment we discern not the spot of God's children. Let me tell you, there are certain testing

moments when you can tell of what kind of stuff a man is made. Two men are walking. Part of the way their road lies side by side. How do you tell which man is going to the right, and which to the left? Why, when they come to the turning point.

Let me tell you one or two turning points, when every Christian will feel that he is not of the world. One is, when he gets into very deep *trouble*. I do believe and protest, that we never feel so unearthly as when we get plunged down into trouble. Ah! when some creature comfort hath been swept away, when some precious blessing hath withered in our sight, like the fair lily, snapped at the stalk; when some mercy has been withered, like Jonah's gourd in the night—then it is that the Christian feels, "I am not of the world." His cloak is torn from him, and the cold wind whistles almost through him; and then he says "I am a stranger in the world, as all my fathers were." "Lord, thou hast been my dwelling-place in all generations." You have had at times deep sorrows. Thank God for them! They are testing moments. When the furnace is hot, it is then that the gold is tried best. Have you felt at such a time that you were not of the world? Or have you rather sat down, and said, "Oh! I do not deserve this trouble?" Did you break under it? Did you bow down before it and let it crush you while you cursed your Maker? Or did your spirit, even under its load, still lift itself unto him, like a man all dislocated on the battle-field, whose limbs are cut away, but who still lifts himself up as best he can, and looks over the field to see if there be a friend approaching. Did you do so? Or did you lie down in hopeless despair? If you did that, methinks you are no Christian; but if there was a rising up, it was a testing moment, and it proved that you were "not of the world," because you could master affliction; because you could tread it under foot, and say—

"When all created streams are dry,
His goodness is the same;
With this I well am satisfied,
And glory in his name."

But another testing moment is *prosperity*. Oh! there have been some of God's people who have been more tried by prosperity than by adversity. Of the two trials, the trial of adversity is less severe to the spiritual man than that of prosperity. "As the fining pot for silver, so is a man to his praise." It is a terrible thing to be prosperous. You had need to pray to God, not only to help you in your troubles, but to help you in your blessings. Mr. Whitfield once had a petition to put up for a young man who had—stop, you will think it was for a young man who had lost his father or his property. No! "The prayers of the congregation are desired for a young man who has become heir to an immense fortune, and who feels he has need of much grace to keep him humble in the midst of riches." That is the kind of prayer that ought to be put up; for prosperity is a hard thing to bear. Now, perhaps, you have become almost intoxicated with worldly delights, even as a Christian. Everything goes well with you; you have loved, and you are loved. Your affairs are prosperous; your heart rejoices, your eyes sparkle; you tread the earth with a happy soul and a joyous countenance; you are a happy man, for you have found that even in worldly things, "godliness with contentment is great gain." Did you ever feel—

"These can never satisfy;
Give me Christ, or else I die?"

Did you feel that these comforts were nothing but the leaves of the tree, and not the fruit, and that you could not live upon mere leaves? These are testing points—both prosperity and adversity.

Again: you may test yourselves in this way—in *solitude and in company*. In solitude you may tell whether you are not of the world. I set me down, throw the window up, look out on the stars, and think of them as the eyes of God looking down upon me! And oh! does it not seem glorious at times to consider the heavens

when we can say, "Ah! beyond those stars is my house not made with hands; those stars are mile stones on the road to glory, and I shall soon tread the glittering way, or be carried by seraphs far beyond them, and be there!" Have you felt in solitude that you are not of the world? And so again in company. Ah! beloved, believe me, company is one of the best tests for a Christian. You are invited to an evening party. Sundry amusements are provided which are not considered exactly sinful, but which certainly cannot come under the name of pious amusements. You sit there with the rest; there is a deal of idle chat going on, you would be thought puritanical to protest against it. Have you not come away—and notwithstanding all has been very pleasant, and friends have been very agreeable—have you not been inclined to say, "Ah! that does not do for me; I would rather be in a prayer meeting; I would rather be in an old broken down mud-wall cottage, with a few poor old people so long as I could be with the people of God, than in fine rooms with all the dainties and delicacies that could be provided without the company of Jesus. By God's grace I will seek to shun all these places as much as possible." That is a good test. Have you felt this experimentally, so that you can say, "I know that I am not of the world, I feel it; I experience it." Don't talk of doctrine. Give me doctrine ground into experience. Doctrine is good; but experience is better. Experimental doctrine is the true doctrine which comforts and which edifies.

IV. And now, lastly, we must briefly apply this in PRACTICE. "They are not of the world, even as I am not of the world." And, first, allow me, man or woman, to apply this to thee. *Thou who art of the world*, whose maxims, whose habits, whose behaviour, whose feelings, whose everything is worldly and carnal, list thee to this. Perhaps thou makest some profession of religion. Hear me, then. Thy boasting of religion is empty as a phantom, and shall pass away when the sun rises, as the ghosts sleep in their grave at the crowing of the cock. Thou hast some pleasure in that professional religion of thine wherewith thou art arrayed, and which thou carriest about thee as a cloak, and usest as a stalking-horse to thy business, and a net to catch the honour of the world, and yet thou art worldly, like other men. Then I tell thee if there be no distinction between thyself and the worldly, the doom of the worldly shall be thy doom. O ye worldly men of the world! ye carnal professors, ye who crowd our churches, and fill our places of worship, this is God's truth! let me say it solemnly. If I should say it as I ought, it would be weeping tears of blood. Ye are, with all your professions, "in the gall of bitterness;" with all your boastings, ye are, "in bonds of iniquity;" for ye act as others, and ye shall come where others come; and it shall be done with you as with more notorious heirs of hell. "Be not deceived;" it is easy to be so. "God is not mocked," though we often are, both minister and people. "God is not mocked; whatsoever a man soweth, that shall he also reap."

And now we want to apply this to many *true children of God*, by way of caution. I say, my brother Christian, you are not of the world. I am not going to speak harshly to you, because you are my brother, and in speaking to you I speak to myself also, for I am as guilty as thou art. Brother, have we not often been too much like the world? Do we not sometimes in our conversation, talk too much like the world? Come, brother; let us confess our sins together. Have we not been too worldly? Ah! we have. Oh! let this solemn thought cross our minds: suppose that after all we should not be his! for it is written, "Ye are not of the world." O God! if we are not right, make us so; where we are a little right, make us still more right; and where we are wrong, amend us! Allow me to tell a story to you. There is a great evil in many of us being too light and frothy in our conversation. A very solemn thing once happened. A minister had been preaching in a country village, very earnestly and fervently. In the midst of his congregation there was a young man who was deeply impressed with a sense of sin under the sermon; he therefore sought the minister as he went out, in hopes of walking home with him. They walked till they came to a friend's house. On the road the minister had talked about anything except the subject on which he had preached, though he

SALVATION—FOR WHOM IS IT PROVIDED ?

had preached very earnestly, and even with tears in his eyes. The young man thought within himself, "Oh! I wish I could unburden my heart and speak to him; but I cannot. He does not say anything now about what he spoke of in the pulpit." When they were at supper that evening, the conversation was very far from what it should be, and the minister indulged in all kinds of jokes and light sayings. The young man had gone into the house with eyes filled with tears, feeling like a sinner should feel; but as soon as he got outside, after the conversation, he stamped his foot, and said, "It is a lie from beginning to end. That man has preached like an angel; and now he has talked like a devil." Some years after the young man was taken ill, and sent for this same minister. The minister did not know him. "Do you remember preaching at such-and-such a village?" asked the young man. "I do." "Your text was very deeply laid to my heart." "Thank God for that, said the minister. "Do not be so quick about thanking God," said the young man. "Do you know what you talked of that evening afterwards, when I went to supper with you. *Sir, I shall be damned!* And I will charge you before God's throne with being the author of my damnation. On that night I did feel my sin; but you were the means of scattering all my impressions." That is a solemn thought, brother, and teaches us how we should curb our tongues, especially those who are so light hearted, after solemn services and earnest preachings, that we should not betray levity. Oh! let us take heed that we are not of the world, even as Christ was not of the world.

And Christian, lastly, by way of practice, let me comfort thee with this. Thou art not of the world for thy home is in heaven. Be content to be here a little, for thou art not of the world, and thou shalt go up to thine own bright inheritance by-and-bye. A man in travelling goes into an inn; it is rather uncomfortable, "Well," says he, "I shall not have to stay here many nights; I have only to sleep here to-night, I shall be at home in the morning, so that I don't care much about one night's lodging being a little uncomfortable." So, Christian, this world is never a very comfortable one; but recollect, you are not of the world. This world is like an inn; you are only lodging here a little while. Put up with a little inconvenience, because you are not of the world, even as Christ is not of the world; and by-and-bye, up yonder, you shall be gathered into your Father's house, and there you will find that there is a new heaven and a new earth provided for those who are "not of the world."

SALVATION—FOR WHOM IS IT PROVIDED ? *

BY THE REV. JAMES SMITH, OF CHELTENHAM.

WHAT IS SALVATION? A deliverance from sin, in its guilt, power, pollution, and penal consequences. Anything short of this is not salvation. *For whom is salvation provided?* In general, "Jesus Christ came into the world to save sinners." In particular, the angel said, "Call his name Jesus, for he shall save his people from their sins." *Are all mankind his people?* Jesus said, "I am the good Shepherd,

* A piece under this title was inserted in "THE CHURCH" for Nov., which appeared to me so unscriptural, and so likely to lead simple minds astray, that I could not but write to, and expostulate with, the Editor on the subject, but all in vain. As that article contains another gospel to that which I have received, and which appears to me to be no gospel at all, but dishonouring to God, and dangerous to man, I have felt it my duty to withdraw from that magazine altogether, for I cannot assist in circulating what I believe to be directly opposite to God's truth. For more than twelve years I have written for "THE CHURCH," and both publicly and privately recommended it, but I can do so no more. It is with grief of heart that I separate from an old friend, but it would, as it appears to me, be treason against the majesty of Divine truth to continue my connection with it. Before I conclude, it may be necessary to state, that the above is not a reply to the article in "THE CHURCH," for I am too old now to enter into a controversy, which I should have deigned to do once; but it is a statement of my views on the same subjects. If my views are correct, may God bless them; if they are not, may He convince me that they are erroneous, and chase them out of the world. Truth, pure truth, the whole truth, and that alone, I wish to see established and circulated.

the good Shepherd *giveth his life for the sheep.*" But of some he said, "Ye believe not, because ye are not of my sheep." If, then, laying down his life for his sheep proved him the good Shepherd, and manifested his love to his flock, he could not, in the same sense, have laid down his life for those who were not his sheep. Again, the Apostle says, "Christ also loved the church, and gave himself *for it,*" &c. Was this the highest proof of Christ's love to his church? It was, for himself said, "Greater love hath no man than this, that a man lay down his life for his friends." But if Christ laid down his life alike for all, he did not manifest any particular love to his church by giving his life for it, seeing he did the same for everybody else; and the Apostle was beside the mark in producing the death of Christ as a proof of his special love to his church. Again, Paul says, "He loved *me,* and gave himself *for me.*" But why boast of the love of Christ as if it was special, or refer to his death, as if it was a peculiar mark of his love, if he loved every one else just the same, and died for every one else as well.

The love of God, as displayed in the salvation of sinners, is not universal; it is special, and distinguishing. It is fixed on the persons of his people, as viewed in his beloved Son; and being fixed on them, cannot be turned away from them. For them he entered into covenant—for them he made his Son a sin offering—and for them he sends his Holy Spirit into the world. He loved them in eternity, he loves them infinitely, and having loved them, he will love them unto the end. To say that all are thus loved is unscriptural, for we read in God's Holy Word thus, "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, 'The elder shall serve the younger.' As it is written, Jacob have I loved, but Esau have I hated." And of the posterity of the former it is said, "They are beloved for the Fathers' sakes;" but of the latter, that they are "the people against whom the Lord hath indignation for ever." If before the children were born, Jacob was said to be loved, and Esau to be hated—and if of the posterity of the one it is written, "the Lord had a delight in thee, to love thee," but of the other, that "the Lord had indignation against them for ever," how can all mankind be alike, and universally the objects of God's love. Besides this, the Apostle, writing to the Thessalonians, says, "*God hath not appointed us to wrath,* but to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 9. Are any appointed unto wrath? Peter says, quoting from the Old Testament, concerning Christ, "Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: *whereunto also they were appointed.*" 1 Pet. ii. 6—8. If of some it is said, that they were not appointed unto wrath, but to obtain salvation, by our Lord Jesus Christ; and of others, that Christ was to them a stone of stumbling, and a rock of offence; that they stumbled at the word, being disobedient, *whereunto also they were appointed;* how could both parties be loved alike? or how can God's saving love be universal? That God would show both wrath and mercy in dealing with sinners, Paul plainly and positively asserts. Hence he says, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,* even us, whom he hath called, not of the Jews only, but also of the Gentiles," Rom. ix. 21-24. Now suppose we say the one party is simply left to fit themselves for destruction; it is distinctly stated that God fits the vessels of mercy for glory; but if the one party is left to fit themselves for destruction, and the other is by God's calling them fitted for glory, how can both

parties be alike loved of God; or how can God's saving love be universal? It God's love to man is universal, will not all be treated alike? Will not arrangements be made to send the Gospel to all, to apply the Gospel to all, and so all be sanctified by the Gospel? But we know, that millions have never heard the Gospel yet. Besides which, where the Gospel comes, as at Thessalonica, to some it comes in word, only, but to others in demonstration of the Spirit and of power; now, if the Gospel is sent to some with the power of demonstration, but is not so sent to others, can all be loved alike? If the *saving* love of God were universal, we should expect that the good news of that love would reach all; and if the grace necessary to the enjoyment of that love were given to some, it would be given to all. But it is not so. Or, if God had said plainly in his word that his love to all was alike and equal, and had not said that he loved and hated—that he willed to show wrath and mercy—that to some he sent merely the word of the Gospel, but to others that word accompanied with power—we should have yielded at once, and without hesitation to the testimony, admitting that from God's decision there was no appeal.

Then, again, the work and operations of the Holy Spirit in applying the Gospel are not universal, but special. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." The Lord's people are "begotten of God," "born again," "born of the Spirit," "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." I suppose no one will say that all are alike regenerated by the Holy Spirit, "created anew in Christ Jesus," or made "new creatures." But if not, where is the universality of the Spirit's operation? Or, did the Spirit work alike on all, but some, of their own free will, gave effect to the work of the Spirit, while others rendered it ineffectual? If so, man conquers God's creating power, or becomes the efficient cause of his own salvation, according to his own will. But if this is the case, how can salvation be according to God's purpose and grace, or how can we be said to be born not of the will of man, but of God?

The Scriptural representation of the case appears to me to be this: God having determined to create and people the world, knew that man would fall, and left to themselves, the whole race of man would perish. To prevent this, he chose his people in Christ before the foundation of the world, chose them to salvation, and to partake of the glory of our Lord Jesus Christ. But as sin could not be removed without an atonement, and as it was necessary to show to all created intelligences God's infinite hatred to sin, he covenanted with his only begotten Son to assume our nature, come into our world, and, by suffering and dying, make an infinite atonement for sin. In making an atonement, Jesus personated his people, bore their sins, and put them away by the sacrifice of himself, thus obtaining eternal redemption for them. But as an infinite atonement was necessary for the salvation of his church, so an infinite atonement was sufficient for the salvation of an infinite number of transgressors; and therefore God, in the exercise of his sovereignty, having thus removed every impediment out of the way of any sinner's salvation, commanded the good news of salvation for sinners to be preached among all nations, to be received by faith. Thus, the presentation of salvation is made to sinners as sinners, without difference or distinction; and the assurance is given, that "he that believeth and is baptised shall be saved, but he that believeth not shall be damned."

The presentation of a free salvation by the Gospel to sinners, as such, warrants *any* man, and *every* man, to embrace it, and leaves the rejector without excuse. Sinners will not come to Jesus and be saved; this is criminal, and the result is inevitable damnation. But that the special end of the death of Christ may be accomplished, and the Saviour see of the travail of his soul, the Father has given him power over all flesh, that he should give eternal life to *as many* as he had given him. Being lifted up, he draws all them unto him, from every place and every period. And in the certainty of their salvation he rejoiced, saying, "All that the Father giveth me shall come to me, and him that cometh I will in nowise cast out." So also, when

the Jews manifested their obstinacy, he told them he was not disappointed, saying, "Murmur not among yourselves, no man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." And again, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

To conclude. The Father chose his people to salvation before time, and gave them to his beloved Son. He sent his Son into the world to be the propitiation for their sins, and that they might live through Him. He teaches them according to his promise, and every one that is taught of the Father comes to the Son. Or, he sends the Holy Spirit to accompany the preaching of His Word, and as many as are ordained to eternal life believe. Thus, whom he predestinated, or eternally loved, he calls; whom he calls, he justifies; and whom he justifies, he glorifies. The Father in his love chose them to be a peculiar people unto himself, above all people that dwell on the face of the earth. The Son redeemed them by his blood *out of* every kindred, and tongue, and people, and nation. The Spirit quickens, sanctifies, and seals them. Thus they are saved, not by works of righteousness, but according to his mercy, by the washing of regeneration, and the renewing of the Holy Ghost: and as it is written in the Scriptures "it is not of him that willet, nor of him that runneth, but of God that sheweth mercy." So, "salvation is of the Lord." Salvation is of grace, from first to last.

Looking at the subject practically, salvation is provided for *sinner*s, for *the ungodly*, for *the basest of men*. Salvation is to be published and presented to sinners, to sinners of every class and clime. Salvation is to be obtained without money and without price. Any sinner who hears the Gospel *may* be saved; *will* be saved, if he believes; God's Word guarantees this. Therefore, without unscripturally saying that God's love is universal, that Christ died for all alike and equally, and that the Spirit is given alike to all, we publish a full and free salvation for whosoever will; assuring every one that is willing, that that is the proof of his personal interest in the blessing, because none are willing, until God makes them so, in the day of his power. If man rejects the Gospel and refuses to be saved, it is of himself, and he must take the consequences. But if a man believes the Gospel, and accepts salvation, it is of God, who works in him to will and to do of his own good pleasure. Thus, in condemnation, man gets all the blame; and in salvation, God gets all the glory. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Rom. xi. 33—36.

THE ULTIMATE AND CERTAIN ACCOMPLISHMENT OF DELAYED PURPOSES AND PROMISES.

BY THE REV. CORNELIUS ELVEN, OF BURY ST. EDMUNDS.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."—Habakkuk ii. 3.

The office of the Holy Ghost has ever been the same under every dispensation of the church. There has been a diversity of operations, but one Spirit; so that we hesitate not to affirm that from the fall of Adam to the present moment, whether under the Patriarchal, Mosaic, or Christian economy, if ever a sinner was saved, it was by the power of the Holy Ghost. We go even further and say, if ever a sinner was convinced of sin, it was by the gracious influence of that Spirit which was poured out so abundantly on the day of Pentecost; and if ever a wounded spirit was healed under any dispensation of the church, it was by the same heavenly influence which our Lord promised to his disciples before his ascension.

And, therefore, we find that in ages of the greatest darkness, under the most gloomy dispensations, God never left himself without a witness. This was especially the case at the time of the Babylonish captivity. Although the poor captives sat there weeping by the waters of Babylon, they neither broke nor cast away their harps, that would have indicated despair; but they hanged them on the willows; this was expressive of hope in the promise, which, like a rainbow on the dark cloud of their bondage, assured them that "the ransomed of the Lord should return to Zion with songs, and everlasting joy upon their heads, and that sorrow and sighing should flee away." Among the prophets then raised up was Habakkuk, who, having foretold the utter destruction of the Chaldean Empire, and the deliverance of the captive Jews, comforted the saints that were at Babylon in the words of the text;—"For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry wait for it; because it will surely come, it will not tarry."

Now, I propose to illustrate and to improve the sentiment in the text, which I take to be this—THAT HOWEVER THE PURPOSES AND PROMISES OF GOD MAY SEEM TO BE DELAYED, THEY WILL ULTIMATELY AND CERTAINLY BE ACCOMPLISHED. You will find assurances of the same kind in various parts of the Word of God; as for example—"They that sow in tears shall reap in joy." There may be a long and dreary winter between the seed time and the harvest, but the reaping time will assuredly come, and the patient husbandman shall fill his garner with golden sheaves. "For he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And so the Apostle James says, "The husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain." There is the same sentiment, then, pervading the whole Word of God, which we find so very clearly presented to us in the words of our text. His promises are never adjourned *sine die*, but will all be fulfilled at the appointed time.

I. And now, to ILLUSTRATE THE SENTIMENT.

First, from the *history of the Church*. On a beautiful starlight evening, when the heavens declared the glory of God and the firmament showed his handy-work, the faithful Promiser took Abraham out* and told him to behold the dazzling numbers of those radiant orbs, and assured him that numerous as these stars were, so should his seed be; and yet at that time Isaac was not born, nor was he till twenty-five years afterwards. And even after Isaac's birth, how almost imperceptibly slow the wheels of Providence seemed to move towards the predicted vision, for at the end of two hundred and fifteen subsequent years, when the whole seed of Abraham went out of the land of Canaan into Egypt they numbered only seventy souls. How slow, and yet how sure! The night may be long, but the morning certainly cometh. That blazing comet which we have lately looked upon with so much interest and wonder has now left our sphere, and will not return till many hundreds of years have passed away; yet when every individual that now exists on the face of the earth shall have long slept in the dust of death—that illustrious visitor having performed its appointed journey shall return again, with unerring exactness, to astonish our remote descendants with its undiminished glory. And the movements of Providence are as sure and unerring as the laws of the material universe. The years rolled on, and when the Israelites made their exodus from Egypt they numbered two millions of souls; in spite of all the efforts of Pharaoh to crush them with his iron hoof they grew and multiplied. It was in vain for him to attempt to contravene the purpose of Jehovah. He had said they should increase; Pharaoh said they should not. But who can fight against God and prosper?

I apprehend, moreover, that this promise looked beyond the natural to the spiritual seed of Abraham, and assures us that the chosen people of God of every nation, and kindred, and people, and tongue, shall be numerous as the stars of heaven. That I take to be a literal fact, and not a mere hyperbole—that the number of the redeemed in the final ingathering will exceed the stars of heaven. With the aid of the telescope a hundred millions of stars may be seen, and they are only the centres of systems, comprising millions of millions of planets revolving around them, and the God who created them and calls them all by their names has declared, so shall the spiritual seed of Israel be. Oh, wondrous thought! How it magnifies the glory of the cross! How singular, therefore, the question that was once proposed to our Lord—"Are there few that be saved?" We have

* Gen. xv. 5.

wondered what that disciple could have thought of the glory of his Master, and of the infinite value of his atonement. No, brethren, the redeemed shall not be few, but numerous as the stars of heaven. In all things Christ shall have the pre-eminence, and hence the number of the saved shall infinitely exceed the number of the lost. Take just one statistical fact: half the children that are born die in their infancy. Now, believing, as we do, that all children dying in unconscious infancy are among the chosen, that their names are written in the Lamb's book of life, and Christ having said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven,"—can we doubt that the majority of mankind will be saved?

And then think, moreover, of the promises yet to be fulfilled, which assure us that a nation shall be born in a day; that converts shall be numerous as the drops of morning dew—that they shall flock as doves to their windows—yea, that "they shall spring up among the grass, as willows by the water courses;" and then you will have an answer to the strange inquiry, "Are there few that be saved?"

Take another illustration from the *history of Joseph*. You know how God revealed to him that he should one day have the ascendancy over his brethren—how he dreamed that he was binding up sheaves with his brethren, and that all his brethren's sheaves made obeisance to his; and how in a vision he saw the sun and moon and eleven stars doing him homage. His brethren were shrewd enough to put the right interpretation on these visions, and hoped to thwart the purposes of God by selling their brother into Egypt. "Now, we shall see," said they, "what will become of his dreams." Have you never been struck with the fact of the merchants who carried slaves into Egypt coming by at the very moment the life of Joseph was threatened, showing as it does how God makes all things work together for his people's good? I will not pursue the history; you know how, notwithstanding their atheistic determination to frustrate God's high purposes, all their devices were overruled to accomplish them, and that at length you see the venerable Jacob and the eleven brethren bowing and doing homage to Joseph. Lay fast hold, then, upon the promises of God, for they are all "yea and amen in Christ Jesus;" they are all dated by infinite wisdom, and will be sure to be honoured the moment they become due. The hand of a clock may scarcely seem to move to one who is anxiously watching it, nevertheless it will in due time reach the striking point. So, "though the vision tarry, wait for it; it will surely come."

And then we have the case immediately before us, *the Jews in the captivity of Babylon*. The prophet having assured them that after seventy years they should return to their own land, how every day would seem a week to them, every week a month, and every month a year; well, indeed, might they reply to the taunts of their taskmasters, "How can we sing the Lord's song in a strange land?" Yet the appointed time came, as sure as the ordinance of heaven. Cyrus was raised up to proclaim their emancipation; and, re-tuning their long-neglected lyres, they awoke the echoes of hill and dale with their fine old Hebrew melodies, as they returned with gladness to the land of their fathers. Brethren, learn from this in your deepest sorrows, your darkest dispensations, not to "cast away your confidence which hath great recompense of reward." The day of your deliverance is at hand; a greater than Cyrus is here; silence your doubts, dry your tears, and prepare your songs for the New Jerusalem, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any pain, for the former things are passed away."

Another illustration of our sentiment is supplied in *the fulfilment of the promises concerning the advent of the Messiah*. Four thousand years rolled on from the time that the first promise was given. Abraham "saw his day afar off and was glad." Kings and prophets desired to see its dawn, but they died without the sight. At last it came; on the plains of Judah a multitude of the heavenly host announced the glad tidings of great joy, and sang "Glory to God in the highest, peace on earth and goodwill toward men." Though the vision tarried long, it was fulfilled at the appointed time.

But look for a moment at this sentiment, as it is further illustrated *in the experience of every child of God*. See it in the case of the awakened sinner, who may have had to wait and weep many a weary day and darksome night for the voice of pardoning mercy. Poor broken-hearted penitent; you have gone to the house of God again and again to be loosed of your burden; you have said, "I will look once more toward His holy temple;" but again and again you have returned with your burden. Yet be assured the time of your

deliverance will come. You have read of that poor man who for thirty and eight long years had waited for an opportunity of proving the virtues of the pool of Bethesda. But others, stronger than himself, or more happy in having kind friends to bear them down into the pool before him. You may well suppose that the poor man began to despair, and on that morning he may have said, "I will go once more, but if I cannot be healed now, I must give up all further attempts." Well, he went that morning, and the Saviour passed by, not by chance—for there is no such thing as chance in the universe of God)—He saw the case of the poor infirm man, healed him with a word, and sent him home with great joy and gladness of heart. Even so ye repenting Marys and weeping Peters, who have been waiting long for a sense of pardon, wait still at the foot of the cross, and ere long, in full sight of the bleeding Saviour, your burden shall be removed, and his gracious smile shall chase your every fear away. He who has wounded is waiting to heal. The vision may seem to you to tarry, but it will come; even now he is saying, "Whosoever cometh unto me, I will in nowise cast out." Cling, therefore, to the cross, resolving that if you perish, you will perish there—

"That were to die, delightful thought!
As sinner never died."

Joab vainly sought for refuge by taking hold of the horns of the altar, yet he was slain in the sanctuary; but those who flee to the hope set before them in the Gospel, and lay hold upon the horns of the golden altar of Calvary, may

"— smile at Satan's rage,
And face a frowning world."

Doubts and fears may for a time intercept the streams of mercy, but the swelling waters will ere long flow with their full tide into the waiting soul. Thousands have thus waited at the Master's feet, till his loving voice has bound up their broken hearts, and spoken peace to their troubled spirits. These kind words are worth waiting for, nor shall you wait in vain. God's delays are not denials, but only designed to put you on more earnest prayer, to show you more of your own depravity, to break up all your false hopes, and cast you as a perfect wreck on the shores of mercy, that you may the more fully exalt the riches of his love, and magnify the wonders of his sovereign grace.

The sentiment is also illustrated with regard to *the temporal trials of the children of God*. We cannot now specify the various dispensations by which our covenant God is pleased to prune, to refine, and to correct his beloved ones in order to meeten them for glory. But this we affirm, that whether like Job you have suffered the loss of all things, and are reduced from affluence to penury—whether to this be added bereavement or affliction—whether like Jacob, unbelief is drawing conclusions in the dark, and you are saying "all these things are against me;" or whether with David you mourn that your "house is not so with God," yet like him you may rejoice in the "covenant which is ordered in all things and sure." Do not, therefore, write hard things against God, and say, "He hath forgotten to be gracious"—rather wait for the vision, which will make it plain.

But *the full illustration of this sentiment is reserved for the heavenly world*—for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him." You are aware that this passage was not primarily intended to apply to the heavenly state, but to the Gospel dispensation; yet it is true that the eye has seen nothing comparable to the glory which shall be revealed. We may have seen precious stones, jewelled diadems, royal crowns, and the bright glories of the sun, and moon, and stars, but never have we seen what God hath prepared for them that love him. The ear may have heard the sound of the cornet, the flute, harp, psaltery, dulcimer, and all kinds of music—multitudes have been enraptured with the harmonies to which they have listened in this hall; here the soft solos of the human voice, or the full swelling peals of vocal and instrumental sounds filling this spacious building,* with the majestic strains of the Hallelujah chorus, may have entranced them for a while. But oh, what are these to the music of heaven? Nor has heart con-

* This discourse, which we give in an abbreviated form, was delivered in the Royal Music Hall, Surrey Gardens.—[Ed. B. M.]

ceived the glory that shall be revealed; suffice it to say, its fulness will be inexhaustible, and its sweetness inconceivable—its glory unutterable—its duration eternal. But, brethren, you must wait for it. The vision will come, and you shall then know; although “the time appointed is long, the thing is true.”

II. But now having endeavoured to illustrate, let us seek to IMPROVE THE SENTIMENT.

And first we remark, *what a fearful aspect this subject bears to the ungodly*, for if all that God has promised concerning his people shall come to pass, so, undoubtedly, all the threatenings of his word towards his enemies shall be fulfilled also. They may scoffingly say, “Where is the promise of his coming? Do not all things continue as they were? But the day of the Lord will come as a thief in the night.” The awful vision of judgment may tarry, that you may have space for repentance, or be without excuse at the great tribunal. There will be no scoffer there. Infidelity will be silenced for ever; and those who refuse to glorify the grace of the Saviour here, shall be condemned to glorify his justice, when “the wrath of the Lamb” shall seal them to eternal destruction.

The sentiment may also be improved as *an incentive to zeal in all missionary and evangelical efforts*. Gods labourers are oftentimes discouraged by the apparent unsuccessfulness of their labours. But let them turn to the promises, and what a vision do they unfold of the future glory of the church? “The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.”

“Jesus shall reign where'er the sun
Does his successive journies run,
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.”

The mouth of the Lord hath spoken it, “be not therefore weary in well doing.” Toil on—pray on—hope on—the little cloud will surely appear, “your labour shall not be in vain in the Lord.”

Christian Parents! “will ye cease to pray for your children? Christian Teachers! will you give up as hopeless the conversion of your scholars?”

Christian Ministers! “will ye faint in the day of adversity?” No, never, while it is written, “if the vision tarry, wait for it; it will come and will not tarry.”

Finally, you may improve this subject *by anticipating the blessings of the future*, and exercising a patient resignation to all your heavenly Father's will. The text inculcates the duty of being always in a waiting posture. Go on to labour, go on to live for Christ, and be assured of this, that you shall, at last, be numbered amongst his children, and find your long-wished-for home in your Father's house above. After life's stormy voyage your vessel shall enter into the haven of eternal peace—after your long life-battle with the world, the flesh, and the devil, you shall lay aside the helmet and wear the crown—you shall sheathe the sword and wear the palm of victory—the weary pilgrimage accomplished, you shall enter upon “the rest which remaineth for the people of God;” and the transient beams of the Son of Righteousness, which have gladdened your hearts below, shall culminate in all the splendour of the beautiful vision—

“There shall we see his face
And never, never sin:
There from the river of his grace
Drink endless pleasures in.”

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

THE APOSTOLIC MINISTRY.

“Go ye into all the world and preach the Gospel to every creature.”—Mark xvi. 15.

THESE words, uttered by the Son of God a few moments before his ascension, contain the last precept which he ever delivered to his disciples. They constitute the commission under which we labour to extend the reign of the Messiah; and they furnish the assurance on which we rely, that the kingdoms of this world shall become the kingdoms of our God and

of his Christ. A proper understanding of the text must therefore convey important instruction on the nature and duties of the Christian ministry.

The precept in the text is, Go ye into all the world, and preach the Gospel to every creature.

I. What is this *Gospel* which we are here commanded to preach? The Gospel is good news. What good news are we then commissioned to proclaim?

In order to answer this question, let us glance at the moral condition of those to whom the Gospel is sent.

In the beginning, God created man in his own image, with a moral constitution perfectly adapted to a holy life, and placed before him every motive which should impel a moral agent to a course of spotless virtue. The law under which we were created was holy and just and good. The probation assigned to us was, however, wholly subjected to the principle of law. Its conditions were two; first, the man that doeth these things shall live by them; and secondly, cursed is every man that continueth not in all things written in the book of the law to do them. Through the abounding grace of God, eternal life was promised as the reward of obedience, and on the other hand, disobedience to the law, or rebellion against the moral government of the universe, was punishable with eternal death; banishment from the presence of God, misery everlasting. Under our first probation no provision was made for pardon, and therefore no hope was offered to the guilty. Every thing was to be gained by perfect obedience, every thing was to be lost by a single transgression.

Such were the moral conditions under which we were originally created. But our first parents sinned, and by one man's disobedience the many were made sinners. Without inquiring here into the manner in which his posterity are affected by the fall of Adam, it is sufficient to state the fact, that, from the date of the first transgression there has not been a just man on earth who has not sinned. The moral blight fell upon all born of woman. The whole race became rebels against God. They did not like to retain Him in their knowledge, and preferred to live in open defiance of his authority. The thoughts of their heart became evil, only evil continually. Sin became the irrevocable habit of man. Though impelled by the constitution of his nature to worship something, he chose to worship birds and four footed beasts and creeping things, nay the work of his own hands, rather than God over all who is blessed for evermore. The earth was filled with violence and steeped in pollution. In every single individual of our race, unrenewed by the Spirit of God, evil tendency assumed the form of fixed and unalterable habit, and thus every man was making himself meet for eternal banishment from all that is holy; while at the same time, he was treasuring up unto himself wrath against the day of wrath and revelation of the righteous judgment of God.

The conditions of the probation under which we were created having thus been universally violated, nothing remained but for the law to take its course. By the deeds of the law could no man be justified, for we had broken the law during our whole existence. We were thus all under condemnation. The law contained no provision for pardon. Sentence had been passed upon us, and we were awaiting the day of its execution. Earth had become a mere suburb of hell, into which death was commissioned to sweep the myriads of our race, from the first sinner, Adam, to the last of his sin-smitten posterity.

But though all was lost, the compassions of God were not exhausted, and he did not leave us to perish without hope. God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. In the fulness of time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. The Messiah fulfilled every requirement of the law in our stead, and, as by the disobedience of one the many were made sinners, so by the obedience of one the many were made righteous. He suffered whatever was necessary to redeem us from the curse of the law. He died for our offences, and offered himself without spot to God in our stead. His offering was accepted, and, to assure us of its acceptance, he was raised from the dead. Having finished the work that had been given him to do, he ascended to the glory which he had with the Father before the world was. Having humbled himself, and become obedient to death, the death of the cross, God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and of things

on earth, and of things under the earth, that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

By this interposition of the Son of God on our behalf, the destiny of man was changed. Now, through the righteousness of Christ, though guilty of innumerable sins, we may be accepted through the Beloved. God is well pleased for his righteousness' sake, for he hath magnified the law and made it honourable. On the most merciful conditions, repentance for sin and faith in the Lord Jesus Christ, the sinner may be pardoned, justified, sanctified and raised to a higher glory than that which he had lost by his own wilful transgression. The change in our condition is such as the imagination of man could never have conceived. It is a change from darkness to light, from death to life, from pollution to purity, from a dwelling for ever in hell with the spirits of the damned, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation.

Every one must at once perceive that this is the great event in the history of the world. Compared with it, what are the revolutions of nations, what the deliverance of peoples from bondage, what the progress of man from ignorance to knowledge, and from barbarism to civilisation! Nay, could we combine in one event all the most stupendous social changes which the world has ever seen, they would all be lighter than the dust of the balance in comparison with the mystery of Christ and him crucified. This is the good news spoken of in the text.

II. Let us in the next place inquire what is meant by *preaching* this Gospel.

The word preach, in the New Testament, has a meaning different from that which at present commonly attaches to it. We understand by it the delivery of an oration, or discourse, on a particular theme, connected more or less closely with religion. It may be the discussion of a doctrine, an exegetical essay, a dissertation on social virtues or vices, as well as a persuasive unfolding of the teaching of the Holy Ghost. No such general idea was intended by the word as it is used by the writers of the New Testament. The words translated *preach* in our version are two. The one signifies simply to herald, to announce to proclaim, to publish; the other, with this general idea, combines the notion of good tidings; and means, to publish, or be the messenger of good news. From what I have already said of the nature of the Gospel message, it is evident that no other idea would so well have corresponded with the facts of the case. A great and unexpected change had been wrought in the condition of humanity. Countless myriads had been, by a most astonishing act of grace, redeemed from inconceivable misery. They, however, remained ignorant both of their danger and of their deliverance. The knowledge of this act of infinite love had been communicated to a few men who had availed themselves of the gracious provisions of the new covenant, and had consecrated their whole being henceforth to their Redeemer. The rest of the world was wrapt in Egyptian darkness. Mankind still continued under the curse of the law, and were passing by millions to receive in everlasting despair the just demerit of their transgressions. The command was, Go abroad everywhere, proclaim to every creature the news of redemption; tell them of the love of God in Christ Jesus. All things are now ready, bid them come and welcome to the marriage supper of the Lamb.

When the Israelites were bitten by the fiery flying serpents, and the bite was inevitably fatal, Moses was directed to set up a brazen serpent, with the assurance that whosoever that had been bitten, looked upon it, should be healed. You can imagine how the first man who had felt its saving efficacy, flew to communicate the news to his brethren, and urge them to avail themselves of the remedy which had delivered him from death. Every man who was healed became immediately a herald of the glad tidings to others. Every one who was saved became a publisher of the salvation, or in other words a preacher, until in a few minutes the news spread throughout the encampment, and in this sense every tribe was evangelised.

Allow me to illustrate the meaning of this term, as used by our Lord, by an occurrence of which I was an eye-witness. It so chanced, that at the close of the last war with Great Britain, I was temporarily a resident of the city of New York. The prospects of the nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on earth, and, as she had now concluded a peace with the continent of Europe, we were obliged to cope with her single-handed. Our harbours were blockaded, communication coast-wise, between our ports, was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual

products were mouldering in our warehouses. The sources of profitable labour were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinion were embittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could much longer be protracted.

It happened that on a Saturday afternoon in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent, from their unsuccessful mission. The sun had set gloomily, before any intelligence from the vessel had reached the city. Expectation became painfully intense, as the hours of darkness drew on. At length a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell, rushed in breathless haste into the city, to repeat them to their friends, shouting, as they ran through the streets, peace! peace! peace! Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, peace! peace! peace! When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in the streets and by the fire-side, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman and child in the city, and in *this* sense, the city was evangelised. All this you see was reasonable and proper. But when Jehovah has published to our world a treaty of peace, when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news? Why are men perishing all around us, and no one has ever personally proclaimed to them the news of salvation through a crucified Redeemer?

This then is, I think, the generic idea of preaching conveyed in the New Testament. It is the proclamation to every creature, of the love of God to men through Christ Jesus. This is the main idea. To this our Lord adds, according to the other evangelist, teaching them to observe all things whatsoever I have commanded you. In so far as we do these, we preach the Gospel. When we do anything else, it may, or it may not, be very good; but in the sense here considered, it is not preaching the Gospel.

Hence we see that we may deliver discourses on subjects associated with religion, without preaching the Gospel. A discourse is not preaching because it is delivered by a minister, or spoken from the pulpit, or appended to a text. Nothing is, I think, properly preaching, except explaining the teachings, or enforcing the commands of Christ and his Apostles. To hold forth our own inferences, or the inferences of other men, drawn from the Gospel, to construct intellectual discourses which affect not the conscience, to show the importance of religion to the temporal well-being of men, and a hundred topics of a similar character, may or may not be well; but to do either or all of them certainly falls short of the idea of the Apostle, when he determined to know nothing among men but Jesus Christ and him crucified.

And, moreover, the command of Christ supposes our appeal to be made *directly* to the consciences of men; relying for success *wholly* on the promised aid of the Holy Ghost. Our Saviour gives us no directions concerning any indirect or preparatory labour. The preparation of the heart is a work which the Lord has reserved for himself. We are not to go about making men think well of religion in general, with the intention of afterward directing them to Christ, and urging them to obey God. The Son of God has left us no directions for civilising the heathen, and then Christianising them. We are not commanded to teach schools in order to undermine paganism, and then, on its ruins, to build up Christianity. If this is our duty, the command must be found in another Gospel; it is not found in the Gospel of Jesus Christ. We are, at once and always, to set before all men their sin and danger, and point them to the Lamb of God who taketh away the sin of the world. And here I would ask, are we not liable to err in these respects? For instance, when we profess to preach the Gospel, is it right to take as a text the words of inspiration, and then discourse on something which inspiration never taught? It is not enough that what we say is true; so is geometry, or chemistry, or metaphysics; but is it the truth which Christ

came from heaven to reveal? Again, is not our object frequently far too low in preaching? Do we not sometimes preach with the direct design merely of creating in men a respect for religion; and of inducing them to aid us in promoting the objects of religious benevolence, instead of striving to make them, by means of this very sermon, new creatures in Christ Jesus? Do we not labour, as it is called, to build up a good society; that is to collect around us the rich and the well-conditioned instead of labouring to save souls from perdition? The Almighty God sends us to make known the way of salvation to sinful men; and we, instead of delivering his message, content ourselves with teaching them to pay a decent respect to us, and to our services. In the mean time, we allow their immortal souls to go unwarned to eternal death. On whose conscience will the blood of these souls rest?

Such then is the preaching of the Gospel; it is the proclamation of the love of God to men in Christ Jesus. It may be in public or in private, to one or to many, from the pulpit or at the fire-side. Whenever we set before men the message of mercy, and urge them to obey the commands of Christ, then we preach the Gospel in obedience to the precept in the text.

III. But *who* is thus to preach the Gospel?

What would be the answer to this question, if we listened to the voice of common humanity? When the brazen serpent was lifted up, who was to carry the good news throughout the camp? When the glad tidings of peace arrived in the city, who was to proclaim it to his fellow citizens? When the news of peace with God, through the blood of the covenant, is proclaimed to us, who shall make it known to those perishing in sin? The answer in such case is, *everyone*. Were no command given, the common principles of our nature would teach us that nothing but the grossest selfishness would claim to be exempted from the joyful duty of extending to others the blessing which we have received ourselves.

But, beside this, we have, in the text, the command of Christ. Go ye into all the world and preach the Gospel to every creature; and lo! I am with you always, even unto the end of the world. The command is as universal as discipleship, and it is to continue obligatory till the Son of man shall come.

Does any one say that this command was given only to the Apostles? It may or may not have been so; but were they alone included in the obligation which it imposes? The address at the last supper was given to them alone, as were many other of the instructions of our Lord; but were they the only persons to whom the words spoken apply? Is it affirmed that they and those whom they should appoint are alone to preach the word? I answer that Jesus Christ never said so, and we have no more right to add to this, than to any other of his commandments.

But let us see how the Apostles themselves understood the precept. Their own narrative shall inform us. At that time there was a great persecution against the church that was at Jerusalem, and they were scattered abroad throughout all the regions of Judea and Samaria, *except the Apostles*. Therefore, they that were scattered abroad went everywhere preaching the word.—Acts viii. 1, 4. These men were not Apostles, nor even original disciples of Christ, for they were men of Cyprus and Cyrene. Yet they went everywhere preaching the word, and in so doing they pleased the Master, for the Holy Spirit accompanied their labour with the blessing from on high. The ascended Saviour thus approved of their conduct, and testified that their understanding of his last command was correct.

If we need any farther confirmation of the interpretation which we have given of the precept in the text, we find it in other portions of our Lord's teaching. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened. The words here indicate the manner in which the kingdom of Christ is to extend itself. Leaven assimilates the whole mass to itself by the contact of particle with particle—each particle, as soon as it is leavened, communicating its own virtue to all the particles surrounding it. So, every disciple of Christ is bound, by proclaiming Christ to those near to him, to extend the kingdom of the Redeemer; and every one who becomes a disciple is bound to make it his chief business to disciple others.

Again, our Lord declares that every one who believes in him shall be the means of imparting salvation to others. In the last day, that great day of the feast, Jesus stood and cried, if any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This he spake of the Spirit which, not the Apostles, but they that believe on him should receive.

Thus, as our Lord is the living fountain from which every believer drinks; so every one who has drunk of this fountain becomes, in this secondary sense, a fountain to all who are about him.

So, in the message to the churches, delivered by the ascended Saviour to the Apostle John, we find these remarkable words: "I am the root and offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

You see then, brethren, the nature and duty of the Church of Christ. It consists of the whole company of penitent sinners, united to Christ by faith, animated by the indwelling of his Holy Spirit, every one partaking with Christ in that love of souls which moved him to offer up himself, and every one labouring after his example for the salvation of the world. This is the object for which the believer lives, as it was the object for which Christ lived. This consecration of himself to Christ for this purpose, is a matter of personal obligation. It cannot be done by deputy. It must be done by the man himself. He can no more delegate it to another, than he can delegate faith, or repentance, or prayer, or holy living. Every disciple must be a discipler. Every individual is leaven, and he must assimilate to himself all that comes into contact with him. As he himself drinks of the fountain, he must become a fountain to his fellow men; otherwise, he has not drunk of the fountain himself. If he bear not fruit, he is cut off as a branch, and is withered.

This is the first and primary duty of a disciple, and to it his whole life must be conformed. He may enter upon no calling, he may occupy no station, he may indulge in no amusement inconsistent with his elementary duty of discipleship. A revival of religion represents a church in its normal condition, the condition which Christ always intended it to maintain. Then every believer makes it his great concern to call men to repentance, not as a matter of form, but with earnest and moving persuasion. Every convert is inviting his former companions to turn unto the Lord. But, if this manner of life is appropriate to a revival, it is appropriate to all times; for men are, everywhere and at all times, sinners hastening to the judgment seat, and they must perish unless they are redeemed by the blood of Christ.

It would be easy to show that it is by involving this obligation in the very elementary idea of discipleship, that Christ has provided for the universal triumph of his church. On this depends the vitality of personal religion. We can never in earnest call men to repentance, unless we are living holy and penitent lives ourselves. Hence, also arises the separation of the church from the world, and hence the antagonism which Christ declares must always exist between them. Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. It is under these circumstances that the church has always gained its most signal victories, and when these principles of duty exercising an abiding influence over the life of every disciple, the kingdoms of this world will soon become the kingdoms of our Lord and of his Christ.

Such, then, is the privilege, and such the duty of every disciple of Christ. It enters into the elementary idea of discipleship. With this every other subsequent idea must be in harmony. No ecclesiastical system which we form can either liberate a disciple from this obligation, or take away his privilege of thus labouring for Christ. Whatever offices are created in the church, are created for the purpose of enabling the disciple the better to discharge this duty. They are made for the church, the church is not made for them; and it becomes us ever to be watchful, lest by any error the church of Christ be deprived of this, the mainspring of all its efficiency.

I have thus far spoken of the gifts which are common to every man of a sane mind. But almost every man has some peculiar gift, that is, some naturally bestowed means of usefulness. This also he is bound in the same manner to consecrate to the service of the Master. A brief allusion to some of these will sufficiently illustrate my meaning. One man may be endowed with uncommon conversational ability, so that in the ordinary intercourse of society he readily leads the minds of men in any direction that he chooses. The disciple of Christ is not at liberty to use this talent for the purpose of attaining to social pre-eminence, or for the gratification of personal vanity; he must use it as a means of winning souls to Christ. Beautiful illustrations of this form of consecration of talent were seen in the lives of the late William Wilberforce and Joseph John Gurney. Another disciple may be endowed with skill in the conduct of mercantile affairs, so that, with ease,

he can accumulate a fortune, when other men would merely earn a subsistence. This talent he has no right to employ for the purpose of hoarding up wealth for himself, or for his children, or of procuring the means of luxurious extravagance, or fashionable display. The lust of the flesh, the lust of the eye, and the pride of life are not of the Father, but of the world. He must consecrate this gift to God, and remember that he will be called to account for this, as for every other talent. And while such a man should abound in almsgiving, let him be his own almoner, labouring with his own hands and not with the hands of others, in the work of benevolence. Another may have been gifted with skill in the management of affairs, in arranging and carrying forward plans for the labour of others, and in guiding masses of men to right conclusions in all matters of public concernment. This talent should be given to the cause of religion and benevolence. Such men, instead of leaving the charge of our benevolent institutions to the ministry, should assume it themselves. They can do it better than we, and the gift was granted to them for this very purpose. It belongs to Christ, and to him must it be cheerfully rendered.—*To be continued.*

NOTE.—In announcing our intention of giving Dr. Wayland's "Sermons to the Churches" in *extenso*, we do not bind ourselves to reproduce them *verbatim et literalim*, but shall exercise our discretion by omitting and altering some few sentences and phrases as may appear to us essential to their general acceptability to the Churches in this country. These emendations, however, will be but few in number, probably not exceeding a score instances, and in extent not more than half a dozen pages of the entire work.—ED. B. M.

SORROWFUL, YET ALWAYS REJOICING.

A NEW YEAR'S MOTTO FOR THE BELIEVER.

BY THE REV. JOHN COX, AUTHOR OF "OUR GREAT HIGH PRIEST," &c.

THESE words show us what we may expect, and what we should aim at, if spared through the coming year. It is most probable that there *will be* many things around us to cause much sorrow; it is quite certain that there are more "things above" to produce abundant joy. The path of God's people to their heavenly Father's house has ever been a varied one; the whole family have passed through many chequered scenes. Sometimes they are wet with the pelting shower, and then basking in the cheering sunshine; one while alone in the gloomy ravine, then on the hill top in pleasant company. Thus it was with those pilgrims of old who looked for "a heavenly city, and a better country," and of whom it is said that "God is not ashamed to be called their God." Thus it was with those who wrote the Book of Psalms. They prayed, or praised; groaned or exulted; according to the circumstances through which they were passing, and as expressive of their feelings under these circumstances. "Sorrowful yet always rejoicing," might well be the title of many a sweet psalm. Christians do not know the value, the deep and precious meaning of many of these psalms, till they are brought into much trial and conflict; indeed, strange paths must be trodden and trying

battles fought, before many expressions in them become intelligible.

It has been said by some that the experience of Christians should rise above all this, and that the peace and joy of the Gospel, and a realisation of acceptance in the Beloved should make true believers independent of such sources of encouragement as are found in the experience of God's ancient saints. The answer is three-fold. First we are told to make use of "psalms and hymns, and songs" for our edification and encouragement, being assured that "whatsoever things were written afore time were written for our learning, or instruction, that we, through patience and comfort, of the Scriptures might have hope." Secondly, many of the psalms refer to Messiah, his trials and triumphs, his utterances of sorrow and of joy when on earth. They reveal his heart, exhibit his conflicts, record "his strong crying and tears," when without sin, yet as the Surety of sinners he trod a lonely and sorrowful path. In all this he hath left us an example of perfect submission and unwavering trust; and while trying to walk in his steps, we may adopt some of his words as our own. Thirdly, the experience of the great Apostle and his associates, is in some respects in harmony with that of the ancient

psalmist and prophets. True, these New Testament saints had clearer light, and more unclouded hope; freed from bondage and fear, they realised their blessedness in Christ, yet still we perceive from many of their hearts' utterances, that they were men of like passions, and like conflicts with those whose writings they studied so earnestly. In other words, that though always rejoicing they were also sorrowful. Hence we find in their writings so many paradoxical expressions which were all literally true, and that on both sides. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Again, "as unknown, and yet well-known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing." Thus they verified the words of the Saviour, "in the world ye shall have tribulation, but in me ye shall have peace." They greatly rejoiced in the thought that they were "begotten by the resurrection of Christ to the lively hope of an incorruptible inheritance," and kept by the power of God through faith unto salvation, though "yet for a season they were in heaviness through manifold temptations."

Many similar passages might be cited from the writings of the Apostles, and several scenes in their history might be pointed out; all proving that spiritually strong and habitually joyous as they were, yet they had seasons when "without were fightings, and within were fears." An assurance of their union to Christ, and a persuasion that all was right for eternity, did not save them from inward conflicts and deep heart sorrows. How does all this agree with the utterances of depression and joy in the psalms; and prove that in all ages, "as in water, face answereth to face, so doth the heart of man to man;" also, that "the heart knoweth its own bitterness, and a stranger intermeddleth not with its joy?"

There are three different views which we may take of the people of God as regards sorrow and joy; there are a few Christians placed in a condition in which everything seems to conspire to make them happy. They have peace with God, walk in communion with him, and aim to serve him. They are mostly exempted from outward trials, having also enough and to spare of the good things of this life. In many respects their cup runneth over. It is seldom such a state of things lasts long, and some-

times unknown to all beholders there is "a secret grief" which tries the heart. Still, let those who answer to this description be thankful, humble, watchful, and generous. Let them not make imaginary sorrows for themselves, but endeavour by every means to sympathise with, and help those who have *real* troubles, that so when their time comes, and soon it may come, they also may be comforted of others.

1. Some Christians are in a backsliding state—living without the joys of acceptance; not experiencing communion with God, nor having any very fervent desires after it. Whether the outward circumstances of such are prosperous or adverse, they cannot rejoice in God while any sin is harboured, or any duty wilfully neglected. Worldliness is as sure an enemy to Christian joy, as unwholesome damps are to a lamp or a candle. Such persons will not know much, either of sorrow or joy, while in this torpid state. Satan has them in his snare; they are "entered into temptation," he will try gradually to draw them further down the inclined plane, but will not trouble them with strong temptation; little know they of conflict. They are not in "fellowship with the Spirit," and so are strangers to "joy in the Holy Ghost." Sad, sad state in which words, descriptive of Christian experience, become to them for a time obsolete! Better any thing than this. Better strong temptations, fiery trials, and bitter griefs; and these, probably will come to awaken up the sleeper.

3. There are other Christians who are seeking to maintain nearness to God amidst a deep consciousness of weakness and imperfection. Many such are passing through circumstances which produce much anxiety, and awaken sorrowful emotions; their path is very rugged, they have many conflicts, they are not favoured as regards temporal things; like the first class mentioned, neither are they in a careless and insensible state like the second. They have some pleasure in prayer, some delight in God's word, and some desire to serve God and benefit others. Surely such are warranted both to grieve and rejoice, to sigh and to sing; the one must not set aside the other. As with regard to hope and fear, there must be (as Matthew Henry says) a balancing of one with the other. There should be a holy carefulness to mourn over what should be mourned over, and to rejoice in all concerning which God gives commandment to rejoice. In order

to do this aright, and so to exhibit the true Christian paradox, we must endeavour to keep the various causes for *sorrow* and *joy* distinctly before the mind,—then, though sorrowful, we shall be always rejoicing, and both sorrow and joy will be acceptable unto HIM “who comforteth them who are cast down,” and who also delighteth “to inhabit the praises of Israel.”

Space will only allow *just* to indicate a few things, calculated on the one hand to produce chastened sorrow, and on the other to excite heavenly joy. They will refer to several distinct points, and each will find its *mate*.

1. *Our own history and character, and the history and character of Christ.* What Christian can look back without finding plentiful cause for sorrow? The Apostle frequently took such retrospective views, 1 Tim. i. 14, 16; 1 Cor. xv. 9, 10; Gal. i. 15, 16. And thus penitence was produced, humility deepened, and grateful wonder called forth.

Thus we should do as regards the time of unregeneracy. And not only the years of our alienation, but the years of our profession if rightly considered will produce penitent sorrow before God. We shall see failure, weakness, mistakes everywhere, offices feebly sustained, and relationships imperfectly filled up. Oh if we had only *this* to look back upon, we must not only sorrow, but despair—it would be reasonable to do so; but one who had often looked back with saddened thoughts on his own course, joyfully exclaims, “thou Lord hast made me glad through *thy work*, I will triumph in the works of thy hands.” Let us also contemplate the same glorious object, and then we shall “rejoice in the Lord alway.” If we look at the history and character of Christ, nothing but perfection, beauty, grace, and gracefulness meet the eye. His entrance into our world, his progress through it, his exit from it, his every thought, word, act, feeling, sigh, tear, and look, all perfect, all stamped with the infinity of his person, all bringing glory to God, in all the Sent One of the Father; finding it his meat to do his will, and all to form a righteousness for those, who flying from themselves rest alone on him. If we trace him to the skies, and think of his office character, his interceding tenderness, his faithful sympathizing friendship, his exhaustless fulness, his lofty joys and glorious prospects, and that he will give his followers

to share all that he hath; we find an endless and infinite cause for rejoicing; “to rejoice with joy unspeakable” is most reasonable.

2. *Our hearts and God's heart, if rightly contrasted, afford much cause for sorrow and rejoicing.* Our hearts—how weak, how vain, how prone to cleave to the dust, and to turn aside; how wandering in devotion, how deceitful to their engagements! Alas, we may well have sorrow; may it ever be “Godly sorrow, working repentance unto salvation,” and accompanied with watchfulness and prayer. God's heart, as revealed by him who lay in his bosom, as exhibited in the Gospel (which as one says is God's heart in print), and as manifested in his dealings with his children—how pure, how tender, how pitiful, how forbearing, how fertile in infinite thoughts of love, and all for our good! “Joy we then in God through Jesus Christ by whom we have received the atonement;” and so this joy of the Lord shall be our strength to serve him.

3. *Contrast our spiritual enemy, and our heavenly friend.* The prince of the power of the air with all his legions, with his long experience, bitter malice, and unquenchable hatred is against us. We have too often sided with him against ourselves and the Lord; we have many times entered into his temptations, and adopted his suggestions; let us sorrow over this. And our path for the future is full of snares, is waylaid by hellish archers, and were this all, we might well tread it in gloomy sorrow; but, “greater is he who is in us, than he who is in the world.” The Holy Spirit—the Spirit of omnipotent love is on our side; mightier and wiser than Satan, stronger than our own hearts, able to outbid the world; and will do so if we attentively listen to and cherish his suggestions. Rejoice we then in a present and Almighty COMFORTER “who shall abide with us for ever.”

4. *Think on natural and spiritual relationships.* Concerning the former, some may have to say, “my bouse is not so with God as I could desire; many of my loved ones love him not, how can I bear to see the destruction of my kindred?” Sorrow, we say, over them in secret. Testify to them lovingly and faithfully. See to it that you do not so act before them as to put stumbling blocks in their way, and so neutralize your own testimony. But while you do all this, rise to the heavenly family. Seek grace to “come to the general

assembly and church of the first-born, "and to rejoice in your acceptance in the Beloved; together "with a multitude whom no man can number."

5. *Consider the Church on earth and the Church in heaven.* While you view the divisions, disputings, and coldness of the one, mourn over the same with heaviness and sorrow of heart, and aim by fervent prayer and loving effort to alter for the better as far as you can whatever you lament over. But forget not to soar forward on the wings of hope to the glorious future, when the prayer of Christ shall be answered, and believers shall be all one—gathered together unto HIM, "a perfect church, without spot or wrinkle, or any such thing." In this greatly rejoice, for be assured that when it comes, as come it will, you shall say "the half was not told me."

6. *Meditate on the world that now is, and the world that is to be.* Now sin abounds, death triumphs, creation groans, and the whole world lieth in the Wicked One. Let us be afflicted, and mourn, and weep. Sorrow becomes us well, because God is dishonoured, Christ is despised, and salvation neglected. We must not share the mirth of that world which is wandering down to outer darkness. But it shall not always be thus. There is "a world to come." There is a period, a long, long one too, when this world shall be bathed in blessings, covered with a holy population. Men shall be blessed in HIM, and all nations shall call him blessed, and "the earth shall be full of the knowledge of the glory of God as the waters cover the sea." It must be so, for the mouth of the Lord hath spoken it, and the zeal of the Lord of Hosts will perform it. Therefore, we should "rejoice in hope of the glory of God."

These distinct causes of sorrow and joy (and others may be found) will exist at one and the same time, and produce their different effects. We must not expect the causes of joy, great and manifold as they are, to do away with all sorrow. Christ hath lived, died, and risen again, and all for us; here is a boundless cause for joy, but still a remembrance of past sins, and a feeling of present sad imperfections must produce penitent sorrow. Heaven and glory are sweet to anticipate; but pain is pain, care is care, and "no chastening for the present seemeth to be joyous." That God overrules all for good, even our very mistakes, is a spring of strong consolation; but our errors and waywardness, though

overruled, should awaken sorrow of heart. Still we must not allow the sorrow to set aside the joy; and the way to possess this rejoicing is to realize the Holy Spirit "shedding abroad the love of God in our hearts." Then, though hope may be deferred, trials lengthened, and patience sorely tried, we shall be able to "glory in tribulation;" because we know that God loves us, that he will care for us, and at last give us the kingdom. One well observes that "the true spirit of consolation is well content to detain the tear in the eye, and finds a surer pledge of its success in the smile of resignation that dawns through it, than in the liveliest shows of a forced and alien exhilaration."

It is evident from what has been said that some of the Christian's sorrows arise from sympathy with others. But let him cherish such a spirit of sympathy, even though it may add for the present to his sorrows; for there is sure to be sweet joy in the sympathetic heart; such, too, shall have a fulness of joy hereafter, and both now and then, through time and in eternity, the smile of Him whose gracious law is "bear ye one another's burdens." The selfish heart may escape some few sorrows; but who can reckon the joys which such an one will miss; and how is he out of sympathy with him who was the Man of sorrows, who is "touched with the feeling of our infirmities." Seek we grace then to "rejoice with them who do rejoice, and to weep with them that weep." This will bring much present blessing, and issue in unmixed joy.

In closing, let the reader of this paper, whoever he may be, remember that in this short text, "sorrowful, yet always rejoicing," he has described in one word what his eternal state will be. If a stranger to Christ and salvation, and if he passes on and ends life in this condition, "sorrow," unalleviated, eternal sorrow, must be his inheritance. But if a believer in Jesus, resting on his cross, adoring his person, desiring his image, aiming at his glory, loving his appearing; then, "rejoicing," full, triumphant and everlasting, will be his element and employment through the ages of ages. The last sigh of sorrow will soon be heaved, and sin and death be things gone by, but the last song of rejoicing will never be sung. The days of thy mourning, sorrowing saint, shall soon be ended, but THE LORD HIMSELF WILL BE THY EVERLASTING LIGHT, AND THY GOD THY GLORY.

"GOD'S MARVELLOUS LIGHT."

1 Peter, ii. 9.

BY REV. W. P. DALFERN, OF BOW.

It is generally thought to be wrong to tear out a truth or sentiment from its context as we would a piece of bleeding flesh from a beautiful body; but sometimes it may at least be excusable to do so; thus, for instance, when God's thoughts strike us separately, or when one appears to be so full of meaning as to drink up all our mind, time, and attention; or when, as above, God is pleased to attach an adjective, descriptive or explanatory term to another, it is quite right for us to dwell upon such words, apart from their connection, with a view to bring out more fully the meaning of the Holy Spirit in the use of such terms. When, for instance, God is pleased to attach the word *marvellous* to that light of which Christians are made the recipients, we think it quite right and proper to inquire how or in what respect this light is marvellous; and we can entertain no doubt but that much will be discovered to reward our labour. Let us proceed then to discover, if possible, in what particulars the light referred to may be said to be marvellous. And we observe:—

1. *That it is marvellous as to its source.* The light of the sun is pleasant, the light of the intellect is of great service, while that of conscience and the Word of God is invaluable; but the peculiarity of this light is, that it comes immediately from God himself. "God is light, and in Him is no darkness at all." But when we speak of this light as coming from God, we must not forget that it is from God, not simply as a Creator, but as a Sovereign, as a Covenant-keeping God—a Father, even the God and Father of our Lord and Saviour Jesus Christ. As a Creator simply God gives to all men the light of reason and conscience—as a Sovereign and Redeemer he imparts the light of spiritual knowledge and love to his chosen people. Light from the intellect of a man is sometimes marvellous; from the mind of an angel it might be still more so; but when we think of what God is in himself, and as He stands related to His people, to this light we must indeed pre-eminently attach the term marvellous; and if men will linger in the presence of a Newton, to catch but a ray of his intellect,

and frequently hang upon the steps of the great to meet with an approving smile, or receive a largess from their hands, oh, how constantly, and with what assiduity, should we wait upon Him, whose all-comprehending intellect embraces all things, that the beams of his mercy may scatter our darkness!

"Exhaustless treasure! Being limitless!
What gaze hath ever pierced thy deep
abyss?
Deep fount of light! Light inaccessible!
How great thy power: O, God, what
tongue can tell."

2. *The medium through which it comes.* Christ is called "Wonderful," and He is the pure, the transcendent medium through which light streams down upon the church. As the world has but one sun, so the church has but one—Christ the Sun of Righteousness. The light ever shines out of darkness, but it is to "give the knowledge of the glory of God in the face of Jesus Christ;" hence "he who hath seen the Son hath seen the Father," for Christ is "the brightness of the Father's glory, and the express image of His person." And is not the person Christ marvellous? Has not

"God in the person of His Son,
All His noblest works outdone?"

Are not our hearts constrained to exclaim with the poet—

"O Christ, our true and only light,
Illumine those who sit in night,
Let those afar now hear thy voice,
And in thy fold with us rejoice;
Fill with the radiance of thy grace
The souls now lost in error's maze,
And all whom in their secret minds
Some dark delusion hurts and blinds."

3. *The immediate agency of its transmission.* We have spoken of this marvellous light coming from God, and Christ as its medium; we must not forget God's Spirit, who, with the golden lamp of the word, catches the flowing rays, and throws them into the inmost chamber of the soul. "The entrance of thy word giveth light," says the psalmist, but did not the omnipotent Spirit of God make a passage for the word it never would enter. Now, when we think of that Spirit which, dove like, brooded with outstretched wings upon the dark chaos of

the world, to impregnate it with every form of life and beauty; when we think of how He perpetually renews the face of nature, and girdles the universe with fruitfulness and beauty; when we reflect that He formed the human nature of Christ, that unique, and holy thing; that He was the author of His mental, moral constitution as a man; that He anointed Him to preach who spake as man never spake; how marvellous must that light be which comes from such a source!

We have said that this light, too, comes *immediately* from the Spirit of God. In the case of those who die in infancy, this is true. Oh, how many myriads of innocents who have not lived to sin, whose minds have never embraced the truth as embodied in human words, have by this marvellous light been instructed, sanctified, and saved! Oh, how beautiful to see this light stream upon these virgin souls, impressing the image of Jesus there; to mark it seeking out these jewels redeemed by the precious blood of Jesus; and raising them from the dark mine of this world to the crown of Jesus! How glorious to contemplate the mighty band of infant choristers before the throne

of God, brought there through the agency of this marvellous light; light so omnipotent, yet so soft and gentle that it could purify and fill such frail vessels without breaking them, and impart to myriads of minds never opened to the mysteries of this world a capacity to enjoy and bear the full-orbed vision of the perfected just, yea of God and the Lamb! Ye weeping parents, will you not admire that marvellous light which revealed the beauties of Jesus even to your little departed ones, which clothed them in shining raiment, and placed them in the faultless train of the King of kings; of Him, who, in the days of the flesh said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?"

"O, mighty Spirit! source whence all things sprung!
O glorious Majesty of perfect light!
Hath ever worthy praise to Thee been sung,
Or mortal heart endured to meet thy sight?
If they who sin have never known
Must veil their faces at Thy Throne,
Oh, how shall I, who am but sin and dust,
Approach, untrembling, to the pure and just?"

(To be continued.)

P O E T R Y.

WINTER EMBLEMS.

How bleak and bare the earth appears
Beneath stern Winter's reign;
But see! God sendeth snow like wool
To clothe the barren plain.
At first so dazzling white, it seems
A type of that fair dress
Which covers every child of God—
The Saviour's righteousness!

But ah! how soon the emblem fails,
For ere the close of day
It lies a soiled and trodden mass,
Its beauty passed away.
The glorious robe that Christ hath wrought
Shall never bear a stain,
'Tis bathed in the redeeming blood
Of Him who once was slain!

We miss the rippling of the lake,
The singing of the rill,
Fast bound in icy chains they rest,
All motionless and still.
Jehovah sendeth out his word,
And makes his wind to blow,
The frozen shackles soon dissolve,
And sparkling waters flow.

When Satan round the sinner's heart
His icy fetters flings,
'Tis dead to every Gospel sound,
And cold to heavenly things.
But let the Spirit's quickening breath
Blow softly from above,
The ice will melt, and streams break forth
Of penitence and love.

Where all was hard and cold before,
There springs a well divine,
Of living water, pure and free,
And richer far than wine;
It flows from Christ, the smitten Rock,
With every blessing rife,
In hearts renewed it springeth up
To everlasting life!
Wellingborough. THEODOBA.

MYSTERY OF CHASTISEMENT.

"We glory also in tribulations."—Rom. v. 3
Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrant.
Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find,
Sweet as Arabia's spicy wind.
In this dull stone, so poor and bare
Of shape or lustre, patient care
Will find for thee a jewel rare.
But first must skilful hands essay,
With file and flint, to clear away
The film, which hides its fire from day.
This leaf? this stone? It is thy heart:
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,—
Ere it will yield a fragrance sweet,
Ere it will shine, a jewel meet
To lay before thy dear Lord's feet. G. W.

"THE FULNESS OF THE TIME."

BY THE REV. W. BARKER, OF CHURCHSTREET, BLACKFRIARS.

No lapse of time can change the purpose of God; and no complication of events can frustrate His plans. "A day is with the Lord as a thousand years, and a thousand years as one day." Four thousand long years passed slowly away between the giving of the promise of a Saviour, to our parents in the garden of Eden, and the actual coming of the promised seed. Patriarchs saw, in types and shadows, His day, and the merciful character of His work. Holy men and women waited in sacred expectation for "the light of the Gentiles and the glory of Israel." "Prophets searched diligently what and what manner of time, the Spirit of Christ that was in them did signify, when he testified, beforehand, of the sufferings of Christ and the glory that should follow." The wheels of the chariot of time dragged heavily, and the vision seemed to tarry; yea, was even "like a book that is sealed;" the nations sat in darkness and in the shadow of death, till the Holy One of Israel should remove the "dimness," and shed upon the world the light of the "Sun of Righteousness," and the "healing in his wings." Numberless sacrifices had been offered, none of which alone could take away sin, and few were the men, compared with the great mass of Israel, who saw the coming antitype in those beautiful symbols of his perfect offering. Yet, "in the fulness (pleroma) of the time" God sent forth his Son. A remarkable period was that in which he came—fitted to confirm divine truth, to arouse the peoples from their long slumber and death, to compel them to perceive the design of His coming, and the adaptation of His work to the end for which infinite wisdom and love had provided it. All things were made by him, and for him; and "he is head over all things to his body, the church;" therefore, due preparation must be made for His coming; and so we find the whole period prior to his incarnation occupied with events tending to prepare for His appearing, to make His triumphs more demonstrative of His glory, and more abundantly merciful to men; and even now we obtain a glimpse of the infinite wisdom of this arrangement in all its relations to the honour of God, and to the eternal destinies of millions of the human race. Permit us, therefore, to give to you a few observa-

tions illustrative of this Scripture, quoted from Paul's Epistle to the Galatians, iv. 4.

1. *It was the time appointed for his coming, and declared by the prophets.*

The great sum of prophecy and its end is to bear testimony to Christ and the nature of His kingdom. There is a beautiful gradation in the Old Testament predictions concerning Jesus Christ. From the utterance in Eden of the first *seedling prophecy*, on through all developments of the Saviour's character which were vouchsafed to men by the inspired *seers* of old, there was an ever-increasing light thrown upon the head of Jesus, that his glory might be seen, and men lay their penitent hand upon Him as the divine scape-goat for their sin, and see in Him the Messenger of the covenant, the Surety of His people, the Head of his church, and the Source of their eternal life. First he was to be the seed of the woman, the son of Adam; then the son of Abraham, whose descendants should be a chosen nation, typical of the true Israel; next He is to be of a given tribe in distinction from the rest. Again he comes before us as the son of David, in a peculiar line amongst His numerous sons, and the grand antitype of His kingdom. Then the very place in which He is to be born, and the time in which he should come are revealed by some of the later prophets. Say not that such preparation was not needful. It was; the Saviour was to possess a peculiar character; everything, therefore, from the beginning was necessary to mark out the person having that character, and to prove that it was no fiction—no mythological fable. He was to fill the most sacred offices between God and man; all events, therefore, through all time, and all dispensations of religion between God and man, must point to the necessity of these offices, and show that He indeed was the one who held them. It was not one single prediction, nor one class of prophecy merely that could lay a sufficiently sure foundation for the faith and confidence of men; but the concurrent testimony of divine revelation, the uniform providence in human events, and the dread blank of the world without him, as convincing the sons of men that such a Mediator was needed, and had been purposed from before the foundation of the world. And what

a mercy it is that history (the grand interpreter of prophecy), both sacred and profane, tells us Jesus is the Christ of God, the Lamb of God, the Saviour able to save to the uttermost all who come unto God by Him.

2. *We think this text declares that the time in which Jesus came was in all respects the best.* It was the completion of time, the prosperous time. There are three great hindrances to the mission of Jesus which would have possessed a far more terrible power than now, if he had been ushered into our world as soon as the fall had transpired.

First. Man's spiritual pride, which leads him to deny his moral delinquency, and to assert his ability to obtain a righteousness by the deeds of the law. He clings to the old covenant of works even now, and he says, why does not God challenge me "to do this and live," rather than impose upon me conditions of salvation which declare my sin, my helplessness?

Four thousand years experience are then given to the world to set these matters at rest; and the two conditions of human society were adapted for that purpose. The heathen were suffered to modify, pervert, and pollute the Patriarchal forms of truth and symbols of mercy, and also to fall into every vice and crime to show the degradation and pollution of the human heart, that the announcement of a Saviour might be welcome as the *skill* of a great physician in a time of *pestilence* and death. And the Jewish nation as well as the Patriarchs—the sons of God—had given to them divinely-appointed rules, ordinances, and laws, with a promise of life to show them that no man-wrought righteousness could appear before God, even under a dispensation divinely arranged, until the regeneration of the Spirit should come, and bring the "law of the spirit of life in Christ Jesus." Yea, verily, "if there had been a law given that could have given life, then righteousness should have been by the law." Jesus must wait until they shall feel their wound incurable ere he appear. Neither the morals of the best heathen philosophers, nor the divine rules of Moses could change the human heart, or make man righteous before God.

Secondly. Man's pride of intellect, and reason, which would have prevented him from feeling the peculiar and divine claims of the religion of Jesus. Even now the rationalist says, we needed no revelation from heaven to give us a knowledge of God,

Another says, I hate this faith of yours, so full of mysteries, and not at all superior to the systems of the heathen. But if the developments of human wisdom had been impossible, and had not exhibited themselves, man in his pride would have said of heavenly truth itself, this is my own achievement. Behold then, in bold, awful contrast; the follies of heathenism, its corruptions, the products of the wisdom of men, ending in darkness, error, death; and the wisdom that cometh from above, the truths of the cross; "the Wisdom of God, and the Power of God to him that believeth." The times of men's ignorance God winked at, that he might discover the wisdom and the glory of the way of salvation by Jesus Christ. Philosophy, morals, poetry, attained to their highest natural discoveries and beauties; unaided and unhindered by any voice or dictation from God, and alas they were found in the land of darkness, infidelity, and cursing, until He came "the way, the truth, and the life."

Thirdly. The tendency to rest in external rites and relations, which men in all ages and lands have exhibited, rendered it desirable that time should be given to correct such a fatal delusion. Suppose Jesus had only been revealed as the Son of Adam, then we should have had all nations claiming sonship with God on natural terms, (as the blinded Jew did, and does) without a divine regeneration; but time was needed for nations to be formed, and one especially chosen from the rest ere this evil could be effectually checked, and in the end cured. Mankind then in the mass were the "strangers and aliens," lest they should infer they were the sons of God by natural birth rather than a spiritual one. And so with forms, though at first instituted by God as pictures of divine realities, they were rested in by the mind of man to his hurt; God, therefore, permitted the most perfect and beautiful system of figures and symbols to fail to teach men, that in the awful delinquency, formality, and barrenness of the Jews they might learn "that God is a Spirit, and must be worshipped in spirit and in truth." The time, then, which elapsed between the fall of man and the coming of Christ—as Edwards, in his *History of Redemption*, says, "was very proper on every account. It was after things had been preparing for it from the fall, and when all things were ready. It came to pass at a time, which in infinite wisdom was most fit and proper." "When the fulness of time was come, God

sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

One difficulty we anticipate, for it has often presented itself to the most devout and believing minds, viz., to perceive the wisdom and goodness of God in relation to the numbers of those who perished in darkness while this salvation was in course of preparation. But this applies in a modified form to this time as well as the time previous to Jesus' advent.

1. We believe that God gave to the families of men, in the hour of their ruin, a fair and adequate typical knowledge of the coming Redeemer, for the safe custody of which he held them responsible, as he now does us, for the preservation of the full light and simplicity of the Gospel.

2. Amongst the Patriarchal families, and especially amongst the Jews, many were found who by faith saw the beauty and spirituality of these figures, and were therefore blessed in the Redeemer. So that we hope many, very many, besides those whose names have come down to us, have found peace with God through the blood of the Lamb, slain from the foundation of the world.

3. In a peculiar manner even Judaism provided for the spiritual welfare of the pious and devout heathens, and the Jews were God's witnesses amongst the nations of the earth to circulate the knowledge of a coming Messiah. Moreover, God dwelt amongst them, and held the heathen in a measure responsible for their treatment of that marvellous, magnificent fact, because of the mercy contained in it; thus, "He made known his salvation; his righteousness he openly showed forth in the sight of the

heathen," Ps. xcvi. 2. See also, Eze. xx. 9, 14, 22: "God was to be made known among the heathen," "The heathen were to fear the name of the Lord," Israel were "to declare his glory among the heathen." The heathen raged, and the people imagined a vain thing; the kings of the earth set themselves, and the rulers took counsel against the Lord, and against his (*Messiah*). Though Judaism had no commission to diffuse itself as Christ gave us, its blessings were, under due regulations, available for other nations, as a foretaste of the coming day when all nations should flock to the standard of the son of Jesse.

4. Where there was a divine disposition to obtain and enjoy the truth, its blessings were realised by Jews and pious Gentiles, even while it rested in types and shadows; and it is even so now, for in the midst of our blazing light we see men shutting their eyes, and cursing the name of Jesus. Men corrupt the pure teachings of Evangelists, and Apostles, and Christ, as much as they did those of Moses and the prophets, incurring at the same time a far more fearful condemnation. We believe, then, God ordered all these events connected with the revelation of his Son by the counsel of his own will; and in that we see the highest wisdom, power, and mercy. Our simple and earnest prayer is that we may see the light, and as sons of the light may walk in it, while many others seeing our good works shall glorify our Father who is in heaven. Great is the mercy that hath revealed Christ in a darkened world, but greater is that by far which hath revealed Him in us, a work which flesh and blood cannot do. May you dear friends rejoice in the knowledge of Christ Jesus, and have no confidence in the flesh.

REVIEWS.

The Comforter: or, the Holy Ghost in his Glorious Person and Gracious Work. By the author of "The Brother Born for Adversity," &c. Darton and Co.

We have read the book on the "Comforter" with much pleasure and profit. It is a pleasing thought that Christian men, like its author, should hold responsible positions in connection with the secular press of this country. A pure literature is like a genial atmosphere, diffusing health and cheerfulness around. We heartily subscribe to the views of the author, although we could have wished that on one or two impor-

tant questions affecting the Spirit's work he had favoured us with his opinion. Are the influences of the Spirit confined exclusively to those who become savingly converted to God? or, may he not, as a *Sovereign Agent*, allow men, under some circumstances, to be the subjects of spiritual convictions which they resist to their own destruction, without at all prejudicing the doctrine of the efficacy of his power, or reflecting upon his love? We suggest this, believing that in a second edition, should the author deem it well to do so, he will speak on this topic in as clear and practical a manner as he has done on the gracious operation of the Divine Spirit. May

Christians are asking for information on that point in a direct and uncontroversial form. The book is eminently adapted for the use of the Christian in his devotional retirement, and for inquirers in the gates of Zion. We hope the closing chapter will be thoughtfully considered by Christians. No want of the Church and the world is so imperative, at this time, as the richer outpouring of the Spirit. We have skeletons of Christian life, doctrine, and activity in abundance, belonging to every portion of the Church of Christ; but we all need the breath of the Lord to make us lively, energetic, and useful, and we are not straitened in God, but in ourselves.

Five Sermons on the "Five Points." By the Rev. W. PARKS, B.A., Incumbent of Openshaw, Manchester. Second edition. W. H. Collingridge, Long-lane.

THESE "Sermons on the 'Five Points'" contain many things that may prove useful and instructive to those into whose hands they may fall. The important doctrines discoursed upon are expounded clearly and forcibly; but we doubt whether such a style of pulpit exercises should be resorted to, except occasionally, for the defence of the faith. The book will be valuable as a guide to Bible-class exercises upon doctrinal topics. Its having reached a second edition is proof of its having been well received, and it deserves to be.

God's Gracious Promise to His Faithful Servants. A Funeral Sermon for the late Rev. THOMAS SHIRLEY. Including a brief Outline of his History. By Rev. J. MOUNTFORD, J. Heaton and Son, 21, Warwick Lane. Price 2d.

THE Rev. Thos. Shirley was well known to many during the last half-century; distinguished by a mellow Christian experience of divine things, and characterized by a loving spirit, he was very useful in the service of His Master, and much esteemed by a large circle of Christian friends. The Sermon by the Rev. J. Mountford, his successor in the pastorate, is a direct and savoury exposition of the passage selected, and will be

read with interest and profit by many to whom the deceased minister may not be known.

Sketches and Lessons from Daily Life. By FELIX FRIENDLY. Pp. 216. London: Simpkin and Marshall.

WE have received this very instructive and elegant volume just in time to give it a New Year's greeting, and our heartiest recommendation. To old and young it will prove a very suitable and seasonable gift-book. The author will, we doubt not, be recognised as an old acquaintance by most of our readers.

"Christ Crucified, the one Meeting Point between God and the Sinner." W. Yap, Old Cavendish-street.

THIS is a very useful, pointed, and practical discourse; the author aims to exalt the despised doctrine to its proper place, viz., the centre of light and truth. We cordially recommend it to our numerous readers.

The Cloud of Witnesses: or, Jesus Christ Tried and Acquitted. A Sermon, By Mr. WALL, Reading, price 2d. Published by Barcham Reading.

A NOVEL title, and an ingenious production, containing much Gospel truth, which will, no doubt, be read with interest by many of the tried family of God.

Twelve Sermons on Various Subjects. By the Rev. C. H. SPURGEON. With a life-like Portrait. London: Alabaster and Passmore.

THE Sermons contained in this pamphlet are some of Mr. Spurgeon's happiest efforts. The first of these we give in our present number, which will enable our readers to judge of the excellence of the rest.

The Saint's Life, and the Saint's Death. By the Rev. T. W. MEDHURST. London: E. Barks and Co.

THESE two little tracts, by Mr. Medhurst, contain faithful and plain exhibitions of Gospel truth, and earnest appeals to the conscience, calculated, under the Divine blessing, to produce most salutary results.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

CLIPTON, BRISTOL.—The Rev. R. Morris has resigned the pastorate of Buckingham chapel.

BRISTOL, FISHPONDS.—The Rev. John H. Hall, of Hay, Breconshire, will leave Hay and enter upon his labours in this place, at the close of the year.

TRINITY CHAPEL, SOUTHWARK.—The Rev. W. H. Bonner has engaged to supply the pulpit of the above place for the months of January and February, 1859.

IPSWICH.—The Rev. T. M. Morris has removed from Romsey, having been unanimously invited to the pastorate of the Baptist church in Turret-green chapel.

HINCKLEY, LEICESTERSHIRE.—Mr. James Parkinson, of Horton College, Bradford, having accepted the cordial and unanimous invitation of the Baptist Church, intends to commence his labours there on the first Sabbath in January.

ACCEPTANCE OF THE PASTORATE.

HULL.—GREAT GEORGE-STREET.—Mr. John Odell, from Horton College.

RAMSBOTHOM, LANCASHIRE.—Mr. R. Madden, from Horton College.

MILDENHALL.—Mr. W. A. Claxton, from Horton College.

LLANELLY.—GREENFIELD CHAPEL.—The Rev. D. Evans, late of Manchester.

GREAT TOBBINGTON, DEVON.—The Rev. W.

Jeffrey, although unanimously requested by the Baptist Church, at Amersham, to continue his pastoral services among them, has at length decided on accepting the pastorate of the Baptist Church in this place.

BAPTIST CHAPEL, BRANCH-ROAD, BLACKBURN.—The Rev. W. G. Field, having received an unanimous invitation from the members of the church meeting in the above place, has resigned the pastorate of the church at Gram-pound, Cornwall, and intends commencing his duties at Blackburn on the first Lord's-day in the new year.

RECOGNITION SERVICES.

WALTON, SUFFOLK.—The Rev. J. E. Perrin having received a cordial and unanimous invitation to the pastoral office of the Baptist church in this village, recognition services were held Nov. 25. In the afternoon Rev. J. Webb, of Ipswich, preached a sermon on the duties of the pastor. A large number partook of tea, after which addresses on the duties of church members to their pastor, to each other, and to perishing men, were delivered by the Revs. J. Laven and J. Williams. The attendance was very good, and the services instructive and interesting.

LYMINGTON.—On Wednesday last, a public meeting was held to recognise the settlement of the Rev. R. G. Moses, B.A., late of Bristol College, as pastor of the Baptist Church. The Rev. J. E. Tanner, pastor of the Independent Church, ably presided. Appropriate addresses on the prospects of the church and the relative duties of pastor and people were delivered by the Revs. J. B. Burt, of Beaulieu Rails, R. G. Moses, and D. Bridgeman, of Ashley. Various resolutions, &c., were moved and supported by Messrs. Farmer, Gosling, Watson, Mursell, and Dr. Bompas.

FANNY STRATFORD, BUCKS.—A delightful meeting was held in the above place on Wednesday, Dec. 8th, being the recognition of the Rev. C. H. Hosken, late of Crayford, Kent, as the pastor. After partaking of tea refreshments, the friends adjourned to the chapel. The meeting was opened by singing and prayer. Mr. Hosken then related some interesting incidents through which he had been called to pass, and gave a brief statement of the doctrinal views which he held. The Rev. E. Adey, of Leighton Buzzard, invoked the divine blessing on his labours, which he did after a congratulatory address to the pastor. The Rev. G. Forster, of Stony Stratford, addressed the church, pressing upon them the necessity of their hearty co-operation. He joined with Mr. Adey in the pleasure he felt that Mr. Hosken had come to this neighbourhood, and trusted that he would long remain among them; after which he offered up prayer, commending the church and pastor to God.

MERTHYR, GLAMORGANSHIRE.—On Thursday evening, Nov. 25th, a recognition service took place in connection with the settlement of the Rev. Henry Evans, late of Galilee, Langum, and Horeb Pope Hill, Pembrokehire, over the second English Baptist Church, as pastor. These brethren having separated from the church meeting at High-street, under a deep impression of the necessity of extending the cause of the Redeemer, by forming another English Baptist interest to meet the wants of the vast increasing population of English in this town, engaged the Temperance Hall as their place of worship, and in August last gave Mr. Evans an invitation to which he has accepted. The number of members in fellowship is sixty.

The recognition service was as follows:—We had a social tea-meeting, when about 140 sat down to tea, after which the elder deacon was requested to preside and give a brief statement of the cause which led them to their present position, and of their unanimously giving Mr. Evans a call, which was done very affectionately, after which Mr. Evans arose and gave us in a very pathetic manner his reasons for accepting the call. After which Mr. Evans, in the usual way in Wales, gave the right hand of fellowship to every member, after which several addresses were delivered on the occasion; may heaven bless the union.

SPECIAL SERVICES.

TWERTON, BATH.—On Lord's day, November 21st, special services were held in connection with the jubilee of the Baptist interest at Twerton. On the morning and evening of the day the Rev. A. M. Stalker, of Frome, delivered deeply impressive and peculiarly suitable discourses, and in the afternoon the Rev. D. Wassall, of Bath, addressed the young on the year of jubilee in a highly interesting manner. On the following Monday about 180 assembled in the school-rooms at a public tea, at the close of which the friends adjourned to the chapel, where admirable addresses were delivered by the Revs. F. Bosworth, A.M., of Bristol, and A. M. Stalker, of Frome. The Baptist chapel at Twerton was built in the year 1808, but it has been enlarged and greatly improved several times, so that now it is almost a new place of worship through the many alterations effected. The church was formed as recently as the year 1828, and for a long time had to contend with great difficulties. It has, however, continued to grow, and, according to the statement of Mr. Bosworth, ranks fourth of the nineteen churches formed in England during the year 1828.

REOPENING OF CHAPELS.

TALYVERN, MONTGOMERYSHIRE.—The Baptist church in this place held a meeting to reopen their chapel, on the 17th and 18th ult., when sermons were preached by the Revs. H. Morgan, Dolgelly; O. Humphreys, Maesyrhelem; J. Jones, Llanuwchllyn; T. Evans, Llanidloes; and Jos. Jones, Llanfair. The meetings were very numerous attended, and the preaching appeared to have a very powerful effect upon the congregation. Since the Rev. D. H. Rees has settled as pastor over this church, his labours have been blessed abundantly. Many have been added to the church, and the congregation has increased to such an extent, that a more spacious chapel was indispensable. The brethren and friends went to work at once, and nearly all the funds necessary were in hand before the building was begun. The chapel is one of the most elegant buildings in the country, and reflects great credit upon the talented architect, Mr. Owen, Penegoes.

BRATTON, WILTS.—The Baptist chapel in this village has recently undergone very efficient repairs, the expense of which is between seven and eight hundred pounds, of which at least five hundred have been contributed by members of the church and congregation. On Wednesday, December 15, reopening services were held. In the morning, at eight o'clock, there was a prayer-meeting. At eleven o'clock a sermon was preached by the Rev. Alex. M. Stalker, of Frome. At half-past four o'clock about four hundred friends sat down to tea, after which J. Whitaker, Esq., gave some interesting details touching the history of the Baptist Church in

THE SIGHT OF INIQUITY.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"Why dost thou show me iniquity, and cause me to behold grievance?"—Hab. i. 3.

IN this discourse it will be my endeavour to assign some reasons why God causes his people to see iniquity in themselves and others.

I. AND we will begin with the first. WHY DOES GOD CAUSE US TO SEE INIQUITY IN OURSELVES? What is the reason of the Holy Spirit's discoveries, which he sometimes makes to us, of the evil of our hearts? It is well known to all who love the Lord, that there are seasons when the Holy Spirit takes us into the chambers of imagery. "Son of man," saith he, "I will show thee greater abominations than these." He lays bare the loathsome kennel of the human heart, and lets us look at all our deformity and depravity; he takes us to the "rock whence we were hewn, and to the hole of the pit whence we were digged." He bids us look with horror upon our natural state, and see that awful and hideous corruption that still remaineth in our hearts, even though we be regenerate. Why doth he do this? We will answer the question in several ways.

Sometimes he does it to confirm us in the doctrines of grace. My brethren, Arminianism is the natural religion of us all. I think one of the surest ways in the world to put down all our self-sufficiency, and all our erroneous views of the Gospel, is for God the Holy Spirit to show us our own depravity. A man may talk about free will, while he knows nothing about himself; but when the Lord has shown him what he is by nature, he will say no more about it; or if he says something about it in mere theory, he cannot believe it in his inmost spirit. A man says that sinners of their own will turn to God; he says that they do of their own strength, at least to a great degree, though assisted by the Holy Spirit, keep themselves, and that to some extent their final perseverance is dependent on their own diligence, and is not left entirely in the hands of God. This I am sure of, that if the Spirit takes him into the chambers of imagery, and lets him see his own iniquity, he may go in talking about his own will, but he will come out singing of free grace; for he will say, "O Lord, if thou hadst not begun the good work in me, it never could have originated in such a filthy pool as my heart; and if thou dost not carry on the work from first to last, it will soon come to a stand-still. If I am to stand in any righteousness except the righteousness of the Lord Jesus Christ, I must stand naked before the bar of God; and if the work be not entirely thine own, or if thou art to be turned away by any sin or sinfulness in the creature, then, O Lord, I know I must perish." And this, when he has got right views upon the subject, will drive him to believe in discriminating grace, in irresistible vocation, in omnipotent keeping, and in the infallible perseverance of all the children of God.

It is very extraordinary how the belief of one of the doctrines of grace naturally leads to the belief of all the rest. The system of the Gospel is so logical, its truths fit so well into one another, that you cannot get a right knowledge of one, without at once, or in a very short time, discovering the others. The Lord begins by teaching us this foundation truth, our utter depravity, one that is burned into our conscience by bitter experience, and by terrible discoveries of our sinfulness; he knows right well that the other doctrines will follow, and that when this is really understood, we shall not be long before we have orthodox views of the whole covenant of grace, and the great system of the Gospel of Jesus. This, I think, is one reason why the Lord gives his people discoveries of their iniquity and grievance, that they may be sound in the faith, and that they may hold nothing but the doctrines of grace.

Moreover, it is to keep them humble. If our Master did not sometimes let us have a look at ourselves, we should be fearfully proud. The old Puritans used to say, that God had given the peacock black feet, that he might not be proud of his bright feathers. So, said they, God has allowed his people to have black feet still,

that they may not glory in any of the graces which God the Spirit has given them; but that while they have those graces, so bright and beautiful, they may still look down on their black natural depravity, and humble themselves before God. We are all, by nature, as proud as Lucifer. If any man thinks himself to be incapable of pride, he is very proud indeed. "Ah!" says one, "I know I never can be flattered." But, sir, you flatter yourself to an extraordinary degree, when you say that. Pride is natural to us; it is woven into the warp and woof of our being; we shall never get rid of it, till the worm has eaten up our flesh; nothing will ever cover up our pride except our winding sheets; and when our bodies are in them, and our souls are caught up to dwell with God, then pride shall be thoroughly cast out. Our high communion, our progress towards heaven, our increased knowledge, our good works, all these things have, through the evil heart of our unbelief, a tendency to puff us up, though, in truth, being all borrowed, and all given us by the Spirit, there is no legitimate cause of pride in any of us; and therefore, God, to keep his people in the right place, humbles them with discoveries of their sinfulness. If they had all sail, and no ballast, they would soon be wrecked; so that when he fills his people with abundant revelations, he sends this thorn in the flesh; and this messenger of Satan is sent to buffet them, that they may walk humbly with God, and bow their heads in submission before him, knowing themselves to be still unclean, apart from the work of Christ Jesus, which he has wrought out for them.

Beloved, you can bear me witness, that when you have had sad discoveries of your own heinous guilt, you have been humbled. Sometimes your good works have been a great evil to you, because you have prided yourself upon them, and brought yourself to the precipice of ruin. But manifestations of your guilt, by God's Spirit, brought home to your conscience, have been of essential service to you, by teaching you not to be high-minded, but rather to fear and to remember that your standing in grace is not of yourself, and therefore you must not boast. That is another good reason why we may bless God for showing us iniquity, if there were no other.

But a third reason is, that God sometimes shows his people their own wickedness, to make them submissive in the hour of trouble. A Pharisee, of all people, would be the worst man to be in Job's position. If I must be in a hospital, I would rather be there as a publican, than as a Pharisee. For a Pharisee nothing would be good enough; he would think his pangs and miseries great indeed for so righteous a man as he; he would think he had no right to suffer. But the poor publican would say, "I am a sinner, and these miseries are not a millionth part of what I deserve to suffer; these aches and pains are nothing, compared with what I merit at the hand of God; therefore I will bear all these things with submission. Why should a living man complain? I am out of hell yet, and therefore I must not murmur." Ah! brethren, we can never keep murmuring down. There is very much in the old English word murmur. Just sound it—it is mur-mur. Any child can say that. It is one of the easiest words to speak; and that is why, I think, we have got it for murmuring. Because murmuring is such a very easy thing; any one can murmur, any one can grumble, any one can complain. Murmuring seems to have been bred in the bone of Israel; for Israel in the wilderness were always murmuring; murmuring for water when they were thirsty, then murmuring for bread, then murmuring for meat, then murmuring because the Anakims were tall, then murmuring because they were to go and fight them, and then murmuring because they were not to go and fight them; murmuring first for one thing, and then for another thing; they were always at it; they were continually murmuring for forty years long in the wilderness. Ay, but the surest way to cure us of murmuring is to let us know our own ill-deserving. A man that has been taught his own wickedness and his own ill-deserving, will be less likely to murmur than any one else. The poor wretch that has had the rope round his neck, and been ready to be turned off, when he gets his pardon, and goes his way, you will not find him murmuring at the fare that is provided for him. But he will say, "Oh! it is such a wonder to be alive at all, such an act of mercy that I have had

my life spared, that this dry bread becomes like royal dainties, and this cup of cold water becomes to me like the richest wine." The Lord does thus take his children into the stripping-room, and into the starving-room, and let them see that all their afflictions are less than they deserve; that their troubles are but as the small dust of the balance, compared with the mountains of tribulation and anguish which they deserve to have received in hell.

Again. It is to *put us on our watch-tower*. When the Lord shows us the sin in our heart, it is like a captain pointing to a few skirmishers that have just come before an army that is advancing. "There, my men," says the captain, "you see those. They are the outposts, the men that are the advanced guard of the enemy; look sharp after them; there is a great army behind; be on your watch." So the Holy Spirit discovers to us our evil desires and corruptions for a moment; he wakes us up to see them; and when we have seen them, he says to us, "Take care; this little that I have shown thee is to warn thee of a greater thing that is behind. These few evil ones that have just appeared to thy vision are but the outriders of a host of black things that are ready to attack thee. Be upon thy watch-tower always; be constantly looking out for foes. I think that soldiers need to have a few skirmishes on their march; if they had not they might become careless and relax discipline, and then they might be enticed into a defile, and so be surprised and cut off. But when they have a few enemies to harass them on the flank and rear, they are very likely to be watchful and to keep a sharp look-out, so that in case of a sudden charge they would be ready to repel the foe. So the temptations of our flesh are often useful to wake us up. God often makes use of our sins, our inbred sins, to act like watchdogs in a house to wake us up, to let us know there are thieves trying to get in. Our few sins bark and bite, and then we start up to skirmish. But, ah! if we had not been awakened, if these had not been developed, there might have been hideous open sins, that would have surprised us in some moment when we were not upon our guard; and so we might have been slain by the hand of the enemy. Old Ralph Erskine said a very true thing, and a very right thing, when he said, "I would rather have a roaring devil than a sleeping one at me;" by which he meant, I would rather be tempted, I would rather be tried, I would rather be persecuted, I would rather be perplexed, than lead an easy life of it, and so go sailing along in self-confidence till I struck upon a rock,—

"For more the treacherous calm I dread
Than tempests rolling o'er my head."

Because the calm is apt to breed a slothfulness which disables; and times of ease seldom suit God's soldiers. Holidays ruined the army of Hannibal; and many an easy hour and day, when we have been free from our inbred sins, has been the means of throwing us off our guard, and leading us into worse sins on the morrow. God stirs up the Amalekites to make us ready for the battle, lest we should be surprised.

But one more answer to this question, then I will pass to the other point. The Lord shows us often our iniquity and our grievance, *to make us value salvation more*. You know, the man that thinks the most of a doctor, is generally the man who wants him most. When we are well, we often make jokes of doctors; we talk about their killing the people, and so on; but when we get ill, we always send for them. We laugh at the men; but we use them when we are sick ourselves. Ah! and so it is with the Lord's people; they, perhaps, may think lightly of Christ, when they do not see any present need for him; but when they discover their own leprosy, then it is they value the Physician. When they see their own ruin, then it is they prize the remedy. It is a great service to us, sometimes, to show us our bankrupt's schedule. Every man has had a bankrupt's schedule, because we are bankrupts by nature. We set up in trade for ourselves, and we soon turned bankrupts; we never paid a farthing in the pound, Jesus Christ stepped in and paid it all. But we should not know how great was his grace in so doing, did he not show us again our debt, and how very poor were our own hopes of meeting debts so immense, so infinitely

beyond all our comprehension. God says to his children, "I brought you out of prison, and you do not think much of my deliverance to-day; I will take you back to prison, and let you see what kind of place it is, and then you will think more of the Breaker that broke your chains and set you free. I have opened a fountain that sparkles with living water; you have been drinking of it day by day, till you are full, and you do not know its value. Come, I will put you in the waste, howling wilderness, and you shall suffer hunger, have your water spent in your bottle, and then you will know the preciousness of the rippling fountain which Christ hath opened for thirsty sinners. You have been eating at my table, every day feasting; you have scarce known what hunger is; I will just put you again in the furnace of conviction, and make you hunger after righteousness, and then you will prize the bread that came down from heaven, and think more of Jesus than you would have done, had it not been for this showing of iniquity and grievance."

All these things I have now spoken of are matters of heart experience. Many persons do not know the plague of their heart. But you that love the Lord will own that, however quaintly I have put these things, there is great truth in them.

It is even so: we have had very solemn times, all of us, since we first knew the Lord; when we could not tell the right hand from the left in matters of Christianity; when, if any one had asked, "Are you the Lord's or no?" we dared not have stumbled out, "I am the Lord's." For our corruptions were so strong, and unbelief had become so rampant, and poor faith seemed to be so slumbering, like the fire in the ashes, that we could not tell whether there was any fire or not. Oh! brethren, do we not remember when we have sometimes knelt down in anguish, and said, "O Lord, I long to have this point decided—am I thine or am I not? If it be so, why am I thus? Why this wrestling of two armies in the Shulamite? Why is it that these confusions and these warrings are carried on in my spirit? Show me wherefore thou contendest with me, and why my sin contends with me. O Lord, do show me where I am vile!" And have we not found that these times have been of essential benefit to us? We have grown strong by these griefs; the sight of iniquity has made us wiser, more cautious, more prudent, more humble, more affectionate, and made us more firm in our belief in our Saviour afterwards, than we had ever been before.

II. Now I come to answer the question in another sense. Sometimes the iniquity and grievance are not in ourselves, but IN OTHERS. Some of you may not have much of this world's goods; you, perhaps, live in a house where there are very ungodly people; down in your court the Sabbath is always broken; in the street where you reside, you seldom hear anything on the Sabbath day except oaths, and curses, and profanity, and a breach of the day of rest; and others of you, by your very connections, are called to mix with bad companions, whose speech, instead of being seasoned with salt, seems seasoned with brimstone, flavoured only with blasphemy, and having perpetually in it the very brogue of hell. There are some of you called to labour with workmen, who, instead of endeavouring to help you to heaven, seem trying, like Christian's neighbours and wife, of whom you read in the "Pilgrim's Progress," to pull you back to the City of Destruction. You are, perhaps, asking this question, "O Lord, why am I in such a condition? Why has thy providence put me where I am thrown into contact with evil men? Why dost thou show me iniquity and cause me to behold grievance?" I will tell you two or three reasons.

The first is, to let you see what you might have been yourselves. John Bradford— you have heard the story of John Bradford a hundred times—when he used to see people taken by his window to Tyburn, to be hanged, said, "There goes John Bradford; if it had not been for the grace of God, John Bradford would have been hanged too." When you hear men swearing you say, "That is what I would have been, if the Lord had not kept the door of my lips." When you see men taken up for robbery, you say, "That is what I might have been, if God had not kept me from sin." When you hear of the drunken brawl, or the murderous affair, you put your hand

on your heart, and say, "Alr! the same thing might have come out of this; for hearts are very much alike. 'As face answereth to face in water, so the heart of man to man.' There is not much difference between one heart and another by nature; that man is a picture of what I might have been, if the restraining hand of God had not kept me back from sin." You know sometimes drunkards make men sober, good apostles of temperance drunkards are. For when they come reeling through the streets, in all their bestial stupidity, a man very naturally says, "What a fool that fellow makes himself!" and it leads him to say, "I must avoid that thing, because I would not make myself so foolish." I think it was the old Greck lords used to make their slaves drunk, in order to keep their children from the vice, by seeing how absurd it looked.

Thus, perhaps, God allows wicked men to come in our way, to *make us see the evil of sin, that we may turn from it, pass by it, abhor it, and not indulge in it.* I have no doubt that the wickedness of men may be employed under the divine wisdom, and the overruling hand of God, for the sanctification of his own people. Just as, sometimes, a book that is full of bad orthography is one of the best things for teaching a child how to spell well, by leading him to set about correcting the bad spelling: so the Lord gives us bad spelling in order to teach us how to spell right. We have to correct ourselves by the evil of others, and learn from them to avoid the sins into which they have fallen. Wrecks may sometimes be made beacons; the ruin of one man may sometimes be a warning to another. And it is so with the Christian; for he knows how to use his sight of iniquity, and of grievance beheld in others, by avoiding the same iniquity himself.

In the second place, God sometimes allows us to see the sins of others, to *teach us to admire his sovereignty, which plucked us as brands from the burning.* We look at our neighbours that live in our street, and see them drinking down sin as a greedy ox drinketh down water, and we say, "Who hath made me to differ?" Grace—free grace. And then we ask, "Why has grace come to me more than to them? Why these favours to me, above the rest?" And we are obliged to say, with Christ, "Even so, Father, for so it seemed good in thy sight." When one of a family is converted, what a specimen that is of divine sovereignty! When there is a holy mother, with an ungodly husband, and wicked children, what an illustration that is of the sovereignty of God, in that one is taken and the others left! And when in a house two women have been grinding at the mill, and one has accompanied her grinding with the song of Sion, and the other with the voice of cursing, what a proof there has been of the sovereignty of God, in that "he will have mercy on whom he will have mercy;" that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Ay, Christian, God hath put thee in the very midst of sin, to make grace the more conspicuous. If you ride in the country, sometimes, you see a field of wheat; you will very likely not notice one of the ears at all; but as you are going along you will see a hedge, and by some chance or other there has been an ear dropped into the ground under the hedge, and this one ear of corn has grown up through the brambles, and there it stands alone. Very likely you nudge your friend who is riding with you, and say, "There is an ear of wheat growing up among the brambles." It seems the more astonishing and notable thing from the place where it is. So, I think, a Christian in the Church is not a thing to be wondered at so much. The sovereignty of God is not so much seen amongst the righteous, as it is when we find the Christian growing up amongst the bushes and brambles of an ungodly world, showing forth his light in the midst of "a wicked and perverse generation." Who ever noticed glow-worms in the day time? But in the night time you will see them under the leaves. They were there by day, I dare say, but nobody saw them; but in the night, with their little lamps on their back, they glisten, and every one admires them. So the Christian, when he is in good company, is a blessed thing, and a great instance of divine love; but when in providence he is put into a dark place, where there is little of Gospel light and truth, then it is that his little lamp begins to glimmer, and he is more noticed

than he ever was before. This is why the Lord sometimes puts his people there, to make his sovereignty, his power, his might, and his grace, the more apparent. Even as men sometimes set jewels in foils to show their brightness, and put dark spots in their picture to make the lights become more apparent, so the Lord in his providence permits his people sometimes to sojourn in evil places; like Lot, to dwell in Sodom, and like Abraham, to go down among the Egyptians, or with the Philistines, in order that grace may be displayed, and the Lord's name may be exalted.

And now, I think I have another reason, and a better one, perhaps. "Why dost thou show me iniquity, and cause me to behold grievance?" Why, my brethren, God shows us the sin of our fellow-men, *that we may set more earnestly to work, and that we may be the means of saving souls and extending the kingdom of righteousness.* When a captain takes his soldiers out to look at the enemy, it is like what I heard of a celebrated Scotchman, whose words I am scarcely able to pronounce: "Now, lads," he said, "there they are; if you dinna kill them they'll kill you." That was their choice. So it is with us. God brings us to walk in this city, where harlotry and vice on every side are to be seen, almost in noonday. Now then, soldiers of the cross, if ye dinna kill them they'll kill you. If you do not stand up for your Master, to keep them down, and keep the banner of the cross in the air, the enemy will be more than a match for you. I have been struck sometimes, when I have looked in a print window, and seen there pamphlets full of all manner of obscenity and infidelity and wickedness, and they have had the most blessed effect upon my mind; for I have thought, "Well, if there is so much wickedness, so much the more reason why every minister should be in earnest, and why every Christian should seek with all his might to do good." You may live in very nice villas in the country; you do not go among the poor people, and you do not know what they are at. If you were to walk through some of the back slums and narrow alleys of London, you would say, "Oh, I never thought there could have been such places upon earth!" and if you could go where I have sometimes gone, up an old creaking staircase, where you have to stoop your head for fear of hitting it against a beam, and go into a room, and see a whole family there; go into another room, and see a whole family there; a little further, and see another family, all crowded and packed together, and then hear their language, and see their utter ignorance of everything concerning Christ, almost as unenlightened as the Hottentots in their kraals in Africa—you would go away after seeing them, and say, "There is great reason that we should be up and in earnest. We ought to be doing, sirs; we ought to be working well for our Master, after such a sight as this!" Oh! but we cover up our iniquity in this land a great deal; we fringe all London with glorious streets, so that when a foreigner rides through them he says, "What a grand city it is!" A varnished hypocrisy! What is there behind those streets? What will you find behind those palaces at the West-end? The very lowest of places upon earth, where the poor are stowed away together by hundreds. We fringe the city just with a gauze and coating—with something that looks respectable and excellent. But, alas! for the internals of this city, how much of wickedness and sin dwell there! I bless God that there are some of you obliged to live where you see the wickedness of this city; I thank God that some of you cannot go to your houses at night, without seeing wickedness on the road. "Why," you say, "do you bless God that there is the wickedness?" No, I do not; but I bless God that you have to see it, because you will be the people who will go to others and say, "Strive for the salvation of men. Work, I beseech you, to do good, because the world is still full of wickedness, and the dark places even of this city are full of the habitations of cruelty." It is a long time since I have made a good speech at a public meeting; but I do remember doing it once. I stepped out, as one of the speakers was delivering a very, very pretty oration, and I went into a neighbouring house to speak with a woman who wished to join the church. It was not in London. When I stepped into the house, there was the husband beastly drunk; he had got his wife up in a corner, and was with all his might trying to bruise her face, and

tear her arms with his nails till the blood flowed from her arms and face. Two or three rushed in, and dragged him away. She said she had endeavoured with all meekness to persuade him to allow her to go to the house of God that night; and the only reason why he ill-treated her was, because he said she would always be going to that place of worship. And when I had seen this sight, and looked on the poor woman, with tears in her eyes, I went into the place, and spoke like a man who had got his face and heart, and whole body, full of fire. I could not help it: I was all on flame against the sin of drunkenness, and sought with all my might to urge the members of the church to do all they could to scatter the light of the Gospel into a neighbourhood which was so dark and black and filthy and abandoned. And I think it would do all of us good, when we preach, if we were sometimes to be dragged through some of the worst parts of London, to let us see the wickedness of it. It would do our Sunday-school teachers good, many of them, for they would then be more in earnest with their children; and I think it would do good to some of our old friends, who sit and sleep almost all the service through, and are never much more than sleeping partners in the concern. If they did but know how the battle was going on, how tough the struggle and stern the conflict, they would wake up from their slumbers, and go forth to the battle, and stand shoulder to shoulder, and deal blow after blow against the common enemy of our Lord Jesus Christ and of the welfare of man. Ah, my brethren, we want to know more of the evil of men, to make us more earnest; for if there be anything in which the Church is lacking more than in any other matter, it is in the matter of earnestness. Whitfield said, in one of his sermons, "O my God, when I think how this wicked city is perishing, and how many are dying for lack of knowledge, I feel I could stand on the top of every hackney coach in the streets of London to preach the Gospel." Why should he say that? Why was his zeal so burning? Because he had seen the sinfulness of men, and marked their follies. We shall never be thoroughly in earnest, till we are thoroughly aware of the evil that is before us. When the horse sees the precipice, he throws himself back, and will not madly dash himself down. So with the Church: if she could see the evil that is before her, she would surely draw herself back with energy, to save her own children from plunging into the yawning gulf. Ay, sirs, ye have iniquity in your very teeth, and at your doors; ye have iniquity everywhere round about you,—and yet how few of you are striving to do anything for Christ! Ye are asked to help in this great battle: ye have so many calls, ye cannot afford it. Ye are asked to do something in this cause, to give it a little time: ye cannot manage it. Ye are asked to speak: ye have so little ability, ye cannot do it. One half of the people that call themselves Christians want to be pressed fifty times to do a thing; and then, when they are got to do it, they are not worth having, because they are only pressed men—they are not one half so good as volunteers. I would that all knew the evil this world is subject to, and the wickedness of men; and I think all of us who love the Saviour would start up from our seats to-night, and say, "Here am I; let me be a volunteer against the enemy; let me in my measure, whatever little measure that may be, go forth to serve my God, to practise virtue, and, by a holy example and by every other means, seek to stem the raging torrent of the iniquity of the age."

And now, my dear friends, in closing, allow me just this one remark to another class of hearers. There is one who, but a little while ago, was an abandoned sinner; he could drink, he could swear, he could break the Sabbath, and curse God. One day he stepped into the house of God, and the Lord met with him, and now he is in misery, such as he cannot describe; his heart is all broken, his conscience is as if it had been lashed with the tenfold whip of the law, and as if brine had then been rubbed into his wounds; he is smarting all over with the wounds of his conscience, inflicted by the angry and fiery law of God. He is saying to himself, "O Lord, I must perish, I know I must; I see such wickedness in me, that I must perish and be cast away." Nay, poor soul, nay, that is not the right answer to the question.

The question is, Why doth the Lord show thee iniquity? I will give thee the right answer. *It is to deliver thee from it.* If God has broken thine heart, he has broken it on purpose to give thee a new one. If he has killed thee by the law, he has killed thee on purpose to make thee alive by the Gospel; if he has wounded thee in thy conscience, he has done it that he may have room to pour in the oil and the balm of Christ Jesus. If he has stripped thee, he has only pulled thy rags off, that he may put on thee a perfect robe of spotless righteousness; and if he has cast thee into the ditch, so that thine own clothes abhor thee, as Job words it, it is that he may take thee to the fountain filled with blood, and give thee a perfect washing. And when the Lord pulls a man down, he does not do it to burn the old materials; he does it to build him up again. When he breaks a man's heart, it is not for the mere breaking's sake, it is that he may make it anew. If you have misery in your conscience on account of sin, God has dealings of love for you, and purposes of love for you. "Believe in the Lord Jesus Christ." If you are a convinced sinner, he died for you; for he died for sinners. If you can truly say you are a sinner, Christ Jesus hung upon the cross for you. Look at him there, bleeding; every drop of blood says to you, "I drop, poor sinner, for thee." Look to that gash in his side, whence flows the double stream of water and blood; it says, "Sinner, this stream runs for thee." Art thou a sinner? If so, Christ died for thee. He hath not died in vain: thou shalt be saved. If thou dost but know thyself to be a *bona fide* sinner, a real one, no complimentary sham sinner, but a real actual one, who means what he says, when he declares himself to be guilty and vile; then, as the Lord liveth, Jesus Christ died for you on Calvary; you shall behold his face with joy; you shall be numbered with the Church of the first-born, whose names are written in heaven, and you shall sing eternal hallelujahs round the throne of God and the Lamb.

COMFORT FOR THE FEEBLE-MINDED.

BY THE REV. JAMES SMITH, OF CHELTEMHAM.

MANY of the Lord's little ones doubt their interest in Christ, their acceptance with God, and their title to everlasting life. In consequence of this, they are not happy; they are afraid to profess Christ, nor can they be as active for Christ as they should. I want to write a few lines that may be of use to such, if the Lord will. The occasion of my doing so is, I have just received a letter from a godly minister, who, speaking of one of his congregation, says, "Poor thing, her cry, very often when I am talking to her, is, *IF I WERE BUT SURE; BUT I AM NOT QUITE SURE.*" She has a hope, and so have many, but that is not satisfactory. She wants to be sure, quite sure. Well, we cannot blame her for this; for certainty, on a matter of so much importance as the salvation of the soul, is most desirable. But ought not such persons to be sure? Let us examine the case a little, endeavour to impart a little comfort, and give a word of advice.

"*IF I WERE BUT SURE.*" This indicates a deep sense of the value and importance of salvation—betrays a jealousy of self, manifests a fear of deception, and is the very breathing of sincerity. Such language never characterised the mind of the presumptuous, or the hypocrite, or any one dead in sin. Such characters never feel this concern, are never exercised with such fears, never heartily exclaim, "*If I were but quite sure.*"

"*IF I WERE BUT QUITE SURE.*" This exclamation proves the presence and work of the Holy Spirit. He has convinced of sin, of danger, and of a judgment to come. He has shown the soul the value of salvation, the importance of an interest in Christ, and the necessity of a thorough change of heart. The soul that utters this cry is taught of God, and knows something of the plague of the heart, of the power of Satan, and of the deceitfulness of sin. It will not build on a sandy foundation, be satisfied with uncertain evidences or stop short of union with Christ. It must make

sure work, it must have Scriptural evidences, it must be satisfied with heartfelt experimental proof. Wherever this is the case, there is the work of the Spirit of God, for nature cannot produce this, and Satan would not if he could.

"I AM NOT QUITE SURE." Perhaps you want more to assure you than the Scriptures warrant; you may be unnecessarily doubtful. Have you faith in Christ? Do you believe that Jesus is the Christ the Son of God—and as the result do you receive his Word, rest on his finished work, and rely alone on his great atoning sacrifice? If so, *you ought to be quite sure*; for holy Scripture says, "Whosoever believeth that Jesus is the Christ, is born of God." And, again, "Ye are all the children of God by faith in Christ Jesus." If every believer is born of God, if every one that has faith in Christ is a child of God, then if you believe in Jesus, if you have faith in Christ, however feeble your faith may be, *you ought to be sure that you are God's child*. Do you call Jesus Lord, and, bowing to his authority, take his word for your rule, looking upon everything that is contrary thereunto to be sin? Then holy Scripture saith, "No man can say that Jesus is the Lord, but by the Holy Ghost." If, therefore, you confess that Jesus is the Lord, treat his Word as law, and desire to render to him the obedience of the heart and life, you must have the Holy Ghost; and *if you have thus the Holy Ghost, you ought to be quite sure*. Are you sorry for your sins? Do you confess them before God, and seek grace so that you may turn from them, and live godly, righteously, and soberly, in the present world? If so, God has given you repentance unto life; and having repentance unto life, you can never perish, and therefore, *you ought to be quite sure*. Do you love the Lord's people, and love them most who are most holy, and most like Christ? Then *you ought to be quite sure*, for the Apostle John says: "We know that we have passed from death unto life, because we love the brethren. Not to enlarge, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved." Do you not acknowledge Christ Jesus to be the Lord, the Messiah, the Son of God? Do you not believe that God raised him from the dead, as a proof of the perfection of his work, and as a testimony to his divinity? *Then you ought to be quite sure*, for the Word of God says you shall be saved.

"I AM NOT QUITE SURE." Perhaps you are judging yourself by a wrong standard, and measuring yourself by a wrong rule. You are looking for that in yourself that you will only find in Christ; or you are looking for something in yourself to put in the place of Christ. You are to be saved as a sinner, only as a sinner, as nothing but a sinner. You will never find anything in yourself on which to rest, or with which to be satisfied. The more you look into yourself, the more depravity you will discover, the viler you will seem to become, and the more the desperate wickedness of the heart will be revealed to you. You will be compelled to turn away from self entirely, and rest on Christ alone. You will be obliged to look for pardon on the ground of his blood alone, and expect to be justified for the sake of his obedience alone, and to be sanctified by his Spirit alone. You will be compelled to seek everything in Christ, and take him to be your wisdom, righteousness, sanctification, and redemption. The eye must be fixed on Jesus, and be kept fixed on Jesus; and if that is the case, *you may feel sure, quite sure, that you are in Christ*.

"I AM NOT QUITE SURE." Rest not in this state, for you may be quite sure, you ought to be quite sure. Read the Word of God more. Run from everything within you, and without you, to Christ alone. Keep the eye steadily fixed on Jesus as the sinner's substitute; as the great sacrifice for sin; as dying the just for the unjust, that he might bring us to God; as coming into the world on purpose to save sinners; and as able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for us. Oppose to all the temptations, injections, and buffetings of Satan, the glorious fact, that the blood of Jesus Christ cleanseth from all sin; resist him in the faith of this when he comes to tempt you to doubt, fear, and despond, and he will flee from you. Finally, seek

earnestly, importunately, and with all simplicity of soul, the sealing and witness of the Holy Spirit. By the application of the atoning blood, and the promises of Holy Scripture, he will seal you unto the day of redemption; and by his gracious work in your soul he will assure your conscience, and bear witness with your spirit, that you are a child of God. With the eye fixed on Jesus, with the hope built on Jesus, with the Holy Spirit in the heart, and resisting Satan stedfastly, believing in the power, virtue, and everlasting efficacy of the blood of the Lamb, you will no longer have to say, except in seasons of darkness and violent temptation, "IF I WERE BUT SURE;" but will rejoice in God and confidently say, "I AM QUITE SURE, I AM THE LORD'S, AND THE LORD IS MINE."

THE CHANGED CROSS.

It was a time of sadness, and my heart,
Although it knew and felt the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life;
And while I thought on these as given to me,
My trial-tests of faith and love to be,
It seemed as if I never could be sure,
That faithful to the end I should endure.

And thus no longer trusting to His might
Who says, "We walk by faith and not by sight;"
Doubting, and almost yielding to despair,
The thought arose—my cross I cannot bear;
Far heavier its weight must surely be,
Than those of others which I daily see;
O! if I might some other burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.
A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And seraph-music thrilled the balmy air.

Then one more fair than all the rest to see,
One to whom all the others bowed the knee,
Came gently to me, as I trembling lay,
And "Follow me," He said, "I am the way;"
Then speaking thus, He led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was, most beautiful to behold—
A little one with jewels set in gold;
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear;
And so the little cross I quickly took,
But all at once my frame beneath it shook.
The sparkling jewels, fair were they to see;
But far too heavy was their weight for me.

This may not be, I cried, and looked again,
To see if there were any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast my eye;

Fair flowers around its sculptured form en-
twined,
And grace and beauty seemed in it combined;
Wondering I gazed, and still I wondered more,
To think so many should have passed it o'er.

But O! that form so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colours
fair;

Sorrowing I said, "This cross I may not bear."
And so it was with each and all around,
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said, "No cross, no crown!"

At length to Him I raised my saddened heart;
He knew its sorrows, bade its doubts depart;
"Be not afraid," He said, "but trust in me,
My perfect love shall now be shown to thee."
And then with lightened eyes and willing feet,
Again I turned my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there in the prepared, appointed way,
Listening to hear, and ready to obey,
A cross I quickly found, of plainest form,
With only words of love inscribed thereon;
With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,—
The only one of all the many there,
That I could feel was good for me to bear.

And while I, thus my chosen one confessed,
I saw a heavenly brightness on it rest,
And as I bent, my burden to sustain,
I recognised my own old cross again!
But O! how different did it seem to be,
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Ah no! henceforth my own desire shall be,
That He who knows me best should choose for
me;

And so whate'er his love see good to send,
I'll trust it's best because he knows the end.

"For I know the thoughts that I think to-
wards you, thoughts of peace and not of evil, to
give you an expected end."—Jeremiah xxix. 11.

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

THE APOSTOLIC MINISTRY—QUALIFICATIONS AND CALL.

"Go ye into all the world and preach the Gospel to every creature."—Mark xvi. 15.

THESE gifts to which I have referred,* are bestowed upon Christians for the general service of the Church of Christ. There are but few men who are not endowed with some one of them, which it is their duty faithfully to improve. I must, however, turn to those gifts which have special reference to the ministry of the word.

It frequently happens, that a brother engaged in secular business is endowed with a talent for public speaking. On matters of general interest, he is heard by his fellow-citizens with pleasure and profit. This talent is more largely bestowed than we commonly suppose; and it would be more frequently observed, if we desired to cultivate and develop it. Now, a disciple who is able successfully to address men on secular subjects, is surely competent to address them on the subject in which he takes an immeasurably greater interest. This talent should specially be offered up in sacrifice to Christ. The voice of such brethren should be heard in the conference room, and in the prayer-meeting. They have no right to lay up this talent, more than any other, in a napkin. And still more is it incumbent on the churches, to foster and improve gifts of this kind. Thus we arrive at the order of lay preachers, formerly a most efficient aid in the work of spreading the Gospel. I believe that there are but few churches among us, in the ordinary enjoyment of religion, who have not much of this talent undiscovered and unemployed. Let them search out and improve it. Every church would thus be able to maintain out-stations, where small congregations might be gathered, which would shortly grow up into churches, able themselves to become lights to the surrounding neighbourhood. I know of but few means by which the efficiency of our denomination could be so much increased as by a return to our former practice in this respect.

But, besides this, it seems plainly to be the will of Christ that some of his disciples should addict themselves exclusively to the ministry of the Gospel. Such men are called elders, presbyters, bishops, ministers of the word, or stewards of the mysteries of God. If it be asked, under what circumstances may a believer undertake this service?—I answer, the New Testament, as it seems to me, always refers to it as a calling to which a man is moved by the Holy Ghost. No one may therefore enter the ministry, except from the motive of solemn, conscientious duty. If he choose it as a profession, for the sake of worldly advantage, or that he may enjoy a life of leisure, or be enabled the better to pursue some favourite studies, he has mistaken his calling. No man will ever succeed in any undertaking, who pursues it as a means to the attainment of something else; least of all, when he makes a convenience of the service of God in the ministry of reconciliation.

If it be asked how a man may know that he is called of God to this work, I answer, the evidence seems to me to be two-fold. In the first place, he must be conscious of a love for the work itself, not for what in other respects he may gain by it; and also, there must be impressed on his soul an abiding conviction, that, unless he devote himself to this service, he can in nowise answer a good conscience towards God. With the Apostle, he must be conscious that a necessity is laid upon him, yea, that a woe rests upon him, if he preach not the Gospel. He who is impressed by no such convictions, had, I think, better pursue some other vocation.

This is the first indication of the man's duty. In the next place, he must exhibit such evidences of his call to this work as shall secure for him the approbation of his brethren. Of his own feelings *he* must be the judge; of his qualifications *they* must be the judges. When both he and they, after prayerful deliberation, unite in the same opinion, then he may conclude that he is called of God to the ministerial office. Neither of these evidences alone is sufficient; the union of them is alone satisfactory.

The New Testament, I think, recognises two forms of ministerial labour; that of evangelists and that of pastors. Evangelists are specially preachers, or missionaries. Men called to this office are endowed with peculiar gifts for awakening the careless, arousing

* Vide page 13.

the secure, directing the attention of men to the subject of religion, and thus planting churches where Christ has not been named. The particular value of such an order of ministers, in such a country as our own, is, I think, apparent. Many of the fathers of the ministry in all this region, the men who laid the foundations of your present prosperity, were, for much of their time, evangelists; and worthily did they fulfil the ministry which they had received of the Lord Jesus.

Besides evangelists, the New Testament authorises the appointment of pastors, that is, of ministers of the Gospel placed over particular churches. The calling of such a man is not to the cure of souls generally; but, first of all, of the souls of that particular people. He believes that Christ has placed him over a separate church; from that church he receives his support; and, for both reasons, he is bound to devote to them his whole service. It is his duty to warn every man and teach every man, that he may present every man perfect in Christ Jesus: whereunto he is to labour according to the working that worketh in him mightily. It is his duty to make known clearly and explicitly, and with tears, the danger and guilt of the impenitent, to arouse the conscience, to point the inquiring soul to the Lamb of God that taketh away the sin of the world, to unfold the riches of divine love to the believing, to guard the disciples against conformity to the world, to stimulate them by every holy motive to higher attainments in piety and closer conformity to Christ, to reclaim the backslider, to counsel the tempted, to caution the unwary, to comfort the sick, to speak peace to the dying believer, to suggest to his brethren means of usefulness, to watch over the discipline of the church, in all things showing himself a pattern of good works, and ever doing the *same work* which he urges upon them. He is to labour publicly, holding up the cross of Christ before his people on the Sabbath, and on all occasions when he can collect them to hear his message. Wherever he calls them to assemble he should meet with them. He will accomplish but little by urging them to leave their secular business for a meeting for prayer, while he is too much occupied in miscellaneous business to attend it himself. But, beside this, he must follow them to their homes, and press upon them individually the claims of the Most High. With Paul, he must teach publicly, and from house to house, testifying repentance toward God, and faith toward our Lord Jesus Christ, if he would finish his course with joy, and at the close of his life take his people to witness that he is pure from the blood of all men. My brethren, is not this a work great enough for any man? Can any duty vie with it in importance? Doth it not then become us to give ourselves wholly to it, that our profiting may appear unto all? Can we have any excuse before God, if we fritter away our lives in miscellaneous business, and give to the work of God the mere shreds and clippings of our time?

You, see, then, the means which the Saviour has provided for the universal triumph of his kingdom upon earth. He requires every disciple, as soon as he becomes a partaker of divine grace, to become a herald of salvation to his fellow-men. He is a fountain, from which is to flow a river of living water. The doing of this, is the test of his discipleship. If he is a branch that beareth not fruit, his end is to be cut off. He is the salt of the earth, and if the salt have lost its savour, wherewith shall it be salted. It is therefore good for nothing, but to be cast out and trodden under foot of men. Secondly, every disciple is bound to employ for Christ every peculiar gift with which he may have been endowed. Thirdly, every man possessed of the gifts for the ministry, mentioned in the New Testament, is bound to consecrate them to Christ, either in connection with his secular pursuits or by devoting his whole time to this particular service.

If this be so, you see that in the Church of Christ there is no ministerial caste; no class elevated in rank above their brethren, on whom devolves the discharge of the more dignified or more honourable portions of Christian labour, while the rest of the disciples are to do nothing but raise the funds necessary for their support. The minister does the same work that is to be done by every other member of the body of Christ; but, since he does it exclusively, he may be expected to do it more to edification. Is it his business to labour for the conversion of sinners and the sanctification of the body of Christ? so is it theirs. In everything which they do as disciples, he is to be their example. I know that we now restrict to the ministry the administration of the ordinances, and to this rule I think there can be no objection. But we all know that for this restriction we have no example in the New Testament. In other respects it is difficult to discover, in principle, the difference between the labours of a minister and those of any other disciple, in conversation, or in a Sabbath-school, or a Bible class, or in a conference room. All are labouring

to produce the same result, the conversion of men, and by the same means, the inculcation of the teachings of Christ and his Apostles. The ministry is made for the church, and not the church for the ministry. We are not Boodhist priests, or Mohammedan dervishes, or members of a papal or any other hierarchy, or a class above or aside from our brethren, but simply ambassadors of Christ, your servants for Jesus' sake. The chiefest of the Apostles desired no higher rank, and with it we are abundantly satisfied.

You see, then, my brethren, what is the New Testament idea of a Church of Christ; it is a company of believers, each one united to Christ and pervaded by his spirit, and each one devoting every talent, whether ordinary or peculiar, to the work of evangelising the world. When a company of disciples is collected together in a particular community, they are the leaven by which Christ intends that whole community to be leavened. By virtue of their discipleship they are called upon to accomplish this work, and it is their duty, in his strength, to attempt it. He did not light that candle to place it under a bushel. Every individual is to become at once a herald of salvation. Those endowed with aptness to teach are to be sent to destitute and forgotten places in the vicinity, to the highways and hedges, to compel men to come to the Gospel supper. The ministry are to devote to this work their whole time, as ensamples and leaders of the flock; surveying the whole field and suggesting to each brother his appropriate sphere of labour. Let the disciples of Christ thus obey the Master in the most depraved city among us, and, by the grace of God, its whole population would soon be subdued unto Christ. The moral atmosphere would be purified by the outpouring of the Holy Spirit, the work of righteousness would be peace, and the effect of righteousness quietness and assurance for ever.

And when the disciples of Christ of every name thus obey his last command, making, as he did, the conversion of the world the great object for which they live, the last act in the great drama of man's redemption will have opened. Private believers will feel their obligation to carry the Gospel to the destitute as strongly as ministers. They will then be seen by thousands, like Paul, ministering to themselves with their own hands, while they carry the Gospel to regions beyond. Then will ensue the final struggle between the powers of light and the powers of darkness, for dominion over this world. Then will the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. Then will the accuser of the brethren be cast out. Then from every people and tongue and nation of a regenerated world will ascend the anthem of salvation to him that sitteth upon the throne, and to the Lamb for ever.

If now we need any confirmation of the truth of these views, I think we shall find it in observing the manner in which the Church of Christ was first planted, under the eye of the Master. It was simply this: One individual, when called of Christ, brought other individuals to him. John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. One of the two was Andrew, Simon Peter's brother. He findeth his own brother Simon, and saith unto him, We have found the Messiah. And he brought him to Jesus. The day following Jesus findeth Philip, and saith unto him, Follow me. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Nathanael saith unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Thus, by contact of soul with soul, did the Church of Christ increase. And I may add, if any one will read the Gospel with this view, he will be surprised to observe how much of the recorded teaching of Christ consists of conversation addressed to individuals, in the ordinary intercourse of life.

Again, observe that no sooner had our Lord collected a little band of disciples, than he employed a large portion of them as missionaries to announce the approach of his kingdom. From his small company of followers, he chose first twelve, and then seventy, whom he sent abroad on this errand. If every church among us furnished heralds of the Gospel in like proportion, there would be no lack of ministers.

Observe, again, the circumstances under which, after the ascension of our Lord, the church of Christ commenced its victorious march over the then known world. Against it were arrayed not only the interests and lusts and pride of man, but the power of every government, and all the influences emanating from a luxurious, refined, and intelligent civilization. On what did Christ rely, as his human instruments, to prostrate this vast fabric of tasteful, venerable, and cultivated idolatry? He made no attempt

to undermine and overthrow paganism in general. He published no discourses intended to prepare the public mind for the coming revolution. He sent abroad no schoolmasters, to instil the principles of secular truth into the minds of the young. On the contrary, he met the whole power of the adversary face to face, and brought divine truth into immediate collision with long-cherished and much-loved moral error. He charged every disciple to proclaim the Gospel at once to every creature. He selected those who were to be the first preachers of the word, the first ministers of his Church, from the lower and middle walks of life—men destitute of all the advantages of special intellectual culture, whom their enemies reproached as unlettered and ignorant. When cultivated talent was required, it was furnished in the person of the Apostle to the Gentiles. As the church commenced, so, to the close of the inspired record, it continued. Ye see your calling, brethren, said the Apostle, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised, hath God chosen, yea, things that are not, to bring to nought things that are, that no flesh should glory in his presence. Under the conviction of these truths, Paul laboured in the ministry. Though a well-educated man, who had profited above many that were his equals, yet when he proclaimed the Gospel in refined and luxurious Corinth, although the preaching of the cross was to the Jews a stumbling-block, and to the Greeks foolishness, he resolved to know nothing among men but Jesus Christ and him crucified. He did from choice, precisely as his uneducated brethren did from necessity. It is surprising to observe the entire simplicity of those efforts, by which, in an incredibly short period, the Gospel was planted throughout the whole Roman Empire. We can discover no means employed to accomplish this result, but proclaiming to all men repentance toward God and faith in our Lord Jesus Christ, imposing on every regenerated man the duty, in turn, of proclaiming the good news to others, always relying, and relying wholly, on the power of the Holy Ghost.

It may be said, these times were unlike any that the world has since witnessed. But let us ask, does change in social condition render it necessary to adopt any new principles in conducting our efforts for the conversion of mankind? Survey our missionary field, and observe the places where the preaching of the Gospel has been attended with the most remarkable success. We number among the Karens, for instance, more converts than in all our other missions together. And how was the Gospel preached to them? They live in scattered hamlets along the water courses, in the jungle, whose miasmata are fatal to a foreigner, except for a few months in the year. During this brief interval the missionary travelled among them, preaching Christ to one, or two, or ten, or twenty, as he could collect hearers. The Holy Spirit was poured out, and sinners were converted. Small churches were formed, and, from the necessity of the case, left for the remainder of the year to themselves. With the spirit of primitive Christianity, these rude men pointed their neighbours to the Saviour. Ministerial gifts manifested themselves among them as they were needed, and a large number became ministers of the word. The work of God was thus carried forward with remarkable power. The brother whose labours among them have been so eminently blessed, worn down by incessant toil, was obliged to leave his station for a year or two, for the recovery of his health. On his return, fearful that his flock had been scattered during his absence, he inquired with trembling solicitude concerning their condition. You may judge of his surprise, when he learned that about fifteen hundred persons were then awaiting baptism. This blessed result had been accomplished by men hardly elevated at all above their brethren, for they had no knowledge whatever, beyond that contained in the New Testament, and the few books and tracts which, within a few years, had been translated into their language. The contact of soul with soul was thus leavening the lump. Pastors, as they were needed, have been raised up among them; and these are now, in a large measure, supported by the voluntary effort of their brethren. Thus is the religion of Christ displaying through this whole region its power of self-extension, by the preaching of the Gospel attended by the power of the Holy Ghost.

If the question be asked, could this work have been carried on without the aid of men of more cultivated minds and larger knowledge than the Karens?—I answer, Certainly not. But I ask again, could this work have been carried on without the labours of these rude and unlettered men, who went everywhere preaching the word? The answer is the same, Certainly not. Our conclusion, then, is that God requires, and that he employs, in his vineyard, all classes of labourers; and the union of all is necessary to the accomplish-

ment of his work. In general, I think it will be found that, other things being equal, the preacher of the Gospel will be most successful, whose habits of thought are not greatly elevated above those of his hearers. President Edwards was, I think, without dispute, the ablest theologian of his time. His ministry, for many years, was eminently successful in Northampton and its vicinity; but I have never heard that it was attended with any remarkable results during his missionary life among the Stockbridge Indians.

But it may perhaps be said, that in this case the people to whom the Gospel was preached were ignorant pagans; and that we cannot, from such an example, learn the best manner of extending the Church of Christ among men of intellectual culture. Let us then turn to Germany, and inquire for the circumstances under which the Gospel has wrought so powerfully there. Among no people on earth has education been more widely diffused, and nowhere has teaching been conducted with more admirable skill. It is the land of Luther and of the Reformation, the preceptress of Europe in science and philology. What, then, have been the facts here?

In the year 1835, a Baptist church of believers was constituted in Hamburg, consisting of seven members, imbued in a remarkable degree with the spirit of Apostolic Christianity. Of this church, Mr. Oncken was ordained pastor. That church of seven members has already multiplied itself into 42 churches, sustaining 356 stations, numbering 4,215 communicants,* baptized, on profession of their faith, into the name of the Lord Jesus. Each church is supplied with a pastor. Churches and stations are established in Northern Germany, eastward from Hamburg to the borders of Russia; quite extensively through Southern Germany, and to some extent in Sweden and Denmark. On no other churches in Christendom does the smile of Heaven so signally rest. They are, emphatically, a field which the Lord has blessed.

And how have these results been accomplished? By following the example left us by Christ and his Apostles, the little one has become a thousand, and a small nation a strong people. Every disciple acknowledged the obligation laid upon him by the last command of our Lord. The Holy Ghost bestowed upon the churches ministerial gifts adapted to the work before them. These gifts were cherished, and called into exercise. Preaching was commenced wherever the Lord opened a door. Stations were established, and the men were found to occupy them. These stations grew into churches, by which other stations were sustained. Thus churches were multiplied in every direction; the Holy Spirit was everywhere poured out, and much people was added to the Lord. Some of these churches now contain two or three hundred members. Almost all of them sustain stations, some of them as many as twenty or thirty; and, though it may seem incredible to some of us, all this glorious work has been accomplished in classical Germany, without the aid of a single classically educated labourer. Would it not be possible for us to learn a lesson from our brethren in Germany?

But it will perhaps be said, this is an example from a foreign country; would the same means for extending the reign of Christ avail us equally here at home? Cast your eyes backward then, and look upon our own condition some fifty or sixty years since. The men are now living, who remember the Baptist denomination when it was the least of the thousands of Israel. We are now among the most numerous, perhaps the most numerous, communion in the United States. By what means has our increase been so astonishing? How has it come to pass, that believers in such multitudes have, through our instrumentality, been added to the Lord? I think the answer at once suggests itself, if we call to mind the character of the Baptists of the preceding generation. Though plain men, generally of ordinary education, they were men of prayer, full of the Holy Ghost, each one holding himself in a special manner responsible for making known to those that were around him the truth as it is in Jesus. They were men of conference and prayer meetings, and revivals of religion; who, in barns, in school-rooms, and in private houses, wherever they could collect an audience, preached repentance toward God, and faith in our Lord Jesus Christ. Every talent which a church discovered among its members, was called into the service of Christ. There was scarcely a church amongst us which had not its lay preachers, or, as they were termed, licentiate. Of these, many from time to time entered the regular ministry, and thus pastors were supplied in proportion to our need. Our settled ministers laboured not only in their own churches, but made frequent mis-

* Exclusive of those who have been removed by death and emigration. Many of them are now residing in our Western States.

sionary tours in the more destitute regions in their vicinity, thus doing the work of evangelists. While we were thus, with singular earnestness, devoting all the means in our power to the service of Christ, the Lord added to us daily of such as should be saved. And nowhere could I appeal to the result of these labours with greater pleasure, than in the very spot on which I stand. The numerous and flourishing churches that fill the whole of Western New York, this University, with all its strength in the present, and its boundless hopes for the future, all owe their existence to the self-denials, the preaching, the prayers of these plain, pious, venerable, and never-to-be-forgotten men. They have laboured, and you have entered into their labours. Of late years our progress has been much less rapid. Our views in many of these respects have changed. May not this change in our views be connected with the change in our prosperity?*

These instances seem to me to throw some light upon the teachings of the New Testament on this subject. I fear that we are in danger in this matter of forsaking the instructions of Christ and his Apostles, and following the traditions of men, not observing the tendencies to which they lead. The Reformers brought with them many of the errors of the Church of Rome. May we not have derived, through them, some erroneous notions respecting the Church and the Christian ministry? Can any one fail to perceive, that the views of our Hamburg brethren on this subject are more in accordance with the New Testament, than those of Luther, or Calvin, or Melancthon, or John Knox?

THE BURNING OF JUGGERNAUT, THE HOUSEHOLD GOD OF KRISTNOO.

[The interesting incident, described in the following verses, was recorded by the late estimable Missionary, Mr. Ward, of Serampore. A friend from India repeated the account to Mr. Pengilly, who has thus preserved it, and presents it to the BAPTIST MESSENGER.]

WHERE Ganges rolls her mighty streams,
Beneath the fire of Cancer's beams,
Chief seat of superstition,
There was a god named Juggernaut;
Lord of the world, the Hindus thought,
And such in their tradition.

This god was served, with fear profound,
By thousands, prostrate on the ground,
With visage all distorted;
And though the god was made of wood,
He still was deemed the source of good,
And thus his fame supported.

One man so true to Juggernaut,
To give him all his heart and thought,
He placed him up before him;
In trouble to him bowed his knees,
In happiness he offered praise,
And never ceased to adore him.

This man was of Byraggee caste,
To beg through all the country passed;
For none such men rejected;
And as he passed his journeys round
He chanced to hear the Gospel sound,
Which much his heart affected.

These tidings he would fain believe
And all the blessed truths receive,
If nothing did impede it;
But what becomes of Juggernaut!
If he forsake the god he sought,
What woes must needs succeed it!

Beside his god, his caste must go,
And every friend become his foe,
And Kristnoo in distresses.
His begging trade would all be o'er,
Could hold Byraggee's name no more,
Nor aught that he possesses.

Yet still the Gospel's heavenly sound
Did in his listening ears resound
That Jesus sought to find him;
At length he came to this resolve,
Whatever griefs his soul involve,
To cast his god behind him.

On this great Juggernaut descends,
Low on the ground his summit bends,
All stretched in dead prostration.
"Come down," he says, "thou dumb and blind:
No more shalt thou poor Kristnoo find
In humble adoration."

Not many months their circuits ran
Before our convert's woes began;
Not only foes encroaching,
But his rupees were spent and gone,
Of cowries there remained none,
And direful want approaching.

One day (for grief was growing higher)
He wanted wood to make his fire,
To dress his small provision;
But not in all his house around
Could black, or chip, or aught be found,
{ So piteous his condition!

He said, "Lo, here is Juggernaut;
What ails but he may boil the pot,
And do some good in fire?
Some good I long have sought with pain,
And always sought and prayed in vain
When Juggernaut was higher."

His wife, unchanged, with tears replies,
While Juggernaut before her lies,
"What, is your god so hateful!
What, burn your god to dress your food!
Go, lay it safe on Ganges' flood;
And be not so ungrateful."

* We had deleted this and a few other passages, as hinted in our last, particularly those having reference to American institutions; but, upon re-considering the matter, we have decided to give these Sermons entire, without abridgment or alteration.—[ED. B. M.]

"But why," says he, "on Ganges' flood
To cast such dry and useful wood
When we in want are mourning?
In some deep ocean far away
The god would sink, and thore decay;
And that is worse than burning."

"And if this wood, as you suppose,
Were God indeed, it could not lose
Its infinite possession;
Nor fire, nor sword, nor sea, nor air,
Could e'er Divinity impair:
Now *this* shall prove the question."

Hence fell the axe on Juggée's breast;
The god betrays his wooden chest,
From head to foot dividing!
The fire blazed high, the food prepared,
Kristnoo and wife the bounty fared,
All wooden gods deriding!

"To thee, Almighty Sovereign Lord,"
Poor Kristnoo said, to grace his board,
With gratitude most fervent,
"To Thee be praise and glory given
By men on earth and saints in heaven
And Kristnoo now thy servant."

Hasten, O Lord, the happy hour,
When Thou on India's sons shalt pour
Thy soul-enlightening Spirit;
Then shall all idols disappear,
And Thou, O Christ, thy kingdom rear
And all the earth inherit.

Amen! let Britain's sons reply,
And to deluded nations fly,
To tell the wondrous story,
"That Jesus died their souls to save
From sin, from Satan, and the grave,
And raise them to his glory." R. P.

THE HARBOUR OF REFUGE.

BY REV. W. CARUS WILSON, M.A.

WHAT an imposing scene presents itself! Just below is the harbour; beyond is the mighty ocean, enlivened continually by shipping of various kinds, and from every part of the world. Off the Deal Point are the Downs, crowded with vessels waiting for a favourable wind. In the distant horizon beyond, is often seen the coast of France. But that harbour! it is that which chiefly attracts my attention. What a noble structure!—what a grand design—to throw out into the sea those arms of mercy—those massy piers—and to let them grasp from the fury of the raging sea a little basin as it were, in which all may be calm and safe, while the waves are rising mountains high outside these encircling walls!

But while I am gazing on this scene, it is blowing a tempestuous gale. It was a fearful night of storm; and now the Downs present a forest of masts, and every now and then a vessel escapes from the raging tempest, and puts into this harbour, sometimes compelled by the damage incurred, at other times as a prudential security against dreaded mischief.

And, as I see these vessels leaving the stormy ocean one after another, and dropping into this harbour of refuge, I am forcibly struck with some weighty lessons, which the scene suggests and illustrates.

In the first place, what this harbour is for the sailor, Christ is for the sinner. *Here is the sailor's place of safety*—CHRIST IS THE ONLY REFUGE AND SAFETY FOR THE SINNER. We are all sailing over the sea of life; we are most of us professing to be bound for one common port. There is not

to all just the same passage, but it is seldom long together fair sailing with any. Life is, more or less, a troubled sea to all; for sin has put it into tumultuous motion, so that it cannot rest.

Reader! it will not always blow for you a prosperous gale. Your sky will, sooner or later, thicken with threatening clouds, and your sunshine will fade, and the howling wind will bid you prepare for the coming storm. It may be that your worldly prospects fail you; or earthly friendships are snapped in sunder; or family troubles distress you; or sickness lays you low.

Or it may be, that you have awoke to a sense of your condition as a sinner before God: and now, of all the storms that you have had to encounter on the ocean of life, this is the most awful. There is the tempest of your conscience. There is the pealing thunder of God's broken law. There is the lightning of God's omniscience, flitting over your wretched soul, and lighting up its hidden evils. The thought, "Thou, God, seest me!" fills with alarm.

Oh! here is life's biggest storm, and here the sinner's most tumultuous sea. All else is as nothing compared with this. Bodily sufferings and losses may be got over, but a wounded spirit who can bear? David knew what this was, when he said, "All thy waves and thy billows are gone over me."

And is all hopeless? Have you tailed and watched, and striven against the storm, till you can do so no longer? And must you now suffer shipwreck, and sink in the

decey? Let me tell you, there is hope. David cried out of the depths; and for the encouragement of those who should be in similar need with himself, he left these cheering words upon record, "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption," Ps. cxxx.

Now I will tell you what to do. You must put in from the rough sea, on which you are well-nigh wrecked, to the harbour of refuge: in other words, you must come to Christ, He is the sinner's refuge. You must come to Him just as you are. You cannot come in good condition; you would not need Him, if you could. Christ is only a harbour for the wrecked, and the ruined, and the damaged, and the helpless.

And does not Christ invite us all to come and take refuge in Him from the storms of life? Hear his own blessed words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28. Again and again He gives the same invitation; and the Bible is full of similar ones. All are welcome to Christ who are willing to come to Him; and He waits to repair all the mischief that has befallen our poor souls. Are our hearts hard and unfeeling? He softens and changes them by his Holy Spirit? Are we unable to repent aright? He is "exalted to give repentance." Have we run up a fearful debt of sin against God, which we can never discharge, and for which we deserve to be cast into the prison of hell, there to remain for ever? Christ steps forward, and says, "Deliver him from going down to the pit, for I have found a ransom." Have we forfeited all right to heaven, so that all hope for meriting it is for ever at an end? He covers us with the wedding robe of his righteousness, and thus makes us just or righteous before God, and, as such, entitled to the kingdom of heaven. Are our affections all disordered and debased, so that we are unfitted to enjoy heaven, even if we could get there? Christ renews and sanctifies our hearts, and thus gives us the double meetness to be partakers of the inheritance of the saints in light; the new nature to enable us to be happy in heaven—his own merits or righteousness to entitle us to heaven.

Do you ask what is meant by coming to Christ? It is just the same as for the poor weather-beaten vessel to put into the harbour. You must believe that you are in danger of being lost for ever. You

must believe that Christ is the appointed Saviour for poor lost sinners, and that He is an all-willing and an almighty Saviour. And, believing this, you must come to Him, just as the vessel comes out of the storm into the harbour. You must go down upon your knees and cry for mercy. You must tell Him all your sins; and, with a broken and contrite heart, entreat his forgiveness. This is coming to Christ; and He says, "Him that cometh unto Me, I will in no wise cast out."

And now that peaceful harbour! Those vessels, how safely they rest under its ramparts! There is many a wreck on that seaman's grave—the Goodwin Sands, just beyond,—and the shrieks of the drowning mariner may almost be heard; but here is security. Those bulwarks forbid the advance of the destroyer, and within them danger cannot come.

So all who have come to Jesus are safe in "the shadow of his hand;" safe in the "munition of rocks," Isaiah xxxiii. 16; safe in a "strong habitation;" encircled in the arms of omnipotent love and unchanging faithfulness.

And the harbour is a place of REMEDY as well as refuge. There is much to repair and much to set right. I saw one vessel come in that had been fearfully handled in the Bay of Biscay; the poor captain was washed overboard and drowned. Another vessel follows without its captain, who had thrown himself into the sea. Why, I knew not. But if he had heard of Jesus, it need not have been. Poor man! his troubles had come, perhaps, to a hopeless extremity; but Jesus loves to undertake for the desperate, and helpless, and ruined: "O Israel, thou hast destroyed thyself; but in Me is thy help," Hosea xiii. 9. There was the harbour in reach, and there he might have arrived in safety with his cargo and crew. Jesus, the Man of Sorrows, makes the extremity of human need the opportunity for displaying his power and willingness to save. So long as there is an omnipotent, faithful Saviour, none need to sink under their troubles.

And there lies the Dutchman, with its rich cargo of sugar from Batavia, having sprung a leak. And is there not many a child of God whose cry is that of David, "The waters are come in even unto my soul?" Alas! sin makes fearful breaches. Besetting sins, if not kept under, spring various leaks; and then, what becomes of the richest cargo? How damaged! how endangered!

But what a busy scene! The harbour is not a place of listless idleness. The maimed and sick are taken to the hospital; there are various injuries and mischiefs to repair. All is active preparation for future well-doing. And thus it is with all who are in Christ: they are in Him for remedy, for repair, for improvement. They have to do with Him as the good Physician; they are in his hospital. They have to do with Him as "the repairer of the breach, the restorer of paths to dwell in," Isa. lviii. 12. They are in Christ to gather strength and healing and spiritual benefit, till they move forward to that better haven of rest where they would be.

And now, dear friends, I have done. What do you say to all this? What are you doing? What will you do? There is many a gallant sail fitting proudly and majestically along the channel, scorning the very thought of seeking refuge in this har-

bour. Why? They need it not. They are independent of its succour. It is only the damaged and distressed that will come here. Alas! perhaps you are strangers to Christ, and you never come to Him! You value not Him as your harbour of refuge, because you feel not your need of Him. Oh! awake, awake to reflection, ere it be too late. May God rouse you by his convincing Spirit, before the door of mercy is for ever closed. Depend upon it, if you have not come as lost and ruined sinners to Jesus, it is not because you have not need to do so, but because you are ignorant of your need. Without Christ you are lost and undone for ever! But "now is the accepted time, now is the day of salvation."

"Though tempest toss'd and half a wreck,
My Saviour through the floods I'll seek:
His faithful love, his tender care,
Is all that saves me from despair."

"GOD'S MARVELLOUS LIGHT."

1 Peter ii. 9.

BY REV. W. P. BALFERN, OF HOW.

(Continued from page 24.)

TRULY light is sweet, and a pleasant thing: it is for the eye to behold the sun; but how much more sweet and pleasant is that light which is imparted by God's Spirit, and which transforms the waste places of the soul into a garden of spiritual fruitfulness and joy. To continue our observations still further, such light is marvellous.

4. *As to the persons it selects and enlightens.* They are described as children of wrath, aliens and slaves; as those who are not simply in the dark, but darkness itself; and as the sun shines alike upon the rich and the poor, the palace and the cottage, upon the prince who walks erect and the reptile which creeps upon the earth, so this marvellous light is no respecter of persons, but shines freely and alike upon all the objects of Divine love; and hence a dying thief beholds the beauty of Jesus, and worships Him as his God, who was a curse and execration to the blaspheming Pharisee. Strange that the golden lamps of the world, as some would say, should be left in darkness, while the rudest vessels should glow with the light of heaven; that the densest mediums should sometimes reflect the purest ray; that the weakest intellect should often

direct with the greatest certainty and constancy to the great centre of truth and happiness, while the strongest minds, the polished mirrors of intellect and philosophy, do but blind the eyes of the inquiring spirit, throwing only lurid and fitful gleams upon the marshes of moral pestilence, speculation, and death. But "It is even so, Father, for so it seemeth good in Thy sight," explains this mystery, with many others, though men dislike the doctrine and repudiate the Teacher.

5. *The work it does in the soul.* It enlightens the mind, purifies the affections, and subdues the will. When we think of the dark cloud of prejudices which once covered the mind, how marvellous does that light appear which dispelled it! O strange, that such poor blind, proud, benighted creatures as we were should ever have found our way to the fountain of truth! To this marvellous light, however, we must give the praise. To this light we owe that we ever saw ourselves—that the chambers of imagery within were unlocked to our gaze. O what a light was this! that we ever saw our condemnation written there, as in characters of fire, burning by day and night, and warning us to flee from

the wrath to come! "Marvellous light," in the terrible things it made manifest, to our alarm and for a time despair of mercy! "Marvellous light," which separated from sin, self, and the world; which taught us to separate the glittering from the real, the true from the false; which gave a sublime meaning to the mysterious page of life, and made all the dark lines of providence converge to the great centre of divine and intelligent LOVE working to save a thoughtless soul, and the putting together in the inmost experience a golden legend of heaven's sweetest and tenderest mercy. "Marvellous light," which produced a wounded conscience and then made known the Great Physician who alone could heal and console. "Marvellous light," which revealed God as our Father, Christ as a Redeemer and Elder Brother, and the Divine Spirit as a Teacher, Comforter, and Friend. "Marvellous light," which taught us how God could pardon, yea, justify sinners, and impart to them the spirit of adoption and a title to eternal life. "Marvellous light" as to the graces of the Spirit which it brings forth and keeps alive; the spiritual fruitfulness, hope, and peace which it produces in the soul. Oh, how beautiful to mark the earth after a long and dreary winter, putting off the oer-cloths of her barrenness, desolation, and death; to see the green blade springing forth, the swelling buds unfolding themselves, pregnant with promise, beneath the light of the sun; and oh, how glorious to behold the soul, under the influence of this "Marvellous light," coming forth from the regions of moral death, casting aside with abhorrence the clothing of sin and pride, and self-righteousness; putting on the righteousness of Christ and a spiritual and imperishable beauty which shall live and appear even before the throne of God.

6. *The manner of its work.* Softly and gradually does this light spread in the soul, like as the light of the morning spreads over the face of nature. How silently does the morning come and robe nature in her shining raiment; and how silently does this "Marvellous light" beautify and adorn the soul. The kingdom of heaven comes not with observation, but like as nature throws forth its richest benefactions and beauties, in peace. Nature has a bounteous heart, but a taciturn lip; light comes flying through space, bringing pictures in every

ray of mighty orbs to imprint them on the eye of man here, and does its work and speaks not; and "God's marvellous light" passes from his throne, carrying with it the image of his Son, to seal it on the soul: while yet it makes no noise, the world can hear no sound, but heaven has gained a friend. But though so noiseless moves the light of heaven, who could bottle up its rays, and what hand can stay their course as on they fly to bless the universe? And who can shut up a man or a nation in darkness when God determines to speak the truth to the heart and throw light in upon the soul? "And God said, Let there be light, and there was light." It is so now: God speaks, the eye of the mind opens, and we behold his glory in the face of Jesus Christ.

7. *The final results of its communication.* This light shines into a dungeon, and conducts to a palace, even to the presence of the King of kings and Lord of lords. Raise thy thoughts, reader, to the throne of God, and behold those myriads surrounding it in shining raiment, and with hymns of joy, faultless beneath the very eye of God himself; these came there by the blood of Christ, who redeemed them out of every nation, and kingdom, and tongue; but they were fitted and meetened for their glorious station by "God's marvellous light." This led them to see and embrace the bright robes of heaven in which they appear—yea, conformed them to Him whose beauty they shall reflect, and whose praises they shall sing for ever and ever—oh, "Marvellous light!"

Here, then, we have a light which transcends even the light of the sun in value and importance; before which, that of the intellect, science and art, must pale their fires;—reader, is it thine? Satan has light, but he remains a devil. This marvellous light *softens*—has it softened thee, reader, subdued thee, brought thee to seek light at the fountain head, made thee willing to listen to God, and to receive instruction from his lips? Without *this* light, whatever light thou hast, thou wilt, yea, *must*, die a fool—be damned; for this light only can show thy *sin*, and save thee from it. It is "Marvellous light," and it is free as the light of the sun. "If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not, and it shall be given him;" seek then, and it shall be thine.

THOUGHTS ON THE COMMENCEMENT OF A NEW YEAR.

HARK! those bells ringing out mournfully on the ear of night; beautifully it may be, but sadly too, telling of many a widowed heart, which the departing year has robbed of its dearest earthly treasure—of many a bounding bosom full of hope and bright anticipation for the future—now laid in the cold grave underneath the sod of the valley. No matter how strong the ties, nor how firm the friendships by which that being was bound to the world—every tie and band has been broken, and the spirit has returned to God who gave it. Solemn thought! Once and again has the “great Eternal” spoken out by these dispensations of His providence, “prepare to meet thy God.

Who will listen to the warning voice? Who shall be profited by it? Shall she, the lonely and desolate one, be led to cast her burden on the Lord, and to trust him more implicitly in the future than she has done in the past? Then to her God has not spoken in vain.

Will the sorrowing friends and relatives of those snatched away in the bloom of youth be any the wiser, the better, for their bereavement? Will they see the utter inability of the world to satisfy the soul in the hour of death? and thus be led to seek for something more enduring, a solid foundation on which to rest, when they come

to exchange time for eternity—even an interest in the Saviour's finished work? If this be the record of the departed year, its deep trials have not been in vain, for by them God will be glorified, and souls everlastingly saved.

But again, do we not know of some who were prepared for death, and who, during the past year, have been called to leave the church on earth, to join the church triumphant in glory? Their sorrows and sufferings past—their tears wiped away—no chilling wind of adversity—no night of death where they now are—but their highest, their brightest hopes are more than realised, for they are now “for ever with the Lord.”

Delightful thought! The sun of their glory shall no more go down, neither shall their moon withdraw itself, for the Lord shall be their everlasting light, and the days of their mourning shall be ended.

And ere long may we go and unite our song of praise with those dear to us, who are “not lost but gone before;” at the same time may we all remember the change that is necessary before such a consummation as this can be realised, for Jesus has himself declared that, “except a man be born again, he cannot enter the kingdom of heaven.”

A YOUNG DISCIPLE.

ANDREW FULLER IN THE PARLOUR.

It will be readily supposed that the missionaries who had been sent to the respective scenes of their labours under Mr. Fuller's direction, would place entire confidence in the wisdom of his conduct, and we may rest fully assured that whatever undertaking he was engaged in, would be pursued to its completion with all prudence and gravity. Let us endeavour to narrate a series of facts which, while they show the man, will afford, we hope, somewhat more than amusement to the reader.

About the period of Mr. Fuller's fifty-fifth year, might have been seen in the neat little parlour of a Baptist minister at Dunstable, two somewhat venerable-looking men, enjoying their pipes. Both of them are tall, robust, and of commanding appearance. One of them, the master of the house, is John Webster Morris, who is lively, energetic, and distinguished for cheerfulness; the other is Andrew Fuller, grave, solemn, and majestic. He is now on a journey towards London, to transact missionary business, and has consented to stay a night with his

friend and future biographer, and “to give his people a sermon.” As they are engaged in conversation, the worthy secretary takes out of his side pocket a letter, which he begins to read to Morris. It is in the handwriting of Chamberlain, a model missionary in the East. He has lately lost by death his second wife, who has left him surrounded by several young children. He describes in piteous language his solitary condition, his entire deprivation of domestic joys, his anxious desire that some Christian lady would go out to him from England, and his promise that he would marry any such lady whom his “brother Fuller would recommend.” The letter solemnly read, and returned to its place, in grave accents, Fuller goes on to say:—

“Well, brother Morris, brother Chamberlain is an excellent missionary, and his circumstances call for our sympathy; so that whatever we can do to promote his comfort ought to be done. Your church is remarkable for having in it a very large number of young women—could you not persuade one of them to go to India? I

think Chamberlain would make a good husband.

"Why," replied Morris, "it is rather an awkward thing to persuade a lady to go thousands of miles to marry a man whom she never saw. However, you are going to London, the depository of all good things; see what you can do there. If you fail, I will try to serve the good brother." Thus the matter was arranged.

On Mr. Fuller's arrival in London, at a meeting of some six or eight of his ministering brethren, with his usual gravity he again introduced the subject. One of the ministers immediately said:—

"I have in my church the very person you want. She is a lady of very suitable age, of eminent piety, of good talents, and anxious to serve our mission in India, in any department where she can be useful."

Everything appearing favourable, it was arranged that the venerated secretary should have an interview with her. The scene occurred in the family circle of her pastor.

"Well, Mary," said Mr. Fuller, "and so you have no objection to go to India?"

"No, sir; if I can render any service to the cause, I shall be willing to go."

"You would find many difficulties, and be exposed to many privations."

"I have thought of all that, sir; I hope that love to Christ would enable me to surmount them all. I desire his glory, and the salvation of souls."

"I do not at all doubt it, Mary. Did you ever happen to see Mr. Chamberlain before he left this country?"

After the hesitation of a moment or two, she replied, "Yes, sir."

"And have you heard that he last year lost his second wife?"

"Yes, sir," answered she, "but my pastor knows that I wished to go to India long before that event took place."

"Well," replied the solemn and grave divine, "I did not mean to hint at anything wrong, or to wound your feelings; but if the society should send you out, as perhaps they may, and Mr. Chamberlain should offer you his friendship, and you should be disposed to join hand and heart in his missionary labour, we should be much pleased and gratified."

In September, 1807, this lady, Miss Underwood, arrived in company with a party of pious friends, in the city of Philadelphia, on her way to Serampore, the then principal seat of the Baptist Mission in India; and not long after embarked for that station. Soon after her arrival, as the reader has already anticipated, the marriage took place.

But we have not yet done with this interesting affair; for a development was soon after made which no one in England expected. On the introduction of Miss Underwood to Mr. Chamberlain, what must have been his feelings

when he saw before him the lady who first encouraged him to engage in missionary labours, and to whom he made the first offer of his heart and hand! Before he had seen his first wife he proposed marriage to this lady, but she declined his offer, or rather, perhaps, to try his earnestness, said, "No," when she meant, "Yes." But as Fuller once said, in a season of more than his usual pleasantry, "Chamberlain, I suppose, expected her, in answer to his proposal, to make a low curtsy, and say, 'Yes, I thank you, sir,' and took her 'No,' as final, so they parted." It may be added here, that never did a missionary obtain a better wife than Chamberlain found in her, and perhaps the providence of God was never more remarkably manifested than in the events which led to this marriage.

There were seasons, though they were somewhat rare, when Mr. Fuller could, in a very peculiar manner, blend his accustomed gravity with sallies of humour; forming something, if such a thing can be imagined, of good-tempered sarcasm. I have lately received an illustration of this from an English Baptist minister, who was pastor of the second Baptist church in Kettering, organised after Mr. Fuller's death; the gentleman to whom it was uttered related it to his second pastor with grateful remembrance of the comfort he received.

In the early part of his Christian career, this gentleman was exercised with great mental distress, occasioned by reading Bellamy's works, which masterly productions Mr. Fuller always very strongly recommended, very frequently insisting on the correctness of his views of what in that day was called *disinterested love*. In an anxious state of mind, the young man waited on his pastor, and told him the fears he had been led to entertain, that, though he had a humble hope he loved Christ, yet he thought it was rather for what he had done for him than "*for what he is in himself*," and hence, according to Bellamy and his pastor, as he understood them, he was fearful as to his possession of true religion.

"What!" asked Fuller, "do you mean to say that you should love Christ so well as you do now, if you knew him to be a *rogue*?"

"Oh, no, no, sir," was the reply.

"Why, then, you see you do love him for what he is in *himself*," said Mr. Fuller. The perplexed inquirer went away entirely relieved of his doubts.

I may in this connection relate another illustration of his combined gravity and humour. I received it from the late Mr. Joseph J. Stevenson, for many years a highly estimable deacon of the Baptist church at Thrapstone, some nine miles from Kettering, who was himself the second party in the conference. In the earlier period of his sustaining office as a deacon, Mr. Stevenson did not feel quite comfortable, and was strongly disposed to resign his deaconate.

He was, however, prevailed on first to consult Mr. Fuller upon the subject, and rode over to Kettering for that purpose. Mr. Fuller listened to the whole details with great patience; the substance of which was, that he did not think he was treated by the church with all the respect due to his office. Mr. Fuller looked at his friend with great earnestness, accompanied by a smile, and very emphatically said:—

“A man, my brother, who wishes to be loved, must show himself lovely.”

“This,” said Mr. Stevenson, when he related the facts to me, “was quite enough for me. I returned home, and never since have had to complain of any lack of respect on the part of the church.”

One fact more may be here stated, which will, at least, show his moral courage, and his concern that others, as well as himself, should act from pure motives. He once, in one of his collecting tours for the mission, called on a pious and benevolent nobleman, who, though a Churchman, was friendly to Dissenters, and was usually generous in his religious contributions. Having laid before him the claims of the mission, his lordship handed him a guinea. Fuller observed that it was given with an air of indifference, and asked:—

“My lord, does this come from the heart?”

“What matters that?” inquired the nobleman; “suppose it does not come from the heart, it may answer your purpose as well. If you get

the money, why should you care whether it comes from the heart or not?”

“Take it back,” said the man of God, “I cannot take it. My Lord and Master requires the heart.”

The nobleman took the guinea, and stepping to his desk he drew a cheque on his banker for £20, and handing it to Mr. Fuller, said, “This comes from the heart. I know the principles by which you are governed. I trust that I love the Lord Jesus Christ and his cause, and know that no offering is acceptable to him unless it comes from the heart.”

There were times also when Mr. Fuller could be exceedingly severe. He was once spending a few days in a family where the husband and wife were not very happy together, chiefly, I believe, owing to her tyrannical spirit, fostered by perverted views of Divine truth, making her by no means remarkable for kindness to her husband. One evening, having heard Mr. Fuller preach, according to the fashion of the school to which she belonged she remarked:—

“Ah, sir, we are poor creatures, and can do nothing.”

“You are quite mistaken, madam,” replied Mr. Fuller, “you can do a great deal.”

“Why, what can I do?” asked the lady, somewhat excited.

“Why, madam,” replied he, with a tone and manner which can only be imagined by those who knew him, “you can quarrel with your husband.” The lady said no more. B.

LIFE'S TEACHINGS.

THE DREAM OF GOLD.

THE VOYAGE AND TEMPEST.

I DREAMED that I was on my way to California, and oh, how long the voyage seemed! The wind was against us, and it blew a hurricane. The waves broke over our frail bark—the masts were sprung, the sails torn; everything was against us. The captain talked of putting back, and this filled me with distress, for to reach California was all my desire.

THE APPARITION AND ARRIVAL.

In the midst of the darkness and tempest a dim and shadowy form glided by me, and whispered in my ear, “Which will you do—go on, or go back?”

“Go on,” I answered immediately.

“You shall have your wish,” he replied, “and at the end I will meet you again.”

This mysterious visitor, and his mysterious answer, gave me no little uneasiness. What can he mean? I asked myself. I almost wish that I had said, “Go back.” But presently the wind lulled, and a fresh breeze sprang up from the opposite quarter, which wafted us quickly to our long wished-for port.

In an ecstasy of delight I sprang ashore, and made my way directly to the gold region. Thousands were busy all around me, digging up the glittering dust, washing it, and filling their bags with it.

A GUIDE SHOWS HIM A RAVINE FULL OF GOLD.

I had not been long at work before a man came to me, tapped me privately on my shoulder, and beckoned me away into a retired place, whispering as he proceeded, “I will show you the yellow dust.” I was startled at the sound of his voice, for it was like that of the form which glided by me during the storm on the ocean; besides, there was something wild and unearthly in his tones, looks, and gestures. Nevertheless I followed him till we came to a deep ravine, in which the pure gold dust lay by cart-loads. How it glittered in the sunbeams, and how I leaped up and down for joy! “There,” said my guide, and disappeared. I stripped off my coat, and went to work with all my might, filling bagful after bagful as fast as I could shovel it in.

HE RETURNS HOME AND BUILDS HIMSELF A PALACE.

I had soon collected a whole shipload of gold

chartered a ship, and returned home. I carried a bag of my dust to the Mint, and it was pronounced to be *pure virgin gold*.

I thought myself a happy man. Now, said I, I will enjoy life. I have gold dust enough, and gold will buy all that I need to make me happy. I bought me a magnificent site for building, collected together all the masons and carpenters in the region, and directed them to erect a splendid palace of marble. They were all obsequious and ready to run at my bidding, for I paid them high wages in gold. Oh, thought I, how pleasant it is to have plenty of money; everybody is at my service. Now I will outshine all my neighbours. So I set the workmen to work, and soon a princely palace rose like magic, all of the purest marble, adorned with Corinthian columns, and glittering in the sun like new-fallen snow. Within it was furnished in the most sumptuous style, and without it was environed by gardens, and fruit-yards, and parks, all arranged in the best taste, and filled with fruits, and flowers, and fountains. I bought me carriages and horses, and had a retinue of servants of all sorts. Everybody envied me, and I thought myself the happiest of mortals.

THE FIRST THING THAT CANNOT BE BRIBED—
THE MAN ON A BLACK HORSE.

But now came the dreadful change. I was sitting one day in my parlour, thinking over my good fortune, and planning pleasures for the future, when a man of a dreadful countenance, mounted on a black horse, and carrying a heavy mace in his hand, rode up to the front door, dismounted, and knocked violently. I was alarmed at his appearance, and besides displeased at his rudeness: for, now that I lived in a palace, in the style of a prince, I was determined that all should treat me with proper deference. So I made no reply. But immediately he gave the door a second blow which shivered it in pieces, and the next moment he stood before me.

"Who art thou?" I asked in terror and in anger. "My name is *Disease*," he answered, and struck me a heavy blow with his mace, which filled me with excruciating pain.

I seized him and attempted to remove him by force, but he struck me a second blow more terrible than the first, when my agony became insupportable, and I fell at his feet faint and panting.

I now betook myself to entreaty. Pointing to a bag of gold which lay in a corner of the room, I offered him that if he would depart, but he laughed me in the face, and gave me a third blow.

Next I crawled to the strong vault where I kept my treasures, and showed him a huge pile of bags, all filled with gold, but he answered sternly, "*Disease cannot be bribed. I go elsewhere, but I leave my work behind;*" and with

that he struck me another dreadful blow, and departed.

I called together all the physicians in the region, but none of them could help me, for the blows of the mace had left their work behind.

Now, how changed were my prospects! My body was so full of pain that I could no longer enjoy anything. I saw through the window my elegant gardens, and fruit-yards, and parks, but all seemed hung with a pall of black. The coachman brought to the door my carriage, glittering all over with gold, but I sent it away in disgust. The servants loaded my table with the choicest viands and wines, but I could not taste a mouthful.

Then I saw that there was one thing that gold could not buy.

THE SECOND THING THAT CANNOT BE BRIBED—
THE MAN ON A PALE HORSE.

As I lay in this wretched and helpless condition, I heard again the prancing of a horse's hoofs. A grim and terrible figure, seated on a pale horse, rode up to the window and knocked upon it. Thinking that he was about to leap through the window, I screamed aloud from terror. But he forbore, and said, "I shall call for thee soon." I told him that I had millions of gold within, and entreated him to take it instead of me, but he called out in a voice of thunder, which shook the palace, "*Death cannot be bribed,*" and galloped off.

"Alas," I said, in the agony of despair, while my frame quivered all over like an aspen leaf, "here is another thing that gold cannot buy."

THE THIRD THING THAT CANNOT BE BRIBED—
THE SERPENT.

I had hardly uttered these words, when a huge black serpent glided in through the open door, and began to wreathe his folds, cold as death, around my body. When he had reached my bosom he gave me a blow with his fangs, and cried out, "*My name is Guilt.*" How dreadful was the pang of his envenomed tooth! Though my body was racked with pain from the blows of the man on the black horse, this seemed to me as nothing in comparison with the sting of that dreadful serpent. I did not offer him gold, for I knew that it would be in vain. I called aloud for my servants, and they entered, but instantly fled in dismay.

Then he struck me another blow with his fangs, and said, "There is but one whose voice I obey."

"Whose voice?"

"The voice of the Son of God."

"And will He help me?"

"Thou hast thy Bible—ask that."

I took my Bible and attempted to pray, but my heart seemed as hard as a millstone, and, besides this, the serpent *Guilt* so stunned my ears with his upbraidings, that my voice was drowned in his. He reproached me with my ingratitude, my abuse of God's mercies, my

contempt of his Gospel, my idolatry of mammon, my pride and sensuality; and added, "There is one more whom gold cannot bribe—the Judge of all the earth, into whose presence Death will soon carry you. Hark! do you not hear the prancing of his horse's hoofs?"

THE MAN ON THE PALE HORSE REAPPEARS WITH THE GUIDE.

I looked and saw him again at my window. In his hand he held a hour-glass, from which the last sands were running; and behind him I saw my old guide who had led me to the ravine of gold. I now understood that this was the demon *Mammon*, the same who had met me in the tempest, and promised to meet me again at the end. With a look of malicious joy he pointed his finger at me, and exclaimed, "When he dieth he shall carry nothing away."

As he spake these words the last sand ran out; the man on the pale horse sprang through the window; darkness and horror came over me; and I awoke—thankful that it was but a dream.

THE HARD WAY.

"FRANK, I have got one more errand for you; then you may go and play all the rest of the afternoon."

"Yes, father, thank you, what is it?"

Frank's father went around behind the counter and drew out a little drawer from under it. In the meantime Frank had come up to the opposite side of the counter. His father handed him a silver dollar, saying:—

"You may carry this to Widow Boardman. Be careful not to lose it."

"Yes, sir, I will," said Frank, and then went out doors. It was the first day of vacation. Frank felt very happy as he trudged along the road. He was thinking of the fine times ahead—two weeks and no school! Perhaps the pleasant day, the fresh air, and the sunlight, had something to do with making him happy. Sunshine generally makes us feel more pleasant than clouds. But something else helped to make Frank happy, although he was not thinking about it. He had been a good boy. He had done right and was doing right. It makes a wonderful difference with a boy's feelings whether he knows that he is doing right, or whether there is the uneasy feeling of sin in his heart. He can have no quiet satisfaction with this feeling.

Mrs. Boardman lived at some distance up the road. Frank had already got by the school-house, and the little pond, and was just passing the willow grove, when, all of a sudden, it came into his head to make himself a whistle to blow along the way. So, putting the dollar in his jacket-pocket, he climbed over the fence and out several of such willow twigs as he thought would be suitable for his purpose. He did not make the whistle there, but went along with the

twigs in his hand, till he reached a log lying on a grass plat by the road-side. Here he sat down and made two whistles. They sounded admirably.

As he shut the widow's gate, he put his hand in his pocket to take out the dollar, so that he might have it ready for her when she should come to the door. It was not there. Thinking he had felt in the wrong pocket, he put his hand in the other, fully expecting to feel the dollar between his fingers immediately. *It was not there.* Frank felt a little alarmed. Could he have lost it? He searched carefully every pocket, but it was not to be found. He turned around and went slowly back, looking carefully along the road for the lost dollar. He searched around the log, in the willow grove, by the road-side, every step of the way, but no dollar was to be seen. He went over the road again with no better success. At length he sat down upon the log, feeling very badly, to consider what he should do.

The dollar was lost, there was no doubt of that. His father had told him to be careful, and he had not been. Now what should he do? His first thought was to go back to the store and tell his father all about it. This he felt would be the right way; but he disliked to go, for he knew that his father would blame him and perhaps would punish him. Boys dislike to be punished, whether they deserve it or not. In fact, Frank had a feeling very common, that of drawing back from a disagreeable duty. Was there no other way? He stayed to think. Ah! here was a great fault! Frank knew that he had found the right path, but, instead of pursuing it immediately, he waited and cast about to find another, easier way of getting out of the difficulty. An *easier* way. O, what a mistake. There was no road easier than the right road. There never is. *Frau* thought he would not go to his father then. He would go and play with the boys awhile. Perhaps his father might never know it. At any rate he would not tell him then. So he got up from the log and walked slowly toward the school-house green. How differently everything seemed to him! The warm summer day, the blue sky, the grass, the trees, the very air—all were changed. A few minutes ago they all looked bright and pleasant, but now not so. The change was in his own heart. An uneasy feeling of wrongdoing made him unhappy. He was not fit to enjoy the summer day.

Pretty soon he reached the school-house and engaged with the other boys in play. But still the unhappy feeling remained in his heart. Once in a while, to be sure, he would forget his sin and laugh as loudly as the merriest. But the remembrance soon came back to trouble him. There was no peace. At night he went home and sat down at the supper table with the rest. Soon after the blessing had been asked,

while his brothers and sisters were talking with each other about what they had been doing through the day, his father turned to him and said:—

"O, Frank, did you carry the dollar?"

"Yes, sir," said Frank.

The question was asked so suddenly that he had no time to make up his mind what to answer. He felt then less to like telling the truth than he had at first. It seemed too hard. He thought to take the easier way by answering "yes." The easier way! Poor boy, he had not learned yet that it was the hard way. He had already, during the afternoon, suffered more than if he had gone to his father at the first and frankly told him all. And now he had made the matter far worse by telling a lie about it. Pretty soon after supper he went up stairs to bed. But when he repeated his evening prayer, he could not help feeling that God did not listen to him, and that he had no right to pray while he kept on in this wrong course. He passed a restless, dreamy night.

In the morning he woke up to find the sun shining broadly into his room. He leaped out of bed in high spirits and began dressing, thinking over at the same time some schemes for the day. But very soon the remembrance of the lost dollar came into his mind and blotted out at once all his happy feelings. It brought back the old wretchedness.

The day went by slowly and wearily. Frank was continually troubled by the fear of his father's finding out about the dollar, and still more by the consciousness of his own guilt; and yet he found it harder and harder every hour to make up his mind that he would tell all about the matter and bear such punishment as his father might inflict upon him. In the evening he could endure it no longer. The easy way had indeed become the hard way. While sitting by the parlour window he made up his mind to go and confess the whole thing. He started towards the study, where his father was. Once on the way thither his courage almost failed him; but he kept steadily on. Every new step toward the right gave him new strength. He opened the study door and came up to the table where his father sat writing.

"Well, Frank," said he kindly, "what is it?"

"O father!" said Frank, but he could not go on. He bowed his head upon the table, and bursting into tears, sobbed and wept as though his heart would break. His father, with tears in his own eyes, gently tried to soothe him. In a few minutes Frank raised his head and began again:—

"I want to tell you, father,"—but it was too much. A fresh burst of crying interrupted his words, as the thought of his father's kindness and his own wretchedness and wickedness came over his mind.

"Wait a minute, Frank. Let me tell you first," said his father. "You want to tell me that you did not carry the dollar to Mrs. Boardman, that you lost it on the way, that last night you told a lie about it, that you felt very wretched all the time, and wanted to tell me but did not dare to. Is it not so?"

"Yes, sir," sobbed Frank.

"And now, my poor, dear boy, you have been suffering all this time, and I have been longing to have you come and tell me about your fault and be forgiven—and all this because you wanted to take a way easier than the right way; and yet you have found it a great deal harder."

Frank now saw that he had. He saw that he might have spared himself a great deal of uneasiness and sorrow and sin, and his father considerable pain and anxiety, by only choosing the right way at first. He told his father so, and decided in his own mind never to choose the foolish course again. His father freely forgave him, and then they knelt together and asked forgiveness of God.

Frank's punishment was that he should earn a dollar as soon as he could, and carry it to Mrs. Boardman in the place of the dollar lost. Accordingly Frank set about earning his dollar, and, before vacation was over, he carried it with a light heart and gave it to Mrs. Boardman. But the strangest part of the whole matter was this. While Frank was returning from Mrs. Boardman's, his shoe struck something hard; he looked down and saw—the very dollar he had lost. Frank's father had found out about the loss in the following way: After sending Frank, he started on some business for a place beyond Mrs. Boardman's, but went by another road. On his way back he saw his son walking slowly along and looking down, as if searching for something on the road. Thinking it might be the dollar, he stepped into Mrs. Boardman's and asked her if Frank had been there. He had not. He waited all the afternoon, hoping that Frank would come and tell him about it. At night he asked him, still hoping that, when asked, he would confess the loss. The result has been seen. The punishment was not for the loss, but for the falsehood. It only remains to say that Frank did not after this choose the hard way again.

R. C.

A HEAVENLY HOUSE.—I once met with an aged coloured woman, who, in giving me the history of her humble life, mentioned the following circumstance: "We lived a good while in the family of Dr. Livingston, of New Brunswick. Oh, that was a good time for Joe and me. *That was a heavenly house—worship every morning and evening and always called in.*" Such was Aunt Betty's idea of "a heavenly house," and she was not very wide of the mark: where God is worshipped "every morning and evening," and the humblest members of the family are always called in.

P O E T R Y.

DEATH AND THE CHRISTIAN.

DEATH.

Oh, Christian man, I call thee
To quit this lovely earth,
Fair nature's scenes of beauty,
Her sounds of joy and mirth.
The bonds of love and friendship
That round thy heart entwine,
Must every one be broken,
I claim thee—thou art mine.

CHRISTIAN.

Oh, death, I do not fear thee!
Though earth is passing fair,
'Tis nothing to the glories,
That I in heaven shall share.
My friends are very precious,
But I love my Saviour more;
He is waiting to receive me
Upon the heavenly shore.

DEATH.

I shall lay my hand so icy
Upon thy fluttering heart,
And keen will be the anguish,
When soul and body part.
Thou' friends may stand around thee,
To hear thy dying moan,
No succour can they yield thee,
And thou must die alone.

CHRISTIAN.

Again thy threats are harmless;
To Jesus I will pray,
And strength divine He'll give me,
Sufficient for the day.
Oh, I can bear all suffering,
When Christ is on my side,
And dying will be easy,
Since He on Calvary died.

DEATH.

Oh, man, thou speakest proudly,
Thy words are very brave,
But thy boasting shall be silenced,
Within the darksome grave.
Thy body there shalt moulder,
Cast out, abhorred of men—
Say, dost thou not acknowledge
I shall be conqueror then?

CHRISTIAN.

Though worms destroy this body,
As it lies beneath the sod,
Yet it shall rise immortal,
And stand before its God.
This glorious song triumphant
Thro' heaven's expanse shall ring,
"O grave, where is thy victory?
O death, where is thy sting?"

Wellingborough.

THEODORA.

LITERARY NOTICES.

The Christian's Companion; or, Christ the Believer's Delight. By JOHN BLOOMFIELD, Meard's Court. Nichols and Son, Chandos-street.

THIS is a choice little book, which contains a rich fund of Gospel truth in small compass. The author has, in a very scriptural manner, set forth the Lord Jesus Christ in the characters and offices he sustains in his covenant relationship to his people. Its size is convenient. We highly recommend it as a pocket "Companion" to all our readers.

Impressions of Australia. By the Rev. T. Binney. London: Thickbroom Brothers.

THIS brochure, which may be had for twopence, will be read by thousands, both on account of the talented preacher whose "impressions" it gives, as well as for the sake of many loved ones who have made this antipodean region the land of their sojourn.

The Wife's Trials and Triumphs. A Tale, by the Author of "Grace Hamilton's School-days," "Hearts'-Ease in the Family," &c. Cloth. London: Thickbroom Brothers.

THIS is a book that all our fair readers, to whom the state of "wedded love" is a matter of present interest, or of joyous hope, should read. The story of a Wife's Trials and Triumphs is exceedingly well told. Its tendency is admirable. It might, with the greatest propriety, have been entitled, the "Guide to Domestic Happiness."

We have therefore great pleasure in giving to this interesting volume our warmest recommendation.

New Park-street Pulpit; containing Sermons by the Rev. C. H. SPURGEON. Vol. IV. Embellished with a splendid Engraving of the Exterior of the Surrey Music Hall. London: Alabaster and Passmore.

THIS is the fourth volume of sermons by the most popular preacher of modern times. With our limited space it is quite impossible for us to do justice to a volume comprising subjects of such vast importance and unparalleled interest. It is commendation enough to say, that the present volume sustains the high position attained by those which have preceded it, and which have had an immense circulation both in our country and in the United States, whither their distinguished author is about shortly to proceed.

The Sunday School Question Book, Bible Class Manual, and Family Catechist. By WILLIAM ROAF. London: John Snow, 35, Paternoster-row, E.C.

THIS is the age for progressive movements in every department of social science; and Mr. Roaf is not behind the age, but is anxious, like ourselves, to see an improvement in the style of teaching in our Sunday-schools. His work is admirably adapted to produce this result. We can confidently recommend it to our readers.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

HADDENHAM, CAMBS.—The Rev. J. Mostyn has informed the church in the above place that he will resign the pastorate in April.

ACCEPTANCE OF THE PASTORATE.

HITCHIN, HERTS.—The Rev. George Short, B.A., of Plymouth, has accepted an invitation to take the oversight of the church at Hitchin, lately under the care of the late Rev. J. Broad. Mr. Short proposes to commence his labours in this important sphere about the beginning of this month.

PONTYFRID.—The Rev. E. Roberts, of Rhyl, has accepted an unanimous invitation from the church in this place.

LANGWAL, MONMOUTHSHIRE.—Mr. D. V. Phillips, of Pontypool College, having accepted the invitation to the pastorate of the Baptist Church in the above place, entered upon his ministerial duties there on the first Sunday in January.

PRESENTATION SERVICE.

CROCKHAM, HANTS.—On Dec. 2nd an interesting meeting was held at the Baptist chapel in this place. At five o'clock a goodly number of friends partook of an excellent tea, after which Mr. G. Moss, the present pastor, was called to the chair, who, after an appropriate address, presented the Rev. W. Webster, the former pastor, with a handsome inkstand, on which were engraven the best wishes of his friends. The Rev. gentleman acknowledged the present in an affecting speech, in which he adverted to the past history of the cause, and the part he had been permitted to take in it. A family Bible was also presented to Mr. Prince, and Dr. Hawker's Reflections on the Bible to Mrs. May, for their efforts in establishing the cause; two handsome hymn books were presented to the present pastor for his use in the pulpit.

RECOGNITION SERVICES.

LLANELLY.—GREENFIELD ENGLISH BAPTIST CHAPEL.—The Rev. D. M. Evans, late of Manchester, has accepted an invitation from this church to become their pastor, and was recognised by a public service on Monday evening, January 3rd, when the chair was occupied by Mr. John Evans, deacon, and appropriate addresses delivered to a large congregation by the Revs. C. Short, M.A., Mount Pleasant, Swansea; J. H. Hill, York-place, Swansea; W. Hughes, Bethel, Llanelly; J. R. Morgan, Zion, Llanelly; R. Havard, Methodist, Llanelly; R. Perkins, Independent, Llanelly; and by Mr. D. M. Evans, the minister of the place. The above chapel (the erection of which cost £1,400) was opened about three months ago, and at the opening services more than one-half the cost cleared—this being the first and only English Baptist Chapel in Llanelly.

EARL-STREET, BLACKFRIARS.—On Tuesday, the 4th inst. the recognition of the Rev. W. C. Jones, of Regent's-park College, took place at this chapel. The proceedings commenced with tea, in a large school-room connected with the Surrey Chapel, to which upwards of 100 sat down. After tea the audience removed to the chapel, when the Rev. Dr. Davies opened the service by prayer and reading the Scriptures.

The Rev. Dr. Angus delivered the charge; the Rev. W. Barker (of Church-street) addressed the church, in which he said "he thought, as one reason people gave for a pastor not being well off was, 'that he might sympathise with the poor; that he ought also to be rich some times, that he might sympathise with the rich.'" The service concluded at about half-past nine by a short address from the Rev. C. Stovel.

CONISTONE, LANCASHIRE.—On Monday and Tuesday, Jan. 3rd and 4th, the Rev. John Myers, late of Horton College, was set apart to the pastorate of the Baptist church in this place. On the Monday evening a public meeting was held, when addresses were delivered by the Rev. C. Daniel, Tutor of Horton College, the Rev. W. Walters, of Halifax, and other gentlemen. On Tuesday noon the service was commenced with reading and prayer by the Rev. F. Perkins, of Ulverstone; the Rev. C. Daniel then delivered the introductory discourse; after which, the Rev. T. Taylor, of Tottlebank, asked the usual questions, and offered the ordination prayer; and the Rev. W. Walters gave the charge to the newly-ordained minister. In the evening the Rev. C. Daniel read and prayed, and the Rev. W. Walters preached a sermon to the people on their duties to their minister, to one another, and to the world.

SPECIAL SERVICES.

GRIMSBY, LINCOLNSHIRE.—On Dec. 31st the members of the Rev. B. Smart's Bible classes partook of tea together in the school-room adjoining the Baptist chapel, to which they invited a few friends, when upwards of eighty sat down to tea. After tea Mr. W. Dawn (of the classes), with an appropriate address, presented the Rev. gentleman with a handsomely framed engraving of "John Bunyan in Bedford Gaol, 1667," as a token of the affectionate esteem in which he is held by all connected with the classes. After a warm acknowledgment from the Rev. R. Smart, Messrs. E. Holland, J. Dawn, G. Kushly, and several others, addressed the meeting.

HENLEY-IN-ARDEEN, WARWICKSHIRE.—The members of the Baptist church and congregation held a social tea meeting in the vestry of their chapel, on Friday, December 31st, for the purpose of presenting a purse of money to the Rev. J. Ewence, their pastor, as a token of their sympathy with him in the heavy affliction with which has pleased God to visit him for some time past. During the evening addresses were delivered by Mr. Ewence, and several resident friends, and a feeling of deep solemnity appeared to pervade the whole meeting, which, though small, is esteemed by all present as the most successful that has been held in connection with the Baptist cause at Henley for some years.

HAMPDEN CHAPEL, SOUTH HACKNEY.—On New-year's eve, a special thanksgiving service was held at the above place. After tea, at which a large company was present, the pastor, the Rev. R. R. Finch, was surprised to find that it was intended also to make it a presentation service. Mr. Thos. S. Stratford read a very excellent and appropriate address, expressing the thankfulness of the friends to God in bringing Mr. Finch to labour in that locality, and their warm appreciation of his earnest ministry. At the close of the address a purse was presented

to Mr. Finch, to which all the church and congregation had felt it their pleasure to contribute. Immediately upon the presentation, a few friends, with much good taste and feeling, sang the appropriate piece, "How beautiful upon the mountains are the feet of him that publisheth," &c. Mr. Finch, in some touching and suitable remarks, acknowledged the unexpected kindness of the friends.

BYNSFORD, KENT.—The accustomed new year's tea-meeting of the members and friends of the Baptist Chapel was held on Monday evening, Jan. 3. The pastor, who presided, acknowledged the receipt of a handsome new year's gift from the congregation. Addresses were subsequently delivered by the chairman, and by Messrs. J. S. Featherstone, H. Rogers, J. Whitehead, J. Hearn, R. Siggory, — Hills, T. Odd, W. Skinner, — Dean, G. Webb, T. Sharwood; Mrs. Whittemore, and Mrs. Burton.

EARBY, YORKSHIRE.—Special services were held at the Baptist Chapel, Earby, on Friday and Saturday last, to welcome the return of the former minister, the Rev. J. M. Ryland, who has once more resumed the pastorate of the church. On Friday evening, an excellent sermon, from Rev. xii. 22, was preached by the Rev. S. G. Green, B.A. The following morning, at ten a.m., a public meeting was held, when addresses were delivered by the Revs. J. P. Campbell, of Shipley; R. Evans, of Burnley; T. Bennett, of Barnoldswick, and other ministers. In the evening, a tea-meeting was held, and, after tea, another public meeting. Mr. Ryland received at all the meetings a hearty welcome from his former friends.

SHADWELL.—On Tuesday evening, Dec. 28, 1858, the members and friends of the Sunday-school teachers' Bible class, of Rehoboth Chapel, Shadwell, held a social tea-meeting in the vestry of the above place; after which a very interesting meeting was held, when the Rev. Thomas Field (their pastor) was presented by Mr. D. Taylor, the superintendent of the Sunday-school (after a short address, expressing the feeling of affection maintained by the class towards him), with a large edition of Cobbin's Commentary on the Holy Scriptures, and Dr. Candlish's "Life in a Risen Saviour," handsomely bound, as a tribute of their gratitude for his kind and efficient services as their president.

HAY, BRECONSHIRE.—The Rev. John H. Hall being about to remove to the neighbourhood of Bristol, the members of the church met on Christmas day and held a tea-meeting in the school-room, at four o'clock, after which they retired to the chapel, and a public meeting was commenced. Suitable hymns having been sung, and many fervent prayers offered by the members and friends for the safe guidance, future happiness, and prosperity of their late pastor, the meeting was very feelingly and appropriately addressed by Messrs. Chapman, Bounce, and Stanley, members of the church. Mr. Stanley, after expressing the great respect entertained for Mr. Hall, and the deep regret felt at his departure, concluded by presenting to him a purse of money. The Revs. Owen Owen (Independent) and Isaac Gould then addressed the meeting, after which Mr. Hall returned his grateful acknowledgments for the purse of money, and for the kindness expressed by all his friends at their parting. On Sunday, Dec. 25th, the chapel and school-room were filled to overflowing, when Mr. Hall preached his last sermon from 1 Cor. i. 2.

SPENCER-PLACE CHAPEL, LONDON.—The

friends of this old-established Baptist cause have held, with more than ordinary attendance and spirit, their usual series of meetings at this time of the year. On Christmas morning, the annual breakfast of young men was held, in connection with their Tract Distribution Society, which is still prospering. The Rev. J. H. Cooke presided, and several interesting addresses were delivered. On Tuesday, 23th December, the twenty-third anniversary tea-meeting of the Dorcas Society was held. Attendance large, and report encouraging. The midnight service at the close of the year was felt to be a solemn occasion; the pastor preached from Job xxxv. 10. Of those baptized during the past year, two young men dated serious impressions from the previous watch-night service. On the first Sabbath evening in the new year, after a sermon on the recent calamity at the Victoria Theatre, from Luke xiii. 4-10, a collection was made for the poor. And on January 3rd a new year's tea-party was held. The attendance was very large, the place beautifully decorated, and in the course of the evening a handsome present of books and money was made to the pastor, as a testimony of continued esteem.

OPENING OF CHAPELS.

MILGATE, NEAR ROOHDAL.—At this place, a new small Baptist chapel was opened by services and a tea-party on Christmas-day, and on the following Sunday the Revs. W. Walters, of Halifax, Stokes, of Manchester, and Burchell, of Roohdale, preached. The proceeds from the tea-party, collections, and donations, reached £240, being about one-fourth of the cost of the chapel.

BUSHEY HEATH, HERTFORDSHIRE.—The New Baptist Chapel was opened on Tuesday the 18th January, when sermons were preached in the morning by the Hon. Rev. E. W. Noel, M.A., from John xiv. 21, and 1 Cor. xvi. 23; and in the evening by the Rev. J. George, of Walworth, from Isa. xxviii. 17, and 1 Peter ii. 6. The collections, and the proceeds of dinner and tea, amounted to £21. The above is the first Baptist cause established in this district.

BAPTISMS.

ABERSYCHAN, Dec. 5—Five by Mr. Phillips.
AIRDRIE, Nov. 7—Six by Mr. Dunn.
ANDOVER, Nov. 7—Four by Mr. Drew.
AUSTREY, Warwickshire, Dec. 5—Five by Mr. Goadby, of Ashby-de-la-Zouch.
APPLEDORE, Devon, Dec. 19—Five baptized by Mr. Philip Gnst.
ASHBY-DE-LA-ZOUCHE, Dec. 5—One by Mr. Goadby.
BARROWDEN, Dec. 5—Five, at Morcutt, by Mr. Salisbury.
BEDALE, York, Nov. 20—Three by Mr. Dawson.
BIRMINGHAM, Boud-street, Jan. 2—Eleven by Mr. Chow.
BRADFORD, Yorks, Westgate Chapel, Nov. 7—Eight by Mr. Dowson; and Jan. 2, six by Mr. Walton for Mr. Dowson.
 ————
Siou Chapel, Dec. 5—Five, and Jan. 2, twelve, by Mr. Chowin.
 ————
Trinity Chapel, Nov. 7—Seven, and Jan. 2, eleven, by Mr. Betts.
BROUGH, Westmoreland, Dec. 16—One by Mr. Marshall.
CARDIFF, Nov. 7—Seven by Mr. Tilly; and Dec. 5, three sisters.
CARLTON, Beds, Dec. 19—Three by Mr. Silvertown.
COLNBROOK, Bucks, Nov. 7—Two by Mr. Bruitt.
COLEBURY, Nov. 25—Six by Mr. Pomy.
COBELEV, Providence, Nov. 25—Two by Mr. Maurice.

ENBW VALE, Nov. 6—Three, and Jan. 2, eight young men, by Mr. Lewis.

FENNY STRATFORD, Bucks, Jan. 2—Six young men, among whom were the sons of two of the deacons, and one of the sons of the pastor, by Mr. C. H. Hosken. The revival continues, and many more are asking the way to Zion.

GRIMSBY, Lincolnshire, Jan. 2—Eight by Mr. R. Stuart.

HIGHGATE, Nov. 4—Five, by Mr. Hatch.

HOLYHEAD, Nov. 4—Three by Mr. Morgan.

HULL, George-street, Nov. 28—Four by Mr. Odell.

LANGWIM, near Usk, Nov. 21—One by Mr. Evans, Usk; and Jan. 9, three by Mr. Phillips.

LEDBURY, Nov. 1—Three; Dec. 1, three; Dec. 8, two; and Dec. 30, three, by Mr. Morgan.

LIVERPOOL, Great Crosshall Street, Nov. 28—Three by Mr. Thomas.

LONDON, New Park-street, Dec. 23—Eighteen by Mr. Spurgeon.

John-street, Nov. 12—Twelve by Hon. Baptist W. Noel.

Cross-street, Islington, Dec. 29—Nine by Mr. Thomas.

Romney-street, Westminster, Dec. 19, 1858—Two by Mr. Joseph Palmer. One of the candidates evinced a resolute faith, after many years belonging to a Peto-baptist church in the neighbourhood, by gladly, though greatly afflicted, following the Lord through his despised ordinance.

MAESLEG, near Bridgend, Nov. 28—Five by Mr. Hughes.

MARLES, Nov. 28—Two by Mr. Walker from Pembroke.

MELBOURN, Cambs, Dec. 23—Eleven by Mr. E. Bailey.

MOLESTON, Pembrokeshire, Nov. 23—Four by Mr. Phillips.

NEWBURY, Berks, Nov. 23—Six by Mr. Drew.

PENTYHOE, Brecknockshire, Nov. 14—Five by Mr. Richards.

PRESTON, Nov. 24—One by Mr. Bugby.

RAWDEN, Yorks, Dec. 5—Seven by Mr. Holmes.

RUSHDEN, Northamptonshire, Old Meeting, Dec. 26—Four by Mr. Bradfield.

STEVENTON, Beds, Jan. 2—Two by Mr. Rowe.

TIPTON, Prince's End, Nov. 28—Four by Mr. Nightingale.

TONGWYLLAS, near Cardiff, Nov. 7—Six, in the river Taff, by Mr. D. Jones.

TREDEGAR, English, Jan. 9—Three, after a most impressive and convincing sermon from the commission of Jesus Christ according to Matthew, by Mr. J. Lewis, the pastor.

TRURO, Nov. 21—One by Mr. Dennett.

UXBRIDGE, Dec. 26—Two by Mr. Lowden.

WOKINGHAM, Berks, Oct. 3—Four by Mr. Harcourt.

WOLVERHAMPTON, Nov. 14—Seven by Mr. Carey (three from the church at Stafford).

DEATHS.

HOOK NORTON.—On November 7th, 1858, at Cradle Farm, Hook Norton, Oxon, Sarah Checkley, fifth daughter of Mr. and Mrs. Hawting Checkley, in the 18th year of her age. She was of a most amiable disposition, and bade fair to be a valuable member of the Church of Christ to which she belonged; but her Heavenly Father, in his inscrutable wisdom, thought fit to take her almost without warning—"Her sun went down while it was yet day."

St. LEONARD'S.—On the 31st December, at St. Leonard's, the Rev. Benjamin Lewis, aged 68, for above forty years minister of the Gospel, first of Dean-street Chapel, Borough; then of Trinity Chapel, Southwark; and lately of Cottage-green Chapel, Camberwell. His end was peace.

LONDON.—On 5th September, 1858, Mrs. Mary Maria Harris, aged 28, wife of Mr. W. Harris. The deceased had been a scholar and teacher in Soho Baptist Chapel Sunday-school. Her end was peace.

NEWINGTON.—On December 16, 1858, Mrs. Ann Pepper, aged 56, (the beloved wife of the Rev. Tobias Pepper, of Zion Chapel, Newington-green,) sweetly fell asleep in Jesus. The deceased was buried in Abney-park Cemetery. The Rev. J. Bloomfield, of Meard's-court, Soho, whose ministry she had very highly appreciated, conducted the service.

DESTITUTE CHURCHES in the NEIGHBOURHOOD of LONDON, on application to the Rev. C. H. SPURGEON, New Park-street, Southwark, may be informed of suitable supplies.

Now ready, price One Penny,

THE SUPPLEMENT TO THE BAPTIST MESSENGER.

Containing an **ANTIDOTE to SATAN'S DEVICES**, by the Rev. C. H. SPURGEON. New Year's Address to the Unconverted Readers of "The Baptist Messenger," by the Rev. JOSEPH PALMER, of Romney-street, Westminster. **REPORT of the SPEECHES** delivered at the Meeting recently held in New Park Street Chapel, in behalf of Mr. SPURGEON'S New Tabernacle, &c., &c. Title-page and Index, together with a Splendid Steel Engraving of the Rev. C. H. SPURGEON Preaching in the Music Hall, Surrey Gardens.

London: JAMES PAUL, Chapter-house Court, Paternoster Row.

MRS. STOWE'S NEW TALE.

THE MINISTER'S WOOING, a New England Tale, by Mrs. H. BEECHER STOWE, Author of "Uncle Tom's Cabin," appears weekly in the "CHRISTIAN WORLD," a first-class Family Newspaper, published every Friday, price One Penny.

London: BENJAMIN LOWE & Co., "Christian World Office," 31, Paternoster-row; of whom may be had "THE MINISTER'S WOOING," with Engravings, published in Monthly Numbers. Nos. 1 and 11, price One Penny, are now ready.

* In ordering the above, ask for the **CHRISTIAN WORLD Penny Edition**, with Engravings.

Now ready, price Twopence.

IMPRESSIONS of AUSTRALIA. By the Rev. T. BINNEY.
London: Thickbroom Brothers, 31, Paternoster-row.

CHRISTIAN RESIGNATION.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"Not as I will, but as thou wilt."—Matt. xxvi. 39.

THOUGH he wore a Son, yet learned he obedience by the things which he suffered. He learned; for he, who knew all things, had yet to learn obedience. He, who is in himself infinite wisdom, did, as it were, condescend himself to come to the school of suffering, there to learn that lesson of the Christian life, obedience to the will of God; and you see the Divine Scholar going forth from his lesson and practising it. He had been all his lifetime learning it, and now he has to learn it for the last time in his agony and bloody sweat, and his precious death. Now is he to discover all the depths of suffering, and to attain to the height of the knowledge of obedience. But see how well he has already learned it. Before he takes his last lesson how complete and ripe a scholar he is. He is able to go to the very highest point of it, and to say, "Not as I will, but as thou wilt."

The object of this discourse is to propound the blessed example of Jesus Christ to you, and to urge you, as God the Holy Spirit shall help me, to be made like to your glorious Head, and learn yourselves, also, this lesson by all the daily providences which God is pleased to scatter around you—this lesson of resignation to the will of God, and of making an entire surrender to him.

I have been struck lately, in reading works by some who belong to the Romish Church, with the marvellous love which they have towards the Lord Jesus Christ. I did think, at one time, it could not be possible for any to be saved in that church. But often after have I risen from reading the books of those holy men, and have felt myself to be such a dwarf by their side that I have said, Yes, despite their errors, these men must have been taught of Christ. Notwithstanding all the evils of which they have drunk so deeply, I am quite certain that they must have had fellowship with Jesus, or else they could not have written as they did. These writers are very few and far between, but still there is a remnant according to the election of grace in the midst of that evil church. Looking at one of them the other day, I met with this remarkable expression, "Shall that body which has a thorn-crowned head have delicate, pain-fearing members? God forbid!" That struck me to my heart at once. I thought how often the children of God shun pain, shun reproach, and shun rebuke, and think it a strange thing when some fiery trial happens to them. If they would but recollect that their Head was crowned with thorns, that their Head had to sweat great drops of blood falling down to the ground, it would not seem strange that the members have to suffer too. If Christ had been some delicate person, if our glorious Head had been reposing upon the soft pillow of ease, then might we who are the members of the Church have expected to go through this world with joy and comfort. But if he must be bathed in his own blood, if the thorns must pierce his temple, if his lips must be parched, and if his mouth must be dried up like a furnace, shall we escape it? Is Christ to have a head of brass and hands of gold? Is his head to be as if it glowed in the furnace? and are not we to glow in the furnace too? Must he pass through suffering? and shall we be carried to heaven on flowery beds of ease? Ah no! we must be conformed unto him in his humiliation, if we would be made like him also in his glory.

Come, then, brethren, I have to discourse to you a little upon this lesson, which some of us have begun to learn, but which as yet we know so ill—this lesson of saying, "Not as I will, but as thou wilt." First let me explain the meaning of this; then urge you by certain reasons to make this your constant cry; then, show what will be the happy effect of its being the paramount desire of your spirits, and conclude by a practical inquiry,—what can bring us down to this blessed condition?

I. First, then, WHAT IS THE MEANING OF SUCH A PRAYER AS THIS? "Not as I will,
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but as thou wilt." I shall not address myself to that class of Christians who are but as dwarfs, who know but little of the things of the kingdom. I will speak rather to those who do business in the deep waters of communion, and who know what it is to put their heads upon the bosom of Jesus, and to walk with God as Enoch did, to talk with him as Abraham did. My dear brethren, only such as you can understand this in all its length and breadth. Your brother, who as yet scarcely knows the meaning of the word communion, may practise this in some feeble measure; but it is not to be expected of them that they should discern all its spirituality. But you who are Christ-taught, you have become ripe scholars in the school of Christ, and therefore I may speak to you as unto wise men—judge ye what I say. If you and I mean this prayer—mean it, and do not use it as a mere form of words, but mean it in its fulness—we must be prepared for this: sometimes God, when we are in the midst of the most active service, when we are diligently serving him both with our hands and heart, and when success is crowning all our labours, will be pleased to lay us aside, take us right away from the vineyard, and thrust us into the furnace. Just at the very time when the Church seems to need us most, and when the world's necessities are most of all appealing to us, and when our hearts are the most warm towards Christ and towards our fellow-creatures, it will often happen that just then God will strike us with sickness, or remove us from our sphere of activity. But, if we mean this prayer, we must be prepared to say, "Not as I will, but as thou wilt." This is hard, for does not the Holy Spirit himself teach us to long after active service? Does he not, when he gives us love towards our fellow-men, constrain us, as it were, to make their salvation our meat and our drink? When he is actively at work within our hearts, do we not feel as if we could not live without serving God? do we not feel then that to labour for God is the highest rest, and that toil for Jesus is the sweetest pleasure? Does it not then seem revolting to our inward spirit to be compelled to drink the cup of sickness, and to be incapable of doing anything for God? The preacher is seeing men converted and his ministry successful—and on a sudden he must cease from preaching; or the Sunday-school teacher has, by the help of God, brought his class into an interesting condition—and just when the class needs his presence most, he must be smitten down and he must not go. Ah! then it is that the spirit finds it hard to say, "Not as I will, but as thou wilt." But, if we adopt this prayer, this is what it means: that we should be prepared to suffer instead of to serve—should be as willing to lie in the trenches as to mount the walls—as willing to be put aside in the King's hospital as to be fighting in the midst of the rank and file of the King's army. And this is hard to flesh and blood, but we must do it.

Again, if you mean this prayer, there will be a second trial. Sometimes God will demand of us that we must labour on unpropitious fields, and he will sometimes set his children to plough the rock, and cast their bread upon the waters. He will send his Ezekiel sometimes to prophesy upon a valley of dry bones; he will send his Jonah away to Nineveh; he will give them strange work to do—work which seems as if it never could be successful, and bring neither honour to God nor to themselves. I doubt not, there are some ministers who toil and labour with all their might, who yet see but little fruit. Far away in the dark places of heathendom, there are men that have been toiling for years with scarce a convert; and here, too, in England, there are men who are preaching in all good sincerity the good word of the kingdom, but they do not see souls converted. They know that they are still a sweet savour unto God, both in them that perish, and in them that are saved. But our hearts are often so full of the Spirit prompting us to cry, "Lord, give me success;" we are like Rachel, when she said to Jacob, "Give me children, or I die;" we cannot rest content without seeing the success of our labours. But the Master says, "No, no, I tell you you must labour for me, though I give you no fruit for your labour; you are to plough this rock—I tell you to do it." Ah! then, brethren, it is hard to say, "Not my will, but thine be done." But we must say it; we must feel that we

are ready to give up even the joy of harvest, and the glory of success, if God wills it and to be reconciled thereunto.

Yet, again, sometimes God will summon his people from positions of honourable service, to other offices that are far inferior in the minds of men. I do think that I should feel it hard to be banished from a large congregation and from the thousands of my hearers, to a small village where I must preach the Gospel to handfuls, and yet I am quite as sure that if I realised this text—"Not as I will, but as thou wilt."—I should be quite as ready to be there as to be here. I have heard that, among the Jesuits, such is the extraordinary obedience which they are compelled to pay to their superiors, that, on one occasion, there was a Jesuit president of a college, who had written some of the most learned books in any language, a man of the highest talents; and the superior of the Jesuits took a freak into his head, for some reason, to order him to go straight away from the country where he was to Bath, and stand in the street for a year and sweep the crossing; and the man did it. He was compelled to do it; his vow obliged him to do anything that he was told to do. Now, in a spiritual sense, this is hard to perform, but, nevertheless, it is a Christian's duty. We remember the saying of a good man that, the angels in heaven are so subdued to obedience to God, that if there should be two works to do, ruling an empire and sweeping a crossing, neither of the two angels, who should be sent on these two errands, would have any choice in the matter, but would just leave it with God. Now, perhaps, you may be called from the conduct of a place of worship, to become one of the humblest members of another church. Perhaps you will be taken from a place of honour, and put in the very lowest ranks of the army. Now, are you willing to submit to that? Your flesh and blood say, "Lord, if I must serve thee, let me be a captain; at least, let me be a sergeant, or a corporal in the army. If I must draw, if I must labour, let me, at least, be the leader horse, let me run first in the team, let me wear the ribbons about me." But God may say to us, "I have put thee there in the thick of the battle, now I will set thee behind; I have given thee vigour and strength to fight my battle with great success, now I will make thee bide by the stuff; I have done with thee there, I will put thee somewhere else." But if we can only pray this prayer, "Not as I will, but as thou wilt," we shall be ready to serve God anywhere and everywhere, so that we know we are doing his will.

But there is another struggle which we shall all have to endure in our measure, which will try us, whether we understand by this prayer what Christ meant by it. Sometimes in the service of Christ we must be prepared to endure a loss of reputation, a loss of honour, a loss of character itself. I remember, when I first came to this city to preach the Word, I thought I could bear anything for Christ; but at last I found myself slandered, false things were said concerning me, and in agony I fell on my face before God and cried. I felt that that was a thing I could not bear; my character was very dear unto myself, and I could not suffer that false things should be said about me. Then this came to me, You must give up all to Christ, everything for him, character, reputation, and all. And if it is the Lord's will you shall be reckoned the vilest of the vile, so long as you can still continue to serve him, and your character is really pure, you need not fear. If it is your Master's will that you shall be trampled on and spit upon by all the men in the world, you must simply bear it, and say, "Not as I will, but as thou wilt." And I remember then how I rose from my knees, and sang to myself that verse—

"If on my face, for thy dear name,
Shame and reproach shall be,
I'll hail reproach and welcome shame,
If thou remember me."

"But O, how hard it was," you say, "to suffer the loss of character, and to have evil things spoken against one falsely for Christ's name's sake!" And what was the reason? Why, it was hard because I had not fully learnt this prayer—and I have

not fully learnt it yet—because I had not been able to say, “Not as I will, but as thou wilt.”

It is a glorious thing to have even one's enemies speak well of one. It is a noble thing to go through this world with such a holiness of character that men who scorn cannot find fault; but it is equally a glorious thing to be set in the pillory of shame, to be pelted by every passer-by, to be the song of the drunkard, to be the bye-word of the swearer, when one does not deserve it, and to endure all this for Christ's sake. This is heroism; this is the full meaning of the prayer, “Not as I will, but as thou wilt.”

Again, have not some of you at times thought, “Oh! if the Master will be pleased to open a door for me where I may do good! Oh! how glad should I be if I should either have more wealth or more influence, or more knowledge, or more talents, with which I might serve him.” And you have prayed about it, and thought about it, and you have said, “If I could only get into such and such a position, how excellently should I be able to serve God!” You have seen your Master give to some of his servants ten talents, but he has given you only one; you have gone on your knees and asked him to be good enough to trust you with two, and he has refused it. Or you have had two, and you have asked him to let you have ten; and he has said, “No, I will give you two, and no more.” But you say, “Is it not a laudable desire that I should seek to do more good?” Certainly; trade with your talents, multiply them if you can. But suppose you have no power of utterance, suppose you have no opportunities of serving God, or even suppose the sphere of your influence is limited; what then? Why, you are to say, “Lord, I thought it was thy will that I was to have a wider sphere, but if it is not, although I long to serve thee on a larger scale, I will be content to serve thee in my own narrow sphere, for I feel that here is a trial of my faith and resignation, and again I say, ‘Not as I will, but as thou wilt.’”

Christian men, are you prepared freely to pray this prayer? I fear there is not a single individual amongst us who could pray it in all its fulness of meaning. Perhaps you may go as far as I have already gone, but if God should take you at your word, and say, “My will is that your wife should be smitten, and, like a fading lily, die before you; that your children should be caught up to my loving bosom in heaven; that your house should be burned with fire; that you should be left penniless, a pauper on the charity of others; it is my will that you should cross the sea; that you should go to distant lands, and endure unheard-of hardships; it is my will that at last your bones should lie bleaching on the sand.” Are you willing to endure all this for Christ? But remember you have not yet attained unto the full meaning of this prayer till you have said “yes” to all that; until you can go to the uttermost lengths that God's providence may possibly go, you have not gone to the uttermost lengths of the resignation of this cry. The ancient Christians, I think, many of them, did know this prayer by heart, and then it is wonderful how willing they were to do anything and be anything for Christ. They had got this idea into their heads, that they were not to live to themselves, and they had it also in their hearts, and they believed that to be martyred was the highest thing they could possibly wish for, consequently if brought to the tribunals of the judges, they never ran away from their persecutors. But they courted death, they thought it was the highest privilege that they could possibly have if they might be torn by lions or be decapitated with the sword. Now if we could but get that into our hearts, with what courage would it gird us, how fully might we then serve God; and how patiently might we endure if we had but learnt this prayer, “Not as I will, but as thou wilt.”

That is the meaning of it.

II. In the second place, I AM TO TRY AND GIVE YOU SOME REASONS WHY IT WILL BE BEST FOR US ALL TO SEEK TO HAVE THE HOLY SPIRIT WITHIN US, SO THAT WE MAY BE BROUGHT INTO THIS FRAME OF MIND.

And the first reason is, because it is simply *a matter of right*; God ought to have his way, and I ought not to have mine. If ever my will comes in cross purposes to the will of the Supreme, it is but right that I should give way. If I could have my own way—if the poor feeble creature could thwart the Omnipotent Creator, it would be wrong for him to do it. What! hath he made me, and shall he not do as he wills with me? Is he the potter and am I the clay, and shall the thing formed say to him that formed it, "Why hast thou made me thus?" No, my Lord, it is but right that thou shouldst do what thou pleasest with me, for I am thine—thine, for thou hast made me—thine, for thou hast bought me with thy blood. If I be a jewel bought with Jesus' precious blood, then he may cut me as he pleases, he may polish me into what shape he chooses, he may let me lie in the darkness of the casket, or let me glitter in his hand just as he wills, for I am his; and so long as I know that he does it, must I not say, "Whatever he does is right. My will shall not come into competition with his will"?

But, again, this is not only a matter of mere right, *it is a matter of wisdom with us*. Depend upon it, dear brethren, if we could have our own will it would be the worst thing in the world for us; but let God have his will, even if it were in our power to thwart him, yet would it be but an act of wisdom. What do I desire when I wish to have my own will? I desire my own happiness; well, but I shall get it far easier if I let God have his will, for the will of God is his own glory and my happiness, and however much I may think that my own will would tend to my comfort and happiness, I may rest assured that God's will will be infinitely more profitable to me than my will, and that although God's will may seem to be dark and dreary at the time, yet from seeming evil he will bring forth good, such as never could have been produced from that seeming good, after which my weak and feeble judgment is so apt to run.

But, again, suppose it were possible for us to have our own will, *would it not be an infringement of that loving requirement which Christ may well ask at our hands, that we should trust him?* Are we not saved by trusting Christ? Has not trust in Christ been the means of saving us from sin and hell? Surely I must not run away from this rule when I come into trial and difficulty. If faith has been superior to sin, when it has laid hold on the blood of Christ, it will be certainly superior to trial, when it leans upon the arm of Christ. Did I not tell him when I came to him that I would trust nothing but him? did I not declare it as my study that all my confidences were burst and broken, and scattered to the winds? and did I not ask that he would permit me to put my trust alone in him, and shall I play the traitor? Shall I now set up some other trust? Oh, no; my love to Jesus, my gratitude to him for his truthfulness and his condescension in accepting my faith, binds me now henceforth to trust to him and to him alone. We often lose the force of a truth by not making it palpable to our own mind. Let us try and make this one so. Imagine the Lord Jesus to be in this pulpit; he looks down upon one of you, and he says, "My child, thy will and my will do not, just now, agree; thou desirest such a thing, I say nay; now, my child, which wilt thou have?" Suppose you were to say—"Lord, I must have my will," can you not suppose he would look at you with an eye of sadness and pity, and say—"What! and did I give up my will for thee, and wilt thou not give up thy will for me? What! did I give up all, even my life, for thy sake, and dost thou say, thou self-willed child, 'I must have these things according to my will, and contrary to the command of Christ?'" I think I see you instantly fall on your knees, and say—"Sweet Lord Jesus, forgive me that I ever had a headstrong thought. Oh! no, my Lord, if thy will be hard, I will think it pleasant; if it be bitter, I will believe that the bitterest draught is sweet. Oh! let me see thy cross; let me know that thou lovest me; and wherever thou shalt put me, I will be in heaven as long as I can feel it is thy will. I will be perfectly content to be just wherever thou chooseth me to be, and to suffer whatever

then choosest me to endure." Yes, it would show want of that love which we owe to Christ, and of that gratitude which he deserves, if we were once to set our wills in opposition to him, and run from this principle. Therefore, again, beloved, for love's sake, for wisdom's sake, for right's sake, I beseech you ask the Holy Spirit to teach you this prayer and to impart to you this spirit: "Not as I will, but as thou wilt."

There are other reasons, many and weighty, but I have no time to dwell upon them, and therefore

III. I notice in the next place THE EFFECT. What is the effect of saying and feeling "Not as I will, but as thou wilt?"

Why, the first effect is *constant happiness*. If you would find out the cause of your sorrows, dig at the root of your self-will; that is where the cause of most of your sorrows lies. When your heart is wholly sanctified to God, and your will entirely subdued to him, the bitter becomes sweet, pain becomes pleasure, and suffering joy. It is not possible for that man's mind to be disturbed, whose mind is wholly resigned into the hand of God. "Well," says one, "that is startling." Says another, "I have sought to be all resigned to God, but I am disturbed." Yes, and that is simply because, though you have sought, like all the rest of us, you have not yet attained. But when once you shall wholly have attained to perfect resignation to God—but I fear ye never will in this life—then ye shall be free from everything that shall cause you sorrow or discomposure of mind.

Another blessed effect of this prayer, if it is truly prayed, is, that *it will give a man holy courage and bravery*. If my mind is wholly resigned to God's will, what have I to fear in all the world? It is like Chrysostom, when the Roman Emperor threatened that he would banish him, he said, "Thou canst not, for the world is my Father's house, and thou canst not banish me." "But I will slay thee," said the Emperor. "Nay, that thou canst not, for my life is hid with Christ in God." "I will take away all thy treasures." "Nay, that thou canst not, for, in the first place, I have nothing that thou knowest of; my treasure is in heaven, and my heart is there." "But I will drive thee away from men, and thou shalt have no friend left." "Nay, and that thou canst not do, for I have a Friend in heaven from whom thou canst not separate me; I defy thee, there is nothing that thou canst do unto me." And so can the Christian always say, if once his will is resigned to God's will; he may defy all men, defy hell itself. For he will say, nothing can happen to me contrary to the will of God, and if it be the will of God, it is just my will too; if it pleases God, it pleases me. God has been pleased to give me his will, which is in himself, and whatever he sends, I am satisfied with." "Nay," but says the second cause, "I can afflict thee." "Nay, thou canst not, for thou art dependent on the first cause, and the first cause and I agree." Oh! dear friends, there is nothing that makes men such cowards, as having wills contrary to God. But when we resign ourselves to God, what have we to fear? The thing that made Jacob a coward was, that he was not resigned to God's will when Esau came to meet him. God had told Jacob that the elder should serve the younger. Jacob's business was to believe that, to go with his wives and children, and not to bow before Esau, but to say, "The promise is, the elder shall serve the younger; I am not going to bow to you—bow to me, sir." But poor Jacob said, "Perhaps it is God's will that Esau should fall on me, and smite the mothers and their children; my will is that it shall not be done." That is the contest, a contest well pictured, at that brook Kedron. But if Jacob had not disbelieved the promise, he would never have bowed seven times to the earth before his brother Esau. In the holy majesty of his faith, he would have said, "Esau, my brother, thou canst do me no hurt; for thou canst do nothing contrary to the will of God. Thou canst do nothing contrary to his decree, and I will be pleased with whatsoever it is. Slay the wives and the children, and still I can say, 'The Lord gave, and the Lord hath taken away.' Smite the cattle, and I can still say, 'Blessed be the name of the Lord.' Nay, smite me; but my

father Abraham believed that to the seed of Isaac, his son, God would nevertheless fulfil his promise, and I believe that God out of his seed will bring the Man, the Messiah, who should bless his nation and bless the world."

This resignation gives then, first, joy in the heart, and then it gives fearless and dauntless courage. And yet another thing: if we could say, "Not as I will, but as thou wilt," this will tend to make every duty light, every trial easy, every tribulation sweet. We should never feel it hard to serve God. Oh, there are many people that if they do a little thing think so much of it, and if there is a great thing to be done you have, first, to strain very hard to get them to do it, and when they do it they do it so badly that you are half sorry that you ever asked them to try. A great many people make much out of little. They get one good action, and they hammer it out till it becomes as thin as gold leaf, and then they think they may plate a whole week with that. The seven days shall all be glorified by an action which only takes five minutes to perform. That shall be quite enough, they think, for all the time to come. But the Christian, whose will is God's will, says, "My Lord, is there anything for me to do; then I will do it. Does it involve want of rest? I will do it. Does it involve a loss of time in my business? Does it involve me, sometimes, in toil and fatigue? Lord, it shall be done, if it is thy will; for thy will and mine are the same, I will do it, and I will count all things but loss that I may win Christ, and be found in him, rejoicing in his righteousness and not in mine.

IV. There are many other sweet and blessed effects which this would produce; but I must close by observing, that THE ONLY WAY IN WHICH THIS SPIRIT CAN BE ATTAINED is by the unction of the Holy One, the outpouring and the indwelling of the Holy Spirit in our hearts. You may try to subdue your own self, but you will never do it. You may labour by self-denial to keep down your ambition, and you shall find that it takes another shape, and grows by that wherewith you thought to poison it. You shall seek to concentrate all your soul on Christ, and in the very act you shall find self creeping in. I am astonished, and yet not astonished when I know the evil of my own heart. I am astonished sometimes when I look on myself, and find how impure my motive is at the very moment when I thought it was pure. You perform a good action—some alms-giving to the poor. You say, "There, I will do it very quietly." Some one speaks of it. You say at once, "Now I wish you had not spoken of that; I don't like that at all; it hurts me." Perhaps at that very moment it is only your pride that makes you say that it hurts you; for some people make their modesty their pride. It is, in fact, their secret pride that they are doing good, and people do not know it. They are boasting of that, and by its coming out they feel that their modesty is spoilt, and they are afraid that people will say, "Ah, you see it is known what he does; he does not do anything in secret." So that even our modesty may be our pride; and what some people think their pride may happen to be the will of God, and may be modesty. It is very hard work to give up our own will; but it is possible, and that is one of the lessons we should learn from this text, "Not as I will, but as thou wilt."

Again, if there is anybody you are a little envious of—perhaps a minister who takes a little of the gloss off you by preaching a little better than you; or a Sunday-school teacher who is more successful in his work—make that particular person the object of your most constant prayer, and endeavour as much as lies in you to increase that person's popularity or his success. Says one, "But you cannot bring human nature to that, can you—to try and exalt your own rival?" My dear friends, you will never know this prayer till you have tried to do this, and actually sought to honour your rival more than yourself, and that in the spirit of the Gospel, "in honour preferring one another." I have found it sometimes tough work, I must confess, but yet I have schooled myself down to it. Can this be done? Yes, John did it. He said of Jesus, "He must increase, but I must decrease." If you had asked John whether he wanted to increase, he would have said, "Well, I should like to have disciples; still, if it is the Lord's will, I am content to go down. 'Not as I will, but as thou wilt.'"

How important, therefore, it is for us to ascertain how we may attain to this state of acquiescence with our heavenly Father's will. I have given you lessons; how can it be done? Why, only by the Spirit of God. As for flesh and blood, that will not help you a bit. It will just go the other way. It will kick against anything of that sort; and when you think, surely you have got flesh and blood under this time, you will find it has got the upper hand of you just when you thought you were conquering it. Ask for the Holy Spirit to dwell in you, to dwell with you, to baptise you, to immerse you in his influence, to cover you, to bury you in his sublime power; and so, and only so, when you are completely immersed in the spirit, and steeped, as it were, in the crimson sea of the Saviour's blood, shall you be made fully to realise this great prayer, "Not as I will, but as thou wilt." "Lord, not self, but Christ—not my own glory, but thy glory; not my aggrandisement, but thine; nay, not even my success, but thy success; not the prosperity of my own church, or my own self, but the prosperity of thy church, the increase of thy glory. Be that done as thou wilt, and not as I will."

How different this is from everything connected with the world! I have tried to take you up to an elevation; and if you have been able to get up there, or even to pant to get up there, how striking has the contrast been between this and the spirit of the worldling! I shall not say anything to those of you who are unconverted, except this. Learn how contrary you are to what God would have you be, and what you must be, ere you can enter the kingdom of heaven. You know you could not say, "Let God have his will," and you know also that you could not humble yourself to become as a little child. This shows your deep depravity. May the Holy Spirit renew you, for you have need of renewing, that you may be a new creature in Christ Jesus. May he sanctify you wholly, spirit, soul, and body, and at last present you at the throne of God!

A L O O K.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

How much depends upon the right use of the senses and bodily organs! They are inlets of pleasure or pain, and introduce good or evil continually. The eye, for instance; how much depends upon the right use of the eye! What a source of pleasure is sight, and yet what an instrument of temptation! What passions have not been kindled, what feelings have not been awakened by the eye! Well might Job make a covenant with his eyes, and David offer the prayer, "Turn away mine eyes from beholding vanity," and Solomon give the direction, "Let thine eyes look right on, and thine eyelids straight before thee."

Ruin was introduced into the world by a look, by the eye: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." She looked, she lusted, she took, and so brought ruin on herself, her husband, and all her unborn posterity. The beautiful, therefore, may be more dangerous than the deformed; and the pleasant, than the ugly. Satan suggested, she yielded; the bait took, and she was in the snare. That *one look*, what a world of misery it introduced! To how much pain, suffering, sorrow, and woe, was it the forerunner! How happy was she one hour, how miserable the next! how pure in the morning, how polluted at night! and all originated with that look. Let us, therefore, seek grace to use our eyes aright, lest we also fall into temptation and a snare, into many hurtful lusts and passions, which drown men in destruction and perdition.

Ruin was introduced into a family by a look, by the eye: "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere,

before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east." He judged after the sight of his eyes, and does not appear to have asked counsel of God. For the sake of wealth he pitched toward Sodom, and afterwards removed into Sodom, where part of his family married and were destroyed with the city, and the rest contracted such pollution, that they were a disgrace to him after he came out. All this was the effect of a look; he trusted to his eyes, he judged by appearances, he preferred temporals to spirituals, and, oh, the mischief and misery that resulted therefrom! Let us learn, by the sad experience of Lot, never to set the heart on wealth, and to beware of being fascinated by the well-watered plain. Alas! how many have followed his example, and with similar results! Lot's eye misled his heart, and his heart made a wrong use of his eye; let us not, therefore, trust to either the eye or the heart, but say to our Heavenly Father, with childlike simplicity and sincerity, "Thou shalt choose our inheritance for us."

Another family was ruined, and a whole people thrown into confusion, disorder, and distress, by a look, by the eye. "Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold they are hid in the earth in the midst of my tent, and the silver under it." I saw, I coveted, I took. The temptation was presented, the eye admired, the heart coveted, the hand took; and then it could not be enjoyed, but must be hid in the earth, in the midst of the tent. Oh, the folly of sin! But God was displeased; the enemy prevailed, the army was conquered, and the whole community was thrown into distress. All this mischief, all this misery, by a look. And then Achan and his family were destroyed; and it is recorded for our instruction, "This man perished not alone in his iniquity." No, the whole family sympathised in the sin, and the whole family must share in the punishment. Oh, how important it is that we use our eyes aright! How suitable how exactly to the point, the prayer we were taught when we were babes—

"Guard my heart, O God of heaven,
Lest I covet what's not mine;
Lest I take a thing not given,
Guard my heart and hands from sin."

On the other hand, the greatest blessings are represented as being obtained by a look, by the eye. When Israel sinned, near the land of Edom, the Lord sent fiery serpents among them, and the people were bitten, and many of the people died. "And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Here was God's ordinance of salvation for Israel. The command was, "Look, and live—look, and live." And every one that looked, lived. No matter how badly he was bitten, how much he had suffered, or how near he was to death, as soon as he looked on the serpent of brass he lived. That this referred to spiritual things, and typified our deliverance from sin, in its guilt, power, and penal consequences, there can be no doubt, for our beloved Lord himself said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The bitten Israelites had only to look to the brazen serpent, and so we have only to look to Jesus; as soon as they looked on the serpent, they were healed, and as soon as we believe in

Jesus, we are saved with an everlasting salvation. Every one that looked lived, and every one that believeth is saved. Nothing but looking was required in order to life, and nothing but believing is required in order to salvation. The serpent was lifted up above the camp, the tents, and everything that would obstruct the sight, and so must Jesus be lifted up above all and everything that would prevent the sinner from looking to him for life and peace. They only looked and lived; we only believe and are saved. The looking of the bodily eye represented the faith of the heart, the looking of the immortal soul.

Reader, have you duly pondered these precious words of Jesus, recorded by the prophet, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else?" He is able to save to the uttermost; no matter where people live, or who people are, Jesus is able to save them; nor is he merely able to save them, he is willing; nor merely willing, but he wishes to save them. If he did not, why call to them thus? Why bring it down to this, "Look, and be saved?" As a look led Eve to take the forbidden fruit; as a look led Lot to fix upon the plain of Sodom for his residence; and as a look led Achan to covet and take the wedge of gold, and so ruin was brought on the world, the family, and the man; just so, looking to Jesus brings salvation and all its attendant blessings into our possession. Here are no hard conditions, no difficult duties, but simply, "Look and live, look and live." And as in the days of old, the look brought relief in trouble and distress, so that it is written, "They looked unto him, and were lightened; and their faces were not ashamed," just so now, looking to Jesus removes darkness from the mind, guilt from the conscience, and the burden from the soul. Look, then, to Jesus only, to Jesus always, to Jesus for all. The more you look to Christ, the more peaceful and happy will be your life; and looking to Jesus, peaceful and happy will be your death. Remember, much depends on a look, for the eye affecteth the heart, and the heart affecteth the life; as, therefore, you would have your life correct, keep your heart with all diligence; and as you would have your heart healthy and holy, learn to make a good use of your eyes. He that uses the eyes of his body aright, will escape many evils; but he that uses the eyes of the soul aright, will escape more.

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

THE APOSTOLIC MINISTRY—ON CHRISTIAN AND MINISTERIAL EDUCATION.

THE doctrines already presented seem to me to have an important bearing on the subject of Christian and ministerial education.

The principles which should govern us in this matter, seem to be something like the following:—

I have said that every disciple of Christ is under imperative obligations to become a herald of salvation to his fellow-men, and to beseech them, in Christ's stead, to be reconciled to God. This can only be done by the action of mind upon mind. It is a case in which the mind of one man seeks to exert an influence over the mind of another. To accomplish this result, it is obvious that disciplined is more powerful than undisciplined mind. We are taught by Christ, that we are under obligations not only to *use*, but to *improve* every talent committed to us, that we may have the more to consecrate to his service. The slothful servant was condemned because he returned his talent just in the condition in which he had received it. This is the universal condition on which we are allowed to hold every gift intrusted to us. But, if this be the universal rule, how emphatic is its application to intellectual gifts, the most valuable of all the talents with which we are intrusted. Hence, every disciple of Christ is under the most imperative obligations to enlarge his knowledge, to cultivate his faculties, to discipline his mental energies; that he may have the more to devote to the service of the Master. A wilfully ignorant Christian

is a contradiction. He is a barren fig tree. He is the indolent servant who returned his talent, which he had kept wrapt up in napkin. When the Master shall ask what he has gained by trading, what will he reply? Brethren, the law of the Lord is exceeding broad, and it would be well for us if we more frequently contemplated the universality of its application.

When I say this, I beg not to be misunderstood. I do not mean to teach that Christ requires you all to qualify yourselves for what are sometimes called the learned professions, or to pursue any particular course of mental culture. I mean that every man, whatever be his calling, should avail himself of every means of mental cultivation which Providence has placed within his reach; and that he should strive, with all earnestness, to place such means within the reach of his children. Let our youth, universally, be provided with every opportunity for generous intellectual discipline. I can see no reason why a farmer, or a mechanic, or a merchant, or a manufacturer, should not read as good books, and be as well-informed and intelligent a man as a lawyer, or a minister, or a physician. I have thought, that our institutions of higher education should be organized upon this principle; providing education not for one class but for all classes, thus enabling all classes to avail themselves of their advantages. To labour for these results seems to me to be our duty as parents, and as citizens, but above all, as disciples of Christ. If we are bound to consecrate our all to him, we are just as much bound to render that *all* as valuable as possible, that so we may have the richer gift to lay upon his altar. Looking upon the subject from a Christian point of view, this seems to me to be the principle underlying every other, which should govern all our efforts to educate ourselves, and to provide the means of education for our children. Were this principle universally recognised, is it possible to estimate its effects upon the progress and stability of individual piety, and the enlargement of the kingdom of Christ?

But, secondly, God sometimes bestows upon individuals particular talents, which may be made the means of special usefulness. One has a remarkable capacity for managing affairs, another for mechanical invention, another for philological research, and another for the pursuit of abstract science. In such a case, it would seem that such talent is to be cultivated with special care. It is a means of usefulness which has not been created in vain, and is not to be recklessly thrown away. On the same principle, if a man has been endowed with a talent for public speaking, though employed in a secular calling, he must embrace every opportunity in his power to render this talent serviceable to Christ. Besides availing himself of every means of general culture, he should devote particular attention to the improvement of this special gift. He should give himself to the study of the word of God, and should labour, as much as may be in his power, to render his instructions profitable to his fellow-men.

But, now, suppose it manifest that God has called a man to devote his whole time to the ministry of the word; it is obvious that the obligation to improve his talent to the utmost, is specially imperative. It is by means of his intellectual faculties that he attempts to influence the minds of his fellow-men. This is the service to which they are exclusively devoted. He is labouring in the cause which employed all the faculties of the Son of Man while on earth. For the use and the improvement of his intellectual powers, he must render a specially solemn account. The means of improvement, which God has placed in the power of those whom he calls to the ministry, may be very dissimilar; inasmuch as they may vary with age, domestic relations, pecuniary ability, and degree of talent for acquisition. God assigns these conditions as he pleases; all that he requires is, that all that he has given should be faithfully improved, and consecrated to his service. From the views which we entertain respecting the ministry, it is evident that a large portion of our candidates for the sacred office must have attained to some maturity of age. It must certainly be difficult to ascertain whether or not a person in mere youth possesses the qualifications which the Apostle Paul teaches us must be required in a candidate.

If it be then our purpose to provide the means of improvement for those among us who are called to the ministry, it has seemed to me that we should bear in mind these elementary ideas of our denomination on this subject. If we are willing to follow, and not to lead, the Spirit of God—that is, if we educate no man for the ministry until we are satisfied, not that he *may be*, but that he *has been* called of God to the work of preaching the Gospel—we shall always have among our candidates a large number of those who have passed the period of youth, and for whom the studies of youth would be unsuitable, if not

useless. Yet these are the very men to whom appropriate culture would be specially valuable. Others, in various degrees, have been more favoured with preparatory education, and the means for more extended discipline. The means and advantages of our candidates must, therefore, be exceedingly dissimilar. If, then, we would labour to give to the ministry the means of improvement, we must provide those means for them all. A system of ministerial education, adapted to the condition of but one in twenty of our candidates, commences with the avowed intention of doing but one-twentieth part of its work, and of helping those only who have the least need of its assistance. We should therefore provide for all our brethren whom God has called to this service, the best instruction in our power; adapted, as far as possible, not to any theoretical view, but to the actual condition of the mass of our candidates, leaving each individual, in the exercise of a sound and pious discretion, to determine the extent to which he is able to avail himself of our services. While means should be fully provided for pursuing an extended course of education, we must never lose sight of the large number of our brethren to whom an extended course would be impossible.

But in what way soever a candidate pursues his studies, whether by himself, or under the instruction of an elder brother in the ministry, or in a seminary devoted to this purpose, the question remains to be considered, to what points shall his efforts be directed. In attempting to answer this question, it is important to determine, in the first place, what object he has in view. His object is to prepare himself to be, not a teacher, or a professor, or an agent, or a philological scholar, or a popular writer, but an evangelist or a pastor.* His calling is to persuade men to be reconciled to God, and to build up those who are reconciled, in their most holy faith. His studies, then, must all bear directly upon the object for which it has pleased God to put him into the ministry. The means which he is to use in accomplishing this object are simple. He is to make known the will of God as it has been revealed in the New Testament, and to urge men to obey it.

It is obvious then, first of all, that the minister of the Gospel must be, as thoroughly as possible, acquainted with the teachings of Jesus Christ and his Apostles. These contain the precise truth inspired by the Holy Ghost, which he is to communicate to others. He is authorized to make known to men, as the commandment of God, the whole of this revelation, and nothing whatever beyond it. It is precisely this truth, and nothing else, that the Spirit of God has promised to accompany with his almighty power. Now, I think that a man may be materially assisted to understand the New Testament by improved mental discipline. He needs to acquire the habit of continuous and abstract thought, the power of concentrating his mind upon a subject, and keeping it steady to its work. He must think through the thoughts of the Bible, that he may be able to present them clearly to others. But let me say that this is far from being a merely intellectual process. Simply intellectual power can never attain to it. There is needed, besides this, a devout and holy temper of mind, without which mere mental strength can do but little. These things are hidden from the wise and prudent, and revealed unto babes. Of all this you are fully aware from your own experience. When you have been desirous of ascertaining the meaning of any particular passage of the Scriptures, in order to impress it more deeply on your fellow-men, in what manner have you been most successful; by turning over the works of men, or by the earnest thinking of a soul lying in lowly prostration before the Spirit of infinite wisdom? I do not stand here to disparage either human learning or logical acuteness, but I say that these, without the aid of a holy temper of mind, will enable us but imperfectly to understand the mind of the Spirit. What we need is, to know, not the thoughts of man, but the thoughts of God, and these will be best understood by the soul illumined by the indwelling of the Holy Spirit.

Here I may, however, remark, in passing, that the revelation given to us consists of ideas, and not of words. These ideas may be expressed in our own language, or in the languages in which they were written. "If a man have the opportunity of reading the

* It is not by any means asserted that these various gifts are not useful, or are not to be cultivated. What I say is, that they are not particularly connected with the ministry, and therefore should be cultivated elsewhere. Least of all should a course of education for the Christian ministry be modified for the sake of preparing men for other and different pursuits.

Bible in its original languages, let him by all means learn to do it, and do it thoroughly. Let him embrace this and every other opportunity of generous intellectual culture. No man may innocently reject any means by which he may add to the accuracy of his knowledge of the word of God. But if such opportunity as he may desire have not been given him, let him not despair, or think himself set aside as a vessel in whom the Master has no pleasure. Let him study the Scriptures more earnestly, and pray more devoutly, using every means which God has placed in his power; and the Spirit will assuredly lead him into all necessary truth.

But suppose this truth to have been arrived at; it is then to be presented to the human heart, so as to produce the effect of persuasion. Here is required a knowledge of the human mind, its moral condition, its opposition to God, its subjection to earthly affections, and of all the phases which it assumes when its chambers of imagery are illuminated by the light of divine truth. In order to acquire this knowledge, the man must become acquainted, first of all, with his own moral nature, and the modes of its operation. When he tells what he has himself experienced, he may be assured that in general he speaks the language of humanity. Here also he needs to be in the habit of personal conversation with his fellow-men on the subject of religion. Hence it is that no man is ever an effective preacher, who does not visit his people for the sake of urging upon them personally the claims of religion. Have you never observed how pungent the preaching of a minister becomes who has spent a few weeks in the midst of a revival of religion, where his whole time is occupied in intercourse with awakened souls, and how such a minister carries everywhere with him the spirit of a revival? It is thus that we learn to apply the truths of the Gospel to the minds of men.

But a minister is to teach publicly, and from house to house.

Under the first of these divisions of his duty must be placed the composition of a sermon. He whose weekly business is to address men publicly, should, if possible, understand the nature and objects of a discourse, and should learn to construct a discourse correctly. He should acquire the ability to think out a train of thought, which embodies one idea revealed by the Spirit of truth, and to lead the minds of men in the direction which he intends. Thorough, faithful, and honest dealing with a candidate, may here be of eminent advantage to his future ministry.

But suppose this train of thought to be thus prepared, shall it be written or unwritten? Each has its advantages, but I am constrained to believe that the value of written discourses has been in this country greatly overrated. Speaking an unwritten train of thought is by far the noblest and most effective exercise of mind, provided the labour of preparation in both cases be the same. I cannot but think that we have been the losers, by cultivating too exclusively the habit of written discourses.

But the discourse having been prepared, it has yet to be delivered. The cultivation of a clear and impressive delivery, free from awkwardness, vulgarity, and oddity, and deeply imbued with the tones expressive of natural feeling, is of the greatest importance to a public speaker. It has surprised me that in seminaries, of which the object is to educate preachers, so little time should be devoted to the art of delivery. From want of attention to this subject, good and able men frequently attain to very moderate success, and are shoved aside by men, in other respects, very greatly their inferiors.

But the Gospel is to be preached not only publicly, but from house to house. In preparing for this part of his duty a young minister may receive much valuable instruction from an elder brother who has himself been a diligent pastor. The sick are to be visited, the mourners consoled, the thoughtless aroused, the secure alarmed, the convicted urged to decision, the penitent pointed to Christ, the wandering reclaimed, the feeble encouraged. All this is to be done by personal appeal to individuals, and he who has done it successfully may give much valuable counsel to him who is just entering upon the work. Until a minister has learned not only to perform but to love this part of his labour, he cannot hope to be a workman that needeth not to be ashamed. I do not know of a more common or a more just ground of complaint against the ministry, than that of the neglect of parochial visitation. It seems strange that a man whose sole calling it is to urge men to repentance, should refuse to perform this duty, in this particular form, especially when his people themselves invite him to perform it. They desire that he should converse with them individually on the subject of their souls' salvation, and shall he consider such conversation a drudgery, and leave his people unwarmed? If any one desire to see this

subject treated of with great force and eloquence, I ask leave to commend him to the perusal of "Baxter's Reformed Pastor."

Such seem to me, after some reflection, to be the points to which the attention of a candidate for the ministry should be directed. To these I know many others are commonly added, and the number of additions is continually increasing. We, however, seem frequently to forget that the time is rapidly approaching every young man, when, if he would be anything but a retailer of other men's opinions, he must be a teacher unto himself; and, that the sooner he can be induced to put himself under his own instruction, the sooner will he attain to the stature of a full-grown man.

It is possible, my brethren, that in the views I have thus frankly suggested, there may seem to you somewhat of strangeness; but let me respectfully request that you will examine them, not in the light of the opinions and practice of men, but in the light of the teachings of Christ and his Apostles. Believe them and put them in practice in just so far as they conform to the revealed will of God, and no farther. This I may reasonably claim of every disciple of Christ, and I have no desire to claim anything more.

At the present moment, a right understanding of the duties of the private disciples of Christ, and of the ministers, and of the relations which they sustain to the Master and to each other, seems to me of incalculable importance. Since the era of the Reformation, Protestantism has made no aggressions upon Popery, and the same geographical lines have for centuries separated the parties from each other. But now it is evident that a contest for the mastery of the world between the powers of light and the powers of darkness is imminent and inevitable. The nations in which the Bible is freely circulated, and the Gospel publicly preached, are ranging themselves on the one side; and the nations from which the Bible is prohibited, and where the preaching of Christ crucified is forbidden, are ranging themselves on the other. Within the life time of men who now hear me, the question will probably be decided, whether the kingdom of Christ is now to proceed to universal victory, or ages of intellectual and moral darkness are again to overspread the earth. It is for such a crisis as this that the disciples of Christ are now called upon to prepare.

But more than this. It is obvious that this question is really to be decided in our own country. So long as the light of true Christianity shines brightly *here*, the rest of the world cannot be enveloped in darkness. Hence it is that the intention is publicly avowed of overturning our systems of universal education, and thus bringing us under the power of a foreign hierarchy. In aid of this design, immigrants by hundreds of thousands are annually arriving on our shores, who are at once admitted to all the privileges of citizenship, while they are conscientiously bound to obedience to a foreign ecclesiastical potentate. At the same time the press is scattering broadcast over our land the seeds of frivolity and licentiousness. Unbounded prosperity is providing for every class of our people the means of sensual gratification. The rise of prices, consequent upon the increase of the precious metals, is stimulating to yet greater excess the desire of acquisition already sufficiently rife amongst us. But critical as is our position, there would be nothing to alarm us, if the disciples of Christ, holy and self-denying, were, with one accord, ranging themselves under the banner of their own Master, and using every means in their power to prepare for the coming onset; and the ministry, in the van of the Lord's host, filled with the power of the Holy Ghost, were by precept and example training their brethren for the approaching conflict.

But what is the condition of our churches of all denominations at this critical moment? The disciples of Christ seem to be fast losing the distinctive marks of their profession. Self-denial for the cause of the Redeemer will soon become the exception, rather than the rule. In large districts of our country, the admissions to the churches are not as numerous as the removals by death. In the meantime, the number of candidates for the ministry is diminishing, in all denominations, not only relatively, but absolutely. Nay, it is diminishing more rapidly than the figures indicate, for of the reputed number of candidates a considerable portion never enter the ministry; and of those who enter it, a greater and greater number are annually leaving it for other pursuits. And what is the remedy proposed in this unusual crisis? It has been recommended, in order to meet this emergency, to reduce the cost of ministerial education, to extend the term of ministerial study, and to increase the pecuniary emoluments of the ministry. In other words, we are told to address stronger motives to the self-interests of men, that so we may induce

them to enter upon a calling essentially self-denying. When the whole power of the adversary is thundering at the gates, and the crisis requires every man to stand to his arms, we content ourselves with offering large bounty to officers, and allow every citizen to retire from the conflict. Was ever a victory gained by strategy such as this?

In our own denomination, it is said that we have 4,000 churches destitute of preachers of the Gospel. What is to be done to meet this deficiency? Does all that we are doing furnish us with the shadow of a hope that this demand can be supplied? Nay, multiply our present efforts to any practicable extent, and, compared with the work to be done, the discrepancy between the means and the end is such as to awaken the feeling of the ludicrous. Is it not time, then, to examine the whole subject from its foundations? May not some light be derived from considering attentively the doctrine and examples of Christ and his Apostles?

Is it not evident that if we are attempting to do the work of God, we must do it in obedience to his commandments, and in conformity with the principles which he has established? Ministerial gifts have been bestowed upon the Church by Christ ever since he ascended on high, and led captivity captive. He has commanded us to pray the Lord of the harvest to bestow these gifts upon men, and thus send forth labourers into the harvest. These gifts, in whatsoever manner bestowed, we are to receive, cherish, and improve. By no rules of our own are we to restrict their number, or diminish their usefulness. We are to accept thankfully all the means which Christ has bestowed upon us for the advancement of his cause. We are to cultivate a ministry after the example of the Apostles, composed of men relying upon prayer and the Holy Ghost; and in self-denial, crucifixion to the world, its maxims, its amusements, and its frivolities, setting an example to the flock, while they devote themselves daily to the work of saving souls. To every one whom Christ has thus called let us give every intellectual advantage, which the circumstances of his individual case render suitable. Having done this, we have done all in our power for the improvement of the ministry, and we may reasonably expect on our labours the blessing of God.

But when all this has been done, but little will have been accomplished. If you, brethren, would improve the ministry, you must begin by improving yourselves. Ministerial gifts are not bestowed upon a slumbering, lukewarm, and worldly Church. And suppose they were bestowed, of what value would they be either to you or to others, if you are surrendered up to the lusts of the flesh, the lust of the eye, and the pride of life? The ministry can only labour successfully as you labour with them. If you then really desire to witness the triumph of the cause of the Redeemer, you must begin to live a holy, self-denying life. You men of wealth must cease from accumulation, and devote not only your income but yourselves to the work of the Lord. You men in active business must be content to accumulate less rapidly, that you may have more of your time to consecrate to the salvation of men. Ye who, professing obedience to Christ, are yet living in subjection to the maxims of the world, eagerly chasing its frivolities, and teaching the lesson to your children, must commence a life of godly simplicity and Christian self-denial. Every disciple, by his mode of life, must show that he is not of the world, even as Christ was not of the world. When ministers and people thus begin to labour in earnest for Christ, we shall witness results such as the ages have not yet seen.

The nineteenth century since the advent of Christ, is now half completed, and the world still lieth in wickedness. Is it not high time that the heathen were given to Christ for his inheritance, and the uttermost parts of the earth for his possession? Never, since the beginning, have the disciples of Christ enjoyed such advantages for the universal dissemination of the Gospel as at present. Let us then go up and possess the land, for we are well able to overcome it. Nothing is now wanting to subdue the world unto Christ, but a universal, earnest, self-sacrificing effort of his disciples, in firm reliance upon the Spirit from on high. Thus far we have failed in just so far as we have trusted to our own wisdom instead of the wisdom of the Master. We mourn over the vices of the land? We invoke the majesty of the law, and laws are not executed. We unite in associations, and our associations are rent asunder. We join hands, now with one, and then with another struggling party, and we are sold in the political shambles like brute beasts. Let us then abjure all such vain alliances, and commence the work of reforming the world by obeying

the precepts of Jesus. If we (instrumentally) can convert men to Christ, the work of reformation will be done. By no other means will the flood of iniquity be stayed.

Do you not believe that if all the disciples of Christ in any of our cities or villages thus laboured for Christ, they would soon arrest the progress of iniquity, and make it a garden of the Lord? Suppose that we in the same spirit undertook, in solemn earnestness, the conversion of the world; would it not soon be given unto Christ for his possession? Brethren, on whom does the responsibility for the present state of our cities, of our country, and of the world rest? Awake, then, and shake yourselves from your lethargy! Put ye in the sickle and reap, for the harvest of the earth is ripe.

CHRIST'S VISIT, AND THE ABSENT DISCIPLE.

BY THE REV. T. COLE, OF BRIDGEND, GLAMORGANSHIRE.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."—
John xx. 24.

WHAT a lonely and distressing period was that for the disciples, during which their Lord lay in the tomb. His words, which they had been slow to believe, were now proved to be too true; the Shepherd had been smitten, and the sheep scattered. Under these circumstances, what could these friendless and despised ones do better, than meet together to console and edify each other? because if they could not sympathise one with another, they could not expect those who had stained their hands in the blood of their divine Lord and Master to do so. As children then of one family they sought a secret place, and for fear of the Jews shut the doors and conversed together about Jesus, who had been put to death by cruel hands, and secured from them in the cold chambers of the tomb. Their souls were sorrowful and distressed, they needed comfort and peace, for they were left amidst enemies without a guide. In due time comfort was brought them. The dead one came to life again; and as the sun only remains for a short time behind the cloud, so the Sun of Righteousness was not to be triumphed over long by death. He knew where to find his bereaved ones, he hastened to them, and stood in their midst, dispelled their fears, showed them his hands and his side, and convinced them that he was the One for whom they mourned, and spake peace unto them. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."

This narrative leads us to remark—

I. THAT IT IS THE PRACTICE AND PLEASURE OF GOD'S PEOPLE TO ASSEMBLE TOGETHER FOR RELIGIOUS WORSHIP AND MUTUAL SYMPATHY. In the days of Enos,

when Cain and others distinguished themselves by their impiety, and being called the sons of men, God's people distinguished themselves by taking upon them his name, and worshipping him as the only true and living God. Noah, Jacob, and Abraham, distinguished themselves, and gave proofs of their confidence in God by building altars and offering sacrifices to him, amidst prosperity and adversity. When the children of Israel also were slaves in Egypt, they sought opportunities in the desert during their hours of relaxation, to sacrifice unto the Lord their God; and during their long and perilous journey through the wilderness, they met at stated seasons in the tabernacle for the same purpose, where they beheld his glory, and read his law. In after days, when the Temple was built by Solomon in Jerusalem, the worshippers of God came there from all parts of Judea to commemorate his goodness, and present their offerings upon his altar. We find in the New Testament that Christ frequently met with his disciples in private to pray for, bless, and instruct them in the knowledge of the Gospel. On the night on which he was betrayed he met them in the upper chamber, where he warned them of his death, and instituted the Lord's Supper, which is a standing memorial in his church of his sufferings.

After the death and ascension of Christ, the disciples kept up the same practice, for on the day of Pentecost, when they were all with one accord in one place, God distinguished and blessed them by pouring out the Holy Ghost upon them, and making the Gospel, which they preached, effectual, to the conversion of about three thousand souls. From that time, down to the pre-

sent, God has had his church assembling, either in public buildings or private dwellings, from whence prayer and praise have often ascended as a sweet-smelling savour before him, through the atonement of Christ. To worship is natural to man, and how blest are those who know what they worship; they readily submit to the authority of God, and feel that his perfections make him worthy to be loved by them with all their heart, with all their soul, and with all their strength. Moved by the same influences, they rejoice to meet before the throne of their loving Father, and there pour out their united breathings before him; and their prayers become more fervent, and their songs more sweet, as they ascend from united hearts thirsting after the living God and overflowing with gratitude for mercies past.

But Christians delight to meet for *mutual sympathy* also. In the assemblies of the saints, there is a great diversity of age, experience, knowledge, and strength. We have in the church the aged whom we call fathers in Israel; they have carried the cross for many years, and borne the burden and heat of the day; they have been made almost proof against the ills of life by their continued conflicts against the world and sin; their knowledge and moral courage have increased by many years' practice and experience, till at length they stand firm like the majestic oak in the forest, and are no longer alarmed at the storm that once shook them, and threatened their downfall. I always like to look up to *pious* aged saints for counsel and sympathy, because their word and experience can be relied upon. They have fought the battles, and surmounted the difficulties that are before us, and enjoyed the grace of God, which alone must sustain us as we march after them.

In the church, then, there are always some who can take the weak by the hand, and help them onwards; and in the assemblies of God's people there are opportunities for us to show our sympathy one for another; there we feel each other's woe, weep with those that weep, and rejoice with those that do rejoice.

Christians have felt this, and availed themselves of the privileges. "They that feared the Lord spoke often one to another, and the Lord hearkened and heard it." It was evidently for this purpose the disciples met upon the first day of the week when the doors were shut; they were ten in number,

and each had his peculiar feelings, and turn of mind; but they were all depressed by the same circumstances, consequently they could truly sympathise together.

If we are tried by affliction, bereavement, or worldly cares, there are always some of our brethren who have been, or are now, tried by similar circumstances, and can give us a word of counsel, or shed the tear of sympathy with us. How consoling it must have been to Mary and Martha when Jesus visited them after the death of Lazarus; his words and tears were as the oil of gladness, or a balm to their hearts; Jesus is able to sympathise with us now amidst our infirmities, for he was in all points tempted even as we are. Experience qualifies us to sympathise with each other. Paul understood this when he said, "Forget not the assembling of yourselves together;" and again, "Exhort one another in psalms and hymns, and spiritual songs." Christian harmony and union would be greatly promoted if this practice were better attended to; because true charity shines brightest when we bear each other's burden, and so fulfil the law of Christ.

II. THAT THE ASSEMBLIES OF GOD'S PEOPLE ARE ASSURED OF CHRIST'S PRESENCE WHEN THEY MEET.

1. *This assurance is given in the promises of Christ.* "Where two or three are gathered together in my name, there am I in the midst of them." And when he commissioned his Apostles to go preach the Gospel, he encouraged them by saying, "Lo I am with you always, even unto the end of the world." Now these words were addressed first to those who had for some time walked and conversed with a visible Saviour. But they are calculated to cheer all the disciples of Christ, who walk by faith and not by sight, for the life which the Christian now lives, is a "life of faith in the Son of God." This assurance is given us irrespective of time or place. If we meet by night, when the world is in a state of slumber, we are assured of the presence of Christ, for he never slumbers or sleeps. He is our Intercessor, and will present before his Father every desire of the believer's soul. We need not wait for the new moon, or Sabbath, as the only proper time for pouring out our wants before God, because any hour will be one of prayer to him, if we set it apart as such.

The presence of Christ is not confined to any one place. He may prefer the gates of Zion to the dwellings of Jacob, but he

will be present wherever true worshippers meet. He frequently shines forth in his glory in the sanctuary, but many times does he visit the domestic circle, and humble cottage, with his peace and consolation. He visited his disciples upon the first day of the week, when the doors were shut, and many times since then he has visited his beloved persecuted ones and spoke peace to them in their homes, by the wayside, and in prison. The facilities of religion are adapted to the poor and weak; we are not told that Christ will only be present with his disciples in one central place in our country or towns, because, in that case, thousands would be deprived of meeting him, but "where two or three are gathered together in my name," said Christ, "there will I be in the midst of them." Wherever, and whenever the soul wishes to be relieved, and receive a drop from the fountain of life, that is a consecrated time and place, and there will Christ our Master be.

2. *The assurance of Christ's presence with his people, arises from the union that subsists between him and his church.* Christ and his church are one. "He is the head of the body, the church." "I," said he, "am the vine, ye are the branches." This union is spiritual: faith is the connecting link that unites the church to her living Head, and the spiritual power of the church will increase in proportion to the increase of faith, prayer, and purity. Believers live, because Christ lives in them.

From these considerations we conclude that every desire of the saint is known to Christ, and that there can be no true worship in the absence of him to whom every believer is united. He is our King; he governs all and is everywhere present to accomplish his designs; angels and men are engaged in his service, but he goes before them, and is with them to assist them in the discharge of their duties; and as an Omnipresent Being he is with all his followers throughout the world.

There may be some seasons more refreshing to the souls of believers than others; and for the trial of our faith blessings may be withheld for a time, but the prayer of faith will surely be answered at length. Some may be blest more than others as they wait before the throne, but we all stand there in the presence of our loving Saviour, who will bless all according to his infinite wisdom and love. Let us, when we enter the sanctuary, or any other place, for worship, remember, that we enter into

the presence of Christ, and if we go with pure motives, believing, and free from wilful crimes, it may be our turn to have a glimpse of his glory, and a drop from the fountain of living waters. If the minister or deacon be absent, or if the audience be not large, Christ will be present, and he will make up the deficiency; and the place for prayer will be to our souls, none OTHER THAN THE HOUSE OF GOD, AND THE VERY GATE OF HEAVEN.

III. THAT THOSE WHO ARE ABSENT WHEN CHRIST REVEALS HIMSELF AND IMPARTS A BLESSING, SUSTAIN A LOSS.

1. *They lose those convincing proofs of the true character of Christ,* which are often given in the assemblies of his people. He came in to his disciples when the doors were shut, and showed them his hands and his side, and convinced them that he was their Lord who had been crucified. "But Thomas was not there when Jesus came;" he saw none of those proofs of his Master's return, and when the other disciples gave their testimony that they had seen the Lord, his sorrow had turned to unbelief. The other disciples had all their doubts and sorrow removed, and they were satisfied as to whom they had seen, and hastened to tell Thomas of it. But words were of no avail. "Except," said he, "I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." And after eight days, when Jesus assembled again with the disciples, Thomas being present, he would not believe till he put his finger into the print of the nails, and thrust his hand into his side. All this was the result of his being absent at first, because had he been present when Christ first appeared, he would have had the first evidences, and believed with the other disciples.

Is not this a warning for us not to absent ourselves from the assemblies of God's people where Christ reveals himself to the hearts of men as the Son of God, and Saviour of the world. On the day of Pentecost he revealed himself to the souls of about three thousand. Many have gone to God's house with but little knowledge of Christ, and felt astonished that Christians should attach so much importance to his name and cause. But such places have often proved to be the birthplace to many souls. There their moral character has been unfolded, and their danger pointed out to them, and they felt that no one but Christ could do them good; they have often returned declaring they had found

the Lord Jesus, and that he was all, and in all, to their souls. If we wish to know more of Christ, let us meet often with his true worshippers, who always know most of his character, his offices, and the blessings which he imparts. The knowledge of conviction and salvation is imparted through God's appointed means in the sanctuary; so let us fear to be absent, lest we lose this precious treasure as Thomas did.

2. *They lose the blessings of peace* which are often poured down upon God's people when assembled together.

The Lord Jesus "spoke peace to the disciples when he stood in their midst," but Thomas was not there. This was a time when they all needed peace, because they had lost their best Friend, and were in the midst of peril themselves. Sorrow had overwhelmed their hearts from the time when, previous to his death, he addressed them in the following words of comfort: "Let not your heart be troubled; ye believe in God, believe also in me. I go to prepare a place for you. And I will come again and receive you to myself, that where I am ye might be also." But, since then, they had seen their Lord triumphed over by his enemies, and laid in the cold tomb, and themselves left, like sheep without a shepherd.

In this state, the peace of Jesus was like a balm to their souls, and what a loss for Thomas not to be there! How many blessings have we deprived ourselves of by being absent from the house of prayer; have we not reason to believe that Christ has often

imparted blessings in our absence? We have seen our brethren return from the sanctuary refreshed and comforted, when we felt thirsty and perplexed at home. There is scarcely a meeting without there is a blessing given to some poor supplicant, who may be weeping over his imperfections and short-comings, or overwhelmed with worldly cares and the trials of life.

How many there are like David, who cannot understand the workings of providence, nor the troubles of life, till they go into the sanctuary; then they are made clear unto them. Christ delights to visit us with the blessings of peace, for he has promised it. "Peace I leave with you, my peace I give unto you." This peace will dispel our fears and soothe our consciences. It will remove the fear of death and judgment.

Let us henceforth endeavour to be present with the brethren in the sanctuary or elsewhere where prayer is offered up, and where the Master of the assembly is expected to come. Oh, that we all felt that attachment for God's house which the Psalmist felt when he said, "One thing have I desired, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." We should never be absent from God's house with this feeling, and our thirsty souls would be oftener refreshed with the water of life, "of which if a man drink he will never thirst, but it will be in him a well of water springing up into everlasting life."

LIFE'S TEACHINGS.

THE "UNEQUAL" MARRIAGE.

PASSAGE FROM THE LIFE OF A COUNTRY PASTOR.

JANE SHAFTON was left a portionless orphan at an early age, with no near relative but an old aunt, who possessed a moderate competency, arising from an annuity which ceased with her life. Jane was a fine, high-spirited girl, full of frolic, and with talents of no common order. Her aunt was a good and pious woman, but very prim, precise, and narrow. The young girl was sufficiently conscious of her own merits, and her proud spirit could ill bear the constant reproofs for her frivolity which her aunt felt it her duty to administer. It was, therefore, a mutual relief when both parties agreed that she was old enough to take a situation.

It was soon after this that I first knew her. Some kind-hearted but purse-proud people in

my congregation engaged her as governess for their children. They treated her kindly, on the whole, but could not at all understand her sensitive feelings. They paid her well for her services, and she was their servant. Her proud spirit chafed at being thus made to feel her dependent position. At the same time the sense of her utter orphanage and loneliness was forced upon her. No family enrolled her among its members, no heart throbbd with love for her, to no arms could she fly for refuge, upon no breast could she weep out her troubles. Many a night did she sob herself to sleep as she thought of her loneliness and solitude. In this utter darkness of the soul she began to turn towards the Saviour; for as yet she knew him not. Her aunt's teaching seemed so dry and cold, that it had failed to attract her. But she remembered a deathbed, where a dying mother had told her

of the sympathy of Jesus, and had solemnly besought her to take him as a friend. To these words she had hitherto attached little meaning, but now they spoke to her heart with strange power.

I noticed an alteration in her manner about this time, and was much struck with the intense and eager attention with which she began to listen, especially when I spoke of the sympathy of Christ. Soon afterwards she was joyfully led to Jesus. From this time the change in her whole spirit and deportment was most marked. The proud, haughty reserve in which she had hitherto entrenched herself was broken now. Fits of deep depression or of sullen silence no longer annoyed and perplexed the family with which she lived. Her character, softened, refined, and elevated by religion, endeared her to them. They had always esteemed, and now began to love her. She, too, on her part, discovered excellences in them she had never dreamed of before, and what had previously been merely a situation, now became a home.

Soon after this, the son of a member of the church returned from abroad. He was a fine, handsome young fellow, had been gay, and had caused his parents much anxiety, but for some time had been more serious, and gave promise of settling down into a steady and respectable man. He met Miss Shafton at my house one evening; and in a few days it began to be whispered that he was paying her marked attention. His parents encouraged the suit; for though their son would have a good fortune, while the poor orphan was penniless, they felt she would probably be the means of confirming his good resolutions, and leading him to the Saviour. She was admirably suited for him. How far it would be for her happiness I was not so sure, but stood almost alone in having any doubt about it. Her aunt and the family with whom she lived were delighted at the prospect. She, however, gave him little encouragement, and when he made her a formal offer, she replied that she could not accept it at once, and begged a week before she gave him her answer. She came to consult me, and I have rarely been placed in a position of greater difficulty. If I advised her to refuse him, I made myself responsible for inducing a homeless, friendless, portionless orphan to forego a devoted husband, and a most advantageous settlement in life. The hesitation she had already displayed had greatly annoyed her aunt and the family with whom she lived. If she declined his offer, it would be impossible for her to remain in her present situation, such was the intimacy between the families; and her aunt would be so incensed as to refuse her a home. She would thus deprive herself at one blow of the only friends she had in the world.

In case her health should fail, what could she do under the circumstances? Then, too, the prospects of her suitor and the hopes of his parents seemed to hang trembling on her decision. If it should be adverse, would he not be consigned to irretrievable ruin? This, at least, was the feeling of his friends, who dreaded the result of a disappointment upon him.

How was I to advise in such a case? It is easy enough to say that if the thing is wrong in principle it ought to be opposed in all cases. Perhaps it was the weakness of my faith which prevented my saying this. Perhaps I ought to have remembered that "wrong never comes right"—that, while obeying God, she was not friendless or portionless; and that a simple, unquestioning, unhesitating obedience to his commands would certainly prove in the end the wisest course. I am not sure whether I did not show a want of fidelity and courage in my interview with her. I fear I was in fault. But when I found that her affections were deeply engaged to him, I could not force myself to urge her to a refusal, and, though I did not advise her to an acceptance of the offer, yet my bias in its favour was pretty evident.

"Say, ye severest, what would you have done?"

I contented myself with beseeching her to be watchful of her own heart, to beware of declension in the Divine life, and to make the conversion of her husband her great aim. As there were no reasons for delay, the marriage speedily took place, and Jane Shafton became Mrs. Henry Gerard.

For the first two or three months after marriage all went on as usual. They attended the services together, as they had been accustomed to do during their brief courtship, and no cloud cast a shadow over their happiness. She had been so unused to affection—the luxury of loving and being loved was so new to her, that she complained of being too happy. She cherished the hope, too, that her husband was seeking Christ. But his attendance at the week-night meetings grew less regular, and then ceased altogether. Soon after this he grew less observant of the Lord's-day. Indisposition, or fatigue, or the state of the weather, often prevented his attendance at more than one of the services; and business, which I suspected to be arranged for the purpose, frequently occasioned his absence from home on the Sabbath. It became only too evident that the interest in religion, which love to his wife had caused him to feel or affect, was rapidly passing away, and that its very forms were growing irksome to him. Though she never spoke of this to any one, she deeply felt it. A look of sadness crept over her, and as, time after time, she came to the chapel alone, it was easy to see that she had been weeping.

It is inevitable that a process of assimilation should go on, for better or worse, between the husband and the wife. The nobler nature of the one either elevates the baser, or is dragged down by it. The doctrine of the mesmerists, that a balance of the vital forces is established between those who are placed *en rapport* with another, is, to a certain extent, true in spiritual affairs. So the young wife, having failed to lift up her husband to her own level, began to sink toward his. Her attendance became less regular, her interest less deep. Having convinced myself that this was not merely fancy on my part, I spoke with her. In reply, she urged the increasing claims of home on her attention, and pleaded the impossibility of fulfilling her duties as wife and mistress, if she were constantly engaged in religious services. I continued the conversation a little longer, and at last she burst into tears, and confessed that her husband could not bear her leaving him in the evening to take part in any religious engagement, and that in order to remove his dissatisfaction, she had promised to be less frequently absent from him. I afterwards found that he had taunted her with her fondness for spending her evenings from home, had charged her with neglecting him and her household duties, and had imputed the blame to religion. Was she right or wrong in yielding to his wishes, and in endeavouring to remove the stumbling-block out of his way? I hardly know. It is one of those insoluble difficulties—one of those painful compromises which are inevitable to those who are "unequally yoked."

The habit of regular attendance on the means of grace having been broken through, she became less and less constant. From being present at only one service in the week, she gradually came to attend neither. Some trifling hindrances, which might have easily been brushed aside, was allowed to intervene, and at last the weekly services were altogether forgotten. Of course a corresponding declension of the Divine life was the result. When the whole week is spent in forgetfulness of God, the Sabbath must lose much of its power to bless. My words of affectionate warning and reproof began to be taken in a less kindly spirit, and at last they were so resented that I judged it better to discontinue them.

About a year and a-half after marriage she became a mother. I had great hopes that this event might recall her to her "first love." It seemed for a while to have this result, but the influence of her husband counteracted it, and after a time she relapsed into her former state of declension. Soon another child was born; and I wrote her an earnest, affectionate letter, pointing out the sad and dangerous course upon which she had entered. I warned her of the inevitable result of this career of apostasy in

heart, and implored her, for the sake of her children, to remember from whence she had fallen, and to repent and do her first works. To this letter I received no answer; but the next time we met, her eyes filled with tears, she was unable to speak, and turned away. For some months I watched with intense anxiety the struggle which was evidently going on within, but little thought of the mode in which it was to be brought to an issue.

One cold, cheerless November morning, I received a message, requesting me to go to Mrs. Gerard's as soon after breakfast as I could. Of course I did not lose a moment. On reaching the house I was startled to see the blinds down, and learned from the servant who admitted me that the eldest child had died of croup in the night, and that the baby was so ill that it could scarcely live through the day. "Missis is in an awful way," added the girl; "we are afraid she'll go out of her mind. She says it's God's curse upon her." After waiting a short time, the physician in attendance came to me, and said that he had just succeeded in drawing the poor mother from the room in which the youngest child lay at the point of death. He thought that a few words of prayer might tend to soothe and tranquillize her, and thus prepare her to receive the second blow, which he said must fall in the course of an hour or two. I at once went to her. The storm of grief had for a time exhausted itself. She refused, at first, however, to kneel in prayer, saying that prayer was not for her, but a life of hopeless remorse and despair. At length she yielded, and I prayed, with intense earnestness that God, the all-merciful Father, would have pity upon her. She rose from her knees, calmed and strengthened to hear what still awaited her. O, blessed consolation to the sore and troubled heart! What solace prayer can give! Without it we were "of all men most miserable."

Though warned of the dangerous condition of her youngest child, she had not admitted the possibility of it, too, being taken from her till it lay at the very last gasp. Her grief then became frightful. As the conviction that her husband was not worthy of her love had been slowly forcing itself upon her mind, her whole being had seemed to concentrate itself in her two babies. I had sometimes trembled for her, as I noticed her idolatrous attachment to them. And within twelve hours both were taken from her! What wonder, that for some days reason tottered upon its throne, and that she trembled upon the verge of insanity! Her husband, who was from home at the time, hastened to return, and I only do him justice in saying that he did all in his power to mitigate her grief, and lavished upon her the most affectionate attention. But this terrible trial rendered the gulf between them the more

obvious. He felt the blow very painfully, for he was an affectionate father; but, as a voice from God, he could not understand it. With his purely human feelings no Divine element blended. With her, however, the case was altogether different. She regarded it as a direct judgement of God upon her. She felt that she had sinned, first, in marrying an unconverted person, and, secondly, in neglecting religion in conformity with his wishes. It was this which made the cup so bitter, and yet he not only could not assuage its bitterness, but she could not even tell him of its existence. I draw a veil over my interviews with her. They were most painful: for nothing could shake her conviction that the death of her children was the immediate punishment of her sins. Falling to "pluck from her heart this rooted sorrow," I endeavoured somewhat more successfully to turn her affliction to some more useful purpose. By slow degrees she found peace in believing. Humbled by experience of her own feebleness, chastened by sorrow, and drawn nearer to heaven by the belief that her two little ones were awaiting her there, she became one of the most eminent Christians it has ever been my privilege to know.

Her earthly trials, however, were not yet at an end. Her husband's distaste for religion grew only more and more confirmed; and as his gentle, loving wife, so ready to yield in everything else, was now firm and uncompromising where Christian principle was involved, his home grew wearisome to him, and he began to seek pleasure elsewhere. Not that he was ever unkind to her, but the gulf between them widened as their habits of feeling and of life receded farther and farther from one another. In a few years three more children were born to them. It was very touching to see the wistful tenderness with which she watched over them, and to hear her speak to them of their brother and sister in heaven, which she did so constantly and familiarly, that they were still regarded as members of the family for a little while absent from the rest. I never felt the full force of Wordsworth's exquisite ballad, "We are Seven," till in reply to an inquiry as to how many children she had living, I once heard her answer, "Five—three on earth, two in heaven."

For some time we had noticed a growing spirituality and heavenliness of temper about her; an indefinable something which occasionally precedes the death of a Christian, as though the feelings of heaven were already anticipated on earth. It was thus with her—there was a sweetness, a tranquil happiness, a deep and perfect peace about her which forced itself on the notice of the most unobservant. It therefore excited no surprise when the physician whom I met there on that mournful

morning, said to me one day, that he had been called in to see Mrs. Gerard, and that he thought she would sink fast. So it proved. I had very shortly afterward to stand by her dying bed. Across her peaceful countenance there would now and then pass an expression of pain almost amounting to agony. Her husband was rocking to and fro at the foot of the bed, convulsed with grief; the eldest girl, just old enough to understand the loss she was about to undergo, was sobbing as if her heart would break; the two younger ones were looking on with silent wonder at the scene. I had just offered prayer on her behalf, when she seemed suddenly endowed with supernatural strength; for slightly raising her head from the pillow, she beckoned her husband to her, and said with a firm, clear voice, though every word was tremulous with emotion,—

"Henry, love, we are about to part. Only one thought embitters my joy in the hope of speedily meeting our two dear ones in heaven. Perhaps our parting is a final and eternal one. Perhaps, too, you will fail to train up our children to follow me to immortal life. Promise me, before I die, that my Bible shall always lie on your dressing-table, and that every morning you will read a few verses. Promise me, too, that you will try to pray for help to seek salvation. And for these dear children, remember my dying prayer to you is that you will only intrust them into the hands of those who will make their salvation the first and principal thing."

That these promises were given with intense feeling I need not say. I wish I could add that they sufficed to dissipate the painful expression which still lingered upon her face. It was hard to leave an unconverted husband and three young children behind. She had prayed for them often and long, in hope, yet without confidence, of their salvation. She must now depart. And so she fell asleep in Jesus, her last words being prayer on their behalf.

Since then several years have passed. Already some of her supplications have borne fruit. The two elder children have grown up in the fear of the Lord, and are now members of the church. The youngest is a lovely girl of great promise. The husband, still a widower, cherishes most fondly the memory of his departed wife; mourns his own want of appreciation of her while she lived; and though I cannot speak of him as a converted man, I believe I shall do so before he dies. May her repeated prayers on his behalf find a speedy answer!

In this "ower true tale" I have so altered the names and circumstances as to prevent the recognition of the individuals; but I believe that I have actually and truthfully delineated the experience of one who was "unequally yoked."

THE NEED OF JESUS.*

"Unto you who believe he is precious."—1 Pet. ii. 7.
I NEED thee, precious Jesus! for I am full of sin;
My soul is dark and guilty, my heart is dead
within:

I need the cleansing fountain, where I can always
flee,—
The blood of Christ most precious, the sinner's
perfect plea.

I need thee, precious Jesus! for I am very poor;
A stranger and a pilgrim, I have no earthly store:
I need the love of Jesus to cheer me on my way:
To guide my doubting footsteps, to be my
strength and stay.

I need thee, precious Jesus! I need a Friend
like thee:
A Friend to soothe and sympathise, a Friend to
care for me:
I need the heart of Jesus to feel each anxious
care,

To tell my every want, and all my sorrow share.
I need thee, precious Jesus! for I am very blind;
A weak and foolish wanderer, with a dark and
evil mind:

I need the light of Jesus to tread the thorny
road,
To guide me safe to glory where I shall see my
God.

I need thee, precious Jesus! I need thee day by
day,
To fill me with thy fulness, to lead me on my
way:

I need thy Holy Spirit to teach me what I am,
To show me more of Jesus, to point me to the
Lamb.

I need thee, precious Jesus! and hope to see
thee soon,
Encircled with the rainbow, and seated on thy
throne;
There, with thy blood-bought children, my joy
shall ever be
To sing thy praises, Jesus!—to gaze, my LORD,
on thee!

* This, and "The Changed Cross," which appeared in the BAPTIST MESSENGER for February, may be obtained of the Book Society, 13, Paternoster-row, and Bazaar, Soho-square, London, at 2s. per 100 copies.

THE STARS.

LIKE jewels on the darkening robe of night
The stars shine one by one,
As brightly now as when their silvery light
On Eden shone.

How great the Power that formed each glittering
And launched it into space, [sphere,
That holds, from age to age, from year to year,
Each in its place!

In vain we ask, Can they be suns that shine
On worlds where mortals dwell?
Enough for us to know the Hand Divine
Doth all things well.

Some think, by gazing on the orbs above,
To read man's earthly fate;
Christian, look higher, and read Jehovah's love
And wisdom great.

The Bible firmament is thickly spread
With promises so bright
That, like the stars, their clearest radiance shed
In darkest night.

There beams one glorious Star—the brightest,
That gems the Bible sky;
Except it shone, the light of all the rest [best
Would fade and die.

It is the Star of Jacob—Christ the Lord!
But men can see no light—
So blind are they, till God his grace afford,
And give them sight.

Not in the Word alone it sheds its ray
To guide each child of God,
It shines within, and on the narrow way
By pilgrims trod.

This heavenly Star shall never, never set,
Though fears and doubtings shroud
Its radiance for awhile; it shineth yet
Behind the cloud.

Christian, when thou dost leave this earthly
Upwards thy soul shall soar, [scene,
To view thy Star, without a cloud between,
For evermore!

Wellingborough.

THEODORA.

DENOMINATIONAL INTELLIGENCE.

BAPTIST MISSIONARY SOCIETY.

The friends of this society will be glad to know that the Right Hon. the Earl of Carlisle has consented to take the chair at the annual meeting in Exeter-hall.

THE BAPTISTS IN SWEDEN.

During the past year there have not been less than 1,000 added by baptism, and twenty additional churches organized; so that, at the present time, there cannot be less than 3,000 baptized believers, with from sixty to seventy organized churches.

MINISTERIAL CHANGES.

TOWN MALLING, KENT.—The Rev. E. H. Hammond has resigned the pastorate of the Baptist chapel.

CWMSARNDU, CARMARTHENSHIRE.—The Rev. D. W. Morris has removed from Ystradyulais, and settled at Cwmsarndu, near Llan-doverly, Carmarthenshire.

ACCEPTANCE OF THE PASTORATE.

SOUTHAMPTON.—PORTLAND CHAPEL.—The Rev. J. A. Spurgeon has accepted the cordial and unanimous invitation of the church and congregation, worshipping at Portland Chapel (lately under the pastorate of the Rev. A. McLaren) to become their pastor. He proposes to enter upon his labours about Easter next.

SOUTHAMPTON.—EAST-STREET.—The Rev. Robert Caven, of Regent's-park College, has accepted the invitation of the church in East-street (late under the pastoral care of the Rev.

S. S. Pugh) and commences his ministrations about April next. It is a singular fact that these two Baptist churches should lose their pastor within a few weeks of each other, and that, together, they have found a man who will take their oversight in the Lord.

ROCHDALE.—Mr. John Horne, of Horton College, has acceded to the unanimous request of the Baptist Church, West-street, Rochdale, to become the colleague of the Rev. W. F. Churchill. Mr. Horne hopes to enter upon the co-pastorate on the second Lord's day in July.

PRESENTATION SERVICES.

ENFIELD HIGHWAY CHAPEL, MIDDLESEX.—On Feb. 15th an highly interesting meeting was held at the above chapel. At half-past five o'clock a large number of friends partook of an excellent tea, after which Peter Bunnell, Esq., was called to the chair, when, after a very excellent and appropriate address, he presented the Rev. John Bearen (the pastor) with a handsome purse of money. The rev. gentleman acknowledged the present in an affecting speech. Afterwards the meeting was very feelingly and appropriately addressed upon Christian devotedness, by the Rev. S. J. Smith, B.A., J. Robinson, Messrs. Nicholl and Knewstubb.

TESTIMONIAL TO THE REV. S. WILLS, D.D.—On Monday, January 31st, a tea meeting was held in the school-room of Vernon Chapel, Vernon-square, Baguige Wells-road, for the purpose of presenting a testimonial to Rev. S. Wills. The meeting had been postponed on account of the unexpected death of the Rev. O. Clarke, the former pastor, a fortnight previously. The business of the evening commenced immediately after the tea, by singing and prayer. Mr. Ridgway, treasurer and deacon of the church, then presented a handsome silver tea-service, with a suitable and affectionate address, to the Rev. Dr. Wills, from the church and congregation, bearing an appropriate inscription. Dr. Wills briefly and touchingly acknowledged the testimonial. In a subsequent part of the evening Dr. Wills was invited to take the pastorate of the church and congregation. Dr. Wills said, as the wish was so unanimous, it appeared to be the voice of God in the matter, and he willingly bowed to their desire.

WOTTON-UNDER-EDGE BAPTIST CHAPEL.—The Rev. John Watts, who has been upwards of twenty-nine years pastor of the above chapel, being about to remove to Ashdon, Essex, his friends, as a mark of respect to him, invited him to a tea-meeting, which was held in the chapel on Monday, the 14th of February, at five o'clock. About 300 of his friends from all parts of the neighbourhood sat down and enjoyed themselves with the good things most profusely provided. In the evening a public meeting was held in the same place, which was crowded, at which a very elegant inkstand, with a purse containing forty-five sovereigns, was presented to the reverend gentleman. The inkstand, which was deposited in a very handsome mahogany box, richly lined, had an appropriate inscription engraved on it. At this meeting, the chair was taken by John Griffiths, Esq., of Kingswood. After a hymn, composed expressly for the occasion, and prayer being offered by the Rev. D. Thomas, the chairman, in presenting the above testimonial, alluded to the length of time Mr. Watts had been pastor, his uniform consistency, and the respect paid him not only by the ministers of the Dissenting chapels, but also by some of those of the Church of England, with one of whom he has been associated as secre-

tary of the Branch Bible Society for many years, and the happiness he (the chairman) felt, that the resignation of Mr. Watts had not taken place in consequence of any misunderstanding with the members of the church or of the congregation. After a well-deserved compliment to Mrs. Watts, he made the presentation. Mr. Watts very feelingly returned thanks. Addresses were delivered by the Rev. Messrs. J. Glanville, D. Thomas, of Wotton-under-Edge, W. Yates, of Stroud, James Smith, of Cheltenham, J. Andrews, of Kingswood, Evan Probert, of Bristol, and — Rlestone, of Chipping Sodbury, after which the Rev. John Griffiths concluded with prayer, and the meeting broke up.

BOW, MIDDLESEX.—On the 13th January last was held the annual meeting of the Sick Visiting Society, in connection with the above place of worship, the Rev. W. P. Balfern, pastor, in the chair. Upwards of 200 persons sat down to tea, when the report for the past year was read. During the course of the evening, the members of the church and congregation, through Mr. John Freeman, the senior deacon, presented the Rev. W. P. Balfern with a copy of the "English Hexapla," or the New Testament in Greek, and in six divers English versions. On one of the blank pages of the volume, by the wish of the friends in general, was written, "Presented to the Rev. W. P. Balfern, pastor of the Baptist church at Bow, from the church and congregation there, as a token of their esteem for his affectionate, faithful and self-denying labours, which have been blessed to edification and conversion ever since his valuable services became permanent in 1854. Such a ministry indeed nothing earthly can compensate, but as a mark of appreciation in presenting in an English Hexapla, truth at the fountain-head, and in six streams, it is intended to bid God speed, and to say, as the reapers did to Boaz, 'The Lord bless thee.'" The Rev. W. P. Balfern returned his thanks, stating that as the world had its bright green spots in memory's waste, most certainly the church had hers, and this evening would certainly be one of his, and that as they had kindly presented him with the pure truth in six streams, he hoped that through their prayers and the Divine blessing, the living waters so presented, would, through his labours, reach them again. Several ministers addressed the friends, and on the whole the meeting was felt to be pleasant, encouraging, and profitable.

RECOGNITION SERVICES.

IPSWICH.—TURRET-GREEN CHAPEL.—On Monday, Jan. 17, a deeply interesting service was held at Turret-green Chapel, the occasion being the public recognition of the recently-elected pastor, the Rev. T. M. Morris. The spacious chapel was crowded to excess, there being a goodly attendance of members of other congregations in the town. In the absence, from indisposition, of the Rev. C. Elven, of Bury St. Edmund's, the Rev. J. Webb, as senior Baptist minister of Ipswich, presided. After a suitable address from Mr. Webb, Dr. Acworth, president of the Baptist College, Bradford, tutor of Mr. Morris, delivered the charge to the minister, selecting, as the basis of his remarks, Acts xx. 28. The Rev. T. Morris, of Whitechurch, father of the new pastor, addressed the congregation, recalling to the attention of the members of the church the obligations they had contracted, and the duties they owed to the minister they had chosen as their pastor. The Revs. W. Simpson, Wesleyan, and J. Raven, of St. Nicholas Chapel,

also addressed the assembly; after which the Rev. T. M. Morris briefly and impressively spoke.—He cast himself upon the sympathy of his people and their prayers, and not only of his own people, but he asked for a continuance of the sympathy which had been thus early expressed, and a perpetuity of the prayers already offered. Mr. Higgs, of Sudbury, gave out a hymn, and a short prayer by the chairman closed the proceedings.

DOWLAIS ENGLISH BAPTIST CHAPEL.—On Sunday and Monday, the 23rd and 24th of January, Mr. J. Williams, late of Pontypool College, was publicly recognised as pastor of the English Baptist brethren in this place. The services on the occasion were conducted in the following order: On Sunday, the Rev. William Lewis, Moriah, Dowlais, the Rev. G. W. Humphreys, High-street, and the Rev. J. Lloyd, Ebenezer, Merthyr, preached. On Monday, at eleven o'clock, the Rev. J. Evans, Abercrombie, delivered an address on the "Nature of a Christian Church;" the Rev. E. Evans, Caersalem, Dowlais, asked the usual questions, and offered up prayer, with the laying on of hands; and Dr. Thomas, Pontypool College, preached to Mr. Williams, the pastor. At half-past two o'clock, at Moriah Chapel, the Rev. T. Davies, Haverfordwest College, addressed the church on "Their Duties to their Pastor," and the Rev. D. E. Roberts, Merthyr, preached (in Welsh). At six o'clock, the Rev. W. Jenkins, Troedyrhiw (in Welsh), and the Rev. T. Davies, preached. The services were all of the most interesting character.

SPECIAL SERVICES.

CREWKERNE.—A tea-meeting was held in the Town-hall, Crewkerne, on Jan. 18, in connection with the termination of the Rev. W. Evans's labours as pastor of the Baptist church in that town. Upwards of two hundred persons partook of this social repast. At a later hour in the evening, a crowded and deeply interesting meeting took place, which was addressed by the Rev. F. J. Perry, of Ilminster; the Rev. J. Teall, of Hatch; and the Rev. W. Evans. In the course of the evening, Mr. Luke, with great emotion, read an affectionate address, after which was presented to Mr. Evans a testimonial consisting of a purse of gold and a copy of "Coyne and Howson's Life and Epistles of the Apostle Paul," in two volumes, quarto, bound in antique calf. Mr. Moses Patridge handed the purse, and Mr. Quick, the books, to Mr. Evans. Mr. Evans acknowledged the valuable gift in very grateful terms. The farewell sermon, from Acts xx. 26, 27, was preached by Mr. Evans, at North-street Chapel, on Sunday evening, January 23rd, to a very large congregation.

PORTSEA.—KENT-STREET CHAPEL.—A delightful and most encouraging meeting took place on Lord's-day afternoon, Jan. 16, on which occasion the entire body of professing Christians, being members of the five Baptist churches of Portsea, Southsea, Landport, and Gosport, assembled in the above spacious edifice, and unitedly partook of the Lord's Supper. The Rev. Joseph Davis, the pastor of Kent-street Chapel, in the chair. Addresses were also delivered; prayers were offered by the Rev. E. Davis, of Ebenezer Chapel, the Rev. Mr. Cook, supplying at St. Paul's Chapel, the Rev. Mr. Stanion, supplying at Landport Chapel, and the Rev. J. Smedmore, of Gosport. The members present entirely filled the pews (below) of the chapel, and the galleries were occupied by attentive spectators. At the

conclusion of the service a collection was made exclusively for the India Special Fund, which amounted to £12 10s.

BIRMINGHAM, BOND-STREET.—On Feb. 14, a numerous and interesting tea-meeting was held in the large school-room adjoining the chapel, the object of which was to remove a small debt, which was soon effected, when mentioned to the friends then present; and to commemorate our beloved pastor's first year's labours amongst us, which have been signalled with more than ordinary success; nearly 200 have been baptised, besides many backsliders restored. After partaking of an excellent tea, the Rev. S. J. Chew was called to the chair, and gave an appropriate address on the prospects of the church, after which several suitable addresses were delivered by Messrs. Gilbert, Farnall, Cook, Ergington, and others. The Lord is doing great things for us, whereof we are glad; with Mr. Chew's ability and untiring zeal, we may look forward, under God's blessing, for still greater success. The secret of this great prosperity lies here. Our prayer-meeting are crowded to excess. May our pastor's life be long spared to continue his labours of love amongst us as a faithful shepherd of the flock. After singing and prayer, the meeting separated at half-past nine o'clock.

SERVICES TO BE HOLDEN.

UPPER HOLLOWAY, ZOAR CHAPEL, JOHN-STREET.—The week evening preaching services for the future will be held on Wednesdays instead of Tuesdays, as heretofore.

WINCHESTER, HANTS.—The anniversary of the Baptist Chapel in this city will be holden, God willing, on Tuesday the 22nd of March, when the Rev. John Foreman, of London, will preach two sermons; service to commence at three and at half-past six o'clock. Tea will be provided.

ASSOCIATION MEETING.

BAGILL, NORTH WALES.—On Monday and Tuesday, the 3rd and 4th of January, the Denbigh and Flintshire Baptist Quarterly Meeting was held in the above place. There were fifteen ministers present—the Revs. John Prichard, Llangollen; William Thomas, Liverpool; John G. Owen, Bryn; E. Prichard, Denbigh; Abel J. Parry, Cefnmaur; John Jones, &c. We had twelve excellent sermons, and very large congregations. In the conferences several important subjects belonging to the churches had our notice.

ASSOCIATION SERVICE.

LLANIDLOES.—On Wednesday and Thursday, January 12 and 13, the quarterly meeting of the northern part of the Old Welsh Baptist Association was held at Llanidloes, Montgomeryshire. At six o'clock in the evening of the first day, two excellent sermons were preached, by the Revs. T. Rees, Talywern, and Wm. Thomas, Liverpool. At nine o'clock in the morning of the second day, a conference was held, and several resolutions were adopted. Very interesting services were held in the chapel—at ten, when the Revs.—Phillips, Mochdro, and Daniel Rees, Talywern, preached; at two, when the Revs. J. Jones, Llanfair, David Davies, Dolau, and Wm. Thomas, Liverpool, preached; at six, when Wm. Thomas, Liverpool, J. Jones, Llanfair, and Owen Humphreys, preached.

MISCELLANEOUS.

THE REV. C. H. SPURGEON.—We are enabled to state that the Rev. C. H. Spurgeon has abandoned his contemplated trip to America, con-

tainly for the present year. As immediate arrangements are to be made for erecting his new Tabernacle, it seems a judicious resolution he has come to.

THE REV. JOHN LEECHMAN, LL.D.—The Senate of the University of Glasgow have unanimously resolved to confer the degree of LL.D. on the Rev. J. Leechman, M.A., minister of the Baptist church, Hammersmith.

TETbury.—The weekly offering system is adapted here, and pew-rents abolished. The officers of the church find this plan work well; they have not, now, the trouble to ask any one for money to support the pastor, and we are happy to say had more money last quarter than formerly, under the old system. In the year 1858 we have baptized twenty-three believers, and received eleven previously baptized.

BOND-STREET CHAPEL, BIRMINGHAM.

The church meeting in this place of worship, have decided almost unanimously to break bread every Lord's day, they deeming this to be according to the practice of the early disciples of the Lord, and a practice having the sanction of the Apostles. The public service of the evening closes at twenty minutes to eight o'clock, then, a pause of five minutes being allowed, the members meet in the body of the chapel, and many of the congregation occupy the gallery. Through a sermon preached by Mr. Chew, and published at the request of the church, this change has been brought about. This sermon was advertised in the last month's number of the *Baptist Messenger*.

BAPTISMS.

AIRDRIE, Jan. 16—Eight by Mr. Dunn.

ASHTON-UNDER-LYNE, Dec. 26—Four; Jan. 30, five, by Mr. Armstrong.

AYLESBURY, Jan. 9—Three by Mr. Beazley.

BAGLIT, June 27—Three; Oct. 17, eight; Nov. 14, two, by Mr. Owens.

BATH, Somerset-street, Nov. 7—Four by Mr. Wassall, one of whom was his daughter; and Jan. 30, seven, also by Mr. Wassall.

BECKINGTON, near Bath, Dec. 30—After a sermon by Mr. Manning of Frome, five by Mr. Clarke.

BEDMINSTER, Dec. 30—Four (at Broadmead Chapel, Bristol) by Mr. B. Nicholson.

BIRMINGHAM, Lombard-street, Dec. 26—Two by Mr. Cheate.

—Bond-street, Feb. 5—Seven by Mr. Chew.

BOXMOOR, Herts, Jan. 22—Five by Mr. Leonard, M.A.

BRAYFORD, Devon, Jan. 16—One.

BRISTOL, King-street, Jan. 8—After an address by Professor Gotch, twelve by Mr. Bosworth.

—Broadmead, Dec. 30—Eight by Mr. Haycroft.

BUILTH, Nov. 21—Two; Dec. 10, three; Jan. 23, two; Feb. 13, four, by Mr. Straffen.

CARDIFF, Bethany, Jan. 2—Six by Mr. Tilly.

CHELtenham, Cambray Chapel, Dec. 19—Five by Mr. Smith.

CINDERFORD, Woodside, Dec. 5—Six; and Jan. 2, five.

COELEY, Ebenezer, Dec. 12—Ten; Dec. 23, three; Jan. 16, six, by Mr. Wm. Jones.

DOLAU, Oct. 31—Three; Nov. 28, three; and Jan. 23, six, by Mr. Davies, in the river Dulas.

DOXINGTON, Salop, Dec. 26—Two; and Feb. 6, two by Mr. emas.

ENDW VALE (English), Jan. 2—Eight by Mr. Lewis.

GREAT ELLINGHAM, Norfolk, Dec. 26—Three by Mr. Williams.

GREAT SAMPFORD, Essex, Feb. 3—Four by Mr. W. C. Ellis.

HARLINGTON, Jan. 2—Two by Mr. W. Perrett.

HORTON, Suffolk, Dec. 17—Six by Mr. Ware. Of these were a brother and three sisters.

KENSINGTON, Hornton Chapel, Dec. 26—Seven by Mr. S. Bird.

KINGSTON-ON-THAMES, Dec. 29—Four; and Jan. 5, three, by Mr. Medhurst,—one of whom is a member of the Church of England.

LEICESTER, Archdeacon-lane, Feb. 6—Eight by Mr. Stevenson.

LLANELLY (English), Jan. 16—Ten by Mr. D. M. Evans.

LONDON, New Park-street, Feb. 3—Twenty by Mr. Spurgeon.

—Shouldham-street, Jan. 30—Three by Mr. W. A. Blake; Jan. 31, three by Mr. J. J. Owen.

—Westbourne-street, Picnic, Oct. 21—Nine.

LUTON, Wellington-street, Jan. 30—Eight by Mr. Cornford. Six from the Sabbath-school, making thirty-five from the school during the last twelve months.

MASHAM, Jan. 22—One by Mr. Harrison.

MELBOURN, Cambs, Feb. 17—Ten by Mr. E. Bailey, making in all seventy-two during the last twelve months of his labours here.

MERTHYR, Glamorganshire (English), Dec. 17—One; Jan. 16, two; Feb. 13, five, by Mr. Evans. The cause is prospering here.

NEWCASTLE-UPON-TYNE, Bewick-street, Dec. 26—Seven by Mr. Pottenger.

NEWTON ABBOTT, Feb. 6—Three by Mr. W. Walker.

OGDEN, Jan. 16—Two by Mr. Nuttall, of Liverpool.

OLNEY, Jan. 2—Two by Mr. Hall.

PEMBROKE, Jan. 9—Seven by Mr. Morgan.

POPLAR, near London, Cotton-street, Feb. 3—Five by Mr. Preece.

RAGLAN, Monmouthshire, Dec. 26—Eight; and Jan. 30, six, by Mr. Johnson.

RISCA, Monmouthshire, Feb. 6—Six by Mr. Reeves.

RUSHDEN, Northamptonshire, Old Meeting, Jan. 30—Eight by Mr. Bradfield, including the pastor's wife.

STOCKPORT, Dec. 26—Six by Mr. Pywell.

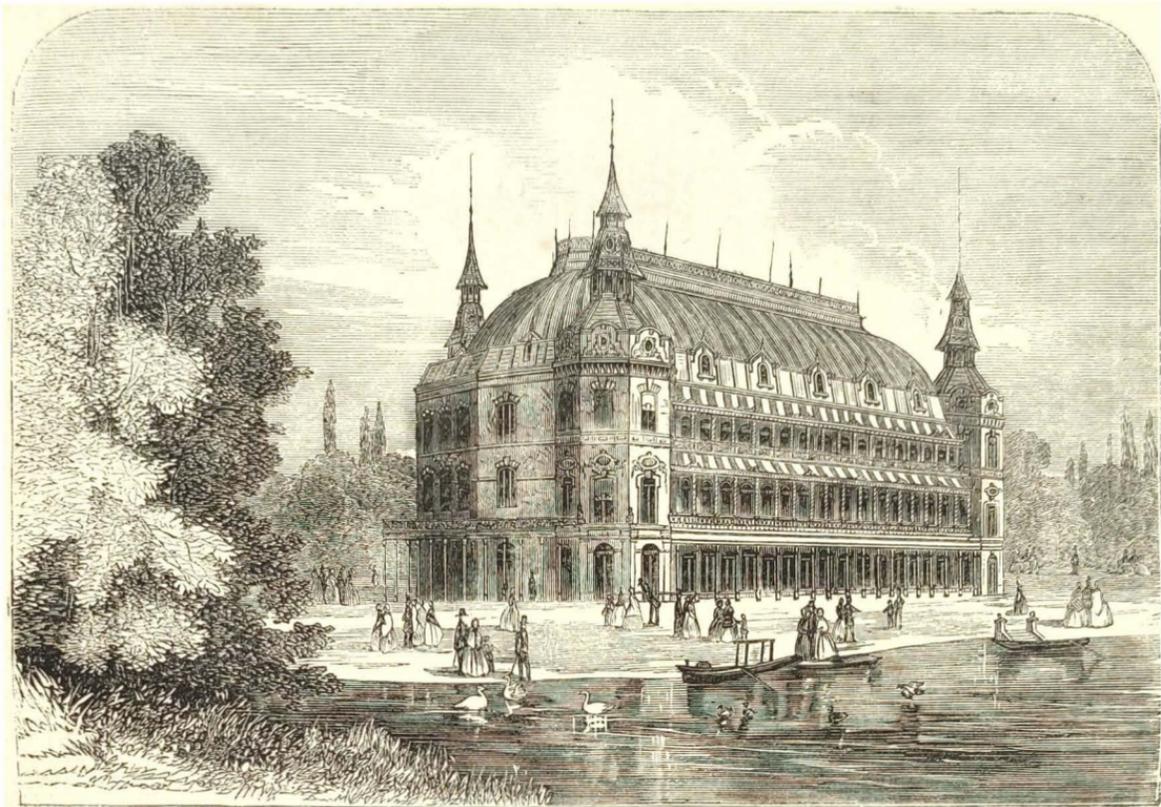
STOGUMBER, near Taunton, Jan. 2—Four by Mr. Mills.

ST. MELLON'S, Monmouthshire, Nov. 21—Three; and Jan. 9, two, by Mr. Williams; Feb. 6, five by Mr. Roberts.

TREBURY, Gloucestershire.—The notice of baptism which appeared in the January number, having been written in haste, has produced an impression very different to the intention of the writer, who, it is hardly necessary to say, repudiates the Puseyite notion of baptism being a saving ordinance.

WEST ROW, Mildenhall, Feb. 6—Two, in the river Larke, by Mr. W. A. Claxton.

WHITESTON, Herefordshire, Dec. 12—Two by Mr. Moore.



MUSIC HALL, SURREY GARDENS.—OCCUPIED ON SUNDAY MORNINGS BY THE REV. C. H. SPURGEON.

THE SAVIOUR RESTING IN HIS LOVE.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

“He will rest in his love.”—Zephaniah iii. 17.

ONE of our sweetest hymns commences—

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word:
What more can he say than to you he hath said?
You, who unto Jesus for refuge have fled.”

Well might the poet have put the question, if he had risen up from reading this third chapter of the prophecies of Zephaniah. Oh! people of God, open your ears and your hearts while Jehovah speaks to you by his prophet's lips, and thus addresses you—“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” The words are very simple, but the promises are so weighty that the verses roll along like the periods of a poem. Simple truth, if it be of a most solemn character, when told in the simplest words, is very much akin to the loftiest poetry; and I repeat it, that there was never poem composed by human intellect which could match for a moment, in the sweetness of its notes, with this succession of promises which God here proclaims in the ears of his chosen ones.

We cannot on the present occasion enter for a moment into the wondrous depths of the promises herein contained. We should need, indeed, a long period of time before we should be able so much as to explain them; and possibly the whole of life will scarcely be sufficient for us to realise the full of these things in our own experience. We will turn, therefore, at once to the few words of our text, “He will rest in his love.” We shall consider these words as referring to the Lord Jesus Christ, and as relating to his divine and matchless love, which he hath manifested towards his people in the wondrous works of grace which he has done for them and in them.

“He will rest in his love.” This is capable of several interpretations, and each view we take of it has in it something extremely delightful. “He will rest in his love.”

I. Here is, first of all, THE DOCTRINE, THAT CHRIST WILL KEEP EVER FAITHFUL TO THOSE UPON WHOM HE HAS SET HIS HEART—“he will rest in his love.” The love of man is a flickering flame; it may be set for a season with apparent constancy upon an object, but you cannot tell how long it shall abide. However firm, however true, and however fervent it may seem, and even really be, yet trust it not, for cursed is he that trusteth in man, even a man's love, and he that maketh flesh his arm. Trust ye not in a friend, put not all your confidence in any man, for the best of men are but men at the best, and the firmest of men have the frailty of their kind. But God's love is no flickering flame; it does not burn for a little like the crackling of thorns under a pot; it is not to be imaged forth by the fool's mirth, which lasteth but for the season. It beginneth, it waxeth vehement, it diminisheth not, but it groweth from strength to strength, till what seemed at first but sparks becomes a flame, and what was a flame becomes like the beacon-lights of war, and what was but as a beacon becomes as the sun itself, in the fierceness of its heat and in the strength of its goings.

There be some who teach that Christ's love may be set upon a man and

afterwards may be removed. Where then remains the comfort of God's people if this statement be true? But Jesus "rests in his love." Where is the value of his affection at all? In what respects can he be said to stick closer than a brother? How can it be true that many waters cannot quench his love, neither can floods drown it? If these men be right, must not the Apostle Paul have been wrong when he was persuaded that neither height nor depth, nor things present nor things to come, nor any creature whatsoever, should ever be able to separate him from the love of God which was in Christ Jesus his Lord? Shall we imagine that the Apostle was incorrect in order that this heresy may be thought to be right? Shall we turn away from the positive testimony of Holy Scripture, when that Scripture is in itself so full of consolation to God's people that if once proved to be untrue they may put their hands upon their loins and go to their grave full of misery and despair. But ye know right well that Jesus Christ's love, when once it has engraved his name upon the hand of Christ, never can suffer that name to be erased. Ye believe, and ye believe right well, that he who has a portion in the heart of God has an eternal portion. He who can claim for himself a share of the Father's love, of the Son's redemption, and of the Spirit's care, need never be afraid that all the thievish hosts of hell shall rob him of his divine inheritance. For look ye here, brethren,—what is there that can separate you and me from Jesus Christ's love which has not been tried already? Can sin ever make Jesus cease to love me? If so he would have ceased to love me long ago. If there be any iniquity that I can commit that would divide me from Christ's love, methinks I should have been separated long ere this, for in looking back upon my own life, I am compelled with shame and confusion of face upon my knees to confess, that he has had a thousand reasons for thrusting me out of doors if he had chosen to do so, and millions of excuses might he have framed, if he had blotted my name out of the book of life. He might have said, "Thou art unworthy of me, and therefore I will be unmindful of thee." And more, if Christ had intended to cast us away for our sins, why did he ever take us on? Did he not know beforehand that we should be rebellious, and did not his omniscient eye see all our sins, and detect all our follies? Are we ungrateful? yet he knew we should be. Are our sins extremely heinous? yet he knew how heinous they would be. He could foresee all in his mind's eye. Every spot that was to be upon us, was upon us when he chose us. Before his omniscient eye, every fault that we might commit was already committed in his estimation. He foreknew, foresaw, all; and yet he took us just as we were. If he had intended to abandon us and cast us away, would he ever have taken us at all? If Jesus meant to divorce his bride, foreknowing all her faults, would he ever have espoused her? If he meant to cast away his adopted child, since he knew that child's unfaithfulness, would he ever have adopted him? Oh, think not, beloved, that Christ would have done all that for nothing—would have come from heaven to earth, and have gone from earth to the grave, and allowed his spirit to descend into the shades of Hades—would have come all this way, and suffered all that awful amount of torture which is comprehended in the curse, on a bootless errand. Would he not have started back and said, "I know my bride to be unworthy, therefore I will not redeem her—I will not espouse her"? But since he has done it, has espoused her, has put the red ring of his own atonement on her finger, and has hitherto been faithful to her, what shall divorce her? What shall cast her from his bosom whom he died to save? Oh! beloved, it must be true that he will rest in his love, if he has rested in it, though he has had much to distract him therein.

Our sin, then, has not divided, and, we believe, never shall divide us from the Saviour's love. What remains? Can persecution, or famine, or nakedness, or peril, or sword? Nay, all these do but make the Saviour manifest his love to us the more. If Christ loves his people well in prosperity, he never loves them less in their adversities. Do you believe that Christ loves his children when they are arrayed in purple, and will forsake them when they wander about in sheepskins and

goatskins, destitute, afflicted, tormented? If so, ye know not Jesus' heart. He loves his people well enough every day, but if he sees them stretched upon the rack and about to die for his sake, if it be possible, the infinity of his love must even overflow itself when he sees them thus doing these things for his sake. Well said the Apostle, when he had mentioned all these sufferings and pains, "Nay, in all these things we are more than conquerors through him that loved us."

Sin and sorrow, therefore, are perfectly incapable of rending us from the heart of Christ—he will, he must, rest in his love. And this seems very plain if we just pause a moment, and think of what we are to God the Father and to God the Son. Is not every Christian God's child? And did you ever know a father who did hate his own child? Have ye known a father—ye may have known such, but mark, it was an unfatherly act after all—have ye, I say, known a father who has cursed his son, and has driven him forth, and declared that he was not his son? Ye may have known something of that kind, ye may have heard of such fallen creatures; but mark you, the father's curse could not unchild his child—he was still his child, even when he was cursed. Not the blackest words that ever came from the most embittered heart could ever take away that child's right to call that man his father—that child is a child for ever if once a child, and that father is a father for aye if once a father.

Now, beloved, in the usual course of nature we find men will do anything for their children. There is a poor creature born into the world that is nearly an idiot—that has not one of its senses right—that is nearly blind and deaf—and its parents know that if they can bring it up it will always be a trouble to them; and yet you see the father and mother with what studious care they endeavour to save this poor child's life. While others say, "If it were to die it would be a happy release," both father and mother feel that they should be losers by its death. "Ah," said one good old divine, "if a father could have a child that had lost eyes and ears, and feet and hands, though he could not breathe without an engine, though he could not feed without some extraordinary means for the digestion of his food, even then his father would do his best to keep him alive; and so surely shall it be with that great Father, who, when he speaks of himself, and of us, always puts his Fatherhood far higher than ours, who says, 'If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give to them that ask him?' And truly I may say, if an earthly father does not wish to lose his child, if he can forgive a thousand faults, if he would endeavour to save a child's life, though loaded with ten thousand diseases, how much rather shall our Father who is in heaven stand to it that none of his little ones shall perish, but that every one of them shall be preserved! Do you not see that because we are God's sons, we are, therefore, Jesus Christ's brothers, and he *will* rest in his love?"

But there is yet another thought. We have a relationship to Christ, and he will rest in his love. We have never heard of a man yet who hated his own flesh. Strangely wicked is it, we have heard of men who have hated their flesh in the mystic sense of the marriage tie, and have driven out the wife by brutality and cruelty; she whom he pledged to cherish and to nurture has been driven forth by his cruelty; but not his own flesh. The man may become bad towards her who is his own flesh by marriage, but not his own literal flesh. Now, Jesus Christ has taken his people into such a connection with himself, that they are nearer to him than even the wife is to the husband. They are as near to him as our own flesh and blood are to our own head. What will not a man do to save his hand, or the least member of his body? Would he take away his care from even the feeblest portion of his frame? Men are generally tender enough of their own flesh and blood; much more, therefore, will not Jesus Christ lose the members of his body, for we are his fulness, the fulness of him that filleth all in all. And will Christ lose his own fulness? Shall his body be dismembered? Shall the head become a bleeding head, and the trunk a dead corpse? Shall any one member be left to die, to burn,

to be destroyed? Oh, no! As surely as we are brought into this relationship with Christ, so surely are we saved beyond a hazard. He must, he shall rest in his love.

II. This is one meaning of the text, and abundantly consolatory to the tried, tempest-tossed child of God. I have thought, however, that there is a very sweet meaning. CHRIST HAS LABOURED IN HIS LOVE, HE NOW RESTS IN IT. I will give you pictures. There is a man, who loves his hearth, and his home, and his country, and his Queen. The sound of battle is heard in the land, he girds his sword upon his thigh, and he marches forth to defend all that is dear to him. He fights, he struggles, his garments are stained with blood, and he himself is wounded. It is love—love of his own safety, and that of his family, and love to the glory of his country, that has made him fight and wrestle. The deed is done, and he comes home. The foe is swept from the white cliffs of Albion, and the land of liberty still is free; Britons are not slaves. He retires to his house, and you see how quietly he sleeps; how joyously he sits down under his own vine and fig-tree, none daring to make him afraid. With what joy does he now look upon the faces that he has preserved, upon the hearth far which he has fought! What satisfaction does it give him to know that the honour of his country is still unstained, and his land is still the home of the free! Now he rests in his love; that which made him fight, now gives him joy; that which impelled him in the day of battle to do great deeds of heroism, is its own sweet reward. Now he rests because the battle is fought, the victory is won, and he, therefore, rejoices in the very love which once caused him to labour.

Now you see the Lord Jesus Christ labouring in his love. Love fetched him from his throne in heaven; love disrobed him of his glories; love laid him in Bethlehem's manger; love led him through this weary world three-and-thirty years; love took him to Gethsemane; love oppressed him till he sweat great drops of blood; love made him the great standard-bearer in the fight; love made him stand erect, the focus of the war, when the storm gathered round his brow, and every arrow of the foeman found a target in his heart; love made him stand calm amid the bewildering cry, confident of victory; love made him bow his head and give up the ghost, that he might redeem his people. Now, now that he is more than conqueror, he rises to heaven, and he rests in his love. Oh, what rest that is! If rest be sweet to the labouring man, how much sweeter to the bleeding man, the dying man, the crucified man? If rest be sweet after toil, how sweet the rest of Jesus after all the toils of life and death, the grave and hell! If victory make the soldier's return joyous, how joyous the return of that conquering Hero who has led captivity captive and received gifts for men! He "doth rest in his love." Do you not see that the very same thing that drove him to labour, now makes a couch for his head. That which made him strong in the day of battle makes him joyous in the hour of victory—the very love which he bears to his people. For lo! he sits down in heaven, and thus he thinks within himself: "I have done it, I have done it; not one of them shall perish; no drop of the hail of God's vengeance can fall on them, it has all fallen on me; I have been smitten, I have borne the curse; they are not cursed, they cannot be cursed, they are delivered." And then his holy mind roves on in meditation—"I have taken away the curse, and I have given them the blessing; I have brought many of them to know and love me; I will bring all the rest; they shall come that are ready to perish; I will fetch them all in due season; I shall have every one of my blood-bought sheep; they shall be blessed on earth, and by-and-bye I shall have them where I am, and they shall feed in these rich pastures; they shall lie down where the wolf is not, and where desolation cannot waste their pastures; the time shall come when I shall have their very bones resuscitated, when their flesh that has lain in the dust shall live again to be with me; so shall every one of them, body, soul, and spirit, with all the inheritance that they have lost, and with all that double portion which I have gotten for them, share the

spoil, and wave the palm, and be more than conquerors, through what I have done for them. This gives rest: "He rests in his love." The loved ones are secure in the labours he has wrought.

III. Again. Dr. Gill gives this meaning to the text—one of the meanings, for he is always noted for giving a great variety of meanings to a text, so that nobody knows which is the best. When he is going to explain a text, he always says to us, "It does not mean this thing, it does not mean that, and it does not mean that." Nobody ever thought it did. And after he has mentioned seven or eight things which it does not mean, he mentions four or five things that it may mean, and then he tells us what it does mean. He says the text means, "HE SHALL SOLACE HIMSELF IN HIS LOVE." There is something very sweet in love; whether it is sweetest to be loved or to love, I know not; but certainly when the two meet together, they are like two rivers which have flowed through a rich and fertile country, and combine to make some master lake, some inland sea; then are they broad waters indeed. Now Christ sees our love; the love which he has put into us meets the love which he has poured out towards us; in both of these he takes sweet solace. He solaces himself in love; this it is that cheers and comforts him. Some men, when they would be cheered on earth, drink the wine which stirs their blood; some men find comfort in company, and the noisy, giddy, thoughtless talker makes them glad; others if they would be solaced turn to books, those are their joys—"My library a dukedom large enough." Others, if they would be satisfied, chink their gold, look over their mortgages, their estates, their bonds, and suchlike things; and some men there are, who in this world have nothing sweeter for solace than the love of those who are near and dear to them. The man who loves his home and his family, and finds his little earthly heaven around his hearth, is one of the happiest men I know of. Can you treasure that thought for a moment, and think of Christ as taking all his delight in his family? I never heard yet that it is ever said he rests in his power. He has great power; see what he has done. He has built the heavens; he has stretched out the earth, and walks through the world, and upholds the clouds with his might: but he never rests there. I know, too, he has great wisdom: he knows all things; he walks the ages past, and the centuries to come, unravels mysteries, foretelling all things, and remembering all that is past; but I never heard that he rested there. There is a great world of angelic spirits waiting in his courts, and he, as King, sits in the very centre of their praise, and before him principalities and powers cast their crowns; but I never heard that he rested there. But he is like the man who loves his family; he rests in the midst of his own beloved ones—his spouse's bosom, the place where he hears his children cry, where he listens to their prayers, the door at which he receives their thanksgiving and bestows his blessing, the house where they wait on him and he waits on them, where they commune with him, and he communes with them—that is the house where he rests. He rests in his love, in the midst of the objects of his love; there it is he finds his own eternal satisfaction, the solace of his heart. Is not that a sweet thought? It has ravished my soul in turning it over, that Jesus Christ should ever find his rest among the poor sons of men. He said, "His delight was with the sons of men," and he now says that is his rest, too.

Oh, how pleasant! He will not sleep anywhere but in the house of his beloved and 'neath no other tree will he recline but beneath the tree of his own right-hand planting. "The trees of the Lord are full of sap; the cedars of Lebanon, that he hath planted." Oh, it is very easy to understand how he should be to me—"As the apple-tree which is among the trees of the wood, so is my beloved among the sons of men." But that he should say the same of me! I can say of him, "I sit under his shadow with delight, and his fruit is sweet unto my taste." But for him to say the same of me!—and turn round to the poor saint and say to him, "O soul! thou art weary; but thou art my rest, and I am thy rest: thou art sick; but thou art my health, and I am thy health: thou art sad; but thou art my joy, and I am

thy joy : thou art poor ; but thou art my treasure, and I am thy treasure ; thou art nothing ; and yet thou art my fulness, and I am thy fulness." Oh, what a host of precious thoughts rise up here ! we have started a whole covey of sweet things, if we can but stand still and calmly meditate. It is not one, but many thoughts in one—this precious truth, "He will rest in his love. He never rested till he found that all his love was given to us, and he never will rest completely till all our love is given to him.

IV. The Hebrew has yet another idea. In the margin we read, "HE WILL BE SILENT IN HIS LOVE." Why is this ? What can silence have to do with love ? "He shall be silent in his love." One old divine thinks that Christ means by that, to say, his love is so big it is better to be heard by his saying nothing, than by his attempting to express it. "He shall be silent in his love." What a deal Christ has said in the Scriptures about his love, and yet hearken, O spouse of Christ, the love that he hath not spoken is ten times more than he has said. Oh, yes, there is much love which he has brought out of the treasure-house and given to you ; he has a great deal more like it in that strong closet of his heart. Some tributaries of his love you have received, but those bright clouds on high of his silent love, those are the massive storehouses of his grace. When you read the promise you say, "Ah, this is precious." Recollect that is not a tenth of what he has not said. He has said rich things, but there are richer things still. He has not said them, he cannot say them, because they are unsayable, they are unutterable, they cannot be declared. When you get to heaven you will hear them, you cannot hear them here. You know the Apostle said when he was caught up to the third heaven he heard words which it was not lawful for men to utter. Perhaps he heard a little more of the Saviour's love, as though the Saviour said, "I tell you this, but you must not tell any one else, it is not lawful to utter it down below ; I have made you a great vessel, you can hold all this, but as for the rest they are only little vessels. Do not tell them any more, it would burst them ; do not expose them to too great a heat of love, it would consume them—they would die if they knew more—they cannot understand more. I have told them so much love, that if they only understood all I have told them they would not be able to live on earth, their hearts would burst for joy, and they would be obliged to flee to me above. Therefore I tell them no more, they cannot bear it." So that you see there is a preciousness here, "He shall be silent in his love," as if he could not say it, therefore he would not try to say it, he would just leave it alone. One poet, after praising God with all his might, finds that he can go no further, and winds up his words—"Come then, expressive silence, tune his praise." That is just the text, as if Christ should say, "I have said a great deal, but my people cannot understand ; I will say no more ; I shall only now say, 'Come, then, expressive silence, tell my love.'"

There is, however, a meaning that is, perhaps, more correct. He shall be silent in his love. "Shall be silent" may mean that he shall be silent about his people's faults, for from the connection it looks like this. "The Lord hath taken away thy judgments, he hath cast out thine enemy ; the King of Israel, even the Lord, is in the midst of thee ; thou shalt not see evil any more." It looks as if he meant to say he would be silent about their sins. There stands Christ in heaven to-day, pleading for his people. Listen ! he says nothing to accuse them. Satan may accuse, but Christ never will. The good that his people do is magnified, and multiplied, and perfected, and then presented before the throne. But as for the sins of his people, he casts them behind his back, and all he says concerning those sins is this—"I behold no sin in Jacob, neither iniquity in Israel ; my anger is cast from me ; I have blotted out like a cloud his iniquities, and like a thick cloud his sins." "He will be silent in his love." Sometimes love makes a man silent. If you hear anything said against one you love, and you are asked, "Is it not so ?" you say, "Well,

I am not compelled to bear witness against one that I love, and I will not." You know our law does not demand of a wife that she shall give evidence against her husband; and certainly the Lord Jesus Christ will never give any evidence against his spouse. Never—"he will be silent in his love." If he were called upon to say, "Has thy spouse sinned?" his declaration would be, "I am the sin-offering." "Has she sinned, I am her security. I have been punished in her stead. I can say, thou art all fair, my love, there is not a spot in thee." There will not be a word of accusation from him. She says, "I am all black." He will not deny it, but he will not own it. He says, there is no spot, and he goes on to say, she is all fair in his sight. Oh, glorious silence—he will be silent in his love. So am I inclined to believe it will be at the last great day, when the books shall be unfolded: he will read the sins of the wicked against them, but as for the sins of his people, he will be silent in his love. I sometimes think it will be so, though I cannot speak with authority. "No," he will say, "upon you be the curse who lived and died without repairing to my blood as the fountain opened for sin and for uncleanness; but these my people, they had their sins blotted out; and I will not read what is blotted out; I will be silent in my love."

A MEMORABLE DAY.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

WHAT Christian, in looking back, cannot call to mind some memorable days in his history? I can recall many. I consider the day of my natural birth a memorable day; but of that, of course, I know nothing, but from others. But there is another day, and another birth, of which I have been thinking, more memorable to me by far. What a mercy it is to be "born of God," "born of the Spirit," "born from above!" And, it is very blessed, when we can look back, and remember how the Lord met with us, renewed us in the spirit of our minds, and saved us by his grace. In my case, grace, and grace alone can be seen. Never was one more unlikely to be called than me. Never did I appear farther from God, than on the day the Lord came near to me to judgment. O my soul, as I call to mind God's mercy, I charge thee to praise the Lord! And it was distinguishing grace, too, for one was taken and the other left; and it was the worst, and the most unlikely, that was taken. By the grace of God alone, I am what I am! As grace did the work, effected the change, and made me a new creature in Christ Jesus, let grace have all the glory.

At Old Brentford, Middlesex, on the 28th day of February, 1819, in a large room fitted up as a place of worship, might have been seen two lads, sitting together, on the Lord's-day morning; an aged man occupied the little desk, to preach the word of God. A peculiarity of manner tickled the fancy of the lads, and instead of listening to the word, with a view to profit by it, they were employed in ridiculing and making sport of this aged servant of Christ. They went from the little sanctuary without remorse, hardened in sin and afar from God. In the evening of that day, the same lads were in the same place, but the desk was occupied by another, and a younger man. He was evidently from the country—a plain, unlettered man. His manner was solemn, his voice unmusical, but his message was Divine. After reading the Word, he prayed devoutly, and when the second hymn was sung, he arose and gave out for his text, Mark viii. 36-37, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?" Solemnly did he speak of the value of the soul, of its danger, and the importance of seeking its salvation. The attention of the writer was arrested, the arrow of conviction pierced his conscience, and penetrated his soul. He sighed deeply, but unconsciously. He went home sorely depressed in mind. He went to

bed, hoping to fall asleep and forget all ; but sleep fled away, and sad and distressing thoughts were his companions. He was filled with tossings to and fro, until the dawning of the day. When exhausted nature fell asleep, the mind found no rest, and in the morning he arose unrefreshed. That was a gloomy morning, and a distressing day, for the arrows of the Almighty were within me, and the poison thereof was drinking up my spirits. I tried to pray, but could not. I sunk in deep waters where there was no standing. Conviction was attended with temptation, and temptation almost drove me to despair. No human hand could extract that barbed arrow. No works of the creature could satisfy the enlightened conscience. Ignorant of the way of salvation, by simple faith in Jesus, the soul was groping in the dark, like the blind for the wall, until at last it came to the conclusion, "*There is no hope.*"

But as in nature, when the darkness is greatest, the light is nearest, so it was in this case ; for when all hope that I should be saved was taken away, then Jesus was revealed, faith was wrought in the heart by the Spirit, and salvation by free grace was received and enjoyed. Faith in the atonement removed guilt from the conscience ; and the application of the word chased away darkness from the mind. Instead of bitterness, there was now peace ; instead of gloom, there was sweet joy ; instead of despondency, there was confidence in God. The trumpet of the jubilee was now sounded, the year of release was come. The debtor was freed from his obligations, the prisoner from his chains, and the bondsman from his thralldom. The feast of fat things was made, the table was spread, the head was anointed with oil, and the cup ran over. The darkness was past, and the true light now shined. The tempter fled, and the soul escaped like a bird out of the hand of the fowler. Oh, how precious was the Saviour now ! There was music in his name, salvation in his blood, and true freedom in his service. Oh, how sweet was grace now ! It was grace that arrested the criminal, and grace that brought the pardon. It was grace that wounded, and grace that healed. All was grace, free, sovereign, distinguishing grace. Never was creature further from God, or sinner less likely to be converted, than I was on that day, when the word came home with power. Never was soul in a more helpless or hopeless condition than I was, when the Lord in mercy passed by me, and in his love bade me, LIVE. At his word, death and darkness fled from me. At his bidding, I stood up a new creature. Truly, I was his workmanship, created anew in Christ Jesus unto good works, which God had before appointed, that I should walk in them.

And now, forty years have passed away, since that memorable day. Many have been the changes I have passed through, and many the trials I have endured. Satan has thrust sore at me that I might fall, the world has done its worst to lead me astray, but having obtained help of God, I continue unto this day. The life imparted so long ago was immortal. The change effected was permanent. The transformation was divine. The Lord who called me has kept me. The grace that renewed me has employed me. And being kept by the power of God, and used in the service of God, I wish to give all the glory of all that has been wrought in me, or done by me, to the grace of God alone. The Lord sought me, when I did not seek him. The Lord converted me, when I was mocking and insulting him. If ever sinner was unlikely to be called of God, I was that sinner. If ever creature was unlikely to be employed in the service of God, I was that creature. If, therefore, others can ascribe their change to free will, I cannot ; I must ascribe mine to free grace. If any other man can take credit to himself, for anything that is good, I cannot, for I never had a good thought, or felt a good desire, or did a good deed, but as the effect of God working in me, to will and to do of his own good pleasure. Glory be to God the Father, for choosing me to eternal life in his beloved Son. Glory be to God the Son, for redeeming me by his most precious blood. Glory be to God the Holy Spirit, for quickening me by his divine power, and translating me out of darkness into his marvellous light. Glory, glory be to God, Father, Son, and Spirit, as the author of my salvation, the source of all good, and the giver of every gift and grace !

And now, my soul, I charge thee, never let this day pass by without raising an Ebenezer to thy God; nor let any day pass without some effort to bring glory to his holy name, for his most free, powerful, and sovereign grace. Oh, what evils have been prevented, what blessings have been conferred, and what good has been effected, in my experience, by God's free grace! All I am, all I have, Lord, is thine. From thee I have received all, and to thee, and thy service, I devote all. Ere this—oh, awful thought!—ere this, but for grace, I had most probably been in hell! Ere this, I had degraded my nature to the lowest, and disgraced my name beyond recovery, but for the grace of God. How can I do otherwise than speak of grace, write of grace, and glory in grace, who am laid under such obligations to grace? It is wonderful that I do not prize it more, praise it more, preach it more, and glory in it more, than I do. But in heaven, in eternity, when I review all the Lord's dealings with me, and all the way the Lord has led me, I shall no doubt look back to the little sanctuary where he met with me, and the hallowed day when he called me, and with thrilling pleasure and holy joy, praise, bless, and adore his holy name, for his rich and sovereign grace!

Reader, do you know anything of a change of heart, which always produces a change of life? Have you been arrested, convicted, condemned, pardoned, and set to work for God, of his free grace? Can you say, "I sought the Lord, and he heard me, and delivered me from all my fears?" You must be born again, or perish. You must seek the Lord, or die in your sins. Every one is not stopped suddenly as I was; many are drawn gradually to the Saviour. How we are brought to Christ is of little importance; the question is, Are we brought to him? All are not sought out by grace just as I was; but no one ever sought the Lord but as the effect of grace; nor did any one ever seek the grace of God in vain. If you seek the Lord, he will be found of you, reveal himself to you, and save you with an everlasting salvation. And, never forget this, for it is a thought as full of comfort as of truth, that the very desire to seek the Lord comes from the Lord, and is a proof that he has a favour toward you. Never should we seek him, if he did not first seek us; and his seeking us is evidenced by our seeking him. Having loved us with an everlasting love, with his loving-kindness he draws us to himself; and as he draws, we run; nor can we rest, until we find rest in Jesus. Oh that the Lord would draw millions more, as he has drawn us, to the praise of the glory of his grace!

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

THE CHURCH A SOCIETY FOR THE CONVERSION OF THE WORLD.—
I CHARACTER AND QUALIFICATIONS OF CHURCH MEMBERS.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God."—1 Timothy iii. 15.

IN the New Testament, pious men are sometimes spoken of as individual believers, and sometimes as members of the Church of Christ. In the text, the Apostle Paul addresses Timothy under the latter relation. He moreover clearly intimates that to this relation there attach peculiar and important obligations. He desires that his "own son in the faith" may know how to behave himself, not merely as an individual Christian, but also as a member of the Christian society. The text then naturally leads us to consider the duties of believers in this particular relation. If it was important that Timothy should *know how to behave himself* in the Church of God, it cannot be unimportant to any one of us.

But if we would know how to behave ourselves in the Church of Christ, we must first form some definite conception of the nature of the Church itself. I shall, therefore, in the following remarks, endeavour to set before you the teachings of the New Testament on

this subject, confining myself to the consideration of the Church of Christ as an association of men for the accomplishment of a particular object. When we can form a clear conception of the Church in this aspect, our duty as members of it, or, in other words, how we ought to behave ourselves in it, will be self-evident.

Jesus Christ left his disciples without any organization, and this fact has appropriately been used as an evidence of the divine authority of his mission. In one respect this is perfectly true, and the argument derived from it is valid. The Messiah established no organization such as ever entered into the mind of man. He appointed no successor, nor did he confer on his disciples the power to make any such appointment. The office of Apostle also was limited to those who had seen the Lord, and had been personally appointed by Christ himself. It, of course, terminated with the men who first held it, and they had no successors. Nor did Jesus form any constitution for the government of his Church, such as we see in all human organizations. We find in the New Testament, not a word about the different grades of office, or their functions, duties, responsibilities, and powers, such as we find in the constitutions of all other bodies politic. Our Lord, once for all, repudiates, in the most pointed manner, every such idea as wholly inconsistent with the nature of the Church which he was establishing. "*One is your Master,*" said he, "*even Christ, and all ye are brethren.*" We see then that, in Christ's view of his Church, there was one head over all, and that all the members were on the level of absolute equality. So, again, the mother of Zebedee's children, with her sons, came to him worshipping him, and desiring a certain thing of him. And he said unto her, "What wilt thou?" She saith unto him, "Grant that these my two sons may sit, one on thy right hand, and the other on thy left, in thy kingdom." After exposing the folly of her request, he called the disciples unto him and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority over them (i.e. the princes), but it shall not be so among you; but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." That is to say, in the kingdoms of this world there exist various gradations of rank and authority, each officer being subject to those above him, and controlling those below him; but, in the kingdom of Christ, no such gradations of office exist. Superiority here depends wholly on moral character. He is the greatest in this kingdom who attains to the highest degree of humble, self-sacrificing benevolence. He whose life most closely resembles the life of Christ, is the greatest here. The Master, though in the form of God, and thinking it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being formed in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. This is the highest conception of greatness which the universe presents. He surely must be the greatest on earth, who, in his character, most accurately realizes it.

Thus, utterly without visible organization, did Christ leave his disciples. There was only one officer having authority, it was the Redeemer himself. All below him were brethren standing on the same undistinguished level. If any one was ambitious of greatness, there was only one way pointed out by which he could attain it. He must sink himself below that level, and become more emphatically the servant of all. So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, "Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given ye an example that ye should do as I have done to you."

While, however, all this is true, it is not true that Christ left to his disciples a work without providing the means by which it should be accomplished. He organized a society of the most remarkable character, designed to subdue this world to God, and he adapted it perfectly to its purpose. The whole conception of it is so unique, it is in every respect so entirely unlike any association ever framed by the mind of man, so perfectly in contrast with all that man has ever designed or even imagined, and yet containing within itself the elements of such irresistible power and the necessity of such marvellous self-extension, that we recognise its origin in the mind of God: it never had its birth among the thoughts of man.

Let us then proceed to examine the theory of the Christian Church, as a society established by Christ for the accomplishment of the purpose for which he became incarnate.

A society consists of certain individuals, voluntarily united under a common law, for the accomplishment of a specific object.

In examining the nature of any society, three distinct points of inquiry immediately present themselves. First, what is the character, and what are the qualifications of those who compose it? secondly, what is the object which it intends to accomplish? and, thirdly, what are the laws by which it is governed? Understanding these, we may easily form a distinct opinion of the nature and effectiveness of such association.

I. What are the qualifications for membership of that society which Christ established, sometimes called the kingdom of God, sometimes the Church, or the house of God, and sometimes the Church of our Lord and Saviour Jesus Christ?

When the Son of God came to our earth to establish his kingdom, he found the whole world in open rebellion against his Father. All flesh had corrupted its way. The Gentile world was universally given over to idolatry. Every true conception of God had been banished from the minds of men. Because they did not like to retain God in their knowledge, God had given them over to the control of every evil passion, and every degrading lust. Not only did they do these things, they had pleasure in those that did them. The Jews, while retaining in their Scriptures the written knowledge of God, were as base and vastly more guilty than the heathen themselves, so that, through them, the name of God was blasphemed among the Gentiles. Here and there a pious soul was looking for the salvation of Israel, but, even in such rare and exceptional cases, this hope was blended with low ideas of temporal sovereignty, and the expectation that God was about to restore the *kingdom* to Israel. The idea of God as the Creator of all, loving all the race of man with an equal and unspeakable love, infinitely holy, and yet not willing that any should perish, giving up his well-beloved Son for our offences, and thus opening wide for us all the gate of heaven, did not then exist upon earth, except in the bosom of the Messiah. Of the people there was none with him. Not one of the race of man had ever risen to so mighty a conception. He alone comprehended it, and comprehended it in all its grandeur. He was conscious that he was set apart to carry into effect this astonishing purpose of God. He bowed himself to assume the weight of this stupendous undertaking. He, standing alone on this round earth, consecrated himself to the work of turning its teeming millions from their rebellion against God, and of making them the dutiful sons and daughters of the Lord Almighty. He saw the intense guilt which defiled the soul of every one born of woman, and he undertook to cleanse and purify and sanctify all who would believe on and receive him as the Saviour of their souls.

One part of this work consisted in his sacrifice for sin. He obeyed the law which he had broken, and gave himself up for our offences. He thus removed the obstacles to our pardon and restoration, which, under the holy government of God, had otherwise rendered our salvation impossible. These obstacles he took out of the way, nailing them to his cross. Salvation was now as free as condemnation. Whosoever believed in him could never perish, but had passed from death unto life.

The foundations of this kingdom were thus laid. But how was the good news of pardon to be carried to a world that hated the very Messiah who told of peace on earth and good will to man? A plan must be devised by which this good news should be proclaimed, in circles widening and multiplying from age to age, until every nation should be subjected to the faith, and the kingdoms of the world become the kingdoms of our Lord and of his Christ.

In forming a society for this purpose, Jesus Christ explicitly informs us what are the qualifications of its members. From these qualifications hereditary descent is at once excluded. Here it is of no avail to have even Abraham for our father. The members of this society are neither born of blood, nor of the will of the flesh, nor of the will of man. Parentage can give us no title to membership. No work of man, no rites which he can impose, no ceremonies that he can perform, can introduce us into this society. It is a spiritual kingdom, and the change which prepares us for it, is wrought in our souls only by the indwelling of the Holy Spirit.

“Except a man be *born again* he cannot see the kingdom of God.” As by physical birth we become members of that civil society which embraces the whole brotherhood of man;

so, by the spiritual birth, we become members of the society which Christ has established, the general assembly and Church of the first-born. This birth involves an entire change of moral affections. The supreme love of the sinner is transferred from the vanities and follies, the lusts and ambition of earth, and is fixed on God his Father and Christ his Redeemer. God becomes the all-sufficient portion of the renewed soul. Its controlling and all-absorbing desire is to please God and to be like him. The man would in all things be perfect as his Father in heaven is perfect. The change wrought in him by this new birth is likened by the Apostle to that wrought in Christ, when, from his lifeless state in the tomb of Joseph, God raised him to glory, and set him at his own right hand, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet. Not only is the transformation of the human soul to be compared to nothing less than this change in the personal condition of the Redeemer; the power also by which it is effected is declared to be equally stupendous. Such is the moral change which must be wrought in us before we can enter the society which Christ has established.

As soon as a member is received into the society of Christ, he is at once entitled to all its privileges. Whether young or old, learned or ignorant, bond or free, honoured or despised, he is at once admitted to an equal share in all the blessings promised in the Gospel. He was under condemnation, but there is now no condemnation to those that are in Christ Jesus. He was an alien and a foreigner; he is now a fellow-citizen with the saints, and of the household of God. He was a stranger from the covenants of promise; now, all the promises of God are unto him yea and amen in Christ Jesus. He was living without hope; he now has a hope sure and steadfast, entering within the veil. He was without God in the world; now he dwells in God and God dwells in him. Christ was to him a root out of a dry ground, having neither form nor comeliness; now, for him, to live is Christ, and to die is gain. This world was his home, and he looked for nothing beyond it; now it is but the resting-place in which he tarries for the night, until the day dawn and the day-star arise in his heart. He was once willing to barter away his soul for wealth and honour and pleasure; now, the world is crucified to him, and he is crucified to the world. Once the grave was to him the gloomy passage to yet more gloomy darkness; now it is the entrance to an immortality of light, the introduction to the immediate presence of the Saviour who loved him and gave himself for him. The day of final account was to him an object of unutterable dread, for he knew that then he had no intercessor; now, he can look forward to it in humble joy, knowing that he shall appear clothed in the righteousness of Christ, and be a partaker in the merits of his all-sufficient sacrifice. Beyond all is joy unspeakable and full of glory, for he knows that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus his Lord.

The member admitted to this society, partakes at once of the communion of saints. Every Christian receives him as a brother, and bestows upon him more than a brother's love. To every believer, Christ is precious, for in him is united every moral excellence that can attract a renewed soul. But every believer is formed in the likeness of Christ, and this likeness can be found nowhere else on earth. Those who love the original, cannot but love his image reflected from the souls of his disciples. If we love him who begat, we must love those that are begotten of him. This love is one of the very first tests of membership of Christ's society. "By this shall all men know that ye are my disciples, if ye have love one to another." By this do we know that we are passed from death to life, because we love the brethren. How could it be otherwise? Christ is the head, and every believer is a member of his body, and if one member suffer, must not all the members suffer with it? The Christian beholds in his brother those moral elements which he loves better than anything else on earth. He loves him because he venerates, adores, and loves his Father who is in heaven. He loves him because he has given up his whole self to that Saviour who gave up himself a ransom for us all. He loves him because the Spirit of God dwells in him, working in him all the fruits of righteousness. He loves him for his penitence for sin, for his loving trust in Christ, for his meekness under reproach and contumely, for his forgiveness of injuries, for his self-denial for the good of others, for his victories over the world, and for his lively hope of an inheritance that fadeth not away. It is impossible that a Christian should not love with an overcoming and abiding affection

the brother in whom he perceives these moral elements. They are found in every believer; hence every renewed soul loves the whole family of the redeemed, and the whole family of the redeemed loves in return every individual; and thus love, the perfect bond, unites them all to each other, and to Christ who is the head.

But yet more, our Saviour has taught us that this love of the members of his society to each other must transcend every other form of affection. It was so with him, and it must be so with his disciples. Whosoever doeth the will of my Father who is in heaven, the same is my brother and sister and mother. Our Lord enforces the duty of loving our brethren more than even our own life by his own example. "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man *lay down his life* for his friends." The Apostle John urges the same precept, and enforces it by the same motive. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to *lay down our lives* for the brethren. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us. And this commandment have we from him, that he who loveth God love his brother also." Nor has this truth proved, like too many others, a mere barren dogma. Nothing, in the early ages of Christianity, so amazed the heathen as the earnest, self-denying love which bound all the disciples of Jesus to each other, even to those whom they had not personally known. Nothing was more common with them than willingly to suffer death rather than discover to their persecutors the hiding-places of their brethren. In every age of martyrdom, this same love has been always apparent. Christians by hundreds of thousands, have, like Priscilla and Aquila, laid down their own necks for their brethren. Such is the love which pervades the society of Jesus Christ, according to his conception of it.

Here then we behold a society without any organization, bound together by a stronger and more universal tie than the world ever conceived of. Every member is obliged, by the terms of admission, to love his brother better than his own life. "He that loveth not his brother abideth in death." The same moral affections animate every member. The same hopes and fears agitate all. The same God is served, the same Saviour is loved, the same world is to be overcome, the same hell to be escaped, and the same heaven to be gained, by every individual. Hence there exists throughout this whole society one and the same universal token of recognition. Whatever may be the differences of their social position, how great soever the varieties of their culture, every member knows his brother by a sign which cannot be mistaken, and, knowing, loves him with a love stronger than death. His possessions are all held subject to the call of his brother's necessities. "For whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" With his brethren he shares reproach. For them he endures persecution. In every suffering brother he beholds a representative of the Saviour who died for him, and hears a voice from the excellent glory saying unto him, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But the Master had commanded every one who enters this society publicly to confess him before men. This is most appropriate. Before, he was a servant of Satan, doing his will, and yielding himself up in subjection to the desires and appetites of a heart at enmity with God. He has now changed his allegiance for ever. He renounces without reserve the authority which he formerly acknowledged, and owes it no obedience. He has become dead to the world, and is henceforth alive unto God. It is seemly that so important a change in all his moral relations should be announced, both to his former and to his present associates, by some public act. By the command of the Lord he is, therefore, baptized into the name of the Father, the Son, and the Holy Ghost. He is bound in baptism to show his death to the world; he rises from the water to show that he is risen with Christ, and enters upon a new and ever-blessed life. By this significant rite he declares to the world his change of character, and the establishment of new moral relations.

In thus confessing Christ before men, he unites himself with some visible company of believers. These, at the present day, are divided into various sects, or religious denominations, differing from each other commonly in matters not essential to salvation. Such is the natural and necessary result of free discussion, and it will doubtless

continue until we all know the way of the Lord more perfectly. He unites with those whose views of the teachings of Christ most nearly coincide with his own. With them he specially labours in building up the cause of Christ. To them he submits himself, but only as under law to the Master. In their labours he shares a special responsibility. He does this, not because they are *the* Church of Christ, but, as he believes, a true branch of it, because his lot has been cast with them, and because their views and practice seem to him most in harmony with the teachings of the Saviour.

But while all this is true, it is never to be forgotten that the believer was a member of Christ's society before he ever united himself to any community of professing Christians. They acknowledge him to have been a member of this society before they received him to their fellowship, and declared that this is the only ground on which they had any authority to receive him. They were all admitted in the same manner and for the same reason. Hence it is obvious that the society which Christ has established, is the foundation of every particular association of brethren calling themselves a Church of Christ. They are in fact entitled to the name of Churches of Christ only as they are portions of the general society of renewed souls. The teachings of the New Testament concerning the Church universal must control and govern their action as separate associations. To elevate any separate portion of the general society into an original authority, to claim for it a power over the whole, to assume for it an authority to modify or alter, to add to or take from any of the laws which Christ has enacted for the government of his disciples, is arrogant and impious. The believer was a member of Christ's society before he became a member of any Church seen of men. His union to Christ, by which he becomes a member of Christ's society, takes precedence immeasurably of any union which he can form with them. His association with his brethren has in no respect changed his relations to Christ, or to Christ's society. Hence his love to his Christian brethren cannot be circumscribed by denominational lines, nor restricted by sectarian shibboleths. He must embrace with Christian affection every man in whom he sees the image of Christ, and the fervour of his love must be measured, not by the sympathies of party, but by the perfection in which that image is formed in the soul of the believer. He must rejoice in the prosperity, and sorrow in the adversity, of every Christian brother and every Christian sect. He must pray without ceasing that grace, mercy, and peace may be upon all who love the Lord Jesus Christ, and ever bear in mind the words of the Saviour: "He that doeth the will of my Father in heaven, he is my brother and sister and mother."

Such then are the constituent elements of the society which Christ has established. Its members are the renewed in heart, the children of the Lord Almighty. They are identical in moral character, being all formed in the likeness of Christ. By this likeness they recognise each other amid all the varieties of human condition. They are united to each other by the perfect bond of universal love, by a stronger and more enduring affection than is elsewhere to be found among men.

A SAFE CONCLUSION.

BY THE REV. JOHN COX.

"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."—Psalm xxiii. 6.

THE preceding verse exhibits the Psalmist at a right royal feast; his soul is satisfied, as well it might be, for he is *the guest of God*. Infinite wisdom, love, and power had "prepared for him a table in the presence of his enemies." He had been welcomed, anointed, feasted, and presented with an overflowing cup. In the last verse of this Psalm we have his testimony and his song, being the reasonable inferences which he drew from the hospitality he had received. Such in-

ferences as regards *human* favour are most fallacious. Haman went home with a joyful and glad heart after his feast with his sovereign, inferring a continuance of the royal favour, and a long life of honour; whereas a gulf, dark and fathomless, was yawning just before him. Not so those whom God brings to *his* table; they may confidently conclude that "to-morrow shall be as to-day," and even more abundant. Among the various follies of this foolish

world, what has been said at and after feasts stands very prominent. Witness Belshazzar and his sacrilegious proposal, Dan. v.; what Ahasuerus required when his heart was merry with wine, Esther i.; and Herod's ridiculous promise to a wanton dancing girl, Matt. xiv. In modern times even statesmen have lost their wonted prudence in after-dinner speeches, and among smaller people most foolish and flattering words have been rife during scenes of hilarity. But the speech before us contains only words of truth and soberness; God has already endorsed them and will do so again to all who obey his call to come to the wedding, and who thankfully receive what he is so ready to give. Let us consider,

I. *Who may make this claim?* Happy those who can *adopt* these words as their own. I say *adopt* them and not merely use them, appropriate them and not only sing them. Some take leave to whom God gives no licence. It is ever Satan's aim to cause those who hear God's word to take what does not belong to them, and to turn them away from what really is their own own portion. Thus sometimes loose professors are heard speaking loudly of grand doctrines and precious promises, while sincere souls are trembling over threatenings and descriptions of the unpardonable sin with which they have nothing to do. Let all who take up God's word earnestly seek the Holy Spirit to give them that which is suitable to their state, character, and circumstances. In answer to the question, Who may claim the vast blessings contained in these words? I answer, those who can use the former part of the Psalm, and use it because it describes them and their spiritual history. And what a psalm is this! what exquisite poetry, what tender pathos, what quiet yet mighty power is here! How comprehensive, how comforting, what a blessed means of communion with God and his saints! An eloquent writer has well said, "The twenty-third Psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but, oh! it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which that psalm was born! It has charmed more griefs to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows than there are sands on the sea-shore." All this and much more is true; there is no end to

its beauties and its suggestiveness; hundreds may write or preach upon it, and each bring out new beauties. Its various syllables are like a kaleidoscope, in which such a variety of pleasing forms are presented by each turn of the instrument. Or, better still, it is like a costly diamond on which the lapidary has bestowed months of labour, until its different facets, as it is turned to the sun's light, reflect in flashing beauty all the various rays of light in beautiful combination. Turn it about, believer, in the light of the New Testament revelation of the good Shepherd, John x.; the great Shepherd, Heb. xiii. 10; the chief Shepherd, 1 Pet. v. 3; the kingly Shepherd, Rev. vii.; and as the rays of his dying love, his rising power, his priestly tenderness, his coming glory, his undying friendship through a coming eternity, fall upon it, you will see new wonders in it, and feel new delight in studying it. Then wear it in your bosom as your *own*, and when you are sad and sorrowful, look at this gem of a psalm and sing your "songs in the night."

Glancing back on it, we observe that those to whom this psalm belongs, have *returned* to the Shepherd and Bishop of their souls, 1 Pet. ii. 25; to him on whom the Lord hath laid their wanderings, Isa. liii. 6; they are *related* to him, each one acknowledges him *my* Shepherd, and all are "the sheep of his pasture," Ps. xcv. Ho owns them, and says, "my sheep," "mine." "Mine" is a word frequently on his lips. They have an *earmark*, and a *footmark*—"they hear his voice and follow him." They have *rested*, he has made them to *lie down*, Eze. xxxiv. 14, 15. There is rejoicing, because there is *realisation* of truth. The word "lie down" (Zeph. iii. 13), describes the well-fed, contented sheep chewing the cud; that is, meditating on truth. Those who have thus *rested* and *feasted* will follow the Shepherd. "He *leads* them in the paths of righteousness." The sheep of Christ must sleep, as it is an emblem of rest; but they must not be *sleepy*; they should rest, but not loiter. They have *realised grace*. What boundless grace is seen in verses 3 and 4! Look at it under two aspects: *Divine comfort*, "He restoreth my soul either from wanderings or faintness" (Tyndale renders it, "He quickens my soul"); and *Divine companionship*, "Thou art with me," even in "the valley of the deadly shade," thou art by the pilgrim's side, therefore "I will fear no evil;" not even when in the dark ravine with its frowning crags and deep shadows.

What grace hath done, and what grace hath engaged to do, and the consideration of him who is so gracious, "drives all my fears away." They have been *refreshed* and *nourished* at God's table, have fed on his mercy, shared his anointing, drank of his cup, and such may well say—who such a right to do so?—"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

II. Let us inquire what these words contain. Here are two things, *assurance* and *anticipation*. What a blessed assurance is here avowed! Look at each word. *Life* with its mysteries, wonders, cares, enjoyments, dangers, relationships, and hopes—*my life*. How personal is this, how solemn is individuality! All acknowledge that death is solemn, few think how solemn *life* is! Who would jest, and laugh, and trifle in *death*, yet people do so as regards *life*. *Life*, which is the seed-time of eternity, is trifled away. Oh! pause and try to bring the thought home: *my life, my one precious life*.

"Not many lives, but only one have we,
One, only one;
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

Only the believer in Christ really feels this. The redeemed man will seek to "redeem time." "The *days* of my life." Thus their quick flight and their aggregate *shortness* are intimated. The sands run on; day after day drops into eternity, they are all *numbered*. Oh! let them be also *noted*. Ps. xc. 12. Sad, sad indeed would these words, "the days of my life," be, without the rest of the sentence, "goodness and mercy shall follow me." All hail these blessed words! "GOODNESS!" Oh! how great is HIS goodness! and how sweet is his mercy! Goodness as I am a creature, mercy, as I am a sinner, and both infinite. Goodness pursued me when I knew not, yea, when I despised mercy, and will not goodness attend me now I have embraced mercy, or rather now mercy hath embraced me? Yes, it must be so, for God hath promised that both shall "follow me," which means to attend, to minister to, to provide for. Such are the companions of the sheep of Christ during "the days of their life." It is said in Psalm xxv. of him that feareth the Lord that "his soul shall dwell at ease." The margin reads, "lodge

in goodness." Goodness will be his tent and his pavilion, no winds shall overturn it, no lightning scathe it, no storm penetrate it. Such may well "dwell at ease;" and mercy also shall attend, as a friend, a physician, to animate, to cheer, to heal. Thou, who hast Christ for thy shepherd, art the *protégé* of mercy.

Here, again, notice God's testimony to his people, "He that putteth his trust in the Lord, mercy shall compass him about," or "embrace him on every side," Psalm xxxii. 10. Oh, believer, recognise then thy companions and helpers, *rely* on them implicitly. Lean on mercy, lean thy whole weight, lean ever. Live on goodness, fear not to draw on infinite resources, or to expect from boundless love. Rejoice in both. "Praise the Lord for his goodness and for his wonderful works." God says, "O that men would do so!" and wilt not thou? Do it on thy journey, and do it at the close of thy pilgrimage.

How profitable it is to contemplate the saints who realised all this, testifying to it at life's close! See Jacob with his trembling hands on his grandchild's head, in tremulous tones speaking of the "God who fed him all his life long," "the angel who redeemed him from all evil." See him glancing back from the close of his long, trying, and in many respects erring life, on "Him who appeared to him at Luz and blessed him," and testifying that amidst all his failings, God had not failed, and amidst all his mistakes, God had not erred; but had even overruled his hastiness and errors for good. See David, in his dying chamber, speaking of "the Lord," "THE LIVING ONE," his Rock, who had redeemed him out of all his adversity, 1 Kings i. 29; and let us learn the value of having goodness and mercy to attend us. Let us also learn, from these and other instances, not to doubt the presence of goodness and mercy when afflictions, trials, and disappointments throb our path. These are often sent by goodness, and are the instruments which mercy uses to carry out her compassionate intentions. Many have proved that their greatest comforts have grown out of their heaviest crosses, and their richest blessings have been borne to them on the crested top of a great wave of trouble. Thus, under the influence of goodness and mercy, light afflictions have worked out "a far more exceeding and eternal weight of glory."

Here is an *anticipation*, "And I will dwell in the house of the Lord for ever."

This may refer to God's house or sanctuary, in which David so much delighted. Here he saw God's beauty, Ps. xxvii. 4, "and prized it above the splendours of a court," Ps. lxxxiv. 9. "He had set his affections in the house of his God," 1 Chron. xxix.; its service was no weariness to him, he never knew, like Doeg, what it was "to be detained before the Lord." At the close of life he realised that his prayer was answered: "God had brought him again and showed him the ark and his tabernacle," 2 Sam. xxii. 25, 26, thus proving that he had pleasure in him; and now he hoped that his declining days would be spent in God's service and in the enjoyment of his house.

But may we not carry this anticipation beyond all things which time can yield? The privileges of God's people here may be interrupted, communion with saints suspended, but nothing can blight their prospects or hinder their safe arrival in their father's house. Let us study that house as described by him who knows it so well. See John xiv. 1-3. How calmly, how kindly does the Saviour speak! what a glimpse of his Father's house does he here give! We may infer the perfection and glory of that house from the character of him whose it is, from what he has done for us here and from the beauty of his meaner works below. Look round on ocean, sky, forest, mountains, in all their various beauties, and sing:—

"O God, oh! good beyond compare,
If these thy meaner works are fair,
How glorious must those mansions be
Where thy redeemed shall reign with thee!"

Look into God's word, into your history and experience and that of others, and consider; all these true sayings are most certain, these earnest are sure pledges, all these privileges are but foretastes. If the house of mercy is so beautiful, what will the palace of glory be? And Christ's sheep shall possess all this, "dwell there." It shall be their inheritance, they have a title to it in divine righteousness. The Forerunner has gone before to prepare places; they are already represented in and by him in the heavens. He bears them on his heart and he will have them round his throne, yea, upon it, Rev. iii. 21. Here they shall dwell for ever (margin—"for length of days,"—the same word as is used in reference to the King himself in Ps. xxi.) And with this agrees his own declaration, "Because I live, ye shall live also," John xiv. 19. And so "we shall ever be with the Lord." Not poor, weak, bleat-

ing sheep as now, prone still to go astray (Pa. cxix. 176), but "one fold and one Shepherd," folded safe in the hills of glory, to prove, through all eternity, "that the death of the Shepherd is the life of the sheep." And what a life must flow from such a death, what a salvation from such a Saviour!

III. Consider the certainty of all this and what it calls for. "SURELY." And why so sure? Look at another surely: "Surely he hath borne our griefs and carried our sorrows." This is a fact, an accomplished fact, a fruitful fact, yea, the fact, the great fact eclipsing all others. Jesus hath drank the cup which his Father gave him, John xviii. He hath drained the curse, and now our cup of blessing runneth over. He hath said, "It is finished," and we rest on his finished work. God has not spared us his own Son; and "he will with him also freely give us all things." Yes, the atonement of Jesus, the character of God, as revealed in it, and by it; the promises sealed to us by his blood, the history of saved sinners, of that large part of the flock who are still passing through it, "leaning on the Beloved," confidently to say, yea, to shout with triumph, "SURELY, SURELY." And if it be so, Christian, be thou hopeful and happy; God gives thee a boundless scope for both. Hope to the end and rejoice in God. But be very humble, for all is of grace. Grace must still supply, guard, lead, and counteract thy wrong tendencies; therefore, glory much, but never boast except in the Lord. And seek also to be helpful to others, and according to thy measure and opportunity to be "in Christ's stead," to help on the feeble, heal the sick, and to gather up and to feed the lambs. Jesus said, "If thou lovest me, do this;" and as many as walk by this rule, grace shall be ever their portion, "yea, goodness and mercy shall follow them all the days of their life."

But to how few do these sweet words we have been dwelling on apply! And what of those who have no interest in them? What follows them? "Evil pursueth sinners; the wrath of God abideth in them." And where must they dwell? Oh! that fearful word. "Who can dwell in the everlasting burnings?" But remember the way is free for every one who will return. Mercy still saith, "I will abundantly pardon." Poor wanderers, far off from God and happiness; think on these sweet words,

these few, precious, plain monosyllables, which yet are as full of deep truth and tender mercy as heaven is of holiness: "THE SON OF MAN IS COME TO SEEK AND TO SAVE THEM THAT ARE LOST." Oh, how easy are they to read! Not a single word has more than four letters in it. How *eloquent*, but *earnest*! Surely you should be won by such tender words as these! Look up, and meet the *eyes of the Son of Man*. Lo! they swim in tenderness. He points to the poor, perishing sinner. He is *come*; come seeking; come to save. It is the *lost* he is inquiring about, it is the lost he wants. It is the lost he can get much honour by. Thou art lost; ask him to save thee and he will take thee "home on his shoulders rejoicing." Oh, lost man, wanderer from God, traveller to eternity, "Stop!" Stop, and listen to the voice that speaks to thee from heaven:

"In returning and in rest shall ye be saved." Go not a step further without goodness and mercy to attend thee. Thou hast had goodness with thee from thy cradle, and it ought to have led thee to repentance ere now (Rev. ii. 4). But it has not yet done so. According to thine hard and impenitent heart, thou hast heaped up "wrath against the day of wrath." Now form an acquaintance with mercy, and thou shalt be disinherited of that terrible patrimony of wrath, and thy guilty tempest-tossed soul, which, like the troubled sea, hath not known peace, shall dwell at ease in Mercy's embrace, and shall lodge in goodness, and thou, who hast earned a terrible condemnation many times over, shall, through the infinite merit of atoning blood, "dwell in the house of the Lord for ever."

LIFE'S TEACHINGS.

THE CHRIST-FLOWER.*

FROM THE GERMAN OF A. L. GRIMM.

THERE was once a poor woman, who lived with her two children in a small house belonging to a garden near the city. The gardener, her husband, was dead, and had left her nothing except the garden, which she cultivated. Only the hardest work did she allow to be performed by a hired labourer; in the remaining tasks her children had already learned to render her the most active assistance. When for a long time it did not rain, they moistened the flowers morning and evening from their little water-pots; they kept the garden-beds free from weeds; they often assisted their mother to plant and sow, watched the growth of the tender plants, and were never idle.

Their favourite employment, however, was to make bouquets of the flowers which they raised, and they had attained in this art a wonderful skill. They knew how to arrange the various flowers so tastefully with all sorts of leaf-work that their little nosegays pleased every one better than the bouquets of any gardener. Their mother had also taught them the art of wreathing beautiful garlands, and adorning vases. When, therefore, a birth-day festival was to be

celebrated, in any house where they were known, people sent always for the pleasant little Marie and her brother Julius, and ordered of them whatever wreaths and bouquets they desired. For by their affectionateness and modesty, they had become general favourites with their neighbours. And on these occasions they were always generously rewarded. So in their earliest childhood they were of the greatest assistance to their good mother by their diligence and skill. The mother loved her children because they were so good and obedient, and Julius and Marie loved each other, as brother and sister should. And as God had given them contented hearts, they were completely happy.

Once, in the winter, Julius became very ill. The mother was greatly alarmed, and sent to the most skilful physician in the city to come and make her little son well again. The doctor came, looked at the sick boy, held his hand in order to feel how the blood beat through the veins, and shook his head doubtfully. He wrote the name of a remedy, and said:—

"Send immediately for this medicine, and give the poor child a tea-spoonful every hour. I hope good may result."

With these words he went away. Marie ran quickly to the apothecary's, got the medicine, and brought it home without a moment's delay. Julius took a spoonful; after one hour, another; and so the third and fourth; but with no effect. At evening he was far more ill than in the morning. His mother rested not, but watched

* Our youthful readers, in perusing this little fable, so peculiarly German in its form, will not be so ignorant as to suppose that little Marie really saw an angel, or received a flower from heaven endowed with miraculous power to cure her brother. It is a German way of showing the benefits of trust in God.

over his little bed, in order to give him the medicine at the appointed time. Marie wished also to remain up, but her mother advised her to rest, that she might do more for her brother in the daytime. Her sleep, however, was short and restless. The anxiety for her brother either kept her waking, or accompanied her in agonising dreams even in her sleep, so that she arose long before day, and went to the bed-side of the sick one. "Is he no better?" she asked. The mother wept and shook her head. She desired Marie to run quickly into the city, and entreat the doctor to come immediately.

The doctor had many sick people to look after, and always went out before daylight, because in the short winter days he could not visit all his patients. Marie knew this, and therefore hastened the more, in order to find him at home. In the city the doors and shutters of most of the houses were yet fastened; in some, however, one might see the windows brilliantly illuminated, and lights glancing to and fro in the house. It was Christmas morning, and the children were rejoicing over their gifts with noisy glee. Marie saw and heard nothing of all this. The physician was at breakfast when she entered his house.

"My good child," he replied to her request, "I would gladly go with you if I could hope to help your brother, but the help of man is useless. There is no remedy for death. If the medicine has failed of its effect, your brother must die. I cannot help him if God does not help."

With this hard answer the poor child, sorrowful and terrified, crept out of the house. In the street the tears flowed freely. Often she stood still to give way to her weeping. And when she came into the garden she sat down upon the stone bench near the door, and had not resolution enough to suppress her grief and enter the sick room. The mother, however, had heard her approach and came out.

"Marie, my child," said she, "why do you not come in? Did you find the doctor? And will he come soon?"

At the last question Marie shook her head, and could not speak for weeping.

"Why not?" demanded the mother, still more alarmed.

"Because—oh! because," sobbed Marie, "he says there is no remedy for death! He can no more help us; God must help us."

The mother sighed: "I feared it was so. O God, help thou us!"

With these words she hid her face in her apron and wept. Then she strove to control herself again, and to go back to her sick son. Marie, however, remained without in her deep sorrow, and prayed most earnestly in her heart, "Good God! my little brother is very sick, and the doctor cannot help him any more. But wilt

thou help him and make him well again? Let him not die, or else I shall have no brother in the world. My mother, too, is very sad. She says often that we children are her only happiness. Oh, spare us our Julius, that she may have one joy yet."

In the meantime the day had dawned; the white mist rose from the river, and was driven by the morning breeze over the garden. When Marie had finished her prayer, she saw a clear brightness from the rose-bower at the other end of the garden, and heard at the same time a sweet voice call her name, "Marie! Marie!" She hastened quickly thither. Behold, there stood before her a lady in shining raiment. A light, fragrant veil floated in soft folds about her. A crown of silvery stars, with great sparkling diamonds, surrounded her forehead. Marie stood with folded hands, and gazed in silent awe at the vision. Then inquired the wonderful lady, "Is the holy Christ not yet come to thee to-day?"

"Ah!" replied Marie sorrowfully, "my brother Julius is very sick, and will die, unless God help us. Therefore the Christ-child has not come to us. Once, indeed, it was not so. Then he brought us all beautiful things. But I care for none of them now. I shall never play or be happy any more, unless Julius can play and be happy with me."

"The Christ-child can bring other gifts than those," said the lovely vision; "take this flower and carry it to your brother. If you have not yet thought of the Christ-child, Christ has thought of you, for he knows that you are loving and obedient."

And she gave Marie a flower-pot of porcelain with golden edges, in which were several white flowers in bloom. Scarcely had Marie the flowers in her hands, when the angel disappeared—a light mist floated over the garden, which was quickly drawn up by the morning sun. The good child felt herself wonderfully relieved and comforted, and hastened with her white flowers into the sick chamber. The mother had raised her sick son with one arm, while with the other hand she held a cup of cooling drink to his lips. Julius saw his sister, and beckoned to her feebly with his hand. When she stood by him he asked softly:—

"Are these flowers from our garden?"

"No," said Marie, as she placed them by the bedside; "they are, I think, from the gardens of heaven. The Christ-child has given them me for thee."

The mother looked with astonishment on the flowers and the beautiful vase, for she had never seen the like before. Julius had taken the flowers, and felt wonderfully refreshed by them. His eyes were clearer. He stretched out his hand toward Marie, and said with a voice already stronger, "I thank thee, good sister.

Ah, these flowers are beautiful, and smell so sweetly! My headache is almost gone that was so terrible before."

He could not spare the flowers a moment from his sight. Eagerly he inhaled their perfume, and grew visibly better. Toward noon he could lift himself up without help. At evening he ate his supper at the table, while his mother made the bed anew. All night he slept sweetly, and in the morning was perfectly well. The mother and children stood around the vase, and bewailed the flowers that had worked this wonder with tears of thankfulness and joy.

"Mother," asked Marie, at last, "what shall we name this flower?"

"It is the heaven-flower," said the mother; "you called it so when you brought it. I know no other name for it."

"But I know one," cried Julius; "it must be called the Christ-flower, for the Christ-child has certainly given it me from the blessed Saviour."

From that time Marie and Julius lived well and happy. They remained loving and obedient children, and were the joy of their good mother, and her support in old age. They planted the flower early in the open garden. But when in winter days the frost had locked up the earth, and all other flower-germs were fast asleep at the roots, the Christ-flower still bloomed under the withered leaves which the trees had scattered down over the garden—like strayed children of the spring.

LITTLE WILLIE'S PRAYER.

THE following touching story of little Willie, related by a friend, will be read by all our readers with great pleasure.

Little Willie had been a long time a lover of his Saviour, and had long wished to publicly confess his love, and join the disciples of Christ in their commemoration of his death. At last this longing was gratified. His parents, themselves earnest Christians, permitted him to take a place with those who came forward to unite with the Church of God. The Lord's Supper was observed with great solemnity; and many hearts that day experienced, as they had never before, how full, how satisfying was the sympathy and love of their Saviour.

And Willie was not uninfluenced by this service. Through the day and evening—while he was kind and gentlemanly, as he always was, for boys can be *gentlemanly*—he seemed to feel that he had indeed taken solemn vows upon himself. But it was when *alone* that night, when there was no one, as he thought, to see or hear but his heavenly Father, that Willie

showed how earnest was his desire to be a *true* Christian. While praying, as he thought, in secret, when his whole heart was laid open before God, with a child's simple artlessness, these words were heard by another, upon whose mind they engraved themselves very deeply: "O God, make me a Christian in *little* things."

Such a petition in one so young as Willie, proved him indeed a lamb of Christ's flock, specially as his entire life confirms the language of his heart. I have seldom seen a boy more consistent in his conduct, more kind in his actions, more gentlemanly in his intercourse with others, than Willie; and this language of his well explains *why* he is so.

Oftentimes since I heard this story, while engaged in my daily duties, many of which seem very *little*, but which sadly try my patience, does this prayer of Willie's recur to mind, with thoughts of his truthful consistency. And the more I have reflected upon these words, "Make me a Christian in *little* things," the more significant do they appear. Life is made up of *little* things. It is but one in thousands—yea, millions—who has been, or will be, remembered ten years after his body has crumbled back to dust, by his *great* deeds. Millions have lived, millions are living, and millions are yet to live, the daily records of whose lives will be made up of *little* things alone, and remembered only by Him with whom nothing is too little to escape notice, nothing so small as to be forgotten. How important, then, does this petition become when we remember that our lives are, in all probability, to be only many little things added together, and if we fail of living Christian lives in little things, we shall fail of living Christian lives at all.

There is another respect in which this simple prayer of Willie's is worthy earnest attention. By being Christians in the little things of life, we are far more likely to manifest a Christian spirit in greater matters. We are only learners in the school of Christ, and these constantly-repeated lessons of our daily experience, in which the *little* things are being learned, are to prepare us for greater tasks. But if, like many, we neglect these primary teachings, if we avoid these *little* lessons, how shall we be able to understand the more difficult ones to follow.

Remember what our Saviour said: "He that is faithful in that which is *least*, is faithful also in much;" and "because thou hast been faithful in a *very little*, have thou authority over ten cities." If, indeed, we could see this truth in its clearness, we should ask, with all Willie's earnest sincerity, "O God, make me a Christian in *little* things."

THE WORLDLING AND THE PAUPER.

An aged Christian, poor and weak,
Had sought his cottage door,
To breathe the fragrant air of spring
That blew from field and moor.
The cares and toil of three-score years
Had left on him their trace,
But a placid look of sweet content
Illumed his wrinkled face.

Ere long a worldling, passing by,
Addressed him with a sneer—
"Your lot since last we met, old man,
Has little changed, I fear.
Still in this wretched cot you dwell,
Poor, ragged, and alone,
And yet, you say, religion brings
Blessings and joys unknown."

"Ah, sir," the good old man replied,
"My lot may lowly seem;
But I have treasures rich and rare,
Of which you do not dream.

I am not poor, for I possess
A Pearl of price so great
'Twould far outvalue earth's bright gems,
And all her crowns of state.
"Once I was dressed in vilest rags,
But now a robe I wear,
Wrought by my Elder Brother's hands,
Spotless, entire, and fair.
My Father and my Brother, too,
Come oft to visit me,
And while I have such loving guests
How can I lonely be?"

"Poor man, to hear your fancies wild
I cannot longer stay."
Thus saying, with a pitying smile,
The scorner went his way.
He thought the old disciple mad,
(So Christ was deemed of old)
Nor dreamt that he in language quaint
Most glorious truths had told.
Wellingborough. THEODORA.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

LANFYLIN.—The Rev. John Roberts has given up the pastorate of the Baptist church at Lanfyllin, Montgomeryshire.

CRENDON, BUCKS.—The Rev. George Allen's pastorate of the Baptist Church in this village will terminate on the first Lord's-day in April. He is open to an invitation from a small church.

ACCEPTANCE OF THE PASTORATE.

TRINITY CHAPEL, TRINITY-STREET, THURWARK.—The Rev. W. H. Bonner, formerly of Unicorn-yard, has accepted the pastoral office in the above place.

GLYNCEIRIOG.—The Rev. David Jones, late of Beaumaris, has accepted a cordial invitation to the pastorate of the Baptist church, Glynceiriog, near Llangollen.

PRESENTATION SERVICES.

KOGWORTH.—The Rev. Joseph Taylor having lately resigned the pastorate of the General Baptist Church at Kogworth and Diseworth, a numerous and interesting tea-meeting was held on Monday, February 23, when a handsome purse of gold was presented to him, as a sincere and substantial proof of the respect his friends entertain for him, in consideration of his patient, faithful, affectionate, and useful labours among them for a period of more than twelve years.

CARLTON, BEDS.—In the early part of this year the friends, anxious to express their affection for their pastor, presented him with £20 13s., collected chiefly in small sums. In reviewing the seven months of Mr. Silvertown's ministry here we are led with adoring gratitude to exclaim: "What hath God wrought!" To Him be all the praise, for to Him all the glory belongs.

BOXMOOR.—On Friday, March 11th, a tea-meeting was held at the Baptist chapel, Boxmoor, for the purpose of bidding farewell to the Rev. B. P. Pratten, the former pastor. The chair was occupied by the Rev. H. C. Leonard. The Revs. W. Payne, of Chesham, J. Steinmetz, of Box-lane, W. Emery, and T. Allen, of Hemel Hempstead, took part in the proceedings of the

evening. The chairman, in the name of the church and congregation, presented Mr. Pratten with an excellent microscope, "as a token of respect, affection, and gratitude." Mr. Pratten appropriately acknowledged the gift.

SPECIAL SERVICES.

PADIHAM.—On Lord's-day, March 6, a new organ was opened in the above place; the cost of it is £175. In the morning a juvenile sermon was preached by Mr. Jonathan Hargreaves, of Sabden; and in the afternoon and evening by the Rev. Richard Brown, pastor of the place. The collections amounted to £22.

CAMBRIDGE.—The Rev. E. Bailey, of Zion Chapel, Melbourn, has engaged the Barnwell Theatre, in the above town, for a series of special services for the working classes on Sabbath evenings. Large numbers have hitherto been gathered together from the adjoining haunts of infamy, and the Spirit of God has crowned the preached word with much success.

PORTSEA.—ENLARGEMENT OF CLARENCE-STREET CHAPEL SUNDAY-SCHOOL.—A very delightful meeting was held on Tuesday, February 22. The new spacious room (which has been extended forty feet in length) was beautifully decorated and lighted, and densely crowded, about 350 having sat down to tea. The chair was occupied by the pastor. After the tea nearly all the dissenting ministers of the borough addressed the meeting, congratulating them on the result of their efforts, and the opportunity afforded of increasing their usefulness in this populous neighbourhood. A goodly sum in donations was received by the treasurer.

FALMOUTH.—Last year a debt of upwards of £200 had been incurred in connection with the Baptist congregation of this town. A tea-meeting was held on March 9, J. Freeman, Esq., in the chair, whilst the Rev. J. Walcot, the pastor, urged the importance of clearing away the remaining debt. Slips of paper were handed round. The response was most liberal. In a few minutes after, the announcement was made, that with the proceeds of the tea and work-basket, the

promises made would enable the Church to assemble next year free of debt. Addresses were delivered by the chairman, the Rev. John Allen, M.A., Falmouth; the Rev. S. T. Allen, Fenzance (Independent); the Rev. E. Dennett, Truro (Baptist); the Rev. Dr. Etheridge, Penryn, (Wesleyan); and J. D. Freeman, Esq., Falmouth.

RECOGNITION SERVICES.

HITCHIN, HERTS.—A very interesting tea-meeting, to welcome the Rev. George Short, B.A., as the newly-elected pastor of the church and congregation assembling at Salem chapel, was held on the evening of Wednesday, Feb. 28th. The company was too numerous to be accommodated in the school-room, and the public meeting was held in the chapel. Mr. Hainworth occupied the chair, and addresses were delivered by the Rev. Messrs. Cornford and Hands, of Luton; Jukes, of Bedford; Spencer, of Hertford; Gould, of Dunstable; Griffiths, of Biggleswade; and G. Short; also by the deacons of the church, by Blyth Foster, Esq., of Biggleswade, and by D. Lloyd, Esq., of Hitchin.

KIRKCALDY.—On Lord's day, the 20th Feb., the Rev. James Haig (late of Airdrie) was inducted into the co-pastorate of the Baptist church meeting in Whyte-causeway Chapel here. The services were conducted by Messrs. Shields and Ireland, pastors of the church. In connection with the event a *soirée* was given on Tuesday evening, February 22. (Mr. Haig in the chair), when very interesting and instructive addresses were given by the Rev. David Wallace, of Paisley, the Rev. John Williams, of Glasgow, and Mr. Rose, of Edinburgh. The meeting was also addressed by Messrs. Shields, Brodie, and Ireland, all belonging to the church.

LLANGWY, NEAR USE, MONMOUTHSHIRE.—Services in conjunction with the public recognition of the Rev. D. V. Phillips, late student of Pontypool College, were held on Monday, Feb. 14, when an elaborate introductory address on the nature of a Christian Church was given by the Rev. George Thomas, classical tutor, Pontypool. The usual questions were asked, and the ordination prayer was offered by the father of the young pastor, and an eloquent and impressive charge was delivered by the Rev. Dr. Thomas, president of Pontypool College. At three (p.m.) the Rev. Rees Griffiths, of Ponthir, preached an excellent discourse to the members of the Church, and the Rev. Philip Rees, of Cinderford, addressed the congregation. In the evening the Rev. D. Phillips, Molleton Pew, and the Rev. T. Reeves, of Risca, preached to large and attentive audiences. The spot is one of rural simplicity and great beauty. The locality has many associations with the history and struggles of Nonconformity, and the reviving interest, under its zealous and promising young pastor, gives reasons to anticipate a bright future.

STOURBRIDGE.—On Monday, March 14, a tea and public meeting were held in the school-room, Hanbury-hill, to recognise the Rev. William Varley, late of Port Elizabeth, South Africa, as pastor of the Baptist church in this town. The chair was taken by the Rev. W. Varley. In a brief address, he adverted to the circumstances which had led him to leave his native land for Africa, and to the domestic affliction which caused him to retire from that sphere of Christian usefulness; to the pleasing prospects under which he commenced his labours in Stourbridge; and to his readiness to devote himself to the great work of saving his fellow-men. The Rev. S. Packer made a few

characteristic observations, after which the Rev. James Richards gave Mr. Varley a thorough good old English welcome to the town and neighbourhood. In a warm and truly Christian spirit he addressed the meeting, which was composed of members of all denominations, and at the close of an excellent speech he gave the right hand of fellowship to Mr. Varley, at the same time invoking the Divine blessing to rest upon him. After singing a hymn, the Rev. D. Jeavons came forward and delivered an eloquent address on "The Duties of the Christian Church to the World at large," which was of a truly excellent and effective nature, and the Rev. J. Bailey spoke on "The Duties of the Church towards their Minister." The meeting was also addressed by Messrs. Taylor and Yates.

BRADFORD, YORK.—The Rev. H. Dowson, who has been absent from his people about two months, by reason of sickness, having intimated his intention of resuming his labours amongst them in the course of a week or two, a tea-meeting of a very interesting character was held on March 15th, as an expression of sympathy with their pastor, and of congratulation at the prospect of his speedy return to his ministry. Upwards of 800 friends sat down to tea in the school-room of Westgate Chapel, and after tea a public meeting was held in the chapel. Mr. Woodhead, one of the deacons of the church, occupied the chair, and was surrounded by the Rev. H. Dowson, Dr. Godwin, Revs. J. P. Chown, H. J. Betts, C. Daniel, and Messrs. J. Illingworth, H. Illingworth, W. Whitehead, J. Cole, J. Smith, J. Lister, and other friends. After a hymn had been sung, the Rev. C. Daniel offered prayer. The chairman then observed that a feeling of devout gratitude to Almighty God ought to be the predominant feeling in each of their hearts on that occasion, when it was considered that, until the recent illness of their beloved pastor, for the long period of a quarter of a century they had been privileged as a church and congregation to enjoy his labours amongst them, with scarcely a week's interruption from ill-health. He believed there were very few churches indeed that had been so signally favoured. At the conclusion of his remarks, the chairman called upon Dr. Godwin to address the meeting; after which Mr. Dowson spoke at some length. The meeting was further addressed by the Rev. J. P. Chown, Rev. H. J. Betts, Mr. Jno. Smith, Mr. W. Whitehead, Mr. Jno. Cole, sen., and Mr. Lister.

SERVICES TO BE HOLDEN.

CLARE.—BAPTIST CHAPEL.—Three sermons will (D.V.) be preached by Mr. J. Bloomfield, of Meard's-court, Dean-street, Soho, on Easter Sunday, April 24. Services: Morning, half-past ten. Afternoon, two. Evening, half-past six. Collections in aid of the school funds.

STANHOPE-STREET BAPTIST CHAPEL, HAMPSHIRE-ROAD.—On Tuesday, May 16, Mr. Aldis and his friends will hold a tea and public meeting in the above place for the purpose of taking steps towards the commencement of a new place of worship in Camden New Town. Tea at five o'clock; tickets 6d. each. Public meeting at half-past six o'clock. The Rev. Messrs. Foreman, Milner, Wyard, Bloomfield, Pells, Dickerson, Woolcott, Bland, and Hall have kindly promised to attend.

SALEM CHAPEL, STOKE NEWINGTON.—On Good Friday, April 22, the anniversary of the above chapel will be held, when three sermons will be preached—that in the morning, at eleven,

by Mr. Luckin, of Woodbridge-street, Clerkenwell; that in the afternoon, at three, by Mr. Pells, of Oxford-street, Soho; and that in the evening, at half-past six, by Mr. Bloomfield, of Meard's-court, Soho. The tea meeting (admission 6d. each) and the evening services at Abney chapel, kindly lent for the occasion.

BAPTISMS.

AIRDRIE—Feb. 13, Five by Mr. Dunn.
ALFORD—Dec. 19, One.
AUDLEM, Cheshire—March 6, Five by Mr. Ingram.
BETHELHEM, Llanelly—Feb. 27, Ten by Mr. T. Lewis. Upwards of 1,500 persons were present.
BEWDLY, Worcestershire—Jan. 30, Two by Mr. G. James.
BRIMMINGHAM, Lombard-street—Jan. 20, Five by Mr. Cheadle.
 — Bond-street, March 6, Seven by Mr. Chew.
BISWORTH—March 6, Six by Mr. Bailey.
BRADFORD, Zion Chapel—March 6, Eight by Mr. Chown.
 — Trinity Chapel—Thirteen by Mr. Betts.
BUCKDY, Northamptonshire—March 8, Five by Mr. Thorpe.
CAMBRIDGE, Zion Chapel—Feb. 2, Four by Mr. Keed.
CARDIFF, Bethany—Feb. 6, Eight by Mr. Tilly.
CARDIGAN—Feb. 6, Four by Mr. Davies.
CARLTON, Beds—March 10, Five by Mr. Silvertou.
CHATEAU, Zion Chapel—Feb. 27, Five by Mr. Coutts.
DOMINGTON WOOD, Salop—Feb. 27, One by Mr. Hemas; March 6, Two by Mr. Jones of Hadley. The Lord is doing great things for us, whereof we are glad.
EDBW VALE, Monmouthshire—March 6, Six by Mr. D. Edwards, all from the Sabbath-school.
GANBLESDIE, Lancashire—Feb. 6, Nine by Mr. Maden.
GREENWICH, New Church—March 14, at New Park-street, Eight by Mr. Davies.
HANLEY, Staffordshire—March 2, Six by Mr. E. Johnson, four of them from the Sabbath-school.
HULL, George-street—Jan. 30, Six by Mr. Odell.
KINGSTON-ON-THAMES—March 2, Four by Mr. T. W. Medhurst.
LLANELLY, Brecon—Feb. 27, Ten by Mr. T. Lewis.
LANGWYM, near Usk—Feb. 6, Seven by Mr. D. V. Phillips; and March 6, Ten.
LEAMINGTON—Jan. 2, Eight; Feb. 6, Two by Mr. Salter.
LIVERPOOL, Stanhope-street—Jan. 23, Four by Mr. Hughes.
 — Great Crosshall-street, Jan. 30, Four by Mr. Thomas.
LONDON, Surrey Tabernacle—Feb. 27, Forty-five by Mr. Wolls.
 — New Park-street—Feb. 3, Twelve by Mr. Spurgeon.
 — Church-street, Blackfriars—March 20, Six by Mr. Barker.
LONG SUTTON—Feb. 27, Two by Mr. Hester, both from the Sabbath-school.
LOUTH, Walkergate—Dec. 27, Three by Mr. Smith.
MAESTEG, near Bridgend, Glamorganshire—Jan. 2, Five, and Jan. 30, Three, by Mr. Hughes.
MELBOURN, Cambs—March 17, Six by Mr. E. Bailey.
PADIHAM—Feb. 27, Six by Mr. R. Brown.

PORTSEA, Kent-street—March 2, Ten by Mr. J. Davis.
RAMSBOTTOM, Lancashire—Jan. 15, Four, and March 5, Six, by Mr. E. Maden.
SANDY, Beds—Jan. 27, Seven by Mr. T. Voysey. Four were teachers in the Sabbath-school.
SHOTLEY BRIDGE, Highgate—Jan. 2, One by Mr. Whitehead.
SNAILBEACH—Jan. 9, One, and March 6, Four, by Mr. Evans.
TRAXTED, Essex—Feb. 23, Three by Mr. C. Vernon.
TORQUAY, Devon—March 6, Four, and March 10, Four, by Mr. Kings.
UXBRIDGE—March 13, One by Mr. Lowden.
WALSALL—Feb. 13, Two, and on a previous Sabbath Four, by Mr. Burrows.
WEM, Shropshire—Jan. 14, One.
WINDSOR, Victoria-street—Lately, a father and two daughters were baptized by Mr. Lillycrop, and on Feb. 24 Three others.
WREXHAM—Nov. Two; Feb., One; March Five, by Mr. A. Ashworth.

DEATHS.

Miss **LUCY HANNAH HELLIER**, youngest daughter of W. Hellier, Esq., of Pounsford Park, near Taunton, after a fortnight's illness, from fever, while at school, aged 12 years.
MRS. CHARLOTTE CLARKSON, MASHAM.—On Thursday, January 6th, Mrs. Charlotte Clarkson, at Masham, Yorkshire, aged 60, after a severe and protracted affliction, which she endured with Christian fortitude for more than five years, fell asleep in Jesus. She was of a meek and quiet spirit, and her faith was firmly fixed on the Rock of Ages. Our loss as a church, will be her gain. Her end was peace.
MR. B. FLORY SPALDING, LINCOLNSHIRE.—This faithful minister of the Gospel, late of Spalding and Donnington, Lincolnshire, departed this life on the morning of Tuesday, Dec. 23, 1858, aged 77 years. He had been engaged in the work of the ministry for more than fifty years. He died with steadfast faith in those precious truths of grace made known to the soul by the Spirit, making Christ all in all, causing him to rejoice greatly. A little before he passed away he exclaimed, "I have seen Jehovah—Emmanuel is his name!" A friend asked, "Is he precious?" "Yes! yes! Jesus is precious." His countenance looked as if lighted up with a divine joy. Mr. Bloomfield preached his funeral sermon at Salem, from Prov. xiv. 32, and bore testimony to his faithfulness in the kingdom of Christ, by Divine power and grace.
MR. W. HASTINGS, MUNDESLEY, NORFOLK.—On Feb. 2, at North Walsham, at the residence of his daughter, William Hastings, in the 82nd year of his age. At the early age of 12 years the deceased was concerned about spiritual things. A praying mother led him to God's house from his earliest youth, and when about seventeen years of age, he was led to serve his God and Saviour. When about twenty years of age, he was baptized by the Rev. Mr. Pickers, of Ingham. His mother's brother was the instrument of founding the church at Neatishead. The deceased removed to Mundesley in the year 1809. Finding no Gospel here, he opened his own dwelling-house, and invited the Rev. Messrs. Pickers, of Ingham, and Beard, of Worstead, to preach therein. Some time after this he encouraged the Wesleyans to do the same, as the pastors of distant Baptist churches found it difficult to attend frequently; and in 1823 the Primitive Methodists were also permitted to

open a campaign against sin and hell in his farm-yard. In 1859 this village possesses a Dis-senting church of forty members, with a resident pastor, a Baptist; also a Wesleyan and Primitive Methodist Society, numbering thirty members. Thus the efforts of the departed servant of God were crowned with success. He was permitted to enjoy the services of the sanctuary almost to the last, and the day before his death, it was the privilege of the writer to hear from his lips that the Master who had called for him was "precious." He rests from his labours and his works do follow him. He was interred by his pastor, Rev. R. Moneyment, on Friday, Feb. 9th, in the burial-ground of the chapel. His removal was not unanticipated. His death was improved on Lord's-day, Feb. 13, from the words, "I know that my Redeemer liveth;" words that were often quoted by the deceased; and his favourite Psalm was read—the 103rd.

MR. PARKIN, LEEDS.—At Leeds, on Jan. 25, aged 51, Mr. Joseph Parkin, a deacon of the Particular Baptist Church, South Parade. The grace of God entered the heart of our departed friend through the instrumentality of Mr. Town (now senior deacon of the church), and he was baptised by Mr. (now Dr.) Acworth. The thirty-two years which elapsed between that time and his death, formed one continued period of devoted labour in his Master's service. In the various works of teaching, superintendence, occasional preaching, visiting the sick, and leading the singing, and as a deacon (which office he admirably sustained for 19 years), he ever rejoiced to show his love to the great Author of his salvation. It was his especial delight to dwell upon the finished and exclusive work of the divine Redeemer. "I cannot do with preaching," he used to say, "in which my Master is not exalted." His last public effort, made in great physical weakness, was directed against those doctrinal errors, which, under the shelter of a "new mode of stating the truth," are doing much harm. The glorious truths which had sustained him through many trials, cheered him to the last; and, full of faith, he died as he had lived, ascribing all to free, unmerited grace.

ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETIES FOR 1859.

THURSDAY, APRIL 21.—Special Prayer Meeting will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. Dr. Steane will preside. Bible Translation Society in the evening at Kingsgate Chapel, Holborn, at 7 o'clock, Sir S. M. Peto to preside.

TUESDAY, APRIL 23.—ANNUAL MEMBERS' MEETING will be held in the Library at the Mission House, at ten o'clock. In the evening the Annual Meeting of the BAPTIST IRISH SOCIETY at Kingsgate Chapel. S. M. Curdy Greer, Esq., M.P., to preside.

WEDNESDAY, APRIL 27.—Annual Morning Sermon at Bloomsbury Chapel by Rev. J. H. Hinton, M.A., at eleven o'clock. On the same day, the Annual Evening Sermon, at Surrey Chapel, by the Rev. J. P. Chown, of Bradford. Service to commence at half-past six.

THURSDAY, APRIL 28.—Public Meeting at Exeter Hall; the Right Hon. the Earl of Carlisle will preside; chair to be taken at eleven o'clock. Tickets for the meeting may be obtained at the Mission House, or at the vestries of the various chapels.

THURSDAY, APRIL 28.—The Annual Meeting of the Young Men's Missionary Association will be held at Albion Chapel, Moorgate-street. The Right Hon. the Lord Mayor is expected to preside. Service to commence at half-past six o'clock. A Social Meeting will be held in connection with the Young Men's Association, in the Library of the Mission House, in the evening, at five o'clock precisely; Tickets, Sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application.

FRIDAY, APRIL 22.—BAPTIST UNION ANNUAL SESSION at the Mission House, Moorgate-street, at ten o'clock in the forenoon. The chair will be taken by the Rev. Dr. Acworth, and the introductory address will be delivered by the Rev. G. W. Lehmann, of Berlin.

FRIDAY, APRIL 22.—BAPTIST IRISH SOCIETY.—Sermon by Rev. C. Stamford, of Camberwell. Evening. Poultry Chapel, seven o'clock.

NEW PARK STREET CHAPEL FUND,

RECEIPTS FROM JANUARY TO MARCH.

Miss Shepherd	£0 10 0
Mrs. Gunner	1 1 0
A Friend	5 0 0
Miss Baldwin	0 5 0
Mr. Lott	1 0 0
F. Richardson, Esq., per Rev. C. H. Spurgeon	5 0 0
Caleb Higgs, Esq.	10 0 0
A Thanksgiving	0 10 0
E. H.	0 10 6
J. W. Brown, Esq.	15 15 0
W. P.	2 10 0
Subscriptions	8 12 10
Profit of tea-meeting, Dec. 13	44 17 6
Sale of a few articles left from Bazaar	2 9 6
Miss Farquhar	10 0 0
Mr. Thomas	0 5 0
Mr. Bell	0 5 0
Mr. Carpenter	1 1 0
Mrs. Osborn	1 0 0
Mr. Knight	5 0 0
Mr. Penfocost	5 0 0
Mr. Wren	0 5 0
Subscriptions	10 7 10
Mr. Garmeson	1 0 0
Mr. Trotman	2 2 0

Mr. Copley	1 0 0
Mr. Scott	10 0 0
J. R., per Rev. J. A. Spurgeon	5 0 0
Mr. Winkle	2 2 6
Mrs. Wheeler	5 0 0
Miss Russell	0 10 6
Total net result of Mr. Spurgeon's visit to Glasgow and Edinburch	391 0 0
Miss McLeod, per Rev. C. H. Spurgeon	5 0 0
Mrs. Grigg	1 0 0
Collection at Helensburgh	27 16 0
T. Richardson, Esq.	10 10 0
Mr. Bliss	0 5 0
Mr. J. Price	0 5 0
Mr. G. Stephens	5 14 6
Subscriptions	1 12 6
J. Strange, Esq., per Mr. Vickers	2 2 0
Mr. Jas. Swan	1 1 0
Mr. Williams, Esq., per Miss Peel	10 10 0
Collector's account	9 4 3
Mrs. Macrea, per Mr. Pocock	1 0 0
Collections, &c.	325 16 0

£950 11 5

In banker's hands £1,500
Invested for purchase of land 5,400

Subscriptions received by T. COOK, Hon. Sec., at New Park-street Chapel.

THE DEW OF CHRIST'S YOUTH.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"Thou hast the dew of thy youth."—Psalm cx. 3.

You have walked in the garden early in the morning, and you must have remarked the singular freshness and beauty which a summer's morning always seems to give to the earth; the dewdrops like tears, standing in the eyes of the flowers, as if they wept for joy to see the sun again after the long night of darkness, sparkle in the sun; the greenness of vegetation has about it a more than emerald hue; and every "thing of beauty" looks more beautiful in the morning than at any other season. You have gone out, perhaps, at noon, and you have noticed how dry and dusty everything appears; for the sun has risen, and by his burning heat he has exhaled the dew, and the freshness of the morning has departed into the drought of noon. Now, this is just a picture of all things here below! Ay, and a picture of ourselves. When we begin with things, they have the dew upon them, and they sparkle; but a little while, and all their brightness is gone, and their brilliance scattered. Ye have entered into pleasure, and ye have found it a delusion; ye have intermeddled with all kinds of knowledge, and ye have found that in the making and reading of books there was much pleasure; but ere long ye have discovered that in reading many books and in making them there was no end, and much study was a weariness of the flesh. Everything terrestrial has its dew in the morning, but its burning heat at noon; and we too, beloved—I mean those of us who have received the anointing of the Holy Spirit—is not this too much the case with us? When we were first converted, what a sparkling dew there was upon our leaf! We could not sing God's praises loudly enough; we could not sufficiently leap for joy before the ark. All the exultations of those that went before seemed utterly insufficient for us. There was such unction and savour in the word to us, that we could feast upon it every day—yea, and all night long, and yet never be weary. We ran in the way of his commandments without weariness, and we mounted aloft as on the wings of space, and never thought that we could mount too high. But alas! beloved, is it not the case with many of us, that as that early freshness of the morning of our youth is scattered, and some, at least, of our excellence, hath proved to be like the early cloud and the morning dew? Though in some things we trust we have grown, yet we are compelled to confess, that in some things we have diminished; while in depths of self-knowledge we feel we have made progress, yet in the height of joy in Christ, in the sublimities of a full devotion to him, we sometimes fear that we have gone backward, and that we have not the joy of our youth, the dew of the morning. But you will observe, that the text here speaks of Jesus Christ: he has the dew of his youth. We are certain it is Christ, for we have the infallible witness of the New Testament, that Jesus Christ is spoken of in this Psalm. "The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning." And then, there is added this, which evidently alludes to Jesus Christ: "Thou hast the dew of thy youth."

Having, therefore, set ourselves and all terrestrial matters in contrast, it only remains for me now to enter, as fully as God may help me, into the sweet doctrine of this text—that Jesus Christ ever has, and ever will have, the early dew, freshness, and brilliance of his youth. First, permit me to state the fact; secondly, to show the reasons for it; and thirdly, to deduce the lessons from it.

I. First of all, let me show **THE FACT—CHRIST HAS THE DEW OF HIS YOUTH.**

Speak we of Christ personally; has he not all the freshness, all the vigour, all the strength of ancient times. His goings forth were of old, even from eternity; and behold

he goeth forth every day in the preaching of his word, and in the ministrations of his Spirit, in the chariots of salvation still he rideth forth, he walketh still among the golden candlesticks. And have we ever imagined that he has lost the strength of his youth? do his steps falter? has his arm begun to feel the palsying influence of old age? Is there a scar of decrepitude and wasting upon his sublime brow? His head and his hair are white like wool, as white as snow, for he is the Eternal of Ages; yet, saith the spouse, his locks are bushy and black as a raven, for he has the strength of a youth, while he has the age of an eternity upon him. Well might he now rise up before us and say of himself, personally, "Is mine ear heavy that I cannot hear? Is mine arm shortened that I cannot save? Am I not to-day what I was yesterday? Was I the Creator of the world? did I speak it out of nothingness?—and am I not still its Sustainer? Was I the Redeemer of the Church? did I purchase her with mine own blood?—and do I not still sustain with power those whom I redeemed with blood? Did I not on earth, with cries and groans, offer up my prayer before my Father? and do I not now plead, not with less vigour but with greater strength, when with authority I advocate my people's cause before his throne?"

Brethren, you can enlarge in your private meditations upon this most blessed and excellent truth, that the person of Jesus is an ever young person; he is the holy child Jesus, he is never the old man Jesus; he never was an old man on earth, and he never can be old in the sense of becoming senile or full of decrepitude; he has the dew of his youth upon him; Christ's person is in everything to-day what it was before the foundation of the world. Nor is this freshness confined to Christ in his person; it is just the same if you take him in his doctrine. We have Christ among us not incarnate in flesh, but incarnate in doctrine. The doctrines of grace are in a certain sense the body of Christ. We speak sometimes of a body of Divinity, but if any man would know what the body of Divinity is, it is neither Calvin's "Institutes," nor Dwight's "Theology," nor Gill's "Body of Divinity,"—it is Christ that is the body of Divinity. It was the only body Divinity ever did take when it became incarnate; but, taking Divinity in another sense to mean Divine doctrine, Christ, what Christ said, and what he did, is the only body which Divinity—that is, the Gospel—ever will take, and the Gospel is always fresh. There are many subjects, beloved, that get exhausted; but who ever heard of the Gospel being exhausted? You have come up to the house of God, some of you, these thirty or forty years. Did you ever feel that you wanted anything fresh? Did you ever say as you went out, when you had heard a Gospel sermon, "I should like to have some improvements made upon it?" If you have heard the ring of the true sterling coin of God's truth, have you not said, "That was the food of my childhood in grace, it is my food now that by reason of years I am able to discern, and it shall be my food all through the wilderness, until I eat of the corn of the kingdom on the other side the Jordan."

It is a wonderful thing, I have thought, that any man should be able, day after day, and week after week, to attract thousands to hear him talk. I do not believe any man could do it with any other subject except the Gospel. I have the most intense respect for that great man and mighty orator Mr. Gough; but with all his ability, if he were to deliver a teetotal lecture twice every Sabbath day, if he were in any pulpit in England, he could not command a congregation for twenty-one years at a stretch; but the Christian minister, with only one subject—Christ crucified—may not only keep on twenty-one years, but if he should live as long as Methusaleh he may still keep on preaching none other Gospel than Jesus Christ, and him crucified, and he would still find that the people of God would come around to hear him, and never crave for a fresh subject. Let any great historian open, if he please, a lecture-room, and attempt to deliver two lectures upon history every week, and let him see whether he does not find the congregation which would at first gather around him, fearfully diminished. We have had an instance in London of one who has delivered an amusing lecture a thousand times, always to great multitudes; but then they were different persons every time. No one thought of

going to hear him lecture upon the same subject the whole thousand times. It would have become a most intolerable penance even to have heard Albert Smith delivering his lecture upon Mont Blanc, however interesting it might seem, once or twice to some people; it would certainly pall upon the mind if we heard it so many times; but the Christian minister may keep on and on, and on the same good theme—Christ Jesus, Christ Jesus; the same cross, the same crown of thorns, the same bleeding wounds—from the first time that he enters his pulpit to the time when he lays down his charge. He may keep on, and the people may always say, and he shall always feel, that the Gospel has the dew of its youth upon it, and is always fresh and always new. But I can say yet another thing. This is specially true of this very book, the Bible. There are many other valuable books that have been written, but, however valuable they may be, read them over half-a-dozen times and you may be quite satisfied you need not read them any more. Next to the Bible the book that I value most is John Bunyan's "Pilgrim's Progress," and I imagine I may have read that through perhaps a hundred times. It is a book of which I never seem to tire. But then the secret of that is, that John Bunyan's "Pilgrim's Progress" is the Bible in another shape. It is taken out of this same well of the Gospel—it is a book full of the same heavenly water; but then of that you would tire at last. You would say, "Well, now I know all this, I want something more. Here is the experience of the Christian; I know this to be true, and I delight in it, but I want to go somewhat further." And the mind would crave for something else. But read the Bible, and strange to say, the more you read it the more satisfied you will be with it. When you begin to read the Bible, perhaps you want fifty other books to become a thorough Bible student; but your library will diminish gradually, until at last, the more you understand the Bible, the fewer books you will want, and you will come to say, "If I might have all my days over again, this should be the only book that I would study, and I would concentrate all my powers upon the understanding of this one volume. Other books you can get to the bottom of. You dive into them, and at first they seem to be very deep; but every time you dive they appear to get shallower and shallower, until at last you can see the bottom at a glance. But in God's word, every time you dive the depths grow deeper. The first time you dive, in your ignorant conceit you fancy you have got the full meaning of a text; but you look at it again, and you find that though you had the meaning in one sense, yet you had not the full meaning; and you dive again and again and again, and you find each time you dive the meaning is still far beyond your reach, and that the Bible is far above your comprehension. It expands, it grows, it increases in interest. There is such a charm about the Bible, that he who reads it little may never perhaps feel the whole of it. It is something like the Maelstrom you have heard of, only in a different and more excellent sense. The Maelstrom is a great whirlpool on the coast of Norway. A ship at a long distance from it will feel a little of its attracting influence, a very little, yet enough to make it veer from its course; but the nearer it gets to it the stronger becomes the current, and the more forcibly is the vessel carried along by it, until at last, if the ship should be so unhappy as to near it, it would whirl round at a tremendous rate, until it was thoroughly engulfed in its depths. In a higher and better sense, the like is true of the Bible. The nearer you go to it, the more closely you study it, the more rapidly do you revolve in its circles, the more voraciously do you devour its contents, until at last you are swallowed up in its glory, and seem to long for nothing else than to prove the heights and depths of this bliss unfathomable—the love of God revealed to us in Christ, in his sacred word. Truly, of this book we may say, "Thou hast the dew of thy youth."

Again, I may add, everything that has to do with Christ is always young. The beds of spices where he lieth are always green; the trees planted by him, who is the river of water, have their leaves of such a sort that they never wither, and their fruits always come to perfection. Everything lives where he is; for he lieth, and

in him there is no death at all; and because he is life, therefore is he always full of freshness, and therefore doth he scatter living freshness wheresoever he goeth; and this shall we know best when we shall follow him to the living fountains of waters, and God shall wipe away all tears from our eyes.

II. Thus have we done with the first point, and now we take notice of the second. What is the reason for this? **WHAT IS THE REASON WHY CHRIST JESUS, AND HIS GOSPEL, AND HIS WORD, AND ALL THINGS ABOUT HIM, ARE ALWAYS SO FRESH?** Why have we always an abiding dew upon these holy things?

I answer, first, no man that understands what it is to have Christ in his heart, *will ever get tired of him from want of variety*. The reason why we get tired of a thing is generally because, as we say, there is a sameness about it. There are many men that have a very weighty speech to deliver—very good matter—but, dear me! it is a pain to sit and hear them, because they deliver their words in a monotone, always as if they were touching a bell, and word follows word, with no difference of tone. Now, the human ear loves variety; it cannot bear monotony. And so it is with the whole of manhood. Nothing monotonous will ever long retain its freshness. However sweet the music may be, if we always heard the same notes we should, most assuredly, be as disgusted with even the sweet music of an archangel, if we were compelled to hear it all day and all night long, as we are with the cackling of a goose. Everything is apt to lose its interest when it is repeated over and over again. But there is no fear of any tautologies in Christ; you may look at Christ a thousand times, and you shall have, if you please, a thousand different aspects. If you choose to turn to one book of the Old Testament you shall see him in a vast variety of shapes. You shall see him as a Paschal lamb; you shall see him as the scapegoat; you shall see him at one time as the bullock, strong to labour, and then you shall see him as the lamb, patient to endure; you shall see him as the dove, full of innocence; you shall see him in the blood sprinkled, in the incense burning, in the laver filled with water; you shall see him in Aaron's rod that budded, and in the golden pot that was full of manna; you shall see him in the ark, you shall see him over the ark; in the ark you shall see him having the law within his heart, and over the ark you shall see the golden light, the mercy-seat, and say, "Christ is here." In every type you shall see Christ—in so many different shapes, too, that you shall say, "Turn this whichever way I like; there is something fresh." Christ Jesus, if I might compare so glorious a person to so humble a thing, is like the kaleidoscope. As often as you look through it you see a fresh arrangement of colours, and a fresh appearance, so as often as you look at the Lord Jesus Christ you always discover some new beauty in his position. Look at him typically, and when you have done with looking at him typically look at him officially; you have not time to consider all his glories as a Priest—you have hardly passed your eyes over his flowing vesture, and his glittering breastplate, and listened to the ringing of the bells, and marked the beauty of the pomegranates, before you see him come forth as a King; and you can scarcely stop to look at the many crowns on his head, before he comes forth as a Prophet; and you have hardly time to admire him as a Prophet, before he comes forth as Mediator, as Shepherd, as Captain of our salvation, as Head of the Church, as the everlasting Father, the Prince of Peace. And if you go further, and look at his person, his person is wonderful. You see him as the child born, you see him as the Son given. He comes into this world, and you mark him to be God, and there you are lost in divinity; you mark him to be man, you have not lost your wonder yet, and you still stand astonished, when you regard him in that aspect as bone of our bone and flesh of our flesh. The reason why everything else loses its freshness to us is because of its want of variety. You may go to any exhibition that has ever been opened to attract attention and awaken interest, but you will find that after a certain time there is a want of variety in it; but with Christ there never is such a want, and therefore to the mind's eye he always has the dew of his youth.

There is yet another reason: Christ has the dew of his youth because of his *excel-*

lence. To-day, stepping in to see a gentleman, I observed a table which had upon it a great variety of objects. I wondered what they were, and took the liberty of asking him. He told me that he had some beautiful stereoscopic views there which had been taken at an immense expense in Egypt, in the Holy Land, and in all parts of the world; and he showed me one or two Scriptural subjects which very much interested me. They were certainly pre-eminently excellent as works of art. He said, "There, sir, I never get tired of looking at those things. I could look at them constantly and never get tired of them." "Well," I said, "I quite understand that; they are so excellent; for really there is the study of half-an-hour in this one picture; and then one might begin again, it is so full of beauty, and it seems so true to the original." But I thought to myself, "Excellent as they are, I think, if I call to see my friend in a year's time he will tell me he has had to buy a fresh lot of views, for he has been looking at these so often that he has become altogether tired of them. They would not have any freshness to him, because he had seen them so many times. But mark, the reason why he could look at them so often was because they were so excellent. If they had been bad views, if there had not been great skill and great art bestowed upon them, he would soon have become tired of looking at them. There are some views in nature which a man might look at a hundred times, and yet always wonder at them; but the reason is, because they are so beautiful. There are other things that might strike them at first, but which when they were looked into would lose their freshness, because there would be no real ground for admiration, because there was no excellency. But Christ Jesus will always have the dew of his youth, because he is always so excellent. Ah, brethren, you thought Christ was sweet when first you tasted him; but you shall know him to be sweeter still when you shall know more of him, and taste and see that he is good; but you shall never know all his sweetness, for you shall eat, and eat, and eat, to the full; and perhaps scarcely in heaven itself shall you know all the sweetness of Christ. You imagine, perhaps, that you know all the excellency of his love to you; but remember, it passeth knowledge. You imagine that you have proved his faithfulness; but you have not proved it, as you will prove it. All the tests to which you have ever put the Saviour, it may be, are but little compared with those that are to come after. You have proved him with the footmen, you shall soon prove him with the horsemen; you have proved him in the land of peace, you shall soon prove him in the swellings of Jordan. But the more you prove him, the more shall you discover that he is excellent, and worth the proving, and because his excellence shall become the more and the more manifest, the more you shall look at him; you shall say of him continually, "Thou hast the dew of thy youth. I find thee better and better. Fairest of the sons of men, thou growest fairer. Bread of heaven, thou growest sweeter! Thou wast once like wafers made with honey; thou art sweeter than angels' food now. Water of life, thou growest more cooling to my taste and more refreshing to my mouth. I loved thee once, I love thee more now; I delighted in thee once, but I delight in thee more fully still." He has the dew of his youth, because he has real excellence.

But still, I do not know but that the most excellent thing you and I have ever seen would still lose its freshness to us, because we should discover all its excellence; but Christ will never lose his freshness to us, because *he is divine*. Whatever is not divine, in due time must lose its freshness. Suppose now the Lord should give to us, to engross our attention and to interest us, the whole fields of space. Suppose in a future eternity the Lord should say, "Now I will give to you the works of my creation to be for ever objects of your attention." My dear friends, there is enough in a single flower, the botanist tells us, to occupy a man's wonder and admiration for a number of years. There is so much skill and wisdom in but a single flower of the field, that a man might look and wonder as long as that. Well, just put together all the flowers and all the creatures of this world, and all the mighty rocks that are full of such secrets—and imagine that these are to be the objects of

our eternal study and interest. I can suppose that a man should exhaust all the knowledge of this world in due time. It might take him thousands upon thousands of years, yet I can imagine that he should so exhaust everything that was noble about this world, that at last he should sit down and say, "I know every secret, I have made every rock tell out its story; I have dived into every mine of truth, and I have ransacked all its secret treasures. But there are the stars yet to look at"—and imagine the man going from star to star, and discovering all the wonders of God in the seemingly boundless universe. Here is a great conception for you. Imagine that all these stars were inhabited, and all full of fresh wonders; yet I can imagine that for myriads of myriads of years all these might be exhausted. Some stupendous mind, growing by that upon which it fed, might at last say, of all the secrets of God's works, "I know them all. I have found out every wonder, and all the storehouses of God's wisdom have I ransacked;" but, beloved, Jesus Christ is such a boundless field of knowledge, and Christ has such a miracle of wonders, such a gathering up of all the secrets of God, that a whole eternity must be exhausted before we can exhaust them. He will have, he must have, the dew of his youth, because he is divine. The wing of knowledge, though it had the fields of space to fly in, must at last reach a boundary. The ship of wisdom, though it sail across the sea that seems without a shore—the as yet un navigated sea of ether—must at last reach a haven; but give a man Christ to be the subject of study, the object to awaken his interest and excite his wonder, and then you have indeed shot an arrow, but it shall never reach its mark. It shall fly on, on, on, and shall never stay. You have bidden the man plunge into a sea without a bottom. You have launched him, like Noah's ark, upon a sea without a shore. He may go on, and on, and on, climbing up the steps, but he can never reach the summit. Christ must be full of interest to him, because he is divine, and, therefore, inexhaustible.

Another reason why Christ will always have the dew of his youth, is, because *he meets all the cravings of our nature*. I am introduced into a place full of the wonderful works of man. I look, and I look on; but why is it that I shall get tired of them, however interesting they may be? Because it is all for my eye. But suppose that there is the sweetest music at the same time, then I have something for my ear. Why is it that even then I shall get tired? Because I have another craving—I hunger and I thirst. But suppose I have the richest dainties afforded me; and I sit and feast, and look and hear sweet sounds all the time, why is it that, even then, I should, for a time, however excellent might be the entertainment, grow tired? Why, because I have other propensities that are not brought into play—other animal desires, even, which have not their fair room for exercise. But suppose me to become a Solomon, so that I have all which the eye, or the ear, or the passions can delight in. Should I, after all, be tired? Yes, Solomon tried it, and he said, "Vanity of vanities, all is vanity." Why? Because there were other cravings in Solomon's mind which all these things did not satisfy. The mind was craving after knowledge, and Solomon satisfied that, for he wrote of all things, from the hyssop on the wall up to the cedar of Lebanon. But there was one thing that was not satisfied, that was his spirit. His spirit was craving for communion. There was a hunger and thirst that went after something higher than mere mental food, and his mind could not be contented with mere wine to drink and meat to eat, but wanted knowledge. His spirit could not be contented with mere knowledge, and he was wanting something higher than that—the ethereal and celestial ambrosia of the glorified. His spirit was panting for communion, and therefore Solomon felt that all here was vanity, because it could not satisfy that craving. But give me Christ, and I have no other craving beyond that—Christ is all. Whatever we may wish for, it is all in Christ; it is impossible for the mind that is filled with Christ to imagine anything else; and in the day when we shall get to heaven—we talk a great deal about golden harps, and golden crowns, and golden streets—I imagine we shall find that all those golden harps and crowns and streets are contained

in that word "Christ;" and when we shall get Christ, and shall have him, we shall feel that we have nothing else that we can wish for. He that drinketh desireth to eat, but he that drinketh Christ drinketh food. He that eats desires to be clothed, but he that feedeth on Christ is clothed at the same time. He that is clothed needeth something wherewithal to adorn himself, but he that is clothed in the righteousness of Christ is clothed in the court dress of heaven, and hath all the jewels of divinity upon him. He that is adorned yet needeth something wherewithal to wash himself and keep himself beauteous, but he that is clothed in the righteousness of Christ and adorned with God's grace, is washed and is clean every whit. And he that is clean needs to be kept clean; he that has Christ shall be kept clean—must be. Dear friends, there is nothing that a sinner can want—there is nothing that a saint can want, that is not in Christ. There are many things that we think we want that are not in him, but nothing we really want that is not in him, for "in him dwelleth all the fulness of the Godhead bodily," and the fulness of the Godhead must be more than fulness for manhood. "It pleased the Father that in him should all fulness dwell;" and if all fulness cannot meet our wants, what can? Therefore, shall we never be weary of Christ, because every craving of the heart is satisfied in him.

I will mention only one other cause. We shall never be tired of Christ, because *the want that we have after Christ can never cease*. While I am on earth I shall never cease sinning; therefore I shall never cease wanting a fountain filled with blood to wash me in. While I am here my conscience will never cease accusing me; therefore I shall never cease seeking an advocate. While I am here I shall never cease from trouble; therefore I shall never cease from wanting him who is the consolation of Israel. While I am here I shall never get rid of weakness, therefore I can never weary of him who is my strength and consolation. While I am here I shall never, I fear, cease from backsliding; therefore can I never cease from love to him who restoreth my soul, and maketh me run in the paths of righteousness for his name's sake. You have heard the story of the party that crossed the desert; they had exhausted all their water, and they knew not where they should find any. But at last, after some days' march, they came near a turbid stream of the most filthy water, and in dashed the camels and defiled it worse, by moving all the mud at the bottom, and mixing it with the water. But the poor thirsty creatures who had come across the arid desert were so thirsty that they drank what was more earth than water, and thought it sweeter than any wine they had ever tasted. But after they had satisfied their thirst did they think so? did they then think the water sweet? No, then they understood what it was that they had been drinking; and after their thirst was removed, you could not have compelled them to drink it again until their thirst again returned in all its force. And so long as the Christian is here he will always have the pangs of hunger, he will always have all the sufferings of a spiritual thirst if Christ be removed from him, and, therefore, that will always make even the bitter thing sweet. How much more shall the inward and everlasting hunger of the saint make a sweet thing of Christ yet more sweet! He must have the dew of his youth upon him, because we shall always have an appetite for him as long as we are here, or if we lose it for a little while—for fools will abhor all manner of meat sometimes—yet that appetite must and shall return again, and we shall again fly to those living waters with the wings of a dove—hasten again to these cooling streams, with all the speed of the panting hart that longs after the water-brook, for it must drink or die. Therefore, beloved, you see, yet again, that because we shall always want Christ, therefore will he always be fresh to us.

"But," says one, "we shall not want him in heaven." Who told you that? Whoever told you has misled you. Not want Christ in heaven! Why, beloved, if you could take Christ away from heaven you would take heaven away altogether and leave every saint in hell. They do not want Christ in heaven in one sense of the word, because they have got him. Therefore they do not want him as the Scotch use the

word "want." But they still need to have Christ with them every hour, for he is the sum and substance of heaven. If I shall not want Christ to cleanse me in heaven, yet I shall want Christ to commune with him. If I shall not need the blood to wash me, yet I shall need the burnt-offering wherewithal to bless and praise God. If I shall not want him to pray to him, I shall want him to praise him. If I shall not want him to forgive me, yet I shall want him to embrace me. If I shall not need him as a Shepherd, I shall need him as a Husband. If I shall not want him as a Priest, I shall want him as a King, that I may for ever serve him with joy and gladness. He shall have in eternity the dew of his youth.

III. WHAT ARE THE LESSONS WE SHOULD LEARN FROM THIS? The first is a lesson for the pulpit, a lesson of admonition. Dear brethren, we who occupy the pulpit must take care we never entertain the idea for a moment that the Gospel has got worn out. It has the dew of its youth; there is a good deal of nonsense talked about a Gospel adapted to the times. People say that the way Whitefield preached, and the way that John Berridge and Rowland Hill preached, was all wrong. True, many sinners were converted under their ministry, but you know sinners then were a different sort of sinners to the sinners of these days, different shaped sinners, and they do not want the same sort of preaching. They do say the devil is improved. I don't know, I find him worse if anything—improved the wrong way. They say that sinners are improved, and do not want to be addressed with the same fiery, burning words as of old; they say that they do not want the same simple preaching of Christ. The nineteenth century has become so learned that it has got beyond the simple knowledge of Christ crucified, that it has become so erudite that the simplicity of the Gospel is far behind it, that it has marched on so far ahead that it has left the cross miles in the distance. Well, do not believe them for a moment, my dear brethren; if you want to wake up the people of England, preach an old-fashioned Gospel—if you want to crowd your halls, and gather thousands round you, it is the truth as it is in Jesus Christ, the same yesterday, to-day, and for ever, that you must preach. And as for the matter of your style, you may leave that to the occasion, and never study that. Only stick to your subject. Stick to the simple Gospel in all its freshness and glory. Pentecostal youth shall return to the Gospel again when it is preached in all its fulness and purity. I know why it is that some preachers like to be obscure; it is because it gives a man a peculiar kind of popularity. I believe some people like to hear a man that they cannot understand; and some, when they hear a man they can only just understand themselves, are very flattered by it, because the minister seems to say to them, "Now, you know you are all very clever people, I must therefore preach you a very clever sermon;" and then they feel pleased to think that the minister should have such a good opinion of them, and should think them so clever. But when you go to hear some plain blunt fellow that just puts out the Gospel and believes that to try to be eloquent when he is preaching would be just as stupid as to paint the rose or to whitewash the lily, then you say, "Well, now, he did not compliment me; why he talked to me and all of us as if we had been a common lot of clod-hoppers and crossing-sweepers. He told us just the simple story of the cross, and there is nothing flattering in it." Ay! and by the grace of God I trust that from our pulpits there will never be anything that is flattering to you. "We preach Christ and him crucified, not with enticing words of man's wisdom, but with the demonstration of the Spirit and with power." And rest assured that there will be more unction and more dew resting upon the enunciation of the simple truths of the Gospel, there will be more freshness to the hearers, than there will be upon the most polished oratory garnished with almost seraphic eloquence, and elaborated until it grows far beyond the comprehension of ordinary intellects. That is the first of the lessons from the pulpit.

The second lesson is a caution, a lesson of self-examination to each one here present. Do you take less interest in the Gospel? do you find it grows dull to you,

that Christ has lost his freshness? Let me tell you that Christ never has lost his freshness. You may have lost yours. What you should ask yourselves is—"Have I found the right Christ? If the Christ I have found has lost his freshness to me, is it not very likely I have found a wrong Christ, one of my own making, one of my own conception? for the real Christ is always fresh, always interesting, always new. Have not I either got the wrong truth, or got it the wrong way?" I said the wrong truth; have I contradicted myself? And yet that is the palpable contradiction of this age. One man says, "Yes," and another man says, "No." I am told it is uncharitable to say he is wrong if I am right; but I cannot make it out how both are to be right, or how yea and nay are to be made to run together. He will be a clever man that is able to tie the tails of yes and no together, and make them run in the same row. But so it is. If you have lost your interest in the Gospel, it is not a right one that you have received; if you have lost your interest in Christ, it is because it is not the Christ of God. It is very probable that if your former zeal and your former delight in Christ have departed that you have made a mistake, and it is well that you question yourselves very solemnly, lest you should be found building upon the sand when you thought you were building upon a rock.

I have just another word to add, and that is a *word of aspiration*. If Christ has the dew of his youth upon him, let us, my dear friends who serve the Lord Jesus Christ, aspire to show the world that we do so. In the olden time, such was the dew of Christ's youth, he made his people love him so much that they were ready to die for him; they gave all their substance to him; they lived a life of shame, and they were prepared to die a death of pain. Now let us prove to the world that Christianity has not lost its ancient vigour, that there is blood yet left in the earth, that the arm of the Church is not yet withered. Let us prove to the world that if Christ made his people holy in olden time he makes his people holy now, that if the religion of Christ made men disinterested, and devoted to him, zealous for his cause, prepared them to live and helped them to die, it can do so now. It is for you and for me to prove to the world that our religion has not lost its force by letting them see its force in our daily life. Emulate the noble army of martyrs, the glorious host of confessors; seek to live like the goodly fellowship of the prophets, and like that noble company of the apostles; and when you shall live the holy and devoted lives they did, then shall all the world say, "These men have been with Christ, for they have got the dew of the youth of Christianity upon them. They are like the old Christians, and therefore the old religion has not grown old, so as to be likely to depart and pass away."

"I AM AFRAID TO DO RIGHT."

BY THE REV. JAMES SMITH, OF CHELTENHAM.

"Good morning, Mary; what, still cast down?"

"Yes, sir; my soul is sad, very sad."

"What makes you so sad?"

"I cannot obtain an assurance of my salvation, nor exercise that confidence in Christ which I wish. Oh, if I was but sure that Jesus was my Saviour, what would I give!"

"But what do you want to make you sure? Do you not believe that Christ is able to save you?"

"Yes, I have no doubt of that."

"Are you willing to be saved by Christ?"

"Willing! It is the chief desire of my heart."

"Well, does not Jesus say, 'Him that cometh unto me, I will in no wise cast out?'"

"Yes, but I am afraid I do not come to him aright, for I seldom enjoy peace, nor can I feel confident that he has saved me."

"As to coming to Christ aright, if you come to him as a poor, lost sinner, destitute of all goodness; and if you come to him to be saved by him, you cannot come wrong."

"But what is it to come to Christ?"

"It is for one who has heard the Gospel, and feels himself utterly lost, believing that the Son of God came into the world to save sinners, to go out to Christ in the exercise of the mind, and depend on Christ to save him."

"But is it not necessary to have deep convictions, to be harassed with doubts and fears, and feel terrible distress of soul?"

"Nothing is necessary but to feel that you need to be saved, and are willing to be saved by Christ; and then, putting your trust in Christ, you will be saved."

"But if my heart is hard, if I do not feel any love to Christ, if I feel as if I must have something within me, beside Christ without me?"

"All this arises from a mistake; the state of your heart has nothing to do with your going to Christ for salvation; except that the harder your heart feels, and the worse you seem to be, the more reason there is for your going to Christ. As to your loving Christ, you are not expected to love him first, and be saved by him afterwards; but you are to be saved by Christ first, and then you will love him for saving you. And as to wanting something within you, beside Christ without you; this arises from a mistake also. Christ alone must save you; his blood procures your pardon, his blood made your peace; and his perfect work includes all that is necessary to secure your reconciliation to God, acceptance with God, and justification before God. When, therefore, you look to Christ alone for your entire salvation, and depend on Christ alone to do everything for you, and confer everything upon you, that is necessary for you, the work you want to feel within will be experienced, but not before."

"But must I not feel a change of heart, and experience a great alteration in my feelings, before I can be saved?"

"In coming to Christ for salvation, you have nothing to do with that; you must come to him as a sinner, only a sinner, and altogether a sinner. If you could experience what you wish, you would depend on the work of the Spirit within you, instead of depending on the work of Christ without you. Cast your soul on Jesus, place your entire confidence in him, and you *must* be saved; for it is written, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Now to believe on the Lord Jesus Christ is nothing more than to admit the truth of what the Gospel says of Christ, and to place our entire trust and confidence in Christ, that we may be saved by him, or for his sake alone."

"Well, sir, I feel truly unhappy, for our minister preached on Sunday night from the Psalmist's words, 'I made haste, and delayed not, to keep thy commandments' (Psa. cxix. 60); and he showed very clearly that all who believe in Christ should profess Christ, and walk in all the ordinances and commandments of Christ; that they should not delay, or frame excuses, but *make haste* to keep Christ's commandments. While he was speaking, it did seem right to me, that one who hopes to be saved by Jesus should profess Jesus; but now *I feel afraid to do what appears to be right, lest I should do wrong*. What do you think is my duty?"

"If you believe in Christ, you ought to confess it. If you depend on Christ to save you, renouncing all dependence on your own works, and even on your own feelings, then you should profess it. In making a profession of faith in Christ, you do not profess to have a full assurance of your personal salvation; but you profess that your dependence for life and salvation is on Christ alone."

"Oh, I do wish I was sure that I am a believer in Christ! But these doubts and fears are so very distressing. If I should be wrong at last? The very thought is dreadful! I am afraid, after all, I do not know what it is to come to Christ—or, if

I have come at all, I am afraid I have come wrong. I cannot feel sure—O that I could !”

“ Allow me to place before you the language of one who did come to Christ aright, and who lived and died happy in Christ. Mark these lines :—

“ Nothing in my hand I bring,
Simply to thy cross I cling ;
Naked, come to thee for dress ;
Helpless, look to thee for grace ;
Black, I to the fountain fly—
Wash me, Saviour, or I die.”

Here you see the believer had nothing to bring to recommend him to Christ. He simply clung to the cross of Christ,—that is, he depended on what Jesus had done and suffered alone for his salvation. He came just as he was, black, to be washed white—naked, to be clothed—helpless, that the Lord might work in him to will and to do of his own good pleasure, or, in a word, take him in hand, do everything for him, and be a perfect and complete Saviour to him.”

“ I must confess this gives me some encouragement ; but I am afraid lest I should deceive myself, and be found building on the sand at last.”

“ There is no fear of that, if you build on Christ alone, for he is THE ROCK, and his work is perfect. But now listen to another, who had come to Christ, was believing in Christ, and fearlessly professed Christ. In many respects, he was a very different man to the former ; but mark how their experience on this point agreed. He is addressing the Saviour :—

“ Other refuge have I none,
Hangs my helpless soul on thee :
Leave—ah ! leave me not alone ;
Still support and comfort me.
All my trust on thee is staid ;
All my help from thee I bring :
Cover my defenceless head
With the shadow of thy wing.”

Here you see the soul needs a refuge from the wrath to come, and it flies to Christ for that. It is helpless as a babe, and it hangs on Christ alone, to preserve, defend, and succour it. It has no trust but in Christ, no help but what comes from Christ, no shelter but the wing of Christ. It needs, you see, everything, and it seeks for all in Christ.”

“ But would a soul that really believes in Christ be harassed with doubts and fears as I am ? ”

“ Many believers are.”

“ But what is the reason ? ”

“ There are many reasons ; in the case of some, they do not perceive that salvation is of grace, and of grace alone,—that is, that they are not saved on account of anything they do, or feel, or expect to do, but purely as a favour. Others do not understand that the Lord Jesus became a substitute for sinners, and as such did and suffered all that could be required of them in order to salvation ; and that all that Jesus Christ did and suffered is placed to the account of all who are willing to be saved by him, and put their whole trust and confidence in him. Others think that they must look into themselves for a warrant to believe in Christ ; and that unless they have experienced a certain amount of conviction of sin, distress of mind, and trouble of soul, they are not at liberty to look to Christ, and expect a full salvation from him. Others, looking within themselves, instead of looking away from themselves to Christ, conclude that if they were authorised to hope in Christ, they should experience a deep sorrow for sin, an ardent thirst for holiness, and much peace and comfort ; and that unless they find these things within themselves, they ought not to conclude that Christ will save them. Once more, though this is not all the reasons, but many lay down a certain rule by which they expect God to work with them, and fix on certain marks and evidences as essential to their salvation ; and not

finding these in themselves, they are tossed about on the waves of uncertainty, and are filled with the most distressing doubts and fears."

"What then would you advise me to do?"

"I would advise you to get rid of all your own religious notions as soon as you can, go to God's word as a little child, and pray earnestly for the teaching of the Holy Spirit to enable you to understand it, and beseech him also to bring it home with power to your heart. At the same time, take the eye off everything within you and about you, and fix it on the Lord Jesus Christ, as delivered for our offences, and raised again for our justification. Look at Jesus as taking the sinner's nature, putting himself in the sinner's place, obeying the law in the sinner's room, and dying on the cross in the sinner's stead. Consider that Jesus died, and suffered all he did, on purpose that it may not be necessary for sinners to do it; that so they may be saved by grace, without the works of the law; and that having done and suffered all that is requisite to save sinners, in accordance with the law and justice of God, he is prepared—he is willing—yea, he is very desirous to save any sinner and every sinner that is willing and desirous to be saved by him."

"But does not Christ object to save any one? Will he save all that *desire* to be saved by him?"

"He will. No one was ever heartily willing to be saved by Christ, but Christ saved that soul. No one ever desired to be saved by Christ, but Christ desired to save that soul, and did save it. There can be no doubt upon this point, for no one is willing to be saved by Christ, until the Holy Spirit has made him so. No one ever desired to be saved by Christ alone, until the Holy Spirit had generated that desire in the soul. If, therefore, we can discover a willingness to be saved by grace, a desire to be saved only by Christ, we trace the work of the Holy Spirit; and wherever we can trace the work of the Holy Spirit, we are sure that there is the counterpart of that work in the Saviour's heart. If we are willing to be saved by him, he was willing to save us first; and if we desire to be saved by Christ, it is just because Christ desired to save us."

"If, then, I am willing to be saved by free grace—if I really desire to be saved by Christ alone—may I conclude that the Holy Spirit has begun a good work in my heart?"

"You may."

"And what about professing Christ?"

"Well, if you renounce self entirely in the matter of salvation, and depend on Christ alone—if you love the Lord's people, and wish to be numbered with them in life and in death—I should say, profess this. If you think proper, you may say, when you propose to make the profession, 'I do not profess to be fully assured of my everlasting safety; but I do profess that I am looking to Jesus, hoping in Jesus, and trusting in Jesus alone.' Or, 'All I profess is, that I am a poor sinner, relying on the glorious Saviour, and trusting my everlasting all in his hands; and, this being the case, I wish to be baptized in his name, sit down at his table, and be numbered with his people, though the unworthiest of them all.' This would be honest, and, I think, Scriptural; and in doing so I doubt not but you would enjoy much peace: for, while we discard all idea of merit or desert, we find, with the Psalmist, that in keeping his commandments there is a great reward."

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

THE CHURCH A SOCIETY FOR THE CONVERSION OF THE WORLD.— OBJECT AND LAWS OF THE CHRISTIAN CHURCH.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God."—1 Timothy iii. 15.

II. EVERY society must have an OBJECT. What is the object for which Christ established his society upon earth? This question is easily answered by observing the relations which the renewed soul sustains to the Redeemer.

It is obvious that the Son of God became incarnate for the single purpose of redeeming us from the condemnation of the second death. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. In him we have redemption through his blood, even the remission of sins. When he undertook this work, he gave himself up wholly to it. He pressed forward to the endurance of any suffering by which it could be promoted. "I have a baptism to be baptized with, and how am I straitened until it be accomplished." He recoiled from no humiliation that this work demanded. He gave his back to the smiters, and his cheeks to them that plucked off the hair. He hid not his face from shame and spitting. He became obedient to death, even the death of the cross. He refused not at that awful crisis to be bereft of every friend on earth, and even to be forsaken by his Father in heaven, that thus he might destroy him that had the power of death, and open the door of life to all who believe. For this purpose he re-appeared on earth, he ascended to the glory which he ever had with the Father, and there he ever liveth to make intercession for us. His whole being as the Messiah, God manifest in the flesh, was, without the shadow of a turning, consecrated to the accomplishment of this one purpose. Never was a life so absolutely unique, never was every energy of a being so absolutely swallowed up in the effort to realize one mighty idea.

When a man becomes a member of Christ's society, by the renewing of the Holy Ghost, he has an apprehension by faith of the sacrifice which Christ has made for his redemption. The incarnate Son of God gave himself up without any reservation for him, and bore his sins in his own body on the tree. What can he do to testify his gratitude for love such as this? Instinctively he surrenders himself, all that he is, all that he has, for time and for eternity, to his Redeemer. He yields himself up to Christ that he may be wholly formed in his likeness. His ambition henceforth is to obey every command of Christ, and in his humble manner do as Christ did, and live as Christ lived. The object for which Christ lived and died and rose again, is the object for which he lives. He has become a member of that body of which Christ is the head, and the vitality which animates the head animates the remotest extremity. Christ dwells in his heart by faith, a soul within his soul, inciting him to copy the example which he set before us when he was manifest in the flesh. Such is the mould into which the believer is cast. The most cherished affections of our nature must be allowed to interpose no obstacle to our obedience to Christ. The loss of everything earthly must be cheerfully endured, when duty to him requires it. We must pursue the object for which he lived, with a self-abandonment akin to his, if we would share in his merits and be partakers of his glory.

This then is the object for which the individual believer lives, the subjection of the world to Christ. To this he has consecrated all that he has, yea, and his own life also. But, this being the object of every individual member, it must be the object of the whole society. This is the purpose for which the Church was established, and for which it has been continued on earth. Hence its members are called the salt of the earth. They are the leaven by which the whole mass is leavened. They are the candle lighted and set upon a candlestick that it may give light to all that are in the house. They are the medium of communication, through which the Spirit of God is sent to convert and sanctify men, the appointed instrument which God employs in turning the world unto himself.

This object of the Christian's life has respect to the world within him, and the world without him.

Though the believer is renewed in his spirit, he is sanctified but in part. The remains of corruption still linger about him, and from time to time discover themselves. He has, however, declared eternal warfare against every sin, and most of all against the sin that dwelleth in him. Hence his life is a continual struggle against the evil in his own heart, and a striving after higher and higher moral attainment. This work is carried on in the deep recesses of the man's own consciousness. But even here he may derive important aid from his brethren of the Christian society. They may see faults which he cannot see, they may detect vices which he has not discovered. By using their spiritual vision he may thus be enabled the better to accomplish the great object of his life. He courts these smittings of the righteous, which are to him an excellent oil; and in return his prayer is lifted up for them in their calamities. In time of deep tribulation, the experience of his brethren will frequently direct his eye to a ray of hope which had otherwise been unobserved. When called upon to bear reproach for Christ, the burden is alleviated by his brethren who hasten

to share it with him. Nor is this all. In all his prayers for himself, every Christian remembers every Christian brother on earth. Whatever good thing he desires for himself, he equally desires for every disciple; but most of all he prays that the Holy Spirit, the crowning mercy purchased by the Saviour for us, may be shed abroad abundantly on every believer. Every member thus receives the benefit of the prayers of the whole society. Thus, each one labouring with his might to secure the highest moral attainment both for himself and for all Christ's people, the whole society, as lively stones, are built up a spiritual house, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of him that hath called them out of darkness into his marvellous light.

But the world without is in rebellion against God, and under the condemnation of eternal death. As soon as man is formed in the likeness of Christ, he devotes himself without reservation to the work of its salvation.

Were there but one Christian on earth, he would be obliged, from the very elements of his renewed character, to commence this undertaking. Proclaiming salvation through the blood of Christ, in faith and love, the Holy Spirit, according to the promise of the Father, would accompany his preaching with Almighty power. Souls would be converted; and each convert formed in the same moral likeness, and devoting himself in the spirit of the Master to the same work, the flame of divine love would be communicated from heart to heart; it would spread from neighbourhood to neighbourhood, from city to city, from nation to nation, until the whole earth should be filled with the glory of the Lord. Thus was it in the beginning; nor did the progress of the Gospel cease until men forsook the precepts of Jesus, relied on an arm of flesh instead of the promise of the Spirit, and basely submitted to the world which they had already well nigh overcome.

But what would be the duty of a disciple of Christ were he the only disciple on earth; is clearly the duty of every disciple. Every one is bound to undertake the conversion of the world to God. No one of Christ's people is under stronger obligations to be like th^o Master than another. All are equally bound to live and die for the object fo^r which he lived, and died, and rose again, and is now seated on the right hand of the Father. The father and the mother in the family are to leave no effort untried to bring their children and their whole household to Christ. The mechanic in his shop, the merchant in his warehouse, the lawyer in his office, is the candle lighted and placed there upon a candlestick, that it may give light to all that are in the house. Every believer is so to conduct his secular calling as to render it an instrument for extending the kingdom of Christ. Thus every member of this society, wherever his lot may be cast, is to be a plant bearing fruit; and the fruit has the seed within itself, from which again a more abundant harvest shall be sown and bear fruit until it has covered the whole earth.

But suppose that two or three of the members of this society find themselves thrown together in the midst of a company of those who know not God. From the very principles of their renewed nature, they unite together and form the Church of Christ in this community. They then labour not only individually, but in *concert*, for the advancement of the kingdom of Christ. They need no ecclesiastical organization to render them, in all essential respects, a Church of Christ. They unite in bearing testimony for Jesus, in avoiding the appearance of evil, in shunning the counsel of the ungodly, in mutual prayer for the descent of the Spirit, and in bearing reproach for the name of their Lord. But besides this they labour personally to turn men from sin to righteousness. The gifts bestowed upon each are different from those of the others, but all are bestowed by the same Master, and all are to be used in the same service. Each one cultivating his own peculiar talent, the power of the whole is increased by the employment of all the means which Christ has consecrated to this work. No matter how small this company of believers is, labouring in this manner they may lay claim to the promises of Christ: "Wherever two or three are gathered together in my name, there am I in the midst of them."

Nor are we without examples of just such churches in the records of early Christianity. The Apostle Paul frequently addresses messages to the church in a particular house. He, in this manner, alludes to the church in the house of Aquila and Priscilla. These disciples were tent-makers, and the Apostle had laboured in their workshop when he was in Corinth. They had, as we may suppose, many other workmen in their service. Some of these were disciples, and the Apostle, remembering his former associates in labour, speaks of them as the church in that house. They formed, in that company, a little band

of loving, bold, uncompromising witnesses for Christ. They were ever acting, not only individually, but in concert, for the building up of each other in the faith, and for the salvation of the souls around them; and therefore were they, with great propriety, designated the church of Christ in this Corinthian tent manufactory. My brethren, when every manufactory, every shop, every warehouse, every office, has not merely its professors of religion, but in reality its church bearing witness for God, then may we say unto Zion, Arise and shine, for thy light has come, and the glory of the Lord is risen upon thee.

When a sufficient number of converts has been gathered in any place, they proceed to form a society for the purpose of publicly holding forth the word of life, and maintaining in their original simplicity the ordinances of the Gospel. Here they publicly covenant with each other to consecrate themselves and all that they possess to the accomplishment of the object for which Christ died. For this they first gave themselves to God, and then to each other by the will of God. God has committed to each one of them some talent which he has created for this purpose. The Christian society finds occupation for all the gifts which Christ has committed to it. Some it sends into highways and hedges to invite men to come in, some it appoints to converse at their houses with the poor and neglected, some to minister to the sick and afflicted, some who are endowed with the gift of utterance to preach the Gospel in the destitute neighbourhood around them. All are diligently engaged in promoting the work to which each one has individually consecrated himself. The poor give their service, the rich their service and their wealth. Their object is to fill that neighbourhood, that town, that city, with the knowledge of the Lord. Every convert increases their power and adds one to the number of their labourers. Every new station furnishes an additional centre for the diffusion of moral light. Advancing thus with accumulating power, and ever relying on the soul-renewing grace of the Holy Spirit, they cannot cease from their work until they have dried up every fountain of iniquity within their borders, and the place in which they reside has become a mountain of holiness, the dwelling-place of righteousness.

Nor even then can it cease. There yet remain regions beyond, unblessed by a knowledge of the Gospel of Christ. The all-consuming love of souls which burns in the bosom of Christ's people, finding no place of labour in its own vicinity, will yearn to carry the good news of salvation where Christ has not been named. The merchant and the mechanic, instead of wandering abroad in search of some new California, inquire only, Where can I pursue my avocation with the greatest service to the cause of Christ? If Aquila and Priscilla had believed that they could more efficiently serve Christ in Rome than in Corinth, do you suppose that any prospect of gain would have prevented their removal? The student employs his learning in scattering abroad among barbarian nations the word of everlasting truth. The minister of the Gospel, turning away from regions filled to repletion with the knowledge of salvation, seeks his field of labour among those who are perishing for lack of vision. Every people, every Christian sect, sends forth its labourers, of all occupations, to turn the heathen to righteousness. Nor will this labour cease until the earth shall be filled with the knowledge of the Lord, and the kingdom and the greatness of the kingdom, under the whole heaven, be given to the saints of the Most High.

Have I, in these remarks, in aught exaggerated? Have I not described the society of Jesus Christ as he himself conceived of it, and as he himself established it? If we would form an accurate opinion on this subject, let us take an example from the company of his early disciples, who acted under the immediate direction of the ever-blessed Spirit. We will take, for instance, the Apostle Paul, whose life is better known to us than that of any of his brethren. How did he enter the society of Christ? Was it not by as complete and radical a change of moral character as we can possibly imagine? Did he not surrender himself without the shadow of a reservation to him who had loved him and given himself for him? Was not his whole soul poured out in love to his brethren, so that he was willing to spend and be spent for them, though the more he loved them the less he was loved? Was not the inner life of his soul consumed in the agonising struggle after likeness to Christ, keeping under his body and bringing it into subjection, counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord, forgetting the things which were behind, and reaching forward to those things which were before, pressing toward the mark for the prize of the high calling of God in Christ Jesus? And in this

labour for Christian perfection, do we not behold him in every one of his epistles calling upon his brethren to aid him by their prayers, while he declares that without ceasing he daily remembers them in all his supplications? Of his efforts to extend the kingdom of Christ why should I speak? His whole life was a succession of missionary tours, except when his plans were interrupted by bonds and imprisonment. Asia Minor was his first missionary field. When he had established churches in every important city on the seaboard of that populous region, he entered Europe, and in various cities of Macedonia, in Athens and in Corinth, he laboured abundantly. Then, extending his field yet more widely, he projected a mission to Spain, and was only interrupted in his design by his imprisonment in Rome. But even here he ceased not from his labours. His bonds in Christ were manifest in all the palace and in all other places; and hence were sent to the churches those immortal letters, the precious heritage of the believer until the end of time. If the greatest of our missionary organizations, uniting the efforts of half a million of professed believers, had accomplished as great results as these, we should look upon it as marvellous success. And yet this man was feeble in health, weighed down by a distressing physical infirmity, and knowing that wherever he went, bonds and imprisonment awaited him. In one case, in vindication of his own character, he sums up in these words the circumstances under which his life had been spent from the moment in which he united himself to the society of Christ: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside those things which are without, that which cometh upon me daily, the care of all the churches." It was in this manner that the Apostle Paul behaved himself as a member of the society of Christ, the Church of the living God. Did he over-estimate his obligations? Was he either a fool or a fanatic? Then I have in no manner over-stated the obligations resting upon every disciple of Christ.

III. I come in the third place to speak briefly of the laws by which this society is governed.

The laws of the society of Christ control the conscience. They cannot, therefore, be made by man. They originate with the Master, to whom every member has voluntarily submitted himself. They have respect mainly to the qualifications of membership, and to the duties which the Master imposes upon the members. They are found in the New Testament, and consist of the precepts which have been committed to us by Christ and his apostles.

The laws of the Christian society have been made by the Master, and, as I have said, can be made by no other authority. Should all the disciples of Christ on earth be at any one time assembled, they would be utterly powerless to add to, or take from, to alter, or modify, a single law enacted by Jesus Christ. The decisions of councils, or popes, or bishops, or synods, or assemblies, or conventions, or associations, can impose no obligation upon any disciple of Christ. If what they enact was before enacted by Christ, their re-enacting of it is nugatory. If it were not enacted by Christ, it is an assumption of his jurisdiction. One is our Master, even Christ, and all we are brethren.

But it may be asked, Who shall interpret for us the precepts of Christ? We answer, Christ has appointed no interpreter. He has told us that *every one* must give account for *himself* unto God. The New Testament is a message from God to every individual, and every individual, seeking the truth in humility and prayer, is an interpreter unto himself. He must, in the fear of God, learn from the written revelation what God requires of him, and, so seeking, he will be taught all necessary truth.

But will there not arise from hence great diversities of opinion? If men seek with a right spirit, I answer, not in things essential to salvation. But, were it otherwise, would these diversities be lessened by submitting our conscience and intellect to any other interpreters? These are as liable to err as ourselves, and, as each one of us is to give account for himself, it is reasonable that each should, for himself, learn from the written message what God has required of him.

Supposing, however, differences of opinion as to the teachings of Christ to exist. Each

disciple unites with those whose belief is most nearly coincident with his own. With these he labours more especially, and for their progress as disciples of Christ, he is more directly responsible. But this, as I have said, changes in no respect his relation to the whole body of believers. He is most of all a member of the society of Christ, belonging to the general assembly and church of the first-born. Yet having united with them in visible fellowship, he has placed himself specially under their jurisdiction, and is amenable to their authority, in respect to all things which he and they believe Christ to have commanded. They have no legislative power. They may enforce obedience to the commands of Christ on every one of their members. This they are obliged to do as servants of Christ, this they must do, or the distinctive character of Christ's society would in a few years disappear. And these laws must be enforced upon all, without respect of persons. To them, the rich and the poor, the wise and the unwise, the powerful and the powerless, are equally amenable.

The society of Christ has but one means of enforcing the commands of the Master. It has no physical penalties to inflict. It can punish the disobedient neither by fine, nor imprisonment, nor exile, nor the scaffold, nor the stake. All that it can do, is simply to withdraw itself from every brother that walketh disorderly. He joined the society as a renewed man, who submitted himself without reserve to the authority of Christ. When his conduct renders it evident that he is unrenewed, and that the word of Christ has no control over him, his brethren withdraw from him, and return him again to the world to which he belongs. Thus far they may go. Beyond this, they have received from the Master not a shadow of authority, and to assume it is an atrocious invasion of the dearest rights of humanity.

Such do I suppose to be the conception of the Church of Christ as he has revealed it to us in the New Testament. How a man should behave himself in it, has been manifest as we have proceeded. I will, therefore, close this discourse with a few suggestions which press themselves upon us as we reflect upon the ground which we have passed over.

1. If such be the Scriptural idea of the Church of Christ, we may reasonably inquire where such churches are to be found. There exist vast corporations, of incalculable wealth and terrific power, each claiming to be not only a Church, but *the* Church of Christ, though founded upon principles diametrically opposed to those on which Christ has established his society. Can these be churches of Christ? Have they a single mark which can designate them as his people? Of the associations, called at the present day churches of Christ, just so many are portions of Christ's society as obey the laws and imitate the examples which have been left to us in the New Testament. I speak not here of individuals. A holy man may be a visible member of an unholy church. It is not given us to know how much error may co-exist with piety. While, therefore, we hope and believe that even in the most corrupt churches there are reserved many thousands who worship God in spirit, it yet seems evident that nothing can be in reality a Church of Christ, which does not practically realise the idea of a church left us by Christ and his Apostles.

2. It has frequently been a matter of surprise that the religion of Christ has made so little progress, and that, after eighteen centuries, so small a portion of mankind has acknowledged his authority. To abate our surprise at this acknowledged fact, we may ask whether we can conceive of any means better adapted to the accomplishment of their purpose, than the society which Christ has established. We may also point to the historical fact, that whenever any portion of his professed disciples have practically realised our Lord's idea of a church, their moral power has always been irresistible. The promise of Christ that the kingdom should be given to the little flock, was only made to *his* flock, the Church built upon the foundation of the prophets and apostles, he himself being the chief corner-stone. He never promised the moral conquest of the world to everything that might be called by his name. The power of his Church resides in the elements which he has incorporated into its very essence. Remove these, and it is shorn of its strength, for the Lord has departed from it. Christ promised the victory over the world only to the society which he established. If we have changed it into another, and instead of a spiritual society, made it, in various degrees, a secular corporation, is it any wonder that the promise of Christ yet remains unfulfilled? And it will remain unfulfilled until the Church assumes again the character which it received from Christ. Then, and not till then, will its righteousness go forth as brightness, and its salvation as a lamp that burneth.

3. If such be the case, brethren, what is to be done? Is Christ's idea of a church such as I have attempted to delineate? Can we then hope to subdue the world to Christ, nay,

can we hope to save our own souls, unless we be practically conformed to it? Have we, who profess to belong to Christ, the evidence in our own consciousness, that we are renewed in the spirit of our minds? Have we given up ourselves wholly to Christ, in return for the gift of himself for us? Is our affection for our Christian brethren paramount to the ties of sect, or party, or social position, nay, to the love of life itself? Are we using every talent we possess in the cause of Christ, seeking *first of all* the kingdom of God? Are we, as churches of Jesus Christ, practically acknowledging the conversion of the world to be *the* great object for which we are associated, and are we labouring to accomplish this object, striving according to the working that worketh in us mightily? If we cannot answer these questions affirmatively, we have either left our first love, or we have the name to live, while we are dead. Let us try our ways and turn again to the Lord. It is very possible for us to profess the name of Christ, and yet to be, in fact, the greatest obstacles to the progress of his kingdom. If ever the condition of the world demanded a living and not a dead church, it demands it at this very moment. Our own country, in an especial manner, demands it. Iniquity abounds. Our cities and towns are becoming sinks of moral pollution. The want of principle in our public men is perilling the very existence of our republic. And while this is becoming more alarming, there seems no moral power existing to arrest those tendencies which are becoming every year more and more alarming. And there is no moral power in the people, because the Church of Christ is faithless to her trust; and men professing godliness love luxury, and power, and party, better than Christ. Is it not time then for the children of God to come out from the world and be separate, and put away from them every unclean thing? Unless this be done, I see nothing to prevent us from perishing in one common ruin. But it is possible that we have not yet wearied out the forbearance of God. There may yet remain a blessing in store for us if we repent of our sins and turn again to the Lord. Let this then be our first work. Let us begin with our own hearts. Let us carry the principles of the Gospel in practice in all our churches. Let us consecrate ourselves and all our possessions to the Saviour, and prove him now herewith, if he will not open to us the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it. Amen.

A THORNLESS ROSE.

BY THE REV. W. P. BALFERN, OF BOW.

"I am the Rose of Sharon."

It is a merciful thing for the Church that the glories of Christ are described not only verbally, but by figures taken from objects with which all are more or less familiar. There is a kind of universality of meaning attached to figures. Different persons attach different ideas to sounds; but there are certain external objects, which ever produce certain effects through the senses; they awaken certain ideas alike in all, and these ideas will be sure to exist more or less in the minds of all whose senses are brought into contact with them. While language, as it is simply made up of words, is ever fluctuating, and the same words may convey different thoughts to the mind at different periods, there is a kind of sameness and immutability in the teaching of nature. A rose would awaken the same leading ideas in the mind of a wild aborigine one thousand years ago, as it does now in the mind

of the most polished Englishman. And hence the wisdom of the Holy Spirit in making use of so many figures to describe the personal and official glories of the Son of God. And, looking at external nature as specially designed by Jehovah to accomplish this end among others, what an additional interest is imparted to the most familiar objects surrounding us! And, seeing that God has been pleased so to constitute nature, that its glories shall be made subservient to his glory who is its Creator and Lord, how carefully should we examine those figures which, in condescension to the infirmities of some minds, he has been pleased to select and apply to his Son, that we may receive that instruction from them which they are intended to convey! We should be thankful to Jehovah not only for teaching us, but also for the method he has been pleased to adopt to accomplish this

design. It should be a matter of gratitude with the truly spiritual, that this world is but a symbol of spiritual and eternal things—that the visible creation is but a kind of mirror reflecting the beauty of Christ—and that, while all its glory is like a fading flower, it points the believing eye to a glory which shall never pass away. The figures, therefore, which are applied to Jesus, are not intended simply to appeal to the fancy, but to instruct the mind—to answer a purpose of utility in the spiritual world as truly as in the natural. And this sublime purpose gives significance and value to nature which the bare perception of its external glory could never impart. The believer rejoices to know that while some minds, though desirous of instruction in the things of God, would find it difficult to understand a mere verbal description of the Son of God, they would, when told that in some respects he was like a certain object with which they were familiar, at once perceive some of the most striking and endearing features of his character.

In translating a verbal description of the glories of Christ, much difficulty is, no doubt, often experienced in finding words in exact agreement with the original; but when the Holy Spirit declares he is like a rose, we have only to say so, and, as a rose speaks the same language in the east as in the west—indeed, wherever it grows—the intention of God's Spirit in the use of the figure, fundamentally at least, is at once understood. The outward symbols in which men clothe their ideas, called words, are constantly changing to suit themselves to the various exigencies of their mental and conventional life; nor can we be sure that we attach precisely the same meaning to the same symbol as did those who have gone before us. And hence it is, perhaps, that Jehovah has been pleased to wrap up so many of the most precious truths relating to the person and work of Christ in figures which often stand like imperishable columns over exhibiting certain great truths amid the accumulating heaps and debris of man's verbal necessities. But, after all, as there are often no words to be found which can fully tell out the entire truth of man's mental perceptions, so there are no figures derivable from nature, or otherwise, that can fully portray our perceptions of him who here speaks of himself as "the Rose of Sharon."

It was a beautiful flower, no doubt; but there was *more* in the speaker than it could

proclaim with all its beauty, and when seen to the greatest advantage. Put all the figures of the Bible together—yea, bring together all the choicest imagery which this lower creation affords, and still there will be that in Christ which it cannot reach, and cannot make known. How could it be otherwise? Every form of beauty below is but a ray from him who is "the chiefest among ten thousand, and the altogether lovely." Still, the figure made use of here is richly expressive:—"The Rose of Sharon."

It was a beautiful flower—one of the most lovely of nature's progeny, if not *the* most lovely—and hence a proper figure to set forth his beauty, who is the "Fairest of the fair." Truly it falls short—but what language or object can fully portray the beauty of Jesus? The church of old made the attempt, under the teaching of the Holy Spirit (Song v. 9, 16), and, after using the most vivid imagery which nature affords, she broke off abruptly with "Yea, he is altogether lovely." As if overpowered with the perception of his beauty, and dissatisfied with her attempts to set it forth, she could go on no longer. And how often do similar perceptions, and the consciousness of utter inability to do them justice in their public labours, distress God's ministers! Never is the weakness of human language felt more by them than when they attempt to hold up the Rose of Sharon to the spiritual eye of their people, to draw forth their love and zeal. Oh, pray for them, ye who love this Rose, that they may be able so to portray its various beauties, that all who gaze upon it, as by them exhibited, may covet its possession.

The Church of God is compared to a garden: but it is from the Rose of Sharon that all its beauty and fragrance is derived. Its crimson hue hides every unsightly spot; its brilliant white gives purity to all around; its scented oils make all the flowers sweet. Oh, what should we do but for the blood of Christ which takes away all our guilt—but for his righteousness which justifies our souls—and his Spirit, which saves us from the reign of sin! Jehovah now comes into this garden, not to pronounce a curse, but to smile and bless; and more happiness and delight will ultimately be experienced in this favoured spot, than Eden ever knew; but it will be because "the Rose of Sharon" is there.

"I am the Rose of Sharon." The rose was not made without design: it was not

thrown down upon the earth, or made to spring out of it with myriads of other flowers, just to please the eye of the careless passer-by. Then, is there nothing arbitrary even in the constitution of a rose? No: all things are for Christ, and Jesus has laid it under tribute. He made it, and he made it *for himself*. And therefore we are sure that, though its fragrance may be sweet to the senses, its moral lessons, as exhibiting him, will be sweeter to the heart.

There is nothing in Jesus to wound the humble, seeking heart. Some, when they have attempted to gather a rose which has attracted them by its beauty, have pierced their hand, and have been glad to let it fall from their grasp; and thus they have proved that beauty and danger are often wedded together, and that the eye is not a safe guide at all times, unless under the direction of the judgment. But with the Rose of Sharon there is no such danger. The poorest and the vilest may come, and put forth the hand of faith, and call it theirs. It reveals its beauties and sends forth its fragrance alike before the peasant and the prince, the rich and the poor; and if willing to admire, and to place it in their bosoms, it has no thorns to repel them or to excite fear. How beautifully do we see this illustrated in the case of Thomas: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And when he did see his Lord again, how was he received? Did his Lord say, For thy doubts I cast thee off; the satisfaction thy faith requires I will not give? Oh, no; but, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Peter, too, who denied him with oaths and curses: "I know not the man!" How did Jesus treat him? Surely, if there is a thorn about the rose, it will be developed now; but Peter found none: "And Jesus turned and looked upon Peter;" but his eye flashed not vengeance, but love: and Peter went out and wept bitterly. "And," said the risen Saviour by the mouth of his angelic messenger, "Go, tell my disciples, and Peter, Lo! I go before you unto Galilee." Tell Peter, perhaps he may fear to come; perhaps he may expect a frown, or think I have discarded him. Tell Peter therefore, *I expect to see him*. O sweet Rose, thou hadst no thorn; nor did the tomb rob thee of thy fragrance. From the

grave thou camest forth in fairer form, with richer odours too, and sweeter glories round thy sacred head.

Yet there were thorns about this Rose, for Jesus wore a crown of thorns. Yes; but who brought them to him—who plaited them upon his sacred brow—who beat them into his sacred temples? who? Should not our tears say who? How affectionately should our hearts respond to the poet's words:—

"Deep in our hearts let us record
The deeper sorrows of our Lord;
Behold, the rising billows roll
To overwhelm his holy soul!"

This Rose had thorns then? Yes, but not of natural growth, for Jesus was holy, harmless, and undefiled, and separate from sinners.

"But 'twas our sins which brought the thorns,
Whose dreadful sting none could allay,
And made those sacred temples weep
The blood which bore our sins away."

And where shall we find another rose whose colours are so beautifully blended? How pure was the human nature of Christ; and how strange that it should be so bruised—so crimsoned o'er with blood! But it pleased the Father to bruise him; and why? For our sins. This Rose was pressed beneath the iron hand of Justice: pure and beautiful it was, but it must be bruised; and it was our sin that pressed this hand so heavily upon it; yea, pressed it down until from its every pore the crimson tide sprang forth, one drop of which will take away the deepest stain of sin. Nor was this all: so rich an odour was exhaled, that God smelled a sweet savour of rest; all his perfections smiled; and through the rich perfume the voice of mercy falls upon the ear, inviting sinners near with: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool."

This Rose, therefore, is remarkable for its fragrance, as well as its beauty. It fills all heaven with its fragrance, so rich, as to exclude eternally the ill odour of the Church's sins. To have our hearts filled with its sweetness, makes life pleasant and death triumphant—makes the communion of saints sweet here and hereafter. Believe, there is fragrance enough in this rose to

make thy prayers and thy praises, thy sorrows and thy joys, thy losses and thy gains, thy health and thy sickness, thy life and thy death, and even the grave itself sweet. Dost thou believe this? Then keep near to it by precious faith, and thou shalt find it true. Wouldst thou enjoy the smile of God? wouldst thou taste the sweets of his pardoning love? wouldst thou be constantly renewed in the spirit of thy mind? wouldst thou be more spiritual, prayerful, and holy? wouldst thou be strong to do the will of God? wouldst thou be victorious over Satan and the world? wouldst thou be familiar with the secrets of God's love, dwell near to his heart? wouldst thou live above the changes of time, and be screened from the storms of the wilderness? Then dwell beneath the shadow of this Rose; and, as thou lovest thy peace, thy purity, thy safety, thy usefulness and joy, wander not away. Why are our prayer-meetings often so dull and uninteresting? Because they savour so little of the fragrance of the Rose. Why are so many sermons powerless upon the hearts of God's people? Because they contain so little of the Rose. Why are so many great efforts attended with such small results? Because they savour more of midnight oil—of a strained intellect—than of the Rose.

Pure morality, great words, brilliant thoughts, mental efforts in which the speaker appears great, or would so appear, do not bless man, but 'tis the fragrance of this Rose: it is this kills the love of sin. Let men become familiar with its beauties, be brought into contact with its fragrance, and they will desire no other object. The richest products of the finest intellect pall upon the taste, and fail to bind and hold men permanently, profitably, and fruitfully together; but the fragrance of this Rose never cloys: it fuses and blends minds together into one bond of holy and fraternal love.

Believer, if the savour of this Rose hath reached thee, thou art not walking worthy of thy profession, if thou dost not seek to diffuse it around. O strive to let its rich odours cover thy path: they will preserve thee from moral death, and others, it may be, too. Remember there is but one antidote to the atmosphere of death by which thou art surrounded; and as Hannibal swore

over the altar never to cease to war with the enemies of their country, even so do thou determine, in God's strength never to give quarter to the foes of thy Lord. But, by the love of Jesus, and as thou art concerned for thy usefulness, never attempt their discomfiture in thyself or others, but through the fragrance of this Rose. Let all thy words, thy prayers, thy deeds, ever be surrounded with it, and they will be successful. To this course thou art solemnly bound by thy profession. And if any other name or theme fills thy heart or lips, thou art faithless to thy Lord, nor will his Spirit crown thy labours with success. How came the Apostle Paul to labour so successfully? He tells you: "I determined (says he) to know nothing among you, save Christ and him crucified." Doctrines, to be nourishing to faith—precepts, to be influential upon the heart, must get their fragrance from the Rose. Numbers can preach morality and deliver brilliant lectures; (and we do not despise them); but, O believer, men are perishing, and you are bound to seek their salvation; and if you want your labours to tell upon eternity, exhibit the Rose, ever seeking at the same time to hide thyself in its leaves. Let nothing tempt you from it: leave other themes to those who see it not. None are so poor in Zion but that they can get and carry a few leaves of Sharon's Rose to dying men. Great intellect is not required to carry them; no great parts, no skill in logic or mental analysis does this require. Alas, that some should make of these things a box in which to hide the Rose, and so shut its fragrance that none can reach poor perishing sinners around! O woe to the man that hides the Rose! O foolish he who hugs a wooden cross, and lets it go! Unpardonable he who hides its scented beauties in a case of philosophic pride; who fills his pulpit with the baptismal font, or with hard words and pagan rites, dry as the fossil bones of an extinct bird. O brethren, let us aim to carry this Rose in our bosoms, and exhibit it in our lives, and we shall not live in vain. And then, when heart and flesh shall fail, when death shall blend our bodies with the dust, our ransomed spirits shall find a place in God's temple, among those whose garments smell of myrrh, aloes, and cassia, because they have lived and died near to the Rose of Sharon.

VARIETIES.

GOING DOWN INTO THE VALLEY.

SOME men—good men after a fashion—think there is nothing in the world so hard so that they are not so high now as they have been. Their pride and their vanity suffer.

“What is the trouble, friend; can’t you walk down there?”

“Oh, yes.”

“Can’t you procure enough to eat?”

“Oh, yes.”

“Have you not shelter?”

“Yes, I have.”

“And clothes?”

“Well, yes.”

“Can’t you get along comfortably?”

“Yes; but then I used to live in a four-storey house, and move in higher society. And my children are not where I intended that they should be,” &c.

Man! are you a child of God? Have you not the inheritance of the universe by reversion? Only wait a while. Have you not the sympathy and love of your Father, and a birth-right to eternity? What are you grumbling at? Stand upright like a man, a prince. Lift up your front and say in true manliness, “I can afford to stand in the valley. I think I could stand safely on the top of the mountain, but there are many there who could not afford to stand in the valley with me.”

CHARACTERISTICS OF THOSE WHO HAVE RECEIVED CHRIST.

Notes of a Sermon, by the Rev. THOMAS EWINS, Pastor of the Baptist Church anciently assembling in Broadmead, Bristol, and dated March, 1656.

“As many as received him.”—John i. 12.

I. He that hath received Christ can remember the time when he was without Christ.

II. He can tell some work of Christ upon his soul, though but little.

III. He hath forsaken something for Christ—some evil way, idle word, or lust.

IV. He is laid very low in himself, in his own eyes.

V. That soul that hath received Christ, doth account it a very great work.

VI. He hath many longings after Christ, especially for three things, 1, that the soul might know him more; 2, might be made

more conformable to him; 3, might have more communion with him.

VII. He hath in some measure a heart purified, and a life reformed.

VIII. He hath received, not only a part, but a whole Christ.

IX. He will not willingly depart from Christ.

X. He doth give up his soul to Christ.

JOINING THE CHURCH.

PEOPLE sometimes say, “I do not consider it essential to my Christian life that I should join the Church. I can live just as well by myself.” What if a company of emigrants, divided into bands for the convenience of travelling, were going over the plains of California, and one man among them should say, “I prefer to take my own route,” and so he should go scouting off 300 miles north of the parts, making his way alone through swamps and forests, over streams and across mountains and prairies, with no one to defend him, if he were attacked, or to nurse him if he fell sick, or to speak a cheering word upon the road? We are pilgrims travelling in bands and companies to heaven, and the Christian who refuses to join us, and goes on his way alone, loses all those joys which make the day short—all the sweetness of the camp-fire conversations—all the strength and support in trouble which his brethren would give. I have often compared a Christian trying to live alone, to a fruit-tree growing on a highway. Every man and boy who passes thinks he has a right to pluck the fruit thereon. Every ox and cow reaches up to browse upon the lower branches. When the road widens from the deep ruts in the spring, the carriage-wheels cut off half the roots, the cattle rub themselves against the trunk. The hubs of cart-wheels graze it. It is bruised and scarred and barked; and though when it does, have cherries, they are real black-hearts, large and sweet, yet it has to spend most of its time in taking care of itself—in keeping alive, and so has little leisure left for fruit-bearing. So when a Christian stands alone, outside of God’s gardens, the Church, he has to spend the most of his time in preserving his Christianity—in keeping himself out of harm’s way, and can never have opportunity to bring forth those abundant fruits by which the Father is glorified.—II. *W. Beecher.*

THE DRESSMAKER AND THE ACTRESS.

BY THE REV. J. SMITH OF CHELTENHAM.

THAT God is the hearer and the answerer of prayer, is very generally admitted; but it is one thing to acknowledge this truth in general, and another to prove it in our own personal experience. I have just received, in a letter from New York, a very striking case of the power of prayer, and of the way in which God at times proves the consistency of his poor children. It was related at the Fulton-street prayer-meeting, and thus communicated by a godly man who was present. He says, "I went down to the Fulton-street noon-day prayer-meeting yesterday—such seasons of blessedness are not often mine to enjoy—but I was more than repaid for going there: a very remarkable example of simple faithfulness and fidelity, in the person of a poor dressmaker, was related, and you can easily believe that there was not a dry eye in the place. It seems she had been a long time out of employment, and being brought down to her last shifts, she betook herself to prayer, asking that he who condescended to care for her soul would now in her extremity care for her poor body, and send her some employment before the day was out. About ten o'clock in the morning her prayer was answered, but in such a way as only brought her perplexity and trial. An actress, about to fill a new and closely approaching engagement, bringing with her the materials for her new costumes, entered her apartments, and soliciting her attention, began to give instructions as to the making up, &c. The dressmaker, being exceedingly conscientious as to the purposes for which they would be used, was undecided in her reply. Finally, she told the actress that if she would wait a few minutes, to enable her to consult her Father, she would give her a positive answer. And then and there, in her presence, she bowed her knees, and in audible words addressed the throne of grace. In a few moments the astonished actress was struck with the conviction, and cried out "Lost! lost!" She flung herself on her knees beside the other in perfect agony of mind. The result was, the order was countermanded, her resolution fixed never more to appear on the stage, and the engagement consequently broken. In three weeks more her soul was free, her spirit was rejoicing in God her Saviour, and her name was enrolled among the followers of Jesus. It was also stated that legitimate employment offered itself before the day was out."

What a striking instance of the power of prayer! What an illustration of the Lord's word, "Them that honour me, I will honour."

Reader, do you pray? Do you obtain answers

to prayer? Have you a tender conscience, as this poor dressmaker had, who feared to offend God, who habitually consulted the Lord, and who was not ashamed to ask for his direction and guidance before one who came to employ her? Her extremity was God's opportunity. He tried her by poverty, he then put her principles to the test by the offer of questionable employment, and finding her faithful he honoured her in the conversion of the actress, and then gave her such employment as she needed and could approve.

Let the poor apply to the God of providence in their poverty. Let us all get and keep a tender conscience. Let us never be afraid to do the thing that is right under any circumstances. Let us consult God in all doubtful cases, reading his word, and applying at his throne. Let us never be ashamed to pray because our fellow-creatures are present. Nor let us fancy that God cannot or will not use us in the conversion of souls because we are poor, illiterate, or hidden from public view. If any reader is not a Christian, I must say, that what the actress felt you must feel. You must feel that you are lost, or you will never seek a Saviour. In every case where the Spirit of God works in the soul, he convinces of sin, warns of danger, awakens concern for salvation, brings upon the knees before God, and leads to the Lord Jesus Christ for life and peace. Have you been so convinced? Have you been alarmed at your dangerous state as a sinner? Has your whole soul been filled with desires for salvation? Have you been brought upon your knees before God in private, to confess your sins, and cry for mercy? Have you fled to the Lord Jesus Christ for life and salvation? If you have, you will be saved; but if you have not, we beseech you to think of your dangerous state, and before you do any other thing, go, fall upon your knees, and cry to God for mercy. There is salvation in the Lord Jesus for such as you. His precious blood will cleanse you from all sin. His Holy Spirit will sanctify your depraved nature, and fit you for heaven. In one word, seek to obtain the salvation that is in Christ, and you will be happy now and happy for evermore. God will be your Father; the Lord Jesus will be your Friend; the Holy Spirit will be your Comforter; and heaven will be your final home.

What can relieve the troubled soul,
When the dark waves of anguish roll,
When dangers press, when doubts annoy,
And foes are threatening to destroy?

All human succour then is vain
The fainting spirit to sustain:
Jesus, 'tis thine alone to ease
The suffering of such hours as these.

O teach us in the trying hour
To trust thy love, and own thy power;
To seek thee, though thou seem to chide,
And wait till mercy be supplied.

Though heavy be the load we bear,
Teach us on thee to cast our care;
And grace and strength from thee obtain,
Whose love brings comfort out of pain.

BLESSEDNESS OF CHRISTIAN CONSISTENCY.

"If any man be in Christ Jesus, he is a new creature. Old things have passed away, behold, all things have become new." In the course of last year (1855), an invitation to tea, &c., was sent one evening by a lady to two relatives of my own, who are members of the household of faith; and as a friendship and relationship had existed for many years between the inviter and the invited, my relatives did not refuse the invitation, and were at the lady's house at the appointed hour. There were present a mixed party, and my relatives felt that it was like walking on ice to be surrounded by such worldly associations, and that, if they needed help from the sanctuary of heaven, it was at that "tea and evening party." "When thou saidst, Seek ye my face, thy face, Lord, will I seek."

Immediately after tea, preparations were at once made for enjoying the remaining hours previous to supper, with music, &c. A very brief period had elapsed, when one of the company proposed dancing, a proposition which received the assent of all present, except my friends, who at once deprecated such an employment of the time, and intimated to the lady of the house their desire to leave the party rather than be identified with such an amusement. Only those Christians whose consistency has been similarly tested can in any way realize the awkwardness of such a painful situation when unsought.

Some months after the evening party referred to, one of my relatives heard of the serious illness of a lady who had been present at tea, and who had taken a prominent part in the entertainments on that occasion. This lady sent a message to my relative, expressing a wish to see and speak with her, as she felt convinced that her earthly life was drawing to its close.

My relative hastened to comply with a request so solemnly and urgently expressed, and after

some conversation with her visitor, the sick lady voluntarily related the following circumstances:—

"On my husband's removal to B——, I felt a desire to attend on the ministry of Mr. D——, of whom I had heard so high a character. I accordingly became a regular attendant at E—— Chapel, my husband, however, declining to accompany me to the house of God.

"Some weeks had passed, when I received an invitation to a social evening party from a lady whom I had met at E—— Chapel, and who, in fact, was a church member. Fully expecting that the evening would be spent in the society of Christian people, I cheerfully accepted the invitation.

"On reaching my friend's house, my surprise was great at finding myself amidst a large company, in the gaiety of whose attire and ornaments I found myself completely eclipsed. A venerable gentleman, perhaps perceiving my perturbation, kindly sat down by me, and reassured me by his sensible conversation, in which I soon discovered that his convictions were opposed to the frivolous nature of the evening's amusements. Dancing was introduced, in which I felt obliged to engage, and which was kept up with some spirit till supper-time. But as the Rev. Mr. D—— was present during the whole evening, and sanctioned dancing by his presence, I began to think that my judgment on this point had been too severe, and that Christians might conscientiously indulge in the amusement at evening parties.

"It was not until we met at Mrs. H——'s party, where you and your husband made so decided a stand against the introduction of dancing, that my conscience smote me, and, by the Spirit of God, I hope, convinced me of the inconsistency and sinfulness of such amusements among professing Christians, and, by God's grace, am I indubbed to your example for enabling me to form the resolution of never again attending an evening party where the worldly and sinful recreation of dancing is likely to be indulged in."

My relative sought to lead the mind of the suffering lady to Him who has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

J. M. J.

EFFECT OF RIDICULE.—A pious lady of the city of Richmond, once left the house of God in company with her husband, who was an impenitent man. She was a woman of unusual vivacity, with a keen perception of the ludicrous, and often playfully sarcastic. As they walked along towards their dwelling, she began to make some amusing and sarcastic comments on the sermon, which a stranger, a man of very ordinary talents and awkward manner, had preached that morning, in the absence of the pastor. After running on in this vein of sportive criticism for some time, surprised at the profound silence of her husband, she turned and looked up in his face. He was in tears. That sermon had sent an arrow of conviction to his heart! What must have been the anguish of that conscience-stricken wife, thus arrested in the act of ridiculing a discourse which had been the means of awakening the anxiety of her unconverted husband?

P O E T R Y.

LINES SUGGESTED BY A FUNERAL
SERMON,

*Preached at the Baptist Chapel, Torquay, on
Sunday evening, February 6th, 1859, by the
Rev. James Kings, from the text—*

“Having a desire to depart and be with Christ.”

Upon a couch she lay
In agonising pain;
Friends cluster round in wild dismay,
All human aid is vain.

“Mother! why loudly weep?
Father! why sadly mourn?
The ‘dead in Christ’ but sweetly sleep,
To wake at his return.

“In early youth I gave
My tender heart to God;
His arm, omnipotent to save,
Now wields the chast’ning rod.

“God is my Father! Can
A Heavenly Father’s love
Fail to ordain the wisest plan
To draw his child above?”

“Talk not of earthly things,
That flit, like phantoms, by;
My spirit longs, on eagle’s wings,
To soar beyond the sky.

“Faith’s piercing vision views
Jesus enthron’d above;
I long this fleeting breath to lose,
And bask beneath his love.

“Deem not the wish unkind,
Each earthly tie to sever;
Here death will fondest hearts unbind—
In heaven we love for ever.

“I long to see my Lord,
And dear departed friends—
I long to chant with sweet accord
The song that never ends.

“Weep not when I am gone,
All bitter tears are vain,
Before my Saviour’s radiant throne
We soon shall meet again.”

Her lips are clos’d in death,
Mute to earth’s softest strain;
In heaven they sing with tireless breath—
“Worthy the Lamb once slain.”

Torquay.

ECCLESIASTES.

APRIL SHOWERS.

See how the trees unfold their leaves,
The sparkling rain to meet,
While in its cup each flower receives
A pearl-drop pure and sweet.

Below the ground the moisture sinks;
Far down in earth’s dark cells,
Each buried seed rejoicing drinks,
And with fresh vigour swells.

Now shower and cloud have passed away,
How fair the earth appears!

The songster carols forth his lay,
And nature smiles through tears.
The fragrant air, the emerald sod,
Each tender herb and flower,
Seem mutely giving thanks to God,
Who sent the welcome shower.

The rain fulfils his gracious plan,
Nor falls from heaven in vain;
It makes the earth bring forth for man,
Her blossoms, fruits, and grain.
Like genial showers, God’s word of grace,
In love and mercy sent,
Drops softly in the appointed place,
And works his wise intent.

Christ’s Church is like a garden fair,
Adorned with trees and flowers;
Then, Christians, let this be your prayer,
“Lord, send refreshing showers.
Some of thy trees seem well-nigh dead,
But they shall fruitful prove,
And all thy flowers fresh perfume shed,
When watered by thy love.”

Upon the wicked God shall rain
A tempest fierce and dire,
And each his portion must obtain
In brimstone and in fire.
But they who in Christ’s garden stand,
Need fear no dreadful doom,
Transplanted to the better land,
They evermore shall bloom!

Wellingborough.

THEODORA.

DENOMINATIONAL INTELLIGENCE.

ACCEPTANCE OF THE PASTORATE.

BLAKENEY.—Mr. A. Hudson, of Regent’s-park College, has received and accepted a unanimous invitation from the Baptist church, to become to become their pastor.

CHIPPING NORTON.—The Rev. William Green, late of Bronsgrave, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church, and entered upon his labours the first Lord’s-day in April.

SOUTHSEA.—The Rev. J. H. Cooke, of Goswell-road Chapel, London, has accepted the unanimous invitation of the church, St. Paul’s-square Chapel, to become their pastor. He will commence his ministry on the first Sunday in May.

WATFORD, HERTS.—The Rev. Clement Bailhache, of Leeds, has accepted the cordial and unanimous invitation of the Baptist church, assembling at Beechen-grove Chapel, Watford, Herts, to become their pastor.

MINISTERIAL CHANGES.

AMERSHAM.—The Rev. W. S. Chapman, B.A., has resigned the pastorate of the church assembling in the Lower Meeting-house.

WOODBOROUGH AND CALVERTON, NOTTS.—The Rev. S. Ward, after many years’ labour, recently resigned his charge, in consequence of his advanced age and infirmities. The Rev. W. Wallis, late of Boroughbridge, has accepted a cordial invitation to succeed the Rev. S. Ward.

SOUTH PARADE BAPTIST CHAPEL, LEEDS.—The Rev. Clement Bailhache has just resigned the pastorate at the above place of worship in this town. The announcement was made to the members of the church on Monday evening, and amidst many expressions of regret, a resolution giving a reluctant assent to the resignation was agreed to. Mr. Bailhache has acted for nearly four years as minister at South-parade chapel, and during that period he has won the esteem and regard of a numerous circle of friends both in his own and other denominations. His occasional services in the pulpits of other denominations have always been very favourably received; whilst to the Young Men's Christian Institution, and other societies, he has rendered invaluable aid. He has been one of the most frequent preachers to working men, especially during the past winter.—*Leeds Mercury.*

PRESENTATION SERVICES.

GOODSHAW, LANCASHIRE.—On March 19, the church and congregation connected with the Baptist chapel, Goodshaw, presented their minister, the Rev. J. Jefferson, with a purse of gold containing £70, together with a copy of Matthew Henry's "Commentary," as a token of their high esteem for him, and a grateful recognition of his valuable services during the seven years he has laboured among them. At four o'clock there was a tea-party in the school; the public meeting commenced at six, and was addressed by the Revs. C. Williams, R. Evans, P. Prout, Messrs. J. Heyworth, W. Hoyle, E. Bowker, and other gentlemen. Mr. Williams occupied the chair, and the Rev. R. Evans, on behalf of the church, presented the purse. The meeting was numerously attended.

PROVIDENCE CHAPEL, TOTTENHAM-COURT-ROAD, LONDON.—On Tuesday, March 8th, a social meeting of the members of the Welsh Baptist Missionary stations, London, was held at Providence Chapel, Tottenham-court-road, for the purpose of presenting the Rev. J. D. Williams (who has laboured as missionary to the scattered Welsh of the metropolis for the last two years) with a testimonial, in token of their appreciation of his untiring and successful services to the society. The testimonial consisted of a handsome purse containing ten guineas. The meeting was presided over by Mr. Wilkins, of Camden Town. Speeches were delivered by members of the congregation and of the committee, and many references were made to the sorrow they felt at losing Mr. Williams, who was now leaving them to take charge of the Baptist Church at Caerlon, Cardiff. The purse was presented by Mr. S. Evans, of Cross-street, Blackfriars-road. Mr. Williams returned thanks in an appropriate speech, and, after a vote of thanks to the chairman, the proceedings terminated.

SALTER'S HALL CHAPEL, CANNON-STREET.—On Monday evening, 21st March, a meeting of the members and congregation of this chapel took place in the school-room, for the purpose of presenting a watch, &c., as a testimonial to the Rev. J. Hobson, the pastor. A large number sat down to tea at six o'clock, and at half-past seven Mr. Baker was moved to the chair. The chairman, in his address, proceeded in a kind of parable upon the watch, and exhorted his hearers to regulate their watch by St. Paul's, and then time would always be correct, for he had himself found it so in practice. Mr. Crosswell begged to present Mr. Hobson with the gold watch and volumes on the table. The watch bore an appropriate inscription repeated

in the books, about thirty in number, and a highly valuable collection. The meeting was subsequently addressed by Messrs. Webb, Steedman, Henry Skinner, and a suitable response made by Mr. Hobson.

SPECIAL SERVICES.

BACUP.—The first anniversary services in connection with the opening of Zion Baptist chapel and Sunday-school, Newchurch-road, were held on Lord's-day, April 10th, 1859, when two excellent sermons were preached by the Rev. J. E. Giles, of Sheffield. Collections and donations, amounting to the munificent sum of £492 5s. 9½d., were received towards liquidating the debt on the above place of worship.

BYROM-STREET BAPTIST CHAPEL, LIVERPOOL.—On Thursday, April 7th, an interesting meeting of the members and friends of the above congregation took place for the purpose of taking farewell of the Rev. C. A. White, who has accepted a call from a Baptist church in Canada West. After a social cup of tea the chair was taken by the Rev. T. Dawson, the much-respected pastor of the church there assembling, who expressed, in a short but pointed address, his mingled feeling of pleasure and regret at parting with one of the younger members of his flock, yet feeling that there was much cause for thankfulness to our Heavenly Father that from among their midst one was selected as an herald of the cross. The meeting was addressed by Messrs. Griffiths, C. A. White, Bretherton, and J. W. Howes, Esq., from Montreal, who pictured very vividly the need of that portion of the vineyard for earnest, truthful, and zealous labourers.

RECOGNITION SERVICES.

WESTON-BY-WEDON, NORTHAMPTONSHIRE.—On Wednesday, April 13, recognition services were held on the occasion of the settlement of the Rev. R. Pyne as pastor of the ancient Baptist Church in this place. The Rev. E. Adey preached on ministerial duties from Heb. xiii. 17, and the Rev. Mr. Henderson preached to the church from Rev. i. 12, 13. In the evening various solemn addresses were delivered by the Rev. Messrs. Medcalf, Chamberlain, Hedge, Ibberson, Adey, and Pyne.

TRINITY CHAPEL, BOROUGH.—On Tuesday, April 12, a service was held for the purpose of recognising the Rev. W. Bonner, late of Oxford, as pastor of the church assembling in this place. After a public tea, which was very numerously attended, the chair was taken by the Rev. W. Bonner. Mr. Hudson, the senior deacon, gave a brief statement of the leadings of Providence in directing their choice of a pastor. Addresses were delivered on topics appropriate to the service by the Rev. Messrs. W. P. Balfern, Bow; W. A. Blake, Shouldham-street; C. Box, Woolwich; T. J. Cole, Peckham; P. Dickerson, Alie-street; T. Field, Shadwell; T. Jones, Blackheath; H. Millard, B.A., Maze Pond; J. Russell, Shoreditch; J. Davies, Greenwich, and G. Wyard, Deptford. Other brethren took part in the interesting service.

SOUTHAMPTON.—**PORTLAND CHAPEL.**—On the 7th April, a social and inaugural meeting was held to welcome the Rev. J. A. Spurgeon to the pastorate. At half-past five about 300 sat down to tea in the school-room and chapel, the former being tastefully decorated with flowers. The tea having been the means of an hour's pleasant converse and introduction between pastor and people, a meeting followed, presided over by Mr. Elliston, the senior deacon, when, after prayer by the pastor, he called on Mr.

Marshall, one of his colleagues in office, who rose and spoke in affectionate words of him whom they had loved and lost, and at the same time, on behalf of the church and congregation, most cordially welcomed their new pastor. Other friends having given addresses, Mr. Spurgeon responded to the expressions of attachment to himself, and trusted that the sympathy and affection of his people would long continue unbroken, and that he might labour among them until death. Having given a brief autobiographical sketch of his history, and glanced at several matters connected with the church, Mr. Spurgeon offered prayer, and concluded the very interesting proceedings of the evening.

SERVICES TO BE HOLDEN.

WILBURTON, CAMBS.—Rev. E. Bailey, of Zion Chapel, Melbourn, will preach the anniversary sermons at the above place on Tuesday, June 7.

CRANFIELD, BEDS (Second Baptist Chapel).—The anniversary sermons will be preached on Lord's-day, May 22nd, by the Rev. C. H. Hosken, of Fenny Stratford.

MATFIELD GREEN.—The forty-eighth anniversary of the Baptist chapel, Matfield-green (near Paddock Wood Station, South-Eastern Railway), will be held (D.V.) May 11th. Revs. C. Woolcott, W. P. Balforn, and J. E. Bloomfield are expected to preach.

GREAT GRANSDEN.—The anniversary will be held (D.V.) on Tuesday, May 3rd, when two sermons will be preached by the Rev. J. Bloomfield, of London; service to commence at half-past two and half-past six. Collections after each service. A public tea will be provided.

BLANDFORD-STREET BAPTIST CHAPEL, PORTMAN-SQUARE.—Mr. C. T. Keen, of Foulsham, Norfolk, will preach (D.V.) on Lord's-day, May 1st, 1859. Rev. A. Dyson, of Rotherham, Yorkshire, on May 8th and 15th; and Mr. John Garritt, of Chelmsford, Essex, on May 22nd and 29th.

THETFORD, NEAR ELY.—Anniversary services will be held in the Baptist Chapel, on Tuesday, May 10th. Sermons will be preached by the Rev. E. Bailey, of Zion Chapel, Melbourn. On the morning of the same day the ordinance of believers' baptism will be administered to several candidates.

NEEDINGWORTH, HUNTS.—The anniversary of the Baptist Chapel will be held on Tuesday the 31st of May. Mr. Bloomfield, of Meard's-court, will preach morning and evening, and Mr. Forman, of March, in the afternoon.

AGED PILGRIMS' FRIEND SOCIETY.—The fifty-second annual meeting will be held at the London Tavern, Bishopsgate-street, on Monday evening, May 2nd, 1859. The Right Hon. the Lord Mayor, the Treasurer, will take the chair (D.V.) at half-past six o'clock precisely.—Mr. J. Gadsby's Illustrations of Biblical and Oriental Life (D.V.) will be given in aid of the above society, in the Rev. Dr. Fletcher's Chapel, Finsbury, on Wednesday, Thursday, and Friday, May 25th, 26th, and 27th, at half-past seven each evening. The chair will be taken on the 25th by Sir Culling Eardley Eardley, Bart.; on the 26th, by the Rev. Dr. Spencer, of Poultry Chapel; on the 27th, by the Rev. W. Grigsby, of the Tabernacle. Admission, body of the chapel and lower gallery, 1s. each lecture, or 2s. 6d. the course. Upper gallery, 6d. each lecture, or 1s. 3d. the course. Tickets and syllabuses, with numerous testimonials, may be had of J. Gadsby, Esq., 25, John-street, Bedford-

row; R. Kenneth, Esq., the treasurer; Mr. Box, 13, Northampton-square; Mr. W. Jackson, 8, Crescent, Peckham Rye, secretaries: Mr. Auseil, 66, Barbican; Mr. Bland, 47, Moorgate-street; Mr. Chalmers, 112, Kingsland-road; Mr. Dodson, 98, Blackman-street, Borough; Mr. Gardiner, 20, Prince's-street, Cavendish-square; Messrs. Gibson and Son, 1, Bath-place, Euston-road; Mr. Johnston, 425, Strand; Mr. Lynn, 70, Fleet-street; Mr. Moor, 116, Holborn-hill; Mr. Morison, 25, Norton Folgate; Mr. E. Mote, 51, Borough-road; Mr. Whitehorn, 39, Upper North-place, Gray's-inn-road; of the committee, and at the doors each evening.

NEW CHAPELS.

TORRINGTON, DEVON.—On Sunday, April 17, the Baptist church and congregation in this town, after worshipping for many weeks in the Town Hall, kindly lent them by the mayor, reopened their chapel, which has undergone most complete repairs. Sermons were preached on the occasion by the Rev. W. Jeffery, the pastor, from Isaiah lx. 13, and liii. 3.

READING.—The foundation stone of a new Baptist chapel was laid on Thursday, the 31st of March, by Mr. James Wells, of London. Many persons assembled on the site of the new chapel to witness the ceremony, and were suitably addressed by Mr. J. Wells. Tea was provided at the New Hall, after which a sermon was preached at the same place by Mr. J. Wells to a large audience. Collections were liberal.

KINGSTON-ON-THAMES.—The town of Kingston-on-Thames contains a population of nearly 20,000 souls, notwithstanding which, accommodation for the Baptist denomination is inadequately provided; it is therefore intended to erect a commodious place of worship there, which step is the more necessary in consequence of the large number anxious to attend the ministry of the Rev. T. W. Medhurst, but who are prevented in consequence of the present confined limits. It is therefore proposed that a new chapel be speedily erected to accommodate 1,000 persons, towards which £170 have been already subscribed, and preparations are being made to hold a bazaar for the sale of fancy and useful articles, in the early part of July in the present year. As the present congregation are very poor, it is hoped that the friends of truth will aid the brethren in their noble work. The pastor, Mr. T. W. Medhurst, has studied for the ministry under the direction of the Rev. C. H. Spurgeon, whose warmest sympathies are with the church.

BAPTISMS.

ADERSYCHAN, English—April 17, five by Mr. S. Davies.

ABERYSTWYTH—Jan. 5, one; and Feb. 6, three, by Mr. Williams.

ATRDRIE—Feb. 27, three; and March 20, four, by Mr. Dunn.

ASHTON-UNDER-LYNE—Mar. 27, six by Mr. Armstrong. We have tokens of a larger number next month.

BALA, Merioneth—Feb. 20, four; April 3, four, by Mr. J. Jones.

BARDWELL, Suffolk—Jan. 2, two; Mar. 6, four; April 3, five, by Mr. Barrett.

BEDFORD—Mar. 27, three, by Mr. Killen.

BERWICK-ON-TWEED, Second Church—Mar. 27, ten by Mr. W. Lees.

BIRMINGHAM, Hope-street—Feb. 27, two.

—Bond-st., April 3—eleven, by Mr. Chew.
BLACKFIELD COMMON—Feb. 6, one; April 3, three, by Mr. W. Martin.

- BONTRHYMEDDUGARD**—Twenty-five by Mr. Roberts, after an address by Mr. R. Jones, of Aberystwyth.
- BOTESDALE**, Suffolk—Mar. 27, six by Mr. Berry.
- BOVEY TRACEY**—April 3, five by Mr. Keller.
- BRIDLINGTON**, Yorks—April 17, three by Mr. J. W. Morgan, after a sermon from Mark xvi. 15, 16. There are several candidates.
- BRISTOL**, King-street—Feb. 27, nine, after addresses by Messrs. Bosworth and Gotch.
- BROMYARD**—April 3, seven by Mr. Rees, in presence of 1,500 spectators.
- BURY ST. EDMUND'S**—Mar. 13, thirteen; Mar. 31, eight, by Mr. Eiven.
- CARLON**—Mar. 6, four by Mr. Jackson.
- CARDIFF**, Bethany—Mar. 6, eight by Mr. Tilly.
- CARLTON**, Beds—April 7, five by Mr. Silvertown.
- CEFN MAWR**—Nov. 7, ten; Dec. 5, nine; Jan. 9, three; Jan. 30, two; Feb. 27, six; Mar. 27, two, by Mr. A. Jones Parry.
- CHELTENHAM**—Mar. 20, six by Mr. Smith.
- COLEFORD**—Mar. 13, four by Mr. Penny.
- COSELEY**—Feb. 27, five by Mr. Maurice.
- CROWLE**—Mar. 13, a Wesleyan local preacher, by Mr. Lovkin.
- DOLAU**—Mar. 18, three; Mar. 20, four; April 17, six, by Mr. Davies, in the river Dulais.
- EBBW VALE**, Zion—April 3, six (four out of the Sabbath-school) by Mr. Godson.
- EXETER**, Bartholomew-street—Mar. 27, six by Mr. Tuckett.
- Zoar Chapel—Mar. 27, five by Mr. Turner.
- FAKENHAM**, Norfolk—Feb. 27, six by Mr. Gooch.
- FRANK'S BRIDGE**, Radnor—Mar. 20, one.
- GOGINON**—April 10, twenty-five by Mr. Jenkins.
- KENNINGTON**, Hornton-street—Mar. 27, five by Mr. S. Bird.
- KETTERING**—Feb. 23, two by Mr. J. Mursell.
- KING STANLEY**—Feb. 27, five by Mr. Scorey.
- KINGSTON-ON-THAMES**—Mar. 30, three by Mr. T. W. Medhurst.
- KIRKSTALL**—April 10, five by Mr. T. C. Carter, from Reading.
- LIVERPOOL**, Great Crosshall-street—Feb. 27, a young man from the Sabbath-school, by Mr. Thomas.
- LLANFELLY**—Mar. 27, eleven by Mr. T. Lewis.
- LLANTIDLOS**, Short Bridge-street—Jan. 9, three; Mar. 27, one; April 24, seven, by Mr. Evans.
- LLARUWCHYLLYN**, Merioneth—Since July, 1858, eight by Mr. John Jones.
- LONDON**, Borough-road—Feb. 20, five by Mr. Harcourt.
- New Park-street—Mar. 31, twenty-one by Mr. Spurgeon.
- Wilton-square, New North-road—Mar. 24, three by Mr. Flack.
- Bloomsbury Chapel—Mar. 21, five by Mr. Brock.
- LONDON**, Regent's-park (late Diorama)—Seventeen by Mr. Landells.
- John-street—April, five by Hon. Baptist Noel, A.M.
- LOUTH**, Northgate—Feb. 27, sixteen by Mr. Orton, after a sermon by Mr. Burton.
- MADELEY**, Salop—Mar. 20, five by Mr. Jenkins.
- MALTON**, Yorks—Feb. 27, one by Mr. Shakspeare.
- MANORBEAR**—Jan. 20, one; Feb. 27, two, by Mr. B. J. Evans.
- MEASHAM**, Derby—Feb. 6, four by Mr. Kelly.
- MELBOURN**, Cambs—April 14, seven by Mr. E. Bailey.
- NANTGWYN**, Radnorshire—April 17, six by Mr. Davies.
- NUNEATON**—Mar. 6, seven by Mr. Langridge.
- PETERBOROUGH**—Feb. 6, three; Mar. 6, five.
- POPULAR**, Cotton-street, near London—Mar. 31, six by Mr. Peerce.
- PORTSEA**, Kent-street—April 18, sixteen by Mr. J. Davis.
- PRESTON**—Feb. 23, one by Mr. Bugby.
- RAGLAN**, Monmouth—Mar. 29, seven by Mr. Johnson.
- RICKSTONE BRIDGE**, near Milford—Feb. 27, three by Mr. Walker.
- SCARBOROUGH**—Mar. 6, eleven by Dr. Evans.
- SEVENOAKS**—April 3, four by Mr. Mountford.
- SHAENBROOK**—April 3, one by Mr. T. Corby.
- SHREWSBURY**, Claremont-street—Mar. 27, five by Mr. How.
- ST. NEOT'S**, Hunts—April 3, two young men, and a female who had passed her 14th year, and who, though of such tender years, gave a very satisfactory and pleasing statement of the Lord's work upon her heart,—by Mr. Murrell, the venerable pastor.
- STAYLITTLE**, Montgomeryshire—April 3, three by Mr. Vaughan. Nearly fifty are awaiting the same privilege.
- STONEY STRATFORD**—Feb. 27, four by Mr. Forster.
- TALYBOUT**, Aberystwyth—Feb. 20, fifteen; Mar. 6, three; Mar. 24, two; Mar. 27, four; Mar. 30, eight; April 3, fifteen; April 10, twenty, by Mr. Williams.
- TREDEGAR**, English—Mar. 13, one, from the Sabbath-school, by Mr. J. Lewis.
- WALTON**, Suffolk—Mar. 6, thirteen by Mr. Perria.
- WHITTLESEA**—April 3, three by Mr. D. Ashby.
- WILLINGTON**, near Derby—Jan. 30, two by Mr. Gregory.
- WOLVERHAMPTON**, St. James's-street—Feb. 27, two by Mr. Carey.

DEATH.

Mrs. LUKE, on March 27, aged 95 years, at the residence of Mr. J. Webster, Baptist minister, Trowbridge, Wilts. She sleeps in Jesus.

NEW PARK STREET CHAPEL FUND,

RECEIPTS FROM MARCH TO APRIL 25.

Moiety of Collections at Brentford, after sermons by Rev. C. H. Spurgeon	£15 0 0
Mrs. Russell	1 0 0
Mr. Canning	9 10 0
Moiety of Collection at Peckham, after sermon by Rev. C. H. Spurgeon	13 1 0
Mrs. Cotton	1 0 0
Miss Crook	0 5 0
Collection at St. Mary Cray	20 0 0
A. W. Crisp	2 0 0
A Lady (saved from dress)	5 0 0
Mrs. Hayward	1 0 0
Subscriptions	5 7 4

Subscriptions received by T. COOK, Lion. Sec., at New Park-street Chapel.

W. P.	2 10 0
Moiety of Collection at Dartford, after sermons by Rev. C. H. Spurgeon	9 10 0
Mr. Plummer, Dartford	5 0 0
Mr. H. Turner	1 10 0
Mrs. Gray, per Rev. C. H. Spurgeon	100 0 0
Collectors	1 5 3
Collections	30 19 0
	£224 1 10

Total in hand £4,887 12 1
 Invested for purchase of
 land 5,400 0 0

THE HIGH ROCK.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."—Psalm lxi. 2.

It is supposed by many that David wrote this psalm at the time when he fled from his son Absalom. That trial was one of the most grievous of all the afflictions of David's greatly-chequered life. It was but a little thing to be hunted like a partridge upon the mountain-top by Saul; it was but a little thing to be entrapped by Achish, and to sojourn among the Philistines an alien from his mother's children; nay, all the afflictions of his preceding life are but little things compared with this. This was his favourite son, one in whom his soul delighted, for he was an excellent and comely personage in his outward appearance, and had a lordly and kingly carriage about him; he was David's darling, although, in his moral character, utterly unworthy of this distinction. This child of his, who was the nearest to his heart, had the greatest opportunity to cut him to the quick; those things we allow to take the chief place in our bosoms have the greatest power to give us grief. Absalom, first of all, kills his brother, and then, by dint of courtesy and such seeming and pretended generosity, which demagogues always know how to use, won the affections of David's people from their rightful monarch, and then blew the trumpet and made himself king against his father. Nay, more than this, he sought his father's life; it was not sufficient to take the crown, but he longed to smite the head that should have worn it. His father was driven from his house, was made to cross, with a few attendants, over the brook Kedron, on a dark and doleful night, far away from the sanctuary of God and from the house of his Lord; he had to dwell in the midst of a wood and sleep among his armed men, and, at other times, upon the open plain. Who can tell the griefs of this monarch? Wave after wave rolled over him. He had often said he desired only to be like the sparrow to build his nest, and like the swallow, always to dwell beneath the eaves of God's sanctuary; and now his great trouble is that he is driven far away from God's house to what he calls "the ends of the earth." Then, if he thought of the cause of this his exile, how must he have been grieved! For his son, his darling son, the son of his heart, the son whom he had pardoned, the son whom he had honoured, the son whom he had recalled from a banishment he richly deserved—this son had smitten him. And we know that old quotation which is repeated many and many a time, and is always true—

"How sharper than a serpent's tooth it is
To have a thankless child."

And here was one who was not only unthankful but who drove his father into exile and sought his life, added to this the fact that David always clung to this child even in the time of his greatest iniquity. When at last he was compelled to send out his armies against the rebel, you remember he charged all his soldiers to "take care of the young man Absalom; slay his followers if you please, but take him alive if you must take him, and bring him gently; bring him not to me as he deserves to be brought, in an iron cage, like something wilder than the wildest beast; bring not his head to me, thrust him not through with spears, dig not a pit and cast in his body and cover it up with stones: but bring him back to me, I will again press him to my bosom, for I love him still—he is still Absalom my son, my son!" Now, from the very fact that he loved this young man his sorrows must have been peculiarly poignant. If a man can bring his mind to thrust out from his bosom one that has proved ungrateful, then half the battle is over. If love can cut the link—can say, I have done with thee, I will reckon thee now no more my friend or my child—then the heart steels itself against its deepest sorrow, and the arrow rattleth against the harness. But

not so. David still opened wide his breast to his unworthy son. Ah, let us remember, we who stand in the relation of children to our parents, that it is in our power to give our parents the greatest possible grief; and yet would we not, each of us, sooner die than that those who brought us forth should have to sorrow on account of us? Yet haply there are some of you who are bringing your parents' grey hairs with sorrow to the grave. O, ye that are cursing your father's God—that are breaking the day that your father reckons to be holy—ye who would despise the Gospel which your fathers would maintain—if ye care not to grieve God, at least pause ere you grieve your parents. Push them not into the tomb before their time, lest their ashes testify against you, and lest in the hour of *your* trouble, when *your* children treat you in like manner, you should have to learn the bitterness of rearing in your own bosom the serpent that shall sting you with the deadliest venom. Let each of us take heed that we deal gently and tenderly with the age of our parents, and always seek to foster those who have tenderly fostered us.

With this preface we now turn at once to our text, and I think we shall understand it all the better from this little sketch of history. "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

There are three truths here. The first truth is, that prayer is always available: "From the ends of the earth, when my spirit is overwhelmed, I will cry." The second truth is, that sometimes even the believer cannot get to Christ as he could wish, but that then there is something provided to lead him to Christ: "Lead me to the rock that is higher than I." Then, in the third place, we shall consider Christ under the aspect of a rock that is higher than we are.

I. In the first place let us recollect that PRAYER IS ALWAYS AVAILABLE—in every place and in every condition of our spirit: "From the ends of the earth will I cry unto thee." Suppose it possible for us to be banished to the uttermost verge of the green earth, to "rivers unknown to song;" suppose us to be hastened far away, where dwindling daylight dieth out, and where the sun's bleak ray scarce scattereth light on the world—where vegetation, dwarfing and declining, at last dies out; suppose us banished into exile without a friend and without a helper—even there, from the ends of the earth, we should find that prayer was available. It would still appear a delightful privilege to cry unto God. In fact, if there be a place nearer than another to God's throne, it is just the end of the earth, for the end of the earth is the beginning of heaven. Where our strength ends, there God's omnipotence begins. Nature's extremity is God's opportunity. Again we repeat it, the end of the earth is the beginning of heaven. If the day should come when monarchs should banish God's people, their banishment would be an object of contempt, for can they banish the men that are strangers wherever they may be? Is not my Father's house a large one? You dome, the blue sky, its roof; the rolling seas, the swelling floods, the green meads, the huge mountains—are not these the floors of his house? And where can I be driven from the dominions of my God, and away from the voice of his love? Banishment to the Christian may seem a trouble, but if he looketh up and seeth his Father's house and beholdeth the smile of his God, he will know that banishment is to him an impossibility. But supposing us to be banished from everything good and dear to us, even then we should not be banished from God's throne. "From the ends of the earth will I cry unto thee."

I think David meant by "the ends of the earth" in this case, a place where he should be far away from his friends, far away from human help, and far away from God's sanctuary.

God's people are sometimes brought into such a condition that they are *far away from friends*. They walk the streets of London, and they think, "Oh, if I could tell my sorrow to a friend, then I might find relief; but amidst all the myriad faces that hurry like a stream along the road, I see not one that tempts me to tell my

tale. 'I look and find myself, a stranger amidst multitudes of countrymen. If you know what it is to have a trouble which you are compelled to bear yourself, which you could not tell even to those of your own house, though your friends would have been ready to help you if they had known, yet it was such, that with all their readiness they would not have had ability to assist you in, and such that the biggest words could not have told, and the bitterest tears could not have spelled out. You were far away from friends in reality, though they were near and scattered round about you. Now this is what David meant by "the ends of the earth"—far away from friends—yet even then, when friend and helper and lover failed, even then did he cry unto his God.

Again, he meant by the ends of the earth, *far away from human help*. There are difficulties into which the true believer is brought that no human hand can possibly touch. His spiritual affairs are weights too heavy for human strength to lift; though all the giants of earth should come and strain their backs until their shoulders should give way, and their limbs should totter beneath the enormous load, yet the spiritual necessities of the Christian could not be carried—they are a burden intolerable for human shoulder; none but God can sustain the necessities of the Christian. 'There are times when we are sighing after spiritual mercies, when we are groaning under the desertion of God's countenance, when our sins are hunting us like packs of wolves, when afflictions are rolling over us—spiritual afflictions, when faith is little and fear is great, when hope is dim and doubt becomes terrible and dark—then we are far away from human help; but, blessed be God, even then we may cry unto him. Nay, more, even in temporal affairs there are times when the Christian gets into such a place that no one can help him. He has made some mistake, perhaps; in the ardency of his zeal to do right he has done wrong; in the attempt to run in the ways of God, he overshot the road and got into another place, and finds himself in evil when he hoped to be in the way of right. Such things have happened; business men, with all their calculations, have made mistakes, and have found themselves plunged into difficulties from which they see no way of escape. In vain do others offer help; wealth would not avail; character is at stake: even then they have cried from the ends of the earth, when human help failed them, and they have cried unto God, and if they have cried in faith, they have never found that God has ceased to hear as long as they have continued to cry.

By "the ends of the earth," I think, too, David means *at a distance from the means of grace*. Sometimes by sickness, either personal or the sickness of our relatives, we are detained from the house of God; at other times, in journeying or travelling, or upon the sea, we are unable to obtain the use of God's sanctuary and the use of the means of grace. It is a great deprivation to God's people. You will find that a true Christian had rather go without a meal than go without a sermon. He would sooner that he should miss a meal than that he should lose his daily portion of Scripture, or his daily resort to the house of prayer. That man is no child of God who does not value the means of grace. I tremble for that man's piety who professes himself able to maintain the vital spark of grace within him when the means of grace are at hand, and he lives in neglect of them. Some people, if they go to a watering-place or a little way out of town, say, "Well, there is nobody here that preaches my sentiments, I shall not go anywhere." So they get the sermon of some particular pope of a certain denomination and gloat over that, and that is their Sabbath meal. To such as these I would just give that passage of the Apostle Paul, "Not forsaking the assembling of yourselves together, as the manner of some is." If there be no place of worship specially dedicated to God, we bless him that—

"Where'er we seek him he is found,
And every place is hallowed ground."

But if there be a place that is open for the worship of God, if even I could not enjoy the preaching of the minister, I would go there to enjoy the singing of Christ's praises,

I would go there to offer my prayer with the multitude that keep holy-day. But still there must be in our lives different times when we are away from the sanctuary of God, and to the Christian that will be like being at the ends of the earth; but then, thanks be to God, we may still cry unto him when no Sabbath bell shall ring us to the house of prayer, when no servant of the Lord shall proclaim with happy voice the promise of pardoning mercy, when there shall not be seen the multitude on bended knee, and when the shouting of praise is unheard and we are far away from the sacred gatherings of God's house—yet we are not far away from him; we may still continue to pray—"from the ends of the earth will I cry unto thee."

It seems, however, that the Psalmist was in a worse plight than this, for a man might be at the end of the earth and still be happy; for it is not the place that makes the man, but the man that makes the place. A man might be in paradise, in hell itself, if his heart were right. Let a man have his heart full of peace and joy and happiness, and it is impossible to make that man miserable. I have often thought that when people find fault with their station they are making a great mistake; they should find fault with themselves. Many a man is miserable whose head wears a crown, and many are happy whose heads have no place of repose. Some who are clothed in rags have rich hearts, and many that are clothed in purple and fine linen, and fare sumptuously every day, have starving spirits; for after all it is the mind that is the standard of the man, and if the mind be happy the place does not signify at all. But alas for poor David! he had been wrong without and wrong within too. "When my heart is overwhelmed." I was turning to Calvin's notes upon this text lately, and I found that the translation which Calvin uses puts it thus, "When my spirit is tumbled." A most extraordinary translation, and, as he says, a very rough one. I can only interpret it by a saying of like character in John Bunyan's "Pilgrim's Progress," where he says he was exceedingly tumbled up and down in his mind. And I have thought of that too as being a very extraordinary but expressive idea—tumbled up and down. And so it does seem that one meaning of this text may be, "When my spirit is tumbled"—when it is out of order, when it is brought into a kind of chaos and confusion, when, to use another word which expresses closely the idea of the Hebrew, "When my spirit is wrapped over and over"—when my spirit is covered just as a man covers his face in the day of grief, because his sorrow is so great that he shuns the sun, and would not have his fellow-creature's eye behold the anguish of his soul. Then, even then, says he, when my spirit is overwhelmed, even then will I cry unto thee. Turn the heart upside down and then you will get the idea of its being overwhelmed. Even then what saith the Psalmist? "Ye people, pour out your heart before him." If your heart is turned over, let it be turned over before him. David tells us in one of his psalms, "I poured out my heart within me." How foolish that was! It did him no good. It was just the wrong place for his heart to be poured out. Afterwards he says, "I have poured out my heart before him." Oh, it is a happy way to pray, when the heart is turned upside down, and out of order, to spill all the contents at the foot of the throne. Perhaps sometimes the overwhelming of our heart is only meant to draw all its dregs out of it, that the very least particle of self-righteousness and self-trust and self-confidence may be drained out at the foot of the mercy-seat, that there may be more room for an overflowing abundance of divine grace.

Imagine again a vessel at sea, and you get an idea of the text once more. It has been labouring in the storm. Sometimes lifted up to heaven, as though its masts would sweep the stars; then again descending until its keel seemed dragging on the ocean's bottom; then shaking this way, and then that way, reeling to and fro and staggering; now starting back—now rushing forwards like a drunken man, or like a madman who has lost his way. At last a huge sea comes rolling on, its white wave of foam can be seen in the distance, and the sailors give up all for lost. Here comes a sea that will overwhelm this cockle-shell of a boat. And on comes the wave, gathering its strength till it dashes against the ship, and—down it goes. It

is overwhelmed. The decks are swept, the masts are gone, the timbers are cracking, the ship descends, and is sucked as in a whirlpool. All is lost. "Now," says David, "that is the case with my heart: it is overwhelmed, sucked into a whirlpool of trouble, borne down by a tremendous sea of difficulty, crushed and broken; the ribs of my soul seem to have given way; every timber is cracked and gone out of its place. My heart is overwhelmed within me." Can ye now get an idea of the extreme sorrow of the Psalmist's spirit? "Yet," says he, "even then will I cry unto thee." Oh, noble faith, that can cry amidst the shrieking of the tempest, and the howling of the storm! Oh, glorious faith, that from the bottom of the sea can send its arrows to the heights of heaven! Oh, masterpiece of faith, that from a broken spirit can send up a sound prayer! Oh, glorious triumph, that from the ends of the earth can send the arrow of prayer all the way to heaven! "From the ends of the earth will I cry unto thee."

And now, Christian man, may God help thee to make up thy mind to this, that where'er thou art thou wilt never leave off prayer, whatever the devil says to thee. If he urge thee to forsake the mercy-seat, say, "Get thee behind me, Satan." If he says you have sinned too much to pray, tell him his argument proves the reverse: the more you have sinned the more you should pray. If he tells you that your difficulties are tremendous, tell him that the very greatness of the difficulties in which you are involved should bear you nearer to God. Never cease to cry whilst thou hast breath; and when thou hast no breath, still cry. Long as thou canst speak, cry unto him; and when thou canst not speak, let groanings that cannot be uttered still go up before God's throne. Cease not to pray in every difficulty, and in every strait betake thyself to thy closet, for there thou shalt find God, if thou canst not find him anywhere else. And let me also say this word to any one who has begun to pray, but who has not yet found peace with God, although he is overwhelmed by a sense of his guilt. My dear friend, if God has overwhelmed you with a sense of sin, and if you feel as if you were far away from mercy—at the very ends of the earth—yet I beseech you, cry unto him. Mark, our text says, "Cry." Oh, what power there is in that simple act of crying! As I rode here this evening, I saw a boy sitting down upon the pavement, crying with all his might about something or other he had broken; and I observed some lady, who was going by, stop in a moment, for the poor fellow's face was so much awry, and the tears were flowing so plentifully that she seemed as if she must stop and give him something. And indeed I felt inclined, if I had not been in a hurry to come here, to stop and ask him what he was crying for; for one cannot bear to see a fellow-creature crying. All beggars that want to take you in, take to crying, for they know that has an effect upon susceptible ladies who are passing by. And there is a power in tears, and these people know it. The best style of prayer is that which cannot be called anything else but a cry. Now, if you cannot pray as many do—if you cannot stand up in a prayer-meeting, and pray fluently and eloquently like others—so long as the Lord enables you to cry, I beseech you do not leave off crying. Cry, "Lord, have mercy on me;" "Lord, save or I perish;" "Lord, appear unto me;" "I the chief of sinners am;" "Lord, manifest thyself to me." Cry, cry, poor sinner, and he that heareth the young ravens when they cry will hear thee. Do not think that the voice of thy crying shall be lost. The voice of boasting dies away unheard, but the voice of crying penetrates the ear of God, reaches his heart, and moves his hand to give a plentitude of blessings. Above all things, sinner, if thou feelest thy need of a Saviour, keep on crying; Satan can never harm thee while God helps thee to cry. So long as thou hast got a word of prayer on thy lip, the law has not a word of condemnation against thee. If thou canst cry at God's mercy-seat, then Christ is crying on thy behalf at his Father's glory-seat. Be thou instant in prayer, and thou shalt be successful in it. When thy heart is overwhelmed, from the ends of the earth cry unto God. Thus we have disposed of the first point.

II. Now the second very briefly. THERE ARE TIMES WHEN THE SOUL CANNOT

GET TO CHRIST AS IT DESIRES. Then thank God there is the text—"Lead me to the rock that is higher than I." Some people make out faith to be a marvellously easy thing, and so it is in theory, but it is the hardest thing in the world in practice. If men are to be saved on the condition of their repenting and believing, they can be no more saved than on the condition of their being perfect, unless there is added to this condition the promise that the God who requires faith will give faith, and work repentance in them. I have been astonished to find in this age that there are great preachers, and men who, I have no doubt, gather many around them, who tell the people that the condition and the ground of the sinner's justification are his faith, his repentance, and his obedience. Why, the ground of our justification is the righteousness of Christ; and as to the condition there is no condition at all, for God gives justification freely, and he gives faith, and he gives repentance too; it is all his gift. There never was a man saved by faith or repentance which he performed as a matter of duty. Albeit that the word of God demands of every man that he submit himself to God by repentance and lay hold of Christ by faith, yet no man ever will do this or ever can do it; it is only the sovereign will of God and the sovereign grace of God that give repentance and faith. Sometimes God, in his sovereignty, is pleased to show a man his sin, and not to show him his Saviour, for a season; he strips the sinner, perhaps he leaves him to shiver in the cold before he clothes him, just to let him know what a boon a garment is. He kills him, pierces him through and through with the law, and there lets him lie to know his own inability for a season before he quickens him again, and makes him alive unto God. The fact is, God acts as he chooses with those whom he saves. He sometimes gives repentance and faith at the same time, just as the thunder sometimes follows the lightning speedily; at other times he gives repentance, and then he makes us tarry for many a day before he gives us full assurance of our interest in Christ; but they are sure to follow one another, they must come. God never gave conviction without giving faith at last, he never led a man out of himself without at last leading him to Christ; if he led him to despair he afterwards led him to hope; but still there may be a gap between the two, and during such a period it is our business to use this blessed prayer, "Lead me to the rock that is higher than I. Oh, help me to believe. Lord, increase my faith, enable me to see the need of thy Son, give me eyes to look to him who was pierced, and, as thou hast given me eyes to weep, so give me eyes to look on him and to rejoice." So you see if we cannot believe, if doubts so overwhelm us that we cannot get to Christ to our own satisfaction, remember it is the Holy Spirit's business to draw us to Christ, and we may therefore pray, "Lead me to the Rock that is higher than I."

III. We are now coming to that part of the text which most of all delights my soul, the thought of JESUS CHRIST, WHO IS THE ROCK THAT IS HIGHER THAN WE ARE. We have all got various standards for measuring things; after all, men must measure by themselves. If you hear a man praising another, you will generally find that the reason he praises that other is because he sees in that other something very much like what he possesses himself. "There," says he, "I love a man that is honest and outspoken." The man means all the while that he thinks himself a remarkably honest and outspoken man, therefore he loves to see himself in another. After all, we generally measure with our own measuring-rods, we take ourselves to be the test of other people. A few nights ago I proved that in my own case: going along Bermondsey, I looked in at the windows to see what time it was; one clock said ten minutes to seven, another said seven o'clock, and another said ten minutes past. Then I began to think what a pity it was I had not my own watch with me—what was that but a belief that my own watch was infallible, and that all the other clocks might be wrong? Rest assured there is a great deal of trying ourselves on the touchstones of our own infallible selves. And even the Christian is not altogether quite quit of this, and does not leave it behind him till he gets to heaven. So the Lord graciously adapts his word to our poor littleness, and speaks of Jesus as the rock higher than we are.

Come hither and let us measure the Rock Christ Jesus. Here is a man who is a great sinner. "Ah," he says, "I am a great sinner, indeed; my iniquities reach so high that they smite the very stars; they have gone before me to the judgment seat of God, and they are clamouring for my destruction. Well, sinner, come thou here and measure this rock. Thou art very high, it is true, but this is a rock that is higher than thou art; a great sinner thou mayest be, and estimate thyself at the greatest thou possibly canst; there, set thy sins down at some inconceivable height; if thou hast thought thyself to be a very Goliath in sin; if thou sayest, "I am as big a sinner as Saul of Tarsus," put thy sin pile on pile, tier on tier, nay, borrow thy neighbour's sins; take them all, and recollect that—

"If all the sins that men have done
In will, in word, in thought, and deed,
Since worlds were made, and time began,
Were laid on one poor sinner's head;"—

"The blood of Jesus Christ alone
Could for this mass of sin atone,
And sweep it all away."

However high thy sin may be, there is the covert of a rock in a weary land higher than thou art, and under this thou mayest shelter thyself.

Here comes another forward; he is not a man full of doubts and fears, but he is a man of hopeful spirit. "Oh!" says he, "I have many sins, but I hope that the Lord Jesus Christ will take them all away. I have many wants, but I hope that he will supply them. I shall have many temptations, but I hope that he will ward them off. I shall have many difficulties, but I hope he will carry me through them." Ah! man, I like to see thee have a good measuring-rod, a long one, when it is made of hope. Hope is a tall companion; he wades right through the sea and is not drowned; you cannot kill him, do what you may. Hope is one of the last blessings God gives us, and one that abides last with us. If a man is foodless, and without covering, still he hopes to see better days by-and-by. Now, sinner, thy hopes, I would have thee to see, are very tall, and very high; but remember, this rock is higher than thou art. Hope whatever thou pleasest; let thy hope expand itself; let it climb the highest mountain, and stand on it; let it make itself higher and higher, but this rock is higher than thou art. Christ is a better Christ than thou canst hope; he has more mercy than thouapest for; he has more power to save than thouapest to receive, more love than thou canst hope to have; he has a better heaven for thee than thou couldst hope to enjoy. He is higher than thou art.

But here comes another, and he says, "Ah! my hope has grown strong, I know whom I have believed, and am persuaded that he is a precious Christ. I can speak well of him, he has been my sure defence in every time of war, and my rock and refuge in every time of distress, my granary in every hour of famine, my light in every night of darkness. I can speak well of him, and in consequence of what I know of him I can believe that he is able to save unto the uttermost them that come unto God by him. I believe him to be all that he says he is, I believe in his word, I rejoice in him, my faith scarce knows a bound when I begin to think what he is, and what he has done for me." Ay, but he is a rock higher than thy faith. I love to see thy faith mounting up very high, but remember Christ is better than thy faith and higher than thy faith. Why, man, if thy faith were twice as big as it is Christ would be a warrant for it all. Nay, if thy faith could be multiplied a thousandfold, so that thou couldst believe more of him, and better things of him, and higher things of him, still he would be higher than thy faith could ever climb. I do hope to grow in faith, and get higher and higher in that celestial virtue. I think I believe my Master better now than I did once, though sometimes I think my faith faileth me. Yet sure I am I do enjoy a sweeter conscience than I did, and a more quiet peaceful calm than at one time I experienced; and I hope to believe

him more surely still; I pray that my faith may continually grow, that, being rooted and grounded in faith, I may grow up a strong man in Christ Jesus; but this I know, though you or I should grow till our faith should be greater than that of Paul, till it should be such a faith that it could remove mountains, while it should say to the fig-tree, "Be plucked up by the roots," or to the mountain, "Be cast into the sea," and it should be done, still even then Christ would be higher than our faith. Oh, we might believe a great deal about him, but would faith grasp all then? It has long arms, but not long enough to encompass Christ; he is greater than faith itself could conceive him to be.

Here comes another; he says, "Ah! blessed be God, I have a golden measuring-rod here—not that of hope, or fear, or faith, but, better still, the measuring-rod of enjoyment." "Ah!" says one, "how high have I been in enjoyment! He hath taken me to Calvary, and there I have seen the flowing of his own precious blood—

"With divine assurance knowing
He hath made my peace with God."

Not content with that, he has taken me to Tabor; there I have seen my Lord transfigured, and have beheld his glories, as of the only-begotten of the Father, full of grace and truth. Nay, more, he has taken me to the top of Pisgah, and he has bidden me 'view the landscape o'er.' I have seen the joys which he has reserved for them that love him." "But," says the believer, "Christ has said to me, 'Friend, come up higher.' When I first went to the feast, I sat in the lower room of repentance: he came in, and said, 'Friend, come up higher;' and he took me into another chamber called faith. And then he came in again and said, 'Friend, come up higher;' and he took me to the upper room of assurance. Then he saw me again and he said, 'Friend, come up higher;' and he took me to the upper room of communion. And sometimes he seemed to me to say, 'Friend, come up higher, into the ecstatic bliss which the highest degrees of constant fellowship can give; and I am now waiting only till he should say, 'Come up higher,' and take me to his own bosom, to tarry with him for ever."

Ah, well, I am glad to hear thee talk thus; I would I had many of those whose pastures are in these high places, many who could say that they had grown tall in these delightful things: but remember this rock is higher than thou art. All thou hast ever enjoyed of him is but as the first beginning of a topless mountain. When I have been in Scotland, I have gone up some mountain there; I have thought, this is a very high place indeed, and what a fine view there is, what a height I have reached! "Ah," some one has said, "but if you were to see the Alps, why this would only seem like the beginning, you would only have got to the foot, when you had got as high as this;" and so it is with you: by your experience, your sweet enjoyment, you think you get to the top of the mountain, but Christ comes and whispers to you, "Look yonder far above those clouds; you have only begun to go up high; this hill of communion is only one step yet; as yet you have only advanced a babe's leap; you have farther to go, far higher than you could imagine or conceive. Ah! this is a rock that is higher than thou art, the highest in communion, and the next to the throne of God.

"Well," cries another, "from what I have heard and what I have read in God's word, I am expecting very great things of Christ when I shall see him as he is. Oh, sir, if he be better than the communion of his saints can make him, if he be sweeter than all his most eloquent preachers can speak of him, if he be so delightful that those who know him best cannot tell his beauties, what a precious—what a glorious—what an inconceivable Christ he must be!" Ah, friend, I am glad thou art measuring Christ by thine expectation. But let me tell thee, high as thy expectations are, he is higher than thou art. Expect what thou mayest, but when thou seest him thou wilt say with the Queen of Sheba, "The half has not been told me;" and then

you will add, "Nor did I expect the half of this." You may sit down and think of Christ's glories and splendours, of the happiness that he has provided for his people, till you lose yourself in a very sea of thought. The promise dropped into the sea of your heart may go on widening in circles till you have grasped a whole universe of pleasure and delight in contemplating the name of Christ; but remember, when thou hast conceived the most, the rock is still higher than thou art, still above thee, still far above thine head when thou hast conceived and imagined the most.

Ah! let us pause here and think, then what shall we do with a hill that is higher than we are—shall we lie for ever at the base thereof, or not attempt to climb it? God forbid. Shall we pretend we have climbed it? That were presumption. God forbid. Let us press forward, evermore ascending it, ever crying when we get at the greatest height, "Lord, still lead me up, still lead me to the rock that is higher than I am; lead me on, O Lord, till I come to heaven, and even then lead me; lead me beside the living fountains of water, still lead me to the rock that is higher than I am; ever help me to be climbing, pressing forward, looking not on that which is behind but on that which is before, pressing forward to the mark of the prize of our high calling of God in Christ Jesus. Thus have we tried to open the view of the Palmist, when he said, "Lead me to the rock that is higher than I."

Now, as some of you will be exercised with troubles, remember that the rock is higher than you are. And when your troubles reach you, if you are not high enough to escape them, climb up to the rock of Christ, and there is no arrow of trouble that can reach you when you get there. Satan will be howling at you, and perhaps he will be nibbling at your heel, barking and biting at you—climb into the rock of Christ, and he will not be able to reach you, and you will scarce hear his howling; he will be low down in the valley when you are in the rock higher than you are. Fears will arise and doubts will come in like a flood—there is no place so safe in the time of a flood as a high rock,—climb to the rock Christ, and then though the waves of the sea roar and the mountains shake with the swelling thereof, you will be secure if you are on a rock higher than you are. And oh! for ever be seeking while the world is dragging you down, to be climbing up. If the devil says, "Come down again, come down, and be worldly; come down, and be selfish," always cry, "Lord, lead me up, lead me to the rock that is higher than I am. My country is in the skies, help me to be climbing upwards, never permit me to descend, lead me to the rock that is higher than I am."

And as for you who are still under a sense of sin, who have not yet found the Saviour, let this be your prayer, "Lead me to the rock that is higher than I am." Do not get measuring Christ by yourselves. "As high as heaven is above the earth, so high are his thoughts above your thoughts, and his ways above your ways." Oh, beloved, ye should measure God's grace by the immeasurable; not by your nothingness, but by his infinity. Remember, God's mercy is beyond all bounds, for it swelleth above the flood of our sins. If our sins be as mountains, Christ's mercy, like stars, shines as much above the mountains as above the valleys. Cry out, sinner, cry out when Satau is dragging thee down to the pit; cry out, "Lord, save me from the devouring flames, and lead me to the rock that is higher than I." And then, thank God, it is a rock; it is not a mound that is raised, it is a rock that shall stand, and if I get high on it there is no fear that the rock will shake; I may shake on it, but it will never shake under me. It is a rock, and if my enemies attack me I can hide myself in the clefts of it, and they cannot reach me, for it is a rock; and though ten thousand ages roll away, and many a stone is moved from its place, this shall abide

"When rolling years shall cease to move."

"MY FATHER KNOWS ALL ABOUT IT!"

BY THE REV. JAMES SMITH, OF CHELTENHAM.

A SHORT time ago, three boys were busy discussing some question as they went along the street, and it appeared to interest and excite them very much. At length one of them, a shrewd, sharp little fellow, full of life and fire, exclaimed, "*My Father knows all about it!*" He was evidently pleased with the idea of his father's knowledge, if he was not proud of it. How much we may learn from children! How much better it would be for us, if we were more childlike! Oh, that we realised more fully that God is our father, that he is interested in all that concerns us, and that we are interested in, and shall be benefited by all that is known or possessed by him! How it would calm the mind, soothe the troubled heart, and embolden the timid spirit!

There is my friend George Hall, he finds the dispensations of Divine Providence exceedingly trying. One loss succeeds another, until he is ready to conclude that the last pound will go. Business is flat, and dark, dense clouds hang over him. In his domestic circle his house is not with God as he has prayed and desired; sharks and sharpers have got hold on him, and he often feels confounded, and wonders where the scene will end. He often finds comfort in the means of grace, in the word of God, and in secret prayer; but the clouds return after the rain. At times his heart is ready to burst, his intellect seems to reel, and he cries out, "Lord, why is this?" There appears to be no bright light in the cloud, or rainbow in the storm, but all is dark, dreary, and depressing. Brother George, "*your Father knows all about it.*" It is all in his plan, and forms part of his purpose. If you are taken by surprise, he is not. He has fixed the end, an end worthy of his wisdom, mercy, and love; and has arranged all the steps that lead to that end. If you could see his entire plan, you would be perfectly satisfied; more, you would be delighted at the wisdom and goodness displayed in it. Your present trials are but answers to your prayers; they form a ladder, up which you pass step by step to glory. They weary you, but your weariness will only prepare you for the rest that remains for the people of God. They wean you from the world, and it is necessary you should be weaned, that you may be glad to go home when you are sent for. In the well-ordered covenant strength for the day is provided, grace sufficient for you is laid up, and an expected end is fixed. Your good is secured. Not only at the end, but by the way. Hence it is written, "We know that all things work together for good, to them that love God; to them that are the called according to his purpose." Courage, then, brother, "*Father knows all about it;*" and having loved us with an everlasting love, having put us among his children, he will not allow anything really to harm us.

Samuel Adams has got meddling with the deep things of God, and is more taken up with philosophy, than with the facts and plain statements of God's most holy word. He is in the whirlpool of mystery, trying to unravel by reason what is to be simply received by faith. He wants to reconcile man's responsibility and God's sovereignty—to arrange all the doctrines and duties of Christianity in nice order, and make out a complete system. But he cannot do it. One part will seem to clash with the other, and now he feels inclined to strip God of his adorable sovereignty, and then to reduce man to a mere machine. Friend Samuel, "*your Father knows all about it,*" but you do not. The Bible is God's book, it contains all that he has been pleased to reveal. There are in it things which angels do not fully understand. The most important is the most plain. The way of salvation is so simple, that the wayfaring man, though a fool, shall not err therein. Clusters of comfort hang so low, that the least child in God's family can reach them. The streams of consolation flow so gently, and so near, that any thirsty soul may drink of them. In the valleys are all manner of trees for food, enough and to spare; and any one can pluck and eat. On the hill-

top there are also some precious fruits ; but the sides are steep, the height is great, and the light there is dazzling ; so that few comparatively can reach the summit, enjoy the views, and relish the productions. Looking up from below, we cannot trace the entire road, or see clearly the connection of the parts ; and looking down from above, we cannot perceive the harmony of the great whole. We can see something of the top from the bottom, and we can see the bottom from the top ; but much that is intermediate we must leave. "*Our Father knows all about it,*" but we must be satisfied to know in part at present ; looking forward and expecting, that when that which is perfect is come, then shall we know, even as also we are known. Let it comfort us to think that our Father knows the whole, and that he will make all plain to us by-and-bye : and in the confidence of this, let us be satisfied to believe what we cannot harmonise, if it is clearly stated in God's blessed word.

Anthony Ottway is very much tried by a class of men, who seem determined to do him all the injury they can. Their designs are against him for evil, and their plans are cleverly drawn. He appears to be like the bird in the snare of the fowler, and how to extricate himself he cannot tell. He is almost weary of his life, and is often tempted to cry out, "O, that I had wings like a dove ! for then would I fly away and be at rest." He has called upon God, but obtains no answer. Again, and again, has he expected deliverance, but has been disappointed ; and now, like David, he is ready in a fit of unbelief to say, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death," or a step between me and ruin. Fear not, Anthony ; do not give way to despondency, "*your Father knows all about it ;*" he will turn the counsel of Ahithophel into foolishness, he will make a way for your escape. He will appear to your joy, and every enemy shall be confounded. He knows their designs against thee, his eye is on the plaus they have formed to injure thee, and he will curb their tongues, control their passions, blast their purposes, and overrule all for your good. There is no darkness or shadow of death, where the workers of iniquity may hide themselves, or conceal their purposes from his eye. Therefore wait on the Lord, trust also in him, and he will appear for you : then they who are your enemies shall see it and be ashamed, and shame shall cover them that said unto thee, "*Where is the Lord thy God ?*"

Beloved, the perfect knowledge that God hath of all objects and subjects, of all that hath been, is, or can be, is a subject full of comfort to us, for he will certainly employ his knowledge, as well as his wisdom, for our welfare. Our Heavenly Father knows all about us, our tempers, dispositions, and infirmities. He knows every good desire, and every evil inclination ; our conflict with corruption, and our struggling with our foes. He knows all the persons and circumstances by which we are surrounded, and the varied influences to which we are exposed. Every enemy plans, purposes, and schemes against us, under his eye ; and he says, "I will frustrate your plans, and cross your designs ; for whereas you think to do them evil, you shall really do them good." Every loss occurs under his eye, nor can a penny go without his permission ; and though we may think we have not enough, he considers that we have just so much too much, as he allows us to lose. Therefore, as to the dark things of his providence, and the deep things of his grace, let us leave them to him, believing that all is right, and attend to his loving admonition, "O, fear the Lord, ye his saints ; for there is no want to them that fear him !"

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

CHRISTIAN WORSHIP.

"Where two or three are gathered together in my name, there am I in the midst of them."—
Matthew xviii. 20.

To a being endowed with the intellectual and moral faculties of man, the idea of a supernatural power arises almost by necessity. To him, the heavens declare the glory of God,

and the firmament showeth forth his handy work. He no sooner begins to reflect, than he perceives that he has been placed in a world which he did not create, which he cannot govern, and from which, without any respect to his own volitions, he will inexorably be recalled. Above him, beneath him, and within him, a system is carried forward which he did not originate, which he cannot change, but which everywhere indicates the existence of infinite power, unsearchable wisdom, and ever-unfolding goodness. Whatever it is that possesses these attributes, how feebly soever he may conceive of them, assumes to him the character of Deity. His conception may be obscure, imperfect, erroneous, or absurd, but it is formed in obedience to the primitive impulses of his intellectual and moral nature; and, even in its very lowest form, is incomparably more reasonable than the denial of the existence of a Creator. "The fool hath said in his heart, There is no God."

It is manifest that the belief in a Deity necessitates the idea of adoration, supplication, thanksgiving. To the thoughtful man, as he surveys the boundless glories of creation, and meditates on the attributes of their Author, the sentiments of humility and devotion present themselves spontaneously. "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained," saith David, "what is man that thou art mindful of him, or the son of man that thou visitest him? O Lord our God, how excellent is thy name in all the earth." The thought of God first prostrated the soul of the King of Israel in self-abasement, and then inspired it with sublime and exulting adoration.

But it is not alone in minds of deep moral sensibility and refined intellectual culture, that the idea of a Deity awakens becoming emotions. The wintry tempest, as it walks forth in majesty, teaches the soul even of the rude savage to bow in submission before a power which he cannot resist, and which it is meet that he should propitiate. Spring with its reviving loveliness, and autumn with its overflowing bounty can scarcely be contemplated, without awakening an emotion of thankfulness in the bosom of the most obdurate. The endless vicissitudes of joy and sorrow, of blessing and bereavement, of danger and deliverance, as they must occur in the personal history of each individual, teach the same lesson; and, with different degrees of distinctness, that lesson is learned by every human being who has arrived at the condition of earnest thought.

Hence have arisen the various forms of religion which have prevailed among men. Notwithstanding their endless diversity, their universality proves that they spring from the instinctive impulses of our common nature. Hence, when we hear of a newly discovered tribe or people, we as naturally inquire respecting their religion, as respecting their social or domestic habits. Go where we will, we observe on every side traces of the acknowledgment of a supernatural power, and of the relations which are sustained to that power by us, the children of yesterday.

But man, beside being a religious, is also a social being. He delights in the united expression of a common sentiment, and the common manifestation of the same emotion. The sentiments and emotions of religion are awakened by changes which equally affect the whole community. God causes his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. A whole nation trembles at the prospect of famine, or rejoices in the abundance of harvest. Every living thing is aroused from slumber by the rising sun, and is soothed to rest beneath the curtain of darkness. That all should unite in deprecating the wrath of the Being whose power we know to be irresistible, and in giving thanks to Him whom we believe to be the giver of all good, is one of the first dictates of our nature. Hence the culture of religion is so universally a public concern, and has been so commonly, though so incorrectly, placed under the guardianship of the State. Men unite together in acts of worship as they unite in public rejoicing or lamentation, and they meet together when they perform a religious service, just as they meet to declare war or accept conditions of peace, to elect a ruler or dethrone a despot.

But, in the early ages of humanity, men, like children, think more readily through the medium of visible objects. Hence the idea of God is soon transferred to some representation of the Deity which can be seen and felt. Thus arose all the multiplied forms of heathen idolatry. Each nation forming its own conception of the Supreme Being, embodied that conception in some material image. Then again, the notion of the Deity became divided and subdivided, as some distinct supernatural being was supposed to govern some peculiar department of the visible creation. Thus every nation and tribe and city had its own appropriate gods to whom it specially looked for succour in calamity, and whom it adored as the authors of every deliverance. Not only every trade and occupation, but

every individual had his supernatural friend, god, demigod, or deified hero, to whom his special service was due, and who was to him, in a peculiar sense, the giver of all good.

It thus followed that a mutual intercourse was supposed to be established between the gods and men. The gods bestowed favours, and men made to them offerings of the things in which they specially delighted. The gods were present, either by representation or in person, and they received the sacrifices which the worshipper presented. But the common people were not worthy themselves to present their offering to the gods. Hence a caste, selected from the people, or holding their office by hereditary descent, was chosen by the god to mediate between him and men. And again, since the gods were personally present, they must have a place of abode. At first the most beautiful and picturesque spots on earth were consecrated to their service. Thus, in Greece, the lofty hill-top as it first received the rays of Apollo, the smiling valley bearing on its bosom the rich gifts of Ceres, the solemn forest as it whispered the praises of Jove, nay, every sparkling fountain, every mysterious cavern, every loud resounding beach, had each its presiding divinity. As wealth increased, men began to adorn and beautify their private residences. The deity must also have his appropriate dwelling-place. His house was the temple. This was his chosen abode, where, by his own appointment, he could be most acceptably worshipped. Hence he scattered blessings upon his friends, and hence he launched his thunderbolts upon his enemies. The splendour of the temple of the deity was the measure of the devotion of his worshippers. Hence the wealth of provinces was not unfrequently exhausted in providing a suitable edifice for the abode of the god. All that genius could conceive, or art elaborate, was poured out in profusion in honour of the patron deity. Hence arose those stupendous structures in India and Egypt, and those magnificent temples in Greece and Italy, the ruins of which cannot now be viewed without the profoundest emotions of grandeur and astonishment. The civilised world was dotted thickly with edifices and shrines, in comparison with which all that the Christian religion has ever done in the erection of forms of beauty and sublimity, dwindles into insignificance.

Of the moral results of the heathen temple worship it is not my purpose here to speak. These may be best understood from the character of paganism delineated in the first chapter of the Epistle to the Romans. One or two general observations, however, thrust themselves upon our attention.

In the first place, we observe that it all proceeded upon the belief of *holy places*, that is, of peculiar localities made holy by the actual presence of the god. In the temple consecrated to his honour the deity personally dwelt, and dwelt more emphatically in proportion to the splendour of his abode. Thus the temple of Juno at Carthage, of Minerva at Athens, and of Jupiter at Rome, were supposed to be the places at which these deities were, in an eminent degree, propitious.

In the second place, we perceive that this heathen worship proceeded upon the belief not only of holy places, but also of *holy persons*. The common herd of worshippers were considered unworthy to approach into the presence of the deity. He must have servants of his own selection, to negotiate between him and men, and these alone were admitted into his immediate presence. Hence, every temple was surrounded by a retinue of priests who officiated as the sole ministers in holy things. They were under the especial protection of the god whom they served, and an injury to them was an insult to him, to be punished with bloodshed and pestilence, and to be atoned for only by hecatombs of offerings. The priest alone admitted the worshipper to intercourse with the deity. He presented the petition, he offered the victim, and he fattened on the oblation.

Hence, in the third place, you see that the heathen temple was never an audience room in which a congregation assembled. It was merely the palace of the god, where, shrouded in darkness, he held his court, surrounded by his retinue of waiting ministers. The people, at humbler distance, might surround the shrine; but no one except a priest dared to enter it on penalty of death. This honour was reserved for the priesthood alone, and it was granted to them only on occasions of peculiar solemnity. The place was holy, and none but those whose holiness the god had himself recognised, were admitted to hold personal interviews with the being who condescended to dwell with men.

If now we turn to the Hebrew ritual, we observe that it was established on similar principles. God, in the manifestation of himself to man, has always, in great condescension, accommodated himself to the condition of humanity. The Hebrews, just emancipated from the slavery of Egypt, were a rude people, and, like any other rude,

people, were more readily impressed by an appeal to the senses. The worship which God ordained was therefore adapted to minds unaccustomed to reflect upon the spiritual and invisible; while, at the same time, to those who looked upon it aright, it shadowed forth the glory of the coming dispensation.

The Hebrew ritual was established on the principle of holiness of places, that is, of places in which God abode, and where he was most acceptably worshipped. God, as their Theocratic King, dwelt among the children of Israel. It was therefore necessary that a place be prepared for his residence. The people were dwelling in tents, and he directed that a tabernacle, of surpassing magnificence, should be constructed for the place of his rest. The directions for the material, the form, and the furniture of this tabernacle, were with the most minute speciality dictated by Jehovah himself. When it was finished according to the pattern showed to Moses in the Mount, when the ark of the covenant overshadowed by cherubim was deposited in its place, when everything had been made ready for the Divine Occupant, then did God, by a visible manifestation, come down and take possession of his abode. Thus we are informed by the inspired historian, that then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle; and Moses himself was not able to enter the tent of the congregation because the cloud abode thereon. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day; fire was over it by night, in the sight of all the house of Israel throughout all their journeys. Here then was the visible dwelling-place of Jehovah. Here above all other places on earth was he to be acceptably worshipped. Here, in distinction from every other spot falsely esteemed holy, might men come and bow down in adoration, before God, the Creator, the Ruler, and the Upholder of all.

But if God held his court on earth, he must be surrounded by a retinue of his own appointed servants. He therefore chose the family of Aaron as the officers, if I may so say, of his household, whose duty it was to wait upon him, and mediate between him and the people. They alone could perform the solemn service of his house, but even of their number, one only could, as High Priest, approach into his immediate presence; and he was not allowed to draw near to God unless on the day of solemn expiation. But the service was too onerous to be discharged by a single family. The whole tribe of Levi was set apart to aid in the labour which pertained to the ordinances of the Hebrew ceremonial. The ritual was so burdensome that one man in twelve, of the whole nation, was required to perform the religious duties commanded by the Mosaic law.

It moreover pleased God to give the most minute directions concerning every part of this ritual. The purity of the blood of both priests and Levites, the manner of inducting them into office, their dress and manner of life, their food, and their social and domestic habits, were all accurately and specifically ordained. It was meet that it should be so. If the Holy One had taken up his residence with sinful men, it was appropriate that those who ministered to him should be separated from their brethren, and thus escape the defilement of intercourse with the ungodly. They alone mediated between man and his Maker. Through them alone could the pious Israelite draw near into the presence of Jehovah. He dared not, on pain of death, enter the Holy Place, but the high priest in his name appeared before God, and he felt assured that he had thus approached as near to the Most High as was permitted even to the seed of Abraham his friend.

Thus, again, we see that the Jewish temple was not, any more than the heathen temple, a place in which the congregation ever assembled. For any man but a priest to enter the temple where the Deity dwelt, would, in either case, have been considered unpardonable impiety. The prince and the beggar alike stood aloof from its sacred precincts. The sanctuary was a shrine, a thing to look upon, before which men were permitted to bow down at a reverential distance; but to attempt to enter it, to draw aside the veil which shrouded its sacred mysteries, was a crime which scarcely admitted of expiation.

The tabernacle was the centre from which every moral and social influence emanated. Every sin was to be atoned for by an offering, or a ceremonial rite. Every mercy was to be acknowledged by a gift. The first fruit of the field and the stall was to be devoted to God. The kind of offering, its age, its condition, colour, and the manner of its sacrifice, all distinctly specified. Three times a-year every Hebrew male was commanded to

appear before God, in the place which he had chosen for his abode. So complicated indeed was the ritual service, and so thoroughly was it intended to pervade the whole life of the Israelite, that of the five books of Moses, the original scriptures of the nation, if we exclude the narrative portion, about three-fourths are occupied in directions for the offices of the tabernacle, and the various services directly or indirectly connected with it.

When the people were settled in the land of Canaan, and had become a great nation, it was obvious that some better provision should be made for the dwelling-place of Jehovah. The Hebrews now dwelt not in tents but in ceiled houses, and the resting-place of the Deity was under curtains. Then arose the temple at Jerusalem covered with pure gold, astonishing the world by its unparalleled magnificence. Then was the service of the sanctuary inaugurated with increased splendour, and the offerings of the whole nation were poured out like water to contribute to its imposing ceremonial. Levites in multitudes thronged around the shrine. Thousands of singers on the solemn feast days hymned the praises of the Holy One of Israel. Countless victims smoked upon its altars. It was a gorgeous spectacle. All that man could do was done to render honour to the God whose dwelling-place was on Mount Zion, and whose chosen resting-place was the temple in Jerusalem.

Such was the worship ordained by God for his ancient people. It recognised the fact of *holiness of places*. It supposed that God manifested himself with peculiar favour to those who approached the place where he had recorded his name, and where he had condescended to exhibit the visible signs of his presence. There was the throne of Jehovah on earth. There he was surrounded by the thousands and tens of thousands of his selected servants, who ministered day and night before him. They were specially under his care, and no Hebrew of another tribe could, without the grossest impiety, assume the most trifling function of their office. To Jehovah, thus shrouded in darkness, and surrounded by his chosen ministers, three times a-year the pious Hebrew drew near with solemn awe. Yet he never presumed to *enter* the temple. It was not a house of worship, it was the palace of the Great King. Standing at humble distance, he united with the thousands of Israel in singing the praises of him to whom he offered the firstling of his flock, the first-born of his sons, and whose presence rendered Jerusalem the city of the living God, the joy of the whole earth.

But all this magnificent pageant, as in process of time the human mind advanced in cultivation, and increasing luxury gave greater power to temptation, was shorn of its effect. This splendid service, at the time of our Saviour, had become a mere physical and outward securing. The Jews, excepting here and there a Simeon and an Anna, believed that God could be cajoled by formal offerings, while the worshipper wallowed in sensuality, and insulted the Holy One by treachery, cruelty, and lust. They tithed mint, anise, and cummin, with scrupulous exactitude, while they wholly omitted justice, mercy, and faith. They prayed in the corners of the streets, but their prayers were the longest and the most earnest while they were devouring widows' houses. As the corruption of true religion is wont to degrade the conscience beneath the standard of unassisted natural virtue, so the Apostle Paul declares, that the Jews had become more corrupt than even the heathen around them. All that a magnificent ritual addressed to the senses, the taste, and the imagination, could do, had been done, and the result had proved a lamentable failure. Religion and morality had become entirely disconnected ideas. Men believed that by formal service they might recommend themselves to the favour of God, while they rioted in unblushing licentiousness. Such is ever the result of a religion of form and ritual, of gorgeous ceremonial and magnificent parade, or, in a word, of attempting to move the consciences of men by an appeal to the senses, the taste, and the imagination. Gentile and Jew were thus given over to vile affections, and it might reasonably have been expected, that the next manifestation of the Deity to man, would be a revelation of wrath, consigning the whole race to merited and remediless destruction.

"But my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." Throughout these long ages of misery and sin, God had never forgotten the promise made in the garden of Eden, that the seed of the woman shall bruise the head of the serpent. Amidst all the vicissitudes of empire, God had been preparing the way for the advent of the reign of Heaven. At last, when the fulness of time had come, God sent forth his Son, made of a woman, made

under the law, to redeem those who were under the law, that we might receive the adoption of sons.

The principles on which this new dispensation, the kingdom of God upon earth, was established, were, as might well be supposed, the very reverse of all that had preceded it. The former dispensation, with its burdensome and material ritual, was, as I have said, typical of the spiritual facts of that which was to follow. When the new revelation was published, when he of whom Moses in the law and the prophets did write had appeared, its office was accomplished, and it was for ever abolished. Then was revealed the reign of heaven, scorning the sensual and ritual appliances which were the shadows of that which was to come. It is impossible to conceive of two systems more diametrically opposed, in all that is visible and tangible, than the Mosaic dispensation, and the kingdom of the Messiah. The one relied for its effect on architectural display, imposing ceremonial, and the performance of rites which could not make the worshipper perfect as pertaining to the conscience. The simple utterance of the other was, The kingdom of God is within you.

The Mosaic dispensation, as I have said, proceeded upon the belief that the presence of God was in a definite sense limited to a particular locality. This locality was the temple. Hence the temple was the central glory of the ancient dispensation. To it all that professed to be religion tended, and from it all proceeded. The Mosaic scriptures are filled to overflowing with directions concerning its construction and its service. The Jew never wearied of describing its magnificence, and he exulted in the thought that the shrine at which he worshipped was esteemed one of the wonders of the world.

I turn now to the New Testament, and I do not find a single syllable on this subject, or on anything even remotely allied to it. With the advent of the Messiah, the doctrine of holy places passed for ever into oblivion. "The hour now is," said the Saviour, "when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; the true worshippers worship the Father in spirit and in truth." Throughout the whole New Testament, I remember but three places mentioned, in which the saints were accustomed to assemble for worship; one was the upper chamber at Jerusalem; another was the school-room of Tyrannus, at Ephesus; and the third was Paul's own hired house in Rome, where he received all that came unto him. God had left his ancient abode, and had chosen for himself a far different residence. "Know ye not," saith the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If a man love me," said the Saviour, "he will keep my words, and the Father will love him, and we will come unto him and make our abode with him." When the Jews and heathen reproached the early Christians because they had no temples, their opposite and beautiful reply was, that their hearts were the temple of God, that there he dwelt, and there he had his abode. The tabernacle and its ritual were formed after the pattern showed to Moses in the mount. The Christian Church is built upon the model of the new Jerusalem beheld by John in vision. "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it, and there shall in no wise enter into it anything that defileth, but they that are written in the Lamb's book of life."

The old dispensation had its priesthood, divinely appointed to mediate between God and man. They held their office by hereditary succession, and in their veins for ages had flowed, uncontaminated, the pure blood of Aaron. The priesthood had its various gradations, descending step by step from the high priest to the humblest Levite who ministered in its service. The sacerdotal order, by virtue of their mediatorial office, held undisputed control over the conscience of the nation. Hence, as it must be where such an order of men exists, they stood at the head of the commonwealth, amassing its wealth, aspiring successfully after its honours, imposing on the laity burdens which they would not touch with one of their fingers, and by their licentious example leading the nation to inevitable destruction.

I turn now to the New Testament, and I perceive that the priesthood is for ever abolished. It is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood. Jesus Christ was, therefore, a Jewish layman. There is, therefore, a disannulling of the commandment going before, for the weakness and unprofitableness thereof. There is no longer either any priest or high priest on earth. We have, however, an High Priest, holy, harmless, undefiled, separate from sinners, made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice,

first for his own sins, and then for the sins of the people, for this he did once when he offered up himself. "Wherefore he is able to save to the uttermost all those that come unto God by him, seeing he ever liveth to make intercession for them." Every believer is, under the new dispensation, a priest unto himself; and it is his undoubted and inestimable privilege to draw near to God, pleading the merits of the ever-prevalent Intercessor. In the place of a powerful, wealthy, and insolent hierarchy, enslaving the conscience and monopolising the offices of the nation, I behold twelve common men, all but one, peasants, publicans, and fishermen; untitled, illiterate, unknown, whom neither the lordly priest nor the learned Greek would have numbered with the dogs of their flock. Instead of the various grades of the priesthood, I hear the Saviour declare, "One is your Master, even Christ, and all ye are brethren; and if any of you would be great, let him become the servant of all." Hereditary descent determined the right to the Jewish priesthood. The Christian ministry is thrown open to every man of earnest piety, self-sacrificing zeal, on whom the Holy Spirit has conferred the gift of teaching. Social position, wealth, and political influence were the attendants upon the Jewish priesthood. To the Christian minister the Saviour promised nothing but the hatred of the world, the loss of friends, the malice of enemies, and persecution even unto death, with the crown of righteousness which the Lord, the righteous judge, shall give him at a coming day. Moses, the warrior statesman, and Aaron, the head of an aristocratic hierarchy, were the types of the first dispensation; the Redeemer on the cross, drawing all men unto him, was the type of the second.

The Mosaic ritual was burdened with numberless ceremonial observances which met the pious Jew at every hour of the day, none of which could be omitted without bringing guilt upon the conscience. In the New Testament, but two rites are ordained, of which the one may be performed at any water-side, if need be, whenever a disciple and a convert may meet together; the other, a simple commemorative meal, which may be celebrated with the domestic utensils that can be found in any private house. In the place of the costly sacrifices which were offered year by year continually, I see nothing demanded of the Christian worshipper but the offering up of holy affections, repentance for sin, and faith in the Lord Jesus Christ, bringing forth the fruits of love to God and charity to man. The soul united to the Saviour finds within itself a living principle of holy and childlike obedience, and from this fountain issue those graces which manifest the man to be a new creature in Christ Jesus.

But in this entire absence of pomp and splendour, in this absolute want of visible organization, there is manifestly no element of power. Negations have no efficiency. Whence then that wonderful almightiness by which the new dispensation is intended to subdue all things unto itself? The answer to this question is found in the astonishing facts which the New Testament reveals. In these consist the power of the new dispensation, and hence beams forth that glory before which all the forms of ritual religion fade away into insignificance. These facts are, as I understand them, mainly as follows:—

A race of intelligent and immortal beings, morally responsible, in rebellion against God, was justly under the condemnation of eternal death. Help from a created arm was evidently impossible. The Son of God, by whom and for whom all things were made, moved by God-like love, undertook the work of our redemption. He took upon himself our nature. He offered up himself for us. He obeyed the law which we had broken, and bore our sins in his own body on the tree. God can now be just and justify the ungodly, in virtue of the doing and suffering of him who has magnified the law and made it honourable. As by the disobedience of one the many were made sinners, so by the obedience of one the many may be made righteous. A door was thus opened in heaven. The race of man, which had been shut out from all hope, may now enter freely into the holy place through the blood of the everlasting covenant.

The Son of God, while he was thus working out our salvation, condescended to become our teacher. Through him, the pure light from the throne of God shone down upon our sin-blighted world. By obedience to his precepts, every one born of woman, though now under condemnation, may attain to glory, honour, and immortality. And more than this, he himself, in his own life, so clearly exemplified every precept which he taught, that a way-faring man, though a fool, need not err therein. Denying ourselves, taking up our cross, and following in his footsteps, no one will fail to enter with him into the mansions which he has prepared for those that love him.

But this is not all. Jesus Christ implants in the souls of those who obey him a new principle of moral life, by which they obtain victory over the sin that is within them, and

he sin that is without them, and become united to God by a loving and childlike faith. This new principle of spiritual life *must be communicated by them to others*. Every man who is enlightened is under imperative obligations to hold forth the word of life. "He that believeth on me," said the Saviour, "out of his belly shall flow rivers of living water." Every man, as soon as he is quickened, is commanded to proclaim to men perishing in sin the good news of redemption, until the reign of heaven shall have become universal, and the kingdoms of this world transformed into the kingdoms of our Lord and of his Christ.

The Captain of our salvation, having finished his work on earth, and opened the gate of heaven to the race whose nature he had assumed, ascended to the glory which he had with the Father before the world was. He took his seat at the right hand of the Most High, not in his original condition, but as the glorified Messiah, the head of his body, which is the Church. As such he sends forth the Holy Spirit, who by the manifestation of the truth awakens to spiritual life those who are dead in sin. He endows his servants with those gifts which are needed in the labour to which he has appointed them. He meets his disciples when they meet to worship him. Where two or three are met together in his name, there is he in the midst of them. Nay, the soul of every individual believer is a *temple* of the Holy Ghost. "If a man love me," said the Saviour, "he will keep my words, and my Father will love him, and we will come to him and make our abode with him." Every believer is a priest, and in this temple he offers up spiritual sacrifice to God. The oblations which he presents are childlike affections, filial obedience, the sob of contrition, the tear of penitence, the humble yet mighty confidence of faith, the patience of hope, the labour of love, the universal and joyful surrender of himself to the Saviour who loved him and gave himself for him. These are the sacrifices with which God is well pleased. The priest who offers such sacrifice, whether in the private chamber or in the public assembly, in the crowded city or in the lonely desert, on the throne or in the hovel, draws near to God, and God draws near unto him, shedding abroad in his soul the consciousness of his love, the peace which the world can neither give nor take away.

Such, then, is the worship of the new dispensation. It knows of no holy place but the sanctified heart. It accepts of no oblation but devout affections. It acknowledges no high priest but the Advocate with the Father, and it invites every believer in his name to draw near to the mercy-seat. It scorns as impertinent all appeals to the senses, wrought in gold and silver and stone graven by art and man's device. Its kingdom is established in the spiritual nature of man. Its aim is accomplished in just so far as it realises the saying of our Saviour, "God is a Spirit, and those who worship him must worship him in spirit and in truth."

(To be continued.)

WELLS OF SALVATION; OR, THE JOY OF THE CHURCH.

BY THE REV. W. P. DALFERN, OF BOW.*

"Therefore with joy shall ye draw water out of the wells of salvation."—Isa. xii. 3.

THE seraphic prophet commences his sweet Gospel sonnet by directing the attention to a certain day—a period of time—"in that day," he says; "a glorious day is this, the light and splendour of which shall never decline, for Christ is its sun, a sun that shall never set, but continue to throw forth its light and beauty through the countless ages of eternity." And in connexion with this divine period, the prophet also brings before us the employment of the redeemed—"In that day thou shalt say, O Lord, I will praise thee," &c.

The people, it seems, shall talk; and what is easier than to use the tongue? But they shall use theirs to a good purpose: in their case it shall be their glory, and not their shame; grace shall teach their hearts and make their lips discourse sweet music; they shall talk well, for they shall be instructed; they shall not be left to say anything, or desire to speak at random; God's deeds and not their own shall form their theme; they shall give utterance to his thoughts, and not their own; they shall praise him, and not themselves; his mercy

* From "Lessons from Jesus; or, the Teachings of Divine Love," by the Rev. W. P. Balfern, author of "Glimpses of Jesus."

shall be the key-note of their song, and they shall lead off every strain which arises from this sin-stricken earth, having for its object, "Glory to God in the highest, and on earth peace, good will towards men."

Their song shall be *constant*; there shall be the ringing forth of an everlasting chime through every age; amid the chaos of strange sounds, the storm music of this lower world, the spiritually-educated ear shall detect it, as the soft, sweet, melodious theme which ever pervades it, giving meaning to its discords, rising and falling, but never entirely lost.

The various phases of human thought ebb and flow, different systems of philosophy rise and fall, but in the midst of the ever-floating and shifting débris of sentiment and feeling, God's thoughts shall continue. God has determined that they shall live in men's hearts, and find an intelligent utterance in their lives. Generation after generation comes and goes, but in the midst of each God ever places his sweet singers to give the key-notes to the coming ages of all that is truly good and great. It is a simple and sublime song which the redeemed ever sing, for it is not built upon the theories of men, the wild vagaries of theological dreamers, the empty conceits of doctors of divinity, the semi-rationalistic teaching of initiative theologians, but upon the eternal and immutable Word of God; the truth as realised in their own living experience, and the great things which God has done for their salvation. And hence, notwithstanding the contempt and scorn with which these simple and illiterate songsters are frequently treated by the wise and prudent in their own eyes, they continue to live, and to give utterance to thoughts which shall live and burn, and continue to cheer and guide the living host of God's elect over the barren sands of this wilderness, and upwards and onwards far above the clouds of human speculation to the very throne of God and the Lamb.

The prophet having referred to a period, and declared what the redeemed should say, and the holy and divine assurance which should mark their speech, next proceeds to make known what they should *do*, and says, "Therefore with joy shall ye draw water out of the wells of salvation." We will notice these wells, and the employment of the people of God in connection therewith.

The wells of salvation.—It is said, that while the French engineers were boring for water in the African desert, the Arabs

looked on in silent wonder, until they saw the precious stream actually gushing forth, and then their joy knew no bounds; and sweet and precious as the cooling waters are now to the weary, labouring child of the desert, so precious were they to the people to whom the words of the prophet were originally addressed; and the promise to them of an indefinite supply of that element which is so essential to natural life, would be highly appreciated by them, and well calculated to inspire their gratitude and joy. But there can be no doubt but that these words refer to the mind more than the body, and to spiritual rather than natural life. And we have here a promise to the people of God, that for them there shall ever be mediums of divine deliverance and spiritual refreshment in the desert of time, until the Gospel day shall lose itself in the brightness and beauty of eternity's morning.

We may apply the figure to the persons of Deity. In the Scriptures, God the Father is ever brought before us as the great original spring-head, and source of salvation to his people: and hence we find him reproving them for "forsaking him, the fountain of living waters, to hew out to themselves broken cisterns which could hold no water."

God the Son also may be viewed as a well of salvation. "If any man thirst," said he, "let him come unto me, and drink;" and, on another occasion, "Whosoever shall drink of the water which I shall give him shall never thirst; but the water that I shall give him shall be in him, a well of water springing up into everlasting life;" while the Holy Spirit is represented by the same divine Teacher, as being the medium through which these living waters flow; "for," says the inspired apostle, "the kingdom of God is not in meat nor drink, but righteousness and peace and joy in the Holy Ghost."

The doctrines of divine grace may also be viewed as so many wells of salvation to the soul, for "Ye shall know the truth," said our Saviour, "and the truth shall make you free," and "Sanctify them by thy truth; thy word is truth."

1. *A covenant ordered in all things and sure.*—This eternal and immutable covenant, which has for its object the salvation of all God's people, has been a source of strong consolation to the spiritually-educated but afflicted pilgrims of Zion in every age; and hence such have been wont to say, "that it is all their salvation and all their

desire." Some Christians cannot see this covenant as revealed of God; the New Testament is, however, but an amplification of it in so many words; and as a book exists in the mind of an author before it has a visible incarnation through the medium of ink and paper, so the covenant of grace existed in the mind and purpose of God long before it had an intelligent expression in the language of men upon the sacred page.

2. *Electing love.*—This is a deep well, bringing its sweet waters from the very depths of eternity. True it is, some, either through ignorance or prejudice, refuse to drink at this well; but oh, with what joy did the Apostle drink of its waters! "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Those who are indifferent to religion, ought not to be offended by that which they practically declare does not concern them, and of which they can have no competent knowledge; while surely it should give no offence to those who love Jesus to be told, that their love to him declares them to be the especial objects of his eternal and peculiar love.

3. *Particular redemption.*—This is a well, the flow of whose deep and crimsoned waters removes all obstructions from the path of divine mercy, as she comes forth to the help and succour of the wretched and lost. By the side of this well the redeemed have been wont to sit in every age, to muse upon the love of God, while the wonders it has accomplished ever form the theme of their most sweet and exalted song.

4. *Divine calling.*—Through this well the water of divine grace first flows into the soul. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." "Who hath saved us," says the Apostle, "and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

5. *Pardon.*—This is a well much frequented by the guilty in quest of mercy; and oh! how sweet are its waters to the soul when all but fainting beneath the burning heat of divine displeasure and the burden of sin!

6. *Justification.*—This well ever yields a

rich and constant supply of the deep waters of peace; "Being justified by faith, we have peace with God."

7. *Sanctification.*—"To be carnally minded is death: to be spiritually minded is life and peace." The most corrupt and depraved are cleansed by the waters of this well.

8. *Perseverance.*—"I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Oh! how many of the sheep of mercy's pasture would have perished but for this well! how frequently has its reviving streams restored their drooping faith! "He restoreth my soul."

9. *Glorification.*—This may be spoken of as a well of delight to the earnest pilgrim, especially when the wilderness is cold and bleak, and yields no green thing to refresh the eye; its ever-flowing waters frequently make a paradise in the soul. Sitting by its side, the weary spirit gathers strength, the sad heart loses the burden of its sorrows, while faith wipes the tear from the eye, and points to the land of the blest.

The *precious and adapted promises of the Gospel*, also, may be viewed as so many wells of salvation to the soul; and, however barren and desolate the path of the travelling Church, it is ever fringed with these wells, whose waters fail not; although, like Hagar of old, she frequently perceives them not until God opens her eyes. And hence it is written, "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Wherever the redeemed go, the river-tide of Divine mercy follows them, ever singing as it flows, to bless them and make them blessings. The promises of God never spread themselves before the eye of faith as a deceitful mirage, but as a sea of love from which the waters of peace ever flow.

The *precepts of Christ* are frequently proved to be so many wells of salvation to the real Christian. Hence said the Psalmist, "I will not forget thy precepts, for by them thou hast quickened me;" and, "by the words of thy mouth have I kept myself from the paths of the destroyer."

All the *relative names and offices of Christ* are so many wells of salvation. Oh, how precious to those who know and love him! The ordinances of God's house, when filled with his blessing, are also wells of salvation to those who are seeking the favour of the Most High. The Lord was

with his disciples of old in the breaking of bread and prayer; and it was when baptized in the river Jordan, that the dove of peace descended upon the head of Christ, and the voice of his Father was heard, saying, "This is my beloved Son, in whom I am well pleased: hear ye him."

Nor should we forget that by the ordinance of secret prayer, the redeemed of the Lord have frequently opened a well in the wilderness: "who passing through the valley of Baca, make it a well." It is this mysterious, this prevalent power of faith in the believer, which converts this wilderness into an Eden of fruitfulness and joy, and opens a river of life and peace from the bleak and barren rock of affliction, poverty, and death. Of the wells of salvation, the believer, therefore, may, ever in faith and in prayer, earnestly and constantly exclaim, "Spring up, O well!" for from these wells are destined to flow forth those streams which shall ultimately gird the entire universe with fertility and joy.

But these wells are to afford employment to the redeemed: "With joy shall ye draw water out of the wells of salvation." Through the mediums mentioned, the people of God are to receive the water of Divine grace, life, and peace; they are to *draw* water. If asked, how?—by using the means God has appointed—the ordinances of God's house, secret and public prayer; but, above all, by believing: faith is the simple and sublime instrumentality by which the Christian drinks of those streams which make glad the city of God. "He that believeth on me, out of his belly shall flow rivers of living water."

And for what purpose shall the redeemed draw these waters? For their own encouragement, consolation, strength, and fruitfulness; and also for the benefit of others: for "no man liveth to himself," saith the Apostle, "and no man dieth to himself; but whether we live or die, we are the Lord's." Oh, how frequently do believers seek earnestly a blessing for others, when their sense of personal unworthiness seems all but to preclude the hope that they can receive one for themselves!

But, *with joy* shall ye draw water. Why *with joy*? Because their service shall be a service of love, and love makes labour light—a *free* service: they shall serve as sons and not as slaves. Because their service shall be disinterested, and such a service is ever pleasant. Because it shall be a holy service, and such a service must be a happy

service. The prophet, however, assigns the reason in the context. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me;" "therefore with joy shall ye draw water out of the wells of salvation."

"Behold, God is thy salvation!" "therefore with joy shall ye draw water out of the wells of salvation."

"I will trust and not be afraid;" "therefore with joy shall ye draw water out of the wells of salvation."

"For the Lord Jehovah is my strength and my song; he also is become my salvation;" "therefore with joy shall ye draw water out of the wells of salvation."

The reader will observe, that the chief reason why the Church is to draw water with joy out of the "wells of salvation," is the holy and sublime assurance she has of her interest in God—"Behold, God is my salvation!" This is the life-giving root of all true joy and spiritual service; and because God ever lives, the wells of salvation can never run dry; the Church shall continue as a garden enclosed, and a living spring, whose waters fail not; "therefore with joy shall ye draw water out of the wells of salvation."

From the whole, then, we may learn, that although believers are very highly favoured and distinguished of God, they nevertheless continue to be spiritually poor and dependent upon their Lord; that God has provided all that they can possibly need to meet their wants, and to make them equal to a joyful and happy service; and that it is their duty and privilege to avail themselves of what he has in love provided. We may learn, still further, that assurance of interest in the love of God is the root of all spiritual activity in his service, and that the obedience he requires is cheerful and intelligent, and a source of satisfaction and delight to the soul; and, finally, that the doctrines of divine grace, being so many sources of spiritual life, refreshment, and strength to the soul, can never become obsolete, and that so far as they are wilfully kept back, or ignorantly superseded by something else, to the same extent must the Church lose her spiritual health, joy, and fruitfulness. Many who have drunk but very superficially of the wells of salvation, and who, whatever they may know of other things, know but little of themselves, or of Divine teaching, speak of the growth of the Church as a something so transcendent as to have super-

seded the old-fashioned wells of salvation. These are too rustic for their approbation; but let not the believer be deceived. Men may have more faith in their own dreams than God's word, and prefer their own thoughts to his; they may originate new systems or mar God's, thinking they are doing him service; but, after all, their thoughts and schemes turn out to be but broken cisterns. They may alter and modify them, elaborate, carve and gild them—make them of gold, silver, copper, or brass: still they are but *broken* cisterns which hold no water, and only serve to mock the thirst of the heaven-bound pilgrim.

It is the duty and privilege of the Church, therefore, to stand by the "wells of salvation;" to remember that truth is immutable and will never change; that God will conquer the world by his own thoughts, and not man's; that though the age may advance in knowledge, yet, if men are to be saved, they must come to the "wells of salvation" to drink; that sin is the same in this age as those which have preceded it, and that God's method of putting it away is the same; that man is as unjust as ever he was, and that God has the same method of justifying him; that the heart is still as corrupt, and that God has the same grace, by which he cleanses it. Let us not, therefore, be carried away by *fine talk*, but listen to the words of Christ. "Sanctify them by thy truth," said he; "thy word is truth." The same truth which sanctifies the Church triumphant, is to elevate the Church militant; and let us endeavour to show the reality of spiritual growth above and beyond our fathers, by the reverence we manifest for the Gospel of Christ, and by seeking to drink at the wells of pure and unadulterated truth.

Let us give heed to the apostolic admonition, "Beware lest any man spoil you through philosophy and vain deceit, after

the rudiments of the world, and not after Christ." Let us remember, believer, that it is our especial vocation to make known the "wells of salvation;" and when we perceive a poor creature wearied in the greatness of his way, seeking happiness and finding none, let us direct him to the true source of peace and joy. Oh, may the Gospel become increasingly precious to us! may it be our joy to point the guilty to the well of full and free forgiveness, through a crucified Redeemer, and the tried and afflicted saint to that spring of sovereign and immutable love which will never exhaust itself! and thus employing ourselves, we shall do more to elevate and bless our fellows than mere philosophy and eloquent talk have ever accomplished, and realise for ourselves the truth of the Divine declaration—"Therefore with joy shall ye draw water out of the wells of salvation."

"Not lost are they whose journey lies
Along the world's most tangled ways;
Nor need they faint if burning skies
Dry up the wells for many days;
Nor they repine whose lot commands
A life-path through the desert sands.
For, lo! the Gospel waters clear
Are given to their aching eyes,
Wherein, through mist of earthly tear,
They yet may see the skies,
Along whose margin spreads the strand
That stretches to the Holy Land.
We may be poor through all our days,
Yet gather great increase:
Our lives may lead through rugged ways,
But all their paths be peace;
And they on earth, the sons of toil,
Are heirs of an immortal soil.
'Twas thus the ladder's lowest round
Rose up where, faint and weary thrown,
The Patriarch's head no pillow found
More gentle than the stone;
Yet *there*, he caught the message bright
That sounded down the golden spars,
And tracked, in dreams, the steps of light
That stretched beyond the stars;
And knew they were the shining road
That took the angels up to God."

T. K. HERVEY.

REVIEWS.

Spurgeon's Gems; being Brilliant Passages from the Discourses of the Rev. C. H. SPURGEON. London: Alabaster and Passmore.

We do not think that there is a book in the language which, in the same compass, contains so many exquisite thoughts expressed in such sparkling style. The book captivates and charms, and whilst it pleases the fancy it benefits the heart. Open it where you will your eye is arrested by something which you read and read again with increased pleasure. It is well named "Gems."

Lessons from Jesus; or, the Teachings of Divine Love. By W. P. BALFERN, Author of "Glimpses of Jesus." London: J. F. Shaw.

WITH the highly-esteemed author of this volume, as well as some portions of the work itself, our

readers are appreciatively acquainted. Few living writers have the tact and talent of presenting the truth as it is in Jesus so attractively, and at the same time with so much impressiveness and unction as our author. This volume cannot fail of becoming a favourite with all who are sitting at the feet of Jesus, and pondering in their hearts the lessons of love and grace which proceed from the lips of the Great Teacher, with whose spirit and savour every page of Mr. Balfern's work is very largely imbued. In the present number of the MESSENGER we have given one of the chapters of the book entire, so that our readers will be able to judge of its merits for themselves. We would recommend all our readers to become possessed of these goodly pearls.

DENOMINATIONAL INTELLIGENCE.

ANNUAL MISSIONARY SERVICES.

BAPTIST HOME MISSIONARY SOCIETY.—The anniversary of this society was held at Finsbury chapel on Monday evening, April 25. The weather was very wet, and the audience was small. The treasurer of the society, Mr. George Lowe, presided, and interesting speeches were delivered by the Revs. A. Tilly (of Cardiff), C. Stanford (of Camberwell), and J. Makepeace (of Luton, formerly a missionary at Agra), J. P. Mursell (of Leicester), J. W. Lance (of Newcastle), and J. Heritage (of Naunton). It was stated in the report, read by the secretary, the Rev. S. J. Davis, that the number of members in the missionary churches is 4,064, and that of this number 388 have been baptised during the year. There are 108 principal stations, and the subordinate stations are 97; Sunday-schools, 115; teachers, 1,157, and upwards of 8,000 scholars.

THE BAPTIST IRISH SOCIETY.—The forty-first annual meeting of this society was held in Kingsgate-street Chapel on Tuesday, April 26. There was a large attendance, and the proceedings were characterised by unusual interest and animation. Mr. Edward Corderoy, of the Wesleyan body, presided, and delivered one of those glowing speeches full of life and love and zeal for which he is so remarkable, and was ably supported by the three speakers who followed—the Rev. W. Walters, of Halifax, the Rev. Chas. M. Birrell, of Liverpool, and the Rev. Daniel Kattens, of Hackney. In the report, which was read by the secretary, the Rev. C. J. Middle-ditch, a very full and minute statement was made of the present position of the society. Many pleasing instances were mentioned of usefulness. The expenditure exceeds the receipts by £147.

THE BAPTIST UNION.—This body, composed of the ministers and representatives of the Baptist churches of England and Wales, held its annual session at the Mission House, Moorgate-street, on Good Friday. The Rev. W. G. Lehmann, of Berlin, delivered the opening address, in which he gave a number of sorrowfully interesting details regarding the persecutions for conscience' sake that prevail in Germauy. In one of the resolutions prepared by the committee of the Union there was a thankful reference to the religious revival in America, which the Rev. James Webb, of Ipswich, forestalled by introducing the subject of Negro Slavery, and on which a long and warm debate took place. On being put to the vote not a hand was held up against the motion, and the address is therefore to be sent. The Bible Monopoly Charter, which expires in about six months, also engaged the attention of the Union, and it was resolved to use all practicable means to prevent its renewal. It was not mentioned in the report of the Union this year what has been the numerical increase of the Baptist churches during the last twelve months.

THE BIBLE TRANSLATION SOCIETY.—The Baptist meetings were begun on Thursday, April 21, by the anniversary gathering of the Translation Society, held in the pretty and commodious Gothic chapel situate in Kingsgate-street, Holborn. Sir S. Morton Peto was to have presided, but he could not find time to be there in consequence of his pressing electioneering engage-

ments in Finsbury; and so the chair was occupied by the treasurer of the society, the Rev. Dr. Steane, of Camberwell, who takes a very lively interest in its operations. The Rev. J. H. Hinton began the meeting with prayer, and it was then addressed by the chairman. The speakers were the Revs. J. Stock, of Devonport; Isaac Lord, of Birmingham; Thomas Morgan, of Howrah, one of the society's translators, who made a very interesting statement in a lively manner of the progress of Gospel diffusion in India; J. Stubbins, a General Baptist Missionary from Orissa; Mursell, of Leicester, and another Indian missionary. The receipts for the twelve months, it was stated, had increased by some £700, and produced a total of about £2,000—a very inadequate sum, as it was subsequently shown, for the efficient prosecution of the work to be done.

AGED PILGRIMS' FRIEND SOCIETY.—The 52nd annual meeting of this society was held on Monday evening, May 2nd, at the London Tavern, which was numerously attended. The Lord Mayor occupied the chair, who, from ill-health, was compelled to leave during the proceedings, John Thwaites, Esq., presiding on the retirement of his lordship. After singing, and prayer by Rev. E. Mannering, the Lord Mayor called on Mr. W. Jackson to read the annual report, which stated there were 464 pensioners on the books amongst whom have been distributed during the past year £2,233. 42 pilgrims were in the asylum at Camberwell. Special notice was taken in the report of the Rev. J. Bisset, the founder of the society in 1807, who died at Hitchin, April 2nd, in his 83th year, whose long continued, valuable, and gratuitous services as one of the secretaries will ever be remembered with affectionate veneration. The Lord Mayor gave a few appropriate and warm hearted remarks, and the several resolutions were spoken to by Revs. R. Maguire, J. Wells, Wm. Lincoln, P. J. Turquand, Dr. Hewlett, J. Jay, Joseph Payne, Esq., R. Kenneth, Esq., Treasurer, G. Marshall, Esq., and Mr. S. K. Bland.

THE BAPTIST MISSIONARY SOCIETY.—This meeting was well attended, in spite of the wind and the rain. That very eloquent nobleman, the Earl of Carlisle, presided, and delivered one of his best speeches. Rev. F. Trestrail, the clerical secretary, read a few portions of the report, and explained that it had been resolved to depart from the usual custom of taking up a whole hour with that document, believing that, however important, the speeches would prove more generally interesting; and a printed report would be sent to every subscriber to the society, of five shillings per annum. The Rev. Thomas Morgan, of Howrah, a missionary of the society was the first speaker after the secretary's statement, and he delivered a very instructive and impressive address, full both of facts and feeling regarding the missionary work in India. Mr. Morgan was well sustained by a brother missionary from Calcutta, the Rev. Mr. Mullens, an able and most valued agent of the London Society. The speech of the day, however, proceeded from the lips of that prince of platform orators, the Rev. Morley Plunshon, who represented the Wesleyan body. The Rev. Charles Stovel also spoke upon the duty of individual devotion to the cause of Christ, and of active labour for its diffusion. He also made a pas-

sionate appeal to the Christians of England to keep the nation aloof from "the tremendous war" now coming upon Europe. The total receipts for the year are £26,513, being an increase of £3,566 upon the previous year.

ACCEPTANCE OF THE PASTORATE.

EDENBRIDGE.—Mr. Butlin Dickens, of Regent's-park College, has accepted the unanimous and very cordial invitation of the church in Edenbridge, to become their pastor.

GRAVESEND.—The Rev. Ebenezer Davies, of Southsea, has accepted a very cordial and united invitation of the church and congregation at Windmill-street chapel, Gravesend, to become co-pastor with Rev. E. S. Pryce.

LANDPORT, LAKE-ROAD, PORTSMOUTH.—The Rev. H. Kitching, late of Sableu, Lancashire, has accepted a cordial and unanimous invitation to the Baptist church, and commences his labours on the first Sabbath in June.

NORTHAMPTON.—GREYFRIARS-STREET CHAPEL.—On Tuesday evening, May 17, at a very full meeting of the members and subscribers belonging to this place of worship, the Rev. John Simmonds, from Waukegar, Illinois, U.S., son of the Rev. James Simmonds, M.A., of Olney, was heartily and unanimously invited to the pastorate in this important sphere of labour.

MINISTERIAL CHANGES.

ILKESTON, DERBYSHIRE.—The Rev. T. R. Stevenson has resigned the pastorate of the church, and is open to invitation.

RAUWDS, NORTHAMPTON.—Mr. R. Abbott terminates his ministerial engagements on the last Lord's-day in August, and is open to invitation from destitute churches.

PRESENTATION SERVICES.

TROWBRIDGE.—TESTIMONIAL.—On Monday evening, May 2, the members of Back-street Baptist chapel, Trowbridge, held one of their periodical tea-meetings, when J. Gouldsmith, Esq., in the name of the church (upwards of 300 of whom had contributed to the fund), presented their pastor, the Rev. W. Barnes, with a purse containing upwards of ninety sovereigns, as a small testimonial of their esteem for him as their minister, he having now entered on the sixteenth year of his pastorate.

COMMERCIAL-STREET, WHITECHAPEL, LONDON.—The annual tea-meeting of the church and congregation was held April 25th, 1859. Nearly 300 persons sat down to tea. The meeting was rendered particularly interesting, as it afforded the opportunity of congratulating the Rev. C. Stovel on the completion of the 27th year of his pastorate over the church, and of presenting him with a purse of gold, also several articles adapted to promote the comfort of his home, as the unanimous expression of the affection and confidence of the church and congregation, among whom he has so long and so successfully laboured. The Rev. A. A. Rees, of Sunderland, Rev. C. Stovel, Mr. Gowlan, and Mr. E. Brown, took part in the service, which was of a very solemn and instructive character.

BLOOMSBURY CHAPEL.—On Monday evening, April 10th a most pleasant meeting was held in the school-room of Bloomsbury Chapel, to present to the pastor of the church a testimonial of the people's affectionate regard. The testimonial consisted of a handsome mahogany bookcase, filled with some of the most valuable modern works in literature, philosophy, and

theology. Prayer having been offered and addresses given, Sir Morton Peto, Bart., requested the pastor's acceptance of the people's free-will offering. The excellent baronet referred with much feeling to his earlier acquaintance with Mr. Brock, in Norwich, and to their commencement together of the good work in Bloomsbury Chapel more than ten years ago. He assured his "dearly-beloved friend and pastor" of his undiminished regard, and begged him to believe that both himself and his wife and children lived more deeply in the affections of the people every day. Mr. Brock replied at some length, accepting the generous present that had been made to him with sincere thankfulness. He said it was just such a present as he delighted to receive.

ISLEHAM, CAMBRIDGESHIRE.—On April 28, a numerous and respectable company took tea in Pound-lane Chapel, after which a public meeting was held, for the purpose of presenting a testimonial to the pastor, the Rev. W. W. Cantlow, as a mark of the affectionate esteem in which he is held by his congregation. After singing and prayer, the chairman, the Rev. E. Lewis, of Burwell, detailed the circumstances in which, under his pastorate at Highgate, Mr. Cantlow was called, and sent into the ministry. Mr. Human, a deacon of the church at Pound-lane, then addressed the pastor in a speech of much feeling; and, on behalf of the subscribers, presented him with a copy of "Bengel's Gnomon," a valuable timepiece, and a chaste and elegant silver cake-basket, with suitable inscriptions. The rev. gentleman, with considerable emotion, acknowledged the gift, dwelling upon his unabated attachment to his people, notwithstanding the many changes incident to a pastorate of thirteen years' duration. Not one of the neighbouring churches had retained the services of the same minister for so long a period. The past year, he said, had been fruitful in good results. The interesting fact transpired that it was Mr. Cantlow who baptized the Rev. C. H. Spurgeon. The meeting was then addressed by the Revs. J. Spooner, Soham; J. E. Cullen (Independent), Fordham; J. Smith, jun., Newmarket; T. Mee (General Baptist), Isleham; J. L. Matheson (Independent), Soham; and by the pastor's son. The choir lent their efficient services.

SPECIAL SERVICES.

COATE, OXON.—A public tea-meeting was held at the above chapel on Good Friday, April 22nd, at which about 230 sat down. In the evening a sermon was preached to an overflowing congregation by the pastor. The proceeds of the tea, with collection after sermon, amounted to £14, which will go towards the enlargement and improvement of the chapel.

CAMDEN-ROAD CHAPEL, LONDON.—On Lord's-day, May 15th, services were held in this chapel, in connection with the opening of galleries, which the increasing congregation had rendered it necessary to erect. Sermons were preached, in the morning by the Rev. F. Tucker, B.A. (pastor), in the afternoon by the Rev. F. A. West, and in the evening by the Hon. and Rev. Baptist W. Noel, M.A. The chapel is now calculated to seat 1,100 persons.

MELBOURN, CAMBS.—On Thursday, March 24, a social tea-meeting was held by the friends of the Zion Chapel, to congratulate one another on the removal of the chapel debt. The present commodious place of worship was built in the year 1856, and through the great liberality of

Mrs. John Mortlock, and the indefatigable exertions of the young people of the congregation, all pecuniary encumbrance has been entirely removed. During the ministry of the present pastor (Rev. E. Bailey), God has wondrously blessed his own word to the gathering of the elect. The congregations have rapidly and continually increased, until at length the place has become too strait for the multitudes who would attend the preaching of the word. The cry of confidence is on every lip, and the prayer of faith in every heart. "The God of heaven he will prosper us, therefore we, his servants, will arise and build."

HELSTON, CORNWALL.—The Baptist Chapel, Wendron-street, Helston, having recently undergone a good state of repair and beautification, was re-opened on Lord's-day, May 1st. Sermons were preached by the Revs. S. Lucas, F.G.S. (Wesleyan), Charles Wilson (pastor), and B. Law (Independent), of Penryn. A new harmonium, purchased by subscriptions, was played for the first time. A young lady of the congregation kindly consents to conduct this instrument of praise gratuitously. On the following evening a social tea-meeting was held in the school-room, at which the esteemed pastor was presented with a purse of twenty sovereigns.

SHOULDHAM-STREET BAPTIST CHAPEL, BRYANSTONE-SQUARE.—The jubilee of the opening of the above place was celebrated on Tuesday, May 17. Joseph Payne, Esq., Q.C., occupied the chair, which, however, happened to be the pulpit. In his opening address, and with his characteristic facility of illustration, he delivered a faithful charge both to pastors and people. The meeting was addressed by the Revs. W. A. Blake and J. J. Owen, the pastors of the church. The former read a very interesting narrative of the proceedings of the church during the past 50 years. The Revs. Dr. Burns, of Paddington, J. H. Blake, of Sandhurst, J. Redford, B. Beazley, and J. Wallis, of Bexley Heath, and J. Whittmore, of Eynsford, also delivered appropriate addresses. During the service a very handsome quarto Bible was presented by the chairman, on behalf of the teachers, to Mr. Neal, the superintendent of the Sunday-school, which was suitably acknowledged.

RECOGNITION SERVICES.

SOUTHSEA.—**ST. PAUL'S-SQUARE CHAPEL.**—Rev. J. Hunt Cooke, late of Spencer-place, Clerkenwell, London, has accepted the cordial and unanimous invitation to the pastorate of the church here. To welcome him to the neighbourhood a very interesting and numerous attended meeting was held at the Beneficiary Society's Hall, Portsea, on Wednesday, May 11, decorated for the occasion. Rev. E. Arnott, senior minister of the district, occupied the chair, and addresses were delivered by the Revs. Messrs. Smedmore, Davey, Little, Carpenter, Stewart, Davis, and Newman. The newly elected pastor enters this important sphere of labour with encouraging hopes of success.

HAYES, MIDDLESEX.—A very interesting meeting took place here on Monday, the 16th May, when Mr. J. Griffith (late of Mr. Bloomfield's church, Soho, London), was publicly recognised pastor of this church. In the afternoon, after reading the Scriptures and prayer, by Mr. Brunt, the Rev. G. Wyard, of Deptford, stated the nature of a Gospel Church; the Rev. C. Box, of Woolwich, asked the usual questions, which Mr. Griffith answered in a very satis-

factory manner. The Rev. S. Milner, of Keppel-street, then gave him the right hand of fellowship, and offered the ordination prayer. The Rev. J. E. Bloomfield delivered the charge to the minister in a very earnest manner. Tea was provided in the chapel for about 150 persons. Mr. Berrott provided tea for about thirty friends, with the ministers; at half-past six the place was full. The Rev. J. Pells, of Oxford-street, preached in the evening to the church from these words, "Receive him, therefore, in the Lord with all gladness."

SERVICES TO BE HOLDEN.

COTTENHAM, CAMDS.—On Lord's-day, June 5, the annual sermons will be preached on behalf of the Sabbath-school connected with the Baptist Chapel, by Rev. E. Bailey, of Ziou Chapel, Melbourn.

BISHOPS-STORTFORD.—The anniversary of Rev. Benjamin Hodgkin's Chapel will be held on June 7th; Rev. E. Bailey, of Melbourn, will preach.

TOWCESTER, NORTHAMPTONSHIRE.—On Lord's day, June 12, the anniversary sermons of the Sabbath-school connected with the Baptist church, Towcester, will be preached by the Rev. C. H. Hosken, of Feuny Stratford.

ECTON, NORTHAMPTONSHIRE.—The anniversary of the above place will be held on Wednesday, June 22nd, when the Rev. J. Silvertown will preach (D.V.) two sermons; in the afternoon at half-past two, and in the evening at half-past six. Tea will be provided as usual.

ZION CHAPEL, DARTFORD.—Anniversary services will be held, D.V., on Whit Sunday, June 12th, 1859, when three sermons will be preached by Mr. Hall, of Clapham. And on Tuesday, 14th, two sermons—afternoon by Mr. Hanks, of Woolwich; evening by Mr. Wyard, of Deptford.

MELBOURN, CAMDS.—The Sabbath-school festival will be held on Thursday, June 9. A dinner will be given to the children as usual. A public tea will be provided at five o'clock; the chair will be taken by W. Levitt, Esq., of Cambridge, and the following speakers are expected on the platform—Rev. John Keed, Cambridge; Rev. W. Garner, Harston; Rev. J. C. Wooster, Landbeach; Rev. S. Fordham, Caxton; Rev. J. Dring, Wilburton; Rev. J. Warren, Swavesey; Rev. S. Ayrton, Waterbeach; Rev. C. Payer, Duxford; and Messrs. Vinter and Apthorp, of Cambridge.

REHOBOTH CHAPEL, VICTORIA-STREET, SHADWELL.—On Whit Sunday, June 12th, 1859, three sermons will be preached on behalf of the Sabbath-schools; in the morning by the Rev. Thomas Field, minister of the place; in the afternoon by the Rev. J. Russel, of Shoreditch; and in the evening by Rev. W. H. Bonner, of Southwark. Services to commence at a quarter before eleven in the morning, afternoon three, evening half past six. On the following Monday the annual tea and public meeting of the Sabbath-school will be held, when the following ministers and gentlemen are expected to address the meeting—Rev. W. H. Bonner, J. Russel, W. P. Balfern, Mr. J. Templeton, and J. S. Caldwell. Rev. J. Field will preside. Tea at five, public meeting at half past six.

FORMATION OF NEW CHURCHES.

CHAPEL DRAYTON, PARSLOW, BUCKS.—On Friday, May 6th, an interesting service was held at the Baptist chapel in the above village;

the Rev. C. H. Hosken, of Fenny Stratford, presided. After devotional exercises Mr. Hosken described the constitution of a Christian church, and called upon Mr. Sear to assign reasons why they desired to be formed into a separate church. Mr. Sear stated that all whose letters had been received lived at too great a distance from the parent churches to enjoy their fellowship or to be useful among them, and as a field of usefulness seemed opening before them, they thought they consulted the Divine glory in the step about to be taken. Mr. Hosken then read letters dismissing eight from Swanbourn, three from Great Brickhill, and one from Nash, and in a very solemn manner gave Mr. Sear, on behalf of the whole, the right hand of fellowship and recognition. Mr. Jonathan Young then addressed the meeting as their pastor elect (though still one of the deacons of Fenny Stratford); he felt the weight of responsibility resting on him, and desired an interest in their prayers. Mr. Goodman invoked the Divine blessing. Mr. Hosken having, with great earnestness, pointed out the privileges, duties, and responsibilities of church members, commended them to the blessing of Israel's God. The crowded congregation left deeply impressed with these to them novel and solemn services. "May the little one become a thousand."

WANDSWORTH.—A want had long been felt in this town of further accommodation for the spiritual requirements of the inhabitants. To meet this want a few Christian brethren united themselves together and requested the assistance of the Rev. C. H. Spurgeon to aid them in the movement. The large assembly room belonging to the Spread Eagle Hotel was engaged for divine worship, and opened on February 11th, 1859, with two sermons by Mr. Spurgeon. The services have been continued, by the Rev. J. W. Genders, on Lord's-day morning and evening, and on Wednesday evening. A great spirit of hearing has been manifested, the attendance has been large and increasing, and the blessing of the Lord has evidently rested on the word. About three months after the opening, a new Baptist church was formed on open communion principles, and the Rev. J. W. Genders was chosen to the responsible office of pastor. Several members have since been added by baptism, and many inquirers are coming forward confessing the mercy of the Lord. The members and friends of the new church held a tea-meeting on Tuesday, May 17th, at which there were about 150 present; between three and four hundred afterwards assembled at the public meeting. G. Moore, Esq., presided, and suitable addresses were delivered by several ministers and other friends.

OPENING OF CHAPELS.

RE-BUILDING OF THE ANCIENT BAPTIST CHAPEL, UP-OTTERT, DEVON.—The foundation-stone of the new sanctuary was laid on Tuesday afternoon, April 26, by W. D. Horsey, Esq., Wellington. The devotional services were conducted in a very instructive and profitable manner, by W. D. Horsey, Esq., Rev. W. E. Foote, Baptist minister, Honiton, and several other ministers and Christian friends.

BUCKLAND BREWER, NORTH DEVON.—The Baptist chapel in this place having undergone a thorough repair, was re-opened on Friday, the 22nd inst., when about 200 persons sat down and partook of tea; after which the Rev. W. Jeffery, Baptist minister, from Great Torrington, preached a very eloquent sermon from the

seventh chapter of Revelations, part of the 13th and following verses, to a densely crowded and very attentive audience.

RUGBY.—The Baptist chapel, which had been closed for eight weeks, for repairs and alterations, was re-opened on Wednesday, May 4th, by the Rev. W. Landells, of Regent's-park, London, who preached two sermons—on "The Fame of Jesus," and on "Neglecting the Great Salvation." And on Sunday, the 8th inst., the Rev. R. P. Macmaster, of Coventry, preached from Proverbs xxiii. 26; and in the evening, the Rev. W. T. Rosevear, of Coventry, from Nehemiah iv. 21. In the afternoon the funeral sermon of the late Rev. Edward Fall (the former respected pastor of the church for upwards of forty years) was preached by the Rev. J. Jones, of Monk's Kirby, from 2 Corinthians iv. 8.

SWAFFHAM, NORFOLK.—The new Baptist chapel in this town was opened for Divine worship on Thursday, May 12th. An early prayer-meeting was held, commencing at six o'clock, when an address was delivered by the Rev. J. T. Wigner, of Lynn. In the morning, at half-past ten, the Revs. J. P. Lewis and Wigner conducted the devotional services, and Rev. T. A. Wheeler, of Norwich, preached from Col. iii. 3. The Rev. S. B. Goode, of Fakenham, closed the service by prayer. In the afternoon a public meeting was held; the Rev. W. Woods, the pastor, presided. Short and impressive addresses were delivered by Revs. E. Price and R. Williams (Independents), Watts, of Wisbeach, and Wigner. In the evening the Rev. J. B. Chown, of Bradford, conducted the service, and preached a sermon from Ephes. iii. 18, 19. The brethren, Whitley, Keen, Symonds, J. Williams, Woodgate, and others, took part in the services of the day. The entire proceeds of the services were £100, leaving a debt of £300.

PORTMAHON CHAPEL, SHEFFIELD.—The above chapel, after being closed for several weeks for painting, repairs, and alterations, was re-opened on Sunday, the 15th May, when, in consequence of the illness of the Rev. Arthur Mursell, of Manchester, who had engaged to occupy the pulpit, two sermons were preached by the pastor, the Rev. J. E. Giles. Collection in the morning, £32; in the evening, £24 4s. 2½d. On Monday evening, May 16, a sermon was preached by the Rev. Hugh Stowell Brown, of Liverpool, from Hebrews xii. 1, 2; the collection at the close of the service amounted to £15 0s. 10½d. On Tuesday evening, May 17, a public tea-meeting was held in the large room of the Cutlers' Hall, at which the Rev. J. E. Giles presided. The attendance was very numerous and highly respectable; and animated addresses were delivered by the Revs. H. S. Brown, D. Loxton and J. Robertshaw (Independents), T. Flather and J. Hudson (New Connexion), R. Parks, (Primitive Methodist), and H. Ashberry (General Baptist). The trays having been given by the ladies of the congregation, the result was an additional sum of £27 15s. 4½d.

OPENING OF NORTH-FREDERICK BAPTIST CHAPEL, GLASGOW.—The opening of this place of worship, the foundation-stone of which was laid by the Rev. J. Blair, Bridge of Allan, August 24th, 1858, took place as follows:—April 24th, the Rev. Dr. Anderson (N.P.), preached in the forenoon at 11 o'clock; and the Rev. Jonathan Watson, of Edinburgh, in the afternoon at 2 o'clock, and in the evening at half-past six o'clock. On the following Thursday, the Rev. H. S. Brown, of Liverpool, preached at two o'clock, and delivered his lecture on "The Noble Army of

Martyrs" at a quarter past eight o'clock in the City Hall. On May 1st, the Rev. H. Batchelor (Independent), preached in the forenoon at eleven o'clock, and the Rev. J. Williams, the pastor, in the afternoon at two o'clock, and in the evening at half-past six o'clock. On Tuesday evening, May 3rd, a very interesting *soirée* was held in the chapel, the pastor presiding, who, during his opening address, stated that the doctrines he hoped to preach in the new chapel, and which he had been accustomed to preach elsewhere, may be summed up in the language of an old divine, "the three R's," "Ruin by sin," "Redemption by Christ," and "Regeneration by the Holy Spirit." Addresses were afterwards delivered by the Rev. A. Wallace, (N.P.); the Rev. G. Dunn, Airdrie; Rev. A. K. McCallum, and the Rev. Dr. Paterson, of Hope-street, who expressed great gratification on account of the erection of this chapel, and the entire satisfaction which he felt with his brother Williams's soundness in respect to all the cardinal doctrines of the glorious Gospel. All the sermons were numerously attended; and now that the church, which for eight years has been worshipping under many disadvantages in a public hall, has obtained a local habitation for itself, it is hoped that there lies before it a career of very increasing usefulness and prosperity. The new chapel (which accommodates 700 persons), with two good school-rooms and minister's vestry, and the site (for which £1,225 was paid), cost about £3,000. By the aid of kind friends—including upwards of £160 from the Hope-street Baptist Church—the present liabilities have been reduced to about £1,200.

BAPTISMS.

ABERAMAN, NEAR ABERDARE—February 20, ten; March 20, nine, one from the Independents; April 10, six; April 17, seven; May 15, four, three from the Independents, by Mr. T. Nicholas. Restored, twenty-eight.

ABERDARE—March 13, seven, April 10; twenty-seven, by Mr. Price.

ANESKYCLAN, Mon.—April 17, after a sermon by Mr. Stephen Davies, five by Mr. Price.

ASHBY-DE-LA-ZOUCH—March 20, three by Mr. Gray.

ATLESBURY—May 15, three by Mr. Beazley.

BARNSELY, Yorks.—May 15, eight by Mr. L. B. Brown.

BASSELEG—Feb. 27, six by Mr. T. Thomas.

BLAENAVON—March 13, two.

BRITTON FERRY—March 6, five by Mr. J. Rowlands.

BROMYARD, Hereford—April 3, after a sermon by Mr. Hill, of Ross, seven by Mr. W. D. Rees, who, with four others dismissed from Leominster, were formed into a church.

BROUGH, Cumberland—April 17, four by Mr. Marshall.

CARRPHILLY—Feb. 27, three by Mr. Williams.

CHATHAM—Zion Chapel, April 24, four by Mr. Coult.

CHESTER, Hamilton-place—April 17, two; May 1, two, by Mr. Rees.

CHIPPING-CAMPDEN, Gloucestershire—April 24, five by Mr. Webb.

COATE, Oxon—April 24, fifteen by Mr. B. Arthur.

CROESGOGH, Pembrokeshire—May 8, seventy-six by Mr. D. Phillips.

CUDDINGTON, Bucks—Mar. 24, three by Mr. Bodding.

CWMGAR, Aberdare—March 20, four by Mr. B. Evans.

CWMANON—Mar. 13, eight by Mr. J. Rowlands.

DOVINGTON WOOD, Salop—May 1, five by Mr. Hemas.

DOWLAIS, Beulah (English)—Jan. 30, three; Feb. 27, three; Mar. 6, three; April 10, four; May 15, five by Mr. Williams. Three have been received by letter, and two restored this year.

—Moriah—Mar. 3, four by Mr. W. Lewis.

FAIRFORD, Gloucestershire—May 8, four by Mr. Frise.

FENNY STRATFORD—May 1, four by Mr. C. H. Hosken.

GLASGOW, in the New Chapel, Frederick-street—May 1, five by Mr. Williams.

GREENWICH, at New Park-street Chapel—April 25, six by Mr. Davies.

HANLEY, Staffordshire—April 22, eight by Mr. E. Johnson.

HEDDLYFELIN, Aberdare—Feb. 20, five; Mar. 6, seven, by Mr. B. Evans.

HULL, George-street—Mar. 27, six by Mr. Odell.

IPSWICH, Turret Green—Mar. 31, eight by Mr. S. M. Morris.

KINGSTON-ON-THAMES—April 27, four by T. W. Medhurst.

LITTLE STAUGHTON, Beds—March 6, six by Mr. T. Robinson.

LLANDUDNO—Mar. 27, after a sermon by Mr. Griffiths, six by Mr. Jones.

LLANELLY, Sion—Mar. 13, five by Mr. Morgan.

LOUGHWOOD—May 1, the son and daughter of one of the deacons, by Mr. G. Medway.

LONDON, New Park-street—April 23, five by Mr. Spurgeon.

—Shouldham-street, Bryanstone-square—Feb. 27, after a sermon by Mr. W. A. Blake, four by Mr. J. J. Owen.

MARSDERLIAN—Mar. 13, two; April 10, four.

MANORBEAR—Mar. 27, three by Mr. B. J. Evans.

MELBOURN, Cambs.—May 12, five by Mr. E. Bailey.

NEWARK-ON-TRENT—Mar. 13, three by Mr. Bayly.

NEWPORT, Mon.—Mar. 13, four by Mr. J. Davies.

PAULBRENLWYD—Feb. 27, two by Mr. Griffiths.

PONTYFRIDD—Feb. 13, eight by Mr. Roberts.

RICKETON-BRIDGE, NEAR MILFORD—Mar. 27, one by Mr. Walker.

RISCA—Mar. 6, three by Mr. T. Reeves.

SAFFRON-WALDEN, Upper Meeting.—March, three by Mr. Gillson.

SALFORD, Great George-street.—April 3, four by Mr. Horne, of Horton College.

SANDHURST, Kent—May 15, two by Mr. J. H. Blake.

SANDY, Beds.—April 25, five by Mr. Vorsey.

SARRATT, Herts.—April, six by Mr. G. Warr; making 60, who, during the past two years, have been brought into the fold by our esteemed brother, now in his 75th year.

ST. IVES, Hunts.—May 1, thirteen in the river Ouse, by Mr. T. A. Williams, of Houghton.

ST. HELIERS, Jersey.—Mar. 27, four; and May 15, two by Mr. J. Burt.

SWANSEA, York-place.—April 3, four by Mr. Hill.

SWAYSEY, Cambs.—April 28, eight, and on a previous occasion, five, by the pastor, Mr. J. S. Warren. Among those last baptised were three sisters; one of whom was very unwell, and had been very ill. She determined, however, in the Lord's strength, to keep his commandments even against the strongly-expressed opinion of her medical attendant. So far from the doctor's fears being realised she has been getting better from that day, and at the present date is quite well.

THETFORD, near Ely—May 11, five by Mr. E.

Bailey, much to the annoyance of the clergyman of the village. The address at the water was given by the Rev. John Dring, of Strettham. A large congregation assembled in Mrs. Yarrow's close to hear Mr. Bailey, the chapel being too small to admit those who were present, and in the evening it was crowded to excess. The two discourses were of a highly practical nature, and gave evidence of the future celebrity of the preacher, who has not yet attained his majority. Among the ministers present were Revs. G. G. Bailey, J. Spooner, T. Lumiss, Robert Sears, with several friends who take an interest in the Gospel. Those who provided tea admirably performed their duties. We understand that the demand for bread was so great that all in the place was bought up. The proceeds of the day were highly satisfactory.

TOTTLEBANK, Lancashire—May 15, four by Mr. T. Taylor.

TEDEGAR, English—May 1, four by Mr. J. Lewis.

UNBRIDGE—May 22, two by Mr. G. Rouse Lowden.

WANDSWORTH, at New Park-street—April 25, five by Mr. Spurgeon; April 23, six by Mr. Genders.

WHITEBROOK, near Monmouthshire—March 27, two by Mr. Howells.

WOLVERHAMPTON, John-street—May 1, seven, including three sisters, the youngest fifteen years of age, by Mr. T. Jones, of Blackheath.

DEATHS.

JOHN WILSON, LATE OF OVINGHAM.—On the 5th of March last, of apoplexy, after a few hours illness, at Long Gully, Bendigo, Victoria, Mr. John Wilson, blacksmith, late of Ovingham.

MRS. MARY EVANS, NEWTOWN MONTGOMERYSHIRE.—Mrs. Mary Evans, sister of the Rev. E. Pryce, late of Gravesend, but now of Folkstone, died May 8th, 1859, in her 77th year, at Newtown, Montgomeryshire. Her end was peace.

MRS. CUTHBERT COTTELL, WESHAM, NEAR KIRKHAM.—On the 6th ult., aged seventy, Margaret, the beloved wife of Mr. Cuthbert Cottell, of Wesham, near Kirkham, Lancashire, for forty-four years a devoted and useful member of the Baptist church, Inskip. In death, as in life, Jesus was all her trust and delight, and dying, she felt to be but going home.

REV. R. BAKER, NECTON, NORFOLK.—The Baptist Church in this village has, by the rude hand of death, been deprived of the faithful labours of their beloved pastor, the Rev. Richard Baker, who died in great peace, supported by the consolations of Christ's holy Gospel, April 21, 1859, in the 39th year of his age.

NEW PARK STREET CHAPEL FUND,

RECEIPTS FROM APRIL 25 TO MAY 23.

Lady Havelock	£5 0 0
S. Knight, Esq., Ramsgate	5 0 0
Miss Palmer	1 1 0
C. Eastwood, Esq.	30 0 0
Mrs. Peachey	1 0 0
Mr. T. Moor	1 1 0
Collections at "The Tabernacle," Moorfields, after sermons by the Rev. C. H. Spurgeon	20 9 6
Collections at Bury St. Edmunds, after sermons by Rev. C. H. Spurgeon	40 0 0
Moiety of collections at Cambridge, after sermons by Rev. C. H. Spurgeon	23 15 4
Mr. Watts, Cambridge	1 0 0

Subscriptions received by T. COOK, Hon Sec., at New Park-street Chapel.

A. Brimley, Esq.	1 0 0
Mr. Chew	10 0 0
Collection at Ebenezer Chapel, Hammersmith, after a sermon by Rev. C. H. Spurgeon	11 1 5
Rev. Mr. and Mrs. Isaac	1 0 0
Returned money box	5 12 0
A "Widow"	100 0 0
Subscriptions	4 7 5
Collectors	0 18 0
Collections	21 0 11

£283 4 7

In banker's hands . £5,000 0 0
Invested for purchase of land 5,400 0 0

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WHO SHOULD BE BAPTIZED?

BY THE REV. O. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"If thou believest with all thine heart, thou mayest."—Acts viii. 37.

IT is not my wont to preach what men commonly call baptizing sermons. It is very rarely that I as much as mention the subject, for this simple reason—that I find that men are more easily converted to this truth by my silence than by my speaking concerning it. For strange it is to say, that a very large number of persons who have come into my church have thought out this matter purely for themselves, and could in no wise trace their alteration in sentiment to any remark of mine, but simply to the fact that their thoughts have been directed to this subject, and they have seen it plainly in Holy Scripture. Now this I decidedly prefer, because then I feel sure that their faith standeth not in the wisdom of men, but in the power of God. I refused, on one occasion, to go to Ireland when invited by a brother, who stated as the reason why he wished me to go, that by going there I should much increase the Baptist denomination. I said, "No, I would not go across the street to make a Baptist; much less across the sea. I would endeavour, as in the sight of God, to deal with men, to bring them to Christ. I must leave them then to the Spirit of God to teach them further the things of the Spirit of God. Yet, nevertheless, I must not be silent; I dare not. If I would make full proof of my ministry, and preach the Gospel fully, I must dwell upon that very great ordinance of our Lord Jesus Christ, which he has himself put in a very important place, when he couples it with believing and salvation, "He that believeth and is baptized shall be saved." Yet let me assure you, I introduce not this topic in a tone of controversy, for that I would abhor, but only because I feel it to be the burden of the Lord that presses upon me, and as it is a part of God's word let me preach thereon. In that excellent and estimable church, the Presbyterian Church of Scotland, it is usual before the administration of the Lord's Supper, to preach a sermon which is called "the sermon of the fencing of the table." Now I think that the fencing of the table is but one manner of stating a great duty on the part of the Christian minister. All God's doctrines, all his promises, and all his ordinances need to be fenced. In the fencing of the Lord's table the principal topic is—who are the fit subjects for the reception of the Lord's Supper? who may draw nigh to the sacred bread and wine? and who ought not to approach thereunto?

Now as the Lord's table should be fenced, so also should the pool of baptism, so should the promises of God, and so should those great and glorious doctrines which are essentials of our faith. And I believe that the only fence which is proper and Scriptural is this—"If thou believest with all thine heart thou mayest." Does a man ask me, "May I believe myself to be elect?" I reply, "God certainly has an elect people; but thou hast no right to believe thyself one of them, except thou believest with all thine heart." There is a doctrine called effectual calling, but if any ask me whether he is effectually called, I reply, "If thou believest with all thine heart, thou hast an interest in these doctrines." We are told also of the glorious doctrine which is the basis of our religion, the doctrine of redemption by the blood of Christ. But I see no warrant for telling any man that he is redeemed, except I can get him to give a full and satisfactory answer to this question, "Dost thou believe on the Lord Jesus with all thine heart?" It seems to me that the doctrines of the Gospel have no comfortable bearing upon any man, until he believes upon the Lord Jesus with all his heart. So also is it with all the promises. They are rich, dainty things which God has spread upon the table of his banqueting house; but no man has any right to lay hold on the great and precious promises which God has written for his people, unless he can declare that he believes with all his heart. I know there are some precious

things which are addressed to the sinner, some sweet and precious invitations, and I thank God for this; but I know also that the sinner can never know the sweetness of them until he believes in Jesus with all his heart. I am quite clear that he never can comply with the invitation except by believing with all his heart; that he must be a stranger to the promises and to the encouraging exhortations, until he cometh with all his heart and putteth his confidence in Jesus—in Jesus only. So am I well persuaded that thus it is with the ordinances of the Lord Jesus. The Lord's Supper is by no means to be approached by any man that doth not believe with all his heart. "Away, profane," should be the cry of the minister, when he breaks the sacred emblems. Believer in Christ, thou art doubly welcome. Thou hast a right to the table, if thou believest with all thine heart. Whosoever thou mayest be, if thou believest in Christ, the only barrier which we can present to thee is involved in the answer to the enquiry, "Dost thou believe?" If thou believest, there is no barrier—come, and welcome—we dare put none before the ordinance, but that which God has put there. Oh! we do solemnly assure those who come to the table of the Lord without faith that they eat and drink damnation unto themselves, not discerning the Lord's body; and we warn them that they have no right to approach the table except with a true heart, that they believe in Jesus and believe in him alone.

Equally is it so concerning baptism; whatever dispute there may be concerning it. The word of God *must* stand, and it is ours to preach it plainly. No person hath any right to approach the sacred ordinance of baptism except he believe with all his heart. I am astonished that any should have imagined that this rule should be relaxed in one solitary point. What has often puzzled me is that all Calvinists should not see that baptism must belong to the people of God and them only. Do we not teach that the doctrines are for the comfort and instruction of the believer, that the promises are for the believer, that, in fact, the whole plan of God's dispensation of grace hath respect unto the believer and the believer only?—then I cannot understand upon what ground any solitary exception should be made to a great rule, and that it should be thought that this solemn ordinance should be left open to all the world, not merely to all the intelligent world, but open so that even an unconscious infant might receive it.

Not only is that a strong argument with me, but it seemeth that the whole Gospel of Christ addresseth intelligent individuals. I cannot see anything that I could do if I were called upon to preach to an unconscious person; I know that the Gospel is a thing that deals with men's understandings, and with their hearts; but when the heart and understanding lie dormant I cannot see what I as a preacher can do, nor can I see what bearing the Gospel hath upon such a case. And I wonder then that an unconscious babe should be brought to receive an ordinance which, in my idea of it, requireth consciousness in the recipient. Again, I marvel that any one should imagine that the other ordinances should require consciousness, and that no consciousness should be required in this, and that an unconscious infant should be made the subject of it. The Church of England hath this thing extremely right. We are told in the Catechism that repentance and faith are necessary before baptism; there never was a greater truth spoken.¹⁷ And how it is that a consistent Churchman baptizeth an infant I know not. There is certainly a figment prevalent amongst them—the godfather and godmother, when they come to the font they promise in the child's name that he shall believe and repent, that he shall renounce the devil and all his works—things the child could not promise, which I could not promise, which, if I did promise, I should be a liar to God and to my own soul, since it is utterly beyond my power to accomplish it, even though I should be the angel Gabriel himself. The Church saith indeed this promise of repentance is like paper in circulation, it is valid, it is not the current coin of repentance or faith, it is true, but nevertheless it is valid, the promise is sufficient,—which it seems to me to be a strange figment for any rational creature to endorse. I put the case thus: suppose there is a king who has absolute control

over a vast number of his subjects, and there is a certain work to be done, suppose it is the insertion of glass into a window which has been broken — there are two workmen, the king says to them, “Mend that window; the one says, “I won’t,” the other says, “I will,” and hangs a cobweb over it. I do not see any very great difference between the disobedience of the two. And between the man who baptizes infants openly and boldly in defiance of God’s word, and the other who baptizes with the figment of a sponsorship, I see no great distinction. It seems to me a vain attempt to get over a plain and palpable command without violating the conscience; therefore it is infinitely more full of disobedience than if that were let alone. I can understand a man who does not in his own conscience see that this is an ordinance limited to the believer, but I cannot understand a man who says that repentance and faith are necessary before baptism, and then takes the unconscious infant and sprinkles the sacred drops upon his brow; that seems to me to be not only ridiculous but a heinous sin and an offence against the majesty of the Most High. I must have it, that the fencing of every ordinance of God is this, “If thou believest with all thy heart thou mayest,”—nothing else. I cannot thrust my brother from the Lord’s table if he believes in the Lord with all his heart. I can keep back no child from baptism if he believes in the Lord with all his heart. But though he be a greyhead, if he doth not believe, it is not my business as a minister of God to alter God’s laws for him, but to say, “Stand back until thou art obedient to thy Master’s command; thou canst not have to do with the privileges of God’s house; until thou hast believed and art thus proved to be one of his children, I cannot admit thee into the privileges and enjoyments of the two ordinances of communion with Christ in his death and in his burial.”

Thus much by way of controversy. And now I come to the fencing of this ordinance, carrying out practically the doctrine of the text: “If thou believest with all thine heart, thou mayest.” I proceed, therefore, briefly and affectionately, to address you, my dear friends, who are about to be baptized

This ordinance will wake to many of us recollections of the past. It brings to my mind a river and a great assembly, and a youth walking in the midst of the flowing stream, and there giving himself up—spirit, and soul, and body—to the service of his Master. It recalls to me the hour when thus I publicly avowed my allegiance to the King of kings; and notwithstanding many sins, and infirmities, and backslidings—

“Yet have been upheld till now:
Who could hold me up but thou?”

Perhaps some here present who have thus put on the Lord Jesus may be refreshed, may be warmed, and may be stirred up by the address I shall now offer to those who are about to approach the pool.

I. “If thou believest with all thine heart thou mayest.” In explaining this text we will take it word by word: “If THOU believest.” Here you see *personal* faith is necessary. Have ye believed in Christ for yourselves? In vain are ye the sons of pious parents, in vain are ye the daughters of godly mothers; you must be cast down to hell unless you believe in Christ for yourselves. The faith of your parents may be the means of bringing you to Christ, but if you be not brought to him all the faith of others cannot avail. And though you should have Jesse to your father, though you should have Sarah to your mother, even then ye could not be saved except by faith in Jesus Christ. How apt are we who have the family pew in the house of God, and have from infancy been brought up to hear the word preached, to imagine that there is a kind of family holiness which may avail for us all, and to conceive that because our parents were Christians we are therefore so. There is no such thing as a Christian nation unless the individuals of that nation be Christians; nor is there any such thing as a Christian family so as to avail you at God’s great day, unless you who are members of it are Christians yourselves. Men are so prone

to wish to do their religion wholesale and in the mass. But, beloved, remember you will have to enter heaven one by one. "Every man must *himself* give an account of the deeds done in the body whether they be good or evil." No other eyes will avail you in looking at the cross except your own. No other heart's repentance can satisfy except the heart repentance of your own heart. No other eyes can weep tears of penitence for you; no other lips can breathe an acceptable prayer to heaven for yourselves except your own. You must yourselves be brought to feel your own need; you must yourselves be brought to put your own trust in Jesus, or else ye are as lost as if ye had been born in some Hottentot craal, of parents who never knew or loved the Saviour. Personal religion is an essential prerequisite to the admission into the Church, and to every ordinance of the Church, and to every promise of it. I shudder when I see men who are not Christians taking the promises to themselves. I have heard a man say of a sermon, which was meant for the comfort of the believer, "Oh, how sweet it was to me!" whereas he was eating stolen sweets that did not belong to him. If *thou* believest with all thine heart thou mayest suck the honey. If thou believest thou mayest walk to and fro in the Canaan of providence, from Dan to Beersheba, it is all thine own. From the hill-tops to the valleys' utmost depths all is thine; from the height of heaven to the very centre all is thy possession. If *thou* believest not, thy pedigree availeth not, thy parentage shall not stand thee in the last great day, nor even now, for the wrath of God abideth on thee because thou believest not on Jesus, whom he hath sent. Put your hands then to your hearts, my dear brethren and sisters, and search yourselves whether *you* believe for yourselves personally. Suppose this eunuch had said: "Well, I do not believe myself, but my father and mother did," Philip would have said, "That has nothing to do with it—if thou believest." Religion is a personal matter; the ordinances of Christ must be received by man on his own personal standing. It is of no use your talking about your parents' being in the covenant; the question is, Art thou there? Dost thou believe? for if thou dost not, then we cannot admit thee to this privilege of the Church—baptism into the death of Christ.

II. And now note next, "If thou BELIEVEST." Faith then—personal faith—is the great PREREQUISITE FOR BAPTISM. You have then to ask this question, do you believe? "Well," says one, "I try to serve the Master as best I can." I am glad to hear it, and if your obedience is the result of faith I bless God for it. But still, if your obedience be not based on faith—if it be not the fruit of faith, it is worthless. All the obedience of unbelieving men is but a splendid sin, a whitewashed vice, which looketh like the virtue of which it is a base counterfeit, and not the sterling coin. The question is, dost thou believe? Says one, "I receive all the articles of the faith, beginning at election and ending at final perseverance; I am as sound a Christian as ever lived." I know that, but that is not all I ask you. To believe is not to receive a dry dead orthodoxy; to believe is not to be a sixteen-ounces-to-the-pound Calvinist, and faith is not simply to receive a creed or a form. To believe is to trust, and no man ever believes until he is brought to trust in Christ alone, and take his whole religion upon trust, relying not on what he sees, nor on what he feels, but on what is revealed—relying not on what he is, or can be, or shall be, or does, or can do, or feels, but relying on what Christ has done, is doing, and shall certainly do. Now do you believe in Jesus Christ with all your hearts? My dear brothers and sisters, although you have now upon you the attire of candidates for baptism, I entreat you retire from this pool if you do not believe in Christ. I think I see you with a tear in your eye, and I hear you say, "Blessed be God that with many imperfections I can say—

" Nothing in my hands I bring,
Simply to thy cross I cling;

Naked, look to thee for dress;
 Helpless, look to thee for grace;
 Black, I to the fountain fly,
 Wash me, Saviour, or I die."

Well then, however feeble your faith, this ordinance is yours, the table of Christ is yours, the promises of Christ are yours, the doctrines are yours, Christ is yours and Christ is all, and therefore all Christ's things are yours, most freely and richly to enjoy. "But without faith it is impossible to please God."

Now in baptism it should be your business to please God, but without faith you would be performing an act displeasing to God. And how will that be an ordinance of God that is displeasing to him? "If thou believest thou mayest." If he be the unbuttressed pillar of thy hope, the solitary prop of thy trust, faith must really and truly say, "Nothing save Jesus do I know." Come ye hither, come and welcome; come in, thou blessed of the Lord, wherefore standest thou without? I remember some four years ago a person came to me—he may be here to-night, that does not signify, it will be all the more personal to him. He came to me wishing to be baptized. I saw him. "Friend," said I, "why are you wishing to be baptized?" "Well," said he, "I want to be a Christian." "But do you think that baptism will make you a Christian?" "Yes," said he. "Then," said I, "you are grossly mistaken—grossly mistaken; we baptize none but those who believe themselves to be Christians. Baptism can have no effect in helping you to heaven; you must be saved first before you can come to baptism." He seemed to be utterly struck at that idea. He had got into his head the notion that there was something efficacious in the matter—that it would do him good, and when I tried to explain to him that we were far from such a thought as that, and that, in fact, unless a man believed he was saved beforehand, we would not baptize him, he went away staggered, but I hope that he also went away to ask himself this solemn question, "How is it that I am not a Christian? How is it that I am not a follower of Christ, and that the minister therefore dismisses me, urging me to seek first the kingdom of God and his righteousness, and after that to attend to baptism, but not before?" God forbid that any of you should think for a moment that there is any saving virtue in that water. If you were baptized in the Jordan itself, what were that? Though the water flowed from the river of life itself, from the very garden of Eden, yet it would fail you. Nothing but the blood, the blood, the blood of Jesus. This is the washing of the saints. He that believeth let him be baptized. But if thou believest not, stand back; this is a sacred circle into which no intruder can be permitted to enter. If thou believest, come hither; if thou believest not, take heed lest thou destroy thine own soul in meddling with that which is not thine.

III. But now, mark again, the kind of faith that is here mentioned, "If thou believest with ALL thine heart." There is a great deal of difference between *faith* and *faith*. One faith is the faith of the head, and another faith is the faith of the heart. Some men have all their religion in their head; like poor, miserable, poverty-stricken students, they shut their religion up in the head, and there they let it feed upon some dry thought or empty speculation; but the faith of the Christian has the best parlour of the heart, there it sits; in the inner man it has its citadel; in the inmost soul it dwells. The faith of the head the devil himself has. The devil is a very sound divine; he believes and trembles. As far as the mere statement of theology is concerned, I would trust the devil to draw up a creed. I do believe he is thoroughly sound; I think he knows more about God's Word than most of us. He can quote it very admirably, although he also understands how to misquote it. I do not think the devil ever was an Arminian, or ever will be. I think he is a very sound theologian, and understands the doctrines of grace in his head. I believe he is a little better than some Antinomians, however; for they believe and presume, but the devil believes and trembles. Still the devil and Antinomians never would be such very great enemies. I wonder, indeed, why they talk about the devil tempting them. I believe it is not the devil at all, it is themselves; they tempt themselves, and tempt the devil to tempt

them, if the devil does tempt them at all. The devil, I think, believes soundly, but he trembles as he believes. There is the doctrine of election. "Ah," says the devil, "I am not going to deny it, but I hate that doctrine of election." "Christ," he says, "redeems his people, but I am not one—I hate that doctrine of redemption; the cross is glorious, and I am obliged to confess it, for I have felt its power, and am to feel it more and more. But I hate the cross, I hate and abhor it, because it crushes me and does not exalt me. Ah," says he, "I know Jesus is the Son of God, but I wish he were not; I wish I could turn him out of his throne, and cast him out of his dominions." The devil believes, but he hates what he believes. Now, faith in Christ is never true, unless it is the faith of the heart; unless the heart loves and gives its assent to it; unless I can not only believe the thing is true, but love it to be true—not only because I am convinced of it, but because it is my joy that it is so. Now, do you know that this is true in your heart? If you are a sinner, do you believe it? Do you mourn it? Do you know this fact experimentally? Do you know also that Christ is your Saviour? Do you feel it? Do you receive it into your inward heart as a thing of vital importance to you, and a thing which you appreciate, and in which you rejoice? Do you know that Christ blots out sin, and have you received that, not as a doctrine, but as a matter of heartfelt truth, inasmuch as *your* sins have been blotted out? Do you believe that the Spirit is the sanctifier? Do you heartily believe that? Do you believe it in your heart, and therefore pray, "Lord, sanctify and renew me by thy Spirit in the inner man?" If not, all the faith that you have does not incline you to baptism, much less to heaven—stand back. But "if thou believest with all thine heart, thou mayest." But if thy head be full of things sound, right, and true; if thine heart be empty of love to God, of love to Christ, and love to his truth, stand back, thou wouldst be an intruder into these sacred things.

And now note one more thing. It says, "If thou believest with *all* thine heart," I am afraid there have been a good many baptized in that pool that have not believed with all their hearts; they have said they have, but I question whether they all have. Ah, beloved, and if we test ourselves, some of us will have great cause to inquire whether we have any right to baptism. Dost thou believe with all thine heart? God will have the whole heart, or else none at all. Christ will not have part, and then leave the devil to dwell in the rest. We must give all up to him. True believers will give all their heart to Christ, though they cannot get possession of it all for Christ. The fact is, it is very much like the Israelites in Canaan: all the land belonged to them, but they could not get it all. They had the Canaanites to fight with; they had to drive them out. It was their lawful possession, every foot; but they had got to fight these enemies and to drive them out. Now, candidates for baptism, can you say from your heart that you give up all to Christ—*all*!

"The dearest idol I have known,
Whate'er that idol be,
Help me to rend it from thy throne,
And worship only thee."

Can you give it all up—life, body, soul, health, wealth, or talent—can you give all up to him? If you cannot, you have not believed with all your heart; there is a part of your heart kept back. If you believe with all your heart, the surrender will be of *all* the heart. "Oh," says one, "but I desire to give all to him." Then, my brother, thou hast given all to him, thou hast done so really, and it will be thine to carry it out in daily practice, by making a full surrender of thyself to him.

But mark one other aspect of the text. Have you got any other confidence but Christ? Is there a little self-reliance in your heart with regard to salvation, a little reliance on good works or ceremonies? then must I say, "Stand back; you must not come here till you believe in Christ with *all* your heart—till you can say—

"All my trust on Christ is stayed;
All my help from him I bring."

I have nothing else that I can rely upon save the blood of Jesus Christ." If you can say that from your heart, come and welcome; if not, stand back. Here I got comfort myself, for whatever else I cannot say, I can say I believe in Jesus with all my heart. If I wanted to believe in something else I have got nothing else to trust to. Others may trust to their good works, but I have none. Some may rely on their prayers, but I have to weep because they are so few and so feeble; I could not trust to them. Some may rely on their ceremonies, but I have so often proved their futility. Even at the Lord's table, when I ought to have had fellowship with Christ, I could not trust to the mere act of receiving the blessed elements of the Lord's broken body and spilled blood as my reliance. And my own strength,—it is perfect weakness. I cannot trust to anything else, but rely wholly upon him. And can you say the same? then may you come boldly here. But if not, if thou believest not with all thine heart, come not. If thou dost believe, come and welcome.

I would very affectionately in closing put this question to my hearers; but I will leave it with the Lord to do as he pleases to teach it to you—Does it not seem from this passage that faith is necessary to baptism, and that if this eunuch had not believed Philip could not have baptized him? "I speak as unto wise men, judge ye what I say." If any of you are unbelievers, venture not to think that, in your present state, you can be baptized; but if you be believers and be not baptized let me put it to your consciences, do you think you are right in neglecting this ordinance of God? It has nothing to do with me, remember; if I have just awakened your conscience I have done enough. It is for you to think of, and I leave it with God and your own soul. I pray the Lord to guide us in this matter. If we are wrong may he set us right. If you be wrong, may he set you right. The prayer of the old curate was a fine one. He was once in a great dispute and was observed to be writing; some one said, "Allow me to look at your notes." "Certainly," he said. The notes were read, and they consisted of these words, "More light, Lord, more light." I think that is the prayer we may pray for many of our brethren, and certainly for ourselves—"More light, Lord, more light."

THE TWO BAPTISMS.

THE sunlight crowns the lofty hills,
Brightens the vale below,
And kisses into smiles the stream
That through the vale winds slow.
And smiles, as well, the tiny grass
Upon the river's brink,
And lowly bends the graceful elm,
To let its young leaves drink.
There is no cloud in earth or sky,
As glides along the way
A little band, and midst them one
Who seeks the Lord to day:—
One who would leave a careless life
Beside this placid stream,
And catch, through baptism's holy sign,
Of God's fair heaven a gleam.
The prayer and holy words are said:
"Until this life is done,
In rest, in toil, in joy or woe,
This soul and God are one."
And yet, O yearning soul! bend low:
This baptism is not all;
Another has our Father, God,
And every child he'll call.
'Tis not enough, this gentle stream,
To still a restless heart;
In God's great sacrament of fire,
Each soul will find its part.
That baptism will not come to you,
As this one has to-day;

Nor flowers nor sunlight, prayers nor hymns,
Will help you on your way.
It may be in some midnight hour,
No human soul near thine,
When sin is near, and God seems far,
That fearful light will shine.
Perhaps 'twill come through waitings long,
By doubtings deep and drear,—
Some struggles fierce, on God's broad field,
With self and craven fear.
Sometimes from out the breaking heart,
Will burst the anguish cry,
That tells how human souls shrink back
The fiery baptism nigh.
I do not know, the ways are his,—
We all are in his hands;
It matters not, so he lends strength
To meet his stern commands.
But kneel and pray, yet once again,
That in his fearful day,
However deep the soul may sink,
He'll not be far away.
What! shrinking back so soon, poor heart,
With lip and cheek so pale?
There are these strong, sweet words for thee:
"My grace it shall not fail;
"My heaven shall surely wait for thee,
And there, in soft clear light,
For evermore shall stand the soul,
That I by fire make white."

BIBLE APOLOGUES AND ALLEGORIES.—No. X.

BY THE REV. JOHN COX.
 RIGHTEOUS RETRIBUTION.
 (2 Kings xiv. 8-12; 2 Chron. xxv. 17-22.)

ABOUT three years ago the first of the papers bearing the above title was presented to the readers of the BAPTIST MESSENGER. At the kind suggestion of the editor they have been continued at intervals, and with the present article this little series will be concluded. The first was on the parable of Jotham in Judges (ix. 7-15), respecting the trees "anointing to themselves a king;" the last will be the parable of Jehoash, king of Israel, respecting a proposed marriage between the thistle and the cedar. There is some similarity between the two passages as regards the images used, the characters who figure on the scene which occasioned them; and the lesson or warning intended to be conveyed. The utterers of both parables were proved by events to be true prophets; the two upstarts whom they intended to rebuke were trodden down and utterly consumed, after each had enjoyed a short gleam of apparent triumph.

The parable of Jehoash, and the history connected with it, do not at first sight appear a very promising subject; but, like all other Scripture, "being written for our learning," we are sure that it must be "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" so let us endeavour earnestly and prayerfully to examine it.

A glance at the chapter out of which it is taken will show that the state of Israel at this time was somewhat similar to its condition at the time of the first parable recorded in Judges ix. War, revenge, idolatry, and wickedness ran riot on both occasions. Yet more than four hundred years had passed between the utterance of these two parables. Judges had ruled, kings had reigned, and prophets had appeared heavy laden with "the burden of the Lord." Many important changes had taken place. David had ruled in righteousness, served his own generation by the will of God, and sung his sweet hymns of praise. Solomon had appeared in his glory, built an house for the Lord, and then by his idolatry dug a mine underneath to destroy it. Rehoboam, after all the good advice given to him, had manifested the utmost folly. For the sake of a sarcasm, to keep hold of arbitrary power, and to please his young associates; he lost the greater part

of his kingdom. Thus the ancient rivalry between Judah and the other tribes, which had slumbered awhile, was revived with greater fierceness than ever; and henceforth "Ephraim envied Judah, and Judah vexed Ephraim."

At the time of the last parable Amaziah reigned. His character, at the commencement of his course, is thus sketched:—"He did that which was right in the sight of the Lord, yet not like David his father;" or, as stated in the parallel place in 2 Chron. xxv. 2, "Not with a perfect heart." All soon became wrong, because his heart was wrong. Amaziah avenged his father's death, raised a large army to crush the power of Edom; and, in order to accomplish this more effectually, he hired a band of mercenaries from the neighbouring kingdom of Israel. God's prophet commanded him to dismiss these mercenary legions. He did so, and on account thereof they avenged themselves by falling on and plundering the cities of Judah. Amaziah succeeded in vanquishing Edom without their aid, and, in the flush of victory, displayed great cruelty towards the Edomites. But now the victor committed an act of extreme folly and wickedness. "It came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them," 2 Chron. xxv. 14. For this God thus reproved him by the prophet:—"Why hast thou sought after the gods of the people which could not deliver their own people out of thine hand?" To this reasonable expostulation the infatuated king only returned threats. "And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? Forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel," 2 Chron. xxv. 16.

The threatened judgment foretold did not long tarry. The proud heart of Amaziah, with wilful haste, prepared a snare for himself. He now meditated war with Israel, most probably to avenge the destruction of

his cities already referred to. He invited the martial son of Jehu to the conflict, and was answered by the following allegory, which, doubtless, with the plain application accompanying it, was most cutting to his pride. "And Jehoash, king of Israel, sent to Amaziah, king of Egypt, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast; abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?"

But Amaziah refused to be warned either by friend or foe; the Lord had marked him for destruction, and his people for chastisement, on account of their idolatry. The armies met! The kings "looked each other in the face." "Judah was soon put to the worse before Israel." Amaziah was taken prisoner—the wall of Jerusalem was broken down—the Temple of God and the king's palace were plundered, and many persons carried away as hostages to Samaria. After this Amaziah reigned in obscurity, and perished at last by a conspiracy which was raised against him.

Such is un sanctified human life, and such the end of those who depart from God. How swiftly and how strangely in this case does the sad panorama flit before us. Amaziah appears as a king—a warrior—an idolater—a scorner—a boaster—a laughing-stock—a prisoner—then, lastly, as murdered and unpitied. Such was his course, and such his end; and all this sad history has for its preface the solemn record, that he lacked "a perfect or upright heart."

Thus it must surely be with others beside kings. If a man begin public life now in connection with the Church of God, without heart-uprightness, Christian consistency, and real honesty, whatever may come between for a time, he will end it (unless God change his heart) in disappointment, disgrace, and death.

The great lesson there taught us from this history is, to be in real earnest to *have the heart right*. Those only who are "reconciled to God by the death of his Son," and "renewed by the Holy Spirit," are really right at heart. The consciences of such are purged from guilt, instructed by truth, made tender and faithful by the indwelling Spirit. By his gracious power the affections are drawn out towards infinite beauty,

and taught to delight in the supreme good. Then the motives will be pure, holiness will be the soul's element, and service for God and his people will be attended to in a right spirit and with a right end. Such will be what Amaziah *was not*; like David, "the man after God's own heart," who, notwithstanding all his failures and sins, was, on the whole, devotional, devoted, unselfish, and humble. Such God will employ and bless. The promises made to "the perfect and upright," whose hearts are "right with God," are exceeding many, great, and precious; and we do well to "mark the perfect man, and to behold the upright; for the end of that man is peace." And not only "mark" and "behold," but set our hearts upon being such; for "God's countenance doth behold the upright." "Them that honour him he will honour, while they who despise him shall be lightly esteemed."

But there are a few other lessons and suggestions found in connection with this incident and parable to which we will very briefly refer.

I. *Success may become a snare*. It is sure to be so unless the heart is changed, for it leads on to idolatry in some form or other. Many have done, on a small scale, what Babylon's great monarch did, when swollen with pride, he said, "Is not this great Babylon which I have built?" When men come into connection with spiritual things, and sacred offices, with unchanged or unhumiliated hearts; gifts, success, applause, lift them up; they appear in their own estimation to be great heroes; but, as in the case of Amaziah, "a haughty spirit goeth before a fall." "Success is God's blessing on a good cause, and his curse upon a bad one." Even those whose hearts are right in the main had need beware; lest, while carried on by the tide of success and victory, they are "exalted above measure;" and, like Amaziah, set up some idol or other, instead of bowing in lowliness and adoration before Him who alone giveth the increase and bestoweth victory. "Little children, keep yourselves from idols," is a caution deeply needed. The Lord is jealous of his glory, and none can rob him with impunity:

"To our own nets ne'er bow we down;
Lest, on the eternal shore,
The angels, while our draught they own,
Reject us evermore!"

II. *Rejected warnings are sure to become terrible avengers*. "The scorner's chair is near to the gate of hell." Those who occupy it will have plenty of time hereafter to think

over the warnings and counsels they could not answer, and would not profit by. "Forbear," said the wilful king to the faithful prophet, and the reprove *did* *forbear*. But he *had* spoken; and his words had obtained a lodgment. They might be buried out of sight for a time, or sneered at as a false prophecy, but they would rise up again and again; claim and obtain a hearing; be felt in their truthfulness; make the heart sad, and the cheek pale. And so must it be with all who set at naught God's counsel. Retribution is sure to come at last. Dr. Cheever says, "It may run on ahead to wait for the offender; but some unexpected cross-road in life, it will spring up like an adder in his path. He may seem to be going on securely, when causes set in motion twenty, thirty, forty years ago, are just about to open their battery of vengeance against him. Retributive providences seem sometimes like sleeping bloodhounds: the bark of one rouses all; at the halloo of one discovered sin, the whole pack rushes in."

III. *Before we attack our foes, let us make sure of having God on our side.* Amaziah went forth against Israel with these words hauging over him, "God hath determined to destroy thee." How could he prosper? "If God be for us, who can be against us? and if God be against us, who can be for us?" How many are continually going forth to the battle of life without being reconciled to God; such must be vanquished. We can only overcome "principalities and powers" by being "strong in the Lord;" sin will have dominion over all who are not under grace. It is important also that real Christians should, as one says, "be very careful that there is no unsettled controversy between God and them." "If" (said David) "I regard iniquity in my heart, the Lord will not hear me." Spiritual worship must precede successful war. Thus it was with Asa, Jehoshaphat, and Hezekiah; and those who can in sincerity pray, "Help us, O Lord our God, *for we rest on thee*" (2 Chron. xiv. 2), shall be able to sing, "Salvation belongeth to the Lord; thy blessing is upon thy people." Thus strange victories have been gained by the feeble over the strong, "for they cried to God in the battle, and he was entreated of them, because they put their trust in him"

IV. As regards our neighbours, and especially our Christian friends, this history teaches not "to go forth hastily to strive," but "with good advice to make war." Even if harsh, biting expressions are used against us, we had better pocket the affront than

injure ourselves by quarrelling, or ruin ourselves by engaging in a law-suit. Bitter words, after all, are not so bad as crushing blows. Amaziah's pride provoked the unholy wit of his rival, and then his chafed spirit rushed on to his own destruction. Thus in contentions, one deep of sin calls to another deep, and discordant voices awaken still more discordant echoes. Thus "wars and fightings come from the lusts which war in our members." Blessed are those who have the spirit of "the weaned child," or still more blessed those who have the spirit of him who, when he was reviled, reviled not again." Such will find that "yielding pacifieth great offences."

V. How wonderful is the thought that *the most intimate and honourable union is proposed to us by One infinitely above us!* For the thistle to aspire to a union with the cedar seemed in the estimation of Jehoash to be the very height of presumption. But what is this to the union proposed in the Gospel, and actually accomplished in numberless instances through the power of the Holy Spirit? One of the friends of the bridegroom observes—

"A marriage so mysterious I proclaim,
Between two parties of such different name,
That human tongues might blush their names
to tell,

To wit, the Prince of heaven, the heir of hell!"

To aspire to this union with Christ is well-pleasing to God. Our love will be welcomed, for "if we love him, it is because he first loved us." If we have any desire for this union, it is the effect of God's gracious purpose. Well may we exclaim, "Oh, scene surpassing fable, yet most true!" That the Son of God should unite us with himself; that we should be "married unto him" who is "raised up from the dead;" that a sinful, weak creature, who might well be compared to the thistle down for worthlessness and injuriousness, should be for ever one with him "whose countenance is like Lebanon, excellent as the cedars," and be enabled to say of him, and God look down approvingly, "This is my beloved, and this is my friend," may well furnish matter for eternal wonder, and be a theme for everlasting praise. Here, then, is the divine order for us; and what a blessed order it is! Submission to the King with whom we were wickedly at war, though he sent us such loving words, when he could have crushed us as the foot of a lion could crush a worthless thistle. Then comes union to the King's Son, "member of his body, of his flesh, and of his bones," and hence will follow victory through his Almighty aid; and living together with him in deathless life and unchanging glory.



Saml. J. Prus
Rev. Wm. L. W.

THE
BAPTIST MESSENGER:

AN
Evangelical Treasury

AND
CHRONICLE OF THE CHURCHES.

FROM
JULY TO DECEMBER.
1859.

WITH A PORTRAIT OF THE REV. OCTAVIUS WINSLOW, D.D.

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THE
BAPTIST MESSENGER,
AND
CHRONICLE OF THE CHURCHES.

CHRIST'S MANIFESTATION TO MARY MAGDALENE.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John xx. 17.

THIS was the first appearance of our Lord Jesus Christ after his resurrection. In sundry places and at divers times during the ensuing forty days he appeared to the different disciples, showed himself openly to them when they were assembled for worship, and at other times; but this was the first occasion of his being seen by any of his followers. The whole occurrence is very full of comfort, and we, who are poor weary pilgrims through this wilderness, need some words of comfort every now and then to cheer us on our way. May the Holy Spirit sweetly assist us in addressing you now on the things of Christ, and may your hearts burn within you by the way.

I. First, IT IS PECULIARLY ENCOURAGING TO REMEMBER THAT THE FIRST PERSON TO WHOM JESUS CHRIST APPEARED AFTER HIS RESURRECTION WAS MARY MAGDALENE. Romanists will have it that Jesus Christ first of all appeared to the Virgin Mary, his mother, and they have invented some curious stories in order to give her this peculiar honour. Now this shows that in their opinion there was a peculiar honour conferred upon the person who first beheld the risen Saviour, and I need not say that their wishing to say it was the Virgin Mary is only just another instance of their perverting the truth. Mary Magdalene was the first who saw the Saviour after his resurrection; at least, if the guards saw him when they fled far away, they were not his disciples, and I mean to say that she was the first of the disciples who had the honour of seeing him when he rose from the dead. It was a woman, then, that first saw the risen Saviour. It was a woman that was first in the transgression; it must be a woman who shall first behold Jesus Christ when he rose from the dead. If there be—and there certainly is—some degree of opprobrium connected with womanhood, because Eve first of all touched the fruit, there is a far greater degree of glory now connected with it, because Mary Magdalene first of all beheld the Saviour at the tomb. Not only was it a woman, but it was a sinner—a woman out of whom had been cast seven devils. Beside all that is said, I am inclined to think that there were other devils in Mary Magdalene besides those that made her a demoniac. Luther used to say of her, "So many devils, so many sins." She had been a sinner once, and then she became a demoniac, and afterwards became a saint. How strange it was that Jesus should appear to her! What, give the most honour to her who had the most of sin! Sweet thought! Then if "I the chief of sinners am," if I have an interest in the blood of Christ, there is no reason why I

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should not climb to the greatest heights of fellowship, and enjoy the best of the good things which the Lord has prepared for them that love him. When Jesus taken a sinner to himself, his pardon is so complete—so totally does he overlook all previous sin—that that chief of sinners, although he may not be as great a saint as the very chief of the apostles, who did most grievously rebel, so that he only obtained mercy because he did it ignorantly in unbelief, may yet be the most highly-favoured of the servants of the Lord, and may have revelations made to him above measure. Mary Magdalene should comfort you who, after years of sin, have lately found a Saviour. Oh! think not that those years that you have spent in folly, though they must ever make you weep, will be the means of robbing you of his fellowship. Oh no, he will restore to you the hours that the locusts have eaten, and he will not take away from you the pleasure of enjoying the bliss of God on earth, and certainly he will not diminish your glorious happiness when you shall stand before the throne.

Methinks, however, that Mary was selected to see Christ first because she loved Jesus most. John loved Jesus much, but Mary loved him better; John went away when he saw an empty sepulchre, but Mary stood without and wept. Love, you know, is a keen-eyed thing. They say love is blind. In one sense it is true; but there never were such good eyes as those which Love can carry in its head. Love will look after Jesus, and discover him where none else can. If I set the unloving heart to read a chapter, it finds no Jesus there; but if I set a Hawker to read that same portion of Scripture, he finds in it the name of Jesus from beginning to end. If I set a critical scholar to read a Psalm, he sees no Messiah there; but if I set an enthusiastic lover of the Saviour to read it, he sees him, if not in every verse, still here and there glimpses of his glory. Oh! if you want to see Jesus, and have sweet revelations of his glory, you must love him: methinks you must add to that—you must weep for him much, you must seek him diligently, seek him in the darkness and the twilight, seek him when the sun is risen, seek him at the tomb before the stone is rolled away; you must seek him when you behold that the stone is gone; you must seek him in the hollow tomb; you must seek him in the garden; you must seek him in life; you must seek him in death; and then, the more diligent you are in seeking the more probability that Christ will manifest himself to you, and you shall rejoice on finding him. Mary was one of those who went forth bearing precious seed; she went forth weeping, but she returned to the disciples rejoicing, bringing her sheaves with her, for she had a good message for them. She had sown in tears when she went to seek her Lord, but she wept with joy when she found him in the garden. Happy was that woman who found Jesus and believed; truly she might rejoice in him, for she was highly favoured among women. You see, then, that there is much sweetness, more than I can tell you, in the thought that Mary Magdalene was the first person who was chosen to see the Lord Jesus Christ.

II. We will notice, secondly, SOME REASONS FOR THE PROHIBITION GIVEN IN THE TEXT. Why was it that Jesus said, "Touch me not"? And why was it that he gave this very strange reason—"For I am not yet ascended to my Father"? There seems to me to be very great comfort in this; I know it has comforted me if I understand it aright. When Mary Magdalene saw her Master, and had called him Rabboni, her next impulse was to cast herself upon him and embrace him. But Jesus Christ said, "No; embrace me not"—for that is the fuller meaning of the word—"I have got something for you to do, I cannot allow you to stop to do that; there will be plenty of time to do that another day. I must send you to my disciples with a message; therefore, cling not to me. The strengthening of my disciples is preferable even to the embracing of your Lord. Cling not to me, for I am not yet ascended." It strikes me that Mary was half afraid that her Master would go directly; and she thought, "That is him—I know his voice. But he will go; I know he will vanish; the Spirit of God will take him away." She thought just as Obadiah did of Elijah. "And when Obadiah saw him, he said, Go tell the king, behold, Elijah is here."

And he said, Not so, my lord; what, have I sinned, that thou wouldst deliver thy servant into the hand of Ahab?" So Mary thought, "Oh! he will be gone." And she thought, "But I will hold him fast. This may be my only opportunity; I will hold him fast." But he said, "I am not going; I shall be here a little time longer; there will be time enough for embraces—time enough for touching me. The first thing I want you to do is to go to my disciples, and tell them that I am about to ascend to heaven." If you ask me, "Why should Jesus tell her that?" Let me suppose some of you have said, "I will have an hour of contemplation; I will cast myself upon my knees; I will open the Word of God; I will seek the Spirit to rest upon me; and I will hope that I shall be able to see Jesus, and to clasp him in my arms." A friend has called the day before, and says that he has an engagement for you. Perhaps you are called to attend a prayer-meeting, or to visit the sick, or to see some enquirer, or to do something for the Lord's cause, and you say, "There now; I expected to have had that evening for contemplation. Oh, I wish I had not so much to do with the Church, I see that it robs me of my quiet hours. I love those sweet seasons of retirement when I can touch the Saviour, and embrace him to my heart. Why is it that I am to go out and feed the flock, and not find time for fellowship and communion so long and frequent as I desire?" Oh! when you think that, think you hear your Master saying, "Embrace me not, for there is time in heaven for that. Go thou to my brethren, and tell them some sweet words of consolation; for while it is sweet for you to embrace me, it is sweeter to me for thee to go and embrace my poor brother, and show him the way to the kingdom." God forbid that we should say one word against the high joy of contemplation; it is a sweet thing. But sometimes work is better than worship, or rather, work is worship in its best form. Sometimes it is a better service to go to see the sick than to be at home on your knees. Sometimes it is a more devout serving of God to be busy for the Church, even in what seem to be temporal matters, than to be seated at home, like Mary of old, at the feet of the Saviour, listening to his words, and doing nothing. I believe Martha is sometimes a great deal better than Mary. If Mary had always sat at the Saviour's feet, she would have deserved no commendation. It was well for Mary that she sat there then, for it was a proper occasion; but if she had sat there always, and left Martha to attend to the serving, then it would have been an abuse of her privilege. There are times when the Master must say, "Embrace me not, but go to my brethren, and tell them that I ascend to my Father and your Father, to my God and your God."

And now having just noticed these incidents on the surface of our text, which I think after all are full of comfort—if not to you they certainly have been to me—I will now endeavour to dilate upon some of the leading heads of the subject.

1. Jesus says, "Go and tell my brethren." Now it is a remarkable fact that *the higher Jesus Christ gets in glory, the more sweet are his expressions of love.* You know when he was on earth he said, "Henceforth, I call you not servants, but friends." But he never called them "brethren" until after he had risen from the dead. "Friends" he called them when he was a suffering man; and I dare say some of them thought, "If he should rise from the dead he will be ashamed of us poor fishermen. He called us friends when he was in his poverty, will he not return to that word 'servants' when he rises in majesty from the tomb?" No; when we should have expected Christ to relax his love, when he had risen in dignity, it was just the reverse. The higher his dignity, the lower his condescension. "Go and tell my brethren." And there is another thing about that sweet word "brethren." The disciples were never in a more sinful condition than they were at this very time; or rather they had never so grossly sinned as just before the Saviour's resurrection. Before the Saviour died they were with him every day; they were, all of them, in a measure faithful, never forsook their Master, never denied him that I hear of, till he came to die. And yet all the time they were true and faithful he never called them anything better than friends; he never called them

"brethren." You would have thought that when they ran away from him, that when three of them slept in the garden during his agony, when all forsook him and fled, and when Peter especially denied him, the Saviour would have said, "No, I called you friends when you were faithful, I will now see whether I can stretch a point, even to call you servants." But we see the blacker their sin, the stronger his love; the more defiled they were, the more sweetly did he talk to them. He said to them, in deeds though not in words, "Henceforth, I call you not friends, for a friend hath no relation to his friend; but I call you brethren, for my Father is your Father, and my God is your God." Now carry those two sweet thoughts away with you, for sweet they are if the Spirit leads you into them—that the higher the Saviour gets the more free is he in the expression of his love; and that other thought, that the farther the disciples ran away from their Master, the more lovingly did he call them back again. Marvellous and strange, but nevertheless true. Who cannot derive comfort from such a thought as this? I know, ye feeble followers of Jesus, ye have sometimes thought that he loved his people when he was on earth, but that now he reigns exalted on high, he has forgotten such of them as you. Oh, be assured, inasmuch as he has reached the summit of his glory he doth now manifest the summit of his love. The more he is exalted the more doth he manifest himself.

2. And I know again, you are saying that you have so greatly sinned that you cannot expect him to love you. Do again appropriate this thought, that *the sweetest promises in the Bible are for the very people that deserve them the least*. There are promises for those who follow close to their Saviour, and very sweet ones too; but some of the tenderest promises in the word of God are for those who have wandered away the most. Take, for instance, that sweet word "He will not quench the smoking flax, nor break the bruised reed." A Christian is nothing better than a smoking flax. It is very likely through simple neglect that the believer does not burn brightly; and if he is a bruised reed, the bruise is the effect of some great backsliding. There is the sweet word in the promise, "He will not quench the smoking flax, nor break the bruised reed." Blessed Jesus, when we should have thought that our sins would cause thee to speak harshly, we find that thou hast the softest words for those who have most erred; and that our sins, that would seem to make thee angry, seem to make thee only to invite us back again with sweeter words than to those who have not erred so much as ourselves.

3. Now note here again—every time Jesus Christ says anything to his brethren, it is always something that requires faith on their part. Why did he not say, "Go and tell my brethren I am risen?" Because they did not want any faith for that. He was risen; that was a fact that they could discover by their eye-sight, and some of them by their touch. "No," says he, "I will only make large drafts upon my people's faith. Go and tell them that I am about to ascend. Do not tell them I am risen; there will be nothing for their faith to lay hold of. Tell them that I ascend; that is something for them to believe." Now do you know this, Christian? The more thou hast of the manifest presence of Christ, the more faith do you require. Have you not often asked to have a promise brought home to your heart by the special influences of the Spirit? Now, recollect, the more promises you have, the more faith you will require. The words of Christ demand faith at our hands. A manifestation from Christ is as truly a demand upon our faith as when he hides his face from us. When he hides his face he requires us to believe, even when he says nothing; but when he speaks, he requires us to believe something that he says. The more manifestations, the more your need of faith. "I ascend unto my Father and your Father, and to my God and your God." Oh, Luther was right when he said that all the pith of divinity lay in the pronouns—"my Father and your Father." "He is 'my Father' by eternal generation. 'I was begotten of my Father from before all worlds.' He is 'our Father' by regeneration. He hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. He is 'my Father,' as I am the Head of the Church,—man and God,

Christ—I call him Father in my Christhood, and I stand as your representative and say it; and inasmuch as you are all gathered up in me, he is your Father too—my Father and your Father.” How sweet the word Father! He is your Father because he has the deepest love to protect you; and if you doubt whether his power is equal to his love hear what Jesus says—“I am going to my God and to your God.” And inasmuch as God is omnipotent, and the Father is love, you have all the love you want, and all the power equal to that love. It seems sweet to hear Christ calling his Father God. As he was a man the Father was his God; as he was Christ he calls the Father God over him—“My Father is greater than I,” speaking as a man; God being greater than a Mediator. “As man I worship him as you worship him; as man I look up to him as my Father the same as you do. He is my Father as he is your Father.”

4. This leads us to make only one other remark—*How beautifully the Saviour refers to the believer's union with himself.* The whole Bible, when it is rightly understood, points to union with Christ, and this sweet verse is just full of it. Christ and his people have united interests. When Christ calls God his Father, we may call God “our Father,” too. In his property we have a joint interest; he is heir of all things, and we are joint-heirs with him. In relationship Christ and his people are united. His brethren are our brethren; his Father is our Father. Even in service, as Christ was man, as he was the servant of God for our sakes, so the Master whom he served is the Master whom we serve, and we together take the same service upon ourselves, believing that we together shall have the same kingdom conferred upon us, and shall reign with him—“Tell my brethren that I ascend to my Father and your Father, and to my God and your God.”

An old divine calls Mary Magdalene *apostolorum apostola*, that is, the greatest apostle of the apostles; for she was sent to be the apostle to the apostles. An apostle is one sent, and Mary Magdalene was sent to those whom afterwards Christ sent to the ends of the earth. So may a poor humble woman be an apostle to one who shall afterwards be a great divine. Let us hear what this great apostle says to us. Once more, she does not tell us that Jesus Christ is about to ascend; she tells us that he has ascended; and whenever we draw around the table of our Lord, let us derive sweet influence from the fact that Jesus Christ has ascended. He has ascended—then he ascended as a Conqueror, leading captivity captive. Now he has ascended—then he ascended as a Forerunner for us, entering within the veil. He has ascended—then he has ascended as one to make preparation—“I go to prepare a place for you, and if I go away I will come again to receive you to myself.” He has gone as an Intercessor, there he sits and there he stands for ever interceding before the throne of God for us, his children, his friends, his brethren. Oh that we may now put our unfeigned and constant trust in him who died, putting equal trust in him that rose again, making this our glory, both in his dying and in his rising, that he hath ascended up on high, and sitteth at the right hand of God, who also maketh intercession for us.

Oh that those who are dead in sin were quickened by God that they might know something of the preciousness of having a Father in heaven, the same Father that Jesus Christ had! Sinner, I pray the Lord to make thee believe in Jesus Christ; and if thou hast sinned with Mary Magdalene, may he help thee to believe with her, that thou mayest share in her sweet manifestations, and have some sweet message some day to tell to the rest of the brethren.

THE LORD WILL DO ME GOOD.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

“Now know I that the Lord will do me good.”—Judges xvii. 13.

MANY persons have an unfounded confidence, and come to unwarrantable conclusions. In this chapter we have an account of a young man that robbed his mother; and

that mother seems to have been a widow. Some young persons think it no sin to rob their parents, but it is a very heinous sin. For if it is a sin to rob any one, it is a very aggravated sin to rob the nearest and dearest relative we have. The mother cursed the robber, not knowing that she was cursing her own son. The son was alarmed, and restored the money; and then his mother told him that it was intended for him. How few know how to use money rightly! The son stole it, but could not enjoy it; and now the mother has recovered it, she has a graven image made with part of it. This was an open violation of the law. Part of the house was now turned into a temple, and the family were proud of their worship. One thing was wanting—a lawful priest. A vagrant Levite in those days of disorder comes that way. He is hired for the household. Micah is delighted, and exclaims, “Now know I that the Lord will do me good, seeing I have a Levite to my priest.” But he was woefully mistaken, as the sequel shows. Let us try and improve the subject. There are some who are justified in saying, under certain circumstances, “Now know I that the Lord will do me good.”

Observe, the Lord does his people good. He does so in many ways, and by many means, and has said, “I will rejoice over them to do them good.” He does them good by giving them his Spirit, as it is written, “Thou gavest also thy good Spirit to instruct them,” Nehemiah ix. 20. To be taught of the Spirit is essential to salvation. Being taught of the Spirit proves our title to all covenant blessings. He does them good by afflicting their persons, as David acknowledges, “It is good for me that I have been afflicted,” Psalm cxix. 71. We like ease, and health, and plenty; but in order to do us good God sends us pain, and sickness, and poverty. He does us good by sanctifying our natures, hence we read, “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ,” Phil. i. 6. This good work is commenced in regeneration, and perfected in glorification. It is our meetness for heaven, our fitness to appear before God, and our qualification for the service of God above. May the Lord fulfil in us all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in us, and we in him, according to the grace of our God, and the Lord Jesus Christ. Then he leads us, as he did Mary, to choose the good part, which shall never be taken away, Luke x. 42. This brings us to the feet of Jesus, calms our perturbed spirits, and leads us to hold sweet, heart-affecting, soul-transforming communion with him. He also orders our going in his ways, as saith the Psalmist, “The steps of a good man are ordered by the Lord; and he delighteth in his way,” Psalm xxxvii. 23. We are not left to wander at random, be driven about by circumstances, or be led by chance; but the Lord, by his holy word, by his indwelling Spirit, and by his special providence, leads us right. So also he establishes us in grace, “for it is a good thing that the heart be established with grace,” Heb. xiii. 9. That is, in the glorious doctrines of grace, that we be not led to place any confidence in ceremonies, or services, or anything that the creature can do; but rest entirely on the grace of God as displayed in the glorious person and finished work of the Lord Jesus Christ. And then, finally, he does us good by giving us the kingdom, as our Lord assures us, “It is your Father’s good pleasure to give you the kingdom,” Luke xii. 32. Oh, how God’s heart must have been set upon doing us good, to have provided a kingdom for us from the foundation of the world, and then to have undertaken to lead us forth by the right way, that we may go in and possess it! The Lord then, in order to do his people good, gives them his good Spirit, uses the rod of correction, changes their hearts, leads them to choose the good part, orders their footsteps, establishes them in grace, and gives them the everlasting kingdom. Reader, can you say, “Now know I that the Lord will do me good?”

Let us notice the persuasion expressed: “I know that the Lord will do me good.” How is this to be known? By several things; but, to my own mind, the following is satisfactory. I know that the Lord will do me good, for *I feel my*

need of the good things he gives, and the good work he performs. This sense of need springs from the work of the Holy Spirit in the heart; and the Spirit never convinces us of our need, but in order to lead us to Jesus for a supply. If the Spirit teaches us our need of any good thing, it is because God has that good thing for us, and intends to bestow it upon us. I know that the Lord will do me good, for *I am willing to receive God's good things in his own way*. God saves gratuitously; he gives freely; he works sovereignly. In everything he will be God, and act like a God. Now, no one is willing to be saved in God's way, or to be blessed on God's terms, until he has made them so. Therefore it is written, "Thy people shall be willing, in the day of thy power." If, therefore, I am willing to be saved by grace, that is the evidence that God is willing to save me; and, if I am willing to surrender myself to God, that he may work in me to will and to do of his own good pleasure, that is the proof that God will do me good. I know that the Lord will do me good, for *I heartily desire it*. Now, a desire for spiritual things proves there is some spirituality in the mind, for the carnal mind never heartily desires spiritual blessings; and if there is any spirituality within us, it has been imparted or produced by the Holy Spirit. If, therefore, the Holy Spirit has generated a desire in my heart for spiritual blessings, all such desires will be satisfied—the Lord will do me good. I know that the Lord will do me good, for *I earnestly pray for it*. All real prayer comes from God, ascends to God, is approved of God, and will be answered by God. His nature prompts him to answer prayer, and his promises bind him. Desire is the soul of prayer, and prayer is the giving vent or expression to desire. If I ever earnestly pray for a spiritual blessing, from a sense of my need of it, it is because I am inclined and induced to do so by the Holy Spirit; and if the Holy Spirit inclines and induces me to pray for spiritual things, God will answer me, and, in doing so, will do me good. I know that God will do me good, for *I am willing to wait God's time for the blessing*. Unbelief is always in a hurry, and the Lord's people find it hard sometimes patiently to wait for God. If, therefore, feeling my utter unworthiness to receive any good thing from the Lord, and yet, heartily desiring it, and earnestly praying for it, I am willing to give God time to bestow it, or work it in me, it is clear that I am taught of God; and if taught of God, he will do me good. I know that the Lord will do me good, for *I have already received some foretastes of it*. God, if he begins a work, never forsakes it, but always completes it. If, therefore, I have received the Holy Spirit, convincing me of sin, emptying me of self, and leading me to Jesus, or if I know anything of sanctified affliction, I have received some good thing from the Lord, I have had a foretaste, and I may confidently say, the Lord will do me good, or I know that the Lord will perfect that which concerneth me. Once more, I know that the Lord will do me good, for *I wish him to be glorified in doing it*. Man by nature never troubles himself about God's glory: he is a poor selfish being. But grace takes the eye off self, and directs it to the Lord; so that instead of making self our end in all we do, or even the welfare of our fellow-creatures, we desire above all things that God should be glorified; and when we seek God's glory, he always secures our best interests. Our seeking to glorify him is an evidence that he will glorify us; if, therefore, I do not merely desire that God would do me good, but so do me good as to glorify himself in doing it, I may fearlessly say, the Lord will do me good. If, then, I feel my need of good things, if I am willing to receive them in God's way, if I heartily desire them, if I earnestly pray for them, if I am willing to wait God's time until I receive them, if I have received a foretaste of them, and if I wish God to glorify himself in bestowing them, I may with all confidence say, "Now I know that the Lord will do me good."

Reader, what say you to these things? Have you been able to follow me in my previous remarks? Is it your heart's desire and prayer to God that you may see the good of his chosen, and rejoice in the gladness of his nation? Do you desire his good Spirit to instruct you, and to experience his good work within you? Are

you looking to God to guide you, and that his afflictive dispensations may be made a real blessing to you? Have you been brought to sit down at the feet of Jesus, listening to his word, and finding rest for your soul? Are you established in the doctrines of Divine grace, and is your heart established with the grace of the doctrines? If so, fear not, for it is your Father's good pleasure to give you the kingdom. But, if you are not seeking the Lord and his goodness, if you have not tasted that the Lord is gracious, if you are indifferent on this important subject, you are in a fearful case, in a very dangerous condition; and I entreat you to consider the matter well, and while you may obtain mercy, beseech the Lord to work in you mightily, to give you grace plentifully, that he may do you good in your latter end.

THE LIFE OF CHRIST IN HEAVEN.

BY THE REV. JOHN BLOOMFIELD, MINISTER OF SALEM CHAPEL, MEARD'S-COURT, DEAN-STREET, SOHO.

"I am he that liveth, and was dead, and behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. i. 18.

THE subject of our present theme is, the life of Christ in heaven. It may be asked, What can we tell of the life of Christ in heaven? We can only tell by the Scriptures. Things revealed belong to us and to our children. Secret things belong only to God. A great deal is said about what Christ is doing in heaven; and what he will do when he leaves heaven again to come upon earth, when the redeemed "shall be changed in the twinkling of an eye." "Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord," to sing of his triumphs, to be filled with his glory, and to have joys for evermore. This will constitute heaven—"to be absent from the body, and to be present with the Lord." Do we desire to be with him? Do we love him? If we love Christ it is because Christ first loved us. If we seek after Christ, it is because Christ first sought after us. If any man renders obedience to Christ, and is accepted by God, it is the result of Christ being under the law; for he being under the law redeemed us from the curse, and saved our souls.

I. With regard to Christ's life in heaven, we remark, first, that he lives A LIFE OF EVERLASTING AND GLORIOUS TRIUMPH; it is the resurrection life which he took when he rose from the grave; a life for evermore. Death appeared to have him for its victim; but death found out that it had embraced its conqueror. Christ went into the grave; he was buried in the heart of the earth, *the temple* was taken down, and at the end of "three days" he built it again. He fell asleep under the agonies of the cross, but it was only for a short period; though death appeared to have gained the mastery. Christ rose again in the majesty of his rights, for it was not possible for him to be holden by the bonds of death.

The death of Christ was *substitutionary*. Christ was wounded for others. Isaiah saith, "He was wounded for our transgressions, he was bruised for our iniquities." Peter said, "He suffered the just for the unjust." Oh, think, beloved, of the substitutionary character of Christ; ask thyself as in the presence of the Most High, if thou canst use this solemn language and say, "He was wounded for *my* transgressions, he was bruised for *my* iniquities." Think of the cross, and think of the Saviour's agonies, and can you say they were endured for you? Think of his precious blood, and can you say that was shed for you? Think of Jesus being crowned with thorns; his enemies crowned his lovely brow with thorns; he bore pangs of body, but he bore deeper pangs within; and say, sinner, were they endured for you? Nothing will give us such solemn views of sin as viewing Christ on the cross; can we view him there and say sin was a trifle? If you knew what he endured when forsaken by his Father, then you may know what sin is—know what it is in its true degradation. But if Jesus suffered agonies which no human tongue can tell, or heart conceive; if Jesus suffered agonies which through everlasting ages are unparalleled; if he suffered agonies which none but God himself could understand, then, think not sin a trifle.

Yet men will stand in the pulpit, and speak lightly of sin; speak lightly of rebellion against God. We sin, and we shall sin, while we are in the body; but we must hate ourselves

for it; we sin, but we must abhor ourselves because we do; for it is sure to bring blackness into our minds and storms into our consciences. There can be no quietude in the conscience if sin reign there. As there was no safety in the vessel till Jonah was thrown overboard, so there will be no quietude in the conscience till sin is thrown overboard by the power of the precious blood of Christ.

The death of Christ was *mysterious in its nature*—not the death of the body, of his flesh. In his death, was the death of deaths, the death of sin and hell's destruction. Christ gained the mastery over death; he came to take the sting of death upon himself. His death was indeed a great mystery; it appeared to the world as if Christ had been defeated, but that was the way to victory and glory. Joseph being cast into prison seemed the way to poverty and degradation, but it was the way to honour. When sold by his brethren to strangers, everything seemed to be against him; but that was the way to future eminence, wealth, grandeur, and glory, which the Lord had in store for him. So the death of Christ was his triumph over sin and hell; it was, that he might gloriously reign, and his Church with him; that the ransomed might sing in tones loud like the thunder, and sweet like the harp. We say, therefore, that this is the way in which the great, the good, and the glorious, have often passed; first, through dire tribulation, but ultimately arrived at great glory. Remember, then, though Jesus was dead, he is "alive for evermore." He left the grave to take his crown; he left this world of death for you bright world of immortality, of light, and glory. He left all sorrow behind him, he left death with its robes of mortality, for a life of immortal light and splendour, which death cannot touch. He ascended triumphant from the grave over death, over sin, over the devil, and every power; and rose to great glory.

II. Again, we say, the life of Jesus in heaven is A LIFE OF PERPETUAL INTERCESSION. It is a sweet thought that—

"'Tis he instead of us is seen,
When we approach to God."

I love to think that he—

"Looks like a Lamb that has been slain,
And wears his priesthood still."

Christ came into the world, and he made Calvary his altar to offer up himself in sacrifice for the sins of his people. He unrobed himself, and came upon this sin-blighted earth; and now wearing his priestly attributes he appears in the presence of God. He is gone into the Holy of Holies, not with the blood of others, but with his own blood, there to make intercession for us. Oh, Christian, thy prayers could never ascend to the Most High, thou couldst never have any part in heaven, thy poor praises would never reach the throne of the Eternal, but for the intercession of the High Priest of our profession. The intercession of Christ is the best argument against universal redemption. The intercession of Christ, and the atonement of Christ, are equal in their extent, and equal in their effects. If the sacrifice of Christ were for the whole world, then the intercession of Christ is for the whole world; and if the intercession is not, then we may most assuredly say the atonement is not. Where the atonement prevails, there will the intercession prevail also.

Whether the intercession of Christ be vocal or not, it is sympathetic, it is loving, and it is powerful. Whether Christ speaks through his word, or by his wounds, or by his atonement, it is not much to us; this we know, that "he humbled himself and died upon the cross." We also know "his blood speaketh better things than the blood of Abel," for "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Take shelter then, believer, under the intercession of Jesus Christ, under his priesthood, under his cross, cling to him, cast thy burden upon him, and he will sustain thee.

III. Again, the life of Christ in heaven is A LIFE OF PRINCELY EXALTATION. The exaltation of Christ is founded on his deep humiliation; it is the reward for the work which he did upon earth. The exaltation of Christ followed his sufferings, and his death. He completed the work which his Father gave him to do. After all was completed he said, "Father, I have finished the work thou gavest me to do, glorify me with the glory I had with thee before the world was." See Philippians, chap. ii. 7: It is there said, "He made himself of no reputation, but took upon him the form of a servant, and was

made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name." "He humbled himself," what meaning there is in that! O, beloved, think it over, and may grace be given to us, that, like Mary, we may ponder these things in our hearts. Yes, "He humbled himself" in his incarnation, in his sufferings, and by his death.

Then, *his sufferings and death were voluntarily endured*; no one could humble him. Angels worshipped him; they did him homage, his Father loved him. The disciples loved him, and watched over him, but never humbled him. His enemies opposed him with bitter cruelty, with strong and bitter enmity, but they could never humble him. No, "He humbled himself, and became obedient unto death, even the death of the cross." As God, he never could be humbled, but this man, the God-man—God and man—the glorious Christ of God, veiled in humanity, no man could humble him—"He humbled himself." Wherefore God hath highly exalted him, and given him a name, which is above every name. Mark this passage, "God hath given him a name which is above every name," a name of dignity, glory, and honour; a name before which "every knee shall bow." He is exalted to reign in princely majesty, to sway the sceptre with dignity, he is the King of Glory, and the mighty God, whose dominion is for ever and ever.

IV. Then this life is A LIFE OF SUPREME DOMINION AND POWER. "And have the keys of hell and of death." Hell in this place means the place of the dead. Jesus having supreme dominion in heaven, over all the powers and glories of heaven, he unsealed the book; he only was "worthy to take the book, and to open the seals thereof." And Christ hath also righteous dominion on earth. There are many things here we cannot understand; painful circumstances over which we have no control; floods of tribulations through which we have to pass; but remember Jesus sitteth upon the floods; though the clouds gather thickly around, if Jesus come with "fear not," the storm becomes a calm. Though we cannot fix the bounds of our habitation, yet they are fixed; Jesus' hand hath fixed them—he who hath all power in heaven and in earth, he who hath supreme dominion.

"Not a single shaft can hit,
Till the God of love sees fit."

When you are well nigh weighed down with trouble, when your heart is overwhelmed, then, oh believer, think of Jesus who hath supreme dominion. Trust thy concerns to him, roll thy cares upon him, seeking to be supported and guided by him. Jesus has control over all thy grief, open thy bosom cares to him.

V. Lastly, Jesus lives A LIFE OF THE HIGHEST GLORY AND BEAUTY. Christ had a glory with his Father before the world was. But his mediatorial glory is the result of his mediatorial work on earth. This is a remunerative glory which is his right for his deeds upon earth, and ransomed millions will crown him, "for on his head shall be many crowns." Believer, you have a crown for Jesus. Poor soul, you who have received pardon, have you no crown for Jesus? Oh yes! there we shall triumph through divine mercy; then we shall crown him, saying, "Not unto us, not unto us, but to thy name give glory." There we shall crown him, and sing for ever and ever, "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." John begins this marvellous Book of Revelations with Christ as the Priest making atonement for sin; and closes it with the dignity of Christ as King coming in great glory. May the Lord teach us to live more and more to Jesus here, and at last may we join in the hallelujahs of heaven; may our harps be tuned to join the ransomed, and that we may cast our given crowns humbly, yet lovingly, at Jesus' feet. Amen.

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

CHRISTIAN WORSHIP.

"Where two or three are gathered together in my name, there am I in the midst of them."—
Matthew xviii. 20.

FROM the view already given of the new dispensation, the principles may be easily discovered in obedience to which the services of the Christian sanctuary are to be conducted. To this part of our subject suffer us now to direct your attention.

The design of Christian worship is two-fold : first to cultivate the divine life in the soul of the believer, and secondly to communicate that life to those who are yet dead in trespasses and sins. Both these ends are accomplished by the same means—the public exhibition of the truths of the New Testament in humble and believing dependence upon the promised aid of the ever-blessed Spirit.

The word of God must be addressed to men *orally*. A place where they can assemble, retired from the noise of the passing world, is therefore needed. The Church, therefore, requires an audience-room, to which believers may invite their fellow-men to hear the words of everlasting life. Let us then inquire what are the principles which should govern its construction.

We have seen that the New Testament rejects all ideas of holiness of *place*. God dwelleth not in temples made with hands, but in the heart of the humble and contrite. The soul in which the Spirit dwells is holy, all else is common. There is no holiness in form. There is no holiness in antiquated form. There is no holiness in any mode of decoration, whether it be Boodhist or Grecian, Hebrew or Gothic. From all these the religion of Christ averts her face in sorrow, if not in anger. The Church of Christ does not worship before a shrine, addressing itself to the eye, which men may look upon, but which only the priesthood may enter. It needs merely an audience-room, in which the congregation may assemble to hear the word of God, and unite in oral praise and thanksgiving. In all its arrangements, therefore, the ear and not the eye is first of all to be consulted. The place of worship should therefore be of convenient dimensions, adapted to the wants of both speaker and hearer. It should be well warmed, well ventilated, and in every respect so constructed that nothing either within or about it shall withdraw the attention of the worshippers from the great object for which they are assembled. The only beauty at which it can aspire must be derived from correct proportion and simplicity of structure. If our devotions are suspended to behold what manner of stones and of buildings are these, taste has overstepped her appropriate limits, and, irreverently placing herself by the side of the Creator, has wrought not beauty but deformity. Everything about a Christian place of worship should be neat, chaste, appropriate, and simple ; so that the disciple of Jesus, free from the intrusion of every other sentiment, may direct his whole attention to the relations of his spirit to the unseen God. An edifice of this character meets all the conditions required in a meeting-house for Christians. It may, moreover, be constructed in unexceptionable taste and of pleasing appearance, and yet be completed at a cost not beyond the pecuniary means of almost any ordinary company of worshipping disciples. I do not perceive that either taste or piety requires anything beyond this in a Christian house of worship.

Holding these views, it may well be supposed that I have no sympathy with the style of ecclesiastical architecture which is rapidly extending itself among the various denominations of Protestant Christians in this country. Whatever be its form, whether Gothic, or Grecian, or Italian, I object to it,—in the first place, on account of its enormous and unreasonable expense.

I am aware that I shall here be met at the outset by the remark, that men build sumptuous palaces for themselves, why should they not build magnificent houses for the worship of God ? Men, it is said, will spend their money in some way or another, why should not a part of their extravagant outlay be employed for the purposes of religion ? To this I reply, by what right do they build such palaces for themselves ? Does it become a disciple of Jesus of Nazareth to consume his property in useless and frivolous extravagance ? Is not every dollar that he possesses a talent committed to him by God, for which he must render a strict account ? While the poor around him are growing up in ignorance and vice, while perishing millions are famishing for the bread of life, by what right does a disciple of the blessed Jesus consume in fashionable expenditure those means by which a heathen district might be turned from idols to the living God ? We engage in the pursuit of wealth with an earnestness which paralyzes every holy affection, and throw away our gains in a vain competition for pre-eminence in extravagance. Living thus, I grant it may be *consistent* to build expensive houses of worship. But would it not be equally consistent, and more befitting the disciples of the lowly Jesus, to cultivate simplicity and plainness in every form of expenditure, and consecrate our gains to the cause of that Saviour who loved us, and gave himself for us ?

But there are graver and important objections to the present style of ecclesiastical

architecture, aside from its lavish expenditure. It is certainly no trifling matter that thus the influence of worldliness is extended over the Church of Christ. That expensiveness of worship has this tendency, the history of the past, and the observation of the present, abundantly demonstrate.

But this is not all. The moral results of the prevailing views of ecclesiastical architecture are already alarming. It is evident that our Lord intended the religion of the Gospel ever to hold its seat among the middling classes and the poor, for these constitute the mass of humanity. It was among these classes that Christianity was first planted. The Redeemer himself was, as was supposed, the son of a mechanic. His apostles were peasants and fishermen, illiterate and common men. Wherever the Gospel was preached, it was among such men that it flourished. Thus our Saviour proclaimed it as one of the palpable evidences of the truth of his mission, that to the poor the Gospel was preached. By this feature was his religion to be distinguished from systems of man's devising, which always sought alliance with the rich and the powerful. As churches were multiplied after the ascension of the Redeemer, they were composed of the very classes from which Christ selected his disciples. Paul, though a well-educated man, so preached that the illiterate and the cultivated could equally well understand him. He came not with excellency of speech, or of wisdom, to the luxurious and polished Corinthians, but with the determination to know nothing, even among them, but Jesus Christ and him crucified. And the result of his preaching was such as might have been expected. "Ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Now I object to costly church architecture because it completely reverses the design of Christ in the promulgation of the Gospel. Expensive edifices render necessary a great additional expense in the accessories of public worship. So enormous is the cost of edifices, and so great the expense of maintaining religious services in our cities and large towns, that none but the rich are able to hear the Gospel of salvation. The mass of the community are as effectually excluded from the house of God as if they were expressly forbidden to enter it. Thus men of moderate means are growing up by hundreds of thousands estranged from every religious sympathy. They will not go where everything around them contrasts so strangely with the plainness of their attire that their very presence may be a subject of remark. We hear much of increasing wickedness and alarming infidelity in our cities, and we observe that the infection is spreading to the country. How can it be otherwise, when we practically exclude from the worship of God four-fifths of our population, and associate religion with fashion, and wealth, and power, and galling worldly distinction?

But it will be said that in most of these churches free seats are provided for "these people;" why do not they occupy them? Or it may be said again, we will build mission chapels for the poor, which they may occupy free of cost. To this, I reply, such means as these will do but little to mitigate the evil. The self-respect of an American mechanic forbids him to accept as a gift what is paid for by his neighbours. He will cheerfully contribute for what he receives according to his ability; but, if you demand a contribution beyond his ability, he will have nothing to do with your service. But suppose it were not so. Were the rich assembled in luxurious temples, regaled with the music of the choir, and elated with the consciousness that no plebeian sinner united with them in the service of the sanctuary; and were the poor and the labouring classes collected by themselves in humble chapels in lanes and by-ways, should we thus realise the idea of worship presented to us in the New Testament? Let the Apostle James answer our question: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves and are become judges of (having) evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath pro-

mised? . . . If ye have respect to persons, ye do commit sin, and are convicted of the law as transgressors." But it may be asked, Are not the souls of the rich of as much value as those of the poor? I answer, of precisely as much, and no more. We all stand on the same level in the sight of God. It is for the spiritual good of the rich, as much as of the poor, that I strenuously urge a change in our practice in this respect. Let there be at least one place this side of the grave where the rich and poor may meet together on terms of equality, as the children of one Father in heaven; where the one party may learn a lesson of thankfulness and humility, and the other may feel that they are recognised as heirs together of the same inheritance, and where the hearts of all are bound together in one common sentiment of Christian sympathy, and then every worshipping assembly would testify that the children of God are one, and the world would believe that Christ was sent of the Father.

But again, we are living in an unexampled period of the history of our race. The whole world (nations under the power of the Romish and Greek churches only excepted), is now accessible to the preaching of the Gospel. Our own country presents a field for philanthropic and Christian effort, such as has never before been seen. It is in the power of the disciples of Christ in the United States to make this nation the instrument of a world's renovation. All the means possessed by the children of God are required in the work of Christian benevolence. The field both at home and abroad is boundless. The providence of God invites us to go up and possess the whole land. At such a time as this, can the disciple of Christ innocently lavish upon splendid temples, the wealth which would feed famishing millions with the bread of eternal life?

The style of church architecture now coming into use among us is the mediæval. To this, especially, there seem to me very grave objections.

Aside from the fact of its enormous expensiveness, it is especially unfit for a Christian place of worship. We need for this purpose, as I have said, a convenient *audience* room. But for this purpose the Gothic form is wholly unsuited. Its numerous columns and arches, the elevation of its roof, the multitude of its angles, and the profuseness of its ornament, render it equally inconvenient both for speaker and hearer. Were an audience room to be constructed for any other purpose but hearing the Gospel, who would ever select, as the most appropriate form, the model of a Gothic cathedral? But, it is said, the Gothic is remarkable for its solemn magnificence. It appeals with power to the taste and the imagination. Why should we not use these means for the promotion of piety? Can wealth be better employed than in creating those forms of beauty and grandeur which lead men to holy reflection?

To this I answer, first, I have seen some of the most exquisite specimens of mediæval architecture. I have spent a day in admiring the surpassing beauty of Lincoln Cathedral. As a work of art I have never seen anything that could compare with it. I was almost saddened as the conviction came over me that no such structure would ever stand on the soil of my country. I must, however, confess that it never awakened in my bosom a single religious emotion. Those magnificent pillars, with their superb tracery, neither raised my soul to God nor quickened my charity to man. I bowed in reverence before the unknown architect who had composed this wondrous epic in stone. The remembrance of his work can never leave me; but the emotion is purely æsthetic; it has nothing whatever in common with religion. But perhaps I may be peculiar, and, in this respect, be the rest of my species. I will turn then to the teachings of history. If these grand and beautiful forms, which we strive at so humble a distance to emulate, have any power to raise the soul to God, they would naturally have been created at a period when the disciples of Christ were specially heavenly-minded, and willing to part with their wealth profusely for the purpose of attaining a more vigorous growth in holiness. But is this so? Did architectural magnificence take its rise in a period of pure or of corrupt Christianity? Costly Christian temples were never erected until the Church was sinking into the lethargy of spiritual death. The period in which ecclesiastical architecture most flourished was the age of spiritual darkness, when the Bible was a forbidden book to the masses of the people, and almost unknown to the priesthood itself, and when moral midnight brooded over all the people of Christendom.

But we may ask, what has been the practical result of this effort to awaken piety by an appeal to the senses? Many of these magnificent piles have stood for ages. Have they been found peculiarly successful in the cultivation of devotion? Are they now, or have

they ever been, thronged with the humble believing disciples of Jesus? If there be any places in Christendom where the name of Christianity has become a scoff and a hy-word, is it not under the eaves of those cathedrals which are now held forth to us as incentives to piety? Would it not appear to us passing strange if we were told that a glorious revival of religion was in progress in York Minster, or Westminster Abbey, or Notre Dame, or the Cathedral of Strasburg, or Milan, or St. Peter's; and that these gorgeous shrines were crowded with men and women, inquiring what they should do to be saved? Or, suppose the Spirit of God should be poured out in these very localities, where would you expect to find the awakened souls assembled? In these magnificent temples, or in hovels and barns, in retired hamlets, and caves of the earth, where they might escape the notice of the very priesthood whose religion had been nourished by the contemplation of the noblest specimens of mediæval architecture? Or we may come nearer home. Do we find that any better effect is produced among ourselves by our puny imitations of the architectural wonders of Europe? Do you find the temples which adorn our cities in any manner the special resort of the humble, devout, self-denying disciples of Jesus? Is it to these that the sinner most eagerly resorts when he would know what he shall do to be saved? When trembling in moral agony he is inquiring, how shall man be just with God, will stained glass, or oriel windows, or carving in wood or stone return him any answer? I cannot then believe that such structures have any moral efficacy. If they have never accomplished the purpose for which they were designed, and if they do not accomplish it now, I am constrained to believe that for every moral purpose they are, to say the least, utterly powerless.

But it will be said that these forms of ancient architecture are hallowed by ancient and holy associations. Is it not desirable to avail ourselves of sacred memories to increase our reverence for the house of God? In this suggestion there is certainly a show of reason. We naturally look with reverence on the past, and delight to foster every recollection that can aid us in the attainment of piety or virtue. But, granting this, let us not mislead ourselves by a mis-statement of the facts. Let the moral history of the most splendid specimens of mediæval architecture be written, and what associations would it awaken in the bosom of a disciple of Christ! Were they erected by the free-will offerings of the holy, or by contributions drained from the earnings of the degraded slaves of an oppressive and licentious hierarchy—the most imposing of them all by the sale of indulgences to sin? Who have frequented these solemn shrines? The lowly disciples of the Son of God, or brutalised, sensual men, who dared not on pain of death to open the lively oracles? Have the ecclesiastics, who age after age have fattened on the oblations offered at their shrines, been men determined to know nothing but Jesus Christ and him crucified, or were they purpled cardinals, mitred bishops, luxurious abbots,—

“Monks, eremites, and friars,
White, black, and grey, with all their trumpery?”

These very edifices, with all their gorgeous magnificence, have been the chosen resorts of men who have persecuted even unto death our brethren, the saints of the Most High. What is there in any such associations that can create any joy, or awaken any reverence, in the bosom of the disciple of Christ? Were we to be governed by association, I would as soon construct all our halls of justice after the model of the judgment hall of Pilate, as to erect churches of Christ after the pattern of the most splendid specimens of mediæval architecture.

But it is time that I turned from the house of worship to the purpose for which it is intended. What is the purpose for which a Christian congregation assembles?

This service is all expressed in the single word WORSHIP. We come up to the house of God neither for the gratification of taste nor the cultivation of intellect, but for the single purpose of worshipping him who is a Spirit in spirit and in truth.

This worship consists in no physical acts. It is not the performance of an imposing ceremonial, it is not the offering up of costly oblations, it is not the burning of incense, or the procession of priests, nor is it the seemingly presentation of our bodies in the house of God, bedizened with all the adornment of costly apparel. Ah no! it is something infinitely different from all these. It is the offering up of holy affections to the Most Holy God. Penitence for sin, the earnest purpose of amendment, the confidence of filial love, the outpouring of gratitude, longing after holiness, the self-sacrificing resolution to be in all things a follower of Jesus, the absolute surrender in the presence of God of the most secret and unsuspected

sins, the cutting off of a right hand, the plucking out of a right eye, adoring views of the love of Christ that bring to the soul the consciousness of indissoluble union to him, the solemn consecration of our whole selves to him for time and eternity, faith which confers victory over the world, joyful anticipations of the day when, washed from every stain and clothed in the Redeemer's righteousness, we shall be ever with the Lord; these, these are the offerings which, in the name of the only Mediator, we present before God when we come to worship in his presence. Wherever his people assemble to offer such sacrifices, the Saviour in an especial manner draws near to them. He presents the oblation with much incense before the throne. "Where two or three are met together in my name, there," saith he, "am I in the midst of them."

So far as this service is purely individual and spiritual, it is precisely the same in minister and people. So far as it is social and vocal, it is shared between them.

In prayer, the minister expresses orally the spiritual affections which the people, each one for himself, present unto God. He does not offer it for them, he only gives utterance to their offering. They approach no nearer to God by any mediation of his. His prayers are no more prevalent with God than those of the humblest worshipper before him; they may not in fact be half so prevalent. He rises before them, not to make an official address to the Most High, or to deliver an eloquent harangue to man, but to utter, in the hearing of all, the spiritual affections which animate his bosom and the bosoms of his fellow-worshippers.

But their affections are excited and sustained by the contemplation of the truth revealed to us by inspiration. For this reason the reading of the Scriptures should invariably form a part of the service *whenever* Christians assemble for worship. And again, the truth of revelation may be so unfolded and enforced, that it will enable us to offer up a more acceptable service than would arise from our unaided contemplation. The preacher, a man who has, it may be, withdrawn himself from worldly affairs that he may give himself continually to prayer and the ministry of the word, explains a passage of holy writ, and shows its bearing upon the spiritual bearing, affections, and conduct of a Christian assembly. He deals not with other truth, be it scientific, philosophical, economical, political, or patriotic, but simply with that truth which Christ came from heaven to reveal. This truth alone will nourish the soul in all virtue, and prepare it for its eternal home. The teachings of inspiration having been unfolded, he must apply them fearlessly, honestly, and lovingly to every man's conscience in the sight of God. He does not stand up in the presence of his Maker to attract attention to the beauty of his style or the splendour of his imagery. He does not rise there to build up a reputation. This were to handle the word of God deceitfully. His object is, in thorough, honest, and holy self-forgetfulness to make known to perishing men the precise mind of the Spirit, warning *every man* and teaching *every man* in all wisdom, that he may present *every man* perfect in Christ Jesus. You observe that the apostle, by way of emphasis, thrice repeats the words *every man*, and not without reason. The minister of the Gospel is not to preach that the ten shall applaud him, while the ninety shall wonder at what they do not understand. He is to unfold the law of God with stern impartiality, whether it condemn the few or the many, the mean or the mighty. He must place his learning, his talent, his whole self on the altar, as the Son of God gave up himself for us. He must so deliver his message that every one of his audience not only may, but so that with common attention every one of them must, understand him. Jesus Christ was not too great to preach simply. Though in him dwelt the fulness of the Godhead, he was not ashamed to bear the reproach of "having never learned." The common people heard him gladly. Shall those who follow in his footsteps aim at preaching what three-fourths of their hearers cannot understand, and what, to those who understand it, serves no other purpose than the creation of an intellectual excitement?

Such is the labour of a minister of Christ. His object is to awaken and to cherish holy affections in the minds of those around him, to arouse sinners to repentance, and to strengthen the faithful in all well-doing. His object is to do it now, while they are at this moment before him. He is not to preach in the frigid hope that peradventure, at some time or other, some two, or ten, or twenty years hence, his words may become effectual to their salvation. Peter did not preach thus on the day of Pentecost. He called on his hearers *on that day* to repent, and *on that day* they repented, and three thousand souls were added to the Lord. Why should not the same results follow the preaching of the

Gospel now? The minister of Christ preaches the truth which is appointed to make men wise to salvation. Perishing men, in danger of perdition, are before him. The Saviour, according to his promise, is in the midst of the assembly. Why should not the truth be effectual *now* rather than at any other time? It is to accomplish these results, to bring men now, at this present, to be reconciled to God, that the minister of the Gospel labours, striving according to the working which worketh in him mightily.

I have said that so far as the service of God in the Christian sanctuary is vocal and social it is shared by the minister and people. They perform their part of the service in singing the praises of God.

The principles on which music aids us in devotion are apparent. It is well known that musical sounds have a decided influence over the tone of the mind. One air harmonizes with grave emotions, another with cheerful, and another with exulting. Not only do they harmonize with such emotions, but they are capable of exciting them. Hence, when the sentiments which we utter are accompanied by appropriate music they make a deeper impression both on ourselves and on others. The impression of music is also greatly increased when a multitude expresses the same sentiments in unison. A hymn sung by a single individual, or a choir, at the head of an army, would scarcely attract attention; let it be sung by ten thousand men on the eve of a battle, and its effect would be irresistible. The music of a solemn psalm was on the lips of Cromwell's Ironsides in those furious onsets before which the best troops in Europe were scattered like the dust of the summer threshing-floor.

The application of these principles to the case before us is self-evident. In a Christian assembly the believing soul offers up to God the sacrifice of devout affections. These affections are essentially the same in the bosom of every worshipper, as the hymn is appropriately read. By a natural instinct they are impelled to express them in unison. By thus expressing them, the sentiment of devotion is enkindled to an intenser flame, and the hearts of the worshippers are united in holier sympathy both with the Saviour and with each other. In one spirit and with one voice they bow in lowly adoration before the King invisible. Together they pray for the kindling power of the Holy Spirit, together their hearts melt in lowly contrition, together they lay hold by faith on the promises, and anticipate that day when, clothed in the righteousness of saints, they shall unite with all the redeemed in singing the song of Moses and the Lamb.

Believing all this to be true, you will not be surprised when I say, that nothing but congregational singing seems appropriate to the devotions of a Christian assembly. We meet to *worship* God. We worship God by offering up to him the oblation of holy affections. In singing we offer up this oblation in *unison*. It is then a service in which every believer is expected to *unite*. Hence the airs should obviously be simple. They should be emphatically expressive of solemn, tender, and devout emotion. However well adapted music may be to the expression of other emotions, if it fail here, it is at best an impertinence. Unless it fan the flame of devotion, it were better to omit it entirely, and lift up our souls to God in silence.

And if this be so, by what name shall we designate that service which is performed merely as a matter of musical divertisement, when the most solemn truths of which the mind can conceive are used for the frivolous purpose of professional display? Can that be the worship of God, which is enacted by men and women hired from the theatre and the opera-house, to regale the ears of an audience of musical amateurs? Can it be pleasing to God to exchange the oblation of holy affections for a more sensual oblation? The Saviour, whom we worship, has said, "Where two or three are gathered in my name, there *am I in the midst of them.*" My brethren, do we believe this? Is such a service as this a meet oblation to offer to the Saviour who is present in the assemblies of his saints? When he demands of us the tear of penitence, the yearning of holy love, and the confidence of childlike faith, is it seemly to offer him, instead, trills from a fashionable opera?

Such are some of the views which I entertain respecting the worship of God under the New Testament dispensation. With a few parting words I close this discourse, already too far extended.

You have been prompted to erect this house of worship, I trust, by sentiments similar to those which I have so imperfectly unfolded. God grant that the devoutest hopes you have ever cherished may be more than realized. You have consecrated this house to the worship of God. Let it never be used for any other purpose. Let no sound but the voice of worship be ever heard within these walls. Here, Sabbath after Sabbath, may you appear

before God to offer up to him the sacrifice of holy affections. Here may the Word be ever preached in earnest, faithful, and loving simplicity. From this place may you go forth clothed in the whole armour of God to fight the good fight of faith. Here may you trim your lamps so that in all the resorts of business you may hold forth the word of life. Here may the Holy Spirit take up his permanent abode, and fill this house with awakened sinners, and with saints growing in grace. From you may the Word of God be sounded out in this city, and in all the region round about you. And as, in succession, each one of you comes to offer his last sacrifice at this altar, may an entrance abundantly be ministered to you into the temple made without hands, where the Lamb is the light thereof. May your children rise up to fill the places which you leave vacant, and your posterity to the remotest generations become heirs of God and joint heirs with Jesus Christ. Then shall this sanctuary, which you have builded, be to you none other than the house of God and the very gate of heaven.

A SOUND SPIRITUAL JUDGMENT NECESSARY TO A CORRECT ACQUAINTANCE WITH SPIRITUAL THINGS.

BY THE REV. B. H. CARSON, TUBBERMOBE, IRELAND.

"Teach me good judgment and knowledge."—Psalm cix. 66.

IN the prayer of the Psalmist here prefixed, two things essential to our growth in the divine life are sought. These are a sound judgment, and a correct knowledge in the truths of religion. The former (if I am allowed the phrase), is a spiritual faculty, the latter, a consequent of the exercise of such faculty. Judgment I apprehend to be the *power* of discernment, and knowledge the *result* of the operation of that power—the actual attainment of information. In the first, as a part of the mental constitution, we have that which answers to taste in the constitution of the body. Like this, its office is to distinguish things that differ, the good from the evil, the better from the good, and the best from the better. By the sense of taste we not only discern opposites, but things slightly different in meats and drinks. By spiritual judgment, in like manner, we separate truth from error, and distinguish each into its several parts, assigning to every part its proper place and due importance in the class to which it belongs. Thus, as from the one we obtain a knowledge of what we should eat and drink, so from the other we learn what we are to believe and practise. Thus, also, in both cases the power of distinguishing is necessary to the discovery of a difference, and this to a right course in relation to the object immediately before the mind.

An enlightened spiritual judgment is especially requisite, first, to the separation of truth from error. That these are conjoined in nearly all the theological systems of the present day will be readily admitted by every reflecting Christian. And among

the various characteristics of this unholy union, its closeness is perhaps the most striking. It is not a union of proximity merely. Its subjects are not simply brought together and placed in juxtaposition, as soldiers in a regiment, or as particles of matter in a mound of earth. Were that only the case, to separate them would be a task of little difficulty. But it is a union, the subjects of which are brought together into one common mass, and so thoroughly intermixed as to be all but lost in each other. Truth and error are naturally distinct, but their amalgamation, in a great measure, destroys their distinction. Their individuality in this state is no longer rightly perceptible. To the majority of observers they appear absolutely the same, or not more than slightly different—so slightly, indeed, that the *fact* of a difference only is perceived, its *extent* being undiscerned. Thus they are made to partake largely of each other's character. They could not possibly exist in such close affinity without modifying the appearance the one of the other. And what is the result of this? Why, that they are mistaken almost invariably for each other. Truth is rejected from the suspicion that it is error: and error is received from the belief that it is truth. The truths of a system we hesitate to receive, because offered under a false aspect; the errors of a system we will not reject, because presented in the garb of truth. In this way Satan effects his purposes in the suppression of truth and in the extension of error. It has ever been his plan to present them to the mind in their *exchanged forms*,

knowing that this would hinder the progress of the one, and hasten that of the other. Were they to appear alone—distinct and separate—easy would be the task of identifying them; but in their commingled state, like a variety of medicines in a fluid mixture, their tastes are mutually modified, and hence difficult of distinction.

Now, to enter into the different systems of religion, and to separate the good from the bad, form the peculiar work of our spiritual discernment. As the moral taste, its province is to try the food offered to our faith, to receive the wholesome, and to reject that of a contrary nature. It is designed in the economy of grace to preserve us from the provision of error, and to induce our partaking of the milk of truth. These, as commingled in the same cup, it is designed to distinguish, and, by a process of spiritual chemistry, to separate from each other. To this it is more or less competent, just as it is more or less perfect. Like the sense of taste, if comparatively dull and insipid, it will discover little difference between the sound and the unsound; but if lively and active, these will be instantly noticed and marked. To a less perfect discernment, sentiments in some cases are all equally true or all equally false; in others, at the same time of a doubtful and credible character. For want of the power of clear and precise distinction, the mind is left to the guidance of prejudice, or to wander in absolute uncertainty. Error, accompanied by some favourite truth, is sure to be received, or, at least, to be thought worthy of some belief; while truth in the society of some hated error is as sure to be rejected, or, at least, to be regarded with *suspicion* and *doubt*. On the other hand, to a more perfect discernment, everything appears in its own character. Truth is recognised and and received, it matters not how unlikely the companionship in which it is found; and error is discovered and rejected, however worthy the society in which it moves. An enlightened spiritual judgment divests truth of its false appearance, and strips error of the garb of truth. Like a chemical process, it separates all religion into its elementary parts, and presents these in their original simplicity. It enters into the most confused system of theology, and exhibits its truths and errors in marked opposition. Because a system embodies some important truth, it will not therefore receive its error; nor, because it teaches some dangerous error, will it reject its truth. It can distinguish the good of every system

from the bad, and has hence no difficulty in taking the one and leaving the other. Nor does it remain in doubt as to the correctness of particular tenets. It can investigate every sentiment with the utmost ease and profundity, and, having done so, can determine its nature with entire precision. The meaning of Scripture—the only test of truth and error—it rightly apprehends. On whatever, therefore, accords with this, it impresses the mark of truth, and on whatever differs from it, the mark of error.

Thus it is plain we can know truth from error only by the possession of an enlightened spiritual judgment. And that we may be able to distinguish these is the more necessary now, as they are found to co-exist in almost every system of religion. If, for instance, we turn to the Rationalism of Germany, the Socinianism of Britain, and the Universalism of America, we shall find errors of the most fatal kind introduced into the closest union with the doctrines and ordinances of the Gospel. If, again, we look to the religion of Rome, the same thing under another form will at once present itself. But we need not specify individual systems. Where can we look that we shall not find truth united with error? Even in those systems, for the most part founded on the word of God, such a union exists. What creed ever yet published could be pronounced *absolutely* free from error? Nay, could we set our seal to *all* the religious opinions of the best instructed divine now alive, or whose life is recorded in the page of history? We are exposed to error on all sides. The tide of religious sentiment is exceedingly fluctuating—more so than it has been for many years past. Alarming changes are taking place in the opinions of good men, betokening a lamentable deterioration in evangelical religion. Loose views of the doctrines and ordinances of the Gospel are gaining ground, and threaten eventually to overturn the fabric of the faith. Never before was the request of the Psalmist in our motto so much needed. A “good judgment” only can guide us to the truth, and guard us from error. This alone will enable us to “prove all things,” that we may “hold fast that which is good.” O for an enlightened spiritual judgment! Bestow it, Lord, on all thy people!

But, secondly, an enlightened spiritual judgment is necessary to the discovery of the relative importance of truths. By the relative importance of truths is meant, not their importance in relation to worldly matters, but their

importance in relation to each other. In this respect they are evidently not all of equal moment. Each has its measure of value in relation to the others, and occupies a corresponding place in the great system of which it is a part. In religion, as in the system of the universe, we have, first, the sun—secondly, the moon—and thirdly, the stars. And just as those luminaries in the firmament of nature excel each other in their degrees of glory, so in the firmament of grace the truths of God possess greater and less distinction. Some are more important—others less important. Some claim more attention—others seek less. Now, rightly to apprehend the importance of each, and the degree of attention required by each, we must possess the power of discrimination; without this, we cannot safely proceed a single step—we are liable to mistake in two ways; either, on the one hand, in attaching so much importance to some truths that others of less value sink into absolute insignificance; or, on the other hand, in estimating the latter so highly that the former lose their superior importance. How many truly religious people so rest in their attachment to the doctrines of the Gospel, as almost wholly to disregard its ordinances? and how many are so taken up with the latter, as in a great measure to forget the former? "What matter," say the first, "about ritual institutions—about forms of worship, if we possess and prize the one thing needful?" "How important," say the second, "that the appointments of Christ be held forth prominently and continually—that they be pressed on the attention of men, as without submission to them their reception of the truth is a matter of doubt!" I have often heard Pædobaptists speak of the difference of opinion and practice on the subject of baptism existing among Christians as a thing of little or no importance, as a mere trifle, because not necessary to salvation. And I remember once hearing a Baptist declare that he could scarcely recognise an unbaptized person as a disciple, not having "put on Christ" by baptism; that a person not baptized *might* be a disciple, but that of his discipleship, in such a case, we can have no satisfactory evidence. Now, both these extremes would be avoided were Christians blessed with a more enlightened judgment. In that case, every part of Divine truth would appear in its own place, and be estimated according to its comparative value. The nature, bearing, and connection of every truth would be clearly discovered, and its importance determined accordingly. Doc-

trinal sentiments would be regarded as more or less important, just as they bore more or less directly on the article of salvation; ritual observances and practical religion as they served, each in its own degree, to illustrate and establish this. The Gospel, by some, would not be regarded as the *only* valuable truth; ordinances, by others, would not be put in place of the Gospel, but would be made rather to subserve its interests. Christ on the cross would appear as the sun of the spiritual firmament—the soul, life, and glory of the Christian system; but, while thus recognised, he would not destroy the distinctions of its other parts. Far otherwise: on these, rather, he would bestow more abundant honour. Like the moon and planets, they would receive and reflect from him the light of heaven. To despise them would be to despise him, and to derogate from his glory would be to rob them of their honour. When will Christians begin to seek in earnest "a good judgment" from the Lord, that they may learn how to estimate the truths of religion in their relation to each other? May such a time soon come!

Thirdly, an enlightened spiritual judgment is necessary to understand the relative evil of errors. That all errors are evil is quite true, but that all are equally so cannot be admitted. Truths are not more different in their degrees of importance than are errors in their degrees of evil. Just as the one rise in the scale of worth, the others sink in the scale—not of mere worthlessness, but of positive mischief. Every truth will not save, nor will every error condemn. Some truths will save, some errors also will condemn. And just as the former are more or less important, according to their bearing on salvation, the latter are more or less hurtful, according to their bearing on condemnation. Errors which issue at once in the destruction of the soul we call fundamental, while those that do not are only circumstantial. Among fundamental errors we distinguish some as greater than others, because more dishonouring to God: among circumstantial errors we make the same distinction, their tendency being more or less to obscure and injure truth. Now, to discover their differences, a discriminating judgment is absolutely required. We cannot determine the class, whether that of fundamentals or circumstantials, to which a particular error belongs, until the nature of both is correctly ascertained; nor can we give to any error its proper place in the class to which it does belong without knowing not only its own

nature but also the nature of every other error of the same class. We cannot assign to errors their measure of evil in relation to each other without having first discovered the bearing of all individually on the spiritual and final state of man. To be able to pronounce some fundamental, we must see that their tendency directly is to ruin the soul; and to determine that others are only circumstantial, we must know that they do not subvert the foundation of the "sinner's hope." Of fundamentals, to regard some as more and some as less gross, we must see that they derogate more or less from the glory of God; of circumstantials, to consider some more and some less mischievous, we must know the measure of injury done by each to Gospel truth. Now, who does not see that the power of discrimination is needed here? All this results only from the exercise of that power. Destitute of it, we are exposed in the work of investigation to innumerable mistakes. To what, if not to its want, can we trace the extremes to which many have gone in their opinion of erroneous sentiments? Errors not affecting the salvation of the soul are denounced by some as "damnable heresies," and excused by others as trifling mistakes, while, in reality, they are neither. Infant-sprinkling, for instance, in the view of one Baptist brother, is a *blasphemous and soul-destroying* observance—in that of another a harmless ceremony. Against it, consequently, the former feels it his duty to commence a crusade which continues for life, while the latter has no objection that the pool and the basin both occupy a place in his chapel. In the one case the mind becomes exceedingly contracted, which is seen in the most hateful bigotry, and in the other it is so widely expanded as to appear in the most dangerous latitudinarianism. Oh, what need for divine light amid these shoals and quicksands! Knowing the danger of our position, can we withhold the petition, "Teach me good judgment and knowledge"?

Fourthly, a "good judgment" is necessary to understand the relative weight of the obligation of duties. With this many Christians are imperfectly acquainted. Duties of a secondary nature are often raised by them to a place of primary importance, while those of the latter character are made to occupy the room of the former. It will be admitted as correct, that duties are more or less important as they tend more or less to advance the glory

of God and good of men. Some duties are intended to accomplish far higher and more noble purposes than others, and are, consequently, so much the more important. Who will say that to love God is not a far higher duty than to love our neighbour? Who, again, does not know that to seek the eternal happiness of men is a prior obligation to the seeking their temporal well-being? But to know this, we must refer both to their great end or design; we must trace them to their ultimate object, and there fix the measure of importance. Now this is the work only of a sound spiritual judgment; no other power is of the least avail in assisting us to a correct conclusion. We must be able to discern the relative importance of the objects intended to be accomplished by the performance of our duties, that by this we may determine the relative weight of the obligation of the latter. We must not only know in what all our duties originate, but also in what they terminate; and just as from a knowledge of their source we feel their equality of obligation, so from a knowledge of their end we discover a difference in the weight of their obligation. Tracing them to the Divine law, we find them all alike binding—tracing them to the various purposes they are intended to fulfil, we find them more or less important. In the one view, we are satisfied that they are all equally ours to perform; in the other, we are convinced they should have a primary and secondary place in their performance. All claim attention, but some prior to others. How important, then, that we do not mistake in our apprehension of their relative claims! In this thousands err. Alas! how frequently the order of God is inverted! With vast multitudes it is not, *first* seek the kingdom of God and his righteousness, and *then* worldly comforts; but, *first* seek worldly comforts, and *then* the kingdom of God and his righteousness. How many Christian parents, too, feel more concerned to promote the temporal well-being of their children than they do to secure their spiritual and eternal happiness. Food and raiment for their perishing bodies are sought before they have been fed with the Bread of Life, or clothed with the garments of salvation. The same thing is true of Christians in every relation of life. There is in every one of us a tendency to misplace through misapprehension the various duties incumbent upon us. What can we do but entreat the Lord for more light? O that he would give unto us "the Spirit

of wisdom and revelation in the knowledge of him!" O that he would bestow on us a clear spiritual discernment, and enable us to use it for the illumination of our souls in

his entire will. Let us never cease praying, "Teach us good judgment and knowledge!"

TRAITS OF TROUBLOUS TIMES.

LEAVES FROM THE NOTE-BOOK OF THE REV. MR. JOHN HICKS, AN EJECTED NON-CONFORMIST MINISTER, 1670-1.

Transcribed by Jane Bowring Cranch.

CHAPTER I.

Wherein Master Hicks gives some Account of his Past Life—Reflections on entering Kynsbridge—Prospect of finding Quiet there disappointed.

My pen and inkhorn lying convenient on the table before me, I cannot refrain using them, though little after my wonted happy, tranquil practice, and yet methinks 'twill somewhat ease my heart, and may not prove altogether unedifying, if I note down a few of the traits and features of those troublous times in which our lot is cast, the evils and distractions whereof have reached the most quiet nooks and hidden corners of the country; yea, even into such a very little out-of-the-world place as this, where, to my sorrow, I am now a dweller. But holding no further parley with moments that do seem to fly faster than the sands drop in the hour-glass at my elbow, I will, briefly as may be, relate a few particulars concerning my early life, and how I came to seek a home in Kynsbridge, which, when I first set eyes upon it, I said, "Sure, a peaceable spirit that craveth a resting-place upon earth, may find it *there*, if nowhere else." But a sorer mistake—as these uneasy jottings of mine, written from time to time, as opportunity serves, will testify—was never made by man.

I was born in the year 1663, at Moorhouse, in Yorkshire. My father and mother were descended from what are called families of consideration. My mother was truly a person of figure, who passed her youth in the atmosphere of a court; from the flatteries and seductions of which she came out pure and unseathed, the tincture of her courtly training alone perceptible, in a most rare and winning graciousness of manner and deportment, that in no wise detracted from, but rather tended to adorn and commend, the beauty of her Christian life and conversation, to such as are oftentimes more observant of the settings of a jewel than the precious thing itself. How much I loved her my pen can never write, nor my tongue tell. When she has been walking, I have watched her graceful shadow in the sunshine, and almost wished I wore that shadow, because then I never could be parted from her.

My father was a devout man, who lived in the fear of God; but being somewhat of an

austere turn, he ruled his children and his household with a firm hand, sparing not precept, nor the rod either, when he judged it needful for his son's correction. Though by nature I was of an uncommon quick and lively spirit, the careful, tender teachings of my mother, her prayers, and the exceeding loveliness of her example, deeply impressed my heart, even as a boy, with a sense of the value of those heavenly things which alone are worthy the serious pursuit and possession of an immortal soul. And those impressions received from the gentle lips of one now so long time a "saint in light," when my spirit was fresh in the dew of its youth, did not vanish, were not scorched nor dried up in the noon of manhood; and by the grace of God her blessed death did so confirm and strengthen them, that as soon as it became necessary for me to make choice of a calling, I besought my good father to let me be entered at one of the universities, that I might be duly qualified for a minister, which, with his most hearty approval, was accordingly done. He hardly lived long enough to see me ordained, but in his last blessing, conveyed to me in a solemn, affecting manner, the joy he felt at having a son to leave behind him, who, he was pleased to say, would, he doubted not, prove a faithful, painstaking preacher of "the Gospel of Christ, the power of God unto salvation to every one that believeth."

Immediately after my ordination, I was appointed a living in Devonshire, and I lost no time in bringing there a wife—a pious, fair young gentlewoman, with whom I lived in all the content which might be expected from a wedlock so happily assorted as ours.

Upon the restoration to the throne of his present majesty—(who I pray fervently may be preserved in his high estate, and blessed with that wisdom from above which shall make him worthy of it)—'twas hoped that mildness and moderation touching matters of religious opinion and discipline would largely prevail in the councils of the realm, and have likewise found advocates in those who had access to the royal ear; and they about him who loved their country's and their sovereign's weal, did most sincerely advise that a just and tolerant policy might be

pursued. For a while they seemed to have weight with the king; but ah! the gay court, with its enticements and allurements, its falsehood and hollowness, proved the stronger and more powerful. On the framing of those late disastrous laws affecting Church Government and the rights of conscience, which have sent so many hundreds of godly, learned, and right loyal gentlemen from their homes into banishment, I, perceiving signs of the coming storm, deemed it prudent to remove with my family, now growing large, into the next county. But when the Bartholomew act had really passed, no further choice was left. I must either conform to that which my conscience and God's word refused to sanction, or be thrust out from my living, and thrown on the world without any certain means of support whatsoever.

I do not deny but that I had a sharp struggle with the tempter, and there was one most tender point, on which he plied me sorely. So feeling my own weakness, I made instant and special prayer to God, that my wife might be brought to see these things in the same light I did. True and loving as she was, I dreaded some natural womanish opposition on her part, concerning this surrender of *all* our present means of living, and future worldly prospects to boot. Then our young children were so inexpressibly dear. Yet while my mind was in this toss, what a gracious answer the Lord in mercy vouchsafed me, and at the moment the evil one was busy whispering in my heart, somewhat to this effect—"If thou hadst only thyself to care for, John Hicks, thy Bible and thy staff would be enough for thee;" but now wilt thou become like him who "careth for the things of this world, how he may please his wife." The bitter pang such thought gave, made me hesitate no longer. I went straight to her, and, without reserve, declared what, through grace, I was fully set of purpose to do. She heard me without interruption, but at length, as I expected, fell weeping. At sight of her tears, I turned away, and from the depth of my soul prayed silently—"Lord, I am oppressed; undertake for me;" then, swifter than lightning, flashed across my mind those words, "He that loveth [wife] 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." Like one that heard a living voice, I answered aloud, "Yes, I will leave all things to follow thee, my Heavenly Master, and count it joy if called upon to lay down my life for thy sake."

Hereupon, with her face pale, yet something wonderfully sweet and settled in its aspect, my wife came softly towards me, and very tenderly besought that I would not think meanly of her on account of the weakness my words had sur-

prised her into—"though," continued she, "that which you have unburthened yourself of is by me not altogether unexpected. For these many months past I have perceived a struggling on in your breast; and now that I know all 'tis fitting I should know, I say from my heart, if we be forced to live upon bread and water, and by our labour can scarce earn it, and instead of a cassock you wear a russet coat, I shall love you none the less, and more I cannot. Dear husband, do that which is right in the sight of God and your own conscience."

"Good wife," was my rejoinder; "by God's blessing you have removed a trouble that lay heavy on my soul. 'Tis passing sweet to feel we are not only 'one flesh,' but something even nearer and diviner still, of *one mind* in our Lord Jesus Christ, 'as being heirs together of the grace of life.'"

After my ejection from my living, it became necessary that I should seek some other home, as soon as might be, for my family. The severance from the flock, over which I had been, I trust, a watchful shepherd, filled me with anguish. They, for their part, craved earnestly that I would still remain among them, pledging themselves that I and mine should lack neither food nor raiment, whilst they had a great left; but a procedure of this sort, I foresaw, clearly, might vex and harass my successor, and likewise greatly injure those poor, honest folk who loved me, and whom I loved, so that, when the time of our parting came, I could not help exclaiming in the words of Paul, "What mean ye to weep, and break mine heart?"

Guided by the advice of certain godly friends, I came to this very little town of Kynsbridge, most delectably situate in the extreme south of Devonshire. Ah, keenly do I recall the feelings with which, while trudging after the cart that contained my wife and little ones and household stuff—I caught sight of the taper-pointed steeple of Kynsbridge Church, which doth form so meet a centre for the houses clustered around it, and though my shadow waxed long as a giant's, in the rays of the setting sun, I halted to gaze upon the beauteous scene before me. In one direction I discerned a line of mills standing out, distinct and clear, as a wall of sapphire, against the summer sky; beholding thus from afar their purple summits, my thoughts were unconsciously lifted up, and carried beyond their utmost everlasting bounds; then my eyes rested upon a piece of water, so landlocked by fertile fields and green pastures, sloping gently down to its brink, as to present the lovely appearance of a fair, unruddled lake. The air of sweetness and quiet brooding over all things stole into my soul, which yet grew gradually oppressed with sorrowful reflection.

"The founders," thought I, "of that very church before me, whose dainty spire riseth so

straightly and loftily towards the heavens, walked themselves in darkness, though they knew it not. Age after age passed away, and then came the first faint glimmering of that bright dawn, which seemed to harbinger a brighter day. The thick curtain of spiritual night, which had so long time shrouded the land, was fringed with light at its edges; it rose and spread, daily it waxed stronger and more glorious. Anon the boy king Edward died, and his Papist sister reigned in his stead. Verily "the souls of them that were slain for the word of God and the testimony which they held," "which came out of great tribulation," will yet rise up against her in judgment. This queen was gathered to her fathers, and another filled the throne: still certain of God's chosen people found little rest, at last less mercy, under the imperious sceptre of that great princess. She too departed; and near half a century of misrule made the land wail for the dead lioness once so jealous of its glory. Then did the Lord see fit to raise up a man who, if neither free from the flaws nor the sins which belong to our fallen nature, was yet made a mighty instrument for the furtherance of religious liberty. In his day the boon was granted which God designed for every creature who calleth upon his holy name: freedom to worship him according to the dictates of that mysterious inward sense which men call conscience. Truly when Oliver Cromwell died, children of martyred saints abroad, as well as those of the faithful at home, might with lamentation cry, "There is a great man fallen this day in Israel." And now to such as these are the times again fraught with evil. Almighty and most merciful Saviour, when will men begin to practise in all its fulness, with regard to their fellow men, thy heavenly precept, "Do unto others as ye would they should do unto you?"

Thus musing, I entered Kyngsbridge, hoping to find here bread and shelter, and a peaceable home for my family. I was not altogether disappointed. Conjointly with other faithful, suffering brethren, I had large encouragement to preach, at a sufficiently commodious meeting-house, taking beside every opportunity that offered for doing so abroad. I loved my great Master's service (what other may compare with it) and he blessed my feeble labours, so that I lacked neither Christian consolation nor companionship;—true, my purse was often without

a tester in it, but he who "heareth the young ravens when they cry" never suffered my children to want a meal; and though my wife had been delicately bred, so sweetly did she conform to our very altered worldly circumstances, showing me by little tender actions, far more than words, how readily and pleasantly she could bear this change for my—nay not my, but Christ's sake,—ordering our narrow means with such housewifely care as to "owe no man anything," that I, observing her prudent, gentle, and most affectionate carriage, felt a deeper love, a warmer admiration for her than in the flowery days of courtship, or those of our young, untried, smiling love. But the unpeaceableness and commotion of those sad latter months, have, as I said at the beginning of my paper, spread over the whole land, and reached into places scarce known before. It showeth, in no little degree, how restless, active, and searching a thing, the spirit of persecution must be, in that it should ever find out Kyngsbridge at all, and alack! having found it, soon stir up cruel foes, to put the late enactments in such force against us, that the doors of our meeting-house are nailed up, and the benches and windows broken. It would now be as much as our lives are worth to venture there. So at this present time, when we assemble ourselves together for worship, we are constrained to meet in by-roads, or distant fields, or steal like thieves into each other's houses during the watches of the night. Not a few kind hearts among the townfolk pity our misfortunes. But they durst not show it, save in a covert way, for in our immediate neighbourhood we have a bitter enemy in Squire Reynolds, a magistrate, and another still harder to escape, in the lusty person of Master Beare, a country gentleman of good estate; he hath a familiar, ever ready to do his bidding, in the town constable, John Lucas. This sorry fellow is chief of a band of spies and eavesdroppers, who, under cover of the Conventicle Act, work us all the woe and mischief they can, till, like one of old, we are ready to cry,—

"Our heart is faint for those things; our eyes are dim."

"Because of the mountain of Zion, which is desolate, the foxes walk upon it."

"Thou, O Lord, remainest for ever; thy throne is from generation to generation."

"Wherefore dost thou forget us for ever, and forsake us for so long time?"

(To be continued.)

POETRY.

TWO PICTURES.

Founded on a circumstance related by the late Mr. Kilpin, of Exeter.

AROUND a lovely baby boy
A group of mourners weep;
His breath comes short, his eyes are closed,
In suffering, not in sleep.

The lamp of life burns dim and low,
That lately shone so bright;
The hand of Death seems now outstretched
To quench its flickering light.

Then by the bed God's servant kneels,
And lifts his voice in prayer:
"Lord, if it be thy will, do thou
This dying infant spare."

"No ifs! no ifs!" then wildly rose
The mother's bitter cry—
"It *must* be the Almighty's will,
My darling shall not die."

Such was the reckless, sinful wail
A mortal dared to raise:
The prayer is stayed—the listeners stand
In silent, deep amaze.
From that dread hour the child revived;
Ere long, most strange to tell,
The mother in her arms received
Her idol, safe and well.

Years have passed by—that little child
Has grown to man's estate.
A prisoner now, condemned to die,
He waits his awful fate.
The eager throng is pressing round
The scaffold dark and high:
And, while the mournful death-bell tolls,
The youth comes forth to die.

His broken-hearted mother stands
Amidst the crowd below.
Drawn by some influence, strange and strong,
She came, and cannot go.
"O that my son should live for this!"
She groans, 'mid blinding tears;—
"Would that my darling boy had died
In childhood's earliest years!"

"He shall not die!" she once had said,
In wild, rebellious pride;
He lived—and now her cry is this,
"O that he then had died!"
Parents, when God sees fit to take
Your infants to his breast,
May he incline your hearts to say,
"Thy will, O Lord, is best."

Wellingborough.

THEODORA.

DENOMINATIONAL INTELLIGENCE.

MR. SPURGEON'S NEW TABERNACLE.

From information just received, we are at liberty to state that the foundation-stone of the Rev. C. H. Spurgeon's New Tabernacle will be laid at the latter end of this month.

ACCEPTANCE OF THE PASTORATE.

RISLEY, REES.—The Rev. W. Wilson, late of Woburn-green, Bucks, after labouring amongst the people for twelve months, has received and accepted a unanimous invitation to the pastorate.

BLACKHEATH, KENT.—Rev. J. E. Cracknell, late of Plaistow, Essex, has accepted a cordial and unanimous invitation from the Dacre Park Baptist Chapel to become their pastor, and will commence his labours on the second Lord's-day in July.

BRAINTREE.—The Rev. John Mostyn, of Haddenham, Cambridge, has accepted the cordial and unanimous invitation of the Baptist church, to become its pastor. Mr. Mostyn commenced his pastorate on the last Sabbath in June.

CREWKERNE.—The Rev. Hugh J. Owen, of Horton College, has accepted the cordial and unanimous invitation of the church assembling in North-street Chapel, Crewkerne, Somerset, to become their pastor, and commenced his labours there at the end of June.

MINISTERIAL CHANGES.

HOLYWELL.—The Rev. Moses Roberts has resigned the charge of the Baptist church in this town, and commenced his ministry at Veinsoel, Carmarthen, the last Sunday in June. Mr. Roberts is one of the most popular of Welsh preachers—full of the Welsh fire. His friends feel his loss, but wish him prosperity.

HIGH-STREET, HOXTON.—The Rev. J. P. Searle having resigned the pastorate of this place, after eight years of arduous toil and earnest solicitude, is open to invitation from destitute churches. References kindly permitted to the Rev. C. H. Spurgeon, Rev. C. Brake, of Islington, and the Rev. W. Jeffery, of Torrington, Devon; address, 2, Gloucester-terrace, Hoxton.

PRESENTATION SERVICES.

SANDHURST, KENT.—SEPTENTUARY MEETING.—An interesting meeting was held in the Baptist chapel, Sandhurst, Kent, on Tuesday, June 14, to commemorate the seventh year of the pastorate of the Rev. J. H. Blake. Suitable

addresses were delivered by Rev. Messrs. Moss, of Tenterden; Haigh, of Bessell's Green; and Mountford, of Seven-Oaks. In the course of the evening Mr. T. E. Slaughter, one of the deacons, presented, in a very feeling manner, Kitto's Pictorial Bible, in 4 vols., very handsomely bound, as a small expression of esteem to Mr. Blake.

SOUTH-PARADE CHAPEL, LEEDS.—On Thursday evening, June 2, a tea-meeting was held in the school-rooms connected with the Baptist chapel, South-parade, Leeds, to take leave of the Rev. C. Bailhache, who has recently resigned the pastorate of the church at that place. About 250 sat down to tea, after which a public meeting was held in the chapel, where the number was increased to upwards of 400. Mr. Alderman Gresham presided, and was surrounded by the Revs. H. Dowson, J. P. Chown, and S. G. Green, B.A., of Bradford; Dr. Brewer, J. Tunnicliffe, A. Bowden, and J. Compston (Baptists); W. Guest, J. H. Morgan, and W. Hudswell (Independents); W. Heaton, Esq., of London, &c., &c. Several most interesting and eloquent speeches were delivered by the ministers and friends present. During the evening, a very handsomely testimonial, consisting of a valuable ormolu timepiece and a purse of gold, together worth £50, were presented to the Rev. C. Bailhache, by Mr. Bingley, on behalf of his numerous friends and admirers.

SPECIAL SERVICES.

PORTLAND CHAPEL, SOUTHAMPTON.—A meeting of the members and subscribers of this place of worship was held on Thursday evening, June 9, when it was resolved to commence a subscription for the enlargement of the chapel. Since the Rev. J. A. Spurgeon has been settled here, the chapel has been excessively crowded. Numbers every Sunday evening, being unable to obtain seats, are compelled to leave. Two plans of enlargement were mentioned, one of which would cost £400, and the other from £1,200 to £1,400. It was determined to endeavour to obtain the money for the larger alteration, which, with side galleries, would afford accommodation for about 600 more persons. A considerable sum is already promised, and no doubt a sufficient amount will shortly be raised to enable them to commence the enlargement of the chapel.

BARTON MILLS.—A deeply-interesting service was held, June 2nd, in the Baptist chapel, Barton Mills, to bid farewell to the Rev. W. A. Claxton, of West Row, Mildenhall, as a missionary to

Madras. The Rev. T. Mees, of Isleham, introduced the service by reading the Scriptures and prayer. E. B. Underhill, Esq., of London, one of the secretaries of the Baptist Missionary Society, very clearly and impressively, from personal observation, described the field of labour to which Mr. Claxton is called. The Rev. J. Richardson, the pastor of the place, feelingly and tenderly asked the usual questions. The Rev. W. W. Cantlow, of Isleham, as the senior minister in the neighbourhood, gave the charge to the new missionary, and grounded his concise observations on the duty and encouragements of the Christian missionary from the words of Christ, "Be thou faithful unto death, and I will give thee a crown of life."

RECOGNITION SERVICES.

CHIPPERFIELD.—On Tuesday, May 31st, interesting services were held in the Baptist chapel, Chipperfield, connected with the settlement of the Rev. W. Fisk. The Rev. S. Cowdy, of Leighton, gave an address to the church; the Rev. W. Upton, of St. Albans, asked the usual questions, and the pastor replied, stating the manner in which he was led to enter the ministry and to settle at Chipperfield. The Rev. W. Payne, of Chesham, then delivered the charge to the minister. In the evening, the Rev. W. Emery preached an able sermon on the duties of the church towards its pastor. The Rev. Messrs. Warn, J. Preston, J. Heinitz, C. H. Leonard, and J. Atkinson, of Cambridge, also took part in the services. The chapel was crowded, and the position and prospect of pastor and people offered ground for hopeful congratulation.

CARTON, BEDS.—On Thursday, the 26th of May, services of a very interesting character were held here, publicly to recognise Mr. E. J. Silvertou (late of Mr. Spurgeor's church, London) as pastor of the Baptist church in this place. The chapel, which holds 600 persons, was full to overflowing. Mr. Silvertou gave an interesting account of his conversion and call to the ministry, after which he was addressed by the Rev. Mr. Robinson, of Little Staughton, and the Rev. G. Rogers addressed the church and congregation. The Rev. Messrs. Corby, Killen, Simmons, Rowe, and Hosken, also took part in the services. Afterwards about 1,200 friends sat down to tea in a large booth erected for the purpose, and in the evening a public meeting was held in the same place, at which there were about 1,500 present. Addresses were delivered by the Revs. O. H. Hosken, C. Drawbridge, H. Killen, W. Rowe, G. Rogers, and E. J. Silvertou.

EARWOOD, BRECONSHIRE.—Services in connection with the recognition of Mr. G. Llewellyn, late student of Pontypool College, were held at the above place on Tuesday and Wednesday, June 7th and 8th. On Tuesday evening, the 7th, at Ramah Chapel, the Rev. John Jones, Sardis, and the Rev. B. Watkins, Maesybeollan, preached, while the Rev. T. Thomas, Bassalleg, preached at Hephzibah chapel. On Wednesday, the 8th, at 10 a.m., at Hephzibah, the service was introduced by the Rev. T. Williams, Soar. The Rev. B. Watkins then delivered an address on the nature of a Christian Church; after which the young pastor was ordained in the usual way by prayer and the laying on of hands, which was done by the Rev. Thomas Williams. The Rev. D. B. Edwards, of Brecon, also preached to the young pastor, and the Rev. T. Thomas to the church, when the duties of both were obviously shown. At 2 p.m., the service was introduced by the Rev. Morgans, Merthyr Cynof (Independent).

The Rev. M. Morgans, Newtown, preached in English, and the Rev. D. B. Edwards in Welsh. At 6 p.m., at Hephzibah, the service was introduced in the usual way, and the Rev. John Jones, Sardis, and the Rev. T. Williams preached. At Ramah, Mr. Morgan Jones, Kensington, and the Rev. B. Watkins preached. We that were present enjoyed good meetings, and we hope the blessing of God will descend abundantly upon the church and its hopeful young pastor.

SERVICES TO BE HOLDEN.

OXFORD-STREET.—The anniversary of Soho Chapel will take place (D.V.) on Sunday, July 17th, on which occasion Mr. D. Irish, of Ramsey, will preach morning and evening; and Mr. Pells (pastor) in the afternoon.

SHEEPSHEAD, LEICESTERSHIRE.—On Lord's-day, July 31, the annual sermons in support of the Baptist Sabbath-school, Charleway, will be preached by the Rev. S. Evans, of Arnsby. Service to begin at a quarter-past two in the afternoon, and six in the evening.

EYNSFORD, KENT.—On Tuesday, July 12th, the anniversary services of the above chapel will be held. The Revs. W. Barker, of Church-street, Blackfriars; W. P. Balforn, of Bow; J. Mountford, of Seven Oaks; J. H. Blake, of Sandhurst; — Haigh, of Bessel's-green, and other ministers have engaged to conduct the services. Dinner and tea will be provided.

DARTFORD.—ZION CHAPEL.—The Sabbath-school anniversary will be held on July 17, when two sermons will be preached by Mr. J. W. Boulding. The children will be examined in the afternoon by Mr. George Creasey, of Sutton. The following day the children's festival will be held, on which occasion Mr. Featherstone will deliver an address.

GRAVESEND.—LITERARY INSTITUTION, HARMER-STREET.—The anniversary of the Baptist church (late of Zoar Chapel, Peacock-street), will be held in the above place on Tuesday, July 12, 1859, when the following ministers have engaged to preach:—Morning, Mr. Palmer, of Homerton; afternoon, Mr. Lingley, of Mepham; evening, Mr. Dickerson, of London. Service to commence at eleven, three, and half-past six. Dinner and tea will be provided. The following ministers stand engaged to supply for the Lord's-days in July:—1st Sunday, Mr. Robinson; 2nd, Mr. Pearce; 3rd, Mr. Leader; 4th, Mr. Robinson; 5th, Mr. Allard. Service on Sundays at eleven, and half-past six. Week-night services, Monday and Wednesday evening, at seven o'clock.

ASSOCIATION SERVICES.

KETTERING.—The meetings of the Northamptonshire Association of Baptist churches, held at Kettering on Tuesday and Wednesday, June 14 and 15, have been unusually pleasant. The statistics were very encouraging. The number baptized in the year is nearly double that of the average of the last seven years. The clear increase is 178, being more than three times that of last year. A petition against the Bible-printing monopoly was unanimously adopted by the ministers and messengers.

SOUTHERN BAPTIST ASSOCIATION.—The Baptist Southern Association held its meetings at St. Paul's chapel, Southsea, on the 7th and 8th June. On Tuesday morning the business of the association was commenced with prayer, by the Rev. J. Davis. In the afternoon the Rev. J. Smedmore prayed, the letters from the churches were read, and the Rev. M. Bridgman closed in prayer. In the evening the Rev. J. A. Spurgeon,

of Southampton, read and prayed; the Rev. W. Cox, of Ryde, preached from Rev. ii. 7; and the Rev. J. Arnot closed by prayer. On Wednesday morning the Revs. Moses Blako and Davies prayed, and the Rev. J. Burt delivered an address. In the afternoon the Rev. W. Hockin read and prayed. The Rev. W. E. Moses, of Lymington, preached from 1 John iii. 3; and the Rev. W. Osborne concluded by prayer. In the evening the Rev. J. Smedmore read and prayed; and addresses were delivered by the Brethren Morris, of Whitechurch; Kitching, of London; and Davies, of Andover. W. Cooke, the moderator, closed the interesting meetings by prayer.

SUFFOLK AND NORFOLK BAPTIST HOME MISSIONARY ASSOCIATION.—The annual meeting of the Association was held at Stoke Green Chapel, Ipswich, on Thursday, June 9th, 1859. The Association contains sixteen churches, the reports from which furnished abundant occasion for thankfulness, and incentives to continued and increased devotedness to the Saviour's cause; the number baptized and added during the past year being 190—about an average of twelve to each church. In connection with these churches there are thirty-six permanent village stations, 2,306 Sunday-school children, and 289 teachers. The morning was occupied in reading the letters and devotional exercises. The Rev. J. Cox preached in the afternoon from Ephes. v. 1-2, and in the evening addresses were delivered on the following subjects:—The Claims of the Present Age on Christian Zeal and Devotedness, by Rev. J. Richardson, of Barton Mills. The Necessity of Prayer for the Holy Spirit, by Rev. J. P. Lewis, of Diss. The Reward of the Faithful Labourers of God in the Eternal World, by Rev. C. Elven, of Ruff St. Edmunds. The entire spirit and proceedings of this annual assembly were such as to induce all who participated in it to "thank God and take courage."

WEST NORFOLK ASSOCIATION.—The annual meetings of this Association have just been held at Great Ellingham. On the evening of the 1st June, a private meeting was convened for the transaction of necessary business. An early prayer-meeting was held on the following morning, at which the Rev. G. Williams, minister of the place, presided, and the Rev. S. B. Gooch, of Fakenham, delivered a suitable address. The letters and statistical returns from the various churches were read at a public conference in the forenoon, when important discussions resulted. The state of the churches appeared on the whole to be improved; though it was felt to be a subject for much humiliation and prayer that so little inroad had been made on Satan's territory. The gross addition of members had averaged nearly seven per church. But on the losses from various causes being deducted, the result was an average increase of only 2½ per church. In the afternoon, the annual sermon to the association was preached by the Rev. J. T. Wigner, of Lynn. It was founded upon 1 Sam. x. 26, and was a very useful practical discourse. A public meeting in the evening was the last of the gatherings. After prayer by the Rev. J. Sage, of Kenninghall, the Rev. T. A. Wheeler, of Norwich, delivered a very powerful address, which was followed by interesting speeches from the Revs. S. B. Gooch, W. Symonds, of Downham, J. Coles, of Blakeuey, and other friends. A good feeling seemed to pervade the meeting.

OPENING OF CHAPELS.

TODMORDEN.—On Whit-Tuesday, the new

Baptist chapel in Wellington-road, Todmorden, was opened for Divine worship. Two sermons were preached in the morning and evening by the Rev. W. Walters, of Halifax. In the afternoon, at two o'clock, a numerous meeting of the ministers and representatives of the churches composing the Yorkshire Conference of General Baptists was held, and the business occupied about two hours. Liberal collections were made.

GILLINGHAM, DORSET.—On Tuesday, May 24, the memorial-stone of a new Baptist chapel was laid at this place, near the railway-station, by Mr. Charles Jupe, of Mere, followed by an interesting address from the Rev. C. Kinkslaud, of Devizes, on the religious indications of the times. Prayer was offered by the Rev. J. Evans, of Shaftesbury. In the evening a public tea-meeting was held at the Wesleyan chapel, kindly lent for the occasion, at which addresses were delivered by the Rev. Messrs. Rextley, of Sherborne; Hannam, of Wincanton; Eriebach, of Mere; and other gentlemen.

SHEFFIELD.—CEMETERY-ROAD CHAPEL.—The services in connection with the opening of this chapel have just been held, Dr. Burns, the Rev. H. S. Brown, and the Rev. — Underwood, being the preachers. The congregations were large at all the services, and the proceeds of the collections, &c., amount to upwards of £300. The services were brought to a close on Monday evening, May 23rd, by a soirée, attended by four hundred persons. The Rev. H. Ashberry, the pastor, presided, and addresses were delivered by Dr. Burns, the Rev. J. Flather, the Rev. J. Breakey, the Rev. R. Parkes, the Rev. C. Larom, the Rev. J. E. Giles, and the Rev. W. T. Symons.

ABERDARE.—REOPENING OF THE BAPTIST CHAPEL.—On Tuesday and Wednesday, June 7th and 8th, services were held in connection with the opening of the chapel, after undergoing considerable enlargement to meet the wants of the increasing congregations. Two sermons were preached on the Tuesday, respectively, by Messrs. Michael (Brigid), and Evans (Dowlais). On Wednesday morning eleven of the brethren were set apart to fill the deacon's office, and an excellent sermon was delivered to the newly-elected officers by Mr. Evans, of Abercanaid, and a very admirable discourse to the congregation was preached by Mr. Lloyd, of Merthyr. In the afternoon, Messrs. Roberts (Merthyr), Evans (the respected English minister in Aberdare), and Morgan (Llanely), preached suitable discourses. In the evening the service was taken up in addresses and prayer by several ministers, all of which were of a most interesting character. The collections amounted to £177 7s. 4½d., including a donation of £50 from C. E. M. Talbot, Esq., M.P. for the county. The chapel is now one of the largest and best in the county, and still too small for those that are anxious to attend there.

POLE MOOR, NEAR HUDDERSFIELD.—At a general meeting and tea party, held in the school-room on the 27th of July, 1857, it was resolved that an effort should be made towards the erection of a new chapel. The Rev. W. Walters, of Halifax, presided on the occasion; and, after an appropriate sermon, a long list of subscribers was obtained, and £630 promised. It was then resolved that work should not be commenced till £1,000 had been guaranteed, which, after application to the friends in the district, was obtained. The building was commenced on the 5th of April last year, and completed for the opening services on Wednesday, 25th May, ult., when sermons were preached to

crowded congregations by the Revs. H. J. Betts, of Bradford, E. Mellor, of Halifax, and J. P. Clowen, of Bradford. On Sunday, June 5, three sermons were preached by the Revs. H. Dowson, Bradford, and R. Bruce, Huddersfield. On the day following a sermon was preached in the afternoon, by the Rev. W. Walters, of Halifax. Afterwards a public tea party was held in the school-room under the chapel. At six o'clock a public meeting was held in the chapel, and, in the absence of John Crossley, Esq., the chair was occupied by John Haigh, Esq., of Quarmby, who was supported by a number of Baptist ministers from the neighbouring chapels. The chairman urged that the debt, £164, must be paid before they separated. The suggestion was adopted, and it was announced by the Rev. W. Walters that the chapel was clear and to spare. The announcement was received with cheers by the congregation. A vote of thanks was then warmly accorded to the chairman, the doxology was sung, and the meeting concluded. The chapel is one of the noblest monuments of voluntarism ever erected in this country, when all the facts in connection with the place are considered.

FORMATION OF NEW CHURCHES.

THETFORD, NORFOLK.—On Sunday, May 22, ten individuals from different churches were formed into a church in this town, on strict communion principles. They have no chapel at present, but a hired room, and have supplies every Sabbath from Bury, with a promising prospect of success.

OLD BUCKENHAM, NORFOLK.—The new Baptist chapel at Old Buckenham, Norfolk, was opened for the worship of God in September, 1857, since which vestries have been erected and paid for, and the debt upon the chapel reduced to £100. The new chapel is nearly three times as large as the former one, but the increase in the congregation has been so great as to require additional room; a spacious gallery has therefore been erected, in connection with the opening of which most interesting services were held on Tuesday, June 7. They were commenced by a numerously attended prayer-meeting, at seven o'clock a.m. At half-past ten a.m., a private meeting was held in the chapel, at which the Rev. J. P. Lewis, of Diss, presided, when fifty-five persons were formed into a church, fifty-two of whom had been dismissed from the church at Diss for that purpose. As soon as the church was formed, they elected Mr. H. Spurham, one of their number, as pastor, and appointed three brethren to the deacon's office. After which, an address was delivered by the Rev. J. Green, of Yarmouth, to whose labours, nearly thirty years ago, the origin of this prosperous interest may, under God, be attributed. The Lord's supper was administered, at which several members of neighbouring churches were present. At half-past two p.m. a public service was held to recognise the newly-chosen pastor, when the Rev. J. P. Lewis described the nature of a Church of Christ, and asked the usual questions; the Rev. J. Williams, of Great Ellingham, offered the ordination prayer; and the Rev. J. Green delivered the charge to the pastor from Luke xii. 42, 43. At the close of the services, about 150 friends partook of tea together; and, in the evening, the Rev. J. T. Wigner, of Lynn, addressed the church and congregation upon their duties to the pastor. The attendance at both the public services was large, and the collections liberal.

LAYING FOUNDATION OF NEW CHAPELS.

ALCESTER.—Thursday, June 16th, being the day appointed for laying the foundation-stone of a new Baptist chapel, at half-past two a large number of people assembled on the ground. Prayer being offered by the pastor of the church, the Rev. Moses Philip, the stone was laid by John H. Hopkins, Esq., of Birmingham, when a very eloquent address was delivered by the Rev. C. Vince, of Birmingham, which was followed by a very liberal collection. At five o'clock there was a public tea-meeting in the Corn Exchange. The spacious building was filled in every part, and the tea, gratuitously provided, was evidently enjoyed by the numerous assembly. After the social repast, an address was given by the Rev. I. Lord, of Birmingham—subject, "The work before you, and how to do it." The interest of the meeting was thoroughly sustained to the end by Mr. G. Bayley, of London, Revs. C. Vince, S. Dunn, J. Ewence, J. Phillips, and T. Michael. The services of the day were to all most joyous, and surpassed the expectations of the most sanguine.

NORLAND CHAPEL, NOTTING-HILL.—The ceremony of laying the memorial-stone of this chapel was conducted on Monday, May 30. The proceedings were opened by Rev. J. Bigwood, of Brompton, who gave out a hymn and offered prayer. The Rev. J. Stent, the minister of the congregation, then referred to circumstances of the neighbourhood, and read a copy of the document, which was enclosed in a bottle to be deposited in the bed of the stone. Upon receiving a splendid silver trowel, presented by Mr. Stent, Mr. Hanbury proceeded to lay the stone, upon which he stood and delivered a short but clear and elegant speech, on the claims of the age for an Evangelical ministry. The Rev. David Thomas, of Stockwell, then read an address on another view of the same general subject, and the proceedings closed with singing. In the evening the school-rooms in St. James's-place were crowded with about 250 visitors to a public soirée. The rooms were most abundantly decorated for the occasion. The president of the meeting was Matthew Truman, Esq., M.D. The platform was full of ministers, several of whom delivered most spirited addresses.

BAPTISMS.

- APPLEDORE, Devon, June 5**—six by Mr. Philip Gast.
- ASHBURTON, Devon, April 22**—On Good Friday last, most interesting services were held at Broadford, in connection with Watergate Chapel, near Ashburton, when eight persons were baptized by Mr. Sercombe, of Moreton. On June 14, six more were again baptized, in connection with the Zion Chapel congregation, at Ashburton, and Watergate Chapel. Addresses were delivered on the occasion, by Mr. Rowlands, of London; Messrs. Aggett, Popelstone, &c.
- ARLINGTON, Gloucestershire, May 29**—Two by Mr. J. Davis.
- ASTDEAN BANK, June 5**—Six by Mr. Phillips.
- AUDLEM, Cheshire, May 29**—Two by Mr. Ingram.
- BAGLEY, May 29**—Two by Mr. J. L. Owens.
- BARDWELL, Suffolk, May 1**—Two; June 5, six; by Mr. Barratt.
- BIRMINGHAM, Hope-street, April 21**—Three by Mr. Griffiths.
- BOTESDALE, Suffolk, April 21**—Five; May 29, six; by Mr. Berry.

Row, May 29—Seventeen by Mr. Balforn.
 BAXMOOR, Herts, April 10—eight by Mr. H. E. Leonard, M.A.
 HERY ST. EDMUNDS, April 28—Three; May 1, 12: June 5, ten; by Mr. Elven.
 CLAYTON, Yorks., March 20—nine by Mr. Asten.
 COSELEY, Darkhouse Chapel, May 1—eight by Mr. Young.
 COATE, Oxon, Lord's-day, June 5—Eleven; and June 12—Six, in the river, near Coate, by the pastor, Mr. B. Arthur, among whom were two local preachers, one a Wesleyan, and the other a Primitive Methodist.
 . We circulate upwards of fifty copies monthly of the BAPTIST MESSENGER in this locality.—B. A.
 CRADLEY, May 22—Three; and June 5, four, by Mr. Jeavons.
 ROESGOCH, Pembrokeshire, June 5—Fifty by Mr. D. Phillips.
 DRIFFIELD, near Derby, May 8—Two by Mr. G. Wright, of Derby.
 CONKERTON, near Bath, June 5—After a sermon by Mr. A. Wilkins, of Ebenezer, Bath, three by Mr. J. Wilson, the pastor.
 FROME, Nashes-street Chapel, May 22—Fifteen by Mr. Rogers, in the river. About 3,000 were present to witness the solemn administration of the ordinance.
 GREAT GRANSDEN, Hunts, June 5—Three by Mr. King.
 GREAT SAMPFORD, Essex, June 2—Two by Mr. W. C. Bliss.
 LACKNEY, Hampden Chapel, April 1—Four; and June 24, at Mr. Miall's Chapel, Dalston, five by Mr. E. Finch.
 LARBORNE, near Birmingham, April 19—Seven; April 20, two; by Mr. McLean.
 LALFAX, Pellion-lane, Feb. 3—Seven; April 28, four.
 HOLYWELL, May 29—Two by Mr. Roberts.
 LONITON, May 8—Six by Mr. W. E. Foote.
 LOPTON, Suffolk, April 18—Five by Mr. Ware.
 HULL, George-street, April 22—Seven by Mr. Odell.
 KINGSTON-ON-THAMES, June 8—Three by Mr. T. W. Medhurst.
 KISLINGBURY, Northamptonshire, May 1—One by Mr. Stenson.
 LANGLEY, Essex, May 15—Three by Mr. C. Smith.
 LEICESTER.—BAPTISM OF THOMAS COOPER.—Leicester having formerly been the scene of Mr. Thomas Cooper's labours as a lecturer and political leader, considerable interest has been excited in various circles by an important change which has taken place in the public career of the Chartist poet and free-thinking lecturer. Mr. Cooper has now become converted to the Christian faith. Having, however, a strong belief in the ordinance of baptism, he has sought connection with the General Baptists. Accordingly Mr. Cooper was lately baptized by his old school-fellow and fellow-townsmen, the Rev. J. F. Winks, editor of the "Baptist Reporter," and admitted a member of the Baptist church assembling in Carley-street, Leicester. Although the ceremony took place at seven o'clock in the morning, there was a large congregation present at the service. Mr. Cooper preached three times during the day to large congregations.
 LIVERPOOL, Great Crosshall-street, April 17—One by Mr. Thomas.
 —, Soho-street, May 1—Five by Mr. E. Cherry, three from the Sabbath-school.

LONDON, New Park-street, May 30—Fourteen June 2, ten, by Mr. Spurgeon.
 —, John-street, June 17—Thirteen by the Hon. and Rev. Baptist Noel, M.A.
 MERTHYR, April 10—One; May 8, three; June 5, three, by Mr. Evans.
 MELBOURN, Cambs., June 12—Six by Mr. E. Bailey.
 MINCHINGHAMPTON, April 18—After an address by Mr. Kiddle, of Tetbury, Five by Mr. Deavin.
 MINSTER, near Witney, Oxon, May 29—Three in the river by Mr. B. Arthur.
 NARBERTH, Pembrokeshire (no date)—Eleven by Mr. D. Davies.
 NORTHAMPTON, Grafton-street, May 1—Five.
 OAKHAM, June 5—Three by Mr. Jenkinson, from the Sunday-school.
 OSWALDTWISTLE, Lancashire, March 27—after a sermon by Mr. Harbottle—Two, a man and his wife, by Mr. Bury.
 POPLAR, Cotton-street, June 2—Three by Mr. Preece.
 READING, April 24—Thirteen by Mr. Aldis.
 SCARBOROUGH, April 3—Thirteen by Dr. Evans.
 SHEFFIELD, Barker Pool, June 5—Three, at the public bath, by Mr. D. T. Ingham.
 SHOTLEY BRIDGE, April 24—One; and May 8, two by Mr. Whitehead.
 STOURBRIDGE, June 5—Three by Mr. Varley.
 SUDBURY, Suffolk, June 5—Three by Mr. Pierce.
 SUNNYSIDE, April 24—Two by Mr. Nicholls.
 TAMWORTH, Feb. 13—Five; April 24, three by Mr. Pitchford.
 TORRINGTON, Devon, June 22—Three by Mr. W. Jeffery. One of the baptized had been for years an effective preacher among the Bible Christians, but prejudice gave way, and he will henceforth labour with others in the seven village chapels, in connection with Torrington.
 WANDSWORTH, at New Park-street, June 2—Four by Mr. Genders.
 WILLENHALL, May 28—Four by Mr. J. Davies.
 WISBEACH, Cambs., June 14—Seven by Mr. T. Watts.

DEATHS.

REV. DANIEL DAVIES, LIXWM, HOLYWELL.—On the 30th of May, in the 53rd year of his age, the Rev. Daniel Davies, Baptist minister; and on the 3rd of June his funeral took place. Amongst the vast number present on the lamentable occasion, were the Revs. E. Hughes, M. Roberts, J. S. Owens, E. Prichard, and H. Parri, Baptist ministers; and the Revs. O. Owens, and T. Evans, Independent ministers.

MRS. HEATHCOTE, NORMANTON-ROAD, DERBY.—At her residence, Normanton-road, Derby, on the 19th of May, Mrs. Heathcote, aged 74. For many years she had been a consistent member of the Baptist Church, Agard-street. The great doctrines of the "glorious Gospel of the blessed God" were received and loved, and the ambassadors of Christ, who delighted to proclaim those truths in all their simplicity and fulness, ever met with a hearty reception to her hospitable abode. But now her course is run. She has left many sorrowing friends below, but she has joined dearer friends in that world above, where "adiuers and farewells are a sound unknown."

"The holy host of saints, that once have known
 Each dreary path in life's perplexing maze,
 There ever circle yon eternal throne,
 With harpings high of inexpressive praise."

SALVATION BY GRACE.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"By grace ye are saved."—Eph. ii. 5.

THE cardinal error against which the Gospel of Christ has to contend is the tendency of the human heart—or rather the error is caused by the tendency of the human heart—towards salvation by works. The great antagonist to the truth as it is in Jesus is that pride of man which leads him to believe that he can be, at least in part, his own Saviour. This is the prolific mother of multitudes of heresies. It is through this that the pure truth of God hath been tainted; and, instead of flowing on in one clear and limpid stream, the river of salvation, or the Gospel which bringeth salvation, hath been greatly hindered in its course. Many there have been who have sought to divert this stream from its proper current, and have mixed therewith the devices and fancies of men, in order that the truth as it is in Jesus might thereby become more palatable to poor fallen human nature.

I take it that all great reforms of the Church must have for their basis the declaration of the simple doctrine of my text—"By grace ye are saved." The tendency of the Church, like that of the world, is to fly away from this, which is the sum and substance of the Gospel. A departure from this is, we repeat, the essence of those divers errors which, springing up, have troubled and divided the Church, and marred the countenance of the spouse of Christ. In all times, whenever this doctrine has been obscured, the Church has either become heretical or Laodicean. She has either held some dangerous and damnable heresy, or has held only a portion of the truth, and hath held it with so feeble a grasp, that it has lost its ancient power in her hands, so that her enemies have prevailed against her. The mightiest men in all ages of the Church, the mightiest for good in her midst, and the mightiest for usefulness in the wide world—have been those who, rising up like Samson when called to do mighty things in the camp of Israel, have been distinguished by this—they have made the cardinal point of their ministry, the doctrine of salvation by grace, in contradistinction to that of works. In Augustine's day there had been much falling away from the simplicity of the Gospel, and when he arose and preached to the world this glorious truth, there was an influence for good which I believe staved off the great Romish heresy for at least a time. Had they listened more to his voice, Popery had been an impossibility; but when Popery had waxed exceeding strong, and her days were numbered, the Lord raised up first Martin Luther, who taught this as the great doctrine of Christianity, that men were saved by faith and not by works. After Luther came another distinguished teacher of the doctrine of grace—a man far better instructed in the Gospel than Martin Luther, who pushed this grand truth to its legitimate consequence. Luther had as it were undammed the stream of truth, and broke down the barrier that held in the reservoir; but the stream was turbid, and carried much with it which ought to have been left behind. Calvin came, and cast salt upon the waters. He came and purified them, and made them to flow on in a clear, sweet, and limpid stream, that might refresh and make glad the Churches of God. Calvin preached as his staple doctrine the great truth of the text, "By grace ye are saved." It is common in these times to call those ministers who dwell mainly upon this doctrine "Calvinists;" but we utterly discard the title. We are not ashamed of it; we would sooner be called by the name of "Calvinists" than any other name, except that which is our true one. We do hold, and assert again and again, that the truth which Calvin preached, the truth that Augustine thundered out with all his might, was the very truth which the Apostle Paul has written in his beautiful epistles, and which is found in the discourses of our most blessed Lord himself. We are not the followers of a man; we preach the truth, and the whole truth, and desire to preach nothing but the truth. We draw not our inspiration from Calvin's "Book

of Institutes," but from the Word of God; but we hold the doctrines commonly called "Calvinism" to be none other than the essential basement doctrines of our faith. These were the doctrines that Whitefield preached through the great revival of the Church in his days, and these must be the doctrines to which the Church of God must again return, or ever the Church of Rome shall be razed to its deep foundation, or souls shall be converted by multitudes, or Christ's kingdom come.

I proceed then distinctly to preach the DOCTRINE OF GRACE. I shall dwell only upon the text, and that shall be quite sufficient for my purpose, if God doth but enable me to enlarge upon it.

And first I would have you to observe the Apostle Paul speaks to persons who were saved. He says, "Ye are saved by grace,"—"by grace ye are saved." He could not upon any other theory have thus commenced his sentence. Next I shall observe the meanings of the term "grace" as employed in the Scriptures, and how it is true that we are saved by grace; and finish with one or two consolatory and practical inferences.

I. And, in the first place, THE APOSTLE PAUL ADDRESSES CERTAIN PEOPLE, TO WHOM HE DOES NOT HESITATE TO SAY, "Ye ARE saved." He does not say, "Ye shall be"—he does not say, "Ye hope to be saved,"—he speaks to them as persons who were saved already. Now there are no persons on the face of the whole earth who can correctly declare themselves to be saved, except those who can also add to their profession the solemn and important confession that they are saved by grace. I see in this first part of the text, two things:—first, a present salvation; and also, in the second place, a complete salvation.

1. The Apostle, I say, mentions a *present salvation*. He speaks not to a people who were to be saved when they died, or who hoped to be saved in some future state, but he speaks to persons who actually were saved,—who had salvation not in prospect, but actually in enjoyment,—who had passed out of a state of condemnation into that of salvation, and who looked upon their salvation as being as much theirs, as surely, and as certainly, and as tangibly, at that present moment, as their houses, their lands, or their present lives. Now let me observe that a present salvation is not pretended to be offered by any class of persons, but by those who teach that salvation is by grace. Look at the Romanist. Is there a Roman Catholic in the world who is saved now? There is not one who, consistently with his own creed, could say that he is. In fact, lying though that creed be, it does not profess to put him into a place in which he can say, "I am saved." All that the Romish Church can say is, "By perseverance in these things you may be saved." Nay, more than that, the Romish Church not only postpones salvation to the day of death, but positively beyond it. There was Daniel O'Connell, of whom the Pope said he was his greatest subject in Europe, and yet it is not many years ago that we were informed he was in purgatory. Though, if he was the greatest subject in Europe—and certainly he was one of the most faithful disciples of the Pope—it was a hard thing that he should be in purgatory. But that is where the bishops and the archbishops and the cardinals all go to. Of course the Pope lets them out after a certain time, but that is all he professes to offer,—salvation after a future period, some indefinite time, when they shall attain to eternal life. But he never pretends to say to any, "You are saved now." The fact is, that were a lie too gross even for the priests of Rome to endeavour to preach. They have no present salvation, and there is no such thing in the whole Church. Nor is this possible under any system, except that of salvation by grace. Bring up the good Dissenters and the good Churchmen, the men and women who are regular and prompt in their attendance on outward ordinances. Whatever the ceremonies of their church be, they attend them with the most indefatigable industry. They have been baptized and confirmed; they take the sacrament, or sit at the communion-table, according to the phrase of their different churches, and they believe that by constant attendance to the outward ceremonies and observances of worship they shall be most assuredly saved. But speak to these

people, and ask them whether they can say, without a quivering lip, "I know that my sins are forgiven;" they will look you in the face and say, "I would not have the presumption to say such a thing." Appeal to them—the best of them, the most devoted among their saints, the most earnest among the worshippers of works, the most indefatigable amongst those who are toiling for eternal life,—you cannot find one who has got it; they are all hoping for the best, expecting that through the mercy of God they may be saved, but they are not saved now. How many have joined our church who have honestly told us, "I attended my church every day in the week. I said the prayers continually; I was indefatigable, but I never had any rest for my soul." Appeal, again, to those who have worshipped in our Dissenting communities,—they would tell you, "I went up to the house of God, and I heard my minister exhort me to be patient in sickness, to love my God and my neighbour, and I tried to do my best; but I never could find any solid rest for my soul, never could say I was a saved man, never could rejoice in the good of God's chosen, and say, 'I know that my Beloved is mine, and I am his; that my soul is committed to him, and I am safe.'" No; my dear friends, under the theory of salvation by works, whatever form it may take, whether it appear under the garb of Popery, or hide itself under the veil of modest Protestantism, it is always the same. Works cannot attempt to offer to any man such a thing as present salvation. Take the Arminian theory, which is the least objectionable of all shapes of salvation by works, and cut that down its very middle—the very marrow of it, the back-bone of it bears within it the strong taint of Popery. That cannot offer present salvation. "But," says one, "do not thousands of Arminians rejoice to say they were saved already?" Why, yes. But that is contradicted by the great fact that they will assure you afterwards they may perish eternally—that although they are saved now, their safety is something like that of a wrecked mariner, who, after being in the sea, is landed on a rock only for a temporary season. It is not the safety of the man who is carried into a light-house, and looks down upon the sea, and beholds the wonders of God's justice there, but does not for a moment dread that he himself shall be a castaway. It is not salvation that the Arminian possesses; he is only in a salvable state; he is in the state and condition of a man who, if he continues to repent and believe shall then be saved—but saved he is not. He has not yet attained unto that sure, certain, and solid foundation, upon which the believer himself stands. He cannot sing Toplady's hymn—

"The terrors of law and of God
 With me can have nothing to do:
 My Saviour's obedience and blood
 Hide all my transgressions from view.
 My name from the palm of his hands
 Eternity cannot erase,
 Engraved on his heart, it remains
 In marks of indelible grace.
 Yes, I to the end shall endure,
 As sure as the earnest is given:
 More happy, but not more secure,
 The glorified spirits in heaven."

I say that such a salvation as that—a present one, enjoyed now, enjoyed in all its fulness, in all its riches, in all its boundless lengths, and breadths, and depths, and heights—such a salvation is not possible under any other theory than that of salvation by grace, and grace alone. We, of all men living, we who preach salvation by grace, can preach a present salvation in all its fulness.

2. But, again, I see here a *perfect salvation*. We teach that the moment a man believes in Christ, he is not merely put into a salvable state, not half saved, not put into a position in which if he remain he will be saved, but concerning which there is any fear he may fall out of it; but he is saved completely. I do believe that the saints in heaven, albeit they have come to the crown of salvation, are not, as to the essence of salvation, more truly saved than the meanest and weakest believer in Christ, who

is struggling through floods of temptation here upon earth. For what is it to be saved? It is to have sin forgiven and to have acceptance with Christ. The moment a sinner believes, his sins are as much pardoned as they ever will be; they are as fully, as finally, as completely blotted out of the book of God, as they would be if he should live a thousand years of piety. He is as completely clean through Jesus' blood with regard to the forgiveness of sin, as he will be when he stands at the right hand of God. To be saved, however, includes more than forgiveness of sins; it includes the imputation of the righteousness of Christ, and in this sense the meanest believer is as much saved as the most celestial being in paradise. Are the garments of Christ about the loins of the Apostles? So they are at this hour about the loins of the meanest beggar upon earth, who puts his trust in Jesus. Are those who sing God's praises to-day at the right hand of God clothed in the fair white linen which is the righteousness of the saints? Even so are all believers here below. We can sing on earth that song that Hart hath so sweetly penned—

"With my Saviour's garments on,
I'm holy as the Holy One."

Covered with the righteousness of Christ, God seeth no spot in his people; they are as completely accepted the first moment they believe as they will be when they get to heaven. "But," says one, "are not the saints in heaven more safe than believers on earth, because they are secure?" So are the saints on earth. They are not secure from temptation, but they are secure from destruction; not from tribulation, but they are from condemnation; they are not secure from care and woe and suffering, but they are secure from the wrath of God and secure from the damnation of hell. Not an angel in heaven is more secure of the eternal love of God than the meanest and weakest believer upon earth. If thy soul is committed to the hand of Christ, heaven shall as soon be emptied of its shining suns as thou shalt fall away and perish. All the saints are in Christ's hands, and who shall pluck them thence? I speak no more strongly than the Word of God warrants me to do; for thus saith Jesus, "I give unto my sheep eternal life; they shall never perish, neither shall any man pluck them out of my hands." "The water I shall give him"—using another figure—"shall be in him a well of water, springing up into everlasting life." And yet again, how doth the Apostle put it—our own blessed Paul—how says he? "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather is risen again; who is even at the right hand of God, who also maketh intercession for us." And we may go on with him to declare we are "persuaded that neither things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We are complete in him—perfect in Christ Jesus in all the essentials of salvation. Now, mark you, under no scheme of doctrine whatever is perfect salvation in this world contemplated, except under that scheme which teaches that we are saved by grace; for you will observe that under the way of salvation, in its various aspects, proposed by the work-mongers, there never is completeness. Under the old Mosaic dispensation, under which was the express image of God revealed so far as he reveals himself as a judge, all the sacrifices that were offered could not make the comers thereunto perfect. There was still a remembrance of sin; be as attentive as they might to the ceremonial law, their salvation never was perfect. It is only under Christ's free offering that "this man hath perfected for ever them that are sanctified," and hath therefore sat down at the right hand of God. And if, under that noblest form of the covenant of works, complete salvation was not a thing expected, how is it likely to be found in those divers corrupt systems in which, while men profess to set aside the old covenant of works, they yet expect to be saved by them? There is then, we say, no other man but he who believes the doctrines of grace that talks about being completely saved. Ask, we again say, the Arminian, the fairest and best specimen, sometimes the best of men, though most miserably mistaken as to his doctrines; and what can he say? If he perseveres in

well-doing, in faith, and repentance, he shall be saved. Ask him now whether he is already completely saved; put the question, Is there anything more to be done? he must tell you there is many a step to be taken yet. He may talk about a finished righteousness, but he does not understand it. We hold it as complete; it is God's work in us, and for us; it is not in our power to finish our salvation. Believers are complete in him even now, and will, die when they may, enter into his presence as being already perfect in Christ Jesus. Oh, how sweet it is to enjoy a present salvation! and how grateful should we be to think it is presented to us under the covenant of grace, and is preached to us daily and read to us in those blessed portions of Sacred Writ which speak concerning the marvellous grace of God which he has manifested towards his people. "Ye are saved." Oh, how sweet the words! Pause, then, beloved, a moment and rejoice. "Ye are saved"—saved now—saved at this instant—if you are believers. But how, beloved, can this be realized by you if you do not confess that you are saved by grace?

II. Now I come to notice THE MEANINGS OF THE TERM "GRACE;" these are to be our second topic of meditation. By grace we may understand two things, both shades of one meaning. I take it we may very readily dwell upon the term thus: We are saved by grace—that is, as a matter of free favour on God's part; and again, we are saved by grace—that is, by Divine operation, frequently called grace in the word of God. We are saved by grace as God's method, saved by grace as God's instrument, God's power working in us.

1. First, then, we will all confess we are saved by grace, if saved at all. We are saved as a *matter of free favour*. There is nothing in us that could ever merit God's esteem, or could ever give him such delight as to lead him to bestow on us eternal salvation. If ye will ask why the righteous are saved, why they are raised from the ruins of the fall and made to believe in Christ, we can present but one answer, "Even so, Father, for so it seemed good in thy sight." Certainly we were not saved for our talents, for the most talented remain unconverted. We were not saved for our wealth, for how little have we of it. We were not saved for our morality or correctness of deportment, for how many can scarce speak of their best services for shame and blushing. We were not saved on account of some excellency in our disposition. How often has God planted the hyssop on the wall, and scattered his seed and made it grow upon the very desert? Nay, if I look upon the people of God in the mass, instead of imagining there was anything in them to move God's heart to love them, I am compelled to say there seems to have been ten times more to have influenced him to destroy them than to move his love to save them. Will you not all join here and confess that, if saved, it could not have been because of anything in you? for at the best even your virtues are imperfect, and you cannot look upon them as the ground of his favour. Will you not all say it was only through grace—grace most full, free, and unconstrained?

2. Again, *we are saved by grace as a matter of Divine operation*. From the first desire in the soul to the last shout of victory in the dying hour, salvation is by grace, that is, by the operation of the Almighty. Whatever you do that is not done in you by God, will prove your undoing, unless God prevent. If any of you have a faith, or repentance, or state of grace which is of your own getting, of your own making, get rid of it, there is nothing in it. That faith is not faith, but unsound presumption, that is not the gift of God; and that repentance is not the godly sorrow that needeth not to be repented of—that is not true repentance which is not worked by God in the soul. Sure I am that all there is in every saint has been put there, for good things spring not up in human soil. Our hearts will grow weeds of themselves, but not those rare exotics, those flowers of heaven, the Christian graces. These must be implanted and nurtured, and grow up entirely by the exercise of that same omnipotence that raised Christ from the dead. But I will go further. If Divine grace should carry us every inch of the road to heaven but one, we must be lost unless it carry us the last inch. If in the building of salvation there be one

stone left for us to put there unassisted and unaided by God, the house shall fall, and the stone never be put into its place. From first to last it is all grace, grace, grace. With the highest doctrinalist I am one at least on this point; there is not, and there cannot be, a good thing in the heart of any man that was not wrought there by the sovereign grace of God. "Well, but," says one, "is it not the duty of men to believe and repent?" I am not speaking of their duty. Certainly it is. Their want of power does not excuse them from obedience to God. If a man owed another a thousand pounds, I may be correct in saying that man will not be out of debt until he pays it, unless the other forgives him that thousand pounds; but I should be right in saying he ought to pay it: it is his duty to pay it. If it were not his duty to pay it, there would be no ground for grace to forgive it; but inasmuch as it is man's duty to believe and repent, herein is the glory of God manifest, that God accomplisheth by his grace what man could never have done. The work which human strength might attempt, and attempt in vain, grace does.

Well now, beloved, we will go back to the same point once more. I can truly say as far as I have gone in the divine life, I know of nothing that can ever be in me, unless it comes from God. Let others say what they will, if they have any good thing let them glory in it; but I have nought whereof to glory, and must say, "Thou hast wrought all my works in me as far as they were good," but as for myself, "vile and full of sin I am." I would cover my face with confusion and cry, "Unclean, unclean, unclean." Lord, have mercy upon thy servant! By grace then we are saved.

III. And now I want to DRAW AN INFERENCE OR TWO with which to finish.

1. First. *How humble that man ought to be who is saved by grace.* The Arminian says, he may stand or fall according to his own will. If he stand he is a fine fellow. Ought he not to be proud? My dear fellow, you might have been out of the covenant if you had liked; you might have lost your grace; what a fine fellow you are! sing a long psalm to yourself, and when you get to heaven, have the glory to yourself. You at least have done a little bit; it is your own free will that has settled the matter; the Lord did a great deal for you, but if you had not put the weight into the scale, by putting your own blessed free will into it, there would have been nothing done; give the glory to your own holy name, for to you the glory belongs; sing your own praise for ever, and sing loud hallelujahs to yourself. But the believer would have said, "I was as clay in the hands of the potter, when God began with me; dead, senseless, corrupt, till the Lord took me in hand, and quickened and changed me, and made me what I am." And now I must go back to what I once was, unless he keeps me what I am. What he has begun he will complete; the work which grace has commenced, it will not leave until it has entirely finished." And that man is obliged to confess that he never would have sought Christ unless Christ had sought him.

2. Once again, are we saved by grace? *Then we, of all people, should have compassion on those who are out of the way.* If we are in it, we got there by grace, and therefore we have no right to speak angrily of those who are not in it. That good man, John Newton, says: "A Calvinist who gets angry, is inconsistent with his profession." He confesses no man can receive this doctrine except from the grace of God. "Now," he says, "if God has not given to these men to receive these doctrines, rather pray for them than get angry with them, that they may receive the truth in which your soul delights."

3. Then, once again, here is a *word of comfort.* If we are saved—are saved, mark—what shall make us sad and unhappy at heart? "Oh," says one, "I am so poor." Yes, but you are saved; you are a believer, you are saved. "But," says another, "I am so afflicted." Yes, but you are saved. "But," says another, "I am often so neglected and despised." Yes, but you are saved. Oh, what joy would that thought have caused a little while ago when all your sins were about you! You used to say, "Oh, if I could but say I was saved I would not mind if I had nothing but a crust

of bread and a cup of water. If I could but know my sins were forgiven, I would not mind being shut in a corner of the world. If I might know I was Christ's, the world might say what it liked about me." Now you do know it, for you are on the rock; you are saved. Now, why be sad? You may be despaired, but remember the time is coming when you shall be glorified with Christ. You may be forgotten, but his eye is on you, and your name is on his heart. You are sad? yes, but you are secure. If you believe you may be cast down, but not destroyed; forsaken for a while, but you never can be cast away. Come then, ye

"Children of the heavenly King,
As ye journey sweetly sing,
Sing your Father's worthy praise,
Glorious in his works and ways."

We are saved—let that be the theme of our song.

4. And now, in the last place, *one word to those who cannot say they are saved.* My dear friends, there is very much in this text that should cheer and comfort you. The men who are saved are saved by grace, that is, by free favour. There was nothing in them to recommend them to God. You have been confessing, "O Lord, I do not feel as I ought." He does not want your feelings as a recommendation. If saved, you are to be saved as a matter of free favour, and not as a matter of merit, in any sense whatever. "But," says one, "I cannot repent, I cannot believe." My dear friend, you are not going to be saved, mark, by your own strength. You want repentance. Do not try to work it for yourself; the Lord will work repentance. You want faith. Do not go about to seek faith in yourself, you will never find it there; seek it from Christ. He is the Author as well as the finisher of faith. "By grace ye are saved." Go and carry that into every den and sty of pollution in London. Tell it to the murderer, the thief, the blasphemer, the harlot; tell it to the man who cannot repent, cannot pray, cannot believe. Tell him salvation is by grace, and is wrought by God in us; and, as the hymn saith—

"Heaven with the echo shall resound,
And all the earth shall hear."

Go, then, my brethren, and spread the doctrine of salvation by grace; for this old watchword of the Church is the source of her victory, and when once this shall be her battle-cry her triumph is sure, and singing, "Grace, grace, grace," the very topstone shall be brought to God's spiritual temple with shouting, "Grace, grace," unto it.

THE RULE OF SUCCESS.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

THE Most High has certainly a right to rule the world as he pleases; and from the perfection of his nature, we may be sure that he will rule it right. But his government is conducted on such principles as will hold men accountable, and yet leave room for the exercise of his adorable sovereignty. The work of grace is emphatically his own work, and yet prayer and faith have very often much to do with the commencement and carrying of it on. Every applicant to Jesus in the days of his flesh was required to believe, and our success in prayer now mainly depends on our faith. "If thou canst believe, all things are possible to him that believeth." And, "According to your faith be it unto you."—Matt. ix. 29. Thus spake the divine Saviour, and according to this principle he still acts. O that we had faith in Jesus, as warranted by his word!—what blessings we should receive! But we have not, because we ask not—because we believe not. Let us prayerfully look at three things.

First, AT OUR WANTS. Not so much at our personal as our relative wants. We want *conversion*. Believers need re-converting, and sinners need converting. What numbers are living in sin and dying in sin all around us. We cannot convert them. God can, but he has said, "I will yet for this be inquired of, to do it for you." Our children, our servants, our other relatives and neighbours, need the converting grace of God. Shall they have it? "According to your faith be it unto you." We want *decision*. Many of whom we have a good hope are not decided. They have not given up the world. They have not declared themselves on the Lord's side. They still halt, as it were, between two opinions. We long to see them decidedly the Lord's. We want them to declare themselves, and act accordingly. We need *consecration*, too. Believers need the Holy Spirit in greater measure, and in greater power, to consecrate their entire persons, time, talents, all that they have and are, to the Lord's service and praise. Oh to see the Lord's people whole-hearted in the Lord's cause, and living simply and alone for his glory! We want *elevation* also. The life that too many of us live, is a poor, low, earthly life. We are not sufficiently elevated in our views, hopes, aspirations, and efforts. Our thoughts of God, of his grace, love, and readiness to help, are not sufficiently exalted. Oh to see thousands converted by the grace of God, decided to be entirely for God, consecrated to the service of God, and elevated in the ways of God! Let us look,—

Secondly, AT THE SOURCE OF SUPPLY. The Lord Jesus has all we need. He alone can give all that we require. To him, therefore, we must apply, and we have every encouragement to do so. He has the *power*. The power to melt and transform the heart—the power to decide the most doubtful case—the power to consecrate every believer to his service—the power to elevate and set us up on high. Power belongeth unto God. Jesus has power over all flesh. It is of no use applying to any one who is not all-powerful. But he has not only power, he has *love*. Having power, he can do; but having love, he will do. It is encouraging to apply to one whom we know can help us; but it is pleasanter to apply to one whom we know will. The love of Jesus is equal to his power. Nor only so—he has *promised*. "Whatsoever ye ask of the Father," said he, "in my name, I will do it." He knew he could, and therefore he pledged his word that he would. We may therefore make sure that we shall receive, if we ask anything according to his will. He has *given already* in numberless instances, and is as ready to give now as then; as ready to give to us as to others. O what encouragement we have to go to Jesus for our children, our friends, our churches, and our neighbourhoods, seeing he is all-powerful, all-loving—has promised to hear us, and has proved the truth of his word in such numerous instances before! Let us look,—

Thirdly, AT THE RULE BY WHICH WE ARE TAUGHT TO EXPECT: "According to your faith be it unto you." This embraces *confidence in God*. And our confidence in God should be simple, strong, and abiding. If God has said, he will do, if he has raised our expectations, he will not disappoint them. We may trust him implicitly, and feel certain while we plead with him. He cannot deny himself. He is never disposed to go from his word. Therefore said John, "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, whatsoever we ask, we know that we have the petitions that we desired of him." It embraces also, *earnestness with God*. "The effectual, fervent prayer of a righteous man availeth much;" that is, the energetic prayer. We must be earnest, if we would succeed. Jesus, being in an agony, prayed the more earnestly. He offered up prayers and supplications with strong crying and tears. We must be energetic too. Indeed, if we realize the value of the blessing, if we believe in the power and love of Jesus, if we exercise faith in the promise of the Saviour, we shall, we must, be earnest. It embraces, also, *zeal for God*. If I pray, I must work; and if I pray aright, I shall work. It is not enough to pray for the conversion of sinners, I must make use of means likely to convert them. True

faith is always zealous, and is known by its costly, self-denying works. It embraces, too, *sympathy with God's end, or design*. God designs to glorify himself in all that he does, and if I pray aright, I shall always keep God's glory in view. If I pray for the conversion of sinners aright, I shall pray that they may be converted in order that God may be glorified. Our faith, then, if it is to secure for us the blessings we desire, must comprise confidence in God, earnestness with God, zeal for God, and sympathy with God—in his end or design.

Observe, *prayer is the breath of faith*. Wherever there is faith, there will be prayer; and the strength, energy, and success of prayer, will be in proportion to the strength of our faith. *Earnestness is the life, or vigour of faith*. If our faith is vigorous, robust, and lively, we shall be fervent, energetic, and earnest in our prayers. *The promises are the food and warrant of faith*. I may pray for all that God has promised. I ought to pray for all that God has promised. But if I would so pray, I must read the promises, meditate on the promises, and believe the promises. They feed faith, encourage faith, and direct our faith. *Benevolence, or liberality, is the temper or disposition of faith*. True faith is always generous, liberal, benevolent. It will part with anything for Christ. It will give anything to the cause of Christ. It will do, suffer, or give, to the utmost of its ability, in order that God may be glorified, Christ exalted, and sinners saved. *Success is the triumph of faith*. Genuine faith will succeed. It will strive, plead, pray, and importune until it does. It is a fire that cannot be quenched, a life that cannot die, a principle that cannot be destroyed. Once set upon an object, it will accomplish it. Once engaged in a work, like its Author, it will complete it. *Delays are the trial of faith*. Blessed be God, delays are not denials. The Lord may delay to answer me at present, but it may only be to prove my sincerity, to stir me up to more earnestness, and to make me more importunate with him. Let not delays make us despond, but rather fire us with more ardour, zeal, and determination. When the woman of Canaan applied to the Saviour, he answered her not a word, he repulsed her, he seemed even to treat her unkindly; but her faith triumphed, and her commendation was glorious: "O woman, great is thy faith; be it unto thee even as thou wilt." "*Not unto us, O Lord, not unto us, but unto thy name give glory,*" is the song of faith. True faith ascribes all the good that is done to God, and gives him the praise and glory of it all. Let us, then, encourage faith, feed faith, exercise faith, and expect God to honour faith. Believing prayer will bring down the richest, greatest blessings from God. Let us then pray for the conversion of sinners, the decision of seekers, the consecration of believers, and the elevation of God's consecrated ones to the highest heights of holiness, happiness, and usefulness, that God may be greatly glorified in the revival of his Church.

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

A CONSISTENT PIETY, THE DEMAND OF THE AGE.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matthew v. 19.

THE form of expression here is peculiar and idiomatic. The meaning is not, that the man who breaks the commandment and teaches men so, and the man who obeys and teaches them, shall both enter heaven, though not under equally favourable circumstances. The words teach us a lesson far more emphatic. They affirm, that the one shall be excluded from the kingdom of heaven, while the other shall be admitted to it. This sense is clearly brought out by the connection of the text with the verse that follows it. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Our Lord always describes the Pharisees as sinning

in the manner alluded to in the former part of the verse; they broke the commandments and taught men so; they would not enter the kingdom of heaven themselves, and those that would enter in they hindered; they compassed sea and land to make a proselyte, and then made him twofold more the child of Satan than themselves. They could not, therefore, escape the damnation of hell. The text is then to be understood as positively affirmative and negative. If a man (knowingly of course) breaks one of the least commandments and teaches men so, he shall not, if he do and teach them he shall, enter the kingdom of heaven. The Apostle James teaches the same truth when he says, if a man keep the whole law and yet offend in one point, he is guilty of all. The entire subjection of the whole man, body and soul and spirit, to the will of Christ, is, everywhere in the New Testament, declared to be the only valid test of discipleship.

But what are the commandments referred to in the text? Plainly the law and the prophets mentioned in the preceding verses, or, more generally, the whole revealed will of God. This law is briefly expressed by our Lord in his conversation with the young ruler. "What shall I do," said the inquirer, "to inherit eternal life? He said unto him, What is written in the law, how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And Jesus said, Thou hast answered right: this do and thou shalt live."

We learn from the discourses of our Lord, that these words announce the law which God has established for the government of his moral universe. It was revealed under the old dispensation, and it has been confirmed by God manifest in the flesh, speaking as the Divine Law-giver for mankind. The reward of obedience is also proclaimed by the same authority. The Son of God has declared, "This do and thou shalt live." Such is the law to which our Lord refers in the text.

If we reflect but for a moment, upon this commandment, we shall easily perceive that it is holy and just and good. It requires us to love God supremely—that is, to love him as much better than everything that he has made, as he is more deserving of our love, and of course to subordinate every motive to this all-controlling affection. Can any one complain of such a law? Let him then take any object in creation, and placing it by the side of the eternal God, ask himself, Which of these two is the more worthy of my supreme love and adoration? Or, let him take this whole created universe, and ask himself again, Which is the more worthy of my unlimited reverence, affection, and obedience—this stupendous mechanism, or the Being whose mind conceived, whose hand formed, and whose word sustains it, and who, in infinite benevolence, watches with parental care over every creature, rational and irrational, that inhabits it? Or, if it be remembered that disinterested goodness justly deserves a return of gratitude and love, let him ask, What has this created universe done for me? or what sacrifices has it made to secure my happiness, or shelter me from harm? On the other hand, the Creator of all has watched over me, and all that he has made, with infinite loving-kindness; and when by wilful rebellion I had involved myself in misery such as no finite mind can adequately comprehend, he so loved me that he gave his only-begotten Son, that I might not perish, but have everlasting life. Should we not then love our Creator infinitely better than all that he has created? There is not a man who can stand up in the presence of his reason and conscience, and not confess that this commandment is holy and just and good.

"The second is like unto it, Thou shalt love thy neighbour as thyself." By this precept we are commanded to love our neighbour's rights as we love our own. We love our own rights, not because they are *our own*, but because they are *rights*. We despise a man who acts on any other principle, and who cares for right only when it is for his personal advantage. I ask, then, are not my neighbour's rights as much *rights* as my own? If I love my own rights because they are *rights*, ought I not to love equally well my neighbour's rights for the very same reason?

But it may be said, and truly, that the precept is broader than this, that it requires us to love our neighbour's happiness as we love our own. Be it so. But how do we properly love our own happiness, or, in other words, what is the true and legitimate object of self-love? I answer, self-love is an innocent and necessary impulse, disposing us to surrender a small good at the present, for a greater good in the future; or (throwing away the element of time, which is obviously merely an accident) which disposes us to prefer a greater amount of happiness to a less. In this way we properly and wisely love ourselves. Ought we not

to love our neighbour in the very same manner, and setting aside all consideration of mine and thine, prefer a large amount of his happiness to a small amount of our own? This is, as it seems to me, the precise view taken of the subject by our Saviour himself. It was in illustration of this law that he spake the parable of the good Samaritan. He tells us of a man on a journey who expends his money and exposes himself to personal inconvenience in order to save the life of a fellow-man a stranger and a national enemy. He surrendered a less good of his own to accomplish a greater good for his neighbour. Ought we not to love our fellow-men in precisely this manner? We should then love them as ourselves, according to our Lord's interpretation of the law. Can any man suggest a better rule for the government of our conduct? John Howard spent a life-time in practical obedience to this precept, and humanity, without a dissenting voice, has declared that he acted nobly. But was not John Howard placed under precisely the same moral law as ourselves? Can we honour him without acknowledging that it is our indispensable duty to go and do likewise? Is not every responsible being obliged to imitate an example of which his conscience approves?

I ask, then, do not our reason and conscience consent unto the law that it is good? We cannot disobey it without doing violence to our own moral nature, and thus increasing the consciousness of guilt and the expectation of punishment. We know that we *shall* suffer the consequences of evil doing, because we *ought* to suffer them. If, on the contrary, we obey the moral law under which we are created, God in boundless goodness has promised to reward us with eternal life. If, however, we look for eternal life on the ground of obedience, that obedience must be perfect. If we fail but in one point, our claim on the ground of merit is set aside for ever.

Such were the conditions of our first probation. Have these conditions been fulfilled? Alas! all flesh has corrupted his way; there is none that doeth good, no not one. Men did not like to retain God in their knowledge, and he gave them up to a reprobate mind and they have loved and served the creature more than the Creator. The love of God, the controlling principle of the moral universe, having perished, the love of man perished with it. The first-born of woman was a murderer, and his children have imbibed his spirit and walked in his footsteps. It is evident, then, that by the deeds of the law no man can be justified. The conditions of our probation having been hopelessly violated, there remains for us nothing but to suffer the consequences of our transgression.

In this our lost condition, the infinite love of God, through the atonement of his Son, provided for us a second probation, established upon better promises. He gave his only-begotten Son, that whosoever believeth on him should have everlasting life. Under the conditions of this probation, sinners of the human race may be received as righteous through the faith that is in Christ Jesus. Under this most merciful arrangement, it is not our obedience, but the obedience of *Christ*, that avails at the bar of eternal justice. The evidence that we are sharers in the blessings of the atonement is found, not in the sinless obedience demanded by the conditions of the first probation (for this has become impossible), but in supreme love to the Saviour, prompting us to sincere, honest, whole-hearted intention to obey the law of God in everything that shall be revealed to us. This is the law of God, that we keep his commandments. If we say we have no sin we deceive ourselves, and if any man sin we have an advocate with the Father, Jesus Christ the righteous. The law continues the same; it could not be changed, for then God would deny himself. We must set it always before us and make it the rule of our conduct, as much as if we expected to merit heaven by our own obedience. A twofold motive now impels us to keep it with all our heart. In the first place, an enlightened and quickened conscience prompts us in all things to do the will of God: in the second place, the love of Christ constraineth us, because we thus judge, that we should not live unto ourselves, but unto him who died for us and rose again. The law as a rule of conduct is the same under the new dispensation as the old, only additional and more powerful motives urge us to obey it. Do we then by faith make void the law? nay, we establish the law. We cannot believe in Christ without dying unto sin, and if we be dead to sin, how can we live any longer therein? He that hath this hope in him, purifieth himself even as he is pure. This then is the law under which the disciple of Christ is now passing his probation. Its requirements press upon us in all their strictness, and must press upon us, unless we make Christ himself the minister of sin.

Nor is this all. We must not only do the commandments but teach them, if we would

enter the kingdom of heaven. We are the leaven by which the mass is to be leavened. By precept and example we must show forth the excellency of piety, and by labour and self-sacrifice we must persuade men to be reconciled to God. If we look to Christ for salvation, we must follow in his footsteps, bearing his cross, and confessing him in evil report and good report. We must fight the fight of faith, ever remembering that it is only he that overcometh that shall have a right to the tree of life. And if we do otherwise, if to please men we break the commandments of Christ, if we timidly surrender ourselves to the tyranny of a world that perisheth, if by our conduct and conversation we cause others to offend, what, I pray you, will it avail to have been called by the name of Christ? "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works; and then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

It is moreover to be remarked, that this spiritual life is to be maintained in the midst of a world lying in wickedness, in which the laws of God are everywhere set at defiance. He who obeys God must oppose the world and be opposed by it. Our only choice is between the service of God and the service of the world, for to serve both, our Lord has declared to be impossible. We are now in the midst of this conflict, and it knows of but two issues, victory or defeat. It is a warfare which admits of no compromises. If we manifest our love to Christ by keeping his commandments, and teach men so, we shall receive the crown of life which fadeth not away. If we break the commandments, and lead others to eternal perdition, our inheritance must be shame and everlasting contempt.

Though this antagonism between the kingdom of Christ and the world must continue, until the reign of Christ be universal, yet its visible manifestations are not always the same. Though the maxims and practices of a carnal world must be opposed to the teachings of Jesus, the opposition displays itself under a considerable variety of phases. Hence the temptation to break the law of Christ and teach men so, may appear at different times under quite dissimilar aspects. It must then be a matter of some practical importance to ascertain some of the snares which at this present beset the path of the pilgrim to the new Jerusalem. Some who bear the name of Christ are hardly aware of the position which they actually occupy. Others have lately commenced the Christian life, and, observing the practices of men professing godliness, are asking with solicitude, where are the representatives of the Saviour on earth? To such and many others it may be useful to reflect upon some of the moral perils which surround the disciple of Christ in the age in which we live.

Permit me then to remark, that the present is, if I mistake not, an unusually irreligious age. By this I mean that the proportion of men in Christendom, who, in simplicity of heart, do the commandments of God and teach men so, is now lamentably small. I do not deny that we exhibit an outward respect for the visible forms of religion. We build magnificent temples after the most approved architectural models. Without regard to expense we load them with such ornaments as will gratify the taste, true or false, of the worshippers. We provide for the display of the most artistic musical talent in our religious assemblies. With imposing ceremonies we dedicate these temples to the name of him who had not where to lay his head. With considerable regularity, once at least on the Sabbath, we unite in what we esteem a religious service. We have succeeded in making the Gospel of Christ so entirely respectable, that a man who would hold a position in good society finds it for his interest to connect himself, more or less closely, with some society of professed worshippers of God. This surely looks as if the kingdom had been given to the saints. But we do more than this. We unite ourselves in voluntary associations to aid the various objects of Christian benevolence. Societies exist for the purpose of promoting every good design, and of arresting almost every form of evil. Men at the head of every political party condescend to recommend the revelation which God has made of himself as a very useful book. The value of religion as a social power is commonly acknowledged, and politicians and statesmen patronize it, in part no doubt on account of its benign tendencies, and in part, perhaps, because by its cohesive attraction it will enable them the more easily to move the masses on the political chess-board. It is not on account of any neglect of religion in these and similar respects that I am constrained to consider the present as more than commonly an undevout age.

I however turn to first principles. I open the New Testament, and there learn that

the Son of God left the glory which he had with the Father to establish a *spiritual* kingdom in the hearts of men, to accomplish a perfect revolution in the moral character of our race, to transform the enemies of God into living and obedient children, to make the souls of men temples of the Holy Ghost, and to prepare us for heaven by breathing the spirit of heaven into our own bosoms. It was for this purpose that Jesus Christ constituted his disciples into a holy brotherhood, commanding them to disciple all nations, until the will of God should be done on earth as it is done in heaven. This brotherhood is the Church of the redeemed, which he has purchased with his own blood. From the very principles of its constitution its normal condition is antagonism to every form of evil; its only movement is aggression upon all the powers of darkness. Its only watchword is, *Onward*. Having triumphed over the kingdom of Satan immediately around it, its eager eye is fixed upon the regions beyond. It knows no pause. It is incapable of weariness. Like a conflagration in the forest, it acquires intensity as it advances, becoming more irresistible at every step of its progress, and, by its own necessity, knowing of no cessation until there remains nothing more to be conquered.

Such is the conception of the kingdom of Christ as it existed in the mind of its founder. How far is this conception realized by the Church at the present moment? Are men by thousands, as at the beginning, submitting themselves to God? In Christendom itself, does the increase of converts to Christ keep pace with the increase of population? Nay, the statistics of most of our churches, of every sect, for several years past, have exhibited an annual diminution in the number of their communicants. I bless God that within the last few months there are indications that the Church of Christ is returning to her normal condition, and is becoming once more aggressive. Should this change become permanent, there will be hope. Should it be but temporary, it will only exhibit by contrast the difference between what the Church of God ought to be, and what, in fact, it is. It is, however, true, that for many years the world has been on the aggressive and in advance, and the Church on the defensive and in retreat. Can this be the normal condition of the kingdom of the living God? Did the Son of God take upon him our nature, was he born of a woman and made under the law, did he bear our own sins in his own body on the tree, was this earth sealed with his blood for his peculiar possession, and is he now seated at the right hand of the Father, head over all things to his Church, and all this to establish a kingdom that should be conquered, beaten down and, exterminated by the very powers whom he has once conquered, triumphing over them openly?

But this is not all. It is perfectly manifest that the Redeemer established his Church for the very purpose of exhibiting a living example of direct and positive antagonism to the principles and practices of the world. Indications, however, are not wanting of a prevalent desire to conform Christinity to the principles and practices of the world. Christ has taught us that the more distinctly the contrast is seen between his kingdom and the kingdom which he came to overthrow, the greater is the power of the Church, and the more rapid her progress to universal dominion. We seem to have taken a different view of this matter, and to suppose that the kingdom of Christ can conquer by conforming itself to the world, and reducing its peculiarity to a mere thing of creeds and forms, and names and ceremonies. Instead of transforming the world to Christ, we seem to suppose that the same end may be attained by transforming Christ to the world. The holy, fearless, plain-spoken friend of publicans and sinners, clothed in the garments and radiant with the manners which he brought with him from heaven, seems unfit to be presented to the society in which we move; we must array him in modern apparel, and teach him a more polished address, and repress his homely truthfulness, and accustom him to look upon fashionable sin with allowance if not with approbation, before we can venture to introduce him into the selecter circles of intellectual, well-bred, and thoroughly respectable Christinity.

"Whosoever shall break one of the least of these commandments, and *shall teach men so*, shall be called least in the kingdom of heaven." We cannot break the commandments of Christ without teaching others to break them. When the professed disciples of Christ, whatever may be their theory, conform their lives to the manners of the world, they must, of necessity, lead others astray. Especially is this influence exerted over those who are commencing a religious course. It is natural to suppose ourselves good enough, if we are no worse than our neighbours, and more than all if these neighbours have been in the school of Christ before us. We thus insensibly slide down from the high moral eminence

on which Christ has placed his Church, and approach the dead level of absolute worldliness. We then in turn become sad examples to those that are coming after us, until the servant of Christ and the servant of Mammon are separated by a line so indistinct that it can be discovered only at the communion table. Nor is this quite all. He who chooses for himself a higher standard of religious attainment than is acknowledged by those about him, exposes himself to manifold forms of ill-will. This ill-will nestles most securely in the bosoms of those who think themselves as good as there is any occasion for. Hence, as Whitefield and Tennant and Edwards in a former generation found it, the contradiction of saints is harder to bear than the contradiction of sinners. The young convert has, after a desperate and protracted moral struggle, surrendered the world for Christ. He enters a Church of Christ's disciples and finds them delighting in the very forms of worldliness which he has abandoned as incompatible with a hope of salvation. Is it wonderful if he is moulded by the examples everywhere around him, after he has searched the Church in vain for witnesses for God? The salt has lost its savour and is profitable for nothing. Those who call themselves disciples of Christ break Christ's commandments and teach men so; how can they point out to others the path to the kingdom of heaven?

To set before you all the cases of departure from the commandments of Christ would be impossible. I will, however, present a few of the most obvious, for the sake of illustrating our manifest moral tendencies.

In the first place, I fear that the love of wealth is undermining the religious principles of many who profess to be the disciples of Christ. In the too eager struggle for accumulation, men break the Saviour's commandment and teach men so.

That this should be the case, especially in this country, is not remarkable. The perfect freedom of individual action, the universality of education, the free development of human invention, the boundless extent of our national domain, render the attainment not merely of competence, but even of wealth, possible to an extent heretofore unprecedented. Increased facilities of intercourse at home and abroad have inflamed the desire of acquisition, by placing before us every form of sensual, luxurious, and artistic gratification. The passions thus acquire a terrific power in their warfare against the soul. Temptation becomes too great to be resisted by ordinary human virtue. The self-denying precepts of the Gospel must thus be brought into stern and perpetual collision with desires inflamed by the presence of every means of enjoyment. Never did the enemy of righteousness go forth to the conflict armed with so deadly weapons, or clothed with so irresistible power.

For instance, the Word of God commands us to be diligent in business and fervent in spirit; to labour not for the meat which perisheth, but for that which endureth to everlasting life; that our desire for accumulation should never interfere with our spiritual-mindedness and the needful preparation of our souls for eternity. Do we keep, or do we break this commandment? Does the disciple give to Christ or to Mammon the choicest portion of his time, his talent, and his earnest and effective exertion? Does he set apart, first of all, such a portion of every day as will cultivate within him an habitual consciousness of the presence of God? or, does he surrender himself thoughtlessly to the pursuits of business, and leave for God only those fragmentary moments which are useless for any other purpose? If a merchant should decline a lucrative arrangement because it would leave him no time for communion with God, would not even his Christian brethren look upon him with amazement, and the opinion be generally expressed that he had mistaken his profession and had better become a minister?

In our relations with men the commandment is, "As ye would that men should do unto you, do ye even so unto them." It is the law of simple-minded, honourable, disinterested reciprocity. It forbids not only stealing, or the appropriation to ourselves of anything which belongs to our neighbour, but coveting, or the secret desire to appropriate it. It commands us to love not only our neighbour's rights, but also his means of happiness, as we love our own. Such is the commandment. But when we urge obedience to it as a practical every-day duty, we are told of overwhelming competition, of the customs of trade, of the present modes of doing business, and the utter impossibility of obeying such a rule if we hope to be rich. The plain English of such statements is this: we cannot become rich without breaking the commandment, but we must be rich whether we break the commandment or not. Thus, when Christ and Mammon claim authority over the man's life, he yields to the authority of Mammon, and yet flatters himself that he is a disciple of Christ. The love of wealth thus gains the victory over him, and his power to resist evil

is fatally impaired. Temptations to wider and wider deviations are palliated by more and more skilful methods of self-deception. At last, this disciple of Christ is known of all men to be rapacious and unscrupulous, and nothing but his religious profession rescues him from the imputation of being a sharper. His life among men is a topic of common conversation, and scoffers point at him as an example of the morality taught by the blessed Redeemer.

Jesus Christ has said, "Lay not up for yourselves treasures on earth. Seek ye first the kingdom of heaven, and all these things shall be added unto you. It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven." These words from the lips of Jesus were no rhetorical exaggeration; he intended them to convey a very definite meaning, for he spake nothing at random. But we can give them no meaning at all which does not rebuke with decided emphasis the inordinate love of wealth which we see everywhere around us. Our Lord surely taught us to be contented with a moderate portion of worldly possessions, that so we might give ourselves without reserve to the service of his kingdom. Is this commandment kept or broken by his disciples? When they have attained to a competence, do they pause and devote their lives to the service of Christ, or do they, just like other men, go on adding fortune to fortune, while the appetite for lucre grows by what it feeds on?

(To be continued.)

"WALKING UP AND DOWN IN THE NAME OF THE LORD."

Zech. x. 12.

BY THE REV. J. JENKINSON, OF OAKHAM.

"THE faithfulness of God endureth unto all generations." In fulfilment of his covenant, he brought forth the descendants of Abraham from their Egyptian bondage, and gave them possession of the promised land. At a subsequent period of their history, he terminated their captivity in Babylon, and restored them to the homes of their fathers. And with equal certainty he has engaged to gather them from all the lands in which they are at present scattered, and to re-instate them in their own inheritance; an event which, though resembling the deliverances adverted to, will, in many respects, be far more glorious. Amongst other assurances which will then receive their fulfilment, it will not be the least that Jehovah will then "strengthen them, and cause them to walk up and down in his name."

But although this promise primarily relates to the literal Israel, it in a higher sense refers to the true Israel of God, the spiritually "redeemed," "gathered," and "increased" (see the context). "They shall walk up and down in his name, saith the Lord." This denotes—

1. *Spiritual Liberty.* We have been enslaved by Satan; but the arm of Omnipotence has broken his chain. We have been the bond-slaves of sin (Rom. vi. 17—20); but Christ has made us free (John viii. 36). We were held in thralldom by the law; but the Redeemer has freed us from that yoke.

Divine justice has held us in custody; but Christ has proclaimed liberty to the captives, and the opening of the prison to them that were bound. Later still we have had our times of doubt, and darkness, and distrust; but our Almighty Friend has rescued us from the dungeon of despair, raised us from the horrible pit and the miry clay, set our feet upon a rock, and established our goings, so that now we "walk up and down in the name of the Lord."

Reader, art thou thus free? If so, be grateful for the privilege. Prize thy freedom highly, and watch and pray that thou be not again entangled in the yoke of bondage.

2. *Spiritual Health.* In a worse sense than Lazarus, many whom the Lord loves are sick. Depravity—that dire epidemic of our race—has laid them prostrate. Some have so fearfully fallen and so bruised themselves that they cannot walk up and down. Some have met with grievous wounds. Some have sunk down in sickness, weakness, and helplessness. All these are under the care of the infallible Physician; and he is treating all of them wisely. To some he is daily administering the potent tonics of his truth and grace, and thus "strengthening them in the Lord." And every day not a few are leaving their beds of spiritual sickness, and manifesting that they have attained that measure of health, or at least of convalescence, which enables them to

"walk up and down in the name of the Lord." Truly there is nothing like the balm which is in Gilead, and the Physician who is there, to cure the maladies of a sin-sick soul! All besides, how lofty soever their pretensions, or how great soever the number of their dupes, are, in reality, physicians of no value.

3. *Spiritual Activity.* That so many professing Christians are sleeping in the arbour instead of pursuing their journey, is one of the darkest signs of the day in which we live. The "House Beautiful" has, to a sad extent, become a "Castle of Indolence." Even of the "living in Jerusalem" very many seem to have no desire to "walk up and down in the name of the Lord." They like to be guests at his table, but have no desire to be active in his service. Their ungodly neighbours are rushing headlong to destruction, but they never warn them of their danger. Souls which are rapidly approaching the boundaries of time would welcome a word of counsel from their lips, but they do not visit them. Children are growing up in ignorance, but they will not instruct them. The cause of Christ in various ways needs and demands the help they could impart, but they will not render it. Distressed and disconsolate Christians are longing for their sympathy, but they do not give it. "Woe to them that are at ease in Zion." The Lord comforts his people that they may comfort others (2 Cor. i.); strengthens them that they may walk up and down in his name, and thus, like their great Exemplar, go about doing good.

4. *Spiritual Progress.* That many Christians for a time turn back is a lamentable fact, but assuredly that is not what is promised in the words now under consideration. The Lord did not say they shall walk *backward* and *forward*, but *up* and *down* in his name; "up" the hills of difficulty, and "down" into the valley of humiliation; but still, on the whole, advancing heavenwards, for thus says the Apostle: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

5. *Spiritual Enjoyment.* Walking is one of the most effectual means of securing both physical health and mental pleasure. It braces the nerves, strengthens the muscles, sharpens the appetite, accelerates digestion, purifies the blood, invigorates the brain,

and in various other ways indicates and augments enjoyment. Thus too it is spiritually. Walking with God is indispensable to rejoicing in him. Sleeping and singing are not, in reference to the same person, often found together. The blessed people who know the joyful sound, are those who walk in the light of the Lord's countenance (Psalm lxxxix. 15). Health and happiness of soul prompt their possessor to walk up and down in the name of the Lord, and walking in his ways augments his spiritual happiness and health.

6. *Publicity.* They who thus walk up and down in the name of the Lord, are not ashamed to be seen walking in his ways. They were once prisoners, but God has said to them, "Go forth," and they have done so. They were once in darkness, but he said, "Show yourselves," and they are doing it. "They feed in the ways, and their pastures are in all high places" (Isaiah xlix. 9). Although it is matter of regret that some professors are not possessors, it is also to be deplored that some possessors are not professors. They *are* disciples of Christ, but are not *known* to be so. They do not openly show forth the praises of Him who has called them out of darkness into his marvellous light. Most of them imagine it is humility which induces them thus to shrink from public avowal of their faith, whereas, in reality, it is generally pride and sinful shame. They thus deprive themselves of comfort and joy, of Christian confidence, of Church privileges, of valuable influence, and of much usefulness, and would do well seriously and prayerfully to ponder the solemn assurance of Christ: "Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

7. *Holiness.* Walking in the Lord's ways is a frequent Scripture metaphor to denote obedience to his commands. "I am the Almighty God; walk before me, and be thou perfect." "If ye walk in my statutes and keep my commandments." "Ye shall walk in all the ways of the Lord." "Take diligent heed to walk in his ways." "I will walk before the Lord in the land of the living," &c. What a perfect pattern of this is presented to us in our Lord and Saviour. And "every one that saith he abideth in him ought himself also so to walk even as he walked" (1 John ii. 6). If we thus walk up and down in the name of the

Lord, we shall assuredly know from our own experience that wisdom's ways are ways of pleasantness, and all her paths are peace.

8. *Continuance.* "They shall walk up and down in his name, saith the Lord." Not a word is here said about their lying down, or sitting down, or standing still. God's performance of his work in the soul until the day of Jesus Christ (Philip. i. 6) ensures the believer's perseverance in his ways. "In those is continuance, and we shall be saved." "If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

This walking up and down in the Lord's way, and continuance therein, is "in the name of the Lord;" i.e. in virtue of union to Christ, and by the power of his Spirit. Hence the connection as well as the preciousness of the promise in the foregoing words. "I will strengthen them in the Lord." Strengthen them graciously; strengthen them suitably; strengthen them seasonably; strengthen them wisely; strengthen them even to the end. This is God's promise, and therefore certain. He is, moreover, not only its author, but its agent too; for he says, "I will strengthen them." It is therefore, and only therefore, that his people walk up and down in his name.

A GREAT GRIEF DEPOSITED, IN THE RIGHT PLACE.

BY THE REV. JOHN COX, OF IPSWICH.

"And his disciples came and took up the body and buried it, and went and told Jesus.—
Matt. xiv. 12.

THE corpse of John and the conduct of his disciples demand our attention. There lies a martyr to truth. What a high honour! It is pleasing to contemplate the wondrous birth, the pious youth, the eloquent and successful ministry of this man of God; but his death, and the testimony of Jesus to him afterwards, will also yield much instruction. Behold the headless corpse of him who was the greatest of prophets, a man filled from his birth with the Holy Ghost. His life was sacrificed to the caprice and cruelty of wanton and wicked persons.

"Peace, be still!" Wait awhile! There is a God who judgeth righteously. John is a real gainer after all. His enemies have not harmed him nor killed that truth which was dearer to him than life. Herod, haunted by his guilty conscience, and Herodias crushed under the power of sensual passions, these are to be pitied, not John. He hath "finished his course," and God hath approved it. A man who thus lives, what matters it how or when he dies?

Turn from the Master to the disciples. Theirs was a sorrowful employment. No doubt they shed many bitter tears, and realized many sorrowful thoughts; but they sought the right solace in their sorrow. They went straight from the grave to him, who had said ages before, "O grave, I will be thy destruction!" This was one end which God had in view in their trial, and

he has the same object in all our trials. It was true wisdom in them thus to act. This was the only way to get light in the dark dispensation, and to obtain comfort under it. In Jesus they found another Master, who could employ, instruct, and bless them. In what they did they are a pattern to us. They were not stumbled at religion by the triumph of its foes. Most probably adversity brought their Master's words to mind, There is one "greater than I." To him they went. Let us imitate them. Convinced sinner, tell him your dangers and diseases. Tempted soul, tell him all your fears and feelings. Discouraged servant, tell him all your weaknesses and failures. Mourning saint, tell him all the sorrows of the Church, and the woes that pain your heart. Nor let us fail to tell him our desires to serve him, and our hopes of being with him. His character for power and sympathy, his free, loving invitations, and the success of others, all encourage us. Tell him everything; this will bring repose, with repentance as regards the *past*, patience under *present* trials, and hope respecting the *future*. By so doing we shall be also saved from two very unprofitable things,—complaining to others, and complaining about them.

"Truth crushed to earth shall rise again;
The eternal years of God are hers.
But error wounded writhes with pain,
And dies among her worshippers."

DECISION OF CHARACTER IN RESPECT TO RELIGION.

"How long halt ye between two opinions?"

DECISION of character is of the highest importance in all our pursuits, but most especially on the subject of religion. It is essential to our happiness,—for nothing can be more unfriendly to it than indecision; when the soul is struggling between a sense of the value of religion and the love of the world—convinced of duty, yet persevering in its neglect. There are many persons who seem well-inclined towards religion, but who linger at the threshold and cannot quite make up their minds to renounce the world, and to take up with the one thing needful; they frequent the house of God, and seem to listen with devout attention and interest, but now and then their place is empty. Conscience will mar all the scenes of worldly gratification that our carnal affections may present. Indecision, while it withdraws us from the stream that gladdens the city of God, divests us of a relish for the enjoyment of the world. Thus the undecided youth went away sorry; he retained his riches, but retaining them he lost his happiness. When we arrive at the point of decision, it breaks asunder a thousand spells unfriendly to our utility and happiness. On some particular occasion the victims of indecision receive a Sunday party or go on a Sunday excursion; they do one thing which conscience disapproves to oblige a good customer, another in compliance with the urgent and request of some gay companion. This is a truly miserable and dangerous state in which to be found. Such people have just enough religion to lessen the pleasures of sin, but not enough to strengthen and cheer them in abandoning those pleasures; enough to make life restless and apprehensive, but not enough to render trials or death safe or easy. "How long halt ye between two opinions?"

With regard to decision of character, we propose to make three observations. In the first place, it is founded on regeneration by the Holy Spirit, and reconciliation by the death of Christ; secondly, it universally affects the character; and lastly, it will evince itself amidst all the oppositions to which the divine life is exposed.

I. DECISION OF CHARACTER IS FOUNDED ON REGENERATION BY THE HOLY SPIRIT, AND RECONCILIATION BY THE DEATH OF CHRIST.

In religion these are the bases of whatsoever things are lovely and of good report. If our profession is not founded on an acquaintance with these two grand branches of the evangelical covenant, it is only the fabric of the foolish man raised upon the sand, which the desolating tempest of death and judgment will bury beneath its own ruins. Without regeneration by the Holy Spirit, the Christian has no principle to enable him to be decided; without reconciliation by the sprinkling of atoning blood, he has no motive to constrain him to decision. "As the branch cannot bear fruit of itself, so neither can ye, except ye abide in me," saith our Saviour. Until we are brought into union with Christ by the transforming agency of the Holy Spirit, we can do nothing.

II. DECISION UNIVERSALLY AFFECTS THE CHARACTER.

It does not discover itself merely in the reception of correct doctrinal sentiments; were this the fact the most orthodox would be the most decided. The light which enters a Christian heart is not like that of a wintry day, which, however clear, leaves all things barren; but it is the light of a summer's day, which produces universal fruitfulness.

There is such a thing as an orthodox practice as well as a creed. But when this exists there will be a lovely uniformity, it will not be like the cameleon, differing according to the height in which it is viewed, but like the diamond that sparkles most in the darkest seasons. Some of the holiest persons have had their blemishes; for instance, the inebriation of Noah, the anger of Moses at the waters of Meribah, Abram's conduct at the court of Abimelech, the unchastity of David, and Peter's denial of his Lord. These are exceptions from the general character; holiness is the predominant feature.

Without decision of character in religion there can be neither stability nor security. How many pleasing, hopeful, promising, well-inclined young men and women have been altogether drawn aside from the ways of religion into the paths of sin, for want of making up their minds on the right side of the question! He who is almost persuaded to be a Christian is in the

greatest danger of perishing for want of being altogether so. In the time of Noab, we may conclude that many lingered near the ark, and looked at it, and resolved to ask admission into it, but while they hesitated the door was shut, and the flood came and destroyed them all.

III. And, finally, DECISION OF CHARACTER WILL EVINCE ITSELF AMIDST ALL THE OPPOSITION TO WHICH THE DIVINE LIFE IS EXPOSED. Unfavourable, indeed, is the present world for the exercise of religious principles; it is an ungenial clime,—

“A straight and thorny road
Where mortal spirits tire and faint.”

Marvel not if the world hate you, and, indeed, we need not, when we consider the native enmity of the human mind to God, and, therefore, to all who bear his image.

And though in the present day, with the acknowledged principles of society, a Cain is forbidden to raise his murderous weapon, a Pharaoh to lay his grievous burdens on the necks of Israel, an Ahasuerus to send forth his murderous edict, or a Nebuchadnezzar to open his lions' den, or kindle his burning fiery furnace, yet opposition may be expected and is experienced; the heart of man is unchanged, though more lenient laws restrain it. Sometimes it will display itself in an effort to injure worldly interest, at other times the enmity of the human mind will resort to sneers and ridicule, for there is no mind so foolish

but can laugh. A person who could no more argue than an infant could brandish the sword or use the spear of Goliath, can shoot out the lip and unite in the cry, Puritan! Methodist!

But decided Christians will not be turned from eternal life by a vain laugh, while they have God, truth, and conscience on their side. Their spirits, waiting for their flight to glory, will not lose the object of their highest hopes, because of the vain breath of human derision, any more than an eagle can be diverted from its course by the gentle fanning of a summer's breeze. Those who would secure the advantages of religion, and partake its solid enjoyments, must enter into it with all their heart and soul; then every duty will be easy and every sacrifice light. There will be real peace and satisfaction of mind, in a conscious possession of that which is worth all the world, and which the world can neither give nor take away. Opposition will make them cling closer to the cause. By the grace of God they will pursue their course with an ardour which none can divert, which will silence opposition and strike the laugher dumb. Their religion will not be transient but permanent, a fixed and abiding resolution, an indelible character—not like the early clod which assumes a lovely appearance and then passes away, but like the morning light which shineth more and more unto the perfect day.

Shrewsbury.

J. O. CRUMPTON.

TRAITS OF TROUBLOUS TIMES.

LEAVES FROM THE NOTE-BOOK OF THE REV. MR. JOHN HICKS, AN EJECTED NON-CONFORMIST MINISTER, 1670-1.

TRANSCRIBED BY JANE BOWRING CRANCH.

CHAPTER II.

Master Hicks attends a Theological Disputation—Unwelcome Visitors arrive in his Absence.

YESTERDAY, about sunrise, I heard the expected low knock of Master Burdwood at my garden-gate. Being already dressed, I ran down and admitted him on the instant. Early as the hour was, he had walked a good distance from the country in order to bear me company at the meeting for the theologic disputation—with divers matters of spiritual discipline, besides other weighty affairs under consideration by our Non-conformist brethren—designed to be holden that day in the house of a certain gentleman,

well-affected toward us, full twenty miles distant from Kyngsbridge.

In less troublous times we had been wont for this purpose to confer together, either at Exou, or some other town of repute in the county; but the whole aspect of things is now so changed for the worse concerning us, that 'tis only by the gracious sufferance—I might almost say, though my heart and pen heartily dislike the meansentimental word conveys, the *connivance*—of a few influential personages—the noble gentleman I have just referred to is one—we are able to enjoy this highly-prized and salutary privilege at all. Of cruel necessity, for the present it must keep a season in abeyance; but while a

Spark of liberty is left in England, can never quite be extinguished.

Shortly after Master Burdwood's arrival, poor Master Christian Jellinger, who dwelleth at the extreme end of the town, came, also, to my gate. I knew his hollow cough, and hastened to let him in, for he was avised of our purpose, and would very gladly have gone along with us, but this his infirmities hindered. Master Jellinger's spirit, lodged in a weak, sickly, crazy body, is oftentimes overcast with melancholy, as with a cloud. When I've essayed to cheer our drooping brother by remarking "that the nature of clouds is not to remain fixed and settled; they swiftly pass away, and then the shining of the sun appeareth all the brighter by reason of the gloom which has preceded it," he, with a sigh, did answer, "Master Hicks, you have living sunshine in your heart; mine is a barred prison it may never enter." Since his ejection from his good living he preacheth seldom, but his pen lies not idle; a portion of its produce he now showed us, in numerous letters of a very surprising length, filled with solid truth, if expressed in somewhat ornate and diffuse style. These he charged me straitly deliver to certain reverend ministers, who would be present at the disputation. Master Jellinger then proceeded to make his letters up exceeding carefully, in a parcel so large I could scarce thrust it down the widest of my pockets, and when gotten there 'twas heavy enough to draw my coat awry, which Brother Burdwood perceiving, began to laugh; whereupon I rather tartly reproved him, for Master Jellinger, from us, needeth all the more polite tenderness, seeing he was reared in foreign parts; and to the Kyngsbridge folk, when first he came hither, he seemed as strange as if he had been born in another planet, instead of another country. But if the town-gossips—of which sort there be pretty many for so small and hid a place—seek to pry into his concerns, he cloketh himself in a kind of moody reserve, which their scissors are not sharp enow to cut an eye-hole through.

My wife upon this particular morning, having got up before the lark had left his little nest in the moist grass, the wood was a-sparkling and crackling merrily upon her well-swept hearth, and the porringers set out in neat order. When I handed Master Jellinger our great Bible, most sonorously did he read therefrom the 121st Psalm, laying a peculiar feeling stress upon the last verse, to which I heard a very sweet, low voice close beside me fervently respond the "Amen." Master Burdwood next prayed. Few men have richer or more copious gift that way than he. Ere rising from our knees I likewise earnestly implored a blessing.

Breakfast being quickly ready, we partook pleasantly together of the savoury porridge. That finished, I told my wife I had so ordered as

to return the same night, and again promising anxious Master Jellinger I would strive to remember the least of his requests, we lovingly bid each other God-speed, and Brother Burdwood and I set forth in such brisk, lively manner. By eight o' the clock we were well advanced on our journey. To pass the time profitably, he and I began a discourse touching our several Christian experience, each acknowledging to the other how clearly the gracious, immediate, and overruling providence of the Almighty showed itself in the daily—yea, hourly concerns of ourselves and families. It was to the full as apparent in very little and humble things as in those we considered the chief turning-points of life. My good friend, when he left the University, had, like myself, a living presented him. Refusing to conform, ejection followed, and he was likewise denied the prosecuting certain plans, which to a person of his scholarship appeared feasible, for the supporting himself and family. In this situation, though a gentleman of very ancient descent, he, with the little money left him, considered it no harm to rent a few acres of land, on which he and his young sons may be seen labouring like plain husbandmen—Master Burdwood preaching beside, whenever opportunity serves, to the numbers who flock to hear him.

"Paul," quoth he, "both wrote and preached—how grandly, how gloriously—as an inspired apostle of the Lord; yet Paul worked with his own hands, rather than be chargeable to any. And is it not better for me and mine to live hardy and fare poorly, than grow burthensome to others? I am *not* ashamed to dig, and when I can no longer dig, neither shall I be ashamed to accept thankfully the morsel given me for Christian love and pity; but I and my dear children prefer earning, with God's blessing, our honest bread in the sweat of our brow, while we are able."

Such is noble Master James Burdwood, and all good men that know, are constrained to respect, as much as love him. Proceeding on our way, he observed to me, "How hard it seemeth, Brother Hicks, at the first, for godly folk, yet how precious it proveth to them afterwards,—the learning to 'walk by faith, not sight.' You and I may be made more fully to master this holy lesson than now we wot of."

"That is also my own belief," replied I. "Our present condition is painful and mortifying to the flesh: if it become worse, still, from the depths of sorrow and humiliation, our Lord can cause arise a sweetness and consolation never proved before. Do you know I often feel more peace and comfort, more of Christ's presence in my soul, in my straits and poverty, than when I was at ease concerning things temporal?"

"Then long, for your soul's health, may you be kept poor," said Master Burdwood, smiling. "But," he rejoined, "my own heart bears testi-

mony to the truth of what you have been describing. Poverty like ours, my brother, hath not unfrequently precious riches, which this world's wealthy ones little reckon the value of. 'Tis easy—yea, sometimes pleasant, I trow, for the carnal, when they are i' the vein, to give of their abundance to them that lack; though the test of generosity lieth in the being forced to deny oneself in things the want of which must be felt, or the possession greatly desired, in order thereby to relieve the wants of they who need help. Many of our dear brothers and sisters in Christ are sorely pinched; but freely do they give, when there may be only 'a handful of meal left,' to such as are more hungry than themselves."

"And the riches of this poverty are sunless; and no hearts on earth, Master Burdwood, can ever be so closely knit, or sound the wondrous depth and constancy of which even human love is capable, *like those who have suffered*—who do suffer—I scarce dare think how much. When my turn comes to be weighed in the balance, God grant I may not be 'found wanting.'"

In talk of this kind, we duly arrived at our journey's end, where the goodly sight and cordial greeting of our assembled brethren amazingly refreshed and cheered us. Some had come from the furthest parts of the county to be present; and conspicuous among them all was the stately, graceful figure and comely face of Master John Howe, whose person doth seem a meet dwelling-place for the soul that inhabiteth it. He being on a short sojourn with friends at his old place of Torrington, thought fit to join us; and no sooner did his dark, clear, piercing eye perceive me, than, making to where I was, he welcomed me with an affection that made my heart leap; for I lived in close friendship with his dear departed father-in-law—excellent Master Hughes. And here I will observe, when Master Howe arose to speak, which he did more than once, on certain subjects propounded by the elder of the ministers, these topics were handled and treated by him in a manner so able and masterful, a power of reasoning so acute and nervous, but subordinate to, and kept in bounds by, a spirit so gracious, mild, and catholic, that those he gravelled in argument were in nowise hurt or offended—for he sought to convince, not triumph, by an eloquence withal neither imitable nor attainable by any amount of brain-work: it resembled the unconscious, majestic flow of some glad, mighty river, proceeding from a source which is exhaustless. Master Howe may have his equal, yet 'twould, methinks, be difficult, either in natural gifts, acquired furniture, or *practical piety* (which I hold to be the marrow of true godliness of life), to find his superior.

Beside him sate Master Lewis Stucley, who might, had he so willed, have attained to great

worldly honour and preferment—the Duke of Albemarle being his kinsman; but he chose something nobler than peers or princes can bestow, namely, a free, untrammelled conscience. One of his high ancestors, in time past, was the valiant standard-bearer of an English monarch; Master Stucley likewise beareth bravely the banner of "Him who hath chosen him to be a soldier,"—yea, who is "the Prince of the kings of the earth."

I took notice also of a young gentleman present I had never met before, the sweet composure and fine gravity of whose aspect greatly pleased me. An air of mingled modesty and wisdom presaged parts of no common order. The careless adjustment of his cloak and band, the exceeding plainness of his garb, tokened well for indifference to youthful vanities of outward adornment. When asked for an opinion, he gave it, not before; with a very graceful, becoming diffidence, speaking pertinently and briefly, but in so incomparable engaging a manner that I longed to hear him at greater length. I perceived the elder ministers regarded this Master John Hamner somewhat as Paul did Timothy, whom he called his "own son in the faith." Master Howe, smiling pleasantly, cast an approving eye of love upon his youthful brother.

I had a talk aside with Master Flavel, likewise Master Quicke, sometime vicar of Kyngsbridge—who hath been to prison once, and is ready to go again, if his persecutors see fit to send him; for he scrupleth not declaring, he "must obey God rather than man." "I had scarce a gold piece left, Master Hicks," he observed, "when they clapped me up in gaol, and I could ill bear the selling of my books, for ye know to a scholar they are treasures he can hardly tell how to part company with." (Master Quicke hath all his life been a very searching, painful student; his common wont is to rise with the sun, the more closely to apply himself to his learning.) "But the Lord made rich amends to me: my heart was full of heavenly joy and comfort, and my spirit fresh and vigorous, all the while I lay in my stone cage." By nature he hath a certain warmth of disposition, which sometimes makes him weep over little hastinesses that have hurt none save himself. As a preacher, zealous, fervent, and counted of most uncommon liveliness, which in Kyngsbridge Church Master Quicke found full need for. With little to give, yet hath he such tender bowels to poor souls in distress, that in the hearts of Kyngsbridge folk, the good deeds of this pious vicar are better recorded than ever a brass in the chancel can do it hereafter.

Master Flavel is a person of most gracious conditions; he forgiveth injuries and indignities done to himself, as if his chiefest delight on earth was to "overcome evil with good;" ever

ready to think and speak charitably of others; and his pen is so fruitful and ingenious that it may truly be called "the pen of a ready writer." I doubt not his writings will tend to keep his name fragrant as long as there shall be good books printed, or folk inclined to read 'em. Master Flavel told me that now he findeth it convenient, for sake of secrecy, to preach at *midnight*, in the house of a certain honourable family, who show him favour; and that when even at that mirk season their vast and gloomy hall is thronged with eager listeners, and the flame of the torches falleth strongly upon so many attentive, often tearful faces—this sight, working upon his peculiar frame of mind, hath given him a new thought (and with him thought is a seed which begetteth choice similes; he knoweth how to clothe in fitting words); and that he meekly trusted a Divine unction, made precious to the souls of his hearers, of that city which the glory of God maketh bright perpetually, for "the Lamb is the light thereof," and where "there shall be *no night*."

In this assemblage of ours there were ancient ministers, true fathers in the Church on earth, men who had fought without flinching in the battle of spiritual warfare which raged so fiercely in their youth; and some will carry its cruel scars, from the knife and the branding-iron, to their graves—men who their bitterest foes acknowledged masters of human, as we did of divine, learning;—and they now, in their grey hairs, as with one voice, exhorted all around them to "hold fast the profession of faith," steadfast and unwavering, for his sake who hath promised that "if we suffer, we shall also reign with him."

At eventide I was constrained to bid these my dear brethren and fellow-labourers in the Lord, farewell—Master Burdwood, by reason of having business in the next town, whither he purposed proceeding on the morrow, remained behind. So, with a heart revived and comforted, and a mind girded up and strengthened—for Solomon saith truly, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend"—I set my face homeward. Though I walked with all diligence, the night was at its deepest ere I neared Kyngsbridge, and the great fair moon had climbed the silent heavens. Foremost among the stars I beheld Venus, shining with a lustre that did seem to separate, even while making her the loveliest of them all. "She, too," mused I, "must fall from yon bright sphere and cease to be, when the spirit now informing this frail clay of mine, which can but dimly comprehend either the glory or the purpose of her march with time, shall remain indestructible—yea, eternal to Him who made those heavenly lights, "the works of his fingers," and appointed them their places and their seasons. Compared with a reflection like this, how mean and little seemeth all man holdeth sway, or exerciseth dominion, over—the life which now is with that

which is to come! I marvel not that Job delighted in the fair science of astronomy, as his description of "the sweet influence of the Pleiades," and the "bands of Orion," very clearly proveth; nor that the Chaldeans, from their lofty towers on the plains of Shinar, loved so to watch—till the watch became a worship—those most glorious luminaries. Here my reverie was sharply broken by a voice I thought I knew, crying, "Hist, master, hist!" and the next moment good Crispin Colling's eldest son swung himself nimbly down from the bough of a tree, on which he had been perched, awaiting for my appearance on the road. By the light of the moon I could see his face, and perceived he was the messenger of bad news.

"Hath aught evil," exclaimed I, "befallen my wife or children?"

"Squire Reynells," replied he, "and his men have broken into your house."

"My family have not been ill-treated?"

"Oh, Mistress Hicks, father said—and he was on the stairs till they knocked him down—bore it bravely; yet I saw her cheeks turn white as those of a corpse, when, after calling her names, they began—"

The lad checked himself.

"Go on; let me know all. Keep nothing secret."

"Sir," answered he, hesitating, and growing very confused, "Mistress Hicks gave them never a word, till they began cry *you* down, in so shocking a manner, that, clasping her hands tightly together, she said, loud enough for us in the street to hear every word, 'Revile me, who am a poor, weak woman, if ye like; but my husband—ah, cowards, abuse him not in presence of his wife!'"

"The true heart! Prithee, child, tell me their pretext for offering this violence."

"Why, sir, Squire Reynells had scent of a preaching. Though he found his mistake, they threw some of your things out at the window."

"Did this haughty man thus molest my poor household? Surely the neighbours—"

"Were 'most afraid to look at the Squire, for he's a terrible gentleman. Some of the boldest did venture faintly cry 'Shame!' when his back was turned: but they were glad to slink. Mistress Hicks charged me herself to try meet you, and tell what had been done, for she greatly feared your coming home before Squire Reynells, with his men, were clean gone from the town. As they left the house, sir, I spied Master Arthur Reynells pluck a book out of his pocket, and eyeing sourly two or three folk nearest the porch—Master Best was one—began to write something, when the Squire clapped him on the shoulder, and they rode away laughing together."

"Humph!" thought I, "then there will soon, I fear, be after-mischief brewing.

(To be continued.)

REVIEWS.

The Gate of Heaven. By CHARLES LARON. Sheffield.
A LITTLE book of great excellence.

Kingston Leaflets. By the Rev. T. W. MEDHURST. 2d. per dozen. Kingston: Phillipson.
A SERIES of very small tracts calculated for great usefulness.

The Early Religious History of Britain. By JAMES SMITH, jun., Baptist Minister. London: T. Nelson.
A CAPITAL idea, well worked out, and presented in a very superior style of printing and binding.

On Preaching; a Sermon preached April 27th, 1859, at Bloomsbury Chapel, London, on behalf of the Baptist Missionary Society. By JOHN HOWARD HINTON, M.A. London: Houlston and Wright.

WE have read with very great interest this masterly discourse, which is founded on 1 Cor. i. 21, and without endorsing every sentiment contained therein, we cordially recommend its perusal to all our readers.

A Voice from the Pulpit. By JOHN BLOOMFIELD, of Salem Chapel, Meard's-court, Soho. London: E. Banks and Co. 182, Dover-road.

THIS very excellent pamphlet consists of five Sermons by the worthy successor of the late John Stevens in the pastorate of Meard's-court. Like a former production from the same source, which was approvingly noticed in a recent number, it is full of the precious things of the Gospel. We can assure our readers that it is a "Voice" which gives no uncertain sound.

Affectionate Hints of the Importance of Attending, and the Evils of Neglecting, the Means of Grace. By W. CHAPPELL, Minister of the Gospel, Winchester. London: E. Banks and Co.

The Parables of Jesus. Especially designed for the Working Classes. Nos. I. and II., The Prodigal Son—The Ten Virgins. By the same Author. London: The Book Society.

The Fame of Jesus. By the same Author. London: The Book Society.
WE most heartily recommend these little books to all our readers.

Field Talk: a Dialogue between Barnabas Freeman and Simon Little. By RAYMOND BEAZLEY. Aylesbury: J. H. Marshall.

THE design of this tract is to comfort the feeble-minded. We most heartily approve of the manner in which it is carried out. There are many persons in every congregation who stagger at the promises, and are afraid to lay hold upon the hope set before them. To such as these this tract will be found of great service. To Mr. Beazley has been given the tongue of the learned to speak a word in season to them that are weary.

The Failings of the Great Men of the Bible. By the Rev. W. BARKER, Minister of Church-street, Blackfriars. London: B. L. Green.

MR. BARKER'S excellent sermon is well adapted to silence the objections of sceptics and gainsayers, and at the same to caution the self-confident, counsel the immature, and to strengthen and confirm the weak in faith. We sincerely hope it may obtain the extensive circulation it most richly deserves.

Glimpses of Both Worlds; or, the Whole Family of Heaven and Earth. By JOHN HARVEY, Author of "The Golden Chain," &c. Pp. 172. London: Ward and Co.

THIS little volume is divided into eleven chapters—the Head of the Family—the Members of whom it is Composed—the Privileges they Possess—the Uniformity they Exhibit—the Conditions of Adoption—Evidences of Membership—Future Residence—Happiness of their Eternal Home—Contrast of Earthly and Heavenly Scenes—the Proximity of the Divided Family—and Conclusion. It is very neatly got up, and deserves a very extensive circulation.

Early in Christ, and Early with Christ. A Sermon, occasioned by the death of Miss J. H. Potter, at Trinity Chapel, Brixton. By the Rev. S. ELDRIDGE, Minister of the Chapel. London: J. Paul.

WE have read this sermon with great pleasure. To youthful Christians, who have not yet fully decided to come out from the world, we most affectionately commend the letter of application for church membership by Miss Potter which is given in page 9.

The Christian Guest. Monthly parts I. II. and III., price three pence. Edinburgh: Strahan and Co.

The Family Treasury. Monthly parts I. II. III., price 6d.

THESE are similar publications to the well-known and generally-appreciated serial, *The Christian Treasury*. The former is conducted by the author of "The Faithful Promiser;" the latter by the Rev. A. Cameron, by whom *The Christian Treasury* was formerly edited.

Baptism; its Mode, Design, and Subjects. A Scripture Treatise in twenty sections and 218 Expository Articles. By A. J. BAXTER, minister of the Everlasting Gospel, Nottingham (late of London). London: W. H. Collingridge.

IF our readers will take our opinion, they may be saved from as great a literary nuisance as any we have met with in our lifetime. Almost every page is redolent with bald egotism and arrogant assumption. Before the writer again attempts an argument, we do most considerately and urgently advise him to tarry at Jericho until his beard is grown.

P O E T R Y.

ALL FLESH IS GRASS.

Isa. xl. 6-8.

THE evening breezes softly play
With the fragrant heaps of new-mown hay.
This morn it flourished fair and green,
Thousand flowers grew bright between;
'Tis now upon the meadow strewn,
Its beauty and its glory flown;
Yet odours sweet around are shed,
Like incense floating o'er the dead.

Man, like the grass that clothes the field,
Before the scythe of death must yield.
To-day, in pride he lifts his head;
To-morrow, numbered with the dead.
His goodness shall pass away;
His doom is swift and sure decay;
And the place he filled on earth before
Shall know him not for evermore.

The grass and flowerets pass away—
God's holy Word shall stand for aye:
Whether a promise or a threat,
It never has been broken yet.
Could persecution's fiery rage
Destroy the Bible's printed page,
God's Word of truth should ne'er depart—
'Tis hidden in each Christian's heart.

The living Word is God's own Son,
By him creation's work was done;
Clothed in our flesh, as Son of man,
He wrought salvation's glorious plan;
And all who in this Word believe
Life everlasting shall receive.
The heavens and earth shall melt in flame;
But Christ is evermore the same.

Wellingborough.

THEODORA.

BAPTISM BY BLOOD AND BY WATER.

Zech. xiii. 1.; Matt. iii. 13-17.

WE come to the fountain, we stand by the wave
That flows from the throne of the Mighty to
save:

We gaze on its bosom so pure and serene,
And seek, blessed Saviour, to wash and be clean.

We hear thy sweet promise, thy welcome com-
mand, [hand,
And clasp in our weakness the strength of thy
To plunge in the waters that o'er us may roll
A flood of salvation for body and soul.

O Thou who in Jordan didst bow thy meek head,
And whelmed in our sorrows, didst die in our
stead,
Then rose to thy glory, where reigning in love,
Thou dost claim for thy chosen the kingdom
above:

Thy footsteps we follow, to bow in the tide,
And are buried with thee in the death thou hast
died:

Then wake with thy likeness to walk in the way
That shines brighter and brighter to shadowless
day.

O Jesus, our Saviour, O Jesus, our Lord,
By the life of thy passion, the grace of thy word,
Accept us, redeem us, dwell ever within,
To keep, by thy Spirit our spirits from sin.

Till crowned with thy glory, and waving the
palm, [Lamb,

Our garments made white in thy blood, Holy
We join the bright millions of saints gone before,
And bless Thee, and wonder, and praise ever-
more.

EX-PASTOR.

MORE LIKE GOD.

I DID thee wrong, my God;
I wronged thy truth and love;
I fretted at the rod,—
Against thy power I strove.

Come nearer, nearer still;
Let not thy light depart;
Bend, break this stubborn will;
Dissolve this iron heart!

Less wayward let me be,
More pliable and mild;
In glad simplicity
More like a trustful child.

Less, less of self each day,
And more, my God, of thee;
O, keep me in the way,
However rough it be.

Less of the flesh each day,
Less of the world and sin;
More of thy Son, I pray,
More of thyself within.

More moulded to thy will,
Lord, let thy servant be;
Higher and higher still,
More and still more like thee

T. C.

ALONE WITH GOD.

ALONE with God! day's craven cares
Have crowded onward unawares;
The soul is left to breathe her prayers.

Alone with God! I bare my breast,
Come in, come in, oh holy Guest,
Give rest of soul, of rest the best!

Alone with God! no human eye
Is here, with eager look to pry
Into the meaning of each sigh.

Alone with God! from earth's rude crowd,
With jostling steps, with laughter loud,
My better soul I need not shroud;

Alone with God! He only knows
If sorrow's ocean overflows
The silent spring from whence it rose.

Alone with God! He mercy sends;
Life's fainting hope, life's meagre ends,
Life's dwarfing pain he comprehends.

Alone with God! He feeleth well
The soul's pent life that will o'erwall,
The life-long want no words may tell!

Alone with God! still nearer bend;
O, tender Father, condescend,
In this my need, to be my friend.

Alone with God! with suppliant mien,
Upon thy pitying breast I lean,
Nor less because thou art unseen.

Alone with God! safe in thine arms
O shield me from life's wild alarms,
O save me from life's fearful harms.

Alone with God! my Father, bless
With thy celestial promises,
The soul that needs thy tenderness.

Alone with God! O, sweet to me
This covert to whose shade I flee,
To breathe my heart's repose in thee!

A. C.

THE PILGRIM'S DREAM.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 33-34.

A PILGRIM to the heavenly land
One night retired to rest,
And many thoughts of that fair clime
Passed through his anxious breast.
"Shall I rest there at last," he thought,
"Amongst the Saviour's sheep?"
And musing thus, 'twixt hope and fear,
The pilgrim fell asleep.

He slept, he dream'd—and lo! there came
A stranger to his side;
With lofty bearing there he stood
And in stern accents cried—
"Ho! pilgrim to the heavenly land,
Tell me, for I must know,
What title hast thou to that place
Where none but holy go?"

"Thy works! thy works! produce them all;
Let's weigh them one by one;
Perchance thou hast a surplus store
For brethren who have none."
"Alas!" poor pilgrim stammer'd forth,
To heaven I cannot go;
If thou demandst righteous deeds
I have not one to show."

"No works! aha! come then, your prayers
Let's value them," he said;
Abash'd, confounded, dumb with grief,
Poor pilgrim hung his head;—
"I see, I see," the stranger cried,
No title deeds hast thou;
What wilt thou answer at the last
If thou art speechless now?"

A pause, a sudden thought—and then,
With triumph on his brow,
The heaven-bound pilgrim boldly asked,
"Accuser, who art thou?
Thy charges are of no avail,
For God has justified;
Thou art as powerless to condemn,
For Jesus Christ has died."

Deep silence reign'd, the stranger fled,
The pilgrim saw no more;
He felt a thrill of grateful joy,
And then his dream was o'er.
O happy dreamer, some may say,
Yet happier far is he
Who throughout waking hours can sing,
"The Saviour died for me."

Oakham. ————— H. W.

A MEDITATION.

"The body of this death."

SAVIOUR, O, could I love thee,
And feel released from sin!
I know thy love, thy faithfulness,—
How patient thou hast been;
Unmoved I see thee bearing
My sorrows on the tree;
I yearn—I long to love thee, Lord:
Create thy love in me.

Lord, I am unbelieving.
I've seen thy truth and light,
Thy perfect law, thy promise sure,
And all thy judgments right;
I've seen thy power and glory;
And yet my daily grief
Is that I do not trust on thee—
Help, Lord, my unbelief!

Father, I've sinned against thee,
Forgive it as thou wilt.
I cannot count my trespasses,
Nor measure half my guilt:
And yet I look upon them,
And not a tear is shed;
Thou sayest to my heart, "Repent"—
My God, my heart is dead.

The thing I would I cannot;
I do not what I can;
Ah, hateful body of this death!
Ah, wretched, wretched man!
Can any power deliver?—
Blest be that faithful word!
I feebly trust—"I thank my God,
Through Jesus Christ our Lord."

L. W. B.

DENOMINATIONAL INTELLIGENCE.

THE BAPTIST BUILDING INSTITUTION.

On Tuesday, July 12, took place the thirty-fourth annual meeting of the above institution, which is established for the purpose of granting loans, by the voluntary contributions of the subscribers, to assist in the erection of chapels in the metropolitan and the country districts. Sir Morton Peto, Bart., M.P., in the chair. The secretary read the report, which stated that the institution continued to exercise an important influence throughout the whole denomination, and that the claims of above 100 chapels had been liquidated, and in no one instance where a loan was granted had the interest on it not been paid. Up to the year 1846 as many as 167 places of worship had been relieved, with a sum of £14,175. Since then there had been, every year, an increase in the applications, and now there were more than twenty applications under consideration. Last year there was an increase of £80 over the receipts of the previous year; but

there was still a necessity for increased exertions, seeing that since 1846 as many as 173 churches had been assisted. The balance-sheet showed that the receipts reached £1,698 10s., among which was a sum of £368 annual subscriptions, and, after paying all charges, including loans, &c., there remained in hand a balance of £43 13s. Mr. T. H. Allen, the treasurer, moved, and Mr. Watson seconded, the adoption of the report. The latter, in doing so, stated that eleven churches had received loans of £250 each; three of £150 each; two of £100 each, and it was further stated that the amount of capital in circulation, bearing interest, among ninety-eight churches, was above £5,000. The report was received and adopted, and the committee formed. The chairman assured them that he would always give his support to the Baptist Building Institution, which he hoped would continue to prosper. The meeting soon after separated.

ACCEPTANCE OF THE PASTORATE.

DOVER.—The Rev. Alfred Ibberson, of Husbands Bosworth, Leicestershire.

CRAYFORD, KENT.—The Rev. E. T. Gibson, of Guilsborough, Northamptonshire.

ASHFORD, KENT.—The Rev. T. Clark, of Sunderland.

BRITON FERRY.—The Rev. H. Thomas, of Rhydmeu.

MINISTERIAL CHANGES.

LLANDUDNO.—The Rev. Hugh Jones, of Llandudno, has intimated his intention of resigning, in October next, the pastorate of the Baptist church at the above town, where he has been preaching acceptably both in Welsh and English for more than two years.

PRESENTATION SERVICES.

BEWICK-STREET, NEWCASTLE-ON-TYNE.—After a long and useful career in the pastorate of this church, the Rev. T. Pottenger has resigned his charge. Sunday, June 19th, witnessed the closing services of the rev. gentleman in Bewick-street chapel. On the following Wednesday there was a prayer-meeting held by the members of the church, over which Mr. Henry A. Wilkinson presided. T. C. Angus, Esq., in a suitable and impressive manner, presented to the retiring pastor a testimonial consisting of a beautifully-worked purse, from the establishment of Miss Stafford, Grey-street, containing fifty new-coined, unused sovereigns, and an elegant, massive, and elaborately-ornamented silver cake-basket. Mr. James Brown then, in the name of the Young Men's Mutual Improvement Society, read and presented Mr. Pottenger with an engrossed address, and which expressed deep gratitude for the instruction and help Mr. Pottenger had afforded them in the pursuit of their studies, and equally great regret at parting with so valued and true a friend. Mr. Pottenger, in responding, said he felt it a sublime satisfaction for a Christian minister, at the end of ten years, to receive such a mark of his people's love and sympathy. After thanking them all for the handsome gift, and praising the unostentatious manner in which it had been presented, he said his anxious desire was to see them supplied with a suitable successor in the pastorate. He concluded with words of encouragement and exhortation to all, and particularly the young men of the Improvement Society. He then, amid great applause, handed the cake basket and purse to Mrs. Pottenger, of whom he spoke in terms of affection. A hymn was then sung, and the benediction having been pronounced, the audience separated.

ORDINATION SERVICES.

BLAKENY, GLOUCESTERSHIRE.—The ordination of the Rev. A. Hudson, recently settled over the Baptist church here, took place on Wednesday afternoon, June 22nd.

EEWOOD, NEAR BRECON.—On June 7 and 8, services were held in the above place of worship, for the purpose of setting the Rev. George Mewellin (late student of Pontypool Baptist College), apart for the ministry. On the morning of June 8th, after reading and prayer, the Rev. E. Watkins, Maesyberlan, preached a sermon on the nature of a Christian church. The usual questions were then asked, and were satisfactorily answered, and the ordination prayer was offered by the venerable J. Williams, Zoar. The charge was delivered by Rev. D. Edwards, of Bryon (in the absence of Dr. Thomas, of Pontypool who was expected, but was prevented by

unforeseen circumstances). The Rev. T. Thomas, Bassaleg, preached on the duty of the Christian Church. At two the service was introduced by the Rev. W. Morgan, Merthyrceunoch, when the Revs. M. Morgan (Newtown), and D. Edwards, preached. At six, the Rev. J. Phillips (Moriah) read and prayed, and the Rev. J. Jones (Sardis), M. Morgan, and J. Williams preached. The congregations were large and attentive; the preaching was powerful throughout.

SPECIAL SERVICES.

MARKYATE-STREET, HEETS.—The foundation-stone of a school-room and vestry, in connection with the Baptist chapel, was laid a few weeks ago by Mrs. Flemons, after which the Rev. J. E. Bloomfield, of Meard's-court, Soho, London, gave an address. Nearly 200 sat down to tea, given by our young friends. Mr. Bloomfield preached in the evening. Collections, &c., amounted to about £33.

BRYNMAWR, BRECONSHIRE.—On Thursday evening, July 7, a very interesting meeting was held in Tabor Baptist Chapel, to give the church and congregation an opportunity of bidding farewell to their late pastor, the Rev. James Davies, previous to his departure for the United States of America. A hymn having been sung, the Rev. Ebenezer Edwards (Zion) offered prayer, after which the chairman, Rev. S. Williams (Nantyglo), delivered an appropriate opening address. Mr. D. Davies (student in Bristol College), the Rev. D. Edwards (Beaufort), and the Rev. H. Thomas (Rumney), then addressed the friends; after which Mr. D. Waters, one of the deacons, proceeded, in the name of the church, to present the Rev. J. Davies with a purse containing about £20, as a token of the great respect and esteem in which he is held by his late flock. Mr. Davies, who received the gift with considerable emotion, returned thanks in an appropriate speech. The meeting was subsequently addressed by the Revs. T. Bevan (Nantyglo), L. Jones (Ebbw Vale), T. Lewis (Llanely), E. Edwards (Zion, Brynmawr), J. E. Jones, M.A. (Ebbw Vale), W. Roberts (Blaina), T. Roberts (Calvary, Brynmawr), and R. Ellis (Sirhowy).

RECOGNITION SERVICES.

WILDEN, BEDS.—Mr. G. Gunton, of Bedford, was recognised as pastor of the Baptist church in this village on Tuesday evening, June 21, when the Rev. W. Abbott, of Blunham, opened the service; the Rev. W. Rowe, of Steventon, asked the usual questions, to which Mr. Gunton gave interesting and satisfactory replies; the Rev. H. Killen, of Bedford, addressed the minister, and the Rev. T. Robinson, of Stoughton, the people.

BRAINTREE.—The friends of the Baptist church, BRAINTREE, whose invitation the Rev. J. Mostyn has just accepted, resolved, before the commencement of his ministerial duties, to give him a hearty welcome to the town. The large and commodious school-rooms belonging to the Independent cause, Bocking, were borrowed for the occasion, and the various local ministers were invited to be present at the meeting. Above 300 sat down to tea. The chair was taken by the Rev. Thos. Craig. The Rev. J. Carter gave a most encouraging account of the field of Mr. Mostyn's future labours. Mr. Mostyn began his ministerial labours on the 26th of June.

SERVICES TO BE HOLDEN.

CLAPHAM.—GARNER CHAPEL.—The Wirttemberg-street anniversary will be held on Monday, August 8th. Mr. Wells will preach in the after-

noon at three o'clock, and Mr. Foreman in the evening at a quarter to seven o'clock. Tea provided in the chapel at 6d. each. Omnibuses from Gracechurch-street, Regent-circus, and Charing-cross.

OPENING OF CHAPELS.

BARDWELL, SUFFOLK.—The Baptist chapel in the above place having been closed for some time past, for the purpose of erecting a new gallery, was re-opened on Friday, July 1. The Rev. C. Elven, of Bury St. Edmunds, preached in the afternoon to a very attentive audience, after which a very pleasant tea-meeting was held in the chapel, a goodly number being present. In the evening a public meeting was held, when addresses were delivered by the Rev. Messrs. Warren and Loyde (Independents), Sturgeon (Wesleyan), Kemp and Mothersole (Baptists).

CROESGOCH, PEMBROKESHIRE.—The re-opening of the Baptist chapel at the above place was held on Tuesday and Wednesday, June 21 and 22. The ministers that preached on the occasion were the following, viz.:—the Revs. J. Jenkins, Newport; W. Jenkins, Troedyshire; J. P. Williams, Blaenywaen; L. Thomas, Neath; W. Lewis, Dowlais; J. Edwards, Ffynon; M. Davies, Goitre; R. D. Roberts, J. Lloyd, Merthyr; R. Jones, Llanllyfni; O. Griffiths, Blaenavon; H. Davies and T. Williams, Llanglofan. The collections amounted to £80 1s. 6d. We are glad to state that the cause of Christ is prevailing and prospering in this place. The new chapel, though nearly twice as large as the old chapel, is crowded. During last year 164 have been baptized.

KIRKSTALL, YORKSHIRE.—Your northern readers will be glad to hear that the cause in this place, once the head quarters of Romanism, (and where the majestic ruins of a venerable Abbey still testify of its past existence,) is in an improving condition, and the labours of the earnest and self-denying few in the years of the past are now manifesting themselves in cheering fruits and hopeful prospects. The chapel having been repaired, sermons were preached on the re-opening [no date] by the Revs. Dr. Brewer, of Leeds, Messrs. Chown and Betts, of Bradford, and Carter, of Kirkstall. The church which a few years since was united with South Parade, Leeds, has been re-formed, and now enjoys a separate existence with church ordinances regularly administered. Two have been baptized, and others are proposed for baptism. The congregations have much improved. Two friends have engaged to occupy the pulpit morning and evening. The Sabbath-school is also assuming a healthy character and goodly proportions. On the whole we have much cause to say, "The Lord hath done great things for us, whereof we are glad."

LAYING FOUNDATION OF NEW CHAPELS.

EAST DEREHAM.—FOUNDATION-STONE OF A NEW BAPTIST CHAPEL.—On June 15, the ceremony of laying the memorial stone of the new building was commenced by the Rev. J. T. Wigner, of Lynn, giving out a hymn, after which the Rev. J. Hasler read suitable portions of Scripture, and Mr. Wigner offered prayer. The stone was then laid by the Rev. J. T. Whitley. The Rev. T. A. Wheeler then delivered a very interesting and telling address, and one well suited to the occasion. The Rev. G. Williams, of Ellingham, gave out a hymn, and the service was concluded with prayer by the Rev. R. G. Williams (Independent). In the evening a goodly number took tea in the Corn-hall, the

tea being kindly given by some ladies for the benefit of the building fund; after which a public meeting was held, the Rev. T. A. Wheeler in the chair. The Rev. J. L. Whitley read a short statement of the estimated expenditure and contributions towards the building; after which spirited addresses were delivered by the Revs. G. Williams, J. T. Wigner, J. Hasler, R. G. Williams, and Mr. Vynne, of Narborough.

BAPTISMS.

ABERDARE, May 14—Five in the river Cynnon; June 5, in the new Baptistry, Thirteen by Mr. Price.

ASHBY-DE-LA-ZOUCH, June—Six by Mr. W. Gray. **AYLESBURY, July 17**—One by Mr. Beazley.

BASSELEG, Bethesda, March 27—Seventeen by Mr. Thomas.

BEDFORD, Mill-street, May 29—Eight by Mr. Killen; one of the candidates had been a confirmed infidel.

—Ebenezer Church, June 12—Two (husband and wife) by Mr. C. Drawbridge, in the river Ouse.

BEDWAS, April 10—Six, one a daughter of Mr. Davies, a county magistrate.

BIRMINGHAM, Bond-street, July 3—Four by Mr. Chev.

—New Hall-street, June 12—Four by Mr. O'Neill, three of whom were Sunday scholars.

BLAENFFAS, Pembrokeshire, May 3—Fifty-three, in a mill pond, by Mr. Price.

BLAENMAEN, April 10—Forty-two by Mr. Williams.

BRYNMAWR, Tabor, March 27—Four by Mr. Davis.

GARDIFF, Bethany, June 5—Three by Mr. Tilley.

CARDIGAN, April 17—Six by Mr. D. Davies.

CARMARTHEN, April 24—Nine by Mr. Jones.

CASTLETOWN, near Newport, Monmouthshire, April 17—Eight by Mr. Williams, of Blaengwaun.

CHELTENHAM, Cambay Chapel, June 19—Four by Mr. Smith.

CILVOWYB, April 17—Twenty-three by Mr. Price.

CYMMAR, March 20—Twenty by Mr. E. Thomas.

DOLAU, May 15—Six; July 10, Six, by Mr. Davies. One of the baptized had been an Independent for years.

EBBW VALE, April 10—Five by Mr. Jones.

EBENEZER, April 24—Thirty-seven by Mr. Davies.

FRANKS BRIDGE, Radnorshire, June 12—Two by Mr. Thomas.

GREENWICH, New Church, July 11—Eight, at New Park-street, by Mr. Davies.

GRANDON, Bucks, May 22—One by Mr. Walker.

HILLSEX, June 5—Three by Mr. Chapman.

HOLYURST, July 17—Six by Mr. W. Morgan.

HULL, George-street, May 22—Five by Mr. Odell.

ICKFORD, June 26—Two by Mr. R. Beazley, of

Aylesbury and London; one of whom was

sister to the administrator. A brother of Mr. B.

delivered the address at the water-side. Mr. B.

is a native of Ickford, and very much interested

in the welfare of the Baptist cause in this

village, which, during the last two years, has

greatly revived. The chapel, which has been

recently enlarged, is yet too small for the in-

creasing congregation.

ISLEHAM, Pound-lane, June 20—Six by Mr. N.

Cantlow, in the river Lark. Several others

are waiting.

KINGSTON-ON-THAMES, June 29—Eight by

Mr. T. W. Medhurst.

KINGSTHORPE, Northamptonshire, May 3—

Two by Mr. Litchfield.

- KIRTON-IN-LINDSEY, Lincolnshire, May 29—One by Mr. Stapleton.
- LANCASHIRE, Lancashire, June 10—Five by Mr. Lewis.
- LAXFIELD, Suffolk, July 10—Two by Mr. R. E. Sears.
- LIVERPOOL, Athol-street, May 22—Five, and June 5th, one.
— Great Crosshall-street, May 29—Four by Mr. Thomas.
- LLANARTH, March 27—The Rev. W. Harris immersed in the parish church a young lady aged 21, after a sermon in defence of baptism by immersion.
- LLAEWHANGEL, near Monmouth, May 8—Three by Mr. Johnson, of Raglan.
- LISVANE, May 1—Eleven by Mr. Reeves, of Risca.
- LITTLETON, Ebenezer Chapel, July 3—Three by Mr. Sinclair,—"a few gracious drops after a long dearth."
- LONDON, New Park-street, July 4—Seven; July 11, Fourteen, by Mr. Spurgeon.
— Vernon Chapel, Pentonville, June 12—Three by Dr. Will's.
— Carmel Chapel, Pimlico, June 12—Five.
- MAESLEG, March 13—Seven by Mr. Hughes; and April 10—Six by Mr. Rowlands, of Carnarvon. Owing to the indisposition of Mr. Davies, the above brethren officiated on these occasions.
- MALTON, Yorks, May 29—One by Mr. Shakespeare.
- MARKET DEATON, May 29—Three by Mr. Burroughs.
- MERTHAM, Norfolk, May 29—Three by Mr. E. Davis.
- MILBOURN, Cambs, July 7—Seven by the pastor, Mr. E. Bailey.
- MERTHR, Bothel, March 27—Eleven by Mr. Jones.
— Tabernacle, April 10—Six by Mr. Roberts.
— Carmel, April 3—Four by Mr. Morris.
- NEWTON ABBOTT, July 3—Two youthful candidates by Mr. Walker.
- NENEATON, May 1—Six by Mr. Langridge.
- PENYPAERE, April 24—Twenty by Mr. Roberts.
- PONTYPOOL.—Last week a gentleman and lady were immersed in a baptism in the parish church, upon a profession of their faith in Christ. The Bishop of Llandaff finding a desire prevailing to administer the ordinance of baptism by immersion, is about to have a baptism made in the old Cathedral Church at Llandaff.
- PONTYPRIDD, March 20—Seventeen; April 3, Sixteen; April 10, Twenty-one by Mr. Roberts.
- RAGLAN, Monmouthshire, June 16—Four by Mr. B. Johnson.
- RHANDIRMYN, March 20—Twenty-four by Mr. John Davies.
- RHAYADEN, June 26—One by Mr. Davies, in the river Wye.
- RUSHDEN, Succoth Chapel, Northamptonshire, June 26—Five by Mr. C. Drawbridge.
- RUTHEN, March 27—Six by Mr. Jones.
- SALEM OAK, April 10—Fifty-two by Mr. John Davies. Mr. Davies states there are now waiting One Hundred and Forty candidates.
- ST. IVES, HANTS, July 8rd—Ten by Mr. T. A. Williams, of Houghton.
- ST. MELON'S, Monmouthshire, April 10—Three, in the river Rhymney, by Mr. Roberts, of Bassalog.
- TALYBOTT, April 20—Twenty by Mr. Williams, of Aberystruth.
- TREFFORREST, April 3—Six by Mr. Jones, of Rhymney.
- WALTON, Suffolk, June 5—Ten by Mr. Ferrin; three of whom belonged to a church of a different denomination about six miles distant.
- WHITTLESEY, July 3—Four by Mr. D. Ashby.
- WINCHESTER, Hants [no date]—Three by Mr. W. Chappell; two of whom were the mother and sister of one of the deacons.
- WRENHAM, June 26—Five by Mr. A. Ashworth.

DEATHS.

MR. GEORGE BOWERS, EYNSFORD.—On Sunday evening, the 28th June, at Eynsford, Kent, Mr. George Bowers, in his ninetieth year. He was baptized in 1802 by the late Rev. George Burnham, at Grafton-street Chapel, Soho, having travelled on foot from and to High Wycombe for this purpose, a distance of forty miles each journey. In the year 1804 he was removed in providence to Eynsford, and was chosen deacon of the Baptist Church in this village, and officiated as an occasional and gratuitous preacher in more than forty-six different places—working with his own hands night and day to supply the necessities of a large family.

MR. THOMAS COLLINGS, WALWORTH.—Mr. Thomas Collings, July 4th, at his house, East-street, Walworth, aged 74. Mr. C. was baptized in the year 1810, at Lion-street chapel, Walworth, by the late Mr. Ohin, of which church he continued a consistent and exemplary member until his death. His memory is fragrant to all who knew him. As he lived so he died. His end was peace.

NEW PARK STREET CHAPEL FUND,

RECEIPTS FROM JUNE 23 TO JULY 25.

Collectors' accounts	£5 19 0	Collections at Exeter, after sermons by Rev. C. H. Spurgeon	80 0 0
Returned money boxes	1 3 10	Moiety of collections at Burton-on-Trent, after sermons by Rev. C. H. Spurgeon	33 14 5
Subscriptions	5 17 11	Collections	51 17 10
Mr. Wilks	10 10 0		£207 16 6
Collection at Frome, after sermons by Rev. C. H. Spurgeon	30 1 0		
Collection at Devizes, after sermons by Rev. C. H. Spurgeon	32 0 0		
Collection at Trowbridge, after sermons by Rev. C. H. Spurgeon	27 1 0	Total in hand	£5,757 0 0
Collection at Arthur-street Chapel, Camberwell-gate, after a sermon by Rev. C. H. Spurgeon	10 0 0	Invested for purchase of land	5,400 0 0

Subscriptions received by T. COOK, Hon. Sec., at New Park-street Chapel.

* * * The ceremony of laying the FOUNDATION STONE of the NEW TABERNACLE will take place on the 16th of August. The arrangements will be duly announced in the "CHRISTIAN WORLD" and other public journals.

THE TROWEL AND THE SWORD.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"For the builders, every one had his sword girded by his side, and so bulled."—Nehem. iv. 18.

AND that is the way in which the Lord's building has been carried on from that day until now. I state that as being a general truth—a fact which can be proved by the history of the Church in all ages, that God's builders have also had to wear the sword upon their thigh. Take a glimpse, now, for a little time, at the world at large. In the day of Pentecost there were twelve master-builders sent abroad, who—not with wood, hay, and stubble, but with gold and silver and precious stones—sought to build up the Church. For a little time they seemed to be simply builders, but not long; for when grievous wolves began to enter into the Church, divers heretics arose and drew away followers, and thus the Church became a scene of strife. In the meantime, the antagonism of the world was aroused. The old idolatries lifted up their heads. Judaism, provoked because its hour was come, lashed itself into fury, and the Apostles of Christ had to gird the sword of controversy on their thigh; and while they laboured for the edification of believers, they were compelled to have a hand ready to smite those evil spirits that even in their day began to work. You see traces of this all through Paul's Epistles. He was a wise master-builder; without egotism he could say this; but you see, every now and then, traces through his writings of his having to contend sometimes with Jewish builders, who held that circumcision was necessary to salvation, and to fight with all his might against the legalism which had sprung up in the Church. Look at the epistle to the Galatians; it is just a magnificent sheath in which the Apostle has put his sword that we might draw it out on future occasions, and with it cut off the head of the Goliath of Legality—that great giant which doth so much mischief to Evangelical truth and the true Church of Christ. Nay, you will notice even in John, the loving John—who certainly was a wise master-builder, and built with polished stones the temple of God—you notice even there the presence of the sword; even the scer of Patmos must be a sword-bearer. He exhorts us to prove the spirits; warns us against false teachers, and the spirit of anti-Christ that had gone forth into the world. So you see that, even in Apostolic times, the first builders of the Church wore their swords upon their thigh. Nor has this ever ceased. There have been times, it is true, when the Church has tried to build and has left her sword behind her; then speedily she has sunken, and she hath become vile in the eyes of the world—hath been made a thing of nought. "The precious sons of Zion, comparable to fine gold, how have they become like earthen pitchers, the work of the hands of the potter?" Every fresh revival is brought about again by that double motto of the Church—the trowel and the sword. As surely as ever God has visited her again, her great builders have also been great soldiers. Let me mention the names of the early Fathers of the Church. There was Augustine, who was a master-builder. What an insight he had into the deep things of God! How gloriously he taught the doctrines of grace! Augustine's works are a great battle-field. He is continually battling against the Arians, and against those who were the representatives of our modern Arminians. And while he builded up the Church, he had to smite the heretics, lest they should rob the Church of her Lord. So with Chrysostom and Ambrose, and all the mighty men of God—they were all great builders, and all great fighters. Come down to more modern times—Luther, and Calvin, and Zwingli. They were three master-builders; but I need not remind you that they were also captains of the Lord's hosts in battle; they could instruct the Church in its holy faith; they could bring out the great doctrines of the Gospel; they could teach them plainly; but mark you, for this very reason they always had to contest every point. Martin Luther was every inch a warrior; even when he had the trowel, and was building up the wall, still his hand always seemed to be feeling for his sword,

that he might smite the Pope and all his monks, and do battle against the heretics, which so long had cursed the world. The same with Calvin's Institutes and other writings are masterpieces of building; and yet they are a magnificent series of battles fought against the heretics of the Church. And you will find it in all ages the same. It was one hundred years ago—in the golden age of the English Church—with Whitefield and others. We have only to mention a galaxy of great men—my venerable predecessor, Dr. Gill, Toplady, and Romaine, and all those great men who were the representatives of the Church, before whom all we are but as

"Little things that peep about
To find ourselves dishonourable graves."

These men were all builders of the Church, but they were all warriors; they every one had to contend and contest the point. And I care not to which country you refer me, or to what age of the Christian Church, it always comes to that—those whom God has blessed in building have also had to fight. Turn ye to Scotland and her glorious annals. Mark her Covenants on the mountain side, signing with their own blood the covenant with their God. They were builders, and their works shall follow them. The unction and savour which they have left behind them prove how well they could build. But what warriors they were! They wore no scabbards on their swords, but always had them unsheathed, and ready for the battle. We might mention some glorious names, but we come to our own country—look at our forefathers, the Puritans, always ready to contend for the truth, and do battle for the Lord of Hosts. Oh, what mighty builders were they!

The same if I should refer you to Wales, or take you across the sea to America, nowhere does God permit his Church to build without having them also to fight. And I take it, if there cometh a great revival of religion in England, it will have to be accompanied with the giving up of all that peace for which so many are crying, and concerning which we may well say, "What hast thou to do with peace, so long as that great Jezebel is living and her whoredoms are so many." All this, I say, will have to be put aside, and if God blesseth the Church there will come a terrible contest between truth and error, a theological battle in which truth shall stand and error shall be trodden under foot. Building and fighting go together in God's Church.

Now I told you the other day that it is said of a crystal that it assumes a certain shape—necessarily, if you break that crystal into a number of pieces, every piece of that crystal must assume that shape. Now if you split the same crystal again and again it must still come to the same ordained shape by a law of nature. Now, then, the fact that building and fighting go together is very like a great block of crystal. I now wish you to break it down into small pieces, and I ask you if you do not find it true in your own little history, as well as in the Church. Are not your building times, fighting times? Why, we think we shall be built up in our faith by having much rich, sweet, hallowed, consecrated peace and fellowship with Christ. If we had very much of this we should be built up indeed. But do you not mark after all that it is but seldom that we are so built up? Hear what Newton saith,—

"I asked the Lord that I might grow
In faith and love and every grace—
Might more of his salvation know,
And seek more earnestly his face."

"I thought that in some favoured hour
At once he'd answer my request,
And, by his love's constraining power,
Subdue my sins and give me rest."

And we have thought, like the poet, many and many a time, that we were about to build in peaceful times—that, surely, stone should be laid on stone with singing, and with rejoicing, and with shouts of victory; but has it been so? Ah no, brethren—

"Instead of this, he made us feel
The hidden evil of our hearts."

He has blasted our gourds, and taken away our comforts--robbed us of that which on earth was the dearest thing; has made wave after wave of affliction roll over us; has sent the rough wind and the tempest of the world's anger against us, and we have fallen down in dismay, and said, "Lord, I ask that my faith may be strengthened, What art thou doing? Wilt thou pursue thy worm to death?" He answers, "Ah, beloved, but this is the way I answer thy prayer. Thou didst ask that thou mightest be built up, and so thou shalt be, but it shall be in days of battle and in troublous times. Thy building up shall not come to thee in fair weather, but in foul. Thy prayer is heard, what wouldst thou more?"

Have ye ever tried, at any time, dear brethren and sisters, after looking well to yourselves, and seeing how low your love is—have you tried if you could fan the sinking flame? Many and many a time have I tried to do that, and I have thought I would work myself up, if possible, to a certain degree of warmth in love to Christ, but I have not often found that I have been successful. On the contrary, a horror of black darkness has come over me. I have thought, "Oh, what an ungrateful wretch have I been, that I should be so cold in my affections towards thee!" and then my sins have stared me in the face, and my evidences have been beclouded, and every attempt to make myself like Christ has involved me in ten thousand battles. Straightway, the enemy is ready at my side, and the world has said to me, "Thou hypocrite, thou dost not love him at all," and sometimes conscience is half-incline to confess it true; but while I have been thinking, "Surely this is not the way," which my love is to be increased," on a sudden all this black darkness has been cleared away, and a sweet quiet has rested on my spirit, and I have said, "My soul is like the chariots of Aminadab; I can wash his feet with my tears, and wipe them with the hair of my head. Now I am builded up indeed." I question whether our faith or love ever grows much except in troublous times. It is by the rough March wind that God roots the trees of his right hand planting. It is with the sound of the trumpet of war, with the enemies' engines round about us, and our very gates tottering, that the King hoists his standard, and the bulwarks of salvation compass us round. I am sure that you will not—if you look within and know anything of Christian experience—deny the fact that your building has usually been accomplished with the sword upon your thigh. You have had to build in troublous times.

Having stated the truth pretty largely thus, I want to go a little deeper into it after another fashion.

I. Brethren, YOU AND I HAVE TO BE BUILDERS. And here I am not referring to the mere putting together of bricks and mortar, but I am speaking of spiritual building. On a former occasion it was our privilege to meditate upon the fact that the Church is God's house, and that he buildeth it. But God builds his house by instruments. He does not put together the spiritual stones by a silent magic, but he uses means. They do not fly out of the quarry of themselves, nor by some secret power do they, without instruments, lay themselves one upon another. But God works by means. He employs his ministers—those of us who are alive from the dead—in the service of preaching the Gospel, by which ministry others are quickened by the hearing of the Gospel, others are brought to know and love Christ. The Church, I say, is not built without means. God himself deigns to use men as the means of effecting his purpose. Now it is for you and for me to be, if we are converted ourselves, builders in the Church of God. And now I must observe that here too it holds true—while we are building in the Church of God, we must take care to carry our swords with us. Every believer must have his sword girded on his thigh.

1. And first, with regard to *our labours*. What can you and I do with regard to this? Brethren, we must all have part in this great work. Some of you must have for your occupation to look out the stones that are to be used. It must be yours, as you go about your daily business, to find out the chief of sinners, in the lanes and in the alleys—to go canvassing for children to get them to come to your Sunday-schools. It must be yours to scour the hills and the dales until you find a

Gospel stone quarry. You ask, "Where is that?" Why, the Gospel stone quarry is in the most benighted parts of our city. It is there that the Christian has to go and look out for stones for the spiritual building. You like, perhaps, to find Gospel stones in a nice, comfortable situation; they must be in a respectable situation in life, and then you like to go and assist in the quarrying of them. But, if you are God's true builders, you will not forget to go down into the abodes of iniquity and sin, to bring out some of those most precious stones which God has ordained to be laid one upon another in his spiritual temple. Some of you have to find out where they are, and bring them under the sound of the ministry. Many of our churches forget this. You see a good man preaching, and yet the chapel is scarce half full: the reason is, that the members do not exert themselves to fill it. I will tell you how it is to be filled: let each one bring another, and the place will be full. It is the duty of hearers to get others. Every Christian should be a kind of decoy to the Gospel net; he has been caught in it himself, and he must endeavour to catch others. Many a time have I been pleased at hearing that members of our church gave up their tickets, in order that others might come in and hear the Gospel. It has been pleasing to me to hear of a pauper or chimney-sweep being brought into the Hall at the Surrey Gardens, by those who held tickets giving them up, and saying, "I will risk having to stand in the crowd; go you in and hear the Word." Ye are good builders indeed, if ye only accomplish this one part of the work. We must have stones to build the house with. Wherever you find a drunken, blaspheming wretch, endeavour to bring him in; for who knows but he may be one of the precious stones? "God is able even of these stones to raise up children unto Abraham."

2. Well, in the second place, there are others of us who must be *quarrying these stones*—hewing each out from his bed. In quarries, when they have a large mass of stone to move, they use gunpowder. They put it in behind the stone and blow down a great mass of rock. There should be in our churches a number of spiritual miners who understand how to use the heavenly gunpowder of prayer and faith. What great masses of rock have been moved by prayer and faith! Sometimes a whole city has been convulsed by one mighty discharge. A spark of the Holy Spirit has reached it, and away has flown some ponderous mass which seemed as though it never could be started. We have to use more prayer, more faith, and who knows how many stones shall be dislodged, and afterwards built into God's heavenly temple! If you cannot preach, lay the gunpowder bags, that you may be the means of getting out these stones for the temple. Well, then, there are others of us who must be occupied in hewing these stones. God the Holy Spirit must quicken them; God uses us for other works—he does himself the quickening. When these stones are quickened, it is ours, I say, to polish them—to make them square for the building. When they come to us they have a rough edge—they are just under conviction; and we polish them with the silver hammer of the promise till we break away their fears and troubles, and then we come to the rough edge of ignorance, and we have to polish away at that until they get to understand a little of the plan of salvation and of the covenant of grace. Ministers and elders and deacons—we are all trying to do our best in polishing these rough stones. Sometimes there is an awkward piece sticking out that we cannot get off for many and many a day. They are still under apprehensions, doubts, fears, and sorrows. We try to remove their doubts if we can, and we work away with the tools, but often find ourselves a long while at the task. We need therefore the prayers of the people, that, while we are polishing, God the Holy Spirit will give power to our hands that with the chisel we may knock off all those rough edges, that so the stone may be squared for the spiritual temple.

3. Then we must *examine the materials brought*. You know we have a great deal of stone brought for the building of the Lord's temple that won't do at all. Sometimes such that, if it were put into the building, would crumble as soon as it was exposed to the air. Oftentimes when the elders are sitting here on a Wed-

nesday night, there comes some of this sort of stone. Perhaps there is a good intention, but there is no depth, no vitality, no power of the Holy Spirit; and it is no mean part of the builder's work to watch the material, lest, haply, some piece of rotten stone should be built into the fabric and injure the rest.

4. Now, there are some of us, brethren and sisters, who are engaged in a very quiet way amongst us. You never hear much about them—it is not often that they can go about to bring in stones, and they cannot polish them—as for judging whether the stone is good or not, that they could not do. They have but very little judgment, indeed, but they are such kind creatures. They exhibit a spirit of meekness, so that if there is a little disagreement they always step in and make it all right. If some brother is a little harsh, there is some kind word just ready. What shall I say these are doing? Why, they are not hewing the stones, or blasting in a quarry, or building or polishing, but they are *mixing the mortar*, and what a useful part of the work that is! There are many mortar-mixers in this Church. It would have been well, years ago, if there had been still more; and I do attribute much of the quietness and calmness and love of the Church to the fact that we have some excellent mortar-mixers, who, when any little unpleasantness occurs, begin mixing the mortar again. If we cannot do one thing, it is well if we can do another.

5. As for pastors, *it is their work to superintend the structure* as it rises, and see that everything is put up according to the plumb-line, and whether we are keeping to the architect's specification—whether we are keeping to the great rule and model of Scripture, or wandering from it. But this is a work which needs all the help that your prayers can give, and all the assistance that the Spirit of God may bestow.

II. But the text says WE MUST BE FIGHTING too. "What awkward work that is," says one, "to have a trowel in one hand and a sword in the other!" Stop, my brethren, I will convince you that it is not half so awkward as you think; for with regard to the heavenly builders their sword is their trowel, and their trowel is their sword. Says one, "How is that? Can such a weapon be used for two purposes?" How must I seek to build you up in your most holy faith? or how must ye, beloved, seek to be built up? Why, with the Word of God. That is your trowel; nothing else will do but Scripture. If we use any other, the Lord will not own our work, and the temple will be cast down again. The trowel is the Word of God; and the Word is our sword when we fight. Happy is it then for us that we have not two tools to carry, for it is the same tool for both works. It is the trowel when we are building; it is the sword when we are fighting. Some ministers don't know that. Some forget that it is a trowel at all, they always use it as a sword. They are always abusing everybody else. Go at any time you please, they are just going over their drill of the five points—the whole of the five cuts of sword-play—ever ready to fight everybody else. If they would preach the Gospel it would be well. If they would leave other people alone, and just preach Christ crucified, and exalt his cross, and leave others to preach according to their ability, much more good might be accomplished.

But what have you or I to do with fighting, I wonder? We have to do with it thus. Wherever our lot is cast, I am sure we have to meet with those who oppose themselves to the Gospel of Christ. We meet with the Infidel while we are building up, and we must have a word with him. We meet with the Socinian, and, if we be true to the Divinity of our Master, when it be assailed, we must have a word with him. We meet with the Arminian, and we must be armed to the teeth against him—always ready, wherever we go, to oppose those who oppose themselves to the truth—never being silent when it is time to speak—never being ashamed to give "a reason of the hope that is in us with meekness and with fear."

But we need a sword for ourselves, for we are our own worst enemies. We must be ready to repel our own pride, our own lust of wealth, and every false way which will be sure to attack us.

I had a sweet letter last week from that eminent servant of God, Mr. James, of Birmingham. I had written to ask him to come to the laying of the first stone of our New Tabernacle, and he replied, "I would have done so if I had been well enough, but I am unable to travel. My work is done; I cannot serve my Master any longer; but I do a little: I preach perhaps once on a Sabbath, and I still continue to do what I can with my pen. What a mercy," he says, "to have been permitted to serve my Master so long!" We frequently exchange notes, and that last note pleased me much, where he says, "My dear brother, be on your watch-tower. Gird your sword on your thigh. The devil hates you more than most men. You have done damage to his kingdom, and, if he can, he will trip you up." Surely that is true, and whenever we are most occupied in building, then is the time we must look best to our sword, for somehow or other building is slippery work, or else the devil always tempts us with extra force just then. But so it is—when we are most engaged in building the Lord's Church, and most busy in serving him—then is the time when the enemy comes in like a flood; and woe unto us if we do not watch against this, and be ready for him whenever he makes his appearance. "What I say unto you I say unto all: Watch." Carry your sword upon your thigh. Recollect what that sword is—this precious Book. Whenever you are seeking to do good to others, use it as a sword against your spiritual enemies.

These men did not have their swords in their houses—once in the day, at morning or evening prayer—that would not have been enough. Each carried his sword upon his thigh; always strapped where they could easily find it. Do the same with your Bibles. I do not insist upon it that you should carry your Bible in your pocket, but do carry a part of it in your head and heart. Get a verse in the morning and digest it during the day; that is the plan—that is the way to carry it. It is astonishing how much a man may come to know of the Scriptures if he learn only a verse a day—that will be three hundred and sixty-five verses in a year. Oh, brethren, the great lack of the times is this, that we don't read our Bibles enough. Take up your Bibles as trowels to build with—take your Bibles as swords to smite the enemy with, and push down Satan and all his temptations, that you may grow in grace, until at length you receive the crown of glory. Misshapen stones may be shapen by Divine grace, and put into God's spiritual temple, where they will shine like agates.

A VISIT TO MY BIRTHPLACE.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

ONCE more I am permitted to visit my birthplace: may my visit suggest some profitable thoughts to my mind! This is Brentford, with its old market, church-tower, and dirty street. More than twenty years of my life were spent here. Oh, the mercies received, the sins committed, and the grace displayed in my experience here! The greatest change that can ever be produced in a man was wrought in me here. Every spot almost brings something to my remembrance calculated to fill me with gratitude or grief. But I will visit a few old spots, which may, perhaps, bring to my mind, and present to my eye, scenes which I may turn to account.

This is the Half Acre: at that old house, No. 5, I was born. I can never look at that old lath-and-plaster dwelling without deep feeling. There my honest and industrious parents lived, and there my father, while I was yet a child, died. Who would have thought that the babe born in that place, under such circumstances, would be crowned with so many mercies, and be honoured with so much usefulness? In that yard, then beside a smith's shop, was a very deep well, into which, soon after I could walk, I fell, and was only saved at the risk of another's life. There seemed to be but a hair's breadth between me and death. No ladder in the neighbourhood was long enough to reach the bottom; for a time my petticoats floated me, but I had

sunk twice, and was just sinking the third time, when a man descended by the chain, caught me, held me until help was obtained, and my life was saved. Surely there is special Providence over me, and we are immortal until God's purposes respecting us are accomplished. Where that modern-built house now stands, once stood the cottage of Ma'am Banbury, where I learnt the first rudiments of my mother tongue. Dear, kind old soul! long since her tongue, which taught so many, has been silent in the dust.

Yonder is the soap manufactory, to which, soon after my tenth birthday, I was sent to work, to assist a widowed mother in procuring the bread that perisheth. There I first heard Unitarian perversions of the Word of God; there I learned to swear, and there I fell into sins which no one but a forgiving God ever knew. Oh, how wonderful the forbearance and long-suffering of God towards me! There, in New Brentford, is the Fellmongers' yard, where I was apprenticed, and spent nearly ten years of my life, where I learnt to drink as well as swear, and was ripening for destruction, when God, in his sovereign grace, arrested me. Yes, it was grace, and grace alone, that changed my heart, and turned my feet into the way of peace. In the corner of the Market-place stood the little Baptist Chapel, where I sometimes attended, and was more than once convinced of sin, but those convictions were stifled, and my danger became greater than before. And now I stand before the spot, where a gardener's packing-room once stood, which was afterwards converted into a chapel, and in which God called me by his grace. Oh, the pains and the pleasures, the joys and the sorrows, the grief and the gladness, I have experienced in that place! There I professed Christ, and was baptized in his name. From thence I was sent out to preach the Gospel, accompanied by a pastor's blessing, and the affectionate prayers of the Church. Oh, how I loved that place! But it is razed to the ground, and a new sanctuary erected near its site.

I am now in Boston Fields, a hallowed spot to me. Beneath that wide-spreading tree, near the bottom of the first of those fields, what seasons I have enjoyed! It was my oratory. When not allowed to pray or read my Bible quietly at home, here I repaired. Early in the morning and late at night have I worshipped here. Through the deep snow at daybreak, I have come here to meditate and pray. Here I brought my burdens to cast them on my God. Here I brought my sorrows to pour them into the sympathizing bosom of my Saviour. Here also I brought my cares, that I might cast them on him that cared for me. No spot on earth was like this spot to me once. Here I could pray aloud, and no one hear me. Here I could sing the praises of my God, and no one disturb here. Here I often sat and ate my mid-day meal, with my dear old Testament spread open on my knee. Here I composed my first sermon, and here, all alone, I tried my voice in attempts to preach. To this spot I brought the first young man whose heart I won for Christ, and here I heard him call on God for mercy. Here together we talked of Jesus, confessed sin, admired free grace, and anticipated the joys of heaven. The first field of Boston, as I then called it, I shall never forget—no, not in heaven. Dear old tree! Dear old spot! Forget thee! Never! I have enjoyed too much of my Saviour's presence there for that. My communion with God has been too frequent, too familiar, too sweet for that. But I must leave it now: farewell—and farewell for ever, perhaps—one of the dearest and most hallowed spots on earth to me.

I am now rambling along some of the old lanes, where I have often spent hours in meditation, prayer, and praise. Often, after a hard day's toil, have I wandered in these lanes, and have enjoyed the presence of my God, until I have felt as if I were bathing in the river of pleasure. Right heartily could I say—

"The opening heavens around me shine,
With beams of sacred bliss;
While Jesus shows his heart is mine,
And whispers I am his."

But I have had sad seasons here, and have experienced darkness that may be felt. Oh, the horrid temptations, the dismal fears, the gloomy doubts, which have racked my soul, as I have paced these lanes in years gone by! What conflicts I have experienced here on the subject of my call to the ministry of God's word, and how long it was before I could satisfactorily conclude that I was called to that work! Some appear to have no trouble upon this point; but I had much, and it lasted for several years too.

Here is the Grand Junction Canal. I can never forget my feelings as I paced the towing-path here one night. I had been foolishly praying for deep convictions, and as I sat in my lodgings, not far from this spot, a horror of great darkness fell upon me, violent convictions seized me, the fountains of the great deep of corruption within seemed to be broken up, and the most dreadful temptations were presented to me. I think, if ever believer tasted the horrors of despair, I did that night. Oh, how I was tempted to plunge into the canal and know the worst of it! How did Satan urge, "If you are one of God's elect, you will be saved, though you do; and if you are not, you never will, and therefore you will only know your doom a little sooner—and even hell cannot be much worse than this. Pluck up courage, man; end the strife, and dare to know the secret." But, blessed be God, I was kept by the power of God, and at length the living water within began to spring up, a spirit of prayer returned, and my soul was delivered. Never have I dared to pray for deep convictions since, but have endeavoured to warn others against such folly. Near this spot, too, another and very different scene presents itself to my view, for here I suffered violent persecution. Here I stood many an attack, and came off victorious. But here, once, when a Christian joined for a time with the world, I was overcome, shamefully yielded, and brought darkness and distress into my soul. Oh, how often have I prayed in those lofts, and under those sheds, and others which are now gone! Many a precious answer to prayer have I obtained there! Many a spiritual blessing has been conferred on me there! Oh, the sweet communion with God I have enjoyed, the assaults of Satan I have experienced, and the scoffs of men I have endured on the premises that face me now. But what a change has come over the place, once so familiar! and a much greater change has come over me and my circumstances. To God, all-wise, all-gracious, and ever-faithful, be all the praise!

I am now standing before a cottage once inhabited by my old friend, Charley H—y; he is gone the way of all flesh, and, absent from the body, is, I believe, present with the Lord. In this cottage a few of us used to meet for prayer and Christian conference. Here I first ventured to engage in social prayer; here I first attempted to expound a portion of God's blessed Word. Here hearts united and voices blended in the worship of God; and within these cottage walls myself and some of the companions of my youth tasted the sweetest joys. I have now before me the dwelling of my venerable friend, Walker, for many years a class-leader among the Wesleyans; on his dying bed my father requested him to keep an eye over me. The first prayer I ever heard offered for the salvation of my soul was from his lips, and though I bitterly hated his Methodism, being then bigoted to the Establishment, I nevertheless, revered the man. Dear old saint, thou hast long been in heaven. Often, when I visited this, my native town, have I seen thee sit and listen, with delighted countenance, to hear me speak of Jesus—but we shall meet in the worship of God no more below. Thy prayers for me were answered, and, from my heart, I have often thanked thee for them; and though I shall no more hear thy voice below, I believe that I shall join with thee in singing, "Worthy is the Lamb," above. On the other side of the street, opposite to where I now stand, is (what was) the habitation of my beloved friend, L—y. In that house I first opened my heart to my friend, preparatory to joining the Church of Christ. From that house I took coach to go with my friend to Alton, in Hampshire, to preach my first sermon, and back to that house I came, with the foolish determination in my mind that I would attempt to preach no more. But my friend still lives, though not here, else I might record in my notes

many an act of kindness, shown to me by him, for Jesus' sake. Dear brother in the Lord, may thy last days be thy best, thy hollest, thy happiest days, and at evening-time may it be light! and when thyself and thy beloved partner shall drop into the arms of death, may ye both realize that ye are only dropping into the arms of Jesus! I have gone some distance musing, and am now before what was the residence of venerable Father S——n, always kind to me, notwithstanding disparity of circumstances, and his having often been annoyed by my youthful follies. Never, while memory lasts, shall I forget thy fatherly love to me, in a season of deep trouble, nor the many wise counsels I have received from thee. I was to have preached thy funeral sermon—at least, it was one of thy last requests to me—but, from distance and other circumstances, I did not even hear of thy death, until some time after the solemn event. But I trust we shall meet where there is no more death, neither sorrow, nor crying; for the former things have passed away. I have come back nearly to where I started from, and here lived my pastor. For me he felt a pastor's love, and to me he showed a father's kindness. Dear old man, he had his faults—but who has not? I have, and plenty of them. It shall not be mine to speak of them, and for those who do, I only wish that their faults may be as few, and their virtues as many. I ever loved him. I love him still. Most ungrateful should I be if I did not. In that little parlour I received wise counsels, judicious cautions, and salutary admonitions. Whoever may forget Andrew, I shall not. He blamed me, when I saw, as I thought, farther than himself; but, having vented his honest anger, he manifested his love as warmly as ever. Dear old man, may thy sun go down brightly and beautifully, and may thy death-bed call forth the exclamation, "May my last end be like his!" Oh, how many friends I had once at B——, and how I loved them! But I must leave off scribbling about them. Peace, peace be to the ashes of the dead, and grace, grace be given to the living!

Brentford, perhaps I may see thee no more, near sixty years have passed over me; my brow is now wrinkled, and my locks begin to turn grey—the days are coming, and the years draw nigh, when, if I am spared, the trials of age will come upon me. But I know that my Redeemer liveth; the covenant is ordered in all things and sure; the promises are truth; and God, my gracious God, is faithful. He will not leave me, and, blessed be his holy name, he will not let me quite leave him. The Lord is my keeper, and, kept by his power, guided by his wisdom, and supplied by his providence, I shall reach home. Sweet word, HOME! What a glorious thought, HEAVEN IS MY HOME! What a home is mine! The home of patriarchs and prophets, the home of martyrs and confessors, the home of saints and angels, the home of Jesus and of God! Holy Spirit, prepare me for it; keep my eye fixed upon it; and, when my work is done, send a strong and loving angel to conduct me to it, for Jesus' sake!

HEAVENLY HUSBANDRY.

BY REV. WILLIAM BARKER, MINISTER OF CHURCH-STREET CHAPEL, DEACKFRIARS.

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."—1 Cor. iii. 6, 7.

The Church of Christ in this chapter is compared to a husbandry, and is therefore the scene of every spiritual process for the development and perfecting of the divine life, and of all holy influences, by which alone these means can become effectual. The Corinthians entertained a very inadequate and mistaken view of God's real connection with the success of the Gospel; they therefore unfairly compared and unduly magnified the personal influence of the several teachers Christ had given them. How sad when the friends of Jesus make such a mistake! for it induces many vital evils which hinder their progress in the divine life, and gives Satan a great power for mischief in trampling down some of the most hopeful plants in the garden of God. First, it prejudices the given power and

talents of any one of the ministers of Christ, and must therefore injure his usefulness. Why should Peter be named to the disparagement of Paul, or Paul of Apollos? They are so essentially unlike each other in their person and manner that they are suited to occupy two very distinct spheres, and you should not hinder their success in either. They are like so many stars moving in the same heavens, sustained by the same Omnipotent hand, but presenting a diversified light which adds beauty and utility to the entire economy of nature, of which they form so many parts. Secondly, a feeling of this kind engenders unholy strife in the Church, where there should be harmony and loving co-operation. Hence the Apostle was moved with earnest solicitude for, and fired with indignation against, the carnal-minded Corinthian professors who had indulged in these dishonourable and injurious preferences. Thirdly, this grave evil always follows—God is kept out of sight. He, the great Author of every vitalizing power, of every fructifying influence, and every consequent form of life and fruit, is set aside, his Spirit is grieved, the blessing is withheld, and the Churches wither. Oh, sad but righteous consequence of our worldly policy! the thought of which should humble us in the dust, and slay our selfishness and pride.

There are two things to which I would call attention in illustrating this text.

I. THE PROVINCE OF HUMAN INSTRUMENTALITY.

1. *It is varied in its character, "planting—watering."* This double form not only pertained to the apostolic period, but extends to all times and forms of operation. They are figuratively mentioned as including other modes of action; as the breaking up of the fallow ground—the casting in the seed, weeding, pruning, and every care that may conduce to the health and fruitfulness of the Saviour's vineyard. While the "seed of the kingdom" is being sown with a liberal hand, the plants of grace must be fostered by every means to promote their growth in piety and usefulness. One great feature of our work is to sow the seed, to plant, and transplant, and the Church has no right to control our efforts—hinder our zeal, or do anything to mar our work. The minister of the Gospel owes obedience to Jesus alone in that department of labour. Let every man who has himself been transplanted, by similar means, out of the kingdom of darkness, into the kingdom of God's dear Son, be careful he does not trample on the seed sown, and break down other transplants by his haughty bearing. We are also to water and prune; feed and build up. The doctrine of God is compared to the "rain and snow from heaven, watering the earth and filling the pools thereof; it drops as the rain and distils as the dew." The ministry of truth has not only to prune away the follies and prejudices of professors; but even many of their imagined excellencies are spurious, and must be taken away, as the vine-dresser not only cuts off many seemingly healthy sprigs of the vine, because fruitless, but thins the grapes themselves to make the remaining fruit large and more luscious. The ministry of the Word is not always intended by God to comfort you: but to instruct, chide, counsel, convert, and bless. It is not very pleasant to feel God's pruning knife cutting away our imagined excellency, felling our large-spreading branches and verdant leaves! We feel diminutive when under his hand, and he intended we should, that his life in us might be the more fruitful; for every branch in Christ that beareth fruit he purgeth it, that it may bring forth more fruit.

2. *The labourers were as diversified as their labours.* Paul was a bold, earnest, self-denying Apostle, whose profound views of the Gospel commanded the respect of the adversaries, and awakened the highest admiration and devotion of its friends. But he was far too profound for many, and his words were often a stumbling-block to the hollow professors of his own times (2 Peter iii. 16). Peter, with an earnest out-spoken manner, commanded respect as a man whose whole heart was in the work, and whose best lessons, though inspired truth, were presented from the peculiar point of view which his own experience furnished. He was devout, useful, and honoured of God. Apollos, mighty in the Scriptures, with a silvery tongue persuaded men to embrace the Gospel, carried them along with him in all his views and actions to enterprises and achievements they would not have considered possible. So now we find a great variety of gifts in the ministry, and we only long for the time when a spiritual-minded and united Church will conduce to the best distribution of such different talents for the edification of the body of Christ. There are two principles over-ruling the Christian ministry which apply to few other things. First, They cannot labour where they please, any more than Paul and Timothy could preach the word in Asia, while they were commanded to do so in Phrygia and Galatia: or, were permitted to go to Bithynia

when they assayed to go, the Spirit having work for them elsewhere. We do not contend for a physical impossibility; but that the men will, under Divine teaching and guidance, be led, often against their own plans, to fields of labour marked out for them by God. Secondly; They cannot change their own peculiar gifts for others. Though ministers may be modified and improved by culture, their own individual character remains, and He who gives one gift to one, and others to another, wisely apportions his servants their work, and controls the laws of their success.

3. *These various operations and gifts are adapted to the numerous forms of Christian labour, life, and culture; and are most closely associated with the spread of the truth, and the completion of the Saviour's work.* You will not always hear the Word of God alike on this account. The watering of your souls with holy promises and consolation would make not only the grace but the sins grow, if the pruning-knife were not used sometimes. That which will instruct one child of God and console him in his trial, lulls another to sleep in his sinful indulgences. The words employed to break the sinner's heart, would wound and afflict some weak child of God, perhaps; and therefore we rejoice in all these diversified forms of ministration, that "each in *his season*" may have a portion of meat, as the effect of a faithful Gospel ministry.

II. THE CONNECTION OF DIVINE AGENCY WITH HUMAN INSTRUMENTALITY.

1. *Its indispensability.* "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Analogy, one of God's grandest methods of teaching, shows us this. Behold the field: its soil may be rich and good; the seed that is sown may be good and vigorous with the germs of life; cultivation may be applied in its most perfect forms; but the laws of life-giving and fruit-bearing are all beyond the power of the hand that sowed. Let the husbandman look on, apply means, send up prayers; and if they are heard, their answers show the more the power of God. This robs ministers of all occasion of pride, and undue love of popular applause, their besetting sin, and teaches them that, instead of studying effect and popularity, they should seek souls. It also teaches churches how to use and appreciate ministers. They too often either idolize them, or crucify them, but neither is extravagant praise nor indiscriminate blame consonant with the sacred connection of the teacher and the taught.

2. *The Divine increase is as varied as the gifts are diversified, and the labours numerous.* The seed sown cannot germinate without the life-giving energy of the Holy Spirit. We cast it forth, but, oh, terrible thought! it falls by the wayside, on stony places, among thorns; or if in the good ground, the ratio of increase is beyond control, for it is some thirty, sixty, or a hundred fold. Amongst the good seed an enemy may sow tares—and we are not competent to pluck them up! What imbecility! What earthen vessels are all we who hold God's treasures! *Development* is another form of the success. Ah, my brethren, you *living* plants can only bring forth fruit by and in God. We weep as we see your blossoms nipped by the frost, or blighted by the sun,—and more when we see a worm at the core of your fruit. Who can comfort you by our word but God? Spread forth yourself before the sun like the disc of a flower to catch his heavenly rays, and the sweet shower which the God of grace may send; then you will not be barren, and unfruitful in the Lord.

3. *The gracious certainty of the produce:* "God giveth the increase." Not must give, as some say in their prayers very often, but GIVETH, as a continuous uniform rule of action. Yes, as a seed-time and a harvest are connected in nature, so in the Gospel. A famine may prevail for a period, but this only enhances the value of the law of increase, by the calamity of its absence. But there is a solemn application of this,—it is that which a man soweth he shall reap. Is his hand contracted? so shall be his harvest. Is his seed bad? so shall be his crop. Has he sown to selfishness, pride, and vanity? he shall reap a terrible increase of all the sad fruits of these things.

4. *The measure of success is beyond us.* "God giveth the increase"—more or less as we are fitted to be the channels of good—in answer to our prayers, or the prayers and consistency of his people identified with us. If we farmed for ourselves we should have some right to stipulate for a given increase; but as employed of God and rewarded by him, we must not make success the rule of action. Leave that to God. It is his own department. But we may show our love for soul.—our high estimate of the honour of working for him—and our sympathy with the Great Husbandman, by our earnest solicitude and prayer for the welfare of his cause; and he will not fail to give us such results as shall glorify his name

and make good our mission—even souls for our hire as seeks to our ministry. O Christians, remember you deal with God and his ministers both; O pastors, you deal with God and the people both! What solemn interests, responsibilities, and destinies hang on these relations! May we so consider them as to be able to rejoice in the prospect of the judgment which brings teachers and taught to confront God, and to receive suitable rewards at his hands; and may we find in our people our crown of rejoicing, for Jesus' sake. Amen.

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

A CONSISTENT PIETY, THE DEMAND OF THE AGE.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”—Matthew v. 19.

BUT we may look upon this subject from another point of view. The Saviour has taught us that we cannot hope to be saved by his sacrifice unless we surrender ourselves and all that we possess without reserve to him. He recommits to us what we have surrendered, as a talent to be used in his service, for which we must render up our account. We are not owners, we are only stewards, and we must so use our stewardship as to please the Master. How then can we use our Lord's property, for the purpose of sensual gratification, of luxurious display, or of social emulation? Can we spend the money which we declare to be the Lord's, as those spend it who know not God? Yet, when we press these plain precepts upon men, it will not be strange if they treat us as intruders into their personal concerns, and tell us that they have earned their money honestly, and have a perfect right to use it as they please. If they violate no human law in acquiring their gains, and pay the market price for whatever they purchase, they wish us to understand that no further question can be made in the matter. They thus, in fact, shut God out from the government of this part of his universe, and affirm that their right is paramount, and of course extinguishes his. The question here, you will observe, is not at all between man and man, but between the man and his Maker. Christ declares that the possessions of his redeemed ones are his, and are to be used only in obedience to his will; they assert that their possessions are their own, and they will use them as they please. We have no controversy with men on this matter. We leave the servant to settle this account with his Master.

I trust that in these remarks I am in no danger of being misunderstood. In all the denominations of Christ's disciples, we find among the rich and the poor shining examples of earnest, simple-minded, self-denying piety. The religion of Jesus Christ received into the heart must of necessity transform the affections and give victory over the world. This is the love of God, that we keep his commandments. It is by the precept and example of such men and women that the Church is distinguished from the world. But, I ask, are there not among the churches of every denomination, just such specimens of professing Christianity as those to which I have alluded? Are they ever rebuked? nay, are they not, if occupying a prominent social position, frequently flattered and caressed? I ask, again, do not the lives of humble, self-denying Christians shine as lights in the Church? But why should they shine so conspicuously if their brethren in general obeyed the commandments of Christ? They have surely done no more than their duty. But, if this be so, what must be the end of those who are manifestly living to themselves?

I remark, in the second place, that the fear of man is, to a lamentable degree, undermining the religious principles of the professed disciples of Christ.

The teaching of Jesus on this subject is explicit. He commands us not to fear those that kill the body, and after that have no more that they can do, but fear Him who after he hath killed hath power to cast into hell,—yea, I say unto you, fear him. “Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven.” The Apostles understood these sayings literally, and they acted accordingly. When threatened for uttering unpalatable truth, they nobly replied that they must obey God

rather than many and when beaten with many stripes for proclaiming Christ and the resurrection; they departed from the council rejoicing that they were counted worthy to suffer shame for his name. They had a vivid conception of a higher law than can be enacted by man, and they fully believed that this higher law must in all things govern the conduct of every disciple. They were simple enough to believe that the will of man, no matter in what way it be expressed, is unworthy of a moment's consideration when it comes into conflict with the will of Almighty God. No matter what our obedience costs, no matter to what sacrifices of the respect and favour of men it leads us, if we be the disciples of Christ we must resolutely do his will and prepare without shrinking to take the consequences.

Such is the commandment of the Master. Do we keep it or break it, and are we by our lives teaching men to keep or to break it?

We will take an example from a class of men not unfrequently seen in every denomination. It shall be a man of large possessions accumulated by his own exertions. In early life he maintained the reputation of an earnest, prayerful, and consistent Christian. His expenditures for everything but religion have increased in proportion to his means, and he has now attained to the height of his ambition. He holds a place among those whom the world treats with all the respect of which it is capable.

Let us enter his princely dwelling and observe the habits of his family. The worship of God has been found incompatible with the arrangements of a fashionable establishment, and it has long since been discontinued. His children are leaders in every form of polite dissipation. Their talk is of the ball-room, the theatre, the opera, and the watering-places. The card-table and the billiard-room have become necessary to the amusement of this Christian household. That income which the man long since consecrated to Christ, is squandered upon furniture, equipages, and every form of luxurious extravagance. He is perfectly aware that if he had been educated as he is now educating his children, he would long since have become a bloated sot or a loathsome debauchee. His conscience formerly spoke to him in tones of solemn warning, but he has at last succeeded in silencing its monitions. We tell him of his obligations, we point out to him his danger. He acknowledges it all, but asks in despair, "What can I do?" All this is expected, he assures us, of a person holding his position in society. Were he to live according to the precepts of Jesus, he would be discarded at once by all his acquaintances. Were he to confess Christ, men would separate him from their company. This he cannot bear. He dare not obey him whom he calls Master. He therefore breaks the commandments and teaches men so.

Let us follow him in his walks through the world. Are his chosen associates the children of God, or the children of this world? Some of them are ruining themselves by vicious indulgence. Does he privately and faithfully warn them that the end of these things is death? They are given to much wine. Does he abstain from the wine-cup himself, lest, by his example, a brother be made to stumble? Inquire respecting one of his fashionable entertainments, and you shall hear that his guests have been seen reeling homewards, as from the celebration of a Bacchanalian festival. He is surrounded by men whom he believes to be hastening to a lost eternity. When returning from the funeral of one who has died and made no sign, he resolves that he will warn them of their danger; but the contrast between his belief and practice closes his lips, and he sees them one by one sink into a lost eternity. If we tell him of his duty and his danger, he replies, perhaps, that he knows it all, but that were he to do otherwise he would lose all his influence, though what his influence really is good for, neither he nor any other man can possibly conceive. He is afraid to confess Christ before men, and therefore he breaks the commandment and teaches men so.

I know, however, of no case in which the conduct of the disciples of Christ is more at variance with their principles, than in the case of their political associations.

It is needless for me to remind you that the law of God is intended to govern all our actions, private and public, individual and social. If we ascend up into heaven, behold, God is there; if we make our bed in hell, lo, he is there. There is no darkness nor shadow of death where the workers of iniquity may hide themselves. But this consciousness of the Divine presence should press upon us with redoubled power when our action affects not ourselves, merely, but our fellow-citizens, the Church of Christ, and the whole brotherhood of man. So much as this will certainly be admitted by every reasonable being. But what is the spectacle actually presented during the progress of every important election?

You will see professed disciples making themselves parties to the most atrocious wrongdoing, and supporting measures at which the natural conscience of man turns pale, at the command of their political leaders. When their political party prescribes one course, and the precepts of Christ another, they, without a blush, obey their party and disobey Christ. If you know a man's political party, you can easily predict the cause which he will espouse, but if you know only that he is a professed child of God, you can form no opinion in the matter. Christian legislators in their places have been heard to scoff at the authority of conscience, and men claiming to be ambassadors of Christ have taught us that we have no higher law than that enacted by our fellow-men. When we set before Christians the law of the Most High, they shake their heads and tell us sometimes that they cannot, and sometimes that they dare not, desert their party. It would seem that men would rather meet the judgments of Almighty God than be found in a political minority. If we show them that their party is doing wickedly, they reply that religion is one thing and politics another, and that we had better be careful how we mingle them together. Let any atrocity become a political measure, and, in the minds of many Christians, it seems to be cleansed from its wickedness, and sheltered securely from the possibility of moral rebuke. We must not apply to it the principles of the Gospel, because the wickedness is done for the purpose of aiding the schemes of a political party. Thus do men claim the right to ignore the authority of God, and mark out for themselves a domain within which he must not enter. And Christian men dare not resist this usurpation, but consent to serve the creature more than the Creator. Do we not thus break the commandment of Christ, and teach men so?

In the third place, we are in danger of breaking the commandment in consequence of erroneous views of personal obligation.

I think it obvious that the New Testament is a message from God, addressed not to nations, or societies, or masses, or to any ecclesiastical caste, but to every individual of the human race. It treats of the relations which every one of us holds to God, and of the duties which he requires of every one of us personally. Every one of us must give an account *for himself* unto God. The duties which the New Testament imposes must be performed, not by the votes of the masses, but by the acts of the individual, not by representatives, but by each man for himself. Moral obligation is in its nature intransferable, and it is of moral obligation exclusively that the Word of God treats. It tells us of the duties which we owe to our Creator and Redeemer, and these duties can never be performed by substitute. So far as I know, this rule applies to every precept taught by Jesus Christ. What could be more absurd than to suppose ourselves at liberty to lie or steal if we only procure some one else to be honest and tell the truth for us? Does not the same principle apply equally to all the other precepts of the Gospel? Do we keep the law or break it?

Let us turn for a moment to the views which prevail in most of the churches of every denomination. There can, I think, be no doubt that the Saviour requires every redeemed soul to make the extension of the kingdom of Christ the great business of his life, to labour personally with men for their salvation, to invite them to come to Christ that they may escape the wrath to come. There cannot then be a disciple of Christ, whatever be his condition, on whom this obligation in all its strictness does not plainly rest. But how do we perform this duty? We form ourselves into churches, delegate the labour of extending the kingdom of Christ to a single individual, and consider ourselves absolved from the duty imposed upon us by simple ministering to his physical wants. The Master summons us all to personal labour in his vineyard, and we combine together and send, in the place of several hundreds, a single individual. To render our conduct consistent, we prescribe qualifications for the discharge of a Christian duty which Christ has never prescribed, and then excuse ourselves from doing his bidding because we have not these self-imposed qualifications. We seem to suppose that no disciple is at liberty to invite sinners to come to Christ unless he has consumed many years in the study of heathen classics, and become familiar with the opinions of men for eighteen centuries on the teachings of Christ. It required the wisdom of Omniscience to express the ideas of God in the words of Jesus so simply that a little child can understand them. We assume that these very teachings are, of all writings on earth, the most enigmatical, nay, that they are in fact committed to a learned priesthood, who are authorized to interpret them to us. But this learned caste seem to find almost as much difficulty in understanding the revelation as their less favoured brethren. They open the book and spread over it a covering of the opinions of the so-called fathers

and over this another from the logomachy of the schoolmen, and over this another from the polemics of the Reformation, and over this another from the metaphysical divinity of a later age, and over these, last of all, a thick veil of German neology, and then they wonder that, through all these, they cannot decipher the letters of light traced by the finger of God manifest in the flesh. Thus the vision is become unto us as the words of a book that is sealed, which men deliver to one that is learned, saying, "Read this I pray thee, and he saith, I cannot, for it is sealed; and the book is delivered unto one that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned." Thus, to escape the obligation of personal duty, we make the Word of God of none effect, we deny the right of private interpretation, and are thoughtlessly embracing one of the most fatal errors of Romanism.

The same tendency to do the will of God by substitute, instead of doing it each one for himself, may be observed in our attempts to accomplish some good design, or to arrest the progress of some enormous evil. Christ commands every one of us, individually, to follow his example, and, laying hold of the weapons of faith and love, with holy boldness commence the warfare against every form of vice and oppression. It is on the efforts of single men, moved by a common love of Christ, and guided by the indwelling Spirit, that the Gospel relies for success. We, however, take a different course. Instead of commencing this labour, each one for himself, we prefer to merge our individuality in extensive voluntary associations. We meet in conventions, we deliver platform orations, we pass strong resolutions, and we return home well pleased with the belief that, though we have not reformed a single sinner, we have made a powerful impression on what we term the public mind. In this conviction we remain perfectly at ease until the next anniversary, when we meet again, make speeches, pass resolutions, talk vehemently, and congratulate each other on a few trifling symptoms of progress, and, although we have not touched the burden with one of our fingers, wonder that the work of reformation is not already accomplished. We proceed in the same manner in the matter of ordinary benevolence. Jesus Christ has made it the duty of every one of his disciples to feed the hungry, to clothe the naked, to visit the sick and the prisoner, to speak words of comfort to the disconsolate, and to carry the good news of salvation to publicans and sinners, the lost, the forgotten, and the abandoned; and he has said, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." He has taught us that personal labour in these forms of charity is a means of spiritual improvement, just like prayer or fasting; he has subjected it to the same rules, and promised to it the same rewards. How do we obey this precept? We form a society to which each member contributes a miserable mite, and thus a sum is annually collected no greater than that which many of these individuals expend in thoughtless extravagance. We employ an agent to distribute these little offerings, and never ourselves come into personal contact with poverty, wretchedness, and crime. Thus the work of charity is, as we suppose, adequately, as it certainly is economically, performed. It costs no sacrifice. It cultivates the Christian graces neither of the benefactor nor the recipient. In all this, do we keep or break the commandment of the Redeemer?

Before I close, suffer me to add a remark respecting missions. The command of the Saviour to his disciples, is, "Go ye into all the world and preach the Gospel to every creature." To fulfil this command is the very object for which the Church of Christ was constituted, and for which each individual Christian lives. For himself and for his fellow-men he seeks first the kingdom of heaven. To this object the plans of his life should be subordinated. Every disciple of Christ should hold himself ready, at all times, to spend his life in any place where he can the most successfully labour for the conversion of souls. With these views I do not see why a Christian merchant, or mechanic, or physician, is not bound, just as much as a minister of the Gospel, to ask, "Is it the will of the Master that I shall serve him in a heathen or in a Christian land?" The cause of Christ requires the aid of all men of every calling. Men of the world go to heathen lands by thousands for the sake of gain; why should not Christian laymen accompany them and labour to rescue souls from perdition? The heathen are corrupted by the example of ungodly civilized men; why should not their unholy influence be corrected by the precept and example of godly men? Or, if the Christian layman believes it to be his duty to remain at home, the principles which govern his life are not on that account in any manner changed. He accumulates not for himself but for others, and all that he possesses is to be consecrated in simplicity of heart to the advancement of the kingdom of Christ.

But how do we obey the injunctions of the Master? We form associations for the purpose of extending the kingdom of Christ at home and abroad, we devote upon a few of our brethren the labour of superintending the work, and suppose that our duty is performed by simply making a contribution to this form of charity. This contribution, however, is too small to occasion the self-denial of the most insignificant luxury. We send a few missionaries abroad, and a few to our own destitute settlements. But let me ask, at our present rate of self-denying effort, what millions of years must elapse before the kingdoms of the world become the kingdoms of our Lord and of his Christ. Are we in this matter obeying or breaking the commandment of the Master?

I need not any further multiply illustrations. Suppose, however, a visitor from another sphere, acquainted with all that has been done for the salvation of man, and knowing the infinite consequences which result from keeping or breaking the commandments of Jesus, should visit our world, pass through our marts of business, enter our families, frequent our places of amusement, go with us to our magnificent temples, and make himself familiar with the vice and misery festering everywhere around us: where would he look for the disciples of the only self-denying Son of God? If we made simple obedience to the commands of Jesus the foundation of his judgments, would he not decide that the love of the Father was hardly to be discovered among us? But, beloved, there is such a Visitor ever present with us, whose word is quick and powerful, sharper than a two-edged sword, and a discernor of the thoughts and intents of the heart. He said not a word, when he was on earth, which did not express the unchangeable law of the eternal God. That law is as great and powerful now as at the moment when he uttered it. He has said, "Unless a man deny himself, and take up his cross, and follow me, he cannot be my disciple. In vain do ye call me Lord, Lord, and do not the things that I say. If any man love the world the love of the Father is not in him." The law of Christian discipleship has not changed, for Jesus Christ is the same yesterday, and to-day, and for ever. "Awake, thou that sleepest, arise from the dead, and Christ shall give thee life."

Nor is this all. When we break the commandments of Christ we of necessity teach men so. We are set forth before the world as the living exponents of the precepts of Christ, and men understand them to mean whatever they see us actually doing. Hence the young convert, misled by our example, quickly forsakes his first love and sinks his religion into a thing of creeds and formulas and outward professions. The impenitent ask us, what is the change which we insist upon as necessary to salvation, since the men who have passed through it are no better than themselves? They hear from the pulpit much about human depravity, regeneration, heaven and hell, victory over the world, and of unreserved consecration to Christ, but they hear little of them anywhere else. These, if they be truths, do not influence men's lives, and the inquirer denounces the whole system a worthless imposture. Beloved, does our practice give occasion to no such errors as these? If we enter not the kingdom of heaven ourselves, the mischief does not terminate here—those that are entering in we shall hinder, and on whom will the sin of their destruction rest?

Beloved, pardon, I beseech you, my plainness. But if these are the true sayings of the New Testament, ought they not to be spoken plainly? Was there ever a time, since the coming of Christ, in which the whole world stood in such perishing need of a universal revival of religion as the present? Was the world ever so universally open to Christian effort as it is now? The voice of God's providence seems emphatically to say to us, "Go ye up and possess the land." But can we ever go up until we cast ourselves loose from the entanglements of the world, and, in reality as well as in form, consecrate our whole selves and all that we possess to the service of Christ? May God enable us to reflect upon the solemnity of our position; may Zion arise and shake herself from the dust and put on her beautiful garments; and thus may the will of our Father who is in heaven be done on earth even as it is in heaven.

THE TWO CENTRES.

BY THE REV. JOHN COX, AUTHOR OF "OUR GREAT HIGH PRIEST."

<p>FOR many ages it was an universally received opinion that the moon, the planets, the sun, and the stars, all revolved round</p>	<p>the earth; in short, that our little world was the centre of the universe of God. Now it is almost universally believed that</p>
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the sun is the centre of the solar system; and that the earth, with many other planets, revolve round that glorious orb. Few things in science are considered more certain than this, and all man's discoveries for many years past have tended to confirm this view. Where is the strange incongruity in the ancient idea. This world of ours, which we call "the earth," can scarcely be seen from some of the planets in our own system, and not at all from any of the fixed stars. It may be that each of these stars is a sun with worlds revolving round it, and some have thought that there is a grand common centre for all the orbs in the vast universe. A recent writer has expressed an opinion that this centre, or at least the centre of countless suns, is found in that part of the heavens known as "the Pleiades," and that reference is made thereto in the question the Most High puts to Job, "Canst thou bind the sweet influences of Pleiades?" Job xxxviii. 31. If this is the case, it would only be another instance in which the Bible has anticipated the discoveries of science. But leaving this without pretending to decide so mighty a question, we come back to our own system and our own little world. Let us endeavour to gather some instruction by contrasting the ancient and modern systems. There is something to be learned from the subject of "THE TWO CENTRES," which concerns us all. The ancient astronomical view represents what fallen man actually attempts to do as regards his relation to others and to God; whereas the true or modern view exhibits what is his right and safe position. Fallen man, in his pride and selfishness, putting himself in the centre, wishes everything to revolve round him, and to minister to his gratification. Can anything be more monstrous or absurdly wicked than this? Yet is it continually being aimed at by multitudes. Some do so on a large scale, and some on a small one, but the thing is the same in principle. And what must the result be? The end will be as terrible as the attempt is wicked and foolish. He who wants all things to minister to his gratification and greatness, must ultimately have all things against him. He who sets up himself as a centre in order to be worshipped and served, shall become a mark for Divine wrath, and an object of universal scorn and pity. Selfishness is a crime and a curse; the would-be centre shall become "a wandering star, for whom is reserved the blackness of darkness for ever."

But how blessed are those who put God in the centre, and whose one great aim and desire is to revolve round him in loving obedience, to reflect his glory, and to minister (oblivious of self) the light received from him for the good of others! This is the only rational theory of the moral universe. Thus only the creature fills its proper place, and finds its suitable position. And what a place of dignity and blessing is this! What a vast, yea, an infinite, portion belongs to such! As the natural sun is the property of each planet revolving round him, so those who have God in Christ for their soul's centre, have all his blessedness for their inheritance. Such may sing as they move and shine—"The Lord God is a sun and shield; the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly."

What a wondrous power has been put forth to bring about this great change! What a salvation is that which brings us from making self our centre, to make God our centre! Nor was power alone necessary. There must be a marvellous stoop—an infinite sacrifice—a glorious triumph. Jesus descended from the bosom of God to the manger; from the lowly manger he travelled by the ignominious cross to the cold grave; from the grave he rose to the throne of God; and from the throne he pours out the Holy Spirit, and all was necessary to redeem from the base slavery of selfishness, to the glorious liberty of loving and serving God. He died and rose again "that they who live should not henceforth live unto themselves, but unto him who died for them and rose again."

Blessed indeed are they who trust in him, who have been taught to make God in Christ what the Gospel reveals him to be, and what he deserves to be—the centre and rest of the soul. Let their hearts rejoice who seek God. Let them sing, "Whom have we in heaven but thee? and there is none upon earth that we desire besides thee." Happy man who can look up to God and say:—

"Thou art my sea of love,
Where all my pleasures roll;
The circle where my passions move,
The centre of my soul."

If such be the blessedness of believers while here, exposed as they are to so many adverse influences, oh, what will their joy be "when Christ will come to be glorified in his saints and to be admired in all them that believe!" There the glorious Saviour, as the mirror and manifestor of God, his complete image

and perfect representative, shall not only be recognised, but the fully realized centre round whom every thought shall revolve, and towards whom every affection shall gravitate, and that for ever and ever. Who can conceive the cycles of blessedness which shall then be realized. There will be order, harmony, beauty, for the spiritual eye, such as the material heavens now exhibit to the natural eye. Then will, indeed, be heard the true "music of the spheres." The redeemed morning stars, the sons of

God, in resurrection, life, and liberty, will sing far, far more loudly and melodiously than did the angelic stars at creation. Surely "the heavens shall praise thy wonders, O Lord, thy faithfulness, also, in the congregation of the saints." Glorious blessed world where "God shall be all in all."

"May grace preserve me to that goal,
And bring my heart to rest
In the dear centre of my soul—
My God, my Saviour's breast."

THE BELIEVER'S HIDING-PLACE.

BY THE REV. S. LILLCROP, OF WINDSOR.

"Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah."—Ps. xxxii. 7.

TRUE religion is experimental, and consequently is the same in all ages, generations, countries, and climes; hence David's Psalms meet the wants and assist the devotions of the learned and the rude,—the man of hoary hairs and youth just set out for the kingdom of heaven. "For as in water face answereth to face, so the heart of man to man." The 32nd Psalm, so richly blessed to millions of pious souls under the Gospel dispensation, was, no doubt, one of those precious hymns of joy sung in the Temple at Jerusalem, when our Lord visited its Beautiful Gate, and when Peter and John went up for devotion in company with those who kept holy day. From this passage we shall notice—

I. THE BELIEVER'S REFUGE. "Thou art my hiding-place." The children of God have many enemies, and consequently they are exposed to many dangers. They are in the world, but not of it. They are too much under its influence, adding to their connections and interests. "We must wind the main chance," is the maxim of the Church as well as the world, and thus the world becomes one of the most dangerous enemies of the people of God. John says, "Love not the world, neither the things that are in the world." But Satan is another foe to this happiness, both here and hereafter; hence the deadly feud that is kept up between them. He is ever tempting them to sin, and they are ever striving against it. His fiery darts fly thick around them, and they are wielding the sword of the Spirit, and the weapon of all prayer by night and by day, while they are "kept by the mighty power of God, through

faith unto salvation." Yet while the world and Satan are ever annoying believers, they have no greater foes than those of their own house, or rather those of their own hearts. Some Christians are always abusing the devil, but others find evil enough within them to make them cry out daily, "Oh! wretched man that I am, who shall deliver me from the body of this death?" And then comes the answer in all its suitability: "I thank God, through Jesus Christ our Lord," who is "our refuge from the storm, and covert from the tempest," as well as the "shadow of a great rock in a weary land." Joseph fled to God when in danger from his mistress; Jacob found him a shield of defence when Esau sought his life; and David would not trust in the ark when he fled from Absalom; for he had proved both the power and grace of his covenant-keeping Lord in the greatest extremities, and he would confide in no other now to help him in this perilous position. And where canst thou flee, O believer, for a hiding-place in the day of thy oppression, but to thy Father's arms, thy Saviour's atoning blood, the Holy Spirit's consoling grace? There abide, and thou shalt find rest to thy soul. Mark also,—

II. THE BELIEVER'S ASSURANCE. "Thou shalt preserve me from trouble." May not this rather mean, Thou shalt preserve me from being overwhelmed with trouble? For it is written, "Behold, I leave in the midst of you a poor and an afflicted people." And again, "Man is born to trouble as the sparks fly upwards." Besides which, David, the writer of this Psalm, "The sweet singer of Israel," was the subject of the most poignant

SPIRITUAL PRUNING.

rant troubles from his very youth to hoary hairs. Saul's javelin *neatly* smote him to the wall! Absalom's conspirators sought not only his 'drown' but his life; Satan not only tempted him, but allured him into the most deadly crimes that man is capable of committing. Yet he was delivered out of all these troubles by the grace and mercy of that God in whom was all his trust. Thus believers have ever found it; for the hiding-place into which they flee in trouble is impregnable; none can touch them there; it is what the city of refuge was to him who had slain his neighbour unawares. For it is written, "He will give his angels charge over thee, to keep thee in all thy ways." Had it not been thus with Lot, how could he have escaped out of Sodom? But the angel must see him safe beyond the fear of harm, before one spark of fire can descend upon the doomed city. And as it was in the times of the Patriarchs, so it was in the days of the Prophets. Few were exposed to greater trials than Daniel and his associates, but the Lord preserved them from trouble, so far as to injure a hair of their heads. The lion's den was a trial indeed of Daniel's faith, but the Lord sent his angel to shut the lion's mouth and show to the world the truth of that Scripture, that "they that honour me I will honour." And hast thou no deliverances from trouble to record, O child of God, that shall bear witness to the truth of this saying of David? Surely thou hast many, if thy memory will only yield forth its stores. Go back to childhood, youth, and manhood—more especially to the period since thou hast known the Lord—and thou wilt find occasions enough to raise thy Ebenezer and say, "Hitherto hath the Lord helped us. He helped us off with the load of our sins, when burdened with the weight of our guilt. He laid all on Jesus, who washed them in his blood and enabled us to sing, 'Blessed is he whose transgressions are forgiven, whose sin is covered.'" Therefore, mark—

III. THE BELIEVER'S JOY. "Thou shalt compass me about with songs of deliverance!" Who ever wrote so many soul-stirring anthems of praise to the boundless grace of God as the youngest son of Jesse? And who ever had more occasions for exer-

cise of his harp and voice, than the man who was raised up on high, the anointed of the God of Jacob? Perhaps it was when Jehovah delivered him out of the paw of the lion and the bear he penned that lovely 23rd Psalm. The happiest period of his life, before he knew anything of the intrigues of courts. Oh, how pathetically he sang the 51st Psalm, when, under a sense of backsliding guilt, he poured out his soul unto the Lord in those penitential strains, "Restore unto me the joy of thy salvation!" But the sweetest of all his melodies are heard in that 103rd Psalm, when, walking in the light of God's countenance, he burst forth in the most triumphant strains: "Bless the Lord, O my soul, and forget not all his benefits." How many and how great were the benefits bestowed on him, both temporal and spiritual! And for each of these, as it came fresh from the hands of his covenant God, he felt it to be his highest pleasure "to sing unto the Lord a new song." And how many songs of degrees and songs of deliverance hast thou had to sing, O believer! from the day of thy espousals to Christ to the present hour! And how many more wilt thou have to sing, if thou art spared for years, in this world of changes, sufferings, and mercies!

Well, he closes the subject with SELAH, as a mark of interjection, and of adoration, in which he would call forth all the powers of his soul in the exercise of love and devotion. The word Selah may be well compared to the term "chorus" in a musical anthem, where every voice and instrument pours forth its loudest notes, to swell the harmony of praise to the glory of God in the highest. Before us, then, is a subject sufficiently emphatic to affect the hearts of all God's children. Let each one say, "My soul, oh! may it affect thee." For surely every heir of glory can say, "Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah." Therefore to the eternal Jehovah, three persons in one divine essence, "be glory, might, majesty, dominion, and power, both now and forever. Amen."

SPIRITUAL PRUNING.

"Every branch that beareth fruit he purgeth it, that it may bring forth more fruit."—John iv. 2.

How does God purge fruitful branches?

1. *By the faithful preaching of the truth.*
Let the whole truth be clearly presented to

a congregation, and some of them will be likely to say, "These are hard sayings; who can hear them?" Such will demand a

different kind of preaching, or a preacher who will not use so great plainness of speech. But others of that congregation will say, "It is the truth, and such truth as we need to hear, though it consumes our hay, wood, and stubble." Among these there may be a David, who is reprov'd for his sins, and who hears a voice within him saying, "Thou art the man." This is the truth which you need to hear." Fruitful branches are made more fruitful by this purging kind of preaching. They repent under it, and are thus cleansed from their iniquities by the blood of Jesus. The truth, plainly presented, shows men their transgressions. It is quick and powerful, and becomes a discerner of the thoughts and intents of the heart. Real Christians, instead of being offended and driven away by faithful exhibitions of truth, are sanctified through it. The truth, like Christ its Author, is a refiner and purifier. It is Christ's fan, with which he thoroughly purges his floor. It separates the chaff from the wheat. If the doctrines of the Bible offend and drive away any who *seemed* to be branches on the true vine, their being driven away by the truth will make it apparent that Christ's Word has no place in their hearts. They do not love it. Though the truth smites the erring Christian, it is only the smiting of the sharp pruning-knife, which will make the branch more fruitful.

2. *By providential trials, persecutions, and afflictions.* This method of purging fruitful branches is seen illustrated in the trials of Job, Jacob, Moses, and the Israelites; David, Hezekiah, Solomon, Jeremiah, and Daniel; the Apostles, Primitive Christians, the Waldenses, and the Puritans; and in the histories of thousands of saints in all ages of the world. Afflictions are the Lord's pruning-hooks. Fruitful branches have often said, "It is good for me that I have been afflicted. Before I was afflicted I went astray, but now have I kept thy word." The usefulness of many Christians has been greatly promoted by means of their afflictions. We may thank Bedford Gaol for the "Pilgrim's Progress," and feeble health for Baxter's "Dying Thoughts," and Solomon's troubles for the "Book of Ecclesiastes."

3. *By inward conflicts.* The Christian's soul is a perpetual battle-field. "The flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary the one to the other." A life-struggle is there going on. But though the battle is severe and protracted, "the house of David," that is, the new man, grows stronger and

stronger, and "the house of Saul," that is, the old man, grows weaker and weaker. Sometimes the Christian is almost ready to give up in despair. You may hear him cry out, "O wretched man that I am, who shall deliver me from the body of this death?" But just before he is ready to sink under his load, our ears are saluted with the joyful song, "I thank God, through Jesus Christ our Lord." The Rev. John Newton has graphically described this inward conflict—this purging of a fruitful branch—in the following hymn:

"I asked the Lord that I might grow

In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face;

I hoped that in some favoured hour
At once he'd answer my request,
And, by his love's constraining power,
Subdue my sins and give me rest.

Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part;

Yea, more, with his own hand he seem'd
Intent to aggravate my woe,
Crossed all the fair designs I schem'd,
Blasted my hopes, and laid me low.

'Lord, why is this?' I trembling cried;
'Wilt thou pursue thy worm to death?'
'Tis in this way,' the Lord replied,
'I answer prayer for grace and faith.'

These inward trials I employ,
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou mayst seek thy all in me."

4. *By the Holy Spirit.* In fact, in all these different processes of pruning and purging the fruitful branches, the Holy Spirit is the operator. He it is that handles the Lord's pruning-hooks. They, of themselves, would accomplish no good. Preaching, trials, and inward conflicts would not benefit the people of God, if not sanctified by the Holy Ghost, any more than pruning-knives would benefit a vine, by being laid down near its root. But the Divine Spirit employs these means to show men their sins, to excite them to the exercise of repentance and faith, to sanctify them, to help their infirmities, and to lead them to make a proper improvement of God's Word and providence.

These are the means and agencies which God employs to make useful Christians still more useful—to cause fruitful branches to become still more fruitful.

REMARKS.

1. It is kind in God to send afflictions upon his people. "Whom the Lord loveth he chasteneth."

2. We should be very thankful when God

thinks enough of us to use the pruning-knife on us. Afflictions are not cause for complaint, but for gratitude. (1 Cor. x. 13.)
 13. (Those professors of religion who go on

without suffering affliction, have reason to inquire whether they are not worthless, unfruitful branches, which are ultimately to be cut off and burned. E. D. K.

A GLANCE AT AN UNSUSPECTED FACT.

BY MR. JOHN FREEMAN.

"Thou hypocrite."—Matt. vii. 5, and Luke vi. 42.

To find a man insensible of a beam in his own eye, and yet dealing rudely with a mote in his brother's eye, is no difficult task. Thousands who have a hundred pounds' weight of enormous evil attached to themselves make much of an ounce of minor evil elsewhere. But what man of this description ever suspects himself a hypocrite? And yet the Saviour says to him in the passages just cited, "THOU HYPOCRITE!"

Look, however, at yon highwayman speaking vehemently against petty thieves in order to establish lofty claims for his own honesty, and you will see in the world an illustration of what Jesus refers to in religious communities where one man says to another, "Brother, let me take out the mote that is in thine eye."—Luke vi. 42.

The word hypocrite is Greek in an English dress, and means a stage-player, who, in the exercise of his profession, wears a mask. And such was Judas. Yes, he was a play-actor in religion; and in John xii. 4, 5 we behold him performing with his mask on. "Why," says he, "was not this ointment sold for three hundred denarii,* and given to the poor?" Thus he insinuated that Mary, sister of Lazarus, in anointing the feet of Jesus, had a mote in her eye, while Jesus himself said, "Let her alone," and while John takes off the fault-finder's mask, and shows what a *beam* he had in *his* eye.

The removal of a mote or small particle from the eye by a friendly hand is not what the Saviour adverts to as done by the man to whom he says, "Thou hypocrite." For if ever he who has in his own eye a beam-like substance really means his brother's good by relieving the eye from a mote in it, such kind and useful act is the beginning of repentance. It is the prodigal son saying, "I will arise and go to my father." To one, therefore, whose conduct is the off-

spring of ill-feeling and not good-feeling this language of the Saviour is addressed: "Why beholdest thou the small particle in thy brother's eye, but perceivest not the beam-like substance in thine own eye?"—Matt. vii. 3; Luke vi. 41.

In some persons fault-finding is interwoven with every thread and fibre of their existence; and, when fault-finding and self-exaltation are combined, the fault-finder goes on to say how *bad* his brother is, in order that both the world and the church may say how *good* he himself is. Thus if he sounds aloud on the house-top another's act of imprudence, it is to proclaim himself far and wide the first among the prudent. And perhaps it is true that he avoids *some* acts of imprudence. But while he walks in pride and twenty other of the devil's sins, his making himself out some great one as to moral excellence, and at his brother's expense, is a practical lie constituting himself a hypocrite. "Thou hypocrite," says the Saviour, "first take the beam out of thine own eye, and then thou wilt see clearly to take out the mote that is in thy brother's eye."—Matt. vii. 5; Luke vi. 42.

Thus a right course consists in beginning at home, and when home-work is accomplished, in going abroad and being useful to others. But even then we should not accost our brother as incomparably his superior, but as one who, but for the Providence and Grace of God, might have been in fallen man's worst condition in this world, and on the way to corresponding results in the world of eternal woe. In short, our object should be to win our brother, and not to drive him to desperation.

Nor is a brother likely to be reclaimed by our telling his faults in Gath and publishing them in the streets of Askalon. This is too rough a way of taking out the mote, though practised by those who, almost blinded by a beam in their own eye, see not clearly how to remove a mote from a brother's eye. If we wish to produce good results we must use such means as are most likely to succeed

* A denarius was sometimes given for a day's work, and three hundred of them consisted of silver now worth nine guineas of English money.

In this way to take the mote out of our brother's eye after removing the beam from our own, is wisdom, yea, wisdom from above, first pure, then peaceable, gentle, and easy

to be entreated, full of mercy and good fruits, without partiality, and WITHOUT HYPOCRISY."

Maryland Point, Stratford, Essex.

REMEDIES FOR SADNESS.

THERE is nothing which God more reproveth in his people than a distrustful sadness. "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" Here is the strongest similitude which the nature of human affection permits; but it falls utterly short of a parallel. "Yea, they may forget, yet will I not forget thee." The change here to the plural number is remarkable. Not only *she* may forget—one unnatural mother may forget; but "they"—all the mothers in the world—may forget;—a law universal as humanity, universal in fact as animated and conscious nature, may be reversed; "but will I not forget thee. Behold, I have graven thee on the palms of my hands." These are reproofs; but how gentle and tender! As if they came from a human heart, conscious of deep and unalterable love, and wounded by a lurking distrust of its affection and constancy, saying—"Why these cruel suspicions? A mother's love is not so constant as mine. The palm-lines on my hands will fade away, sooner than thine image be effaced from my heart."

The unalterable love of God! How strongly are his people assured of it. By what a variety of grand similitudes is it set forth! "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Is. liv.) "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever." (Is. li.) The mountains, the hills, the heavens, the earth, the long succession of human generations, are not so enduring as God's love to his people. But that is not all. "I have loved thee *with an everlasting love.*" "Thou lovedst me," says Jesus to the

Father, "before the foundation of the world;" and then to the disciples, "as the Father hath loved me, *even so have I loved you.*" (John xv.)

All this is true, says the troubled soul. I do not doubt the boundless and immutable goodness and love of my God. But—myself! This vain, wild, sensual, fickle heart, in which heavenly desires and emotions are like gleams of lightning in a dark and stormy night—they vanish, and all is gloom and confusion again! How can I believe that the unchangeable love of God bears sway in a heart so full of change; for if so, why does it not exert a more constant influence on my life—in which holy principles exert so little power and bear so little fruit?

But these words, expressive of deep and unchangeable love, are addressed to just such. "Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt-offering, neither hast thou honoured me with thy sacrifices, &c. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." What then? "I, even I, am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins." (Is. xliii.) "O Jacob and Israel" (of whom such hard things had just been said), "thou art my servant: I have formed thee: thou art my servant, O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me; for I have redeemed thee." (Is. xlv.) Nothing is so free and large as the forgiving mercy of God. *Nothing so open as the way back to God for the wandering soul.* The accusations, the threatenings of Scripture, awful as they sometimes are, have one termination: "Return unto me." *Forgiveness is sure and instantaneous to the repentant soul.* "Turn ye unto me, saith the Lord of hosts; and I will return unto you, saith the Lord of

hoster." Sin is an occasion for confession, for sorrow, for mourning, for humiliation. But so confessed and renounced, it is pardoned, forgotten, blotted out, thrown behind God's back, buried in the depth of the sea. Disquietude betrays a doubt of all this. A doubt of what?—of the truth, the sincerity, the power of God to forgive sins and remit their penalties. It can be nothing less, nothing else. A state of mind very sinful in the sight of God, and which could not fail to be very offensive even to a human potentate. A state-prisoner once lingered away long years in imprisonment under the ruthless rule of Napoleon. His case was at length brought before the Emperor. The result of his investigation was the following decree: "This man is pardoned. Let him be restored to his estates and privileges." When this un-expected-for sentence came to his dungeon in Italy and unlocked its ponderous doors, would that poor man hesitate to go forth and take with a joyful heart what had been so restored to him? No more should the repentant sinner linger among the gloomy shades and frightful shapes of his doubts and anxieties, and not come forth into the joy and enlargement of assured forgiveness, when God says to him, "I have blotted out as a thick cloud thy transgressions. I will no more remember thy sins. I have redeemed thee."

Sometimes this dejection comes from the apprehension of great trials. There they are before us. They are inevitable. They are imminent. Their shadow is already thrown on our path, and the dreadful reality must speedily follow. What then? "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, *Fear not.* When thou passest through the waters, I will be with thee; and through the rivers (torrents), they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

The expectation of great duties, hard, complicated, and responsible labours with little strength to do them with, yet great necessity that they be done and well done, often oppresses nature and fills the heart with despondent misgivings. There is nothing more like *mortal anguish* than that which attends the consciousness that our strength is unequal to the labours and burdens of our position in life. Here is a

very special word for those who labour under such sadness. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee . . . I, the Lord thy God, hold thy right hand. . . *Fear not, thou worm Jacob!*" (Is. xli. 10, et seq.)

Does our dejection arise from the consciousness that enmity—whether in a more subtle or violent form, whether its instrument be "the poison of asps," which lurks "under the lips" of the liar and slanderer, or some coarser and more material form of mischief—is lying in wait for us? Here are words to calm our fears. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and *their righteousness* (vindication, justification) *is of me, saith the Lord.*"

But "the last enemy" and the most terrible, the king of terrors—it is perhaps the inevitable conflict with him which awaits every child of dust, that appals and unmans the soul. In some cases, it undoubtedly does. There are "those who, through fear of death, are all their life-time subject unto bondage;" and their number must be great, for they are specially mentioned among the objects of Christ's redeeming mission. He partook of flesh and blood "that he might deliver them." And how gloriously has he accomplished his work! No enemy so effectually vanquished, so utterly crushed, as the last and most dreaded enemy of man. "He hath abolished death." Even that is not all. He hath "destroyed him that had the power of death, that is, the devil." He has done more still. "He has brought life and immortality to light." He has not only taken away the cold and dismal negation of death, but he assures and gives the positive and glorious reality of life. And all this he has done "through death." He has died and so "finished" that "transgression," and "made an end of" that "sin" which "is the sting of death." He has died, and therefore shall we fear to die? He has walked through that dark exit from this world, and made it bright and warm with the rays of his glory. He will walk with us too—he, the conqueror of death, the giver and creator of life, "when we pass through the waters, will be with us." There is nothing to fear, then—no, not even in death. "O death, where is thy sting?"

These promises are only specimens, each of a class which is almost innumerable. They are clusters from that good "land of promise," to survey which in all its length and breadth is the delightful work of holy meditation. They are "exceeding great and precious." They meet every fear. They assure us against every ill. "They are the true sayings of God." They furnish solid

ground for that repose and joy which God would have his children attain and maintain in the midst of all the ills and fears of this mortal state—and which are so often inculcated in such words, as these: "Rest in the Lord. Fear not. Be of good cheer. Let the peace of God rule in your hearts. Rejoice in the Lord always. Again I say, Rejoice!" N. Y. I.

VARIETIES.

A SHORT ACCOUNT OF A SHORT PRAYER-MEETING.

LET me give a concise account of a half-hour morning prayer-meeting at which I was present:—

At the hour appointed, a hymn was sung, when an elder brother remarked that the most profitable Scriptures were often passed by because so well known, and with this view he would read the parable of the Sower as a neglected passage. He then offered a brief prayer for the gift of the Spirit in preparing ministers and people everywhere for the labours of the coming Sabbath.

After the singing of another hymn, the leader of the meeting said to those present that fifteen minutes of the half-hour allotted to the service remained, and that if each one of the brethren would gather up his thoughts in reference to the blessing of God which at that time he most desired, and then should pray for that blessing and nothing else, all could lead in prayer at sufficient length. There was a moment of silent thought; then the pastor of the church offered prayer for all who, in every place, should on the morrow attend on the preaching of God's word, that it might be seed in good ground bearing fruit.

A brother then prayed for all Sabbath-school children, with their teachers.

Another prayed for all those who had been led to inquire about the way of salvation, but who had not given their hearts to God.

Another still prayed for all the careless and profane neglecters of the means of grace.

The last prayer was offered by a brother who has recently united with the church, for all the individuals composing the meeting.

The doxology was then sung, and the meeting was dismissed with a benediction, and all within the prescribed half-hour.

It was not a dull meeting. How do you like it?

B. S.

A MIND TO WORK.

WE commend this short outline to the attention of all preachers and congregations who have undertaken the erection of meeting-houses, or any other religious enterprise:—

Text: Nehemiah iv. 6, "The people had a mind to work."

This refers to the members of the Jewish church who rebuilt the walls of Jerusalem.

I. Notice their circumstances:

1. They were *poor*, very *poor*.
2. They were greatly *harrassed* by their enemies.

II. Notice their disposition:

1. They had not a mind to *rest*.
2. They had not a mind to *look on*.
3. They had not a mind to *talk*.
4. They had not a mind to *plan and advise*.
5. They had not a mind to *find fault*.
6. But they had a mind to *work*.

III. Notice the result:

1. Their work was *done*.
2. It was *well done*.

Application: "Go thou and do likewise."

THE WAY TO MAKE A POOR PASTOR.—(1.) Be very careless and irregular in attending the house of God. Never go, except when you can manufacture no good excuse to stay at home. (2.) When there, be either asleep, or staring about. Do not listen to the sermon. (3.) When you go home, complain of the sermon as light and chaffy, or dry and uninteresting. (4.) Treat your pastor with a cold and uninviting civility, and then complain of him because he does not visit you. (5.) Neglect to pray for a blessing upon him and his labours, and then complain of him because the church does not prosper. (6.) Be always finding fault with your pastor, and yet regret that he is not more popular with the people. (7.) Be very lukewarm and worldly-minded, and yet complain of him for want of zeal. (8.) Neglect to provide for his necessary wants, and then complain of him because he wants his salary. Do all these things, and you will never fail to have a poor pastor.

TRAITS OF TROUBLOUS TIMES.

LEAVES FROM THE NOTE-BOOK OF THE REV. MR. JOHN HICKS, AN EJECTED NON-CONFORMIST MINISTER, 1670-1.

TRANSCRIBED BY JANE BOWRING CRANCH.

CHAPTER III.—BARRED DOORS.

THE church clock chimed one as I entered the town, where all was buried in profound repose and quiet. At the back of my house a little window overlooks the garden path—the same by which we had left in the morning; from this window streamed the ray of a lamp, trimmed by a careful watcher. Though I trod softly, my footsteps were heard, the casement flew open, a face peered out, then instantly disappeared; the bolt of the door was hurriedly drawn, and, with a trembling kind of joyfulness, my wife admitted me. Her first question was, had I seen her messenger, Crespiu Collings?

"Ay, heard him also; and if we can no longer count on escaping insults and annoyance, like those you have been subject to this past day, take heart: by God's help, depend on't, we shall be brought through or supported under them."

"But," said my wife, after concluding her account of Squire Reynells' visitation, in which she passed over, or very slightly mentioned—wincing while doing so, as if it gave her pain barely to think upon—the scurril language of my defamers touching myself, and dropt not a word about her own good and commendable conduct during the attack,—“I marked those rude, boisterous persons. The Justice and his men seemed greatly chagrined, notwithstanding the terror and confusion they surprised us into.” Meaning some neighbours, decent, very civil bodies, who while she was sitting busy at her spinning-wheel, had just put their harmless noses within the porch to bid her good-day, when Squire Reynells and his attendants burst like a storm upon and scattered them. “They surely cau do no more mischief,” quoth she, casting a rueful glance around her.

“Ah,” thought I, “may it be so ordered! And, doubtless, this magistrate and his followers were chagrined at not seizing me as they desired in the midst of what their profanity calleth a conventicle. Still, Arthur Reynells jotting down the name of certain a-lingering outside to my mind wears an ugly look; for to men like he truth and justice in sooth are as empty sounds. ‘Tis plain tha I myself am the mark these scornful archers seek to hit; but fear of such shall never hinder me from either preaching abroad or speaking in private, when or wherever I can find place and fitting season for so doing. John Lucas, ere they stop me, must first put his gagging-iron in my mouth. ‘Twill cut me to the quick, wife,”

observed I, “to see our good Crespin or honest Guy, and others we love, mulcted in fines they cannot pay, and in default of payment wantonly punished; I would far rather suffer in my own person.”

“That,” replied she, “is you all over, and minds me of a picture I once beheld, where the limner showed a hero binding up his friend's wounds, while regardless of the bleeding of his own.”

“Nay, that is far too high and romantical a conceit. I would have you read”—trying to frown—“a plain man of not unkindly nature like your husband more soberly; but, as I was saying, if any wrong is done these worthy folk I shall grieve sorely, though what can my sympathy avail them? Alack, I am powerless and *very poor!*”

As I spoke the last words, the light I had taken in my hand shone softly upon the faces of two of my children, sound asleep upon a pallet in the corner of our chamber. Stooping down for a moment, I contemplated the blooming features of my pretty boys: both their heads lay on the same pillow, and the eldest—who his mother told me showed signs of a sturdy spirit during the uproar, while the next in age was almost frightened into fits—had his arm thrown with a child-protecting air about this weaker brother's neck. The careless grace of sleep had mixed their curly locks together; those shining rings which I love well to twist and twine around my finger. How could I say I was poor? God pardon me the hasty speech! Why, there in that room were treasures of his giving, for which the jewels of a monarch's crown would prove a worthless exchange.

Being heartily tired, I soon fell into a heavy slumber, from which I did not waken till broad day; and then the first thing my eye lighted on was our carved oaken press, from which the doors had barbarously been torn away. Its contents, mostly linen of her own spinning, my wife told me—beside a portion of our well-saved raiment, fast growing frail and thread-bare—had been coarsely hauled by our late rude disturbers, the dirty traces of whose boots were visible all over the house. Yet that which vexed and disturbed me more than having hat and wig thrown out of window was, to find how cruelly my books had been moiled and ransacked—worse than all; not only the brown ancient covers of some rent and defaced, but the contents of a full ink-horn emptied in

malice over the pages of others, which had descended to me from my learned ancestors; likewise a manuscript that cost me much toil, though the toil grew to be a delight—namely, my treatise upon “The Heavenly Substance,”—Squire Reynells no sooner espied lying on the writing table, than, like a hawk pouncing on its prey, straight he snatched the papers up, and, finding what they were, tore them fiercely and then essayed to cast the discourse in the fire, from whence my good wife boldly snatched, and, scorched though it was, smothered it in her apron, he swearing savagely, her husband might be made find his goose-quill could be turned into a rod, and a pretty sharp one, for his own back.

“The contemptuous behaviour of this churl, dear wife,” cried I, taking the blurred, disfigured manuscript, “stirreth my anger barely to think upon.”

“Then do *not* think upon it, said she, pensively. “Anger never mended a mischief, whereas love healeth many.”

“Right, and thou art a good remembrancer. I have need pray for grace to subdue this choleric passion. Oh, while preaching and writing sermons for other folk, may the Lord enable me to show that my own godly, humble life is the truest application of them, seeing ‘faith, if it hath not works, is dead, being alone.’”

Left to myself, I began more coolly to reflect on the forcible entry of this magistrate—proceeding from a mere groundless suspicion—into our premises, and under present circumstances, my inability to prevent the recurrence of a like, or perhaps worse violence, should he be disposed to offer it. An idea then gradually presented itself to my mind, concerning which, all I shall here say is, the more I pondered upon, the more prudent and feasible did the measure appear. “Now those rare books of mine,” mused I, regarding ruefully the one in my hand, a quarto of goodly bulk, whose leathern sides, and brazen clasps, had been sorely damaged. Its title-page was once adorned with a portrait of Augustiue; on this grave and noble countenance, while a child at my mother’s knee, well had I loved to gaze, as in turn did my little sons at mine. The fair admirable features were fouled, and smirched, and made grim to blackness in very wantonness of mischief by the barbarous spoiler. With profane touch had he sullied leaves where I have found mute yet eloquent companionship, with souls a “little lower than the angels.” These golden moments, if fled, are not wasted, I trow. Now must I bring the plan—the best my brain can devise, to preserve such as remain undamaged being served in like manner, if forced by a pang to attest the truth of Master Quick’s observe when obliged to sell his. Again, this check was doubtless needed; I may have been too prone

to sip the stream of other men’s wisdom and experience, when I should have drunk deeply from the divine fountain of heavenly living water, which supplied that stream; been more earnest and diligent in searching the oracles of God for myself, the Scriptures given by his inspiration, for the use, teaching, warning, and consolation of those who lay hold upon eternal life. Is there a book for the time of trouble, the time of self-probation, the time of sickness, the time of health, or youth, or joy, yes, till time itself be merged into eternity, a learned doctor, or a child of tender years, can learn from, lean upon, cling to, rejoice over, be comforted with, as with the Bible?—In retaining this one, loss of all others will be made up.

But I have made digression from what I was about to write, which is: The governors of public affairs, and framers of our laws, do not merely give countenance, they openly lavish favours and preferments on men—I cannot prefix the ancient, courteous title of *gentleman* to their names—of Squire Reynells’ and Master Beare’s complexion. When we appeal for redress of our grievances to those in power, it seemeth to have the effect of increasing, instead of lessening, the evils we groan under. They in high places seek to tread us down, for nought save cleaving firmly to the tenets of the faith our righteous fathers held, and saints and martyrs before them, who glorified God “in the fires.” The liberties they many of whom died for, it becometh us never to slacken our efforts in striving to possess. The Lord will help, and deliver his people from their oppressors. Till then, let us betake ourselves to a refuge, from which Satan may not drive, nor hell affright, nor all the powers of earth combined debar us. That refuge is PRAYER. Let us “pray without ceasing,” and grace will be given us “to do well, and suffer for it, taking it patiently.”

I had written thus far when a confused hum of voices, followed by a faint scream, and the sharp drawing of bolts, made me throw away my pen; and now, after considerable lapse of time, I hastily take it up again, to make minute of the cause of this interruption.

‘Twas close upon the hour of noon, when I was startled at sounds in our porch like strokes dealt with a hearty will from a bar, or cudgel. In a moment my wife rushed into the room where I was sitting, and her lips all white, and trembling, cried out, “I’ve barred the doors, for John Lucas and his man are below.” She then passionately implored me not to wax too bold.

“Make your mind easy on that score,” said I; “and mind, there is one thing I straitly enjoin, stay here with the children”—who, poor things, were holding by her skirts, and beginning to wail. Then running nimbly up the stair, I suddenly opened a window in front of my house and spied two men belabouring my door, might

and main, with their staves. As may be supposed, the noise they made had brought a number of folk together, and others were running as fast as their legs could carry them.

No sooner did the tallest of these men catch sight of me steadily regarding him, than he bade his comrade desist, and the horrid din being stopped, shouted forth, "Master Hicks, in the king's name I command that you unbar your door to give us entrance," and producing a warrant, just signed by the hand of Squire Reynells, read it aloud; whereby I learnt, in accordance with the late enactments and statutes framed for the suppression of conventicles, and the chastisement of *supposed* holders and abettors thereof, this implacable magistrate had levied a fine of twenty pounds upon me. To say nought of its spirit, I concluded the letter of the warrant was illegal, therefore firmly refused the constable admission. Hearing which resolve, he—an exceeding gaunt, lean, hard-featured man—looked up at me as I stood in the window, with a pair of eyes so ravenous in their regards, that though I never saw a wolf but once in my life, the sight of his ill-favoured visage brought the beast quite fresh to my remembrance; and folk say the inward temper of this man is harsh and cruel as his outward person would seem to indicate. Still glaring at me, and holding the writ high as a remarkable long arm could reach, that all might see it, he exclaimed fiercely, "If ye still persist in keeping us without, your door shall instantly be broke open, and distress taken upon your chattels."

Here I felt my coat-skirt gently pulled, and a deep sob told me my wife was close behind. Turning round with as severe a countenance as I could possibly put on, she retreated to the stair-head, but near enough to hear all that passed.

"John Lucas," replied I, "It is both right and lawful to render unto Cæsar—"

"None of your cant," roared he, "I know nought about Cæsar. Come down and unbar the door, or we'll soon make ye," and he and his comrade banged at it so violently, the floor shook whereon I was standing.

I, making earnest gesture to those gathered in the street, called at the top of my voice, "Let me, for one minute's space, I entreat ye, be heard."

"Hold, John Lucas, hold your noise. We will hear what Master Hicks has got to say," and straightway some lusty young 'prentice fellows began to press the constables, bawling, "Fair play's a jewel;" and one, pointing meaningly to me, cried, "If he's to be baited and worried after this fashion for what he has not done, who'll be safe"—tapping the two men on the high crowns of their hats—"your worshipful master sees fit to lay his hands upon?"

A strong feeling of indignation was now fast

rising against my persecutors, and a brawny smith, with thews like a giant's, seizing the lesser one, declared Nix Foord should be taught keep the peace himself, while the crowd grew mightily tickled to see the man kicking, spluttering, and vowing all manner of reprisal, in the king's name, Squire Reynells', and I wot not whose beside. They then began hem in John Lucas, who stood motionless within the porch. I could not see his face, but a dark shadow, falling grimly athwart the sunshine on my threshold, told me where he was. The disturbance outside not seeming to lessen, I, fearing a mischief might ensue, put my head out of window, and entreated the folk to let the men alone, whereupon they desisted, and I seized the opportunity to speak a few words somewhat to this effect:—That duty to God first, and man next, I humbly strove by grace to make the leading rule and action of my life. I knew myself to have as true and loyal a heart and nature as any of those a-listening to me—yea, in a just cause, I would cheerfully make any temporal sacrifice required for the honour of the Crown. But the liberty I craved, freedom to worship Him who is "the King of kings," I trusted earthly suffering or punishment might never daunt me from. "It is," said I, warming with the subject as I went on, "a sacred birthright, which man, be he never so highly exalted by circumstance, has no right to withhold, or alienate from his fellow-man."

Here some below cried, "Master Hicks, 'twere better you should keep a still tongue." And, I grieve to add, my poor wife not a little vexed me by her sighs and tears, after the foolish manner of women when affrighted. But let me do this fond heart justice. What made her quail in this exceeding craven manner, now I was present in person, was the terror which possessed her soul, that I should so commit myself as to get dragged away to gaol, by they who greatly desired to show me this civility? And John Lucas stepping from under the porch, full into view, folded his arms, and fixing those strange eyes of his upon my face—his wrinkled upper lip at the same time showing his long, sharp teeth in so ugly a manner, that I felt as if some evil thing were about to strike its fangs in me—said, gruffly, "Go on, prating rebel, I bid ye not stop."

"By witnesses of good credit," was my reply, glaucing, after a troubled pause, at his knitted, grizzled brows, "I can prove this warrant you are come to serve, is issued on a pretext, false and groundless as paltry and shameless. In this case, surely the law has neither been broken nor evaded by me or my friends; if you still persist, for no harm that I have done, trying to force your way inside the house to waste, spoil, and turn us out destitute, though am not strong enough to resist, never, of my own

accord, will I consent unbar these doors to admit men for so evil and cruel a purpose."

Either the peaceable, inoffensive carriage of myself and family had won us more affection and sympathy than I before had knowledge of, or else that innate love of truth and justice, which, though it may be awhile kept down, is sure, at last, to kindle, and break forth with all the more power in true English hearts, or, perhaps, both together—I cannot tell; but all the townsfolk gathered around—save some of the timider sort, who had prudently retreated, like coney to their burrows—declared they never would

stand quietly by and see poor Master Hicks and his wife and children so maltreated; and the smith lifted up his arm, whose iron strength few mortals of common build might dare risk contact with in strife. John Lucas, perceiving the turn matters had taken, and that no entrance by him into my house could then be effected, turned sullenly away, not, however, without, in a baffled rage, clenching his bony fist, and again regarding me, as I have before described—while he hissed, rather than spoke, these words: "Master Parson, 'fore long we'll be closer acquainted."

(To be continued.)

POETRY.

'TIS NOT SO WITH ME.

I AM wretched, poor, and needy,
Whither shall I fly?
There's a voice within that tells me,
I must surely die.
Some have sought Him—some have found Him;
From their fears set free,
They sing His praises all the day,
But 'tis not so with me.

Oh! He calls me as He passes,
Bids me come to Him;
Oh! I cannot find the Saviour,
For my eyes are dim.
Some have sought Him—some have found Him;
From their blindness free,
They follow Jesus in the way,
But 'tis not so with me.

Conscience tells me of my danger,
Bids me not delay;
But I wander, without knowing,
How to find the way.
Some have found Him, and press onward;
From their burdens free,
The shining goal is full in view,
But 'tis not so with me.

LIVING WATERS.

Rev. xxii. 17.

LIVING waters, never failing,
Trickle from the village spring;
No strong fence or iron railing
Keep the crystal treasure in;
All may come and take their fill:
Welcome! whosoever will.

In the Vale of Bethlehem
Other living waters rise,
Mingling with a mighty spring,
Rushing downward from the skies;
Both unite on Calvary:
Fountain flowing, full and free.

Jesus says, Come, take it freely,
Living waters, flowing still,
Purifying, cleansing, healing,
Welcome! whosoever will.
Sinner, try its wondrous power;
Drink, and thirst for sin no more.

Listen to the invitation,
God's own voice is heard within;
While the Bride and Spirit call thee,
Haste, salvation's joys to win.
Gospel streams are flowing still:
Welcome! whosoever will.

J. TROTMAN.

THE TWO BUILDERS.

Oh, how simple is the story—
Simple, yet divinely grand—
Of the wise and foolish builders
On the rock and on the sand.
'Twas with this that Christ concluded
His discourse upon the mount,
Saints may sing and sinners tremble
As they read the short account.

He who hears the words of Jesus,
And obeys by grace divine,
Builds where neither flood or tempest
Can destroy or undermine.
'Tis on Christ, the Rock of ages,
That his house securely stands,
Jesus is his sure foundation,
Laid by God the Father's hands.

But the man who hears the Gospel
Only with the outward ear,
Foolishly and blindly ventures
On the sand a house to rear.
Worldly honours, wealth, and pleasures,
Lifeless works, and empty forms,
Many on these sands are building,
Thinking not of coming storms.

Now the sky is draped in darkness,
And the rain and stormy blast
Beat against each house in fury,
While the floods are rising fast.
Earth and hell may raise a tempest
Round the house upon the Rock,
But in vain: its sure Foundation
Holds it firm against the shock.

But the other habitation
Lies in ruins on the sand,
For the storm of God's displeasure
Shook it, and it could not stand.
If we build on aught but Jesus,
Terrible must be our fall;
May Jehovah give us wisdom
On the Rock to fix our all!

Wellingborough.

THEODORA.

SERVICES CONNECTED WITH LAYING THE FOUNDATION STONE OF THE METROPOLITAN TABERNACLE, FOR THE USE OF THE CONGREGATION OF THE REV. C. H. SPURGEON.

PRELIMINARY SERVICES.

THESE interesting services were commenced at New Park-street Chapel on Monday evening, August 15, by a preliminary meeting for special prayer for the Divine blessing on the effort to erect a large tabernacle for Mr. Spurgeon's congregation, when prayers were offered by ten individuals, and four short and suitable addresses were delivered by the Revs. C. H. Spurgeon, John Spurgeon (of Tollesbury, Essex, father of the pastor), James Smith (of Cheltenham, a former pastor of the Church), and E. Probert (of Bristol), the whole service occupying an hour and twenty minutes.

Another devotional meeting, for the same purpose, was held on Tuesday morning, when eight brethren prayed, and short addresses delivered by the Revs. C. H. Spurgeon and H. Dowson, of Bradford. The service lasted one hour.

DESCRIPTION OF THE PROPOSED STRUCTURE.

The spot selected for the site of the Metropolitan Tabernacle, is at the corner of the Newington-road, facing the Elephant and Castle, and at right angles with the very large building which has recently been erected as a horse repository. This was the ground formerly occupied by the pretty little almshouses belonging to the Fishmongers' Company, but which has since their removal to the country remained a waste and rather uninviting-looking spot. The erection of the New Tabernacle will, therefore, be a considerable improvement to the neighbourhood, which it is but just to say is capable of improvement to the very fullest extent. The portico and main entrance to the building is to abut on the Newington-road, and, when completed, the structure will be a very imposing one, and one of the largest places of worship in the metropolis. The style of the edifice may be termed Grecian, the ground plan forming a large quadrangle, the floor of the chapel being considerably raised, and access gained to it by a broad and massive flight of steps leading up to a portico supported on large Corinthian columns of Bute stone. The total width of the building will be 86 feet,

the length no less than 195 feet, and the height to the roof 85 feet, exclusive of the lanterns for light and ventilation. As we have said, the floor of the tabernacle will be raised some 14 feet above the level of the ground, and the whole of this extensive basement storey will be entirely occupied by spacious school and lecture-rooms. Thus the chief school will be 81 feet by 78, and about 15 high. In addition to this there will be a lecture-room 81 by 56, and capable of accommodating 800 persons, with four separate class-rooms, each 14 feet long by 62 feet wide. The chapel, which is over these schools, will be 146 feet long by 81 wide, and with two deep tiers of galleries on either side. In this respect the interior will rather resemble that of the well-known Surrey Music-hall, but on a larger scale, as each row of galleries in Mr. Spurgeon's building will accommodate six rows of sitters. The ground-floor space of the Surrey Hall is only 8,625 feet, whereas the proposed tabernacle on the ground-floor will be no less than 11,242 feet, or one-third larger than the fine structure in the Surrey Gardens. The whole chapel is intended to accommodate no less than 5,000 persons with comfort. The fronts of the galleries will be of ornamental cast-iron, with enriched cast-iron columns supporting the galleries and rising from the upper tier to the roof, which they carry on a series of small and beautifully curved arches. Though no great efforts have been made in the way of ornamentation, yet the proportions of the interior are good, and the effect of the whole when finished will be handsome and striking. Mr. Pocock is the architect, and the whole design certainly does him credit. The facilities for entering and leaving the building are most ample, there being no less than 16 doors to the chapel. Each gallery has its separate door and staircase, and all the staircases are of solid stone. The cost of the building is to be £21,500; but fittings and other matters will probably swell this amount to some £24,000 or £25,000 before the edifice is opened for divine service, which can hardly be earlier than the spring of 1861. Of course, like all other buildings, it is affected by the present "strike," and no progress can be

made till the masters and workmen have settled their dispute.

INTRODUCTORY PROCEEDINGS.

The ceremony of laying the foundation-stone was performed on Tuesday, August 16, in the presence of about 3,000 persons. There was little external display. Stretched between the poles which supported the foundation-stone was a strip of pink calico, on which laurel leaves were sewn so as to form the words, "Christ is the corner-stone." Immediately beneath this were boughs of evergreens arranged upon a white ground, with the inscription, "You are truly welcome."

Amongst the ministers and gentlemen present we may mention the following:—The Revs. C. H. Spurgeon, J. Spurgeon (father of the pastor), J. A. Spurgeon (brother of the pastor), Dr. Steane, J. Smith, of Cheltenham; J. Bloomfield, of Soho; H. Dowson, of Bradford; E. Probert, of Bristol; J. Whittemore, of Eynsford; J. George and W. P. Tiddy, of Camberwell; J. E. Cracknell, of Blackheath; J. Pearce, T. Field, G. Wilkins, of Brighton; J. C. Wooster, of Landbeach; F. Wills, of Holborn; P. Turquand, of Walworth; C. Stanford, of Camberwell; W. H. Bonner, W. Howieson, H. L. Adams, G. Rose, D. Katerns, G. W. Lewis, — Kluster, — Bigwood, Dr. Leechman, C. Woollacott, T. J. Cole, of Peckham; B. Davis, T. W. Medhurst, W. P. Balfern, B. C. Etheridge, of Rams-gate; F. Trestrail, Secretary of the Baptist Missions; G. Smith, Secretary of the Congregational Union; W. Miall, of Dalston; J. Spicer, Esq.; James Grant, Esq.; the Messrs. Olney; and Messrs. Pocock, Higgs, Cook, Kent, Passmore, Anderton, and Low.

Most of the visitors were in their places by two o'clock, at which time Sir S. M. Peto, accompanied by Mr. Spurgeon, Mr. J. Spurgeon, and other ministers, ascended to the platform.

The appearance of Sir S. Morton Peto was the signal for a most enthusiastic burst of applause, which lasted several minutes. When the chairman had taken his place, silence was restored, and

The Rev. C. H. SPURGEON called upon all present to raise a glorious song of praise to the God of heaven by singing the Old Hundredth tune, and from the multitude there immediately arose such a shout as must have been heard at a great distance from the ground; the words sung were the well-known verses commencing,—

"Before Jehovah's awful throne."

Prayer was then offered up by the Rev. C. H. Spurgeon.

HISTORY OF THE CHURCH.

Mr. CARR, one of the elders of the Church at New Park-street, then read a long, but very interesting, statement of the past history of the church, of which the following is an abstract:—

"This church of baptized believers in the Lord Jesus Christ is not of recent formation. Its members hold a direct succession from progenitors in the faith, for the space of 207 years. The oldest Baptist church in Southwark, we trace back our commencement to the year 1652. After the death of King Charles the First, and before the appointment of Oliver Cromwell to be Protector of the Commonwealth, our pious ancestors first associated in church fellowship. Their spiritual compact was made in troublous times. While the trammels of Popery had then recently been cast off, and Protestant Christians had but lately emerged from Papal darkness, full liberty of conscience was neither granted by the legislators, nor understood generally by the people. The great principle of unrestricted religious liberty was, at that time, peculiar to the Baptists. They scrupulously maintained it, and pioneered the way for its popular apprehension. But the sect of Baptists was accounted schismatic. Their meetings were held by stealth. It being unlawful for them to gather together for worship in a suitable edifice, they were compelled to go from house to house, observing the strictest secrecy. From psalmody they were obliged to refrain. They dared not sing the praises of God, lest the sounds of their devotion should attract the notice of informers. Persecution, in truth, they did not court, neither did they shrink from enduring it with gentle patience and holy boldness, when public indignation was aroused, and legal indictments preferred against them. Benjamin Keach, one of the earliest pastors of this church, was convicted of asserting and publishing his belief, 'that believers only, and not infants, ought to be baptized—that laymen, having abilities, might preach the Gospel—and that Christ should reign personally on earth in the latter day.' In accordance with the verdict obtained, and the sentence pronounced by the judge, he was imprisoned for fourteen days, fined twenty pounds, and stood in the pillory twice during one week, in the market-places of Aylesbury and Winslow, in the county of Buckinghamshire.

"Within the first half century of its history, this church had three pastors—William Rider, Benjamin Keach, and Benjamin Stinton.

"Under William Rider the church was formed of a few individuals who had separated from one of the most ancient congregations of Baptists in the city of London. They had the reputation of being a people of solid judgment and substantial religion. Some of them were in good circumstances as to the possessions of this world. Mr. Rider died in the year 1667, after having taken the oversight of this infant church for fifteen years.

"Benjamin Keach, chosen to the pastorate in the year 1668, was a man famous in his day. He was born at Stokehaman, in Buckinghamshire, in February, 1640, and when eighteen years of age was called to the solemn work of the ministry. In controversy on the Baptismal question,

the renowned Richard Baxter was his great antagonist. Distinguished for literary research and voluminous writing, he contributed forty-three books to the Christian public, two of which—his 'Key to Open Scripture Metaphors,' and his 'Exposition of all the Parables'—have been perpetuated in several editions, and take rank in the libraries of the Christian student to this day. During his time the church was prosperous, and a large and commodious building was erected in *God's-yard-passage, Fair-street, Horselydown*. There he continued his ministry till the period of his decease, in 1704, having completed thirty-six years of arduous ministerial labour.

"After an interval of a few months, Benjamin Stinton, the son-in-law of Benjamin Keach, succeeded to the pastorate, which he faithfully discharged for fourteen years. Not lacking in that indefatigable industry which has been ever characteristic of the ministers of this church, he first projected a plan of the Baptist history. The manuscript is still preserved, although it devolved upon other hands to complete the interesting work. It is further notable that in his time a baptistry was constructed 'for the more decent administration of the ordinance.' The Baptists had, like the Christians in primitive times, administered this rite in pools or rivers. In the year 1819, at the cost of one hundred and sixty pounds, a desirable change was effected; the old baptizing place in Horselydown being enlarged, a meeting-house built, and three vestries of eleven feet square each being provided. The year following Mr. Stinton died.

"Through the singular providence and blessing of God, this church was subsequently favoured with the ministry of two eminent servants of Christ for the protracted space of one hundred and fifteen years; Dr. John Gill having been upwards of fifty-two years, and his successor more than sixty-three years their pastor.

"John Gill was born at Kettering, in Northamptonshire, November 23rd, 1697, and ordained to the pastoral office over this church March 22nd, 1720, being then in the twenty-third year of his age. A man of profound learning and deep piety, he was notable as a divine for the exactness of his systematic theology, in which he maintained the doctrines of grace against the innovations of Arminian teachers. His 'Body of Divinity' has long been held in the highest repute. As the fervent exposition of an entire and harmonious creed, it has no rival. His famous treatise entitled, 'The Cause of God and Truth,' obtained for him the championship of the Calvinistic school of divinity. He likewise published a voluminous 'Commentary on the Holy Scriptures,' in nine volumes, folio, remarkable for the copiousness of its glossary, the brilliancy of its argument, his apprehension of prophecy, and the richness of his Hebrew scholarship. His preparations for the pulpit having, as is well known, furnished materials for the press, we can but reflect on the priceless value of his ministry. The eulogy pronounced upon him by the Rev. Augustus Montague Toplady, a well-known contemporary divine of the Church of England, was doubtless well merited. He says, 'that his labours were indefatigable, his life exemplary, and his death comfortable; if any one can be supposed to have trod the whole circle of human learning, it was this great and eminent person. His attainments, both in abstruse and polite literature, were equally extensive and profound; and so far as the distinguishing doctrines of grace are concerned, he never besieged an error which he did not force

from its stronghold, nor ever encountered an adversary whom he did not baffle and subdue."

"Born at Tiverton in Devonshire, on April 9th, 1751, John Rippon was in his twenty-third year when publicly ordained, on November 11th, 1773, to the pastoral office in connection with this church at Carter-lane Chapel. It had already appeared that the mantle of a true ministerial succession had fallen on him; and the anointings of the Spirit of God had been fully manifested when by laying on of hands he received the open recognition of his brethren. This thing came of the Lord of Hosts, who is wonderful in counsel and excellent in working, and he wrought mightily by his dear young servant. A great revival ensued. Crowded congregations at the usual services, and joyful church meetings to receive the converts into fellowship, gave evidence that 'the good hand of our God strengthened the hands of the brethren for the good work.' For nearly fifty years Dr. Rippon was considered to be one of the most popular ministers in London of the Baptist denomination.

"There yet remain among us a few members of this church, who recollect the dear old Doctor in the vigour of his middle age; and in our memories, the urbanity and warm-heartedness of his private manners are as fondly cherished as the glowing zeal of his public ministrations.

"An important event in our history as a church occurred during the closing years of Dr. Rippon's life. On Lord's-day, the 7th of February, 1830, the church and co-gregation assembled to worship God for the last time at the old meeting-house in Carter-lane, previously to its being given up to the Corporation of the City for the approaches to the new London Bridge. For three years were we compelled to seek accommodation from the kindness of other churches, and at various times assembled in different buildings. This was a grievous affliction. At length, in answer to many an earnest prayer, we were directed by the kindness of our heavenly Father to a piece of freehold ground in New Park-street, where a neat chapel was built, and opened free from any debt or encumbrance on the 6th of May, 1833. Still did fresh anxieties beset our path. For when we had secured a permanent home for worship, we were constrained to seek temporary supplies for the pulpit, our pastor being totally disabled from further service. In reviewing our troubles, we do but recount God's mercies, for the Lord hath delivered us out of them all.

"During the eighteen years that ensued after Dr. Rippon's death, three pastors successively accepted office and removed from among us. This was a new experience in our annals. Hitherto each servant of God who had been ordained over this church in the Lord, continued unto his death in its fellowship.

"For two years and a-half, from December, 1837, to July, 1840, the Rev. Joseph Angus ministered with considerable success. His piety and his talents commended him to our regard, and his youth secured for him our tender sympathy. We received him with the heartiest welcome, we parted from him with deep regret. He received more than 120 members into our communion, and increased the attendance on the public services. The institutions in connection with the church flourished under his presidency. It is worthy of record that at his suggestion the communion of the Lord's Supper was made available in this church to believers in the Lord Jesus Christ who have not been baptized by immersion. At the earnest call of the Baptist Missionary Society, he resigned his charge to

take the office of secretary, and now fills the responsible trust of theological tutor in the college at Regent's-park for the training of young ministers.

"For about eight years and a-half, from January, 1842, to June, 1850, the Rev. James Smith, of Cheltenham, was our pastor. Under his ministry the hearts of the people were often moved, and the pool of baptism often stirred. Feeling that London air was unsuited to his health, and provincial labours had superior charms for his soul, he resigned his charge, and returned to the scene of his early labours, not without leaving behind him many grateful reminiscences, and many gratifying fruits of the Divine blessing on the testimony he was enabled to deliver.

"For a short period of less than two years, the Rev. William Walters, now of Halifax, took the oversight of the church, according to an unanimous invitation, given him in July, 1851, and retiring in the month of April, 1853.

"By reason of these frequent changes, the church had become beyond measure unsettled, the number in attendance on Lord's-days being greatly diminished. There remained, however, a faithful band, who besieged the throne of grace with much earnestness. The prayer-meetings on Monday evening continued to give evidence that those who were absent on the first day of the week, had not ceased to hope that the Lord would revive his work among us.

"In December, 1853, our present pastor, by a surprising providence, was first invited to occupy the pulpit of our chapel for one Sunday. Having been born on the 19th of June, 1834, he was then only in his twentieth year. His preaching at once gave signs of singular attraction. And on his repeating his visits to the metropolis, each occasion witnessed the increasing interest his ministry excited. In January, 1854, he accepted the invitation to supply the pulpit for six months, three months of which only had expired when he was unanimously elected to the pastorate.

"No musical or æsthetic accompaniments have ever been used. The weapons of our warfare are not carnal, but they are mighty. The history of our progress for five years is patent to the world. The example has been found capable of successfully stimulating other churches in their aggressive efforts to save perishing souls. With earnest, individual, and united prayer, each step has been taken. And to the exclusive honour and praise of our God, our stone of Ebenezer is this day laid.

"*Pastor.*—The Rev. C. H. Spurgeon.

"*Deacons.*—Samuel Gale, James Low, Thomas Olney, George Winsor, William P. Olney, George Moore, Thomas Cook."

The reading of this admirable document[†] elicited frequent and hearty cheers.

CEREMONY OF LAYING THE STONE.

Sir S. M. Peto, Bart., M.P., then went through the formality of laying the first stone of the building in the usual way.

The Rev. C. H. SPURGEON then came forward, with the bottle, which was to be deposited in the stone, in his hand. He

was received with loud cheering. He said that bottle contained not the current coins of the realm, for they had none of them to spare. (Cheers and laughter.) It contained no newspapers; for, however much they might appreciate the newspaper press, they still thought it inappropriate to place papers in such a place. It contained the Bible—(loud cheers)—the old-fashioned Baptist Confession of Faith, which was signed by Benjamin Keach, their former pastor; the declaration of the deacons which they had heard read, written on parchment; an edition of Dr. Rippon's Hymn-book, as published before he died; and, lastly, a programme of that day's proceedings. (Cheers.) These would be for the perusal of the New Zealander who was to sit on the ruins of London-bridge, when this great nation had gone to decay, if ever it did; and if such were the case, he had no doubt that they would eventually be stored up in some Australian or American museum. (Cheers and laughter.) The rev. gentleman then duly deposited the bottle in the stone.

Sir S. M. Peto, M.P., in addressing the spectators, said that he congratulated his fellow-Christians and his excellent friend Mr. Spurgeon, and all who were then assembled, on the completion of the interesting event to which they had looked forward with so much interest for some time past. They had commenced an edifice in which they might hope to see an era of greater usefulness entered upon than they had yet witnessed. The excellent paper which had been read had given a succinct and interesting account of the Church up to the present time, and they must all hope that those glories which had been so remarkably shown in its early history would be continued in the salvation of a larger number of souls than had ever yet taken place; and that in future years they might look back with gratification upon the work which had been begun that day. It was always well in commencing any large undertaking to look and see whether they were warranted in what they undertook. They had heard from the reading of the paper that the "church" in Park-street was larger than at the present time could be accommodated there, and that there was, therefore, no room in that chapel for the world. That was a state of things which clearly showed that there remained nothing but for the church to arise and build. (Cheers.) He was aware that it might be said that the Music-hall and

[†] This statement of the deacons, with a *verbatim* report of the speeches, is published in *extenso* in a supplementary number of "The New Park-street Pulpit."

other large places were available for the preaching of Mr. Spurgeon, and would afford him an opportunity of making known the unsearchable riches of Christ. But there were other institutions in connection with an edifice of this kind. They had to provide, not only for the assembling of the church within its walls, but for opportunities of gathering youth for the purposes of instruction; and when he found that the edifice about to be raised would accommodate 2,000 Sunday-school children, and 5,000 persons who would form the congregation, he felt that not only the church but the world might be amply accommodated, while at the same time they would be able to train up the youths in the way they should go. (Cheers.) He rejoiced to hear that the church, though strictly denominational, would be in no respect sectarian. While believing that there was no other mode of baptism than that prefigured in the Scriptures—being buried with Christ in baptism—his rev. friend, Mr. Spurgeon, would at the same time proclaim that truth in such a spirit that all who might differ from him would only regret the difference, while they loved him not the less. He wished also to state to his dear Christian friends that this church would not only be their church, but it would be a point from which Christian influence would radiate to the furthest ends of the world. His friend, in preaching the Gospel there, would not forget upon every fitting occasion to urge the claims of the heathen upon the attention of his church; and he rejoiced to know that while the hearts of the congregation would be sufficiently expansive to grasp the whole world, those who were perishing at our own doors would not be forgotten or neglected. (Cheers.) There was a great work yet to be done, and those present who were connected with other churches had gladly come to their aid and assured them that they would do all in their power to assist them in that work. (Cheers.) He could not but rejoice that this would be something of a cathedral to his denomination. It was quite right that they should have a Tabernacle in which not only the largest congregation could assemble, but which should, when schemes of Christian usefulness were to be promoted, be placed at the disposal of persons of any other denomination. (Cheers.) This Metropolitan Tabernacle would therefore have claims upon other denominations. Those

whom he addressed had a large and heavy burden to bear, and they were delighted to bear it, because it enabled them to evidence their love to Christ; yet, still he could not but feel that Mr. Spurgeon and his deacons had a very strong claim for assistance upon all other Christian churches of the metropolis and of the kingdom at large; and he trusted that, when Mr. Spurgeon ascended the pulpit for the first time, he would be enabled, while preaching a full, free, and finished salvation, to say that he did so in a chapel entirely free from debt. (Cheers.)

The Rev. C. H. SPURGEON said:—My dear friends, this is not the first time that I have borrowed light from Sir Morton Peto. You may not know, but I do, I have often been cheered through the darkness of a long railway journey by a most brilliant lamp presented to me by Sir Morton Peto, so that I could read while I was travelling, and I am very glad to see him blazing forth here to-day. It is my earnest prayer, that while God has been pleased to bless him with rank and influence, that he may serve God in the future as in the past; I pray that his own title to the kingdom of heaven may be clearer as years grow upon him. And now I have to say a few words to you this afternoon, with regard to this great edifice. I never answer slanders against myself, and very seldom answer any questions about them whatever, and I never mean to do so. When I have done wrong, it is always enough for me to have my own condemnation. I am quite satisfied with that, although I have plenty. If I am wrong, I will be accountable to my own Master, and to no other person living or breathing. This place, I said some time ago, when our brethren were half afraid,—It is to be built, and God will fill it with his presence. There is no doubt about the money being raised. I have a solid conviction that the money must come. I give my hearty thanks to all that have helped me, and to all that have not helped me—they all mean to do so, and, therefore, I will thank them beforehand. There is one gentleman, who is going to speak after Mr. Dowson, and the best speech will be made with his hands. He will give a donation of £3,000. He would not like me to mention his name, and therefore I shall not do so. And now, my dear friends, the place that is to be erected—I have to say a word about it. It is a matter of congratulation to me that in this city we should build a Grecian place of worship. It seems to me

that there are two sacred languages in the world. There was the Hebrew of old; there is only one other sacred language—the Greek, and that is dear to every Christian's heart. We believe in the five great points, commonly known as Calvinistic. We look upon them as being five great lights which radiate from the cross of Christ. I like to preach pure Gospel truth; but still, at the same time, I am no Antinomian, I belong not to that sect that is afraid to exhort the sinner to Christ; and while we are Baptists also, and we cannot swerve from that, we must have one Lord, one faith, and one baptism, and dear to our hearts is that word—the communion of saints. Whosoever loves the Lord Jesus Christ in spirit and in truth has a hearty welcome to communion with the Church of Christ. I see around us our Independent brethren, and I see also before me a strict communion brother, and he will address you. I have some of my dearest friends, ministers of the Church of England, and I glory in the fact that, however firmly a man may hold the truth, he can give his hand to every man that loves Jesus Christ. And now with regard to our prospects. We are about to build this place, and I hope it will be paid for; and if our friends do but give well now, then when the chapel is built those of our friends who want seats can buy them. There is not a chapel in London used up as ours is; they always hack it up; they say, We will hear all we can, and they never give me a chance of getting into the seats. Our brother told us last evening that churches should be like a man who milked the cow, and after she was milked she was so fond of it that she wanted to be milked twice a day. God sparing my life, I will not rest till the dark county of Surrey be filled with places of worship. It is only within the last six months we have started two churches, one in Wandsworth and the other in Greenwich, and we will do so to the one hundredth time, God being our helper. After brother Dowson shall have spoken, and our brother from Bristol shall have made his three-thousand-pound speech, we shall sing a hymn; this gangway will be cleared, and all of those who give money will come and put the money on the stone, and I hope that as many of you as can afford it out of this vast assembly will give something. (Hear, hear.)

Mr. DOWSON said—My dear Christian friends, I stand here this afternoon as the representative of thousands of brethren in

the north of England, who love the truth, who love you, and who love your pastor, and who would be glad to be here to-day to mingle their hosannas with your thanksgivings on the proceedings of this day. This Tabernacle is now a great fact, and we can entertain not the least possible doubt of the success of the enterprise. When God gathers together his sheep, and increases their number, he will surely enlarge the fold; and when he gives sinners hearts to hear, and hearts to pray, and hearts to believe, he will give them in his providence a place in which to worship. This is the Lord's doing, brethren; the hand of God is in this work from the beginning, and I doubt not he will conduct it to a glorious termination. This great edifice, which is to fill this place before me, is to be an hospital for the diseased. Here the deaf and the dumb, the halt and the lame, and the leper, are to be assembled together, and they shall be pointed to the great Physician, and shall be told of the balm of Gilead; they shall be told that it is the blood of Jesus Christ that cleanseth from all sin. We shall dedicate this sanctuary to the proclamation of the doctrines of the Trinity—Father, Son, and Holy Spirit. We shall erect and dedicate this edifice to the doctrine of justification by faith through the imputation of Christ's righteousness—the doctrines of sovereign grace, the doctrine of the personality and agency of the Holy Spirit, the ordinances of Christ, and the free proclamation of the Gospel to every creature. Here the trumpet shall give a certain sound, and sinners shall hear the sound thereof, and they shall own that righteousness and strength are found in the Lord alone. May God bless and prosper you, and cause his face to shine upon you, and give you peace evermore.

Mr. INSKIP, of Bristol, the gentleman to whom Mr. Spurgeon alluded, came forward, and was received with loud applause. He said the sum of £3,000, which he had to present, came from a gentleman who was on his sick bed in Bristol; and who had not seen the outside of that city for many years. But that gentleman enjoyed the consolations of religion, which supported him in his affliction. (Hear, hear.) The gentleman in question had reached his 83rd year, and had expended a sum of not less than £80,000 in promoting the cause of God. (Cheers.) That gentleman had sent him there that day to give

them £3,000. And he had further to state, that if any 20 gentlemen could be found, on the opening of the building, to give £100 each towards the expenses of its erection, he was authorised to say that the donor of the £3,000 would give a sum equal to the sum total of the contributions of the 20 gentlemen alluded to, viz., £2,000. (This noble challenge elicited a very hearty round of applause.) Mr. Inskip proceeded to state that he had the other day laid the foundation-stone of a church for the Rev. D. A. Doudney, at Bedminster, Bristol, and that excellent clergyman would be materially assisted by the generous contributions of the gentleman to whom they were indebted for the £3,000. (Loud cheers.) They would say, perhaps, that a gentleman of such liberality was deserving of great praise; but he assured them that the person in question wanted none of the praise for himself, but wished all the glory to be given to God. (Cheers.) He then went forward and laid the cheque for £3,000 on the foundation-stone, amidst loud and protracted applause.

Mr. SPURGEON expressed a hope that this noble challenge would be taken up, on which it was announced that Sir Morton Peto had given £100, and several gentlemen on the spot immediately accepted the challenge, amid much cheering. Mr. Spurgeon himself laid down £100, Mr. Passmore £50, Mr. Morgan £50, Mr. James Low £147, and Mr. Inskip, for himself, £100. The parties on the platform were then requested to quit it, that those friends who might wish to contribute might have the opportunity of depositing their offerings upon the stone.

The company obeyed the request, and passed over the platform, depositing their various offerings upon the stone as they passed by it; and as they did so, they were individually thanked by Mr. Spurgeon, who shook each of the contributors very cordially by the hand. About £1,000 were deposited on the stone in addition to the £3,000 cheque previously placed there.

THE TEA-MEETING.

After the proceedings of the afternoon, about 3,300 persons adjourned to the Repository, a capacious building adjoining the ground, where ample provision for tea had been gratuitously made by the ladies of Mr. Spurgeon's congregation. All the arrangements were most admirable. Although so large a number present, there was no lack nor confusion; all appeared satisfied and delighted. Flags of all countries adorned the galleries; wreaths encircled the

columns; baskets of artificial flowers were suspended from the roof; and a vast number of appropriate mottoes decked the walls; while many coloured lamps illuminated the upper end of the repository.

THE EVENING MEETING.

About six o'clock the Right Hon. the Lord Mayor, accompanied by the Lady Mayoress, entered the building and proceeded to the platform; they were loudly and universally cheered by the immense multitude assembled.

The LORD MAYOR then said: My Christian friends, I do not think it is possible for me to be heard at the extremity of this building, but if you will have patience, I trust I shall be able to get up my voice. This is a happy day, long to be commemorated in the annals of this country, because to-day we have been favoured to meet in the greatest order, with the guardians of peace around us—a proof that civil and religious liberty has gained great advances. In former days, our ancestors had to meet in holes and corners and alleys, whereas we can now meet in open day, in front of the high road. My young friend Mr. Spurgeon has been enabled to raise the largest congregation that ever was gathered, and has been enabled to dispense the truth, as it is in Jesus, to thousands upon thousands—a despised, shall I say? no, an honoured Baptist minister. He came to you, not in Episcopal guise, not forced upon you by the law of the land, but a plain, simple-minded man; he came to you with an authority of a nobler origin than that of the Established Church, because he came clothed in the authority of his Lord and Master, speaking the truth in simplicity and love. Evidently God called him to do a great work, and you love and honour him, and all the world is compelled to admit that he is a true servant of Jesus Christ. It must have been a pleasure to have seen the thousands assembled round the stone: and all honour be to the men, whether they belong to the Church or State, who during the past centuries have suffered, bled, and died, that you might now meet in peace. (Great applause.) You can now meet in peace without the authority of the State, and raise money without its power to compel you; and when Episcopalians tell you that there is no certainty in your doctrines, for you have no creed, you can reply that you have a creed the purest and the best that ever man possessed—that creed is the Bible; and you can say with an old Churchman, "The Bible, the Bible, and the Bible only, is the religion of Protestants." We live in an age when Popery is attempting large aggressions upon the religion of the people—when secretly, silently, openly, and boldly she proclaims her advance and anticipates the day when she shall take possession of our cathedrals. ("No.") But, friends, if religious truth is safe in your hands, you must so hold the word of truth that everywhere it shall prove a barrier to the approaches of error. The Tabernacle which is to rear its walls in the adjoining grounds is not to be a place for the display of men's abilities; but in dependence upon the teachings of the Holy Spirit, the Gospel, and the Gospel only, is there to be preached. Sinners are to be invited to Christ, and the whole salvation of Christ maintained. We don't despise things in their proper order; and it will be necessary not only that the Gospel be preached, but that you who hear and believe the Gospel should be "living epistles, known and read of all men." A solemn charge has been committed to your trust, and

woc be to you if you neglect it, or swerve from the path of duty. You must not only live out your profession, but do all in your power to propagate it everywhere. To all classes and conditions of people the Gospel is to be preached. To preach the Gospel in the Tabernacle will not be sufficient; you must go outside, and preach it wherever you go. Remember "the poor ye have always with you." That is a blessed thing by which you prove your faith in Jesus Christ. If they are ignorant, instruct them; if poor, administer to their poverty. Most heartily do I commend you and your work to the blessing of Him who alone can make it to prosper.

The Lord Mayor resumed his seat amidst loud and protracted cheering.

The Rev. C. H. SPURGEON thanked the Lord Mayor for his attendance, and for the sympathy which he had expressed. He thanked also the numerous ministers of various denominations for their attendance, and amongst those unavoidably absent he expressed his obligations to the Rev. J. A. James, of Birmingham, and the Rev. Dr. Campbell. Dr. Campbell, it appeared, had been misled into making another engagement for that day, owing to a statement in the papers as to the ceremony being postponed in consequence of the builders' strike. Mr. Spurgeon said that the rev. doctor, as an editor, should have learned by this time not to believe everything which he saw in the papers. (Laughter.) At any rate, his friend ought not to believe in those paragraphs unless he knew of his own knowledge that they were true. (Laughter and cheers.) For his own part, he only wished he could compel the papers to make good their statements, except when they were abusing him. (Cheers and laughter.) Some of the papers had discovered that a magnificent fortune had been left to him (Mr. Spurgeon), of which, however, he had himself no knowledge whatever. (Cheers and laughter.) He could only say, that he would divide the dividends of that fortune amongst the editors of those papers. (Laughter.) The fact was that no one had left him a sixpence. (Hear, hear.) But if he might judge by the headache and weariness which he felt at that moment, it seemed as if some one was thinking of it. (Laughter.) But he would say to such a one, "Don't do anything of the kind." (Laughter.) He approved of ministers getting a good salary for preaching; and in this respect he would cordially say that he was for his own part perfectly satisfied—(cheers)—but if ever any one left ministers a large sum of money, they generally lost their voice, or got an attack of bronchitis, or something of the sort, which put an end to their preaching. (Hear, hear, and cheers.) Reverting to the press, he would say that he cared not how they attacked him or attempted to combat his doctrines, he would come out all the stronger—(cheers, a. 1 hear, hear)—but when the press began to praise him, and friends surround him, then it brought tears to his eyes, and he felt the necessity of Divine support to keep him humble. (Hear, hear.) The rev. gentleman concluded by thanking the Crystal Palace Company for the loan of their chairs, when he had applied in vain (!!!) to some of the neighbouring places of worship for the loan of their forms.

A person in the body of the meeting here rose and asked if nothing could be done to admit at least a portion of the vast crowd which had congregated outside the building; but Mr. Spurgeon said that, after careful consideration, it was unadvisable to admit any more.

The Rev. W. G. Brews, of Westbourne Grove, said if one or two of the goodly folk who assembled in this ancient chapel at Horselydown, could have witnessed the proceedings of that day, and anticipated the still further events of the future, marvellously overwhelming would have been the prospect. Verily, this church had been the object of Divine regard in the wonderful succession of excellent men who have sustained the pastoral office.

The Rev. E. PRONERT, of Bristol, said, "Blessed are your eyes which see and your ears which hear that which our ancestors desired to see and hear, but died without either." He felt it to be a great privilege to take part in the proceedings. He came from a city where Mr. Spurgeon was much beloved—where Christians of all denominations hailed the approach of Mr. Spurgeon; and he entertained no doubt but that the Christians of that city would be ready to contribute their mite towards the erection of that building, the foundation-stone of which they had laid that day.

The Rev. JOHN SPURGEON (father of the young pastor) next rose to address the meeting, but he was unable to do so for some seconds, in consequence of the repeated applause which greeted his uprising. He said he was very happy to meet them. He was very pleased to-day to acknowledge a fault. He always thought his son did wrong in coming to London; he thought he did wrong in refusing to enter college. He remembered spending three or four hours with him one evening in endeavouring to persuade him to do so. His son said he would only do so in strict obedience to his wishes as a parent. He now saw that God led him the right way. This was one of the happiest days of his life. He felt beyond himself when he thought of the kindness shown to his son, when but a youth; and he asked them all to go home and pray that God would preserve him from temptation. A meeting like that was enough to carry any man away, but the grace of God was all-sufficient. Several told him that his son would not do in London—he had not sufficient education—but he had after all the best education, for God had been his teacher. If anything could have crowned his happiness, it would have been to see his son's grandfather present. He was always speaking about him; and he should like to have seen his son's mother there. He then spoke of the time when once returning home in the evening he went up-stairs and heard a voice in prayer. It was the mother pleading for her boy Charles: such a prayer he never heard before or since, and much he thought was to be attributed to the mother's prayer. His heart was too full to say any more. He besought them to pray, and to work as well as pray.

Mr. INSKIP, the bearer of the donation of £3,000, next spoke, and said he was glad to hear that the results of that day's proceedings had amounted to £3,000. (Loud cheers.) He repeated the offer he made in the morning—viz., that if twenty gentlemen would each give £100, he would promise for his friend that the amount should be doubled. (Cheers.) He hoped that the challenge would be accepted; for he could assure them that whenever the £2,000 thus raised might be forthcoming, he should immediately have the pleasure of having to present to them a similar sum from the friend alluded to. (Cheers.)

The Rev. J. A. SPURGEON (Mr. Spurgeon's brother) expressed the delight with which he

had assisted in the proceedings of that day. He said he was just entering upon the ministry—he felt that he was taking up no sinking cause—(cheers)—he was going to take up one of those standards which good hands must soon begin to let fall, and he entered upon his work in faith and in hope. It was said that there were sermons in stones, and if such were the case, surely there must be a powerful sermon in such a stone as that which they had met that day to place. (Cheers.) He concluded his excellent address by an appeal for aid.

Mr. Low said he hoped that, before they separated, they would come forward with the £2,000 required in hundreds. (Cheers.) He had screwed up his courage to give £50, but when this offer was made he felt compelled to give £100. (Loud cheers.) His friend, Mr. Inskip, had nobly said that if they could not get it in hundreds, he would take some of it in fifties—(loud cheers)—and if they could not give it all at once, he would give them three months' credit—(cheers)—and he would not confine it to gentlemen, for the money of ladies was equally valuable. (Cheers and laughter.) He hoped that they would not allow the proceedings to close without completing this matter; for he was sure that several persons, whom he had the pleasure of seeing there, could give all that was needed without greatly missing it. (Cheers.)

THE REV. GEORGE SMITH, Secretary of the Congregational Union of England and Wales, said he had very great pleasure in taking part in the deeply interesting proceedings of the evening, which would never be forgotten by those who were privileged to be present. It would be recollected by every little child, by every young man, by every young woman there. It would be recollected also by aged people when they were passing out of life. It would be recollected in heaven, or in the world of woe; and he prayed God it might be reflected upon with gratitude and delight by every one there through the countless ages of eternity. (Hear, hear.) There was only one ground on which he should venture, even for five minutes, to occupy the attention of that large and deeply-delighted meeting. When he thought of the men who had already spoken with fervour, with pathos, with eloquence, and an intimate knowledge of Mr. Spurgeon, which justified them in honouring him as they had done; and when he thought of the other brethren on the platform, of their own denomination, who would come forward and vindicate the cause with which those present were connected, and advocate the great object which they had in view, he should shrink from the responsibility of occupying any portion of their attention but for the fact that he belonged to another denomination. He was with them in heart, though not altogether in practice. He was connected with the Congregational denomination, and was there to testify on behalf of himself and his people, and of his brethren generally, the very high regard they had for that gifted young man, not 30 years of age, whose name had become of world-wide reputation, and who everywhere had been honoured of God, in turning multitudes from darkness to light, from the power of Satan unto God. He thought that they were all—whatever portion of the Church they belonged to—deeply indebted to Mr. Spurgeon. (Hear, hear.) For himself, he never had any doubt about him from the beginning. He never entertained a suspicion of him from the commencement. He never uttered one unkind word about him, from the

time when he commenced his ministry. (Cheers.) No, because he always thought Mr. Spurgeon was raised up of God to do a great and good work, and they might well rejoice if men were raised up in a way rather different from that they had anticipated. There was a fact upon record of very great value in relation to the liberty of preaching. In the days of that glorious old man, Oliver Cromwell, the Lord Protector of Great Britain, many soldiers went to Edinburgh on the Lord's-day, and finding there was very indifferent preaching in the pulpits, many of Oliver's chaplains went and took possession of the churches, and preached the Word of Life. The Presbytery wrote a letter, complaining to the Lord Protector that his soldiers actually—the men connected with the iron-hearted regiment that he headed—those iron-sides of Cromwell who feared God and kept their powder dry—(cheers)—actually had ventured to preach the Word of Life in the regular sanctuary. Oliver Cromwell's reply was worthy to be written in characters of living light, and handed down from age to age—"What, doth that offend you? I would to God that all the Lord's servants were prophets." (Cheers.) And with that feeling he was sure they had hailed the advent of their beloved brother, Mr. Spurgeon, and he hoped his life might long be spared, and that a great and important work would be carried on by him. (Cheers.) If there were a man under heaven that they might envy it would be that man. If there were a man under heaven in whom they might glorify the grace of God, he was that man. (Hear.) Every prediction about unsoundness, about erratic conduct, about failing in power, had utterly fallen to the ground. (Hear, hear.) He honoured the man that had never pandered to the public taste, and had always preached the word of life fully, faithfully, and effectually. (Hear.) He honoured the man for the large-hearted catholicity that had characterized him. The pulpits of the land had properly been opened to him, and he had been ever ready to preach for his brethren of every denomination. (Cheers.) He had heard Mr. Spurgeon preach in his (Mr. Smith's) own pulpit to crowded and delighted audiences, in a way that no man need be ashamed of; and he thought they should all be prepared to do what they could to help him in return. (Cheers.) In saying this he was sure he only spoke the sentiments of many of his brethren. He proposed a short time ago to the deacons of his own church, that, as Mr. Spurgeon had often preached on behalf of other objects for them, they should invite him to come and preach, and give a liberal collection towards this new Tabernacle; and it only waited for the time to be fixed by Mr. Spurgeon; and he trusted they would all be prepared to do everything they could to promote the common welfare of this great church and congregation. He must now congratulate the Lord Mayor on the improved state of his health, and that he had been able to speak with such vigour, and so eloquently to enunciate the truth in relation to religious liberty. (Loud cheers.) He congratulated the meeting which had been privileged to hear those utterances, and rejoiced in the fact that they would go forth to the public in the columns of the press. He also congratulated the meeting, most cordially, upon the fact that three honoured men bearing one name and related to each other had taken part in the proceedings of the day. Honoured father of such a son, honoured mother, who watched over his youth and trained his heart and character—honoured brother to share his fame and repu-

tation. Might they be a threefold cord that could not readily be broken. (Cheers.) In expressing the largest desires for the welfare of the Baptist denomination represented by Mr. Spurgeon, he was only giving utterance to the feeling they all entertained. There was but a little difference between them. (Hear, hear.) He had heard of a man who went out on a dark misty morning, and saw an object on the side of a hill, and thought it was a monster. He came nearer, and found it to be a man. He came yet nearer, and found it was his brother. (Cheers.) In like manner, different sections of the Church of God looked at each other through the mists and prejudices of passion, and thought they were monsters. They got a little nearer, and found they were men. They met as they met upon that platform, and they felt that they were brethren, related to one common Father and Redeemer, who was not ashamed to call them brethren. (Cheers.) Let them, then, be united: and if they were brethren upon earth, angels were looking down from the crystal battlements of heaven, and saying, "Behold how good and pleasant a thing it is for brethren to dwell together in unity." (Cheers.)

The LORD MAYOR then asked if there were any subscriptions? to which a voice replied, "Jeremiah Pilcher, £50."—(Loud cheers.)

Mr. LOW.—Another gentleman, who does not wish his name to be given, £50. (Cheers.)

The LORD MAYOR.—I wish you had 50 more such modest men. (Cheers and laughter.)

JOSEPH PAYNE, Esq., Deputy Judge, said he was sure he should have the sympathy of the Lord Mayor of London, and he hoped that of the meeting also, when he told them that he had been working hard all day, and had not yet had any dinner. (Laughter.) But he was very glad to be present on this interesting occasion. He was one of those Churchmen whom the Lord Mayor had been digging in the ribs in a rather extraordinary manner; but he (Mr. Payne) was not one that the Lord Mayor would find fault with, he was sure. (Hear, hear.) They had been working together too long a time for any of his lordship's observations to be applied to his humble self. For, as an old lady once said after seeing him at all sorts of meetings, and being told that he was not a Dissenter but a Churchman—"Well if he is a Churchman, he is a rum 'un." (Laughter.) Now having said enough about himself, he was going to say a word or two about his excellent friend, Mr. Spurgeon. Among all the beautiful decorations, there was one he did not see, but he had it before his mind's eye; he meant the three letters, C. H. S. What did they mean? why, first, Charles Haddon Spurgeon; but he did not mean that. C. H. S. meant Clear-Headed Speaker, who is Clever at Handling Subjects in a Cheerful-Hearted Style. (Laughter.) He is Captain of the Hosts of Surrey; he is a Cold-Hating Spirit; he has Chapel-Heating Skill; and is a Catholic Humber-Smasher. (Great laughter.) He is a Care-Hushing Soother; he is a Child-Helping Strengthened; he is a Christ-Honoured Soldier, and a Christ-Honoured Servant. (Cheers.) These were all the C. H. S.'s, and a very good lot of C. H. S.'s they were. Mr. Spurgeon had just whispered in his ear that he ought to add another C. H. S. in connection with the obligation they were under to the person who owned the building in which they were assembled, and who had lent it gratuitously for the gathering, so if they pleased they would have another C. H. S.—a Cheer for the Horse Repository.

(Laughter.) He found he had made a mistake, but if it was not, C. H. S. it was, C. H. S., and that was next door to it. (Cheers.) Now he desired to look back upon the past, to look round upon the vast, and to look on to the last. He desired to look backward to the past. Their friend was always clear, always active, but not always so popular as now. For himself, he knew him and loved him from the first, and, therefore, he could look back upon this past with great satisfaction. (Cheers.) Then to look round upon the vast. It was a goodly and glorious sight to see such a meeting as that, with the Right Honourable the Lord Mayor in the chair, who was both an able and willing chairman, and had shown his ability in the speech he had made, though he was a little too hard upon some of the Episcopalians—a speech that deserved to be remembered as long as love of freedom held a place in the hearts of Englishmen. Therefore he looked round upon the vast. Then he looked onward to the last. What a thrilling thought that would be, when they saw that glorious gathering in the brighter and better world above. The Lord Mayor would be there—Spurgeon the grandfather—the father—the mother—the brother—and Spurgeon himself would be there; and he most sincerely prayed that he and all then present might be there. He had a high opinion of Mr. Spurgeon for four reasons. He would tell them those four reasons, and two anecdotes. He had a respect for Mr. Spurgeon because he was a preacher that did not mumble, he was a preacher that did not grumble, nor stumble, and would not crumble. (Laughter.) What was the good of a mumbling preacher? Old Seldon had said, that if a man were to call out murder in the same tone that he made love in, nobody would come to his assistance. A minister of the Gospel was calling out murder, but it was to be called out in a loud tone—not in the same namby-pamby style a man would employ when walking under the trees by the side of a purling stream with a lady, murmuring soft love into her ear. (Laughter.)

Mr. SPURGEON: You don't understand that, Mr. Payne.

Mr. PAYNE could tell Mr. Spurgeon that those who looked on often saw more than the people actually engaged. He had said he was a preacher that did not mumble, he was also a man that did not grumble. They heard him say how pleased he was with the salary given him by the people of Park-street. There was once a bass singer at a cathedral, and he sang in such a way that the dean did not like it, so he said to him, "I recommend you to sing better; you are very careless." "Sir," said the singer, "I sing at the rate of £10 a-year, and if you want me to sing better, you have only to increase my salary." Their friend, Mr. Spurgeon, did not say that. He was perfectly satisfied with what he got, although it was not half that he deserved. He was also a preacher that did not stumble. Did they ever see a man walk more firmly than he did before the world and the church? He walked firmly, physically, morally, and religiously, and set a good example to his flock. He was a good shepherd, or, if they liked, a bell-wether sheep whom they might follow. It was said that if one lived next door to a lame man, one very soon learned to walk lame also. Mr. Spurgeon was not a lame man at all, but walked well; he walked hoily and happily, and those who followed his steps would do the same. Then he was a preacher that

would not crumble. The man himself would die—many, many years let it be before that consummation was arrived at—but the reputation and character of a faithful preacher of God's free and glorious Gospel would never die. They might address the character and reputation of such a man in the language of the poet, and say:—

"The stars shall fade away, the sun himself
Grow dim in age, and nature sink in years.
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crash of worlds."

The anecdotes he said he should tell them were these. First he would say—pray and believe, then—persist and receive. In connection with the first, he would tell them that there were a number of farmers somewhere in Essex who met to pray for rain in a large open field. The deacons were there; the Lows and the Olneys, and the good men of that stamp, the five-pounders, the fifty-pounders, and the hundred-pounders, were there for the purpose. It was a fine day, but there was a little school-girl came with an umbrella under her arm. The minister, who was not so clever as Mr. Spurgeon, said, "Why, bless you, my good girl, what do you mean by bringing a great umbrella on such a fine day as this?" "Why, sir?" said she, "do not you all meet to pray for rain? Don't you expect to get it if you pray properly? I do; so I picked out the biggest umbrella I could find." There came a heavy shower, and the minister and the deacons were all glad to get under the little school-girl's umbrella. If he (Mr. Payne) had had the umbrella he would have said, "No, no, gentlemen; you cannot come under my umbrella; you ought to have brought umbrellas of your own; but she was a better Christian than he was, and the minister and deacons went out from under that umbrella with their heads lower than they had had them before, because they had been shamed into consistency by a little Sunday-school girl. He would say to them, therefore, pray and believe. Let them pray that God would give them funds, and believe that they would get them. Then he would say—persist and receive. Now there was a clergyman in Ireland who met with a ragged boy and took him to a ragged school. The boy was exceedingly fond of using his slate and pencil. He did not put sums upon his slate, but drew ugly pictures of the boys and the master. The school-master did not like it. Some masters, they knew, were uppish men—stuck-up people—who thought they ought not to be caricatured. So he sent to the clergyman to say he could not manage the boy at all, and wished he would take him away. The clergyman would not do that, but came to talk with him. When he arrived, the boy was in the school, working away with slate and pencil. "Well," said the clergyman, "bring up your slate; let me see how you are drawing." The boy reluctantly brought it up, and, as he gave it to the clergyman, bobbed his head down to avoid a box on the ears, which he knew he deserved, and expected to receive. That, however, was not the clergyman's plan. He looked at the slate, and saw the ugliest picture of the good clergyman himself, with long ears, very long hair, a hole in his coat, and his white choker as dirty as it could be. He looked at it, and said, "You have a very good notion of drawing, my boy; my daughter draws beautifully, and if you will come to the parsonage-house three times a week she shall teach you to draw." She did teach him

to draw; and that boy is now an artist in London. The very first thing he did was to paint a beautiful picture of the good clergyman and daughter, who had been so kind to him, and presented it to them in a beautiful frame, as a token of his respect and gratitude for their having saved him from destruction, and put him in the way of gaining an honest livelihood. The clergyman had persisted, and received the reward of his perseverance. Now he would have them to persist in this great work, and they would, in spite of all discouragements and difficulties, be sure to succeed. They would draw people to their Tabernacle and money to their funds, and then great things would be done. Those were the two anecdotes. Mr. Payne concluded his humorous address with the following lines, entitled—

THE GREAT TABERNACLE THAT IS TO BE BUILT.

My breath I will spend, and my horn I will
blow,
The claims and requirements to let the world
know,—
(Though my horn is not gold, but is only brass
gilt)—
Of the great Tabernacle that is to be built.
Sir Samuel, Baptist, and Baronet too,
In handling the trowel to science was true,
And charged it with mortar right up to the hilt,
For the great Tabernacle that is to be built.

Unconquered, at present, friend Spurgeon is
found,
But soon he will hold *unapproachable* ground;
For no one will dream with the Pastor to tilt,
Of the great Tabernacle that is to be built.

With wonderful talent all ranks to comprise,
The Truth that he preaches to make people
wise,
He'll spread o'er his hearers, just like a great
quilt,
In the great Tabernacle that is to be built.

The Englishman plainly and soberly dressed,—
The Irishman clad in his holiday vest,—
Will sit, side by side, with the Scot in his kilt,
In the great Tabernacle that is to be built.

Rich merchant of London, if such should be
here,—
Thou, friend to a preaching sublime and sin-
cere,—
Canst not give too much, give whatever thou
wilt,
To the great Tabernacle that is to be built.

Poor widow, neglected, distress'd, and forlorn,
The prop of thy age from thy dwelling with-
drawn,
To cast in two mites will not fix thee with guilt,
Towards the great Tabernacle that is to be built.

Friend Spurgeon, the clearest of preachers I
know,
Look on to the time when thy language shall
flow
Like a beautiful stream, without thickness or
silt,
In the great Tabernacle that is to be built.

And thousands delivered from sin and from
hell,
In mansions of glory for ever shall dwell,
Who heard of the blood which for sinners was
spilt,
In the great Tabernacle that is to be built.

Several other subscriptions (including a donation of £5 from the proprietor of the *Christian World*) were then announced, and the Rev. Mr. Spurgeon called upon the Rev. John Bloomfield, of Meard's-court Chapel, Soho, to address the meeting, paying to that gentleman a high and well-deserved compliment.

Mr. BLOOMFIELD having expressed his cordial sympathy with the movement, in a speech of considerable ability, which was well received,

The proceedings were brought to a close in the usual way.

DENOMINATIONAL INTELLIGENCE.

REGENT'S PARK COLLEGE.

The results of last session are, we rejoice to see, highly honourable to this institution. In the University of London, Mr. Mead has taken the degree of M.A. in Mental Philosophy; Mr. G. H. Rouse, the degree of LL.B. Three students, Mr. Jardine, Mr. Hughes, and Mr. Fox, have passed the first B.A. examination, the two former in the first class. Messrs. Rooke, Cowell, Williams, Allen, Barlow, and Munns have matriculated, the first two in the first class, and the others in the second. This year it will be noticed there are three classes, so that the second class is an honourable position. Mr. Rouse was second in Law Honours, Mr. Rooke second in Classical Honours, and Mr. Jardine was third in Mathematical Honours, and obtained the scholarship in English Literature. Mr. Lowe, another of the students, has obtained one of the Divinity scholarships, under Dr. Williams's trust. The reports on the Biblical and Theological work of the session are also highly satisfactory.

MINISTERIAL CHANGES.

BUCKINGHAM.—The Rev. J. Flecker having resigned his pastoral connection with the Baptist church here, is open to invitation.

ROMSEY.—The Rev. J. Drew, of Bristol College, has accepted the pastorate of the Baptist church in this place.

LEIGHTON BUZZARD, BEDS.—The Rev. G. Barker has resigned the pastorate of the second Baptist church, Leighton.

HORTON COLLEGE, BRADFORD.—The Rev. Charles Daniell has resigned the office of Resident Tutor in this college.

BUTHIN.—The Rev. James Roberts, of Victoria, has taken the charge of the Baptist church, and commenced his ministerial labours the first Sunday in August.

SHARNDEOK, BEDS.—The Rev. T. Williams, for more than twenty years pastor of the Baptist church, has been induced, through ill health, to resign the pastorate.

SWANSEY, CAMBRIDGESHIRE.—**SECOND BAPTIST CHURCH.**—The Rev. J. S. Warron has given notice to resign the pastorate when a suitable opening may present itself elsewhere.

SQUIRRIES-STREET, LONDON.—The Rev. J. Flory, late of Somerset, has received a unanimous invitation to the pastorate of the above church.

MADDENHAM, CAMBRIDGESHIRE.—The Rev. T. A. Williams, of Houghton, Hunts, has received and accepted a unanimous invitation to the pastorate of the Baptist church at the above place. He will enter upon his new charge the third Sabbath in October.

WOKINGHAM.—The Rev. C. H. Harcourt has resigned the pastorate of the Baptist church in this town, after eighteen years of faithful and

devoted labour. This step has been rendered imperative by failing health, and has occasioned deep and general sorrow among his people.

PRESENTATION SERVICES.

LEANWENARTH.—The Rev. Francis Hiley, having preached in connection with the Baptist church, Leanwenarth, for upwards of fifty-two years, public meetings were held on the 2nd and 3rd of August, to present a testimonial to the venerable pastor. On Tuesday the services were commenced by the Rev. Samuel Williams, Nantyglo, when the Rev. Thomas Price, Aberdare, delivered a most powerful sermon in English, and the Rev. J. Williams, Cardiff, in Welsh. On Wednesday the public service was introduced by the Rev. B. Williams, Darrenfelen, when Mr. G. L. Hiley read the history of the church prepared for the occasion, which stated that the church was formed in 1652, and suffered much during the persecuting days of Charles II., and yet faithfully adhered to Christian principles; that the chapel was built in 1695, being at present the oldest Nonconforming place of worship in Wales, and in its early history the only one in connection with the Baptist denomination in the principality; that in the early part of this century members from upwards of twenty different parishes met for worship here, and that their number at one time amounted to 626; and that but eight ministers (including the two surviving ones) had had the oversight of this church during the long space of 207 years. As soon as the reading of the history was concluded, the presentation took place, when the Rev. Mr. Johns, the co-pastor of Mr. Hiley, on behalf of the church and congregation, in a very appropriate and telling speech, presented Mr. Hiley with an elegant and costly time-piece in ormolu, bronze case, and ebony stand. Mr. Hiley acknowledged the gift in an affecting speech. The Revs. Thomas Price, Aberdare; Samuel Williams, Nantyglo; T. Thomas, D.D., Pontypool; S. Price, Aberysthwy; J. Hughes, Blaenafon; E. Thomas, Trodegar; Edward Evans, Dowlais; Thomas Bevan, Nantyglo; D. Morgan, Pontypool; and William Roberts, Blaueun, took part in the remaining services of this deeply interesting day.

SPECIAL SERVICES.

FAREWELL TO MR. UNDERHILL.—On Thursday, July 14th, a meeting was held at Camden-road Chapel, for the purpose of bidding farewell to E. B. Underhill, Esq., who has left on a special mission to the West Indies. Sir S. M. Peto, Bart., M.P., occupied the chair. The Rev. F. Trastrail stated the objects of Mr. Underhill's visit. Mr. Underhill himself then stated his views in regard to it, and asked the sympathies and prayers of his friends. The Rev. F. Tucker, B.A., commended Mr. Underhill in prayer, to the protection and guidance of God. The meeting was largely attended, and was deeply interesting throughout.

YOUNG MEN'S MISSIONARY ASSOCIATION.—THE MISSION TO CHINA.—On Tuesday evening, July 28, the members and friends of this association were gathered together in the library of the Mission House, for the purpose of inaugurating the efforts of the association on behalf of China. Above 200 persons assembled to tea, and the library was well filled for the meeting. The chair was occupied by the Rev. E. Steane, D.D., who was supported by several ministers of the denomination. Prayer was offered by the Rev. W. Miall, of Dalston, after which a letter was read from Sir S. M. Peto, Bart., M.P., president of the association, regretting that he was not able to preside over the meeting. The chairman said that he felt it a great honour to be deemed second best on the occasion, and to be permitted to preside over the meeting. "In the presence of 400,000,000 of souls (said Dr. Steane), a truce to all denominational differences, and let there be only a holy rivalry, as to which shall best serve the great cause in which they are engaged." Mr. Keen, the Secretary of the China Committee of the Young Men's Association, briefly stated the reasons which led the association to adopt the mission to China as a special object of attention. Dr. Lockhart, of China, rose to present to the meeting the sentiment, "China as a mission-field." He said that to Dr. Marshman and Dr. Morrison belonged the honour of first translating the Bible into Chinese. Dr. Marshman was a man of great learning and abilities; thus, by one of its own missionaries, the Baptist Missionary Society was pledged to the great work of the evangelization of China. Rev. W. Farebrother, of the London Missionary Society, congratulated the meeting upon the special effort for China, now being made by the Baptist denomination. After some remarks by Mr. H. J. Tyseldor and Mr. J. Easty, the Rev. W. G. Lewis informed the meeting of the progress of the Mission Committee in their Special Fund. £1,100 had been collected or promised; £300 of which was at Regent's-park the other evening. An enthusiastic zeal was awakening. The committee hoped to commence the mission with six missionaries, two of whom are accepted. The vote of thanks to the chairman, moved by the Rev. W. Klookers, the first Baptist Missionary to China, and seconded by the Rev. J. Steut, closed the proceedings of the evening.

A CLERGYMAN PREACHING FOR A BAPTIST CHAPEL FUND.—The *Leicester Journal* says:—On Monday evening, the Rev. W. L. Rolleston, of Great Dalby, preached an anniversary sermon in the New Hall, Wollington-street, in behalf of the Calvinistic Baptist congregation in York-street (Mr. Garrard's). The rev. gentleman officiated without either surplice or gown, and the service was entirely extemporaneous. A large congregation was present, and a collection was made in behalf of the York-street chapel. We believe such an instance on the part of an episcopal clergyman is without precedent.

RECOGNITION SERVICES.

GARTH AND YRON, DEVONSHIRE.—Special services were held at the above places, in connection with the settlement of the Rev. Wm. Williams, from Haverfordwest College, as pastor of the Baptist churches there, July 24th and 25th, 1859. The ministers of the locality took part in the services. The Rev. B. Evans, of Cefn-Mawr, delivered the charge to the young minister, and the Rev. W. Richards, Carnarvon, to the church.

CHIPPING NORTON.—On Thursday, July 28th, interesting services were held in connection with the settlement of the Rev. William Green (late of Bromsgrove) as pastor of the Baptist church. The Rev. C. Vince, of Birmingham, preached in the afternoon, after which a tea-meeting was held in the British school-room, which was numerously attended. In the evening the chair was taken by Mr. Kolls, one of the deacons, who stated the circumstances which led to the choice of Mr. Green, which having been responded to by Rev. W. Green, the Rev. John Phillips, of Astwood Bank, offered the recognition prayer. Addresses were delivered by the Revs. J. Phillips, C. Vince, W. Allen, of Oxford; T. Brooks, of Bourton-on-the-Water; R. T. Henderson, of Banbury; A. W. Heritage, of Naunton; and J. Wassall, of Blockley.

HAY, BRECON.—On the 18th and 19th of July, services were held in the Baptist chapel, Hay, for the purpose of recognising Mr. Frederick Wiles, late of Cheltenham, in the pastorate. On the evening of the 18th a preparatory sermon was preached by the Rev. J. Smith, of Cheltenham. On the morning of Tuesday, at eleven o'clock, the Rev. J. W. Evans, of Brecon, preached a sermon on the Nature of a Christian Church. The usual questions were then asked by the Rev. G. Cousins, of Kingston. The ordination prayer was offered by the Rev. James Smith. At three o'clock the service was introduced by the Rev. Isaac Gould, Wesleyan minister, at Hay. The Rev. J. Smith delivered the charge to the pastor. At six o'clock the Rev. Mr. Hughes, Presbyterian minister, opened the service by reading and prayer, the Rev. G. Cousins preached, and the Rev. J. Smith delivered an address on the duty of a Christian Church.

WITTON PARK WELSH CHAPEL.—Interesting services connected with the public setting apart of the Rev. Z. H. Thomas, from Anglesca, pastor, and Messrs. John John, and John Davies, as deacons, were held on July 12 and 13. On Tuesday the Rev. J. Marshall, Baptist minister, from Hamsterley, delivered the introductory sermon; and on Wednesday morning the services were again resumed; prayer was offered by the Rev. J. Thomas, Wesleyan minister, after which the usual questions were asked by the Rev. Mr. Jenkins, Baptist minister, of Bristol; after the questions had been satisfactorily answered, the venerable Mr. Jenkins delivered an impressive sermon to the young minister and to the church, the whole was concluded by a public service in the evening. So great has been the increase in attendance during the past four months, that the chapel is now too small. An enlargement is needed and anticipated.

LYMINGTON, HANTS.—On Thursday, July 23, interesting services were held at Lymington, Hants, on the occasion of the recognition of the Rev. R. G. Moses, B.A., as pastor of the Baptist church in that town. The Rev. J. B. Burt, of Beaulieu, commenced by prayer. The Rev. Dr. Gotoh, of Bristol College, delivered a luminous address on "The Constitution of a Christian Church." Rev. J. P. Haddy, of Ravensthorpe, entreated the Divine blessing on the new pastor. The Rev. T. Horton, of Devonport, gave the charge, and the Rev. S. Sincor, of Shirley, closed the morning service in prayer. In the afternoon, the Rev. G. H. Davies, of Andover, began the service, and the Rev. Joseph Davies, of Portsea, delivered an address to the church. In the evening, a large tea-meeting was held in the school-room. After this, the friends having adjourned

to the chapel, and being joined by others, various addresses were delivered by the Rev. Mr. Burt, Dr. Gotch, the Revs. F. Wills, Davis, Horton, Davies, Haddy, and two of the deacons of the church. The prospects of the church here are of a very hopeful and encouraging character.

RISELEY, BEDS.—On Wednesday, August 3rd, the anniversary of the Baptist chapel in this place, and the public recognition of Mr. W. Wilson, as pastor, took place. Rev. R. E. Bradfield, of Rushden, gave out the hymns. In the afternoon the Rev. T. Corby, Sharnbrook, read the Scriptures and prayed. Rev. J. E. Bloomfield stated the nature of a Gospel church, and proposed the usual questions, which were responded to in a satisfactory manner, both by the newly-elected pastor and Mr. Birch, the deacon. Mr. Corby then gave Mr. Wilson, and Mr. Birch, the deacon, the right hand of fellowship, after which Mr. Bloomfield delivered a comprehensive, faithful, and affectionate charge to the minister. The congregation then retired to partake of tea refreshments, provided gratuitously by the ladies. The evening service was commenced by the Rev. S. Wells, of Thurlleigh. Mr. Bradfield, of Rushden, offered the recognition prayer, after which the Rev. M. Flanders, of Cottenham, the first pastor of this church, with deep emotion, at the recollection of by-gone days, preached to the people, prefacing his sermon by a few remarks containing much seasonable and wholesome advice.

SERVICES TO BE HOLDEN.

SALEM CHAPEL, NEW-ROAD, PETERBOROUGH.—The anniversary of the above chapel will be held (D.V.) on Tuesday, the 6th of September, 1859, when the following ministers are expected to preach:—Mr. Kershaw, of Rochdale, at 11 a.m.; Mr. J. T. Smith, late Vicar of Winterton, at 2.30 p.m.; Mr. Brown, of Godmanchester, at 6 p.m. Collections will be made after each service.

PORTLAND CHAPEL, SOUTHAMPTON.—In consequence of the success of the Rev. J. A. Spurgeon at this chapel, during the past three or four months, it has been decided to pull the chapel nearly down, to make most extensive alterations. The result will be the adding of 400 new sittings, the greater proportion of which will be in the new gallery to be erected. The estimated cost of the whole is about £1,500. Already the work is rapidly advancing, and bids fair to be completed at the specified time (October), when the Rev. C. H. Spurgeon, brother of the present pastor, is expected to officiate. Full particulars of the services will be duly announced.

SOHO CHAPEL, OXFORD-STREET.—Short discourses will (D.V.) be delivered on Sunday afternoons, by the Rev. J. Pells, the pastor, commencing on Sunday, Sept. 11th, 1859. The entire service will occupy about one hour, commencing at three o'clock.—The twentieth annual tea and public meeting in connection with the Sunday-school attached to this place of worship will be held (D.V.) on Tuesday, Oct. 4. Tea at five, p.m. (tickets 6d. each.) At half-past six the public meeting will be held, at which the Rev. J. Pells, pastor, will preside. The following ministerial brethren are expected to be present and take part in the proceedings:—Rev. Messrs. Wyard, Bloomfield, Field, Attwood, Milner, Eland, Hazelton, and others.

SALEM CHAPEL, MEARN'S-COURT, DEAN-STREET, SOHO.—The 35th anniversary of the

opening of Salem chapel, Mearn's-court, Dean-street, Soho, London, will be held on Lord's-day, September the 13th, when three sermons will be preached (D.V.); in the morning by the Rev. J. Bloomfield, minister of the chapel; and twice in the afternoon and evening by the Rev. J. Cooper, of Wattisham, Suffolk. Collections after each service. Services commence a quarter before eleven; three; and half-past six o'clock. The anniversary prayer-meeting on Monday evening, the 14th.

OPENING SERVICES.

HALIFAX.—PELTON-LANE CHAPEL.—New and commodious school-room and class-rooms having been erected, and the gallery of the chapel considerably enlarged, the opening services were held on Thursday, August 11th, 1859. The Rev. J. P. Chown, of Bradford, preached in the afternoon, and the Rev. W. Guest, of Leeds, in the evening. On Lord's-day, August 14th, the Rev. H. Dowson, of Bradford, preached in the morning and evening, and the Rev. J. Pridie, of Halifax, in the afternoon. The collections amounted to nearly £70. The whole cost of the alteration in the chapel, and erection of school-room and class-rooms, is £1,370. Towards this sum £900 were raised a few months ago; this, with the amount collected at the opening services, reduced the debt to £400. A tea-meeting was held in the school-room on Monday evening, August 16th, when about 300 sat down to tea. The meeting was presided over by F. Crossley, Esq., M.P. During the meeting the sum of £415 was raised by subscription, paying off the debt, and leaving a surplus of £15. Addresses were given by the Revs. J. Loutit and G. Mather (Wesleyans), W. Walters and T. D. Matthias (Baptists), R. Moffet, C. S. Sturrock, and J. Brierley (Independents), P. Worsnop (Primitive Methodist), and several friends connected with the chapel.

NEW CHAPELS.

PEMBROKE.—NEW BAPTIST CHAPEL.—The ceremony of laying the memorial stone of a new Baptist chapel took place on Tuesday, June 28th, in sight of numerous spectators. The estimated cost of the building, including the freehold, is about £700.

PINNER, NEAR WATFORD.—On Tuesday, July 26, a small iron chapel, erected by George Attenborough, Esq., was opened at this place for divine worship. A sermon was preached in the evening by the Rev. William Brock, and the congregation being too large for the chapel, the service was held in a field adjoining. Upwards of 400 persons were present. The chapel is a neat and convenient building, and admirably adapted for village worship.

NOTTINGHAM.—STONEY-STREET CHAPEL.—This place of worship was lately re-opened, after extensive alterations and improvements at an outlay of about £1,500. On Tuesday, July 26th, the Rev. T. Dale, M.A., of Birmingham, preached two able sermons. On the following Sunday the Rev. J. Edwards, of George-street, preached; and the Rev. W. Underwood, theological tutor of the Baptist College, in the evening. Nearly £500 have been obtained towards the expenses incurred.

BERWICK-UPON-TWEED.—The Second Baptist Church here changed their place of meeting from the Freemasons' Hall, Hide Hill, to the Baptist Chapel, Walkergate-lane, on Sabbath, the 7th August. During the past three years

and a-half they have added to their fellowship about 130, chiefly converts from the world. Sermons were preached in the chapel on the above day by the pastor, the Rev. Wm. Lees—in the afternoon, from Rom. xv. 20; in the evening, from 2 Chron. vi. 10.

GROSVENOR-STREET, COMMERCIAL-ROAD.—The church lately meeting at a school-room in Chapman-street, Commercial-road, having removed to the chapel in Grosvenor-street, held their opening services on August 7, when a sermon was preached in the morning by the Rev. J. Clifford, of Paddington. The opening services were continued on Tuesday evening, when, after a public tea-meeting, the devotional services were conducted by W. T. Whitmarsh (an afternoon preacher at New Broad-street Chapel, City), and a most instructive sermon preached by the Rev. W. Miall, of Dalston.

WOODSIDE, CINDERFORD.—The foundation-stone of a new Baptist chapel was laid in this important district of the Forest of Dean, on Wednesday, August 10th, by T. Batten, Esq., of Coleford. The new chapel is intended to seat upwards of 500 without side galleries. About 600 people expressed their interest in the movement by their presence at the tea-meeting; after which suitable addresses were delivered by T. Batten, Esq., who occupied the chair, Mr. Rhodes, Rev. F. Press, the efficient pastor of the church; Rev. W. Jones (Wesleyan), of Cinderford; Rev. T. Applegate, of Little Dean; Rev. A. Hudson, of Blakeney; and Rev. John Penny, of Coleford.

HIGH-STREET, CAMBERWELL.—The Mansion-house chapel in this place was opened on Wednesday, June 29th, by the church and friends under the pastorate of the Rev. W. K. Rowe. The Rev. F. Silver, of Jewry-street, preached in the morning, from 2 Cor. iii. 18. In the afternoon the friends met for prayer and exhortation, when the Rev. J. George, of Arthur-street, gave an address; other ministers took part in the service. In the evening there was a public recognition of the pastor, deacons, and church, when the Revs. B. Price, S. Eldridge, C. Attwood, Professor Orange, and other ministers and friends took part in the service. A very excellent spirit pervaded the whole of the services, and the contributions of the day amounted to £32.

NEWBURY.—OPENING OF THE NEW BAPTIST CHAPEL.—The services commenced on Tuesday, July 12, and were continued over the following Sunday. On Tuesday morning a goodly number met for prayer at six o'clock. At eleven o'clock, the Rev. W. Brock, of Bloomsbury chapel, preached the first sermon in the new building. His text was Gal. v. 1. In the afternoon the Rev. C. Vince, of Birmingham, preached from the words, "God is love." At half-past six o'clock, the chapel was densely crowded in every part. The chair was occupied by Henry Koenig, Esq., mayor of the borough. Very interesting and suitable addresses were given by the Revs. T. Morris, of Whitechurch, J. J. Brown and C. Vince, of Birmingham, J. Oldham, of Wallingford, and H. March, J. Hannah, and S. Turner, of Newbury. On Sunday, the 17th inst., the services were continued. The morning sermon was preached by the minister, the Rev. Joseph Drew, from the words, "The glory of this latter house shall be greater than the former, saith the Lord of Hosts." In the evening the Rev. John Aldis, of Reading, preached an eloquent sermon from Heb. vi. 10. The collections and contributions were very liberal.

ROTHERHITHE.—On Friday, August 5, the foundation-stone of Bethlehem New Baptist chapel, near China Hall Gate, Lower-road, Rotherhithe, was laid by the Right Hon. the Lord Mayor. This chapel is intended for the use of the Baptist church which assembled for very many years in the old chapel, recently pulled down, in Jamaica-row, Bermondsey, and is to seat about 400. After singing a hymn, the Rev. George Wyard, of Deptford, read the 47th and 48th Psalms, and the Rev. T. Chivers offered prayer. The Lord Mayor then proceeded to the stone, where the Rev. James Butterfield (the pastor) presented his lordship with a box containing a Bible, the rules and belief of the Church, written on vellum, several sermons preached by the pastor, with some coins (1859), which were presented by Her Majesty to some pensioners on Maunday Thursday. The Lord Mayor, before depositing these in the cavity prepared beneath the stone, said he did not like to bury the Bible, but he was about to do it. He took it to be an emblem that their faith rested not upon bricks and stones, but upon the pure and unadulterated Word of God. He trusted that that book might never be seen again, but that the building should endure while time shall last. The Lord Mayor then, in due form, spread the mortar, and adjusted the stone. His lordship discoursed at some length upon the advantages of Nonconformity, and concluded by expressing a hope that the day might not be far distant when party names and distinctions would be unknown, but when all should be one in Christ. The Rev. T. West, in the name of the committee, then presented to the Lord Mayor the silver trowel (bearing a suitable inscription) with which his lordship had laid the stone. Part of another hymn was then sung, after which addresses were delivered by the Rev. James Wells, and the Rev. J. Foreman, and the proceedings closed with prayer. The assembly then adjourned to the Midway-place school-room, where tea was provided, after which a public meeting was held, presided over by Joseph Payns, Esq., when several able appeals were made on behalf of the building fund.

FORMATION OF A NEW CHURCH.

PETERHEAD.—A new Baptist church was formally organised on July 3rd. The church, which consists of fourteen members, originated ten years since at Longside, about six miles distant, through the devoted labours of Mr. George Thorne, of the Inland Revenue. This is the first and only Baptist cause in Peterhead.

BAPTISMS.

- ABERCARN, Mounmouthire, August 21**—Eight by Mr. Reeves, of Kisca.
- ASHTON-UNDER-LYNE, July 31**—Seven by the pastor, Mr. Armstrong—one an aged mother, who followed the example of her daughter, and likewise of her Saviour.
- ASTLEY BRIDGE, near Bolton, July 24**—Eight by Mr. Nuttall. All were teachers or scholars from the Sabbath-school.
- BECKINGTON, June 2**—Five by Mr. W. Cloaks, after an address by Mr. Manning, of Frome.
- BLAKENEY, June 29**—Two; and July 3, Two, by Mr. Coles.
- BRADFORD, Westgate Chapel, August 7**—Five by Mr. Dowson.
- , Trinity Chapel, August 7—Fourteen by Mr. Betts.

- BRIDGEND, Hope Chapel, May 30—Five, in the river, by Mr. Colo.
- BURGH, Lincolnshire, August 7—Five by Mr. Thomsett.
- CARDIFF, Bethany, July 3—Eight by Mr. Tilley.
- CARLTON, Beds, July 4—Nine, in the river Ouse, near Harrold, by Mr. Silverton, two of the candidates were husband and wife, converted under the same sermon; another the daughter of one of the deacons.
- CASTLE COMBE, Wilts, Aug. 1—Eight persons, members of the Independent Church in this place, were baptized by Mr. Smith, Cheltenham. It was a solemn and profitable time. One of the baptized, an old pilgrim, said it was the happiest day of her life. The Lord was there.
- CHELLENHAM, Cambray Chapel, July 24—Five; by Mr. Smith.
- CINDERFORD, Forest of Dean, June 5—Seven, by Mr. B. Prees.
- FARNBOROUGH, Kent, July 25—At Eynsford, after a sermon by Mr. Whittemore, One by Mr. Ballard, of Brixton.
- FORNCETT, Norfolk, June 5—Four; June 9, One.
- GREAT ASEY, Westmoreland, July 17—One by Mr. Dunn.
- GREAT GRANDSEN, Aug. 7—Two by Mr. King.
- HATHERLEIGH, Devon, July 31—One by Mr. Norman. Another, who intended to profess her faith in Jesus, was prevented by illness.
- HOLYHEAD, May 22—Three; June 25, Two; and July 17, Six, by Mr. W. Morgan.
- IPSWICH, Bethesda Chapel, July 3—Four by Mr. Poock, one of whom is in his 80th year.
- Turret-green, June 30—Two by Mr. Morris.
- KINGSTON-ON-THAMES, August 3—Six by Mr. Medhurst.
- LANGWY, Monmouthshire, April 3—Five; May 1, Six; May 28, Four, by Mr. Phillips.
- LEETON, July 3—Eleven by Mr. T. Williams.
- LEAMINGTON, June 5—Two by Mr. W. A. Salter.
- LLANELLY, May 8—Twelve; and July 3, Eight, by Mr. Morgan.
- LLANDWYDDEN, near Conway, May 29—Four by Mr. H. Jones, of Llandudno.
- LLANDUDNO, May 29—Two, in the sea; and June 28, Two, by Mr. H. Jones.
- LLANGLOFFAN, May 22—Thirty; and June 9, Fifty-five, by Mr. T. Williams.
- LONDON, New Park-street, August 4—Seventeen by Mr. Spurgeon.
- Regent's-park (late Diorama), August 3—Fourteen by Mr. Landels.
- Church-street, Blackfriars, August 4—Three by Mr. Barker.
- LONG SUTTON, June 29—Five by Mr. G. Hester.
- LUTON, Wellington-street, April 24—Twelve; and June 28, Seventeen, by Mr. Cornford.
- MAIDSTONE, Bethel, July 3—Eight by Mr. D. Cranbrook.
- MERTHYR TYDVIL, High-street, July 24—Five by Mr. J. N. Humphrey. Two of the candidates were husband and wife.
- OGDEN, near Rochdale, July 17—Thirteen by Mr. Nuttall. Thirty-five have been added to the church by baptism during the past twelvemonth; others are seeking union with the people of God.
- OLNEY, Bucks, June 5—Six; and July 3, One, by Mr. Hall.
- ORPINGTON, Kent, May 30—Two at Eynsford by Mr. Willoughby.
- PADIHAM, Lancashire, July 31—Six by Mr. Brown.
- RISHWORTH, Yorkshire, July 10—Ten by Mr. Dyson.
- SWANSEA, York-place, July 5—Seven by Mr. Hill.
- SHEFFIELD, Barkerpool, June 5—Three in the public bath.
- WANDSWORTH, New Park-street Chapel, Aug. 4—Six by Mr. Genders.
- WOLVEY, Warwickshire, May—Three by Mr. Toone, one of the deacons, after an address by the pastor, Mr. Knight.
- WHITCHURCH, Salop, July 25—Five by Mr. J. Harvey.

DEATH.

On the 13th inst., at Bedford, aged 40, the beloved wife of the Rev. Hugh Killen. She peacefully fell asleep in Jesus.

TO CORRESPONDENTS.

The large number of copies now printed of the BAPTIST MESSENGER, obliges its being sent to press not later than the 21st of the month. It is therefore absolutely necessary, to secure insertion, that all communications be forwarded by the 18th.

NEW TABERNACLE BUILDING FUND.

The sum of £4,184 was contributed to the Fund on the occasion of Laying the Foundation-stone on the 16th August, making a total in hand of £10,077. A list of the Donations will appear in our next Number. A further sum of £10,000 will be required to complete the Building.

Subscriptions will be thankfully received by the Rev. C. H. Spurgeon; or, Mr. T. Cook, Hon. Sec., New Park-street Chapel, Southwark, S.E.

. As THE BAPTIST MESSENGER is Registered for Transmission abroad, our Subscribers, after perusal, may forward it (post free) to their friends in any part of the United Kingdom, U.S. of America, Canada, Cape of Good Hope, Australia, New Zealand, and any of the British Colonies, leaving the ends open, and affixing One Penny Postage Stamp.

THE NATURE AND DESIGN OF DIVINE CHASTENINGS.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"When we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Cor. xi. 32.

THERE had been great irregularities, in the Corinthian Church, with regard to the Lord's Supper. They had made that solemn festival a scene of gluttony. Each person had brought his own provisions with him, and while the rich were feasting on dainties, often the poor had scarcely anything to eat. The Apostle Paul tells them that they did not come together for a feast, on that occasion, of carnal things. Says he, "In eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or desire ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not?"

Now, on account of these irregularities God was pleased to visit the Church of Corinth with many sore afflictions. A great number of the members were smitten with sickness, and some were even taken away by death. Little did the Church of Corinth understand the reason of this plague, this visitation of God upon their members; but the Apostle explains it to them. He says, "For this cause"—note the 30th verse—"many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged." There is a constant judgment going on in the House of God. If we would judge ourselves, and walk orderly and worthily in God's sight, then we shall not be judged—the plagues will not come upon the Church. But when we are judged, what are we to say with regard to that? Is that a proof that God hates his Church, and that he has cast his people away? And especially, too, if any die as the result of their iniquities, is that a proof that they perish eternally? "Oh no!" says he; "they are judged now, in this world—they are chastened now of the Lord, that they should not be condemned with the world."

Now then, I shall leave the particular application of this passage to the early Church, and consider these words as they stand. "We are judged, we are chastened of the Lord, that we should not be condemned with the world."

What a great mystery is Providence, if we are not able to see into a future state! We throw down the gauntlet of defiance to the infidel. We declare, and with the best reason on our side, that it is utterly impossible for men to understand how there can be any justice in the dispensations of God in this world, or how there can be any justice in God at all, if there be not a world to come in which the great mysteries of this world shall all be set right. We defy any man who disbelieves the immortality of the soul to account for the fact that the most godly are those that suffer the most, and that often those who have the greatest happiness in this world are the men who least deserve it, and are the most wicked. If there be not a future state of rewards and punishments, if the just man shall not reap the full reward of all his sufferings and griefs, and if the wicked shall not receive a punishment for all his sins, how can God be just, and how can the Judge of all the earth do right? There is also another mistake into which we may very readily fall. It is very easy for us to judge of the characters of men by their position in this world, and so to judge in a manner entirely apart from the facts. Some will have it that if a man be exceedingly prosperous it stands to reason that he must have been good. "Surely God would not have rewarded him," say they, "unless there had been something worthy about him." This is what is inculcated upon our children. How often does the saving father pat his child upon the head, and, pointing to an alderman, who is growing exceedingly fat with riches, tell him that he must be a good boy, and then he too will become as great. Or, taking him by the house of some exceedingly rich man, how often does the father tell his child that if he shall be good—which is, I

suppose, but a short, brief, pithy expression, to signify if he be obedient, and if he keep the laws of God—then he shall be rich. And so, in fact, it is thought impossible to make a child understand that a man may be rich, and yet wicked—that he may be happy in this world, and have much of visible blessedness, and yet, after all, be a stranger to God, and be the very reverse of good. We, I trust, in our riper years, are free enough from such a mistake as that. Others, however, run into the same error in an opposite direction, for if a man suffer much trouble, they begin to draw from that an inference that he is one of God's people. I have sometimes heard very great professors of religion pacify their consciences with the idea that because they were going through much tribulation, they must therefore inherit the kingdom—because they were tried and troubled, they have therefore inferred that they must necessarily be the children of God. Let such understand that there is a rod for the wicked as well as a rod for the righteous. 'Tis true that many go through much tribulation to the kingdom of heaven; but it is equally true that many go through all their tribulations to the depths of hell. Well says good Mr. Watson, an old Puritan, "The path to hell is hard and rough to many. Many a man hath gone to perdition," says he, "in the sweat of his brow, and has toiled harder to win for himself eternal damnation than ever the Christian has laboured to serve his Master." I doubt not that this is exactly the truth, and, if anything, might come short of it. Ay, friends, we must never judge of men's inward condition by their outward position. A rich man may be gracious, and a poor man may be wicked, and we may turn the truth in the other direction, and declare that many are the poor who have grace within, and many are the rich who are but fattening for God's slaughtering-day at last. Now it is a well-known fact, which has, doubtless, led to both the errors which I have mentioned—the error of thinking that God is unrighteous, and also the error of judging men by their outward state—I say it is doubtless a fact that many of the godly—true children of God—are exceedingly troubled in this world, while full often the wicked escape. Why is this? Our text explains it. It declares that "we are chastened of the Lord, that we should not be condemned with the world." Let us take the first part of the sentence, and then, when we have fully discussed that, let us pass on to the second.

I. THE PEOPLE OF GOD ARE CHASTENED OF THE LORD—THEY ARE MORE CHASTENED THAN ANY OTHER MEN. They are chastened every morning, and they are plagued all the day long. Why is this? God must be right in it—what is his reason? I will give you a few reasons. First, the righteous are more chastened than other men because their sins are worse; secondly, they are more chastened than other men, that God may make them an example of his hatred against sin; and then, also, they receive extraordinary chastening because of God's extraordinary value of them, and his determination to wean them from their sins and cure them of their iniquities.

1. I say, in the first place, that God chastens his people more than others, and we may find a reason for this in the fact that *their sins are worse than those of other men*. I do not mean that they are outwardly worse—I will defend the character of the people of God from any such aspersion as that. I do not mean that the people of God are worse sinners than others, judged by the law—weighed in the scales of the justice which will try all men. It is in another respect that they are worse—not in the light of the law, but in the light of the Gospel. They are worse, partly because the righteous have more light than other men. In proportion to the light against which we sin, is the greatness of our iniquity. A sin which a Hottentot might commit, and which God would wink at because of his ignorance, he would never pass by in his own children, because his children would know better. They have spiritual discernment. They are not so foolish as to put bitter for sweet, and sweet for bitter. Their conscience has been enlightened; besides, they have the Word of God, and the indwelling of the Spirit, and when they sin, they sin against greater light and knowledge than other men. Hence it is that their sins stand in

the very first position with regard to guilt, and what wonder, therefore, that God should sorely chasten them? On this thought I will not lay greater stress, observing that the sins of the righteous are worse than those of other men, from the fact of the greater mercy which they have received. It is impossible for any man to sin so grievously against God as the man who is God's favourite. He who lies nearest to our bosom is the most capable of grieving us. Why is it that the sin of Judas was so great? It was because Judas was an Apostle, and he had been a friend of Christ. Jesus said of him—"It was not an enemy—then I would have borne it; but it was thou, a man, mine equal, mine acquaintance; we took sweet counsel together, and we walked to the house of God in company." A stab from an enemy Christ feels, but a blow from his friend is "the unkindest cut of all." What! when Christ hath chosen us out of the world, and hath redeemed us with his precious blood, when God hath taken us into his family; when he hath wrapt the righteousness of Christ about us, and hath promised us an eternal dwelling-place at his right hand, shall we sin, think you, and shall not our sin be counted to be a heinous offence indeed, because of the love at which we kicked, and the great mercy over which we stumbled? A husband feels an unkind word from his wife far more than from any one else, because he loves her better than others, and therefore hath she the greater power to grieve him; and Christ careth little for all the railing of a wicked world, but if his Church speaks slightly of him—if she offends him—then is he cut even to the heart. If we take any one into our friendship, we entertain at once a jealousy of him. If he speaks evil behind our back, we say—"If you had been an enemy I would never have thought of it. You might have said just what you chose and I should never have rebuked you; but you professed to be my friend, and if you say aught against me I cannot bear it—this wounds me sorely, and therefore I must rebuke you for it." Says one good old writer, "When the Lord takes a man to his private chamber, and admits him into his secrets, he at once becomes jealous of him, he will not permit him to sin so deeply as others. 'Oh,' saith he, 'have I made thee my friend, have I walked with thee, have I permitted thee to lean thy head upon my bosom? and wilt thou go away and break my laws, and rebel against one who has been so loving to thee as to admit thee into the secret place of his tabernacle? then, surely, thy sin is sin indeed, and I will chasten thee for it.'" Beloved, if you will set your sins in this light, you will at once perceive that it is no wonder that God chastens us. Ah, brethren, when we think of the great mercy of God to us—of his overflowing kindness, both in providence and grace—when we meditate upon the fond affection which has cradled us from our youth up, and the strong protection that has guarded us from all harm, surely we must think that offences against God, committed by us, are worse than the sins of other men, who have never tasted of such mercies as those which we daily receive. This, also, is another proof of the greatness of the sin of God's people as compared with the sin of others, and as a reason of his chastising them.

Besides, my friends, the sins of God's people are worse than those of other men from the ruinous effect of their example. When a worldling is seen drunk, there is sin, of course; but when a church-member is seen reeling in the streets, how much worse that is! The world makes this a grand excuse for itself. It is under the shadow of the imperfections of the Church that wicked men find shelter from the scorching heat of their conscience. If they can detect their minister in sin; if they can find out a deacon or an elder indulging in iniquity; if they can quote a justification from the lips of a church-member, how content and pleased the wicked are! They did, as it were, but walk in their transgressions before; but when they find a church-member in the same path, then they run greedily in the way of iniquity. I say, brethren, our sins deserve twice the afflictions of other men if we rebel, because they do more mischief; and often, you know, judges have to estimate transgressions not merely by their guilt but by the influence of the example; and so God will chasten his people, because if they sin they do so much damage to

the morals of mankind, and bring so much dishonour to the name of the Lord their God. For all these reasons I am sure I am right in saying that the sins of God's people are in God's esteem worse than the sins of other men; and perhaps this is one reason why he always chastens them, even when he lets the wicked go unpunished for awhile. This is not, however, the grand reason; I come to another.

2. Why doth God chasten his people while he permits so many others to go unpunished? I take it another reason is that he may give a *manifest and striking example of his hatred of sin*. When God chastens an ordinary man for iniquity, justice is seen: but when he lays his rod upon his own child, then at once you discover how much he hates iniquity. When Brutus condemned traitors, Rome might see his justice; but when the two sons of Brutus are brought up, and accused of the crime, and he says, "Lictors, do your duty; strip them;" and after they have been scourged, when he bids them take them away, and treat them as common malefactors,—then all Rome is startled with the inflexibility of the justice of Brutus. So when God smites his own children, when he lays the rod on those who are very dear to him, when he makes them public examples, then even the world itself cannot withhold its admiration at the great justice of God. When David—the man after God's own heart—was smitten so sorely for one sin, God's justice was more fully manifested than in the punishment of a hundred ordinary men. There were many men throughout Jerusalem ten times worse than David, but they escaped and went scot free. Not so David, because David was much loved of God, and therefore he must be chastened, that the whole world might see that God hates sin, even when it nestles in the breasts of his own beloved children. Never was there such a proof of God's hatred of iniquity as when he put his own Son to death, and next to that the chastisement of his own well-beloved children is the most forcible proof of his hatred of iniquity. I take it that this is a second reason why the righteous are so much chastened.

3. But then the best reason is because of *the high value which God sets upon his people*. Our text says, "We are chastened of the Lord, that we should not be condemned with the world." God hath a value for his people, and he will not let them perish. But he knows right well, that if he suffered them to go unchastened they would soon destroy themselves, and lose their interest in his love. This he never can permit, for that were contrary to his oath and contrary to his covenant. Therefore does he chasten them, and whenever you are a chastened child of God you may often draw comfort. Dr. Rutherford, in writing to Lady Kenmure, who was in deep affliction, having first lost her two children and then her husband and mother, says, "Your ladyship must certainly be a special favourite of heaven; for if you were not, surely the Lord would not take all this pains to make you fit for heaven. If he did not love you very much, he would not be so jealous of your love." "For I take it," he says, "this is the reason why he takes away those who were dear to you—because he would have every atom of your love, and therefore would not permit anything to be spared to you upon which your heart was set." As for the wicked, let them have what they please—let them set their hearts upon their riches, it is their only treasure—let them give their love to their lusts and to their carnal pleasures: God wants not their love—the love of the wicked is not pleasant to him—he wants not their praises. What have they to do with loving him while they are revelling in their iniquities? But with regard to the righteous, God loves them—he wants their love and he will have it, and he will chasten them until he gets it. He will make them even as a weaned child, taking away the breasts of this world from their lips and putting bitterness into their mouths, till they begin to loathe this world and long for a better—to leave their present state, and long to be with Him who is their all in all. Besides, with regard to the wicked, God saith of them, "Let them go on, let them fill up the measure of their iniquities." A reprobate may be many years in sin before he is discovered or punished. You have known and seen of late, in the commercial speculations of our time, how long a wicked and ungodly man may go on in sin. Year

after year he is embezzling—he is never found out. There are a thousand opportunities for discovery, but somehow or other his wickedness is masked, and it seems as though Providence itself helped him to conceal his iniquity. If you are a child of God don't you try it, for you will be found out the first time, mark that; an heir of heaven can never go long in villainy. God will straightway set him as an object of scorn before men—and why? Because the Lord loves us, and he does not want us to fill up the measure of our iniquity. He desires to stop us at once in our sin, and therefore you will find this is a fact verified in your observation,—that if a child of God commits but a small act of dishonesty it is certain to come out, but an ungodly man may heap up his iniquities and yet go unpunished for many and many a day. Nay, I will go further than that—many a man has pursued a life of fornication and uncleanness, and has never, at least as we can see, been punished or chastened. His life seems to have been a continued round of gaiety; he has gone from mirth to mirth, and from merriment to debauchery. He has been the envy of his fellow-men for the strength of his body and for the greatness of his health. He has even come to die, and has gone to his grave softly, without a band in his death or a pang in his last hour—and why is this? Simply because the Lord said, "Let him alone; he is joined to idols; let him go." God did not care to cast stumbling-blocks in his way. He was running his downward way, and God let him alone. "There," saith he, "let him work his own damnation. Let him run the downward road; I will not stop him." And like the swine possessed with devils, that man has run violently down a steep place into the sea of damnation, and has never discovered his lost state till he perished in the waters of hell. But you will not find the child of God go on like that. David sinned once—ay, but it was not long before he was chastened for it! Another man might have been years in adultery and never punished. Not so with the believer; he must be chastened at once. God will keep his people free from the growth of iniquity. As soon as the first weed springs up, he lays the hoe to its roots; but as for the wicked, their sins may go till they are great. "Let them alone," said he. "In the day of harvest," says he, "I will say to the reapers, 'Gather them in bundles and burn them.'" So you see it is just God's love to his children, his anxious desire that they may not perish, which often brings them into chastisement on account of sin which otherwise they might have escaped. If then we be often chastened and sore vexed, if we be God's children let us see the loving reason for it, and conclude that "we are chastened of the Lord, that we should not be condemned with the world."

II. And now having just observed the Lord's chastising, I shall occupy but a very few minutes in showing that GOD, BY THUS CHASTENING US, SPARES US FROM BEING CONDEMNED WITH THE WORLD,—dwelling simply upon the fact that though the righteous be chastened here, condemned in the next world they never can be.

We are often charged with preaching immoral doctrine when we say that the righteous man can never be condemned—that he that believeth in Christ can never be punished on account of his sins. Whatever the charge may be against us, we are not ashamed still to repeat our cry, for thus is it written: "There is therefore now no condemnation to them that are in Christ Jesus." The sufferings which God's people feel here are not punishments but chastisements. If I have used the word "punishment," full frequently it is to be understood in its restrictive sense. God has punished Christ once for all, for all the sins which the elect have committed or ever can commit; and it is not consistent with the justice of God to punish the same offence twice in two different persons. The sufferings of the righteous here are not punitive, they are corrective. They are intended to be chastenings. It is not the sword of the judge, it is the rod of the father. The father may sometimes give his child a sterner and more severe punishment for an offence than even a judge might award. A judge might dismiss a child with a censure for some fault, but the father when he gets him home will see him well whipped for it; and so full often the chastisement of God in this world may even seem to be heavier than if it were puni-

tive. For we may often have this for our comfort—that God is not condemning us with the world. When he is smiting us, he is not using the rod with which he will tear in pieces the wicked; he is not terrifying us with the great thunder which shall one day make all hell quake with affright. He is but putting on an expression of anger that he might cleanse our hearts, and is but using the rod with the hand of love, that he may purge us of that folly which is bound up in the heart of his people.

I have said that a Christian man shall never in the world to come be condemned for his sin, and let us take this again for our comfort, for it is assuredly true for the first reason that God cannot punish twice for one offence; it is also true, for the second reason, that God cannot condemn those whom he has justified. That were to reverse what he has once done, and so to prove himself a mutable being. He cannot first give us the witness of forgiveness, and afterwards the witness of damnation for guilt. It is not possible for him first to kiss us with the kiss of his love, and then afterwards to smite us unto hell. God will not play fast and loose with his children, justifying them through grace, and then afterwards condemn them through their sin. I say that were to contradict himself. God cannot, in the third place, condemn his children, because they are his children; he is their Father. Having then taken man into such a position with himself as to make himself a father, God hath in that very act put it beyond his own power utterly to condemn and cast out. He is omnipotent, he can do anything as far as his power is concerned, but he cannot belie the instincts of his heart. Now, no father can forget his child. "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb?" Can she, for any offence that he might commit, destroy it? No, it is not possible. And it is not possible for God, after he has once forgiven, and has sealed that forgiveness in the glorious privilege of adoption. It is not for him to answer the cry of "Abba, Father," with the awful answer, "Depart, ye cursed!" And again, it is impossible to condemn those whom he has justified, for the reason that if he did so, his whole promise and tenor of the covenant would be violated. It was to save the righteous from their sins that Jesus died. If, then, these be not saved, every one of them, his death must be in vain. If those whose sins he carried shall be at last cast into hell, then Christ's project of redemption has never been fully carried out. To suppose a universal atonement is to suppose that the design of God has been partly frustrated—that Christ has attempted to do something greater than he will really effect. Now here stands our solid resting-place—that the covenant stands secure, and that in Christ every stipulation of it is firm, and through him every single article of it shall be carried out. Now the complete salvation of all the elect is one part of it, and chastened though they may be in this world, that is no contradiction to the fact that they shall "not be condemned with the world" hereafter.

And now I close with a picture. The last great day is coming. Do you see yonder the gathering storm? Do you mark the black clouds as one after another they accumulate? For whom is that tempest coming? Can you take a glimpse into the treasure-house of God, and see his hailstones and coals of fire? Can you discover his lightnings, as they are stored up against the day of wrath? For whom are these? You shall hear by-and-bye.

Look yonder in another direction, the very opposite. What meaneth that deluge of descending rain? What meaneth the rolling of that awful thunder? I see in the centre of that storm a cross. What meaneth all that terrible display of tempest and of hurricane? Why, yonder there is no sound as yet of storm. It is gathering, but it hath not burst. It gathers still, but as yet not a drop of rain descends. The lightnings are bound up in bundles, and are not yet loosed. I say, why is it that yonder all is the stillness of a storehouse, and a mighty preparation for war, while over there that war is going forth, and all the boats of God are launched? It meaneth this. God has sundered his people from the world. Over yonder his wrath is spending itself—the black clouds are letting out their floods, thunder is poured forth—and where? Upon the head of the mighty Saviour, the dying Jesus.

The wrath must be spent somewhere, and so in all its fury it is manifesting itself around Christ; and yonder pilgrims, who are saturated with a few drops that skirt the terrible tempest, are those for whom that tempest is being endured by the glorious substitute. Yonder tried and afflicted ones, scared by the lightnings, and alarmed by the rumbling of the tempest—these are the men who have a share in the substitution of Christ. I say the afflictions of God's people are like the tricklings on the skirts of that great tempest—they are the few drops on the margin of the storm which spent itself on Christ. These men, who in this world suffer afflictions, righteously endure it, and patiently suffer it, for Christ's sake, are those who shall have no storm hereafter—for see, the storm is gone now. All is cleared away, and instead, the sun shines out in its glory above their heads; angels are descending; on angelic wings they are upward borne to a temple, and to mansions prepared for them in the presence of their Father. But see here!—see here!—you see yonder men and women; they are dancing merrily. Though all over head is black, yet not a drop has fallen yet. You mark how they are married and given in marriage, for not a bolt has yet been launched. Who are these? Alas! poor wretches, these are the men for whom the Judge is treasuring up wrath against the day of wrath. For them he is reserving fire and brimstone, hot coals of juniper, and terrible destruction. Now they look askance on yonder pilgrims wetted with the storm; they make a mock of yonder poor converted ones, trembling as they hear the rolling thunder. Thus say they, "We hear no tempest; it is a delusion, there is no storm." Ay, sinners, but the day is coming when you shall discover your mistake. You have your portion here, but they are happier, as they are all saved for hereafter. You have no bands in death—it is that you may have the tighter bands in hell. You have few afflictions here—it is that they may be doubled to you hereafter. You go merrily through this world; you carry the lamp of joy with you—it is that your blackness may be the more terrible, and your darkness the more awful, when you are excluded from earthly joys, and shut up for ever in the outer darkness, where there is wailing and gnashing of teeth.

It is pleasant to pass over a country after a storm has spent itself; to smell the freshness of the herbs after the rain has passed away, and to note the drops after they have been turned to diamonds in the sunlight; and that is the position of a Christian. He is going through a land where the storm has spent itself, or if there be a few drops, the written page of the covenant cheers him on and tells him this is not for his destruction. But how terrible is it to witness the approach of a tempest: to see the preparation for the storm, to mark the birds of heaven as they flutter their wings; to see the cattle as they lay their heads low in terror; to discern the face of the sky black, the sun which shineth not, and the heavens which give no light! How terrible to stand on the verge of a horrible hurricane—such as occurs, sometimes, in the tropics—to know that we cannot tell how soon the wind may come in fury, tearing up trees from their roots, forcing rocks from their pedestals, and hurling down all the dwelling-places of man! And yet, sinner, this is just your position. There are no hot drops as yet fallen, but a shower of fire is coming. There are no terrible winds blowing on you, but God's tempest shall surely come. As yet the water-floods are dammed up by mercy, but the floodgates shall soon be opened—the bolts of God are yet in his storehouse; but lo! it cometh, and how awful shall be that moment when God, robed in vengeance, shall come forth in fury! Where, where, where, O sinner, wilt thou hide thy head, or whither wilt thou flee? Oh, that the hand of Mercy may now lead you to Christ. He is freely preached to thee. Thou knowest thy need of him; believe in him, cast thyself upon him, and then the fury shall be overpast, and thou needest not dread to go into eternity, for no storm awaits thee there, but quiet, and calm, and rest, and peace for ever.

ONWARD TO THE RESCUE.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

A HOUSE was on fire in the neighbourhood, and the alarm soon spread. Life was in danger, and all felt concerned. Young and old, rich and poor, male and female, ran off in the direction of the burning house. Every one was ready to lend a hand. Some ran for the engines, some for the fire escape, some for the waterman. All were alive, awake, and on the alert. The firemen were in their place, the engines were soon in full play, the inmates were all rescued, and some of the property was saved. Human nature had a fine opportunity of manifesting its sympathy, and displaying its benevolence. Every one was talking of the fire, of the amount of property destroyed, of the danger in which the inmates were placed, and all seemed to rejoice in their safety. All this was as it should be. A few spent their time in speculating upon how the fire began, instead of helping to put it out; and some thought more of what might have been the consequences if there were no engines, or if there had not been plenty of water, or if the firemen had not been on the spot, or if the neighbours had not been willing to help; neither of these parties were of much use. But in general the motto was, "ONWARD TO THE RESCUE!"

There was a cry heard, "A boat is upset, and a number of persons are in the river!" Every one that heard felt, and every one that felt ran toward the river. Some laboured at the boats to get them into the water, others manned them, and struck off toward that part of the river where the poor creatures were struggling for their lives. Some who could swim plunged into the water, and at the risk of their own lives, were determined to try and save others. All was excitement, until it was announced that all were saved. Soon it was discovered that one was missing; again all were on the alert, some dived to the bottom of the river, others got out the drags, others made all necessary preparations to restore suspended animation, if the poor creature should be found in time. Hour after hour the river was dragged to find the corpse of the missing one; and though twelve were saved and only one lost, the loss of that one cast a gloom over all. No one thought of reward, or loss of time, or injury to clothes, but all worked freely and as for life. True there were some there who would talk of how they upset the boat, their folly and blameworthiness, &c., instead of trying to rescue them; and some would speculate upon the consequences if it had happened in the night, or when the tide was in, or if the wind had been rough; but these speculators did no good, gained no credit, nor did they stand high among their philanthropic fellow-men. Generally the idea felt was, "ONWARD TO THE RESCUE!"

In a back street of the town a multitude of immortal souls were perishing in their sins, perishing for lack of knowledge. An eternal hell was before them, but they thought not of it. A way of escape was near them, but they did not seem to be aware of it. They lived, they died, and no one seemed to regard them. Yet there was a Church of Christ in that town, and they met for worship not far from this very street. They were entrusted with the means of salvation for these very people. They were commanded to go out among them, and compel them to come in to the Gospel feast. They were told of the duty that devolved upon them, and of the honour of saving souls from death. Yet week after week, month after month passed away, but no stir was made, no means were used; there was no excitement, no effort, no move, though souls were sinking into the flames, and perishing in the pit. Some spoke of the degraded state of the street, some tried to trace out the origin of its degradation, some thought it a nuisance to the town, but no one went to the rescue. Was this Christianity? Was this humanity? Will not those who ran to rescue their fellow-creatures from the fire, rise up in judgment, and condemn such professors as these? Ought not their motto to have been, "ONWARD TO THE RESCUE!"

In a certain village lived a number of poor creatures steeped in ignorance, and

very vicious. They knew not their real state in the sight of God, or the danger to which they were exposed as breakers of his law. They sat in darkness and in the shadow of death. To them no messenger of mercy carried the glad tidings of salvation. To them no one told the tale of redeeming love. They were born in sin, lived in ignorance, and died without hope. Yet within a few miles Christians lived and worshipped, and those Christians were commanded by their Lord and Saviour to go and teach all the nations, and they did subscribe to send the Gospel to the heathen afar off, and yet allowed these souls to perish at their very doors. They were commanded to preach the Gospel to every creature, but, as if these were not fellow-creatures, they never carried the Gospel to them, nor sought to win them for Christ. Surely those who ran, toiled, and risked their lives, to rescue the poor creatures in the river from a watery grave, will rise up in the judgment and condemn these; for they ventured all to save their fellows from a temporal death, whereas these made no effort to save their neighbours from death eternal. Their motto was not, "ONWARD TO THE RESCUE!"

A young man regularly attended the preaching of God's Word, and was often impressed by it, and was brought under concern of mind. Often and often did he wish that some one in the congregation would speak to him about his soul; yet no one ever did. He often sat side by side with a professed Christian; but no loving word was spoken to him, no kind encouragement was given him. The Church professed to seek the salvation of sinners, and to feel a special interest in the young; but where was the proof of it? The minister preached and prayed as if he really desired to save all present, and exhorted his people to co-operate with him in saving souls from death; but in vain he exhorted them. They were cold and formal, indifferent and unconcerned. The young man was stumbled, discouraged, and disheartened, and at length gave up attending there altogether. Can we wonder at it? Yet such persons are cautioned to beware, lest they hinder the Gospel of Christ, and are exhorted to become all things to all men, that they may by any means save some. Surely their motto was not, "ONWARD TO THE RESCUE!"

An old man lived many years in one house at the corner of a street, and he lived without hope, and without God in the world. In that street there lived those who professed to be the disciples of the Son of God, and by that old man's door many professors regularly passed to the house of prayer. Yet at no time did any one ever take the old man by the hand, saying, "Come thou with us, and we will do thee good." Never did any one pay that old man a special visit to talk with him about his soul and the Saviour. Never was he directly spoken to as if he had any interest in the Gospel, or as if the Lord Jesus had at any time, by any of his people, sent a message to him. He therefore looked upon religion as a mere form, and thought it was all very well for religious people, but he need not concern himself about it. Poor old sinner! his hair grew grey, his forehead became wrinkled, and his heart became hard as a millstone, and his case seems to have become hopeless. Now some one is to blame here. Who is it? Did no one's conscience ever speak when passing that old man's door? Did the Spirit never whisper, "Go and tell that old man of Jesus"? If he had fallen down in a fit, many would have run to his help; or if he had been attacked by a bull, many would have run to his rescue: but he may live in sin, die in sin, and be damned for his sin, and no one trouble about it. O that every Christian's motto was, "ONWARD TO THE RESCUE!"

Brethren, such cases are fearfully common, and are deeply to be deplored. We are acting wrongly, or no street in the town would be left unvisited by the children of God—no village in the country would be without a Sunday-school, the preaching of the pure Gospel, and a regular course of visitation—no person would be allowed to attend our sanctuaries twice or thrice, without being spoken to, and encouraged to flee from the wrath to come; nor would any one live within the reach of a believer, without being warned of his danger, invited to hear the Gospel, and directed to the Lamb of God for life and peace. We are verily guilty concerning our brethren,

there is utterly a fault amongst us, and the sooner it is mended the better. We are not half awake to our duties, our responsibilities, and our dangers! We are not like the woman of Samaria, or Philip of Bethsaida, or Saul of Tarsus, or our great model—the Lord Jesus! O for grace from God to see our fault, to deplore our folly, to seek pardon for our sin, and to determine that in future we will speak to all we can of Jesus, do all we can for Jesus, and make it the grand end of life to save souls from death. Sinners are perishing! Let our motto be, “ONWARD TO THE RESCUE!” Souls are dying in sin! Let us “ONWARD TO THE RESCUE!” And let us cry in the ears of the Lord’s people all around us, as we point them to immortal beings perishing in their sins,—“ONWARD TO THE RESCUE! ONWARD TO THE RESCUE!”

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

SLAVERY TO PUBLIC OPINION.

“But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.”—2 Corinthians x. 12.

It is too obvious to need illustration, that upon our social nature a large part of our happiness essentially depends. We become members of civil society as soon as we enter upon our existence, and our right to its protection and care is universally acknowledged. We instinctively concede to all born of woman the privileges which belong to humanity, and guarantee even to a helpless infant the free enjoyment of them all. This is evidently one of the noblest impulses of our common nature, and that heart must be morally diseased in which it does not beat with the power of an irresistible passion. On our instinctive social and moral elements rests the whole fabric of government and law. Remove these, and, though we might be gregarious, we could never form a commonwealth, and the physical force of the individual would confer the only authority known among men.

Allied to the social element of our nature are various accessory impulses of acknowledged power. Among these may be reckoned the simple love of companionship. A sane human being instinctively shrinks from being alone. Solitary confinement for life is deemed by many more terrible than death. So abhorrent is this condition to our nature that it frequently terminates in insanity. The conception of an intelligent being condemned to eternal banishment from every living thing is one of the most terrific that the imagination can create.

Intimately associated with the love of companionship is the desire for the esteem and affection of our fellow-men. We all desire our companions to adopt our practices and coincide with our sentiments. The more distinctly we observe in others this moral parallelism with ourselves, the more readily do we form acquaintances, and the more rapidly does acquaintance ripen into intimacy. It is, on the other hand, painful to find ourselves segregated in feelings, sentiments, and action from our fellows; and when, in fact, a dissimilarity exists, our first impulse is to conceal it, lest, by chance, we should forfeit somewhat of their good opinion. Our Saviour alludes to this as the cause of much of the pain which would attend upon a profession of his religion: “They shall separate you from their company, and reproach you, and cast out your name as evil.” He, on various occasions, takes special care to strengthen them against this form of persecution, as one which it would be hard to bear and difficult to withstand.

It is, however, evident that this accessory of our social nature is wisely implanted within us. From this universal impulse arise many of the choicest amenities of daily intercourse. We are thus reciprocally guarded against the infliction of unnecessary pain; and hence an incalculable amount of mental disquietude is banished from the earth. He who disregards this impulse of his nature, and derives pleasure from collision with the opinions and practices of his neighbours, soon finds himself in a condition in which collision is impossible. Men gradually withdraw from him, and leave him in the undisturbed enjoyment of his cherished opinions. From this love of esteem, and the unwillingness to forfeit it, flow all the courtesies of refined society, the laws of universal good breeding, and that studiousness

to avoid giving unnecessary offence, which should ever regulate our intercourse with our fellow-men of every rank; of every position, of every degree of refinement, and every grade of social cultivation.

But while all this is acknowledged, it is apparent that this excellent tendency of our nature may easily be carried to excess. Its foundations are laid in the relations which men sustain to each other, as beings endowed with the same sensibilities, and invested with the same inalienable rights. Our relations to the Creator depend upon very different principles, and it is essential to the perfection of our moral character that every impulse should be subject to the love and obedience which we owe to our Father who is in heaven. If this love of companionship, this longing for the good opinion of others, is permitted to stifle the monitions of conscience, and paralyze our love of rectitude; if it lead us to say what we know to be false, or do what we know to be wrong; if it cause us to ignore the government of God, and thus, in practice, exclude the Most High from the government of his universe, then I think we all must allow that the love of human approbation has carried us somewhat too far. This conflict between impulse and obligation did not escape the notice of the Saviour. "How can ye believe," said he, "who receive honour one of another, and not the honour which cometh from God only?"

That an antagonism between our moral principles and our love of human esteem is likely to arise in a world lying in wickedness, is sufficiently apparent. The fool hath said in his heart, There is no God; and we are everywhere surrounded by men who are practically guilty of this precise folly. The most comprehensive charity must admit that men are, in general, lovers of pleasure, of power, of wealth, of social position, rather than lovers of God. From the principle of companionship to which we have alluded, they desire all men to bow down to their idols, and worship the images which they have set up. Nor is this quite all. Conscience, though stupefied by sin, is painfully aroused by a living testimony to the frivolity and wickedness of a life without God. We naturally turn away from that which gives us pain, and hence he who resolutely obeys God will frequently find himself in a small minority; it will be well if he is not, like the prophet of old, apparently alone. In addition to this negative distress, he will frequently be called upon to suffer from the malice aroused by his determined opposition to the practices prevalent around him. It is thus that every step in our probation on earth becomes a test of moral character. The question is arising every day, and many times in the day, shall we obey God rather than man? The authority of the Creator and of the creature are thus set over one against the other. We must decide which of the two we will obey, and his servants are we whom we obey, whether of sin unto death, or of obedience unto righteousness.

It is thus that the love of companionship tempts us to disobey God. But it frequently goes much further. We even plead companionship in evil as a justification of evil itself. If our moral convictions are at variance with our conduct, we silence the voice of conscience by the reflection that we are no worse than others. If God forbids the deed which we are about to do, we do it nevertheless, replying to our Maker, that all the world does it also. Thus, what we would confess to be wrong if we did it alone, we claim to be right if we do it in company and by concert. We seem to suppose that though it would be madness for one man to contend with Omnipotence, a multitude of men may do it with impunity. At last, having silenced the monitions of conscience, we yield ourselves up to the current of public opinion, and without a moral struggle float onward towards that eternity in which we and all born of woman will shortly be engulfed.

It may perhaps surprise us to observe how universal and all-pervading is this soul-destructive tendency. It meets us everywhere, and meets us at all times during our progress through life. It spreads its snare for us as we leave the cradle, and follows closely on our track until we step into the grave.

The little child is no-sooner capable of holding intercourse with the intelligent beings around him than he finds himself enveloped in this unhealthy moral atmosphere. He hears, in the nursery, as the justification for wrong-doing, that some one else did it also. He quickly learns the lesson, and, when conscious of fault, enters the same plea in exculpation. When convicted of misconduct, he has only to show that brothers and sisters have been equally guilty, and it seems as though his innocence were established, and that the parents whose precepts he has violated can accuse him of no wrong. Thus was it at the beginning. The Lord God said, "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" and the man said, "The woman whom thou gavest me to be with me, gave me of the tree, and I did eat."

The instructions of parents may in some measure have corrected these evil tendencies, and the young immortal may have learned to make some accurate moral distinctions, when a new world opens upon him, the world of the school-room. He soon finds that the children around him have very different notions of right and wrong from those which he learned at home. Words reach his ear which he has been taught to consider wicked and degrading. In the sports in which he engages, treachery and deceit may form a part of the amusement. Tyranny over the weak and defenceless is the rule rather than the exception. All this, however, must be kept secret from parents and instructors, and if this can be done only by prevarication and falsehood, it matters not; every scholar is bound, right or wrong, to shield the rest from punishment. If the boy questions the right of all this, he is told that the rules of the family and the rules of the school are very different things; that there is no wrong in the acts which he has considered wicked, for all the boys do them; and, in a word, unless he conform to the manners of the society in which he lives, he will be treated as a traitor, fit only to be the butt of boyish ridicule and the object of daily annoyance. The young immortal hesitates. There is placed before him, on the one hand, the teaching of parents and the sanctions of the Bible, and, on the other, the maxims of Satan enforced by all the power of boyish public opinion. This is a critical moment in the history of a child. He may with noble heroism stand firmly for truth and honesty, and God, and thus from the first build up his character in righteousness. Too frequently, association with wickedness inflicts a stain hardly ever erased. His mind is divided in its affection between truth and error. He is capable of being moved in either direction by the force of the public opinion around him. His character at home and at school are strangely at variance. His future, henceforth, depends not on himself, but upon the accidental associations into which he may be thrown. This is almost the best that can be hoped for. It is well if he has not by degrees become partaker in every form of evil, ready to inculcate defiance of principles upon the innocent stranger, and proud of being a ringleader in every form of boyish depravity. Thus is it, that so early in life the love of companionship and fear of public opinion have planted within his soul the seeds of treachery, violence, selfishness, and thorough dissoluteness of principle.

The youth thus instructed enters upon another stage of his career. He is removed from home to a more advanced institution of learning. Under the discipline which he has left, the evil tendencies which surrounded him were checked and frequently arrested by the eye of the instructor in the school-room, and the precept and example of parents by the fire-side. Domestic religion may daily have recalled to his recollection the teachings of the Bible, and conscience thus quickened may have held him back from the grosser forms of sin. He was continually receiving from his parents affecting proofs of self-sacrificing love. Brothers and sisters were watching his progress with trembling anxiety, and he could not be unaware that they all were looking forward to his success, as one of the brightest spots in their anticipations of the future. These redeeming influences have not been without their effect. Though his heart, under the discipline of the school-room, has in many places grown callous, there remain fibres within it which still palpitate with generous emotion. The word "home" still exerts its magical power over his affections, and he would shrink from giving pain to those who love him so tenderly. But now his condition is, in many respects, dissimilar. The home of his childhood, hallowed by so many delightful associations, is exchanged for a residence in a college. He is to be separated for months, it may be for years, from all who love him best. He is no longer a witness to their self-denials. He no more hears their words of encouragement and affection. Left to his own guidance, with the means provided by parental love, he is to work out his own destiny in the new world upon which he has just entered.

At first a distressing feeling of loneliness settles heavily upon him. He instinctively craves society of some sort, and soon finds that this craving can easily be satisfied. His acquaintance is quickly sought by older students, who soon initiate him into all the mysteries of the new society. It is not long before he finds that many lessons are to be learned, besides those specified in the published course of study. There exists here an unwritten code of laws, in many respects quite unlike that with which he has been previously acquainted. He learns that one law governs his intercourse with students, and another his intercourse with instructors. To lie to a student is mean, to lie to an officer is innocent, it may even be honourable. The principles which regulate his conduct to students are very different from those which regulate his conduct to the rest of the world. His associates

form a society by themselves, governed by such laws as its public opinion may enact, and right or wrong they are bound to stand by each other. Deceit, dishonesty, and malice are only disreputable in our intercourse with the protected class. The grosser crimes affect unfavourably no man's standing provided they are committed in comparative secrecy, and to conceal them from the uninitiated every man holds himself unreservedly committed.

The young man, if he be not thoroughly corrupt, is for a time bewildered. He cannot comprehend these distinctions of moral obligation. He has been taught that right acknowledged no modification of circumstances, but was pure and unchangeable as the throne of God. He had always believed that duplicity was mean, that deceit was contemptible, that the very suspicion of falsehood inflicted on the character a stain like a wound, that vicious pleasure was a sin against God, and that to abuse the self-denying love of parents was a crime of which none but the most abandoned could be guilty. If he remonstrates against some act of meanness or wickedness, he finds, to his surprise, that his remonstrance is seconded by no one. He is told that such things cannot be wrong, for all the fellows do it; and he learns that this announcement is clothed with a power which he can scarcely comprehend. Those antiquated notions belong to a state of society quite unlike that into which he has now entered. Honourable men here acknowledge no laws but those enacted by the public opinion of the little world around them. He observes the men by whom this public opinion is created, and he finds them in general to be the idle, the ignorant, the dissolute, and the profane. He, however, soon learns that this public opinion is a fixed fact, and that its origin is not to be too closely investigated. He is moreover assured that everybody submits to it, that it punishes with isolation and multiplied annoyance the rebel against its authority, and that he had better be careful how he sets its mandates at defiance. He begins to reflect seriously upon his position. Here is the very crisis of his destiny. If, strong in manly virtue, he resolves to hold fast to his integrity, and acknowledge no higher law than the law of God; if, rising to the dignity of a disciple of Christ, he scorns the enticements of sin and despises the threatenings of sinners; if, looking calmly at all that may come upon him, he determines on no occasion, be it great or small, to swerve from his allegiance to truth and honour and the fear of God, he has determined his character for life. No severer trial in the future, probably, awaits him. No temptation will henceforth take him at a disadvantage. His path is onward and upward. With the blessing of God, his success is as certain as his life. He cannot fail, for he holds in his own hands the power of being victorious. He has vanquished the vanquisher of millions, by defying public opinion when it is a defier of the Most High God. Let him pursue this path to the end of life, and he may, by the blessing of God, leave an inheritance for humanity which they will not readily consign to oblivion. But if he take the opposite course, if, yielding to the love of companionship, and quailing before the frown of a vicious public opinion, he first temporizes, then surrenders principle in things that seem ambiguous, then associates with the vicious and depraved, and, at last, silencing the voice of conscience, acknowledges no law but that imposed upon him by the men whom he despises; every manly and generous sentiment will soon be cleanly scooped out of his heart. Friends on earth and angels in heaven will weep over the change that has passed upon the lost soul. He left his father's house a worshipper of God, pure in principle, virtuous in conduct; looking forward to the future buoyant in hope and confident of success. He returns thither shipwrecked in faith, beggared in hope, conscious of the degradation which is written on his flushed forehead and in his treacherous eye, the fawning and impious worshipper of a public opinion which, though he servilely obeys, he cannot but thoroughly despise.

If leaving the snares which beset the path of the young, we observe the pursuits of maturer life, we may not unlikely fall upon similar experiences. Were we invisibly to pass through the marts of trade, we might probably meet with much that would deeply interest a thoughtful mind. We might perhaps learn that light weight and short measure were in many cases indispensable to profitable business, that to tell a lie to a customer is no untruth, for he need not believe it unless he chooses, that selling a vicious adulteration at the price and in the place of a genuine article is not dishonest if people are willing to buy it, that to defraud the revenue is no wrong, if it be not discovered, that a false oath at the custom-house involves us in no guilt, if a clerk is willing to perjure himself for us, that to monopolize the necessities of life in order to fleece the community and double the price of the poor man's loaf is one of the legitimate uses of capital, and that to dupe the unledged in the stock market is nothing more than a pleasing divertisement. We might wonder at all

this, and be surprised to behold engaged in it men who would grieve to be suspected of dishonour. Were we, however, in a moment of calm reflection, to ask them whether such things are right, the answer would probably be, "Why, not exactly right, but what is the use of talking, for everybody does it?" Thus men seem to think that what every one would acknowledge to be wrong if it were done by a single individual, every one believes to be innocent if it only be done by the multitude.

(To be continued.)

HOW IS BAPTISM JOINED WITH FAITH IN OUR SALVATION?

BY THE REV. B. H. CARSON, OF TUBBERMORE, IRELAND.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 16.

THE question prefixed as the heading of the present paper is rendered necessary by the terms of the great commission—"He that *believeth and is baptized* shall be saved." That faith and baptism are, in some way, associated in our salvation, is here too plainly asserted to be unperceived or denied. Now, how is this? Not otherwise, certainly, than as the one *receives* and the other *confesses* Christ. Confession, and confession simply, is the province of baptism. Faith, apart from all works, is that which justifies, and consequently saves.—Rom. iii. 28; Eph. ii. 8, 9. To this nothing, absolutely nothing, can be added: a thousand observances would not make it more perfect—nay, would rather destroy its perfection.—Gal. v. 2—4. How, then, can baptism be required, except as the *profession* and *evidence* of this? The work of Christ is the only *efficient*, and faith the only *instrumental*, agency in our salvation.—Rom. x. 4; iii. 28. Baptism is not even a means in order to this end. It has no part with Christ in removing sin: that is completely accomplished by his blood.—1 John i. 7. It has no part with faith in uniting to Christ: that is the work of faith alone.—Gal. iii. 26.—It can be required, then, only as *declaring* a work of faith—simply as *expressive* of a saved state.

Nor is baptism alone in occupying this position. Thus are works in general necessary to salvation.—James ii. 14—26. They *declare* us believers: they *prove* our interest in Christ: they are the *essential fruits* of a living faith. In the same way, also, a verbal confession of the Saviour is joined with faith.—Rom. x. 9, 10. Although necessary in *different respects*, "confession with the mouth" is not less necessary than "believing with the heart." They are equally essential, only for different purposes:

the one is required to own and authenticate the other.

Is it strange, then, we should find baptism joined with faith in the great commission? Nay, would not its omission in that connection have been rather a matter of surprise? That ordinance is the appointed mode of confessing Christ.—Gal. iii. 27. It is the great public act by which we assume his name and subscribe ourselves his servants. It is our badge of discipleship. In its waters we "put on Christ"—openly avow our interest in, and our dependence on, him. Primitive believers were known as such by their baptism; and without this they would not have been recognised in that character. Here, also, to the eye of others, we take our stand among the disciples of Christ. Previously possessing the *body*—the *essence*—we now put on the *garment* of Christianity. Our baptism exhibits and authenticates our faith; it declares us believers: it says in symbol we are Christ's. The rite is "the outward and visible sign of an inward and invisible grace," and we observe it to attest the reality and existence of that grace.

These remarks are not intended to insinuate the absence of salvation in every case with the absence of baptism. Many, I rejoice to believe, are among the number of the redeemed, and will yet be among the number of the glorified, who have never been baptized. They confess Christ with their mouth, and honour him with their lives; and they will go to be with him. But these, let it be observed, are saved without baptism, as, under other circumstances, they could be without works—nay, without even a verbal confession of Christ. Yet the two latter, as we have seen, are joined with faith in our salvation. Good works, a verbal confession, and a baptismal

confession, are, none of them, agencies, or even instrumentalities, in our deliverance; but merely its declaration and evidence. In this relation alone are they required by God; and they are required only as opportunity of obedience is offered, and as light in order to obey is possessed. Good works are pronounced essential to a living faith.—James ii. 17. A verbal confession is said to be “unto salvation.”—Rom. x. 10; yet the thief was saved without the former; and who will say, had he been unable to express himself in the hearing of his fellow-sufferers, his reliance of soul on the great Redeemer dying by his side, otherwise secret to men, would not have brought him to Paradise? And may we not say the same thing of baptism, as associated with faith in preceding salvation? When it is not understood, or when opportunity of observing it is not enjoyed, its absence is not the absence of salvation.

What I have said, however, does amount to a denial of salvation to the unbaptized, whose light and opportunity open the way to baptism. But this is no more than denying salvation to the Antinomian, or to those who refuse to “confess with their mouth the Lord Jesus.” I cannot think him safe whose course, whatever be his profession, is a course of sin. To such I hear the Apostle James saying, “Wilt thou know, O vain man, that faith without works is dead?”—James ii. 20. Nor can I think him safe who will not confess himself Christ’s before the world. To him the Saviour says, “Whosoever shall deny me before men, him will I also deny before my Father who is in heaven.”—Matt. x. 33. And can I think those safe who, with right views on the subject of baptism, and no real hindrance to their observing it, are yet living in neglect of the ordinance? I almost fancy I hear the Lord Jesus addressing them personally, and these are his awful words—“Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father’s, and of the holy angels.”—Luke ix. 26. Solemn announcement! made, too, by the lips of him who cannot sin, and who spoke not to frighten, but to warn. “He that is ashamed, not of my person merely, but of my laws, of him will I be ashamed.” Yet, alas! how many who call themselves Christians are exactly in this case with respect to baptism! They are willing to bear the name of Christ, because to do so involves no reproach.

They can own the Crucified with as good, in some instances with a better grace, than they could reject him. It is not so, however, with his holy institution; and this its heartless neglecters at once perceive. To submit to baptism—the baptism of the Bible—they know is to expose themselves to contempt and scorn—is to bear the cross after Christ; and for this they are anything but prepared. Let them, then, if they repent not, read their doom in the words of Jesus. Those words are plain, direct, and positive. *He will be ashamed of them.* He will reject them from his presence. He will refuse to own them before his Father and the holy angels. They will be “cast into outer darkness, where there is weeping, and wailing, and gnashing of teeth.” Oh, dreadful doom! Yet the certain doom of all who shrink from obeying the Saviour’s laws.

And is this otherwise than consonant with the entire Gospel scheme? That scheme, indeed, saves purely by grace, through faith—saves without the least merit on the part of man. But does it save rebels? Does it license contempt of the Divine authority? “Shall we continue in disobedience that grace may abound?” Is the Gospel a doctrine of licentiousness? Is it sent to open the flood-gates of iniquity?—to beget sin? God forbid. Nay, so far from this, it is designed to regenerate men, to renew our nature, and to make us obedient to God.—Titus ii. 11, 12. The Gospel knows no one, however high in profession, who does not love and obey the commandments of Christ; and they are wholly mistaken who suppose themselves saved in disobedience. “It is not every one,” are the words of Jesus himself, “that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”—Matt. vii. 21—23.

Rejectors of baptism! ponder these things. That holy institution you rightly understand, and might duly observe, yet you will not. Are you not, then, rebels against Christ, and, consequently, exposed to his wrath? You are willing to own Christ’s person; but you reject and deny his “word.” Think you, will he not reject

and deny you? You know your Lord's will; but you do it not. Think you, can you escape being beaten with many stripes? You now say, Lord, Lord, and do many things in Christ's name; but, this being all, may he not profess unto you, "I never knew you"? Oh, stop and reflect! Can you be saved while you openly condemn the authority of God? Your neglect of baptism will not, indeed, *on its own account*, condemn you; but it certainly will, *as indicative of your state*. Your disobedience will be taken in evidence against you, and thus will be your death. Your flagrant neglect of a Divine law declares you the enemies of Christ. You are willing enough to confess the Saviour in a way that will not expose you to his reproach; but the

cross you will not bear. Can you, then, be his disciples?—Matt. x. 33. Ah! is it not to be feared you are yet in your sins—have yet to be "washed, and sanctified, and justified?" Alas! has not the cross tried you, and found you wanting? Yet, despair not. Though long in rebellion, you may still find mercy. Only turn with your whole hearts to the merciful Redeemer. He will pardon and heal you. Confess your sins—especially your sin of denying him in the neglect of his ordinance—and he will cleanse you in his precious blood. Then come to the waters of baptism, and there confess the Lord Jesus. Say that he is your only and all-sufficient Saviour, and declare yourselves his attached and obedient servants.

THE WONDROUS INTERVIEW CONCLUDED.

BY THE REV. JOHN COX, AUTHOR OF "OUR GREAT HIGH PRIEST."

"And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place."—Gen. xviii. 33.

THE Patriarchs of old walked with God. His friendship was their solace; and communion with him their highest happiness. We are not only told of these facts, generally, but we have some striking instances given in detail, which we do well to study. The chapter which concludes with the above words, furnishes a beautiful comment on that remarkable expression, "*Abraham, my friend.*" Here we have God talking with Abraham respecting his own intentions. Having assured him that the promise on which he had so long reposed should in a few months be made good, he proceeds to unfold his designs respecting guilty Sodom, saying, "Shall I hide from Abraham the thing which I do?" This led to a most wondrous scene. The pleadings of the Patriarch—the patience of God—how instructive!

The commencement, the progress, and the conclusion of this interview are most instructive. God invited Abraham to it, and he readily fell in with the Divine intimation. We trace condescension, kindness, and righteousness on God's part; and the deepest reverence, holy boldness, unfeigned submission on Abraham's part. He felt himself to be "dust and ashes;" he was tenderly concerned for God's glory. "Shall not the Judge of all the earth do right?" he felt sincere pity for sinners, and affectionate concern for his kinsman, Lot, who

was sojourning where God's judgments were about to fall.

Abraham did not succeed as regards Sodom; but Lot was saved for his sake; and no doubt he was greatly profited himself by this season of communion. "The Lord went his way," but not in anger. "Abraham returned to his tent" to muse on God's promises, and prepare for future service. Acts of devotion here must end; but it is well when their influence and effects are diffused through our future life. When they lead to fuller acquaintance with God—encourage us to come again to his throne—are of some use to others, and prepare us for coming events, they are truly profitable. All this was true of Abraham.

See Abraham next morning, standing on the spot where he held this communion with God; and contemplating the smoke of Sodom. Thus, when this world and its fashion passeth away, will the spiritual seed of Abraham, in safety and with wonder, behold its overthrow.

"More frequent let thy visits be,
Or let them longer last;
I can do nothing without thee:
Make haste, my Lord, make haste.

If such the sweetness of the streams,
What must the fountain be
Where saints and angels draw their bliss—
Immediately from thee.

NEANDER ON BAPTISM.

THE celebration of the two symbols of Christian communion, Baptism and the Lord's Supper, belonged to the unchangeable plan of the Christian Church, as framed by its Divine Founder; these rites were to be recognised equally by Jews and Gentiles, and no alteration would be made in reference to them by the peculiar formation of ecclesiastical life among the Gentiles; we need therefore to add little to what we have before remarked. In baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the Church of Christ: Gal. iii. 27; 1 Cor. xii. 13. Hence baptism, according to its characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic Church, and this was probably the most ancient formula of baptism, which was still made use of even in the third century (see my Church History, vol. i. p. 546). The usual form of submersion at baptism, practised by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life. But Paul availed himself of what was accidental to the form of this symbol, the twofold act of submersion and of emersion, to which Christ certainly made no reference at the institution of the symbol. As he found therein a reference to Christ dead, and Christ risen, the negative and positive aspect of the Christian life—in the imitation of Christ to die to all ungodliness, and in communion with him to rise to a new divine life—so in the given form of baptism, he made use of what was accessory in order to represent by a sensible image the idea and design of the rite in its connection with the whole essence of Christianity.

Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and, in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was closely united

with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism of whole families, for the passage in 1 Cor. xvi. 15 shows the fallacy of such a conclusion, as from it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears, and that it first became recognised as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favourable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion which gave rise to the mythus that the apostles baptized the Old Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency, if it had been favoured by tradition! It might indeed be alleged, on the other hand, that after infant baptism had long been recognised as an apostolic tradition, many other causes hindered its universal introduction, and the same causes might still earlier stand in the way of its spread, although a practice sanctioned by the apostles. But these causes could not have acted in this manner, in the post-apostolic age. In later times we see the opposition between theory and practice, in this respect, actually coming forth. Besides, it is a different thing, that a practice which could not altogether deny the marks of its later institution, although at last recognised as of apostolic founding, could not for a length of time pervade the life of the Church; and that a practice really proceeding from apostolic institution and tradition, notwithstanding the authority that introduced it, and the circumstances in its favour arising from the spirit of the times, should yet not have been generally adopted. And

if we wish to ascertain from whom such an institution was originated, we should say, certainly not immediately from Christ himself, Was it from the primitive Church in Palestine, from an injunction given by the earlier apostles? But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence, they had so much less occasion to make use of another dedication for their children. Could it have been Paul, who first among heathen Christians introduced this alteration by the use of baptism? But this would agree least of all with the peculiar Christian characteristics of the apostle. He who says of himself that Christ sent him not to baptize but to preach the Gospel—he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided everything which could give a handle or support to the notion of a justification by outward things (the *sarkika*)—how could he have set up infant baptism against the circumcision that continued to be practised by the Jewish Christians? In this case the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the

controversy, if it had really existed. The evidence arising from silence on this topic has therefore the greater weight. We find, indeed, in one passage of Paul (1 Cor. vii. 14) a trace that already the children of Christians were distinguished from the children of heathens, and might be considered in a certain sense as belonging to the Church, but this is not deduced from their having partaken of baptism, and this mode of connection with the Church is rather evidence against the existence of infant baptism. The apostle is here treating of the sanctifying influence of the communion between parents and children, by which the children of Christian parents would be distinguished from the children of those who were not Christian, and in virtue of which they might in a certain sense be termed *agia* in contrast with the *akatharta*. But if infant baptism had been then in existence, the epithet *agia*, applied to Christian children, would have been deduced only from this sacred rite by which they had become incorporated with the Christian Church.—*History of the Planting and Training of the Christian Church*, vol. i. p. 161.

ON UNITING WITH THE CHURCH.

ONE class of persons at the present day hope to be saved by the Church, or by church membership, and another class hope for the same thing *despite* the Church. The former are Romanists and those of like affinities. Some nominal Protestants are nearly Romanists in this respect. Their religion is self-righteousness and dependence on forms and ceremonies.

But a far larger class in Protestant communities are those who desire a way to heaven without church connection, and without observing the two Christian ordinances. Some of them know very well, by a kind of instinct, that they are not proper persons to stand before the community as professors of religion, and some of them dislike such a position. Many of the consistent duties of a professed Christian are distasteful to them. They do not wish to be linked in with the Church, and bear the consequent name and responsibility. The two Christian sacraments they feel no need of, and are more than willing to toss them aside. They want a religion of another style than that of having a Church and

sacraments, so far as they are concerned, though willing that others should enjoy their own preferences. They make high claims to morality, and try to believe that that is the chief element of a consistent Christian life.

Some things are being publicly said of late by professed orthodox teachers, fitted to encourage such persons in the belief that they are true Christians. In undertaking to say that baptism and the Lord's Supper are not saving ordinances, and that church-membership is no guarantee of heaven, truths which every reflecting, sincere individual very well knows, the door is left open for such moral and self-righteous persons to infer that all is well with them. They are allowed or encouraged in the conclusion that because some Christian duties are not *saving*, therefore a Christian *may* omit them altogether, and be a good Christian still. And whereas their consciences have these many years been accusing them of not obeying Christ, the tendency of such wrong or unguarded instruction is to soothe them in their impentence.

There are many things which are not piety itself, and yet which necessarily follow as the fruit of piety. It will not answer to say that a man is not a Christian unless he goes to church; and yet, no Christian will forsake the assembly where God is worshipped, if he has the opportunity to be present. It is not true that reading the Bible is a saving duty, and yet every Christian will read the Bible if he can. It is not true that no one can be a Christian unless he believes himself to be such, and yet the natural result of true piety is to have a consciousness of peace with God; and a divinely ordered gift to all such is more or less the witness of the Spirit.

Just so, while baptism cannot save the soul, every true Christian will desire to obey Christ and be baptized. While going to the Lord's table is no converting or saving act, yet no one can love Christ and know his Gospel, and not desire to observe the sacrament of the Lord's Supper. If he be so blinded as honestly to suppose that it is to be done in the spirit and not in the letter, then in the spirit he will do it. So also, uniting with the church is not a saving duty, and yet all who love Christ will love his disciples and will desire union with them. They will regard

themselves as in such relation to God's people, as to be in substantial covenant with them. So that if the name and idea of "church" were forgotten, they would in their own hearts have the substance, which would express itself in some outward form or relation. There are persons, who, through fear of self-deception and an unenlightened reverence for God and his ordinances, hesitate to confess Christ publicly and to observe the two sacraments. But none of this class who are in the true Christian state, ever coolly conclude to dispense with all these things. They only wait for more light, or greater confidence, hoping and intending, as soon as the way is fully clear, to take upon themselves the vows and responsibilities of a full profession of religion. But there are now a great host in Protestant communities who are trying to make it out that they are Christians, on the ground of mere morality, and who selfishly pervert the fact that the sacraments and a profession of religion have no saving power to their own justification in impenitence. Christian ministers should beware how they help them forward in their self-deception to their ruin. They may incur thereby the blood of souls.

W. D. L.

TRAITS OF TROUBLOUS TIMES.

LEAVES FROM THE NOTE-BOOK OF THE REV. MR. JOHN HICKS, AN EJECTED NON-CONFORMIST MINISTER, 1670-1.

TRANSCRIBED BY JANE BOWRING CRANCH.

CHAPTER IV.

A Beare—Minor Sacrifices resolved upon and made—The Result of Master Arthur Reynell's Memorandum.

MR. HICKS an English yeoman descended from generations of the like condition before him, in prime of life, robust in health, with a plentifully-stocked estate, and large convenient house, sheltered by trees of his forefathers' planting, seated in the midst of fields and meadows, which do not only feed, clothe, employ himself and household, but likewise recreate them with pure, sweet, wholesome air, and all manner of pleasant, cheerful, rustical sights and sounds; his land paying him back a rare usury in golden harvests for the seed sown amid its fructuous furrows—surely a lot of this kind I have been describing may be counted among the most favoured and delightful—the most peaceful, as well as useful, if the receiver thereof possess a gracious heart and quiet nature—of

any the Lord bestoweth upon the sons of men. Just such a goodly possession, as far as temporal blessings are concerned, hath by natural heritage fallen to Master Beare—of all our persecutors the most dangerous—whose extraordinary active forwardness in thus distressing and worrying us would be unexplainable by reason, were it not pretty well known he greatly craveth the dignity of being made a magistrate; and to a certain party in power, who can grant him this preferment, nought appearing more acceptable than our punishment, he hath keener edge for a pursuit of which folk say the reward is assured.

Master Beare liveth upon his estate, in a flux of pride and wasteful riot, being foremost in all bouts of fighting, dicing, wassail, and other carnal diversions. At the barbarous town baitings, his fierce dogs, set on by their fiercer master, are ever the first to gore, and the last to hang upon, the chained and bellowing bull. Yet these horrid evil pastimes he delighteth in

rarely hinder Master Beare from showing himself and his great white periwig, fine-laced coat, and doublet all a-blaze with gold and scarlet, duly at church, where he sayeth the responses in a voice louder than the parish clerk's, or liker, may be, to the olden Pharisees', a "whited sepulchre" to outward view, but within "full of dead men's bones and all uncleanness."

I had so narrow an escape myself a couple of days ago, from falling bodily into his clutches, that I now make somewhat careful entry concerning the occasion which very nearly led to it, the particulars whereof have since been told me by they who were witnesses of the whole affray.

A good distance out of Kynsbridge lyeth a piece of waste, unfenced common, high enough for those of our people set to watch—when we meet there for worship—to give timely alarm if a suspicious party be seen approaching. Last Tuesday the brethren understanding either Master Tooker or myself designed to preach there, were assembling themselves in expectation of our arrival. But God's interposing mercy had decreed otherwise. Before I gat half way thither, two of the friends knowing the secret rarely-trodden path, by which I was coming, met, and in so wild an alarm besought me to flee for safety, that I yielded to their importunity, and was thus again delivered from the snare of the wicked ones who seek my ruin.

Master Beare, in conjunction with John Lucas, had laid a plan to surround us—having a muster of near a score followers for the purpose—and seize upon me in the act of preaching. Then Lucas, who hath been heard swear he hateth doing things of this sort by halves, felt confident the threat so lately uttered by him, when baffled at my own door, could be fully carried into effect, for he greedily longeth to hale me to prison; and, by keeping concealed a little longer, this object must have been gained and I taken in the manner my enemies wished to take me; but the fierce impatience of Master Beare was permitted to forestall and defeat his cruel purpose. He rode over the ground where our meetings are sometimes holden, mounted upon his fiery horse—a brute few like to come near, though he sitteth him in a way that mindeth one of the heathen fable of the Centaur, the man seeming, truly, part of the beast, but the beast by no means adorned by the burly human figure planted upon its back—riding at full speed after they who fled like timid sheep from before him; for such a man and horse are—it is a mercy—seldom to be met. He thunderingly demanded if Master Hicks had been among them; hearing this they mustered courage to halt, and with some spirit declared "I had *not*, neither had they seen me near the spot," which was strictly true. John Lucas, on a sorry hack, and looking mighty chop-fallen, next rode up. Master Beare, bending down, whispered him a moment, and then,

wheeling round, galloped furiously after some poor frightened gentlewomen, cumbered by their heavy-riding gear, whom he espied in the distance, dashing into their midst and bespattering them with mud, even to their hoods; he, in a fit of tempestuous merriment at their distraction, with hand of iron reined up his horse, which pawed the ground, and ohamped the bit till its skin was flecked with foam, showing like snow-flakes on the blackness of a carcass where not a white hair is to be found. Mad, ungodly Master Beare, whose red face when in a passion—and he is rarely ever out of one—turneth almost of a purple hue, now ceasing his hideous laughter, began to rate these modest gentlewomen in language so unseemly, that it made their ears tingle, and cheeks burn with shame and anger, all ready, as they were, to sink into the earth before him from excess of fear. Meawhile, John Lucas laid hold of a slender stripling, who had previously been cuffed and beaten by others of this evil company, because they conceited him one of those set to give warning of the approach of foes to the poor flock thus rudely scattered.

"Ho! ho! young psalm-singer," said Lucas, in his deep, grating voice. "Thou shalt not slip through my fingers like an eel. I'll have two crown pieces paid on the instant"—a mean attempt at jesting on part of the constable, who knew the lad was scarce like to be owner of two brass farthings—"or give thee a taste of my staff I'll warrant thou'lt not forget in a hurry."

"Is it money you want?" cried Mark Gryce, putting his hands in his pockets, though forlornly conscious there was nothing in either of them.

"What dost hold parley with that rogue for?" shouted Master Beare, again coming up to Lucas. "Leave him for me to settle." And striking spurs in his horse, made a bound towards the poor youth; but the creature he bestrode, whether of more generous nature than its master, or disliking the spur, suddenly recoiled on its haunches, nearly flinging him out of the saddle.

However, Master Beare quickly recovered his seat, and bade Lucas recapture Mark, who in deadly fright had broken away, and gotten for shelter behind a clump of stunted pollards, to avoid the being trampled under the hoofs of the plunging horse. The constable did so; and as he is a man of large sinewy frame, poor Mark Gryce was cudgelled in such cruel manner, especially about the head and shoulders, that if his beaver, strangely enow, had not cleaved pretty close to his pate, a cracked skull would most like have been the consequence. Other of Master Beare's men, overtaking more defenceless flying folk, drew their rapiers and threatened to run them through if ever they were caught there again.

This shows what a pass things are coming to,

and I grieve to observe, this most violent dispersal of the Lord's people by fearful menace and hard blows hath struck a chill of terror into the souls of some who loved well to warm themselves in the sunshine of religion, but are not steeled with courage to meet the storm of troubles gathering about the straight and narrow path they profess to choose. Truly these are sifting times; the wheat must soon be separate from the chaff, and not a few we counted stable will perhaps veer with the wind and turn with the tide. I pray fervently those dear feeble-minded folk I have just made allusion to, as showing tokens of dismay and faltering, may, through saving grace, yet prove by experience that "the weakness of God is stronger than men."

I was about to shut up my note-book. Yet is there another entry, of character altogether homely and domestic (to a degree that some folk might think savours of puerility) I incline to jot down, though of such simple, small account. But as moments make up the sum of time, and drops of water the ocean, so is our daily life chiefly composed of and influenced by things too minute and insignificant for any chronicler to record, or any eye to note, save His, without whose knowledge even a little meau bird like yon sparrow, twittering on the eaves which overhang my window, may not fall to the ground unnoticed. I made mention a while back, that as I was sitting alone in my disordered chamber, the morning after Squire Reynells sacked my house, a certain thought came into my mind I had then neither time, nor inclination, to dilate upon, though now I can do so in a way that fillet me with thankfulness, and *this* was the motion I thus soliloquized at the time alluded to:—

"Would surely be a prudent measure in us, to dispose, as quickly as may be, of whatever superfluities we possess in our stock of household stuff (those relics of the time when I was a prosperous vicar), and, till quieter days return, keep nought save what is barely required for our own and children's wants. By so doing we shall avoid running risk of the mortification of again seeing our goods defaced and spoiled, beside raising a sum like to prove of good service, now I am cut off from my chief resource of earning a guinea; for before the late cruel Five Mile Act (framed, it would seem, o' purpose for the starving poor ministers) was put in force, I, having some experience of tuition during my university life, was glad, when not other ways engaged, to instruct, for a small fee, the sons of certain of the Kyngsbridge folk; and my scholars gathered willingly around me, for I ever strove as school-master to set learning with a serene and gracious, not harsh and crabbed, aspect before their youthful eyes. I also remembered that on some few minds the Almighty in his inscrutable wisdom has bestowed the wondrous

power of gaining knowledge almost by intuition, of comprehending the subtle mysteries of science or profounder secrets of nature, rather with the glance of a spiritual intelligence, unfettered by corporeal matter, than the capacity of a mortal—These are the possessors of the glorious but awful gift of the "ten talents" complete. Being ware of my propensity to hold great and shining natural parts in a too fond admiration, I did pray (if any such might come under my teaching) for all the more patience, skill, and gentleness, to take encouragingly by the hand the weaker, duller, those to whom only "one" had been vouchsafed (who, to speak comparatively, found it a hard tug to con aright the letters in a horn-book), and lead them on, as best they were able to bear it. None of my scholars, even the forwardly inclined, but I'll make bold to say grew to respect and love me; and of all feelings the sweetest is, to feel oneself beloved. How perfect is the description of Him by whom, through whom, and for whom all things were created, though told in only three short words, "God is love;" and in not many more we have the distinguishing feature of his favoured disciple: "He that dwelleth in love dwelleth in God." These divine sentences flowed from an inspired pen—yea, his who in the flesh leaned upon the breast of the Redeemer of mankind.

I would also observe that in making all needful efforts toward the support of our family, my wife was never a whit behind me. Reckoned right excellent at her needle, what once she practised for pleasure she oftentimes did now for profit. Certain gentlewomen, finding her to be a most dainty and nimble broiderer, gave her plenty of this work to do; and before I could guess her purpose, she had filled a little purse and put it in my hand with a gladness of spirit that brought a tear to my eye; yet afterwards could scarce forbear a smile, when I have seen her regarding her rainbow silks, intent as ever a bee upon a knot of garden flowers. In truth she ever mindeth me (in the doing one household duty after another) of a bee going busily from flower to flower, and making honey for the little hive at home.

Now this matter I was meditating secretly in my own mind, touching the disposal of the best portion of our worldly goods, I likewise fully resolved not think of carrying into effect without her entire and cheerful approval. My wife's quiet submission to my will, thought I, in a matter of this sort, will not suffice; she must either heartily commend the measure, or I will abandon it altogether. For a household sacrifice of the sort I mused upon affecteth gentlewomen more closely than it doth their husbands. The simple wants of a scholarly, and somewhat careless man, may be almost comprised in a trencher to eat from and a stool to sit upon. But they regard these things in a very different

light. Many a time hath my wife broke an innocent jest with me, by declaring—which was true enow—that I scarce could discern the difference between a pewter dish or one of costly porcelain, a silver charger or a wooden bowl; but there is little like of *her* making a mistake of this sort; and most of those articles I was going to avise with her about the disposal of, she prized as relics of her happy girlhood in her father's house, or, dearer still, our early wedded life. After some further cogitation I at length gently unfolded my plan; as I rather reluctantly proceeded (for the task proved harder than I thought) her face, at first slightly overcast, assumed a look of thoughtful attention, which gradually melted into a smile of sweet and ready approval. Her good sense clearly discerned its prudence, and my motion produced the happiest effect, till I went on to say that the books, with sundry other matters she well knew how high a value I had once set upon, should be the first things to go.

Then, with a pertinacity which nearly angered me, she persisted in repeating, "I had much rather sell my hood and kirtle than have your books disposed of; just think how puzzled and at a loss you will find yourself. Indeed," continued she, waxing eloquent, "I can't conceive, dear husband, how you could possibly manage to get on without 'em."

"That is a mistake," said I, a little nettled; "I trust my intellectuals are as yet sufficiently clear to enable me to find out, as well as defend the truth; and to discern the costly treasures laid up in the great store-house of God's holy Word, without everlastingly holding the candle of another man's learning in my hand for the purpose."

To cut this cavil short, it was not before I declared resolutely that unless *my* part of this household sacrifice was made as fully as I could do so, our chattels and moveables must remain as they were till the next inbreak from our enemies, that she accorded her consent cordially, and thus 'twas settled. The sending the bellman round, according to custom, being unpracticable for persons in our situation, we found friendly folk, who, heartily approving our wise resolve, kindly did their best towards the carrying out our purpose, by taking goods we could no longer count on preserving in safety, at what I greatly feared was too high a price—they named it themselves—for I know "blessings are upon the head of the just, and "that no man go beyond and defraud his brother in any matter" is a Divine command; and be that matter never so little, a lively tender conscience will not fail to remember it.

Yet there was a memory of the past associated with some few of those familiar things which centred strongest on two of the most brittle,

and therefore, of course, the most unfit for *us* to keep, that cost me half a sigh of vain regret, when I saw them taken (though by kind and loving hands) away. The one was 'the Venice mirror in 'cunningly-wrought frame, which had reflected my wife's fair face at the period I, with a youthful bachelor's conceit, was wont to think the bravest red rose might not match her blushing cheek if she espied *me* near, and other eyes had likewise gazed complacently enow upon its polished surface to make me smile. Yet only marvel how vanity could be so much more enduring a thing than beauty with some female gentlefolk; for a true mirror telleth no flattering lies; but it is, I take it, a valuable remembrancer of the change time surely maketh, if our weak eyes are not holden to perceive what every other pair can for us. The next was my large hourglass, which Master Hawes, a bachelor, was greatly minded to have, and hath purchased in a sum so handsome I was fain refuse it, but he overruled my objections; and may this glass—seeing he is near forty—prove to him an awakening remembrancer of the exceeding fleetness, as well as preciousness of time. 'Twas a gift to me from an aged Brownist kinsman, on occasion of my preaching my first sermon, though I never used it in the pulpit, as some more learned elder brethren do theirs, whose discourses being divided into a goodly number of heads, each head with its enlargements and particulars well and closely studied, they can for three hours and upwards pursue their subject without flagging. Now I inclined to more brevity, preferring to condense the subject of the matter. The Holy Spirit instructed me to deliver and impart it to my hearers in as clear, simple, yet forcible a manner as I could, avoiding the shooting over their heads with high and flighty tropes, as much as I strove to reach their hearts by simplicity of speech, affection, and true soundness of doctrine. Therefore, this tall hourglass of mine was not of the service the worthy giver designed, for I never turned it more than *once*. And this practice—which our younger brothers and sisters did dare venture approve, almost to open admiration, for the latter came like doves to their windows when 'twas known I was a-going to preach—of necessity made my sermons, as I have before hinted, much shorter than those of many reverend ministers at whose feet I have been thankful to sit, filled with humility at the contrast my scanty, imperfect attainments presented when compared with the depth and the greatness of theirs.

Just as I had finished counting over the money paid me from the sale of our superfluities, my wife said, smiling, "This little heap of broad pieces is like to prove of very good service to us. Right glad am I to think, if Squire

Reynells again break in, there will be little save bare walls for him to spoil and waste."

"True; and better still, we need neither lock nor key for our treasure. The gold your needle and thread has sewn up safe now in the lining of my doublet, and this," handing her a small leathern bag of silver, "you know pretty much better than I do how to manage discreetly."

The words were scarce out of my mouth, when a neighbour came running in hastily to tell me that writs were served on certain persons, who had been noted by a gentleman (Master Arthur Reynells) as supposed to have been taking part in a conventicle, on the day Squire Reynells broke into my house, in hope of finding me there.

"And they will, doubtless, be fined, on the evidence of those first basely tutored, and then suborned for the purpose," exclaimed I.

"Ay, marry, they will; for Master Cole demurring payment, they have driven away his flock of sheep; I passed the poor, harmless, bleating things on the road, as I came hither. Methought John Lucas made the grimmest shepherd that ever was seen."

"He would make a fitter butcher," was my inward reflection.

"And Crespin Collings, with one or more beside," continued our informant, "are mulcted in forty shillings a-piece, which they, being poor as coots already, will never be able to pay."

As soon as my wife and I were left alone, I said, "There is but one way in which I can help these dear souls in their trouble," and I laid my hand upon my doublet.

She understood my meaning. I saw her give an anxious glance toward the children.

"Fear not," cried I; "we serve Him who will never let the righteous be forsaken, nor suffer his seed to beg their bread."

She answered by pulling out the little bag of silver I had given into her keeping. "Dear husband, would I had thy faith! Let us divide our all with them."

"Truly," quoth I to myself, "'a good wife is a gift from the Lord,' and (blessed words) 'his heart doth *safely trust* in her.'"

So without loss of an hour, I privately sought Master Hawes, and he arranged to settle matters in such a manner that our poor friends—though every farthing was exacted of the hateful fine levied upon them, for their goods were publicly sold—by means of my advance, and some help from other quarters, got back a part, and were able to remain in their own houses. Master Cole being a man of a little substance likewise, paid his fine, and gat back most, but not all, of his sheep; and when he tried to gain account of the missing, received so sharp a hint "that 'twould be best for him to keep quiet," he hath never since said a word about his loss.

Neither am I deceived by the present treacherous calm shown towards myself by those who so lately sought to lay hands upon me. I know that this seeming quiet on their part is only a feint to blind and mislead—of this I have received private warning from a watchful friend—the more completely to entrap me hereafter. Yet I, remembering how godly men of old "through faith stopped the mouths of lions," feel no fear, having a most comfortable assurance from the Lord that "through weakness" I shall be "made strong." Yea, "He that keepeth me will not slumber."

THE TWO INFIDELS.

"I will sing of mercy and judgment."—Psa. ci. 1. "Who is able to save and to destroy."—James iv. 12

THE facts narrated below occurred some years ago, but they have but recently come to the writer's knowledge.

A zealous servant of the Lord, a member of a Particular Baptist Church in the town of Leeds, heard that an infidel named L—— was seriously ill, and called at his house. The sick man did not refuse to see his visitor; nor, when spoken to about his spiritual state, did he deny what was said. But, on the other hand, he would not answer any question, nor would he say anything on the subject. Prayer was offered, but he heard in silence, and displayed no emotion. And so it was at other times. He had "loved darkness rather than light," and now it seemed as if he had been left to be "blinded" by "the god of this world," whom he had served and in this hardened state he passed into the unseen world.

The same member (Mr. W——) was one day distributing tracts, when he entered a little shop, which was regularly open on the Sabbath as on other days, and got into conversation with the head of the family. This man, whose name was John Worth, began at once to ridicule revealed religion. His visitor listened patiently, replied very mildly, as well as briefly, and left him. From that time they often met, and, as John liked to argue, they had much talk. There were were other persons who, before as well as after this time, took an interest in his spiritual welfare. His wife had become a pious woman, and joined the church above mentioned; but he remained the same. He had a brother-in-law a Wesleyan; but was so far from regarding anything from that quarter, that he tried to shake his faith, and that of others, by objections he had found in the works of Faine, Voltaire, and

other agents of Satan. A godly man who lived in the neighbourhood, Mr. D——, deacon of the church referred to, and Mrs. D——, occasionally spoke to him, but made no impression; and he told the latter that, when he died, he should send for her, to show her his firm adherence to infidelity. L—— had been one of his associates, but his death did not affect him; and he still took pleasure in recommending to others the deleterious notions they had both held. His occupation, working in a coal-pit, was well fitted, from the frequent loss of life which occurs, to suggest solemn thoughts; but, as he denied a future state, and indeed the very existence of Almighty God, such warnings did not impress him. It was an aggravation of his sin that he had had a pious mother. Her Christian deportment he did not forget, and he always spoke of her with even a degree of reverence. But these affecting recollections did not melt his heart. He would speak of the many prayers that had been offered for him, but would add that he did not believe that prayer could benefit anybody. He would say that if there was any such place as heaven, his mother was there; but that he did not believe in it. One of his sons, who had occasioned him much trouble, was taken ill, and before his death begged for some one to pray with him. When he died, his father felt his loss, but no religious impression was visible. Mr. W., whenever, in the work of tract distribution, he met with John, continued his efforts to do him good. By the judicious manner in which he talked with this naturally irritable as well as obstinately anti-religious man, he always secured a hearing;—an important consideration, by the way, for all engaged in similar work. Thus, when speaking about the habit of swearing, to which John was greatly addicted, he merely suggested that it was not needful to use “such queer words;” and in like manner he always abstained from any direct attack upon his infidelity, or severe denunciation of his conduct, preferring to hear and answer his numerous objections to religion, and to throw in, with care and gentleness, any personal application of the truth. But while he thus kept up an intercourse with John, the great object which he had at heart seemed as far off as ever. Still he persevered.

It was long before he heard about the son mentioned above (who had died before he knew the father), and when he did hear, he referred to it, and made use of the affection which John had for that son amidst all his wanderings, and his readiness to receive him when he returned, to illustrate the forbearance of God towards his rebellious creatures, and his gracious aspect in the Gospel towards returning sinners. It seemed as if now, for the first time, that hard-hearted, by the blessing of God, been touched; and Mr. W—— asked what infidelity did for this son

in his dying hour? To this John could make no reply, but the tears stood in his eyes, and his visitor wisely left him to think alone on what had passed. About this time, it may be mentioned, John's health had begun to fail. At their next interview, the tract distributor proposed that they should pray together. John still said he did not believe in prayer; but he expressed his willingness to listen to it (which he had always refused before), and even went so far as to offer to kneel down with his visitor; who felt a peculiar spirit of earnestness while he implored for him pardon and regeneration. When they rose John was visibly affected, and the tract distributor left him with some feeling of encouragement.

It was John's wife whom he saw on the next Sabbath day, and she hailed his appearance with joy; and, though the last interview had excited hope, he was quite surprised to hear that her husband, on the previous Sunday, to her great astonishment, had put his infidel books into the fire. And so strong had been his determination, that when her frugality led her to suggest that they might be used for wrapping-paper in the shop (the idea of their being thus read not occurring to her), he refused, saying that they had been his ruin, and that even reading a small piece might injure some one; and he took care that every fragment was consumed. So uniformly practical are the effects of Divine grace. As the pretended wizards and sorcerers who heard Paul preach eighteen centuries ago, “brought their books together and burned them,” regardless of their great cost, so this poor atheist, when convinced of his sin, quickly reduced to ashes the poisonous writings for which he had given what was to him a considerable sum.

It was plain that he had passed from death unto life, and in that life he steadily grew. Though he still found some difficulties in the Bible, he now looked at them as a humble inquirer, expecting more light. His shop, the closing of which on the Sabbath he had formerly said would bring him to want, was at once shut up on that day. His habit of swearing, hitherto so inveterate, was abandoned, which astonished his neighbours even more than the destruction of his books. They were surprised afresh when they saw him attending an evening service held in that vicinity in a school-room belonging to the church already alluded to. From the ministrations there of various members of that church he derived much instruction and consolation. He was also greatly interested one evening, when a town missionary, Mr. B——, was preaching, and remarked, “This man knows all my case.” His penitence was great, and he often expressed his wonder at the Divine forbearance and mercy. Like some other converted infidels, he stated that, though he had really disbelieved the Scriptures, yet that belief had

never influenced him so much as his enmity to the truths which they taught.

During this time his health continued to decline, and this prevented his making a public profession of his faith by baptism; but he constantly manifested great interest in spiritual things. He also bore with much patience the pain occasioned by his disease. On the day on which he died he went for Mrs. D——, as he had said; but on her arrival he told her it was to see him depart from the world, not boasting in infidelity, but glorying in the salvation of Christ, and happy in the belief that his blood cleansed from all sin. And in this faith and hope John Worth fell asleep, leaving to his widow the consoling belief that he had but gone before to eternal rest. Since then she, too, has passed away.

This simple narrative, while it redounds "to the praise of the glory of His grace," who thus

saved one of the most obstinate opponents of truth, as "a brand plucked out of the fire," may well encourage, amidst the greatest difficulties, those who labour in obedience to his command, to turn sinners from the error of their ways. Though a praying mother died without seeing any result, those supplications had not been unheard by Him who has been pleased to connect the fulfilment of his purposes with the prayers which he has taught his people to offer. And his servant, who afterwards set before himself the command, "Be steadfast, unmovable, always abounding in the work of the Lord,"—and sought to obey it with a seemingly fruitless perseverance at which even some good men wondered—had the rich reward of seeing that his labour had not been "in vain in the Lord."

Leeds, Sept. 20.

H. A. C.

POETRY.

SUFFERING.

TRIAL, when it weighs severely,
Stamps the Saviour's image clearly
On the heart of all his friends:
In the frame his hands have moulded
Is a future life unfolded
Through the suffering which he sends.
Suffering curbs our wayward passions,
Childlike tempers in us fashions,
And our will to his subdues:
Thus his hand, so soft and healing,
Bath disordered power and feeling
By a blessed change renews.
Suffering keeps the thoughts compacted,
That the soul be not distracted
By the world's beguiling art.
'Tis like some angelic warder
Ever keeping sacred order
In the chambers of the heart.
Suffering tunes the heart's emotion
To eternity's devotion
And awakes a fond desire
For the land where palms are ringing,
And with palms the martyrs singing
Sweetly to the harpers' quire.
Suffering gives our faith assurance,
Makes us patient in endurance.
Suffering! who is worth thy pains?
Here they call thee only torment,—
There they call thee a preferment,
Which not every one attains.
Though in health, with powers unwasted,
And with willing hearts we hasted
To take up our Saviour's cross;
If through trial our good Master
Should refine these powers the faster,
What good Christian counts it loss?
In the depth of its distresses,
Each true heart the closer presses
To his heart with ardent love;
Ever longing, ever crying,
Oh, conform me to thy dying,
That I live with thee above!
Sighs and tears at last are over;
Breaking through its fleshy cover,
Soars the soul to light away.
Who, while here below, can measure
That deep sea of heavenly pleasure
Spreading there so bright for aye!
Day by day, O Jesus, nearer
Show that bliss to me, and clearer,
Till my latest hour I see.

Then, my weary striving ended,
May my spirit be attended
By bright angels home to thee! J. D. E.

THE SEASIDE.

LET us this morning stand awhile
By lovely ocean's side,
And view the crystal, sunlit waves
Extending far and wide.
Though countless storms have o'er them passed,
They flow as fair and free
As when the sovereign voice of God
Divided land from sea.
Sweetly, believer, canst thou muse,
Beside the ocean vast,
Upon the sea of Jesu's blood
Where all thy sins are cast.
See how the waters fill the sea,—
Just so, in God's good time,
The knowledge of the Lord shall spread
O'er every land and clime.
These waves, so placid now and fair,
Full oft in anger roll,
And wildly dash upon the shore
As though they spurned control.
But though they roar, they cannot pass
The barrier God hath made;
So far, no farther, can they come;
By him the waves are stayed.
When the disciples, tempest-tossed,
Sought Jesus in alarm,
He spake, and at his sovereign word
The stormy sea was calm.
Though waves of trouble, doubt, and fear
The awakened spirit fill,
All shall be calm when Jesus speaks
So sweetly—"Peace, be still."
In ocean's depths are wondrous things,
And creatures small and great;
These, one and all, for sustenance
Upon Jehovah wait.
What treasures rare and sunken ships
Are hidden 'neath the waves;
And oh! how many fellow-men
Lie low in ocean graves!
But when the judgment trumpet sounds,
The sea must yield her dead,
And all mankind must rise to hear
Their final sentence read.
Then the old heaven and earth shall pass,
The sea shall be no more,
And all the saints in endless songs
The Saviour shall adore.

THEODORE.

DENOMINATIONAL INTELLIGENCE.

OPENING OF THE NEW BAPTIST COLLEGE AT RAWDEN.

The ceremony of opening the new Baptist College at Rawden, Yorkshire, took place on Wednesday week. Amongst those present were the Rev. Dr. Ackworth, the principal of the college; the Hon. and Rev. Baptist W. Noel, the Rev. Newman Hall, the Rev. Dr. Godwin, the Rev. Henry Dowson, the Rev. J. G. Miall, the Rev. H. J. Betts, the Rev. J. E. Campbell, the Rev. Dr. Evan, Scarborough; the Rev. H. S. Brown, F. Crossley, Esq., M.P.; Titus Salt, Esq.; Mr. Joseph Wilson, Mr. H. J. Paull, the architect of the college; Mr. R. Milligan, of Bradford; &c., &c. The college is substantially built of stone, is in the Gothic style of architecture, and commands a magnificent view from the principal front. There were about 800 persons present at the opening ceremony. At eleven o'clock a public service was held in a spacious tent erected outside of the college grounds. The Rev. Dr. Ackworth briefly addressed the assemblage. After the dedicatory prayer had been offered up by the Rev. Dr. Godwin, the Hon. and Rev. Baptist W. Noel preached an eloquent and appropriate sermon from Ephesians iv. 11-13. At half-past one a cold collation was served in a spacious tent within the grounds. Addresses were delivered by Frank Crossley, Esq., M.P.; Dr. Acworth, Rev. J. Edwards, Mr. G. Foster, of Salden, Rev. J. G. Miall, Mr. R. Harris, of Leicester, Rev. C. Larom, of Sheffield, Rev. Newman Hall, Mr. Aked, Mr. Salt, and Dr. Godwin. Subscriptions to a large amount were handed in.

MINISTERIAL CHANGES.

SOUTHSEA, HANTS.—The Rev. J. B. Brasted has accepted the cordial and unanimous invitation of the church at Ebenezer chapel.

BRITON FERRY, GLAMORGANSHIRE.—The Rev. Henry Thomas, late of Rhymney, Monmouthshire, has accepted the invitation to the pastorate, and has commenced his labours.

FARSBLEY, YORKSHIRE.—The Rev. E. Parker, of Mine's Bridge, has accepted the call of the Baptist church, and commenced his labours there on the second Sunday in September.

NEWTOWN, MONTGOMERY.—The Rev. John Emlyn Jones, M.A., Ebbw Vale, Monmouthshire, has been invited to take the oversight of the Baptist church at this place.

BLAINA (HEREA), MONMOUTHSHIRE.—The Rev. D. E. Williams, formerly of Tabor, Brynmawr, has accepted the pastorate over the church at the above place.

LIANGOLLEN.—The Rev. Hugh Jones, of Llandudno, has accepted an invitation from the Baptist church at Liangollen, to labour there as co-pastor with the Rev. John Pritchard, and intends commencing his ministry the second Sunday in October.

PRESENTATION SERVICES.

RISHWORTH.—On Saturday, September 3, tea was provided in the Baptist school-rooms for the members and friends of the Mutual Improvement Society. After tea a meeting was held in the chapel, and was addressed by the Rev. William Walters, of Halifax; Messrs. Barrett, Mellor, Dyson, Royson, and Greenwood. In the course of the evening the Rev. E. Dyson, president of the institute, and chairman of the meeting, was presented, by Mr. Joseph Mellor, on behalf of the class, with a beautiful copy of Dr. Kitto's "Bible Readings," in eight vols., as a mark of their appreciation of his unceasing

labours for the advancement of the interests of the society.

SPECIAL SERVICES.

HATCH BEAUCHAMP.—On Thursday, Sept. 9, a special service was held at this place to adopt measures to defray the expenses incurred in erecting a new and commodious house for the minister. The introductory services were conducted by the Revs. J. Young, of Creech, and W. Phillips, of North Petherton, and the Rev. W. Teall preached from 1 Peter ii. 7. The large congregation then assembled for tea, after which a meeting was held, Aaron Sharke Eyre, Esq., of Chard, in the chair. A collection having been made, the Rev. J. Teall announced the debt as paid. Addresses were then delivered by several ministers and friends.

ST. ALBANS.—The missionary services in aid of the Baptist Missionary Society were held in the Baptist chapel of this town, on September 11 and 12. The Rev. Charles Stovel, as deputation, preached two sermons; on Sabbath morning from Ephesians ii. 10, and in the evening from Daniel ii. 31-35. The Rev. W. Upton, pastor of the church, in the afternoon addressed the united Sunday-schools of the town in a most interesting and instructive manner, from the words, "The children gathered wood," Jeremiah vii. 8. The missionary meeting was held on the following evening. The pastor presided. The Rev. — Rusk opened with prayer. The chairman read the accounts, which showed that £41 8s. 8d. had been contributed to the above society during the past year, by the church and congregation. The Rev. G. S. Johnson (Independent), then spoke to the purpose on "The Subject and Motives of Christian Missions;" the Rev. H. C. Leonard, M.A. (Boxmoor), on "The Condition of the Unevangelised Nations;" and the Rev. — Ogburn (Wesleyan), and Rev. C. Stovel then addressed the meeting. After a few words from Mr. Wainwright, the meeting closed with the benediction. The collection exceeded the average.

RECOGNITION SERVICES.

CRAYFORD.—Services in connection with the settlement of the Rev. E. T. Gibson, as pastor of the Baptist church, were held here on the 14th Sept. The Rev. J. H. Hinton, M.A., preached in the afternoon. At five o'clock a godly number of friends took tea in the school-room. At six a public meeting was held in the chapel. T. Harris, Esq., of Howberry, in the chair. Suitable addresses were delivered by Mr. Smith, Mr. Clifton; the Revs. W. Bottomley, R. Shindler, of Matfield-green, formerly a Sabbath scholar at Crayford, Ebenezer Davis, of Graveyard; and Messrs. Hewitt and Baker.

HADDENHAM, CAMBS.—On Wednesday, Sept. 14th, services were held at the Baptist chapel, the occasion being the recognition of the Rev. T. A. Williams as pastor. Mr. J. B. Uiph, of St. Ives, presided. The services were commenced by the Rev. R. R. Blinkhorn, after which Mr. Biddall, one of the deacons, stated the circumstances relating to the call of Mr. Williams. The Rev. J. Hart asked the usual questions. Prayer was offered by the Rev. J. E. Simmons, M.A. The charge was then delivered by the Rev. W. H. Cornish, of Greenwich. In the evening, addresses were delivered by the Revs. J. Harcourt, of London; J. Hart, of Houghton; P. A. Atkinson, of Godmanchester; W. Harley (Wesleyan), and J. W. Goucher, from America.

HADDENHAM, BUCKS.—On August 31 the services in connection with the recognition of the Rev. Amos Dyson (formerly of Rotherham, Yorkshire), as pastor of the Baptist church in the above village, were held. The afternoon service commenced at half-past one, when the Rev. J. Lawton, of Berkhamstead, read the Scriptures and prayed; the Rev. Wm. Payne, of Chesham, described the nature of a Christian church; Mr. Dyson gave his reasons for accepting the invitation, and the Rev. E. Bedding offered the recognition prayer; after which the Rev. R. Russell, of London, gave a very judicious and eloquent charge to the newly acknowledged pastor. After about 800 persons had partaken of tea refreshments, the evening meeting began; the Rev. G. W. Gates, of Aylesbury, offered prayer, and addresses on several subjects were delivered by the Revs. E. Bedding, J. Lawton, W. Hood, W. Dyson, of Buckden, — Stevenson, of Thame. Collections were made for defraying the expenses of repairing the chapel, this being its jubilee year.

SERVICES TO BE HOLDEN.

CARLTON, BEDS.—On Wednesday, Oct. 5, the Rev. C. H. Spurgeon will (D.V.) deliver two sermons, afternoon and evening, at the above place. Tea will be provided for the friends.

CLAPHAM.—GARNER CHAPEL, WIRTEBERG-STREET.—On Tuesday, October 11th, a tea and public meeting will (D.V.) be held in this chapel, when addresses will be delivered by Mr. Milner on "The Christian's Charter;" Mr. Wyard on "The Achievements of Calvary;" Mr. Moyle on "The Development of Spiritual Life;" Mr. Hazelton on "Its Opposing Elements and Consummation;" and Mr. Ball on "The Subserviency of Providence to Grace." Mr. Alldis, Mr. Attwood, Mr. Flack, Mr. Green, and other ministers, have kindly promised to attend. Tea at five o'clock.

OPENING SERVICES.

DORCHESTER HALL CHAPEL, MINTEN-STREET, HOXTON.—The above place was opened for Divine worship on Lord's day, September 4, when three sermons were preached—morning and evening by Mr. W. Crowhurst (minister of the place); afternoon by Rev. J. Hardwick (of Plaistow). On the following Tuesday a tea and public meeting were held, Mr. W. Crowhurst in the chair. Appropriate and stirring addresses were delivered by Messrs. Watt, Hardwick, Dornier, and Bradbury.

LYNN, NORFOLK.—The services in connection with the opening of Union Chapel, Lynn, Norfolk, under the pastorate of the Rev. E. L. Hull, B.A., were held on Thursday, Aug. 25, when a sermon was preached by the Rev. J. Baldwin Brown, of London; in the evening, the Rev. W. Landels preached. Between the services there was a cold collation, numerously attended, when the friends were addressed by the Revs. W. Best, Ramsey; J. Keed, Cambridge; T. Watts, Wisbeach; and J. F. Stevenson, Nottingham. On Sunday, Aug. 28, sermons were preached, morning and evening, by the Rev. G. Gould, of Norwich. The attendance at all the services was very good, and the collections amounted to £249 15s. 11d.

BAPTISMS.

ADBERCARN, South Wales, Sept. 18—Three, in the River Ebbw, by Mr. J. Davies. Many more are asking the way to Zion.
ACCRINGTON, Sept. 4—Six, by Mr. C. Williams.
ADULEM, Cheshire, Sept. 11—Three.
BEDFORD, Aug. 29—Two, by Mr. Killen.

BLAYNA (Beres English), July 3—Eight; July 31, Thirteen; and Aug. 28, Three, by Mr. D. R. Williams. These, together with restorations, and three received by letters, make the additions, since Mr. Williams has accepted the pastorate of the church, to be thirty.

BLISWORTH, Sept. 11—Three, by Mr. G. G. Bailey, making an addition of thirty members to this church within two years.

BRYNKMAWR, Calvary, July 24—Seven by Mr. Roberts.

CALCOT, near Evanjobb, Radnorshire, July 24—One by Mr. Godson.

CARDIFF, Bethany, Aug. 7—Six by Mr. Tilly. Two, husband and wife; the others from the Bible class.

CARLTON, Beds, Sept. 4—Twenty, in the river Ouse, by Mr. E. J. Silvertown.

CHATHAM, Zion Chapel, Aug. 28—Four by Mr. Counts.

DONNINGTON WOOD, Salop, June 26—Two; Sept. 4, Three, by Mr. Hemas.

EBBW VALE, Aug. 7—Three, by Mr. Godson; all from the Sabbath-school.

EXETER, Bartholomew-street, Sept. 4—Eight by Mr. E. H. Tuckett. Twenty were on this occasion received into church fellowship.

GLASGOW, North Frederick-street, July 27—Four; Aug. 24, Eight, by Mr. Williams. A deep and extensive awakening is going on, and many are preparing to enter the fold of Christ.

HACKNEY, Mare-street, Sept. 1—Nine by Mr. Russel, of Providence Chapel, Shoreditch, for Mr. Katterus.

HULL, George-street, July 31—Six, by Mr. Odell. **KING'S HEATH, near Birmingham,** July 3—Four. **KINGSTON-ON-THAMES, Aug.** 31—Eight by Mr. T. W. Medhurst.

KIRSTALL, Leeds, Aug. 28—Three by Mr. T. C. Carter.

LANCARVAN, Glamorganshire, July 17—One; Sept. 11, One, by Mr. Lewis.

LANDOVERY, Ebenezer, July 24—Two by Mr. Edwards.

LAXFIELD, Suffolk, Sept. 11—Three by R. E. Sears.

LLANGEFNI, Anglesea, July 24—Six; July 30, One aged believer in the river, according to his own request; July 31, Seven, by Mr. D. Evans.

LOGGIN, Carmarthenshire, Aug. 14—Six in the river, by Mr. M. Morgan.

LONDON, New Park-street, Sept. 8—Seventeen by Mr. Davies, of Greenwich, for Mr. Spurgeon. — Bonney-street, Westminster, Sept. 1—Three by Mr. J. Palmer.

LONDONDERRY, July 25—Four, in the river at Letterkenny, by Mr. Elliott.

MELBOURN, Cambs, August 23—Five by Mr. E. Bailey.

MERTHYR TYDVIL, High-street, August 23—Six by Mr. G. W. Humphreys, B.A. [Last month, by error, J. N. Humphreys.]

MIDDLETON CHENNY, July 17—Three; and July 31, Two, by Mr. F. F. Medcalf.

PORTSEA, Landport Chapel, August 4—Twelve; and August 7, Twelve, by Mr. H. Kitchen. Of this number there were three sisters, and a young man who had been a member of an Independent church several years. Others are before the church.

RAGLAN, Aug. 28—Seven by Mr. B. Johnson.

ROTHERHAM, Yorkshire, Aug. 23—Two by the Rev. J. Ashmead.

SALISBURY, Aug. 31—Nineteen, by Mr. Bailhache, eight of whom were from the Sabbath-school. During the past year a large number have been added; several now stand proposed.

SHARDEN, Kent, Sept. 4—Five by Mr. Brooks.

SCENFRITH, Mounouthshire, Sept. 18—One, by Mr. T. Rees, of Pontypool College.
STAFFORD, Aug. 14—Four, by Mr. C. S. Keen. One of the candidates was more than 70 years old. This is the first instance of baptism by immersion that has ever taken place here, and was administered in the theatre, which we now occupy every Lord's-day. It was crammed with spectators, not fewer than 700 persons, it is supposed, were present on this interesting occasion.

TETBURY, Gloucestershire, Aug. 4—Three by Mr. J. Riddle. One of these was in his 84th year; and quitted the Independent church, of which he had been a member for many years, after many mental struggles as to the Scriptural mode of baptism.
WANDSWORTH, Sept. 6—Six by Mr. Genders at New Park-street.
WESTBURY, Wilts, Sept. 4—Eleven by Mr. Hurlstone. Two were from an Independent church.

NEW TABERNACLE BUILDING FUND.

RECEIPTS FROM AUGUST 1 TO SEPTEMBER 18,

<table border="0" style="width: 100%;"> <tr><td>Apsley Pellatt, Esq.</td><td style="text-align: right;">£10 0 0</td></tr> <tr><td>Arthur Morley, Esq.</td><td style="text-align: right;">21 0 0</td></tr> <tr><td>Collections at Norwich after sermons by the Rev. C. H. Spurgeon</td><td style="text-align: right;">40 0 0</td></tr> <tr><td>Mr. Butcher</td><td style="text-align: right;">1 0 0</td></tr> <tr><td>Mrs. Simes</td><td style="text-align: right;">1 0 0</td></tr> <tr><td>Mr. Goldston</td><td style="text-align: right;">1 1 0</td></tr> <tr><td>Mrs. Russell</td><td style="text-align: right;">1 0 0</td></tr> <tr><td>A Friend at Kingston</td><td style="text-align: right;">0 2 6</td></tr> <tr><td>Mr. Chapman</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Mr. C. Phillips</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Mr. Woodnutt</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Mrs. Weaver</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Mr. Buckmaster</td><td style="text-align: right;">1 0 0</td></tr> <tr><td>A Gentleman</td><td style="text-align: right;">0 5 0</td></tr> <tr><td>Mrs. Sims</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Mr. Lawrence</td><td style="text-align: right;">2 0 0</td></tr> <tr><td>A Friend at Bristol, per E. T. Inskip, Esq.</td><td style="text-align: right;">3,000 0 0</td></tr> <tr><td>Mr. Cook</td><td style="text-align: right;">25 0 0</td></tr> <tr><td>T. P.</td><td style="text-align: right;">25 0 0</td></tr> <tr><td>Mr. G. Low</td><td style="text-align: right;">5 5 0</td></tr> <tr><td>T. Olney, Esq.</td><td style="text-align: right;">30 0 0</td></tr> <tr><td>Mrs. Olney</td><td style="text-align: right;">10 0 0</td></tr> <tr><td>Mr. T. H. Olney</td><td style="text-align: right;">10 0 0</td></tr> <tr><td>Mr. W. Olney</td><td style="text-align: right;">35 0 0</td></tr> <tr><td>Mr. H. Olney</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Collected by ditto</td><td style="text-align: right;">10 0 0</td></tr> <tr><td>Mr. Joseph Passmore</td><td style="text-align: right;">50 0 0</td></tr> <tr><td>Mr. John Passmore</td><td style="text-align: right;">2 2 0</td></tr> <tr><td>Mr. Jones</td><td style="text-align: right;">7 0 0</td></tr> <tr><td>Mr. Thorp</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Rev. C. H. Spurgeon</td><td style="text-align: right;">100 0 0</td></tr> <tr><td>Mr. Morgan</td><td style="text-align: right;">50 0 0</td></tr> <tr><td>Mr. Young</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Mr. Chappel</td><td style="text-align: right;">3 0 0</td></tr> <tr><td>James Low, Esq.</td><td style="text-align: right;">52 10 0</td></tr> <tr><td>Collected by ditto— D. Price, Esq.</td><td style="text-align: right;">25 5 0</td></tr> <tr><td>G. England, Esq.</td><td style="text-align: right;">2 2 0</td></tr> <tr><td>Mrs. Cousins</td><td style="text-align: right;">2 0 0</td></tr> <tr><td>Miss Burls</td><td style="text-align: right;">2 0 0</td></tr> <tr><td>Miss J. Burls</td><td style="text-align: right;">2 0 0</td></tr> <tr><td>T. Pewtress, Esq.</td><td style="text-align: right;">10 10 0</td></tr> <tr><td>R. Lush, Esq., Q.C.</td><td style="text-align: right;">25 0 0</td></tr> <tr><td>E. Cuthbert, Esq.</td><td style="text-align: right;">10 0 0</td></tr> <tr><td>Mr. Alderman Rose</td><td style="text-align: right;">10 10 0</td></tr> <tr><td>W. Hancock, Esq.</td><td style="text-align: right;">10 0 0</td></tr> <tr><td>Messrs. Pilcher</td><td style="text-align: right;">10 0 0</td></tr> <tr><td>J. Coleman, Esq.</td><td style="text-align: right;">5 5 0</td></tr> <tr><td style="border-top: 1px solid black;">Mr. Jenkins</td><td style="text-align: right; border-top: 1px solid black;">94 12 0</td></tr> <tr><td>Mr. Menaham</td><td style="text-align: right;">10 0 0</td></tr> <tr><td>Mr. Cocking</td><td style="text-align: right;">5 0 0</td></tr> <tr><td>Mr. Cocking</td><td style="text-align: right;">10 0 0</td></tr> <tr><td>Mr. Nokes</td><td style="text-align: right;">1 1 0</td></tr> <tr><td>Mr. Prebble</td><td style="text-align: right;">3 0 0</td></tr> <tr><td>Mr. Coumbe</td><td style="text-align: right;">10 10 0</td></tr> <tr><td>Collected by ditto— T. Davies, Esq.</td><td style="text-align: right;">10 10 0</td></tr> <tr><td>Friends</td><td style="text-align: right;">5 5 0</td></tr> <tr><td style="border-top: 1px solid black;"> </td><td style="text-align: right; border-top: 1px solid black;">15 15 0</td></tr> </table>	Apsley Pellatt, Esq.	£10 0 0	Arthur Morley, Esq.	21 0 0	Collections at Norwich after sermons by the Rev. C. H. Spurgeon	40 0 0	Mr. Butcher	1 0 0	Mrs. Simes	1 0 0	Mr. Goldston	1 1 0	Mrs. Russell	1 0 0	A Friend at Kingston	0 2 6	Mr. Chapman	5 0 0	Mr. C. Phillips	5 0 0	Mr. Woodnutt	5 0 0	Mrs. Weaver	5 0 0	Mr. Buckmaster	1 0 0	A Gentleman	0 5 0	Mrs. Sims	5 0 0	Mr. Lawrence	2 0 0	A Friend at Bristol, per E. T. Inskip, Esq.	3,000 0 0	Mr. Cook	25 0 0	T. P.	25 0 0	Mr. G. Low	5 5 0	T. Olney, Esq.	30 0 0	Mrs. Olney	10 0 0	Mr. T. H. Olney	10 0 0	Mr. W. Olney	35 0 0	Mr. H. Olney	5 0 0	Collected by ditto	10 0 0	Mr. Joseph Passmore	50 0 0	Mr. John Passmore	2 2 0	Mr. Jones	7 0 0	Mr. Thorp	5 0 0	Rev. C. H. 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Chapel, Southwark S.E.

A DOOR OF HOPE.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"The valley of Achor for a door of hope."—Hosea ii. 15.

THE Church must walk by faith and not by sight. The way to heaven is not one which is to be trodden by the carnal foot of the man who must see before he can believe. It is a dark way to those who have not the eyes of faith ; it is a way through the air, utterly impassable to those who have not faith's wings ; it is a way upward, quite impassable to the man who has not faith's ladder. The way through this world, under the guardianship of God, and upward to the eternal home of the faithful, is by faith and not by sight. Yet, nevertheless, the Lord is pleased to humour our weakness and our frailties, albeit that we should be quite as safe if we had to walk in the dark by faith, as we are when we walk in the light of the supernatural inward sight of faith, still seeing a light brighter than that which glistens around us. Yet it does please God to give us, in this wilderness, comfortable tokens and sure evidences, by which we are enabled to understand, even by reason, and judgment, and sense, that we are his reconciled people. When God withholds the presence of his Spirit, his comforting Spirit, or when the sunlight of his countenance is taken from us, we are, nevertheless, quite safe, for then we are enabled to cling to Christ in the dark with the arms of faith. But God is pleased to give us more than is absolutely necessary : he gives us drops of heaven while here below, and rich enjoyment while we are in this otherwise barren land.

Now, on the present occasion we have to speak of a door of hope—something beyond that which faith grasps ; not a part of the meal on which faith necessarily feeds, but a luxury, a dainty, a kind of celestial dessert which faith eats and feeds upon, not so much to her nourishing as to her delight. If the children of Israel in the wilderness had manna for their necessities, they also had quails for their satisfaction and delight. Now God gives us in the presence of his Son the manna of heaven ; in the finished work and spotless righteousness of Jesus he gives our faith its solid and substantial food : but here in these vineyards—in these doors of hope—here he gives to faith its spices, its wines, its clusters of grapes of Eschol, which, as they come in contact with the spiritual palate, cause faith to leap for very joy. And now what is this which in our text is called "a door of hope?" I think it may be understood in four ways. There is sometimes a greater embarrassment in the richness of Scripture than in its poverty. In fact, there can be no poverty in any text. I have sometimes heard a complaint made by one who was studying a sermon that there was not much in the text. I have generally to complain that there is far more in the text than I can possibly bring out. And so in this there seem to be four interpretations, each of which have a strong host of commentators to back them ; and, as I am incapable of judging which is the best, I will give you all four, and you shall take your choice. "The valley of Achor for a door of hope."

In the first place the valley of Achor, if you read attentively the history of the coming of the children of Israel into Canaan, was the first spot on which they settled. Just at that time when they were going by Jericho, and were attacking Ai, they were pitching their tents in the valley of Achor. It was there for the first time that they ate the old corn of the land, and it was in that plain that the manna ceased to fall, because there was no further necessity for it. They had entered into Canaan itself, and this valley was their first possession.

I. Now I take it that by the valley of Achor, in this text, you and I may understand our FIRST SPIRITUAL ENJOYMENTS. We remember—and we never can forget—we remember well the time when we were going through the wilderness, seeking rest and finding none ; looking after some substantial city which had foundations, in which our unquiet spirits might find rest ; cheered now and then in that season of

conviction of sin by heavenly manna secretly given,—not to feed us by the lips of enjoyment, but secretly given simply for our support, while we were seeking something higher, something better—even our heavenly inheritance. We remember well how with weary feet we trod the hot sand, with the scorching sun above us, and found no place where we might rest, and permanently take shelter. Well do we remember the hour when we passed through Jordan, when the Spirit of God led us to the blood of Christ; we were led to see his finished work upon the cross, his spotless righteousness in his glorious life, and then laying hold upon him and believing, we understood the meaning of the Apostle's declaration—"We who have believed do enter into rest." We have come to Canaan—to the goodly land which flowed with milk and honey. And, my brethren, if the wilderness is still fresh in our memory, even still more so is that valley of Achor where we did feed and lie down. And, oh, the raptures of that season when I first knew the Lord! Lips will utterly fail to tell out the rapture of that hour when my spirit first cast itself upon Christ. If John Bunyan describes his pilgrim as giving three leaps at the sepulchre, I must claim at least three hundred for my share. How did I leap for joy of heart and lightness of spirit! My sins were gone, buried in the sepulchre of Christ, washed away by the river of his blood; and I stood accepted in the Beloved. Was I not like the prodigal in that hour when the father's arms were about his neck, when the music and dancing were in his ears, and the fatted calf was spread before him as a dainty feast—the token of the father's affection? Surely at that day we went out with joy, and were led forth with peace; the mountains and the hills did break forth before us into singing, and all the trees of the field did clap their hands; and do you not remember how sweet your Sabbaths were then, how rich was every hymn, how precious was every prayer? There was not a text of Scripture which was not rich to you. As for your seclusion, your closet, your hours of prayer, oh, were they not as the days of heaven upon earth? No chariot of Amiadib the heavenly rapture can describe. No banqueting-house could equal that, except it be that heavenly banquet which the spouse singeth so sweetly of in her song of love.

But in what way, you say, in what way can these early enjoyments be considered to be a door of hope? They are like the valley of Achor, it is true; but how are they a door of hope? Why, they are a door of hope to us in the time when we are enjoying them, for then it is we can exclaim, Surely I am reconciled to God, or else he would not treat me thus. Would he put his lips to my lips and kiss me with the kisses of his love if I were not reconciled to him? Is it possible I should feel his arms about my neck, and sit at his table and be called his child if I were still his enemy, and my sins were still uncancelled? The first transports, the first enjoyments after conversion, are very sweet golden doors of hope to those who have just escaped from under the lash of the law, and have been delivered from their sins. Surely all of you who are in that state can say they are doors of hope to you; for, looking back upon your past misery, you say to yourself, "If I were not one of his children, could I be thus? If he had not accepted me in the Beloved, if he had not taken me to himself for ever, whence could come this rapture, this transport, this delight?" They are therefore, truly doors of hope to you, and they are doors of hope in this sense, that, as when the children of Israel took possession of the valley of Achor, they did, virtually, take possession of the whole promised land. So you may have had some first enjoyments, which are, in truth, but an earnest of complete and unspeakable felicity.

There was an old English custom by which a man took possession of an estate "by turf and twig." A sod of the turf and a twig from a tree were given to him. It was a token that the whole estate and everything which grew upon it was his property. And so when Jesus whispered into your ear and gave you a sense of reconciliation with the Father, and fellowship with himself, he did, as it were, give you the whole land of promise. The richest enjoyment of the believer is yours. You

have the foretaste, you shall yet enter into the possession of the whole. However rich the promise, however rich may be its treasure, it is all yours. You have not yet fed upon the clusters of its vineyards; but it is all yours, because, in taking possession of your first enjoyment, you have virtually claimed the whole. It was said of Cæsar, when he landed here, that he stumbled, but, clutching a handful of earth, he hailed it as a happy omen, saying that, in taking possession of that handful of earth, he had taken all England for his own. And you, who, though on your bended knees are prostrate before God, in that first rich treasure of joy which came into your souls, you took possession of all the inheritance of the saints on earth, and of their inheritance in heaven too.

Further, I must add, that in looking back to these first enjoyments they are a door of hope to you, ye aged ones, who can talk of these as days long gone by; and to others of us, who can look back some ten, twelve, and twenty years, when first we were quickened by the Spirit and taught to know a Saviour's preciousness: I say, to such these early enjoyments are still doors of hope. I would not have you feed on experience long gone by; such bread may be mouldy; but yet, methinks, sometimes, there is a way of storing up that old manna in the golden pot of recollection, in such a way that it remaineth sweet even to this day. I know that I have sometimes, when doubting my interest in Christ, been led to look back to that first season and say—

"What peaceful hours I then enjoyed:
How sweet their memory still!"

And though this stale bread would not do to feed upon constantly, yet, as an old Puritan says, "When there is nothing else in the cupboard, this cold meat that has been left from yesternight must satisfy us for a little while, until we get some fresh food direct from heaven." We may get some fresh experience from past enjoyments. You see the lightermen and bargemen; they lean backwards to press forwards. Some lazy people lean backwards and never come forward at all; but we may use our experience as their long poles are used, and as we walk backwards and push backwards in recollection, we may be really going forward in faith, hope, and love. This may we do, and so may these early experiences—these loves of our espousals—these early breakfastings in the vineyard with our Beloved—these days of early fellowship and sweet acquaintance—all this may become as doors of hope to our poor troubled spirits. I have thus endeavoured to explain the first meaning. May God render your early enjoyments as doors of hope to you!

II. But again, the valley of Achor is declared by the Rabbis to have been a MOST FERTILE PLAIN. Some commentators of great judgment and discernment declare that the valley of Achor is identical with the valley of Eshcol, while they are all agreed upon this point—that Achor was one of the richest and fattest valleys of the whole promised land. Wherever you might walk within it, there was not a single bit of barrenness. It was all fertile, bringing forth vines and grapes of the very richest kind, so that the wine that came therefrom was noted above every other. And, my brethren, may not the valley of Achor represent to you and me not only our early enjoyments, but those very sweet and memorable seasons which we have had since then? For Christians, though they have long Lents, do have happy Easters. They may sometimes have forty days of fasting; but one day of such feasting as God's children have is quite enough to make them forget all this, and go fasting forty days more and not hunger. There are some days when God's children are satisfied with fatness, and so satisfied that they have not only all the heart could wish, but their cup runneth over, and they can do nothing but sit down in astonishment, in a very repletion of satisfaction—content to sing, and so to pour out their souls in gratitude before God. Oh, ye that think religion is a dull, dry, dreary thing—whence have ye got this idea? Perhaps you have derived it from the long-visaged Pharisee. It may be that you have got this falsehood from the hypocrite; but from the real Christian, I trow that ye have got very little that will lead to such a conclusion as that.

We are a tried people; we have our troubles, and griefs, and woes; but we are a happy people, and never spake prophet more truly than he who said, "Happy art thou, O Israel, whose God is the Lord." We have not only times of quiet calm and deep serenity, when our peace is like a river and our righteousness is like the waves of the sea; but we have times when our joy exceedeth all description—when the river swelleth to its utmost bank, and, running over, covers the green pastures of our life, and fattens them for many a future day, with its rich deposits of grace. We have sometimes had very tempests of delight, when our leaping spirits could scarcely stay within our body, and when, in a very transport, we have said, "Whether in the body or out of the body I cannot tell: God knoweth." In the breaking of bread at the table, in coming together in our frequent meetings for prayer, in our silent seclusion, and in the reading of the Scriptures, our Master has appeared to us; he has taken us by the hand, and our hearts have burned within us while he talked with us by the way. At such moments we have been full of heaven, and, if not actually inside the pearly gates, we have certainly stood just this side of them, and the gates have seemed to be wide open and nothing to divide us from heaven except the infirmity and weakness of our nature. Think it not a fable I am telling you; it is a sober fact; there are red letter days in our diary. Some among us that appear frequently with mournful faces, nevertheless could tell you of days when the light of the sun has been as the light of seven days, and as for the light of the moon it has been as the light of the sun to them. Their meditation of Christ has been sweet and rapturous. He has taken them as on eagle's wings and carried them up to the very heaven of delight, where they have beheld Christ, and have been able to say, "His left hand was under my head and his right hand did embrace me." Now these enjoyments are doors of hope. The fat valley of Achor is a door of hope, but in these respects certainly you will perceive it is so. The believer, after his joyous frames of mind, often has a season of sadness; and then these frames become doors of hope, for he says, "I am sadly changed, but God has not. Did he manifest himself to me yesterday? He is just so now." The faithfulness of God, combined with our recollection of his kindness to us, compels us to draw the inference that he is still good, that he is still rich in mercy and full of loving-kindness. And so the old experiences, coupled with our belief in God's immutability, become doors of hope. Besides, they are doors of hope in this respect; for we argue thus,—Did he once shine upon me? then he is mine for ever, and he will shine upon me again. 'Tis true I have not seen the sun for many days, but he did shine once, and he is shining now, and I shall see him yet again. 'Tis true I see no sun, or moon, or stars; but the stars are not quenched by the tempest of our trouble, I shall see them again. Yes, I shall behold his face in righteousness. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." Though he give trouble, yet will he give peace; though he kill, he will yet make alive; the third day he will raise me up, and I shall again live in his sight.

So you see the rich enjoyments, the transports, the raptures, the delights, the ecstasies of believers become doors of hope to them, when many other doors are shut. Now, believer, turn back to your experience and see if you cannot make it a door of hope to you. Are you now distrustful and desponding?—think of "his love in time past" and

"Twill forbid you to think
He'll leave you at last in trouble to sink."

Turn back to your Ebenezers, those golden milestones by the road to heaven. Canst thou, believer, sit down by the side of one of those stones of love, and despair? Or canst thou remember the days of old, the years of former times, when thy God sent from above and woke thee and brought thee out of many waters? and dost thou believe he has brought thee thus far to put thee to shame? If he had intended to destroy thee, would he have shown such kindness to thee as this? Would all these banquets

have been given to a foe? Would the King have brought thee to his house of wine if he had not intended to bring thee in to the supper of the Lamb? Thus may past experiences be doors of hope; but do not depend upon them, for Christ must still come through them to you, and though it be a door of hope, what is the good of that door if it be fast locked? You must get at Christ through the door. It must be your door of consolation, for it is through this that you are helped to find him.

III. So far the matter has been simple enough; but now, in regard to the valley of Achor, in the third place. The valley of Achor, you will all recollect, as a matter of history, was the place where Achan was stoned. All the spoils of Jericho were dedicated to the Lord, but Achan had taken a goodly Babylonish garment and a wedge of gold and had put them in his tent. He was discovered by God's providence, and was brought out and there stoned to death in the valley of Achor, and therefore it is called by this name to this day. It was there that his goods were burned, and he was buried. Now, do you not see how this may be turned to spiritual account? **THE PLACE WHERE THE CHRISTIAN MORTIFIES HIS SIN SHALL BECOME TO HIM A VALLEY OF HOPE.** You and I have our Achans in the camp. I have had to stone a very host of them already, and I lament to say that family is not yet cut in pieces; there still remain some of the sons of Achan. Would to God I could burn them all! There was a time, my brother, when thy Achans were so strong you could not give any heed to that Gospel which lays the sinner low and gives all the glory to God. But you were compelled to bring it out, and you did; you cast it out, you stoned it, you burned it with fire, and now you are to be numbered among the humble in Zion. But this day you are still distressed, and you say, "How is it I am still afflicted? I have been trying to do good; I can do but little for my Master; truly, there must be still some accursed thing in my camp." Perhaps it may be worldliness; the common Achan of our churches. It is a singular thing that Francis Sales, a noted confessor of the Romish Church, said he had met with many who confessed to the commission of the most abominable sins, but not one who ever confessed covetousness. It is an Achan hard to find out, for the man who is worldly is but industrious, and he who is griping, and who grinds the poor, is only diligent in business, and, doubtless, fervent in spirit somewhere or other, but you cannot find out where it is. Look to it, and see whether this is your Achan; if so, bring it out, and even stone it. By your contributions to the poor drain the life-blood from your avarice, and make it turn sickly and pale, and let it die, and burn it, and bury it. And if that be not the sin, seek it out, and bring it out, and let it die, for depend upon it the place of mortification of sin is the place of the comfort of the soul. If thou wilt be at friendship with but one traitor, God will not give you the comforting light of his countenance. Bring forth the idol out of thine house; make thy Rachel rise, and search even the camel's furniture lest the idol be hidden there. Bring it out, and let it be utterly destroyed before the face of the Lord thy God, for he is a jealous God, and he will not let thee serve another, nor give thy love unto strangers, or else he will hedge up thy way with thorns, and chastise thee with whips of scorpions till he bring thee back to the simplicity of thy consecration to him. It is a high and noble thing when a man knows how to mortify sin. The old Romish pretended saints had a very curious way of mortifying their bodies. For instance, they mortified their bodies by not cleaning and washing themselves, and by wearing their garments till they were full of vermin; they thus thought themselves holy. I am sorry to say we have many such saints in our time. I wish we could find them out and spoil them by a good bath. A thorough washing could be surely nothing discreditable to God, while it is exceedingly healthful to man. Moreover, we have read of some other saints, who would eat nothing but dry bread sprinkled with ashes, during Lent. They thought that while they mortified their bodies they pleased God, and did not understand that their lusts and pride might be fattening, while their poor bodies might be starving; for what they lose in one way they gain in the other, until their souls are

like Jeshurun—they wax fat and kick. It is no mortification of the flesh by a pretended fasting, it is a real fasting before God; it is in mortifying our evil passions, our lustful desires, our wrong thoughts, our intemperance, our seeking too much after the things of this world, our mortification by abstaining even from pleasure which we think allowable in itself, and a humbling of our pride before God—it is this which is such a valley of Achor as shall be a door of hope to us.

I believe many of our distresses, many of our doubts and fears, arise from our Achans. I may be giving you the most comforting advice, if I urge you to search yourselves, and examine yourselves, and turn out the accursed thing. Let it die, destroy it: seek to be conformed to the image of Christ; be ye transformed by the renewing of your minds; put away every evil thing from you, and then put on, as the elect of God, bowels of compassion, humbleness of mind, and all those things whereby the child of God shall be adorned and beautified; so shall the valley of Achor become a door of hope. I shall not explain how it is; you will find that out for yourselves better than I can tell you. Go and try it, and you will soon discover that the mortification of sin is the gladdening of the soul.

IV. The last interpretation is one closely connected with this. The valley of Achor was so called from a word which signifies TROUBLE, doubtless because Achan there troubled Israel. "Thou hast troubled Israel," said Joshua, "and the Lord shall trouble thee this day;" and therefore they called it the valley of Achor, that is, the valley of trouble. "Oh!" says one, "I am glad the valley of trouble is a door of hope." But stop! What trouble was it? It was trouble on account of sin. There is some trouble which is not a door of hope at all. There are some troubles into which men thrust themselves, and they may get out of them as best they can. Trials do not prove a man to be a Christian. There is a way to hell "through much tribulation," as well as a way to heaven through "the strait gate." We may go to hell in the sweat of our brow. We may go from one evil to a greater, from the sparks into the midst of the fire. The trouble here intended, is trouble on account of sin. Now the valley of trouble on account of sin, is a door of hope. My friends, I speak earnestly and pointedly. There are some here present in whose hearts the Lord has been at work. You are now in great trouble on account of your sins. You were once peaceable and happy enough in your own hearts; you loved the ways of sin and you little thought of the wages that would follow. You were delighted enough to dance your merry round with the poor foolish worldlings. But now you are startled and amazed to discover your mistake. You find yourself to be a lost soul; sin follows behind you with terrible howling. You discover that you can by no means quiet your clamorous iniquities, which have been demanding your death. You have been lately crying to God for mercy, but the mercy has not as yet come—at least, you are not conscious of it. Your trouble has been waxing worse and worse, and, as David said, your sore runs in the night and it ceaseth not; you make your very bed to swim, while your tears become your meat day and night. If any should ask you if you are a child of God, you would say, "Certainly not—would that I were!" You are told to believe in Christ, and you say, "Oh, could I but believe! But it seemeth impossible that there shall be salvation for such as I am. I am the very chief of sinners; and the worst is, that I do not feel this as I ought to feel it. I am hardened and careless, although I mourn my hardness and carelessness of sin." My friend, I am glad to see thee in trouble on account of sin, for this trouble is a door of hope, and let me show thee how. It is, in the first place, a door of hope, because it shows that thou art one whom Christ invites to come to him. Christ invites the weary—those that are weary and heavy laden—thou art such an one. Come to him. Thou art one for whom Jesus died; for Jesus came into the world to save sinners. Now, thou art consciously a sinner, and rest assured that those he came to save he will save, or else his mission would be a frustrated one. If he came to save sinners, he will save them, and thou art consciously such. I know thou canst set thy hand and seal to this—

"I a sinner surely am;
Then Jesus died for me."

Then let that valley of Achor be a door of hope to thee. "But," says one, "I feel myself to be condemned, lost, and ruined." That is the reason that thou art to believe thyself to be saved. Martin Luther used to argue from contradictions and apparent impossibilities. He says, "I will cut thine head off with thine own sword, O Satan! Thou sayest I am condemned, but I tell thee for that very reason I shall be saved. Christ came to clothe some: he could not have come to clothe those already clothed,—he must have come to clothe the naked. I am such an one; then he came to clothe me. Jesus came to wash some: he could not have come to wash those who did not need it; but to wash the filthy. I am filthy, therefore he came to wash me. Christ came to forgive the sinful, to cleanse those who have many iniquities: I am such an one; I claim, therefore, to be one of those for whom his mission was aimed, and that he came purposely and expressly to save me." "Oh!" says one, "that is a very narrow door." Is it? Well, it is such a one as I have been content to creep through many and many a time; for when everything else has failed me, I have been obliged to come back to this, that if I am not a saint I am a sinner, and I do humbly confess it. Jesus saith he came to save sinners. I know that; then he came to save me. I clutch the precious truth; and joy and peace return at once.

Come! come! poor sinner. Dost thou not see this to be a door of hope? It is not *the* hope, but the *door* of it. Christ comes to thee through the door of thy felt necessity and thy conscious distress. If now thou knowest thyself to be lost, ruined, and undone,—if now thy heart grieves on account of its own hardness and obduracy, of which thou dost accuse thyself,—now! now! cast thyself on Him who is "able to save unto the uttermost them that come unto God by him."

And besides, there is another door of hope here. If the Lord hath brought thee to feel thy need of a Saviour, then thou art not dead in trespasses and sins. Dead men cannot feel. Prick them with a dagger and they start not; blow out their very brains with a pistol and there shall be no motion, for they cannot feel, even though the vital part be touched; they cannot feel the pains and agonies of death, and if thou art a conscious one, conscious of sin—if thou art seeking and waiting—there is hope. "But," says one, "I am dead in sin, notwithstanding all." Well, now, a king's ransom for one tear that ever streamed from a dead man's eye! Come now, come, I challenge thee: I will give thee all this world's wealth if thou wilt come and bring me some signs of the pulsations of a dead man's heart—some signs of the moving of a dead man's lips. If thou canst bring them to me, then I will give thee leave to despair; but such a thing cannot be. Thy sighs, thy groans, thy tears, thy silent prayers, prove that thou art spiritually alive. From this take comfort, and make the valley of Achor a door of hope. Oh! let this lead you to remember that where God has begun a good work he will also carry it on. God always begins to work in a way that looks like undoing and not doing. When we begin to build, we first dig out before we build up; and so God digs deep with the spade of conviction, before using the trowel of his grace to build us up unto the edification of his people. We must, my brethren, first of all be slain before we can be made alive; first wounded before we can be healed; nay, we must be buried to self and all self-confidence before we can be quickened to enjoy a resurrection to a new life in Christ Jesus.

And now I am speaking to one who says, "I am convinced that my affliction is a door of hope, but the door is shut." "Ah!" says another, "and my experience is a door of hope, but I cannot open it." "And," says another, "all my mortification of sins should be a door of hope, certainly, but I do not find it a door of hope to me." They are doors of hope, though not always open doors. What is your duty if the door be shut? Your first duty is to wait till it is open. It is good that a man should both hope and quietly wait for the salvation of the Lord; wait on the Lord, be of good

cheer, and ye shall have strength in your heart. In the next place, while you are waiting at the door, worship. "Blessed is the man that worshippeth at the posts of my door." Wait with many prayers; wait with many tears; wait with anxiety; wait, believing that God is just and merciful. And while thou art thus waiting, and while the door is shut, let me give you another piece of advice. Cast thine eye up to the lintels, and if you mark it well this door of hope is a blood-besprinkled door—a door of hope that is stained with blood. Look up to that, and, perhaps, while thou art looking upon the blood on the lintel, the door itself will open. It is a great key; many have found that when they have learned to spell the blood and trust in that, then the door has opened of itself. But if this fail thee, what next shall his people have to do? Why, knock, knock. "But," says one, "I have knocked." Knock again, and keep on knocking, and never cease; though thou art faint, still keep the knocker in thy hand, for to him who asketh it shall be given, and to him who knocketh it shall be opened. But, while thou art waiting outside and knocking, let me give you another piece of advice—clear the door, for, perhaps, thou art like Cain, who was not accepted because sin was at the door. Give up all your lusts, and when thou hast cleared the door then knock again, and so continue to knock with a good clear door, and surely it shall soon open. But if it open not, let me bid thee once more comfort thyself as well by looking through the crevices and the key-hole thereof; for I have known many a poor soul who, when the door has not opened, has looked through the key-hole and has found comfort, and the door has opened immediately. If thou canst not get a whole promise get half a promise; if thou canst not get a whole enjoyment of Christ, touch the hem of his garment; and if thou canst not get the children's bread, be like the Syro-Phœnician woman, and say, "Of a truth, Lord, let me take of the crumbs which fall from the children's table."

Whist there! Gently! creep up; look down between the door-sill and the door itself; peep through the key-hole, and see if thou canst not find some comfort from what thou seest within. But let me give you one advice more—keep on knocking; and remember there is One that has the key of that door. Who is he? The Prince of the house of David; he openeth, and no man shutteth; he shutteth, and no man openeth. Where is he? He is nigh thee, wheresoever thou art; he is in thine heart, he is on thy lips. If thou wilt believe with all thy heart in the Lord Jesus, and trust him, and repose all thy confidence in him, thou shalt find yon door open straightway. Look not to the rusty key of reason, but to the golden key which he carries at his girdle. Look to him alone, and say to him, "Lord Jesus, I am content to stay here knocking if thou dost not open; but I beseech thee, for thy mercy's sake, to let thy poor prisoner in, and let me see the hope which thou hast prepared for thy children."

May it come to pass that you and I, having stood on this side of the door, may soon be seated on the other side of the door. While you are on this side it is a door of hope, on the other side it is a door of gratitude. If any of you have got inside the door, sing to the praises of Him who opened this door and let you in, and who has given you a feast of good things which he has prepared for all them that love him.

THE BITTER CUP.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

YESTERDAY I received from my kind neighbour, J——, a circular, which reads as follows: "*The bitter cup and goblet, a tonic of great efficacy,*" &c. My neighbour, perhaps, did not know that I already had a "*BITTER CUP*," in my house, and had had one for years. But it is nevertheless true. Indeed, I do not know a Christian who has not this *tonic*. It is not always on the table, nor always in the hand, but it is somewhere in the house or the family. It may be in the old-fashioned

corner cupboard, or in the new-fashioned chiffoniere; but it is easily found, for it is often in use.

There is my friend, Sarah Toms, she has a "BITTER CUP," for her husband has a hasty, irritable, uneven temper, and does not seem to realize that it is his duty to curb it, control it, and bring it into subjection. He is often angry, when he ought to be pleased; and sullen, when he ought to be sociable. He is a sore trial to his wife, who wishes to live in peace, walk with God, and grow in grace. But Sarah often finds it to be a *tonic*, and it sharpens her appetite for the Bread of Life, and renders the throne of grace very precious. It is a great question if Sarah's spiritual health would be near so good, if it were not for this "BITTER CUP;" or if she would prize and enjoy the ordinances of God's house as she does, if all were pleasant at home.

Then there is Alfred Haines, he has a "BITTER CUP," for his wife does not understand him, and, therefore, often taunts, threatens, and torments him. Often when Alfred has his whole heart set upon pleasing God, and is trying in every way he can to help forward God's cause, and make all about him happy, his wife mistakes him, charges him with neglecting her, and with being cruel to her; and then she will predict that some judgment will overtake him, for she is sure that God will take the part of his poor injured wife. Often does she annoy, irritate, and hinder him, until he is bewildered and confused. He is sure that she talks too much by half, and takes the place of the judge on the bench, when she ought to take the place of the criminal at the bar. Poor Alfred has a "BITTER CUP," but no doubt it is of use to him, for it often drives him to the Lord, and makes him long for home. It is a *tonic*, and strengthens his digestive organs, and enables him to feed on doctrines as well as promises, on meat as well as milk.

I sometimes visit a family, where both husband and wife are believers, and appear to be very well matched. Their house is their own, and their business is good. When you enter all is neat, clean, and orderly, and you feel as if you could enjoy yourself there. You look around you and think there can be little to cause grief here. But my friends have a "BITTER CUP," for they have a son that causes them shame and grief. How they trained him in infancy I know not, but he is unmanageable now. His mother cannot influence him, nor can his father control him. Sometimes he comes home intoxicated, and sometimes is out the whole night. Many a sleepless hour has that father spent, full of anxious thoughts about that prodigal son; and many an hour has that mother wept and prayed, that her Absalom may be brought to God. But, painful as it is, even that "BITTER CUP" may be the means of spiritual health, and prevent the soul from sinking into ease and worldliness.

My friends the Smiths appeared to have their lot cast in a pleasant place, and to possess a goodly heritage. Happy in each other, happy in the Church, but happier still in God, all seemed to go well with them. I could see no "BITTER CUP" in their dwelling. But they had a lovely intelligent child, of which, perhaps, they thought too much, and, perhaps, loved too ardently. They watched over it with the greatest care, and sought by all means to train it up for God and glory. It was a sunbeam in the house, a sunbeam in the eye, and a sunbeam in the heart. But it took a slight cold, it gradually grew thin and pale, it became weak and feeble. Fear was excited, every means was tried to restore health, but it drooped and died. This was a "BITTER CUP." What tears were shed! What prayers were offered! What distress was felt! But all was in vain. The little one's name was written in heaven. The darling's doom was sealed, an early grave was to receive the body, and a holy heaven was to furnish a home for the soul. Yet this proved a blessing too, for Jesus occupied the dear one's place, and became the object of their individual affections.

Joseph Andrews is a good man, and one who wishes to live soberly, righteously, and godly in the present world. He has a godly wife, and a comfortable home. He stands well in the Church, and enjoys the means of grace. He has good health and earns good wages. His motto is, "If it be possible, as much as lieth in you, live

peaceably with all men." But he is one of a number of men employed in the same business, and some of his fellow-workmen are infidels, some profane swearers, some mockers and persecutors of the godly; so that, like Lot, his righteous soul is daily vexed with the filthy conversation of the wicked. This is his "BITTER CUP." If you saw him at home you would say, "What a happy man he must be!" If you saw him only in the house of prayer, you would say, "Who can have greater cause to be grateful?" And this he feels. But his Sunday is often disturbed with thoughts of the coming week, and his devotions are spoiled by what he has heard at shop harassing him in the sanctuary. But home is endeared, the value of the Lord's-day is enhanced, and the sweet peace of the sanctuary is rendered doubly precious by what he suffers when at his employment, and so his "BITTER CUP" proves a *tonic* for his soul.

Mary Arthur is a good spiritually-minded Christian. The Bible is her daily delight, and the company of the saints is greatly prized by her. Her hope of heaven is firm and steady, and her fellowship with Christ is sweet and pleasant. Her heart is set upon honouring Jesus, and serving her generation by the will of God. Her daily wish and prayer is, that she may be made useful to souls, and take some with her to her Father's house. But she is an invalid, confined to the house, and very often to her room. Her sufferings are great, and her bodily pains severe. She is the Lord's prisoner, this is her "BITTER CUP." Like a caged bird, she seems to have wings, but cannot use them. Others are strong, but she is weak. Others have health, she is always diseased. Others enjoy ease, she has almost constant pain. Poor Mary, the bitter in thy cup is very pungent, but if thy body suffers, thy soul enjoys ease, and if you cannot *do* the will of God, you are *suffering* it. If you had not "THE BITTER CUP," in this form, you would have it in some other, and no doubt but this is the best form in which you could have it, or your heavenly Father, who loves you so well, would not have appointed it.

George Grimes has good health, a good business, a comfortable home, and fills an honourable place in the Church. His gifts are considerable, his usefulness is great, and he is generally respected. Some are inclined to envy him, and there is a spice of jealousy in some minds respecting him. No one can see that he has a "BITTER CUP." But he is fearfully harassed with temptations, tormented with doubts and fears, and the lusts and corruptions of his nature work so horribly, that he is at times almost beside himself. No one knows what he suffers, nor can he open his mind to but very few. In prayer especially is he often assaulted with the most dreadful suggestions, and when hearing God's word, he seems to himself as if he were set as a mark for Satan's arrows. Oh, the fiery darts that are cast into his soul! Oh, the horrid corruptions that work in and seem to roll over his spirit! Oh, the vile thoughts that agitate his breast! His is a "BITTER CUP" indeed, and so much the more bitter, because only known to God and himself. Friend George, it is a mercy for you, that you have not a hard or unfeeling High Priest, but one who was tempted in all points like unto thee. As he suffered, being tempted, he is able also to succour them that are tempted.

But I must stop my pen, for "BITTER CUPS" are very common things, and fresh cases keep rising up before my mind. One man's "BITTER CUP" is the alienation of friends; another's, failure in business; another's, heavy losses; another's, Church troubles; another's, the unkindness of professors; another's, the want of success in the Lord's work;—but where should I end? The trees from the wood of which these bitter cups are made grow very fast, and very plentifully. There are forests of them, against which the woodman's axe has never come yet. The root of these trees is sin, and the roots of sin spread over the entire surface of the world. The bitter is exceedingly bitter, for it reacheth unto the soul. The bitter cups advertized by my friend are said to retain their bitterness for years, and some of the cups I have mentioned retain their bitterness all through life, and would, if a man were to live to the age of Methuselah. It is recommended to some to take the bitter from these cups

twice a-day, but some of us take our bitters a dozen times a-day. Indeed, the taste is seldom out of the mouth or the heart. Neighbour, I—I shall not want one of thy "BITTER CUPS." I need not spend two shillings to procure one, for I have one already,—yea, more than one, and have had for years. I thank thee for thy circular, but just now I shall not be a customer.

But there is a bitterer cup than any that I have alluded to, and that is THE CUP OF WRATH.¹⁰ Jesus drank of it for us, and oh! the agony and bloody sweat, the pain and fear, the torture and distress, it produced! Blessed be God, that cup will never be put into a believer's hand. But the sinner—the sinner—the unbeliever—he must drink of that cup, and drink of it for ever! He must drain it to the very dregs, and therefore it will be kept to his lips eternally. Satan trembles at the very thought of it, and prayed to the Son of God, "*I beseech thee torment me not!*" O sinner, what—what will you do! Your cup will be the most bitter of all, if you perish under the sound of the Gospel. For it will be more tolerable for Tyre and Sidon, for Nineveh and Babylon, for Sodom and Gomorrah, than for you. Yours will be the hell of hells. Yours will be the essence of torment and agony. Oh, how bitter the cup that has been put to the lips of some awakened souls, to drive them from sin, self, and the world, to seek salvation in Jesus! Oh, how bitter the cup that has been tasted by some infidels on a dying bed, when they have seen hell opening before them, and the door of mercy for ever closed upon them! Oh, how bitter the cup that has been drunk by some lost ones ere the lamp of life went out! How they have writhed, and groaned, and sweat, and screamed! But the worst, the worst, the worst, is in reserve! Reader, are you a Christian? Are you sure of it? If not, I beseech thee, fly to Jesus at once, immediately fly to Jesus, ere the "BITTER CUP" of eternal wrath is put into thy hand!

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

SLAVERY TO PUBLIC OPINION.

"But they, measuring themselves by themselves, and comparing themselves among themselves are not wise."—2 Corinthians x. 12.

SHOULD we turn now to public life, one might possibly there also find some rare examples of this power of sin. Could we listen to the private discourse or the more private thoughts of the men who devote themselves to the service of their country, we might possibly learn that discourse about political principles was designed only for the uninitiated, that patriotism was a word useful only for a political canvass, that a man liable to be troubled with conscientious scruples was a very useless, or, as it is said, a very impracticable member of a party; that on questions involving the dearest interests of humanity, a man may, without the least offence, take any side that promises him a majority; that he may change his opinions as often as necessity requires, provided always that it is not done clumsily; that he can never expect to rise to power unless he loves party better than principle, or even personal honour; and, in a word, that religion, truth, morality are one thing, and politics quite another. We should thus learn that there is a large class of actions—actions affecting the highest interests not only of ourselves, our children, our fellow-citizens, but the interests, social, moral and religious, of the whole human race—in which it is innocent for us to ignore every principle derived either from the love of God or the love of our neighbour. If we press this consideration upon men, what reply shall we probably elicit? They will tell us, not that it is right, but that it has been so always and everywhere, and that now, especially, such is the universal practice. It would not be surprising if they should turn upon us and ask, "Who would be such a fool as to be in a minority for the sake of an idea, or sacrifice his political prospects for a barren adherence to impracticable rectitude?"

But if, leaving the men of the world, we turn to the Church of Christ, shall we find that even here the fear of God has triumphed over the fear of man? By observing the com-

municants at the sacramental table, we find those who profess the name of Jesus intermingled with other men in all the departments of active life. They are to be seen among students, professional men, merchants, mechanics, manufacturers, brokers, and politicians of every grade and every political party. Should we ask them whether in their several relations they make it their first concern to obey the Master, they would probably inquire with some astonishment whether we suppose that the precepts of Jesus Christ are to be understood literally. Should we modestly intimate that Christ spoke very plainly, they would inform us that to obey the law of Christ strictly would separate them from all men, that the course which they pursue cannot be wrong, for everybody pursues it, and that, upon the whole, it is certainly better to do a little wrong, than by shutting ourselves out from the world, lose all our influence over it.

But let us open our eyes upon the men around us who claim to be, by way of eminence, the world. What are the gods which these immortal beings worship? They are worshippers of pleasure more than lovers of God. They bow down before the lusts of the flesh, the lust of the eye, and the pride of life. The objects for which they live are the various forms of sensual enjoyment, political power, social position, and luxurious display. They congregate by thousands in those resorts where vanity may be satiated, if satiated it can be; where the senses are stimulated to intense excitement, and where fashion scoffs at the prudery which shuns the appearance of evil. Every one knows that this ceaseless pursuit of sensual pleasure banishes from the soul every thought of eternity, benumbs our moral sensibilities, and renders us powerless to resist the temptations which it spreads everywhere around us. Nothing can be more at variance with a heavenly mind than a life of thoughtless worldliness. But are the men and women who avow that they are living for this world the only worshippers at the shrine of fashionable sensuality? Alas! too often shall we see in the midst of this giddy throng, enjoying its pleasures to the uttermost, many of the professed disciples of the lowly, cross-bearing, crucified Jesus of Nazareth. You ask, Can such things delight a soul that has been transformed into the image of Christ? Can these childish vanities satisfy affections that are placed on the eternal God? Do the followers of the Messiah find the print of his footsteps here, and did we not see them in the garden with him? When we press these questions on such disciples as these, we are told that they would lose caste unless they followed the examples of those who hold the social position after which they aspire, and beside this, it is all perfectly innocent, for they find associated with them Christians of every denomination; and yet more, conformity to the world is necessary in order to render the religion of Christ attractive to the giddy and thoughtless. We urge upon men of the world the saying of Jesus, "Except a man be born again he cannot see the kingdom of God," and they tell us they cannot see the necessity of any moral change, for these regenerated men are in no respect different from themselves. Thus Christians disobey Christ because men of the world do it; and the men of the world disobey him because Christians set them the example.

But let us pause for a moment, and ask where do we now find ourselves? We have only to generalize this principle, and whereunto will it lead us? The voice of conscience is silenced, the distinction between honour and meanness, between virtue and vice, between right and wrong, is abolished; the law of God is trampled in the dust; the Judge of the whole earth has no longer any jurisdiction; and all this is accomplished by the simplest possible process. Nothing else is needed than that you and I, the creatures of yesterday, declare that though we defy God and crucify his Son afresh, we have nothing to fear, for we do it by companies and we do it in concert.

But amidst all this flimsy folly and audacious wickedness, God has not left himself without a witness. He has taken special means to caution us against this wide-spreading delusion. If there be a single child of Adam beguiled by this miserable sophistry, it will not be on account of ignorance that could not be dispelled, but because he has loved darkness rather than light, because his deeds are evil.

In the first place, reason and conscience abundantly teach us that no relation whatever exists between many and few, and innocence and guilt. Right and wrong, innocence and guilt, depend on the moral relations of the parties, and not upon the number of the actors. If ten men lie, each one of them is an individual liar; nor is the matter altered if they agree to the same lie, and all unite in affirming it to be the truth. If twenty men agree together to do a mean thing, every one of them is individually despicable. If

a hundred men are false to their country, every one of them is a traitor, and as an individual must he answer for it. I do not deny that companionship and concert may, in some respects, modify the character of a moral action. If a man act alone he may act thoughtlessly, and from sudden and ungovernable impulse; but if a number of men agree together to do an act, they must do it deliberately. If they organize themselves into an association to do it, they manifest a still more settled determination. Thus piracy is always held to be more atrocious than murder; and an organized banditti deserves more condign punishment than an individual thief.

But lest this should not be enough, God, in the revelation which he has given us, has made known his moral attributes, and the relations which we sustain to him. He is the Creator and Preserver of all, the Legislator, and rightful Governor, and Proprietor of the universe. He justly claims of all his intelligent creatures universal obedience, the obedience which springs from boundless gratitude and illimitable love. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. All other things are created, God alone is the Creator, holy, just, true, all-compassionate and all-merciful. The greatest crime of which it is possible for us to conceive, is for a creature on any account, or for any reason, or under any inducement, to disobey God. What then must be the guilt of setting aside the authority of God by deliberate consent, and installing in its place the opinions and example of men—nay, of men even weaker and more wicked than ourselves? It is exchanging the true God for a lie, and worshipping and serving the creature rather than the Creator, who is blessed for evermore.

In his written word, God has left us some impressive lessons on the subject which we are now considering. In the early history of our race, the worshippers of the Most High had followed the examples of the ungodly, until all flesh had corrupted its way, and the earth was filled with violence. Century after century had the infection spread, until only one family remained which held fast to its integrity. It was then that Jehovah interfered, and, saving only eight persons, overwhelmed with a flood the world of the ungodly. Though the whole race was united in companionship in evil, the judgment of God slumbered not, but brought upon every individual sinner unexpected and remediless destruction.

At a later period, the cities of the plain had sunk down in loathsome sensuality. A preacher was sent to reprove them for their wickedness and warn them of their danger. To all his remonstrances every individual was able to plead that there could be nothing very wrong in their conduct, for no man was in particular more corrupt than his neighbour. One family alone was exempt from this general pollution; the rest had become so pre-eminent in wickedness, that their name has become a by-word to the ages. At last their cry came up to heaven, and no intercession could save them. A deluge of wrath swept them away, and, with the exception of this single family, they all sank into the burning abyss, and are set forth as an example suffering the vengeance of eternal fire.

Nor are the Scriptures wanting in examples of those who, in the face of contumely and persecution unto death, have scorned companionship with sinners, and boldly avowed their allegiance to God. We read of Moses, who chose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt. We are told of the three noble Hebrews, who, in sight of the furnace heated sevenfold, calmly replied to an Oriental despot, "Be it known unto thee, O king, we will not serve thy gods, nor worship the golden image which thou hast set up." We have the example of Daniel, who, when the decree was signed forbidding the worship of any God under pain of a dreadful death, and when a whole realm was bowing submissively to the blasphemous enactment, went into his house, and his windows being open to Jerusalem, knelt upon his knees three times a-day, and prayed and gave thanks before his God as he did aforesaid. The Holy Spirit has set before us such instances for the imitation of all the sons of God. Nay, more, they teach us that when we refuse at all hazards to become partakers in sin, we are then the objects of the special care of our Father in heaven. We may, it is true, be surrounded with hosts of the ungodly; but more are they that are with us than those that be with our enemies; for the mountain on which we stand is encompassed with chariots of fire and horses of fire, sent from on high to be our invisible but mighty protectors. Nothing can harm us if we be followers of that which is good.

But all human examples pale in the presence of that illustrious Example which came down to us from heaven. The Messiah visited our earth not only to make an atonement

for our transgressions, but, to teach us how we should live in the midst of a world in rebellion against God. Observe the position which he chose for the accomplishment of his object. Was he surrounded by millions bowing before him in lowly adoration? Did he, by conforming to the manners of Jew or Gentile, ally himself to the wealthy, the powerful, the intellectual, or the refined? Did he, by pandering to the vices of the multitude, gain over the masses to his cause? Did the fear of standing alone ever move him to adopt the principles or conform to the practices of sinners? Did he ever quail before the tyranny of public opinion in rebellion against God? You know his history. He stood up alone, and resisted unto death the whole power of a world lying in wickedness. No temptation could allure, no danger could alarm him. Neither the opinions nor examples of earth's teeming millions ever moved him a hair's breadth from the line of perfect love to God, and perfect charity to man. No association either with the lofty or the lowly ever palsied his tongue when the cause of truth, or piety, or charity required him to speak. The prince of this world came, and had nothing in him. Amidst a world of faithless,

"Faithful only he,
Amidst innumerable false, unmoved
His loyalty he kept, his love and zeal;
Nor numbers nor example with him wrought,
To swerve from truth, nor change his constant mind,
Though single."

If such were the Master, what must be the disciples? Are those his disciples who walk not in his footsteps?

A few Galilean fishermen imbibed his spirit, separated themselves from the world, and became his chosen and inseparable companions. With them he traversed the mountains of Galilee and threaded the streets of Jerusalem. With them he shared his scanty meals, and spread his homely couch. He knew no distinction among men, but that which is made by moral character. "Whosoever," said he, "doeth the will of my Father, he is my brother, and sister, and mother." Day by day he enlightened their understandings, invigorated their principles, enlarged their conceptions, and thus prepared them to engage in the conflict with a sensual, frivolous, and ungodly world.

By the Spirit which descended upon them from on high, they were enabled to follow in his footsteps. Few and feeble, poor and illiterate, they went forth boldly to subdue rebellious nations unto God. Every people, every political party, every religion, every priesthood, all the usages of society, all the maxims of trade, all the investments of capital, all the reverence for antiquity, all the seductions of the arts, all the blandishments of poetry, and all the magic of eloquence, were arrayed in deadly hostility against them. They met it all, and came off from the conflict victorious. But in what manner was that victory achieved? Was it by yielding themselves up to the seductions of a sensual age, by submitting their consciences to the dictation of rulers, or conforming their lives to the maxims of the world around them? You all know how they lived and how they died. In every place and in every company, they fearlessly avowed their principles in the presence of persecution unto death. They had but one question to ask, "Is it right in the sight of God to obey God rather than man?" and by the answer to that question, the course of their conduct was decided. Everywhere they proclaimed the teachings of their Master, and exemplified his precepts by a holy life and blameless conversation. It was thus that they have exerted a power over humanity to which the history of our race presents no parallel. Thus they commenced that moral movement which is so perceptibly changing the destinies of mankind, and which can never be arrested until the kingdoms of this world become the kingdoms of our Lord and of his Christ. Thus did Christ and his Apostles achieve their victories. This, then, is the model of a Christian life, and we are disciples of Christ, in just so far as we are individually conformed to it.

If this be so, the principles which govern a Christian's life must place him in direct opposition to the opinions and maxims of impenitent men. He acknowledges the supreme authority of the eternal God, they bow down and worship the public opinion of a world lying in wickedness. The one looks to the present, the other to the future. The one acts for time, the other for eternity. The one follows in the footsteps of Christ, the other in the footsteps of his enemies. Lives so diametrically opposite can never coincide, for we cannot serve God and Mammon. Let each man inquire for himself, which manner of life he has chosen, for on the choice which he has made depends his eternal destiny.

Would it not be well for every one of us to pause for a moment and consider well our prospects for eternity? The objects which now interest us so deeply will soon have passed away for ever. Every one of us will soon have laid aside this earthly tabernacle, and, uncovered spirits, stand in the presence of our Omniscient Judge. Companionship in sin will avail us nothing, for every one of us must give account for himself unto God. Public opinion will yield us no protection, for there every month will be stopped, and the whole world be guilty before God. What will it profit us to have sinned in company and defied the Almighty in concert? Our plea will only seal our twofold condemnation, and our dwelling-place for ever must be with the devil and his angels.

Some among us hope that we have taken shelter under the cover of the atonement, and are trusting in the merits of Christ for salvation. But what are the conditions on which we are permitted to rely on the great sacrifice for sin? The Saviour himself has told us. "Unless a man deny himself, and take up his cross, and follow me, he cannot be my disciple." What evidence have we that we are resting under the shadow of the atonement, if we have neither denied ourselves, nor taken up the cross, nor followed Christ? "In vain do ye call me Lord! Lord! and do not the things that I say." What will it avail us, at the last day, to aver that multitudes with us made the same profession of discipleship, that we denied Christ in masses, and put him to open shame in company? We thus with our own mouths pronounce our own condemnation.

When the question was asked, "Lord, are there few that be saved?" the answer returned was, "Strive to enter into the strait gate, for many shall seek to enter in and shall not be able." Are there any among us who are thus striving, who hold themselves aloof from all companionship with fashionable sin, whose standard of duty is the Word of God, and whose pattern of life is the example of Christ? Are there any among us in whose daily conversation Christ is set forth, and who joyfully suffer ignominy for the name of Jesus? Are there not some among us who esteem the reproach of Christ greater riches than all the companionship of the ungodly? God be with you and strengthen you, ye saints of the Most High. Men may cast out your names as evil; but be of good cheer, your names are written in the Lamb's book of life. The path that you tread may be rough and wearisome, but it leads directly to the city of the living God. There is not a reproach that you bear for Christ, which shall not work out for you a far more exceeding and eternal weight of glory. Trials may await you, for in the world ye shall have tribulation; but fear not, little flock, it is your Father's good pleasure to give you the kingdom. Your eternity will be with the Forerunner in whose footsteps you have trodden, and with the general assembly and church of the first-born, whose names are written in heaven. "And one of the elders said unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below;
He follows in his train.

The martyr first whose eagle eye
Could pierce beyond the grave;
Who saw his Master in the sky,
And called on him to save.
Like him, with pardon on his tongue
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few
On whom the Spirit came;
Twelve valiant saints, their hope they knew,
And mocked the cross and shame.
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent to heaven,
Through peril, toil, and pain,
O God! to us may grace be given,
To follow in their train.

(To be continued.)

CHRIST'S PRAYER IN GETHSEMANE.

BY THE REV. B. FREECE, MINISTER OF COTTON-STREET CHAPEL, POPLAR.

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—Luke xxii. 41, 42.

THESE words belong to the Evangelist's description of one of the last scenes in the drama of our Saviour's life. To the garden of Gethsemane he had now repaired with his disciples, to wait for the hour when he knew that the treacherous designs of his enemies would so far succeed, that he would be taken from the garden to the judgment hall, and from thence to the place of execution. And what an hour! What an hour for our Saviour himself! How intense the anguish of his soul! What an hour for the traitor Judas and his crew! Judas, his professed disciple, had bartered his friendship for thirty pieces of silver, and he was now on his way to make his bargain good. What an hour for our world! The destinies of our world hung upon that hour. The wealth of our Redeemer was now to be tested by the payment of the price required for our ransom. The power of our Saviour was now to be proved in the last death-struggle for our deliverance. Christ's agony increased as the solemn hour drew on. From his disciples he had now selected three to be his companions, and the witnesses of his sufferings. To them he had given the charge, "Watch and pray." To watch, that his enemies might not take them by surprise. To pray, that they might be equal to the struggle when it came. Having done so, we are told by the Evangelist, that he was withdrawn, &c. From the prayer now offered by Christ, we shall seek to elicit the nature of Christ's trial, and the principles which sustained him under it. Notice then—

I. THE OBJECT OF CHRIST'S PRAYER.

Christ now addressed himself to God. His earthly friends were ready to desert him, and he turned from them to his Father in heaven. In Christ's prayer to his Father, we have,—

1. *A recognition of God's superintendence under trial*, "If thou be willing, remove this cup from me." Christ knew that the cup of suffering he had to drink had been mixed and placed in his hand by God. He knew, too, that it was his will and appointment that he should drain the bitter draught. But Christ recognized God's superintendence under trial as intensely *personal*. *Thou and me*. We

must do the same. Our trials, our sorrows, our afflictions, are God's dealings with us personally. They are matters between us and God. They are personal transactions between us and Deity. They are seasons when God's eye is upon us specially—when God has special business with us—when we are singled out by God from all the rest of mankind, and placed under his special superintendence. As the refiner superintends the refining of the gold put into the crucible, so God superintends the discipline by which our souls are refined and prepared for glory. We have,—

2. *A recognition of God's sovereignty in the disposal of trial*. "Father, if thou be willing, remove this cup from me." As though Christ had said, "The matter is entirely in thy hands. Everything connected with my earthly history is by thine appointment and at thy disposal. If it be thy will, thou hast the power to remove this cup; nevertheless, thy will be done." Christ recognized God's sovereignty in the disposal of his trial. We must do the same. We are creatures that live so much in the future that we are always planning and scheming and contriving; and so habituated are we to this, that we cannot refrain from it even in the season of trial and of affliction. And how frequently are we disappointed, and how bitter is our disappointment when our plans are all frustrated and our hopes all blasted! Better, far better, would it be for us if we recognized more fully the sovereignty of God in the disposal of our trials. "Our times are in his hand." He can remove our cup, or he can refill it again and again after we have drunk it. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a-year, and buy and sell, and get gain. . . . For that ye ought to say, If the Lord will, we shall live, and do this, or that." We have,—

3. *A recognition of God's parental character under trial*. "Father, if thou be willing." Christ did not lose sight of God's parental character and relation to him, although now his soul was sorrowful, sorrowful even unto death. The hand of God was now heavy upon him; still Christ addressed him with the loving name of "Father" upon his lips. We must do the

same. We find no difficulty, perhaps, in doing this, when the glow of health is upon our cheek, when an air of comfort pervades our dwelling, and when prosperity shines upon our path. It is when our comforts fail—when there are no ravens to bring us our morning and evening meal—when our friends are snatched from us—when the sun of prosperity is clouded—when disease fastens upon us, and when sadness and sorrow overwhelm us, that we reluctantly utter the loving word. Our adversities seem to invest God with a frown, and for a while we feel as though we must not approach him as our Father. We feel something like the Israelites when gathered around the mount, when the thunders of Sinai were muttering, and when its summit was enveloped in clouds and darkness and a tempest. We feel as though a near approach to the throne of mercy would be difficult, gloomy, and hazardous. So did not Christ. His trials were ten thousand times more severe than any we have to bear—his sufferings were tenfold more poignant than any we have to endure—he was bereft of earthly comforts to a far greater extent than any of us have been—he was deserted more basely and treated more cruelly than ever we shall be; yet, looking up to heaven, Christ recognized God's parental character under all. And it is the privilege of every believer to do the same. God's character is unchanging, his relations, therefore, must be the same. But you may say, "Look at these cross providences, look at this bereavement—this affliction—this trial—this suffering—this sorrow—how heavy, how painful, how severe! How can I think that God is my Father when he treats me thus? I should not think that I had the heart of a parent if I treated my children so." Stay, Christian, stay. The infliction of pain and the occasioning of sorrow by God are not incompatible with his parental character, but rather an evidence of it. Read, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye endure chastening, God dealeth with you as with sons," &c. These, then, were some of the principles which Christ recognized, and which sustained him under his heavy trial in Gethsemane's garden; and if we can but recognize the same we shall be sustained as well as he.

II. THE SUBJECT OF CHRIST'S PRAYER. "This cup." What do these words signify? They are used figuratively. A figure taken, perhaps, from the custom of putting the

cup that contained the poisonous draught in the hand of the criminal condemned to die. So Christ represented the cup which he now had before him as containing something from which his holy nature shrank. Into that cup was wrung the concentrated venom of a world's sin; the drinking of which, to the very dregs, was necessary for man's salvation. But the prayer of Christ had reference to something more: it had reference to the removal of that cup. "Remove this cup from me." There is something mysterious to us in the fact that Christ prayed for the removal of the cup; when it was for the express purpose of drinking it that he came to our world; when he knew that unless he drank it the salvation of one soul would be impossible. It reveals to us the intensity of Christ's anguish. But, however mysterious, the fact remains, and we may learn something therefrom. We have all a cup to drink; some have a cup fuller than others, and some have a cup more bitter than others. We have all to enter Gethsemane's garden sometimes, and to spend a season there. Scenes of sorrow, scenes of trial, scenes of persecution, and scenes of death, have to be experienced in a greater or less degree by us all. Some of you, my readers, may have this cup before you now. Your first thoughts on awaking this morning were, "Oh, this cup! oh, this trial! oh, this bereavement! oh, this sorrow!" Christian friends, make it the subject of your prayer to your Father in heaven. Christ did so, and you may do the same. But Christ did more: Christ prayed for its removal, and you may do the same. Think not that God wishes you to bear this, and to endure that, with stoical indifference and unconcern. Your praying to him for its removal is an evidence to him that you recognize his hand, and that it is working in you "the peaceable fruits of righteousness." There is no sin, nothing wrong, in asking God to remove your afflictions and your trials; if so, Christ sinned, Christ did wrong, in asking his Father to take his cup from him. But you may sin in the spirit in which you ask. God does not afflict his children willingly. It is no pleasure to him to give them pain. He is as desirous for the removal of that which troubles them as they are. Still his purpose must be attained. Pray, then, in a right spirit, for the removal of your trial, for the removal of your affliction, for the removal of your cup, and that will be the first step in its being taken

from you. But what is the right spirit? Let us see—

III. THE SPIRIT OF CHRIST'S PRAYER. "Father, if thou be willing." There was submission; Christ had a will, but it was subordinate to the will of his Father. Oh, how earnestly did Christ now pray! How acute must have been his sufferings at this moment! But he had something still more dreadful before him. That cup! That baptism! Before this he had told his disciples that his "soul was exceeding sorrowful, sorrowful even unto death;" but now the dreadful crisis was at hand, the storm was just about to burst upon his head with accumulated fury. But how calm, how submissive his spirit! "Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done." But why was God not willing to remove the cup from his Son? Was it because God took a pleasure in the sufferings of his Son as such? No, this could not be. God's nature is love, and his disposition is mercy; he cannot, therefore, *delight* in the sufferings of any of his creatures; much less, then, would he in the sufferings of his own Son. Was it because God had not the physical power to deliver Christ from the hands of his enemies, and to save him from the painful death that awaited him? No, as Christ told his disciples afterward, his "Father could send him twelve legions of angels," for his rescue. Why was it then that God was not willing?

1. Because God's *justice* required that Christ should drink that cup. God had determined to provide salvation. That salvation could not be provided without the shedding of blood. "Without the shedding of blood there could be no remission." The shedding of man's blood as an atonement for sin would have been of no avail. There would be no power in it to wash away crime; no worth in it to make amends to a violated law. The death of his Son was therefore necessary. God had his choice to remove the cup and forego salvation, or to bruise his Son and save his people. He chose the latter, and therefore he was not willing.

2. Because God's *word* required that Christ should drink that cup. God had pledged his word that he would provide salvation—that he would send a Redeemer that should save by his death. There was no being in the universe that God could send but Christ, to effect a work so stupendous, to undertake a mission so momentous. God

had his choice to remove the cup and to violate his promise, or to bruise his Son and to fulfil it. He chose the latter, and therefore he was not willing.

3. Because God's *purpose* required that Christ should drink that cup. God had purposed to fill the mansions of glory by souls redeemed from among men. God had purposed to exalt his Son upon the throne of mediatorial glory in the skies. But this he could not do except through the death of his Son. There could be no flock in heaven without the laying down of the Shepherd's life for their rescue. There could be no glory without the suffering, no crown without the cross. God had his choice to remove the cup and to abandon his purpose, or to bruise his Son and to secure it. He chose the latter, and therefore he was not willing.

Just so with the cup that we have to drink. God would be willing to remove it; but his justice, his word, or his purpose requires that we should drink it. This should teach us submission. To remove our cup sometimes would be destructive to our highest interests, and perhaps to the government of God, if it did not plunge us into a still deeper sea of sorrow. The late Mr. Kilpin, of Exeter, writes, "I knew a case in which a minister praying over a child, apparently dying, said, 'If it be thy will, spare—' The poor mother's soul, yearning for her beloved, exclaimed, 'It must be his will; I cannot bear *ifs*.' The minister stopped. To the surprise of many, the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two-and-twenty." Oh, how necessary that we should learn, like Christ, to be submissive! But why was Christ thus submissive to the will of his Father? Because he knew that his Father's will was right. Because he knew that his Father's will was wise. Because he knew that his Father's will was love. Because he knew that his Father's will was best. He knew that God had but one object in view, the increase of happiness, and that he could do nothing in opposition thereto. Cheerfully, submissively, therefore, he could say, "Nevertheless, not my will but thine be done." Christian friends, these considerations ought to influence us when we have a cup to drink. God's will is right, and wise, and loving, and best. While, then, we carry our cup to God, and pray God for its removal, let us do so with our wills wholly subordinated

to the will of God. Let us learn to leave everything to his appointment and to his will, taking him at his word, "All things

shall work together for good to them that love God, to them who are called according to his purpose."

PLEADING FOR A REVIVAL.

BY REV. JOHN COX, AUTHOR OF "OUR GREAT HIGH PRIEST."

"Wilt thou not revive us again."—Psa. lxxxv. 6.

THE various Psalms have their different characteristics. One is penitential, another eucharistical, and a third prophetic. This is a revival Psalm. Probably it is also prophetic, and relates to Israel's future. It will be used at the time "when a nation shall be born in a day," when "God will be inquired of by the house of Israel," to do all for them that he has promised. But we may use it now. God grant that we may find it in our hearts to pray this prayer before him. It teaches us—

I. *What kind of prayers revival prayers must be.* They must be earnest, full of anxiety and solicitude. They must be argumentative, taking encouragement from, and making use of, God's past dealings. They must be expectant,—“I will hear what God the Lord will speak,”—those who have wrestled, must wait.

II. We are taught what *subjects we should think upon while we seek a revival.* The reality of God's love, verse 8; the manifestations of God's glory, verses 9, 10; the displays of his displeasure, verses 4, 5. Hence we learn that God's character is gracious; that he is glorified in salvation, and that he is displeased when his people backslide, and do not render according to his benefits.

We should think on these facts till they become principles of action in us.

III. *What ends we should have in view in seeking a revival.* We must watch against self even here, lest we make God's work a pedestal for our own pride. We should earnestly desire God's glory in connection with our prosperity. "Revive us, that we may rejoice in thee." A drooping church is sure not to be a praising church. God's great end in forming his people for himself is, "that they may show forth his praise." The more real praise, the more true self-obliviousness. We should also desire the increase of the Church. When the Lord gives that which is good, then the land yields its increase. To us the Lord says, "Seek good and not evil, that ye may live; and so the Lord God of Hosts shall be with you as ye have spoken."

O, for the all-renewing grace,
The quickening power divine,
This deadness from our souls to chase,
But chiefly, Lord, from mine.

We, the dear people of thy love,
Why cleave we to the dust—
Neglect our glorious hopes above,
And trifle with our trust?

Almighty Spirit! ere thou make
The long-dead world alive,
Thy living Church from slumber wake,
Thy work in us revive.

TRAITS OF TROUBLOUS TIMES.

LEAVES FROM THE NOTE-BOOK OF THE REV. MR. JOHN HICKS, AN EJECTED NON-CONFORMIST MINISTER, 1670-1.

TRANSCRIBED BY JANE BOWRING CRANCH.

CHAPTER V.

"And there was no more sea."

Good Master and Mistress Tooker are bereaved by death of their son, in so distressful a manner, that our hearts, as a Christian Church—taking Christ for her blessed exemplar, and therefore feeling through all her members a brother's or sister's calamity—have sorrowed much for this faithful minister and his wife in their tribulation.

The stroke which, in accordance with the purpose of Him who cannot err, hath fallen

thus heavily upon them, is of such pitiful, singular, and affecting nature, that we might well think even a person like Master Beare could scarce prove so ruthless as, out of the heartpouring before the Lord of these poor stricken souls in their sad "house of mourning" to find successful pretext for tormenting and despoiling them. By my troth, Beare is a name that suiteth this man. He could be called by no fittier, seeing he proveth thus true a one in his savage temper and conditions; for, if he did not rampage out to poor Master Tooker's

place, in his own alarming person, yet is he, nevertheless, the prime mover of the whole wicked plot; and, alas me! needeth not fools, who do his work in a way which showeth they are ready-fashioned to the evil hand of the master, using their pravity for ends so cruel, that my pen—unconscious servant of my will—seems loth to trace the features of the melancholy cause which led to our distressed brother's ill usage. Briefly they are as follows:—

Mistress Tooker, after several years of barrenness, bore him a son. Now, an only child, though counted by rejoicing parents their most precious, is likewise their most perilous earthly treasure. The boy grew up well-favoured, and forwardly enough in all particulars save one: nought would he give his mind to but boats, and ships, and talk of sailor folk; while to become a great sea-captain was his thought by day—yea, he even prattled of it in his sleep; and this wayward inclination of young Tooker's was the more remarkable and noticeable, seeing his infant years had been spent in his father's quiet fields, or under his tender mother's wing, amid her fruit-trees, bees, and flowers, with no piece of water near, or in sight, bigger than a pond; and to *that*, as soon as he was out of a go-cart, his nature prompted him, where soon, with a wild and boisterous glee, he learned to dive and swim, liker a wag-tail, or screaming curlew, than could be supposed possible for child of such grave, serious father, or gentle, timorous mother. She, poor trembling soul, tried various loving arts and fond entreaties to wile him from a boat which filled her days with anxious bodines; till his father, finding mildness and affection of little avail, handled him more harshly, speaking with authority, and then sternly chastising him with the rod. But alack! nought could hinder or restrain this beloved child of their hopes and prayers from pursuing the inclination of his natural propensity. Therefore, to prevent a worse mischief, Master Tooker gave reluctant consent his son should try one voyage. The brave ship in which the lad sailed had made a hundred before, and returned all safe and prosperous; yet *this* proved her last. A great storm arose; she was wrecked; and he who was so full of health, life, and gladness—few dreamed of death for him; his young, ruddy-cheeked, comely face, and bright, black, mirthful eyes, are before me as I write—now sleeps beneath the waters.

When the doleful tidings that her son was drowned was broke—though never so gently—to Mistress Tooker, they feared she would have gone distraught. The first outburst of feeling spent itself, and then, like a woman whose soul "refused to be comforted," she sank into a state of deject and silent woe, even still more pitiful to witness. At this juncture, Master Tooker conveyed

a message to me: the purport of it was that he greatly desired my presence at Nordon—the little hidden corner in the country where their home is—if practicable. I needed not his message, to seize the earliest opportunity of going to him; but on my road, the house in which Master Jellinger lodgeth being scarce a stone's throw out of the way, I stepped aside, and, as my wont is, knocked softly at the door. Receiving no answer, I lifted the latch; all was quiet, save a blithe cricket chirping in the chimney. Having privilege of entrance, I went up to Master Jellinger's chamber, looked in, and there was he reclining on the bench of the window in the sweetest, tranquil slumber imaginable. The heat of the weather had made him push back from his temples his black Geneva skull-cap—he misliketh a periwig—and his long locks of a silver whiteness were gently stirred by the summer air, as if by an invisible, caressing hand. The pen had fallen out of his thin, wasted fingers, and beside him lay his papers. I just made bold to see what he was employed upon; sure, nothing less than turning some of his thoughts into a poem, for having pretty many jerks of fancy, our brother, naturally enow, conceiteth himself of a poetick cast of mind, and loveth to divert his spare moments with thisverse-making, of which, in his particular, the sense is better than anything else. Between the leaves of his favourite discourses, "The Rose of Sharon" and "A Cluster of the Sweetest Grapes," he had stuck sprigs of rosemary, the meaning of which I was at no loss to divine, for rosemary is death's own flower, and therefore poor mournful Master Jellinger preferreth it before any other. Regarding him affectionately, I perceived a smile—rare visitor—upon his countenance, and every feature tokening he was in enjoyment of a most calm and pleasant dream. I, judging 'twould be pity to arouse him therefrom, withdrew as cautiously as I had entered.

On going out, I met Mistress Hawes—the ancient widow with whom Master Jellinger lodgeth—a coming in. This worthy woman hath truly proved herself, in life and conversation, like they Paul commended, as deserving of honour in the Church, for she belongeth to the number of "widows that are widows indeed," is "well reported of for good works," having "brought up children," "lodged strangers," and "relieved the afflicted." On my telling her how I found matters above stairs, with her lodger, she smiled, and said she was glad to hear he was asleep, "for his nights, dear, feeble gentleman, have been sadly broken of late. Sometimes in the middle watches, Master Hicks, I and my son"—she is mother of Master Hawes the bachelor—"know Master Jellinger to be awake: he is either praying or singing hymns, in so moving a manner that I can scarce help weeping, for he is numbered with them from whose

"His singing of hymns then, good dame, in the night doth not disturb you?"

"Nay, nay," quoth she; "we feel as if a blessing roseth on our roof-tree ever since this godly minister was sent to lodge with us."

"And doubtless a blessing will rest upon thee and thine," thought I, "for having given the 'cup of cold water' to a disciple that needed it, and showing so 'much kindness' to him who 'cannot requite' thee after the fashion of the rich of this world's children, when they receive and are grateful for a favour; yet shalt thou 'be recompensed at the resurrection of the just.'"

As I went down the steep, narrow, bosky lane, that leadeth into Master Tooker's place of Norden, I remembered when in stiller times treading the same grassy path, with the branches meeting overhead, a-thinking what sweet spot 'twas either to begin, or end one's days in; and they ought count themselves favoured, who are permitted to do both in such a peaceful hermitage. The noon of life I might choose pass in busier scenes; but for the morning dawn, or sober even when the deepening shadows say the solemn night is near, where can calmer earthly rest be found?

The farm-house is long and low; there is a great stack of chimneys at one end, and an iron vane, set up with a deal of complacency by poor dear Master Tooker himself, at the other. Divers little windows peer out like eyes upon a garden court, with a row of bee-hives all along the south side, and a dial to see what o'clock 'tis in the middle. A single, rich, brown pear-tree stands in a corner of the goodly orchard. How pleasant seemed this Vale of Norden, as I gazed upon its sunny fields, through which runs a brook of clearest water, over, while it goeth on its way, singing the same soft ceaseless tune in the ear of man, and to the greenwood above. It began to sing in that of silence—eldest of all things—nearly six thousand summers ago.

As I drew near Master Tooker's dwelling I desiered his wife sitting in one of the little windows I have named. A rose-tree spreadeth over half the house; some of the gay roses were dangling about the casement, and two, fair and bright enough for a young bride's garland, almost touching the close white coil of the mourner below. She was so buried in deep sad reverie, that I remained still a few minutes marvelling at the change grief, in such short space of time, had wrought upon the drooping form before me. While thus occupied, the bells of the nearest village church rang out a peal; the sweet sounds rising, falling, at last floated away, and died in a strain of tender fineness the very air around did seem charmed into the continuing of—yea, loth to receive into its bosom; and on again regarding Mistress Tooker, I perceived that she, too, was hearkoning, with her head raised and

turned in the direction whence the sweet peal sounded. But, presently, she hogan to wring her hands, seeing which, I hastened forward.

"Dear sister," said I, after we had affectionately greeted one another, "I pray you tell me what there could be in those bells we have each been just a-listening to that stirred your grief afresh. On my ear they fell all gentle, soothing, like distant music."

"Ah, once," replied she, "'twas thus with mine, and the thought, Master Hicks, ye fain would know, is this:—How often, when a babe, have I carried *him* in these poor arms through yon green church-yard, and watched him sport among the daisies on the graves! My parents and near kindred lie there, and I loved to think in child so fair as mine their blood ran still; and if such pride of a mother's heart was sinful, how hath the Lord humbled and brought it low!"

Then the poor soul brake forth in that lament of a King's, saying the words, "My son, my son, would God I had died for thee!" in a way I never yet heard them said by human lips before; so that when Master Tooker came in he found me very considerably affected and overcome at sight of a scrow hopeless and desolate as his wife's. Now, he is a person who showeth little outwardly what goeth on within, but, according to the similitude of Scripture, turneth "his face to the wall" when passing through those deeps of anguish, that travail of soul, which certain shallow natures, presuming to judge his stronger one, have argued as denoting want of feeling. Alack! they knew him not. And I observed, as he sat firm and erect in a stiff chair he calleth his easy one, how greatly aged he was in countenance; for since last we met—a brief while ago—the lines of thought on his grave face had chauged to furrows. Master Tooker, with a well-seasoned head, hath likewise a heart whose trust in God seems never shaken. "Strong in faith," he always remembereth that his concerns, both in this world and the next, are under the immediate supervision of a wisdom as perfect as it is omnipotent. In his preaching he is very spiritual—perhaps to an "itching" pair of ears a trifle too exact and sententious in the delivery of his sermons. A certain restraining diffidence of powers far from inconsideable—to my mind not the least pleasing feature in his character—Divine grace hath not let hinder from ministering in holy things, much to the Church's contentment and edification.

After conversing awhile with my bereaved brother and sister, in a manner, I trust, will prove salutary as well as comfortable, I opened the Bible I saw lying on the little walnut-table, experience having long taught me that in affliction no word conveys a balm of healing to the broken heart like God's Word: therefore inwardly praying the Holy Spirit to direct me, I

read—dilating upon sundry verses as I proceeded—the hundred and second psalm. Next to this tender outpouring of David's soul, I turned me to the fifteenth chapter of Corinthians, lingering over the sublime hope and glory contained in the concluding verses. Then I selected portions of the twentieth and twenty-first chapters of the Book of Revelation. When I came to these words, "And the sea gave up the dead which were in it," Mistress Tooker, whose head had been bowed all the time, drooped it still lower on her bosom; but by the joined palms of the hands resting upon her knee, and the quivering of her lips, I could see what filled that poor reft heart. Where John in his Apocalyptic vision proceeds to say, "And there was no more sea," I stole a second glance, and perceived the fountain of her tears was at last unsealed—they streamed from under her half closed eyelids, and over her pale cheeks, till they dropt like rain upon her apron.

"True, mother," thought I, "thou canst form no picture of heaven—next to our Lord's presence there—so lovely to thy mind's eye as that which shutteth out for ever the image of the element which swept thy child from thy embrace." And before I came away, it gave me joy unspeakable to find in her a more composed, comfortable mind, and though I foresee she will be of those who "go softly" the remainder of her pilgrimage, still have I hope our poor chastened sister will yet, with devout submission, be able to say, "It is good for me that I have been afflicted."

But last Sabbath, barely two days after my visit—which was conducted so privily that neither spy nor constable gat inkling of it—good Master Tooker was surrounded by the enemy, and it fell out in this wise:—Being the Lord's-day, he with his wife were sitting alone together—the work-folk and even the 'prentice wench, who craved leave to see a sick father, were all absent—when, hearing the sound of horses' feet a-down the steep path approaching the house. Master Tooker rose up, went out, and to his great comfort, espied three very gracious gentlewomen whom he knew, come a good distance on purpose to offer their condolence. Not a few tears did these godly matrons shed while lovingly saluting Mistress Tooker, and many were the pious, tender words exchanged between them. At length, the elder of the gentlewomen proposed Master Tooker should improve this mournful meeting by a breathing of prayer, to which he gladly assenting, they all meckly and calmly kneeled down together. Now, though our brother is not gifted with "excellency of speech," yet his faith, humility, and grace are such as do seem to draw down blessings from on high ofttimes denied more ready parts and fluent utterance; like Job, he has been enabled to say, touching his present sharp trial, "The

Lord gave, and the Lord hath taken away; blessed be the name of the Lord;"—therefore it came to pass that whilst he prayed the soul of his wife revived within her; the sad moan, "Can there be any sorrow like unto my sorrow?" exchanged for heavenlier words, and his own spirit (he told me) being greatly solaced by hearing her repeat after him this promise, "I am with thee; be not dismayed, for I am thy God;—yea, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," he afresh renewed his supplications for Divine help and mercy, and so fervently as to become unconscious of aught passing around—particularly *outside* his house—till startled by a loud voice close to his ear, exclaiming with an oath, "Cease thy praying;" and he and his companions, looking up, beheld the face of an emissary of Master Beare's, scowling in among the roses at the little window. Other men were posted like sentries round the dwelling, to hinder any within from escaping. A messenger was already despatched for the constables and churchwardens, and these lagged not to answer the summons,—running faster than to put out a fire for a neighbour.

Meanwhile the gentlewomen's serving-man appeared in sight, but scenting something wrong, the varlet turned and fled. Nimble as he was, the spies were not less dapper, for finding upon search none beside the three gentlewomen—and five persons in addition to the folk of the family are required to make up the conventicle number—the spies, though they saw only this man's back and the palfrey's switch tail vanishing up the bosky lane, actually jotted him down as one of the persons assembled at Norden. Still lacking another to complete their tale, and casting their evil eyes keenly about them, lo, in a field so far off that 'tis monstrous to suppose he could have known or heard what was going on in Master Tooker's premises, they espied Joseph Tripe—a plain honest man, who, though not of, is very well understood not to be *against* us—walking pleasantly in the sunshine, and our base foes were so exceeding shameless as to make this un-conscious wight for their desired fifth.

All being now ripe and roady, Master Beare's men, taking what victuals and drink they could find, and using some very rough language to Master Tooker and his friends, left the place themselves. Shortly afterward, the serving lad, who had hidden himself hard by, perceiving the coast clear, ventured down a second time, to seek the gentlewomen, and they chided him pretty sharply for proving such a craven; but he, knowing for the time present the foe was clean gone, grew valiant thereat, and rode away, looking bold enow to face a lion, his offended mistress tightly grasping his girdle, on her pillion behind him.

As I was punning my last sentence, who should

tap at our back-door but dear Master Tooker himself, come after night-fall to bid us farewell, having made up his mind to remove from this part early on the morrow. The sum in which certain parties—of whom Master Beare was the foremost—decided on mulcting him as (they were pleased to say) the *chief offender* touching the alleged conventicle holden at Norden, is thirty pounds. Joseph Tripe is likewise fined ten, and the poor soul hath been like a man in a strait ever since he learnt news of the offence laid to his charge. This fine of Master Tripe's is a blacker piece of injustice than any Squire Reynells, or Master Beare, have yet dared to carry into effect, and is no doubt intended as a warning to they who, if not belonging to our number, will yet do nought to injure or molest us. Brother Tooker then went on to tell, how a troop of Master Beare's men, headed by the constables, came down upon him in his house, to put in force the justice's warrants. He had about half the money demanded—times have been strait with him, as most of us—and ontreated them to take that, and, considering his sorrowful state, leave him and his wife in peace till the remainder could be gotten. Their answer was a shout of derision. John Lucas, clutching the few gold pieces, immediately proceeded to search the chattels, and every portion of the premises, for more; finding none, they seized and carried off his goods and farming stock, in lieu of the remainder. It grows very plain to us, that these men, though acting under colour of authority, are allowed, by way of reward from those they serve, to pillage and plunder on their own account, knowing *we* dare not call them to a reckoning; so poor Master Tooker and his wife were left with never a cup to drink out of, nor bed to lie upon. "Yet," said he very sweetly, as well as pertinently, "we have, I trust, a treasure laid up for us, 'where neither moth nor rust can corrupt, nor thieves break through and steal,' and ye know, Master Hicks, this world is but our inn, not our home."

"And thy poor wife, my brother—how doth she bear such cruel treatment?"

"Why," replied he, his grave, sad face brightening almost to a smile, "she bore the worry and tumult of the constables and their men, and the spoiling of our goods, and our coming away from the old place last night, as one whom nothing earthly more might move; till, perceiving how sorely hurt I was, she struggled hard within herself, and at length began to comfort me, as her wont was when I've been cast down before—before—" Master Tooker stopped abruptly.

"Now our Lord be thanked, my brother, for his great mercy. Why, thou art not near as forlorn in thy trouble as I feared. He is still blest who hath a tender, pious, faithful heart knit with his own in this world."

Master Tooker then described how he stood some way off and watched the cart, laden so deep with his effects the horses could scarce drag it up the steep road; and, tied fast upon top of all the goods, what should he spy but his own elbow-chair? "In that chair, Master Hicks, you have oftentimes seen me unbend myself."

"In mind, perhaps," thought I, "for in no other way could it *there* be possible."

"And I'm not ashamed to own," he continued, "I set a value on that familiar thing. My father, suffering long with a cruel asthma, affected none other so well. He sat in it when he laid his hands upon my head and blessed me, the day before he died. After I came to be master of a house, and brought home a wife, and in time a fair son was given us, he loved to climb my knees, as I rested in that old chair, and smile upon my breast." Master Tooker's voice faltered.

"Good brother," whispered I in his ear, as he turned his face away, "shall not the Judge of the whole earth do right?"

"Ay, ay," he responded, grasping my hand, "and even to our old age, and even to hoar hairs, will he carry us. He has made and he will bear; even he will carry and deliver us."

(To be continued.)

P O E T R Y.

LESSONS FROM THE BIRDS.

CHILD of God! oppressed by anxious thought,
Go, look upon the birds;
List to their songs with careless gladness
fraught,
And think of Jesu's words.
"Why take ye thought for meat? the birds of air
Do neither sow nor reap;
No barns have they—the Heavenly Father's care
Each one doth safely keep."
The God who marks the tiniest sparrow's fall,
And deigns the birds to feed,
Will surely hear when his own children call,
And satisfy their need.
O'er her nest the eagle fluttereth off,
Teaching her young to fly,

Or beareth them upon her wings aloft
Where snowy cloudlets lie,
So did Jehovah bear his chosen race,
Through all the days of old;
So will he now on wings of love and grace,
His trusting saints uphold.
The harmless dove will furnish lessons meet
For every heaven-born child;
The bridegroom calls his bride in accents sweet,
"My dove, my undefiled!"
The Holy Ghost, descended like a dove
On Jesu's sacred head;
Where'er this Dove abides, the Saviour's love
Is freely, sweetly shed.
See how the hen her wandering brood will call,
When danger draweth near:

Beneath her feathers nestling one and all,
They rest and feel no fear.

"Hide me beneath the shadow of thy wings,"
This was the Psalmist's prayer:
How blest are they whom God in mercy brings
To find a shelter there!
Wellingborough.

THEODORA.

WE'LL MEET AGAIN.

THE SOLACE OF PARTED BELIEVERS.

Though gracious Providence divide,
Through Him who, as our Surety, died,
Ere long, when "with him" glorified,
We'll meet again.

When not by sin or sickness pressed,
When not by foe or fear distressed,
With ease and peace and joy when blessed,
We'll meet again.

When faith emerges into sight,
And hope is lost in full delight,
When "God shall be our endless light,"
We'll meet again.

Where "perfect love" pervades the throng,
Where holy thoughts instruct the tongue,
Where purest pleasure tunes the song,
We'll meet again.

Where—every faculty renewed—
No evil mingle with the good;
Where pain and parting ne'er intrude,
We'll meet again.

Trinity Chapel, Borough.

W. H. BONNER.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

SPENCER-PLACE CHAPEL.—The Rev. S. Pearce, of Romford, has received an invitation from the church at Spencer-place to become their pastor.

CONGRESS HALL, ESSEX.—Mr. Joseph Winfield has received and accepted a cordial and unanimous invitation from the Baptist Church to supply the pulpit for twelve months.

ROADS, NORTHAMPTONSHIRE.—The Rev. J. Flecker, of Buckingham, has accepted the cordial and unanimous invitation of the Baptist church in this place to become their pastor.

BOLTON.—**MOOR-LANE.**—The Rev. Robert Wing, of Radwen College, Yorkshire, has accepted the unanimous invitation of the Baptist Church to become their pastor, and is expected to enter upon his duties in May next.

BURNLEY, LANCASHIRE.—The Rev. T. R. Stevenson, late of Ilkerton, has accepted an invitation from the General Baptist Church, and commenced his labours on the first Sunday in October.

WIGAN.—**SCARISBRICK-STREET.**—The Rev. Caleb Jones, late of Rawden College, Yorkshire, has accepted the invitation given him from the Baptist Church of this place, to become their pastor.

KILHAM.—The Rev. W. Kilpin having left the church at Kilham, is open to any other engagement where sound doctrine and plain Gospel preaching is preferred, and Christ alone is exalted. Address to "Messenger" office, 2A, New-street-square, Shoe-lane, London, E.C.

ASTON CLINTON, BEDS.—The Rev. T. Avery, after serving the church at the above place for sixteen years, has resigned the pastorate, and is at liberty to supply any destitute Baptist church where a suitable sphere of usefulness presents itself. Communications should be directed, Rev. Mr. Avery, Aston Clinton, near Tring.

WOODFORD.—The Rev. James Cox, who for fourteen years has sustained the pastorate of the Baptist church at Walgrave, Northamptonshire, has accepted the unanimous invitation to take the oversight of the church at Woodford, in the same county, where he commenced his stated labours on the first Sabbath in October.

PRESENTATION SERVICES.

CAERLEON, MONMOUTHSHIRE.—The Rev. James Evans, many years pastor of the Baptist church at the above place, was, a few days since, presented with a purse of sixty-four sovereigns, kindly contributed as a token of esteem by friends in the town and neighbourhood.

ROMFORD.—On Thursday, October 16th, a public meeting was held in Salem chapel, to bid farewell to the Rev. Standen Pearce, who for nearly seven years was the faithful and affectionate pastor of the Baptist cause in this place. The meeting was well attended, and was presided over by the venerable Thomas Kendall, of Chadwell Heath. The meeting was addressed by the Rev. W. H. Hooper; the Rev. R. Clark; the late pastor, Mr. Gyles, of Spencer-place chapel; and two of the deacons. In the course of the evening Mr. Ward, the senior deacon, and founder of the cause, presented to Mr. Pearce, on behalf of the church and congregation, a purse of gold, as an expression of their esteem of his character, and a humble acknowledgment of his past services. Mr. Pearce has left the town with the respect of the inhabitants at large, and enters on his new sphere of labour, Spencer-place, Goswell-road, with every prospect of extended usefulness, and increasing success.

SERVICES TO BE HOLDEN.

NEW PARK-STREET CHAPEL.—On Friday, November 4th, 1859, Mr. Lewis will deliver (D.V.) his highly instructive and popular lecture on "The Pilgrim's Progress," illustrated by very superior dissolving views. The proceeds of this lecture will be devoted to the funds of the New Park-street Mission Hall and Schools. The chair will be taken by the Rev. C. H. Spurgeon at half-past seven o'clock. Tickets, one shilling each, may be obtained of the chapel-keeper and pew-openers at New Park-street Chapel.

SPECIAL SERVICES.

RICKMANSWORTH.—On Wednesday, Oct. 12, very interesting services were held at the Baptist chapel, Rickmansworth, to celebrate the entire removal of the debt, which had for many years been a heavy burden upon the church. At half-past two, p.m., an eloquent and powerful discourse was delivered by the Rev. A. Henderson, of Claremont Chapel, Islington, from 1 Tim. iii. 16. A public meeting was held at half-past six, the Rev. T. D. Jones, pastor of the church, in the chair. Mr. T. Stracey, the secretary, read the financial report from which it appeared that from November, 1857, to October, 1859, by extraordinary effort put forth by the pastors and the friends, £589 5s. 3d. had been paid to the mortgagee, and for other expenses, particulars of which were read, leaving a balance in hand of £60. Appropriate addresses were delivered by the Revs. R. Macpherson, of the Scottish church, Swallow-street, Piccadilly;

W. Emory, Hemel Hempstead; J. Lawton, of Berkhamstead; Messrs. T. Tracy, T. Stracey, and H. Leibstein, of Gray's-inn.

COLLEGE, REGENT'S-PARK.—The annual meeting of the above institution was held at the College, on Wednesday, October 12th, Richard Harris, Esq., of Leicester, in the chair. Upwards of 250 friends assembled for tea, and at seven o'clock the meeting commenced. The Rev. J. H. Millard opened the service with prayer, and the chairman gave a brief address. From the report of the year, which was read by Dr. Angus, it seems that thirty-three students have attended the college during the session, and that the coming session begins with thirty-nine, thirty ministerial and nine lay. The various resolutions were moved and supported by C. E. Mudie, Esq., Rev. Dr. Acworth, W. H. Watson, Esq., Rev. Professor Newth, M.A., Rev. N. Hall, LL.B., John Easty, Esq., Rev. W. Landels, and Samuel Mart, Esq.; and at nine o'clock the assembly broke up, much gratified by the proceedings of the evening.

NEW PARK-STREET.—A valedictory service was held at New Park-street Chapel on Monday evening, Oct. 17, on the departure of the Rev. Mr. Kloekers to China, as a preacher of the doctrines of Christianity to the Chinese. The service was commenced by the Rev. J. H. Hinton, A.M., of Devonshire-square Chapel, reading the 67th Psalm, and praying. The Rev. Wm. Lewis, of Westbourne-grove, secretary to the Mission, gave a concise account of the society. The Rev. Mr. Kloekers, in a very earnest manner, addressed the meeting. Rev. C. H. Spurgeon gave the charge in a style peculiar to himself. He said that the undertaking to convert 400,000,000 was a human impossibility—yea, had he thought of one-twentieth of that number, it would have been equally impossible. But if the Spirit of God was with him, blessing him in his labours, who could tell what would be the result of his ministrations? He concluded by invoking the Divine blessing on him and his family. Several gentlemen prayed, and thus ended one of the most interesting services that has taken place for some time. May there be many more like it in our churches! Mr. K. embarked for China on the 21st ult.

STOURBRIDGE, WORCESTERSHIRE.—On Monday, September 26th, a public tea-meeting was held in connection with the Baptist cause in this town. A goodly number sat down to tea, the object being the liquidation of a debt incurred in the recent painting and cleaning of the chapel. The trays were gratuitously provided, and a sufficient sum was realized (in addition to an effort previously made) to clear off the whole. Earnest and effective addresses were subsequently delivered by Revs. W. Varley (pastor), B. C. Young (Cosely), J. P. Carcy (Wolverhampton); the chief topic being the recent religious awakening in America, Ireland, and other parts of the world, showing it was the result of the operation of God's holy Spirit upon the conscience and heart of man, in answer to earnest, believing, importunate prayer.

DARTFORD, KENT.—On Sunday, Oct. 16, Mr. J. W. Boulding preached a farewell sermon in Zion Chapel. The place was filled to overflowing, and there was scarcely an unmoved person in the assembly while he addressed them from 2 Cor. xiii. 11, "Finally, brethren, farewell." After the service a public meeting was held; Mr. Dixon, one of the members, occupied the chair. The chairman briefly stated that the object of the meeting was to present Mr. Boulding with a small token of the Christian love and affection,

and then called on Mr. Barton, one of the deacons, who, after delivering a neatly-rounded poetic speech, with great feeling presented Mr. Boulding, in the name of the subscribers, with a very handsome illustrated family Bible. Mr. Boulding, with considerable feeling, suitably acknowledged the present.

CARLTON, BEDS.—The anniversary services in connection with the Baptist Meeting at Carlton were held on Wednesday, October 5. In the morning, the Rev. C. Drawbridge, of Rushden, delivered an excellent discourse on 1 Timothy i. 15. About 2,000 people were present. In the afternoon, a congregation of 4,000 assembled in a field near the meeting, when the Rev. C. H. Spurgeon, of London, in his usual earnest and expressive manner, preached from Matthew xi. 28—"Come unto me." At four o'clock, about 1,100 of the friends sat down to tea, some in the meeting and school-room, and others in a large and commodious booth erected near the spot. The tea having been the means of an hour's pleasant conversation, the multitudes again assembled, when Mr. Spurgeon delivered another excellent sermon on Hosea ii. 14.

RECOGNITION SERVICES.

MILTON-STREET CHAPEL, BELL-COURT, CITY.—The recognition of Ebenezer James Farley as pastor of the above church took place on Tuesday evening, Sept. 13. About one hundred friends sat down to tea, after which three appropriate addresses were delivered—first (that to the pastor), by the Rev. B. Williams, of the Welsh Baptist chapel, Eidon-street, Finsbury; second (that to the members of the church), by the Rev. W. H. Hooper, of Walthamstow; third (that to the members of the congregation), by the Rev. Isaac Dorey, of Edmonton.

WATFORD.—BEECHEN GROVE CHAPEL.—On Thursday, Sept. 22, the recognition services of the Rev. C. Bailhache (late of Leeds) were held as follows:—In the afternoon there was a service, which was introduced by the Rev. J. Walcot, of Falmouth; after which the Rev. W. Landels, of Regent's-park Chapel, preached from Psalm lxxiv. 5. After this service tea was provided in the County Court Hall, and after tea a public meeting was held in the chapel. The pastor presided. Prayer was offered by the Rev. W. Upton, of St. Alban's; and able and practical addresses were delivered by the Revs. J. Pearsall, of London; J. P. Cornford, of Luton; W. Landels, and W. Heaton, Esq.

SOUTHSEA.—EBENEZER CHAPEL.—On Tuesday, September 13th, recognition services were held in this place in connection with the settlement of the Rev. J. B. Brasted, F.R.G.S. In the afternoon a service was held, opened with reading and prayer, by the Rev. J. H. Cooke. An address was then given by the Rev. J. Davis; the charge to the newly-elected pastor was given by the Rev. D. Katters; the Rev. H. Kitching offered prayer; and the Rev. G. Arnott addressed the church. A tea-meeting was then held in the school-room, which was decorated with flowers and evergreens, and well attended. In the evening a very spirited meeting was held, presided over by the Rev. G. Arnott, at which the Rev. J. H. Cooke, of St. Paul's, the Rev. H. Kitching, of Landport, the Rev. J. Davis, of Portsea, the Rev. J. B. Brasted, and other gentlemen, took part.

DACRE-PARK CHAPEL, BLACKHEATH.—On Tuesday, Sept. 28, the Rev. John Edmund Cracknell was formally recognized the pastor of the church assembling in the above place. In the afternoon, the Rev. John Hazlton delivered an

appropriate discourse on the relative duties of pastor and people; after which a large number of friends partook of tea. The evening service commenced at half-past six: Mr. T. Whitaker, one of the deacons, occupied the chair. After a devotional exercise, Mr. Buckingham, another of the deacons, briefly detailed the circumstances which led the church to invite Mr. Cracknell to the pastorate. The Rev. J. E. Cracknell corroborated the statements of Mr. Buckingham, and made a declaration of the doctrines he professed and intended to preach. The Rev. Geo. Ward, of Deptford, joined the hands of the pastor and deacon, as the representative of the church, and bid them God-speed in the name of the Lord. One verse of a hymn, composed for the occasion, was then sung, after which the Rev. William Palmer, of Homerton-row chapel, delivered the charge to the pastor. We rejoice to know that Mr. Cracknell commences his pastoral engagement under encouraging circumstances. The proceedings were closed with singing and prayer.

OPENING SERVICES.

LIVERPOOL.—The Baptist Chapel, Myrtle-street, having undergone extensive alterations, was re-opened for worship on Sunday, Sept. 25, when sermons were preached by the Rev. Hugh Stowell Brown. On Wednesday, Mr. Brock, of London, preached in the morning, and Mr. Chown, of Bradford, in the evening.

CANTON, CARDIFF.—The re-opening of this place of worship took place on the 9th, 10th, and 11th October, when sermons were preached by the Revs. D. Jones, B.A., Canton, and A. Tilley, Cardiff; D. E. Roberts, Merthyr; O. Michael, Bridgend; T. Thomas, Lydee; J. Emily Jones, M.A., Ebbw Vale, and T. Thomas, D.D., Pontypool. The collections amounted to nearly £100.

WALKERS, NEAR STEVENAGE, HERTS.—A new Particular Baptist chapel was opened here on Thursday, Sept. 8, when two sermons were preached by Mr. Kershaw, of Rochdale. The services commenced at half-past two in the afternoon, and six in the evening. Tea was provided between the services.

WEST-END CHAPEL, HAMMERSMITH.—This chapel, having been enlarged and improved, was opened for Divine worship on Thursday, Sept. 22. The Rev. W. M. Pauson preached in the morning, and the Rev. A. Raleigh, of Canonbury chapel, Islington, in the evening. The opening services were continued on Lord's-day, Sept. 25, when the Rev. Dr. Leechman, pastor of the church and congregation, preached.

HUCENALL TORKARD.—The General Baptist Chapel, Hucknall Torkard, having been enlarged and improved, was re-opened on October 2nd. The following day 200 persons partook of tea in the chapel, and afterwards a public meeting was held, presided over by Mr. B. Walker, of Lenton, when several addresses were delivered. The profit on the tea was £6, and £9 was collected at the public meeting, including £5 presented by the chairman. The total expenditure will be about £150, towards which £55 have been obtained in cash, and £15 worth of goods, with promises of £20 more. It is intended to hold a bazaar about Christmas, when it is hoped that the remaining debt will be paid.

CALNE, WILTS.—The opening services of a new school-room, class-room, and vestry, built at the back and sides of the chapel, and all communicating, were held on Tuesday, Oct. 11. The Rev. O. Winslow, D.D., of Bath, preached a clear and forcible sermon to a full congregation, composed in a great measure of members of the

Established Church. After the sermon, tea was provided in the new room, which was very tastefully decorated; about 220 partook of an excellent repast. In the evening Mr. Alderman Hancock, of Bath, presided over a crowded and enthusiastic meeting in the chapel. The Rev. Mr. Burnett, from Aberdeenshire, who had attended the meetings of the Evangelical Alliance at Belfast, gave some pleasing details of the Irish Revivals; and most appropriate speeches were given by Revs. T. Craven (Wesleyan), J. J. Joplin, and J. Wall (Baptists).

HORTON, SUFFOLK.—NEW BAPTIST CHAPEL.—On Wednesday, Oct. 5, interesting services were held at the opening of the above place of worship. The morning service was conducted by our aged and venerable brother, the Rev. George Wright, of Beccles, who preached a most impressive sermon, from Zech. iv. 7. In the afternoon a public meeting was held, Mr. W. Clarke, of Ipswich, in the chair. After prayer by Mr. Baldwin, of Crawford, and addresses by Revs. B. E. Sears, of Laxfield, — Lorde, of Eye, J. E. Bloomfield, of London, the chairman stated that he wanted that afternoon about £100. The audience cheerfully responded to the appeal. Mr. Talbot then addressed the meeting, after which 900 persons sat down to tea. In the evening, after prayer offered by the Rev. — Roe, of Earl Soham, Rev. J. E. Bloomfield delivered an animated discourse from Psalm xvi. 8. The building will cost £710, of which £240 were raised, and the total amount of collections and donations during the day reached the very handsome sum of £131 5s. 11d. The officiating minister is Rev. F. Hoddy.

WESTBOURNE GROVE CHAPEL.—On Lord's-day, Oct. 9, this chapel was re-opened after the erection of three additional galleries, and other improvements designed to extend to the utmost the capacities of the building. The sermon in the morning was preached by the pastor (the Rev. W. G. Lewis), and in the evening by the Rev. W. Morley Pauson. Westbourne Grove Chapel, which will now seat a congregation of 1,100, was erected in the year 1853, and has been the scene of continued growth and spiritual prosperity until the present time. The entire cost of the enlargement was provided for before the commencement of the works, by the spontaneous contributions of the church and congregation. On Wednesday, Oct. 12, a crowded meeting was held in the school-room, and after a resolution moved by Mr. Lewis, and seconded by Mr. Saunders, the senior deacon, expressive of thanksgiving to God, and of congratulation with the friends who had co-operated in this good work, addresses were delivered by the Rev. W. Arthur, secretary of the Wesleyan Mission, Rev. W. Roberts, of Horbury Chapel, Rev. D. Katerns, of Hackney, and J. A. F. Hawkins, Esq., upon the present attitude of prayerful expectation so general in the Church, and the encouragement to expect a wide spreading of the truth, and the conversion of many to Christ.

EAST DEREHAM, NORFOLK.—On Thursday, Oct. 13, the new Baptist chapel, the foundation stone of which was laid on Wednesday, June 15, was opened. There was a prayer-meeting held at seven o'clock in the morning, at which the Rev. J. T. Wigner, of Lynn, presided. A sermon was preached by the Rev. C. Vince, of Birmingham, in the forenoon, on which occasion he took for his text the emphatic words, "God is love." In the afternoon a public meeting was held in the Corn Exchange, in which there had been previously provided a cold collation. The Rev. J. L. Whitley, the respected pastor of the Rev.

list church, occupied the chair, and on and around the platform were the Rev. J. P. Lewis, of Diss; the Rev. Mr. Davies, of Foulsham; the Rev. J. Haslar, of Neathead; the Rev. G. Vince; the Rev. T. A. Wheeler, of Norwich; the Rev. J. T. Wigner, of Lynn; the Rev. W. Woods, of Swaffham; the Rev. R. G. Williams (Independent), of East Dereham; the Rev. G. Williams, of Ellingham; the Rev. S. B. Gooch, of Fakenham, &c. After the meeting had been opened with praise and prayer, several short addresses were delivered. After the public meeting, tea was provided in the same place, and the proceedings of the day terminated with a sermon by Mr. Vince in the chapel, which was crowded by a respectable audience.

FORMATION OF NEW CHURCHES.

EYEMOUTH, BERWICKSHIRE.—Some time ago a handsome Baptist chapel was opened at Eyemouth, at the sole expense of a gentleman resident in the neighbourhood. On Lord's-day, October 2nd, the friends interested in the movement met together, and formed themselves into a church. The Rev. Mr. Tulloch, of Edinburgh, presided; and the occasion was altogether one of special interest. In the afternoon and evening, largely attended services were held. At the meeting of the newly-formed church on Monday evening, for the election of office-bearers, a unanimous call to the pastorate was accorded to Mr. John K. Grant, from the Baptist College, Bradford.

BAPTISMS.

ABERCAEN, Oct. 16—Fourteen by Mr. J. Davies. Nearly the whole of them were teachers and scholars from the Sabbath-school.

ABERGAVENNY, Lion-street, Aug. 7—Two; and Sept. 28, Eight, by Mr. S. R. Young.

ATLEBOROUGH, Norfolk, May 29—Six; Sept. 25, Six, by Mr. W. S. Brown.

AYLESBURY, Bucks, Oct. 9—Five by R. Beazley.

BRADFORD, Breconshire, Sept. 11—Nine were baptized and added to the church in this place (no pastor's name or date).

BIRMINGHAM, Hope-street, Aug. 28—Four by Mr. W. Griffiths.

— Lombard-street, Aug. 28—Four by Mr. Cheate; all from the Sabbath-school.

BISHOP'S STORTFORD, Sept. 29—Four by Mr. B. Hodgkins.

BRIXHAM, Devon, Oct. 16—Six by Mr. M. Saunders.

CARMARTHEN, Priory-street, May 8—Twelve; June 5, four; July 28, two; Aug. 25, one; Oct. 23, seven, by Mr. Davies.

CATSHILL, Worcestershire, June 5—Two; Aug. 21, four; Sept. 19, four,—all by Mr. E. Nokes.

CELTENHAM, Cambray Chapel, Sept. 2—Five by Mr. Smith.

CROWLE, Lincolnshire, Aug. — Three by Mr. Lovkin (date not given). The work of the Lord is prospering here.

CLIFTON.—BAPTISM OF A CLERGYMAN OF THE CHURCH OF ENGLAND.—A service has recently been held in Buckingham Chapel, Clifton, in connection with the baptism of the Rev. Henry Edward Brooke, M.A., late curate of Broseley Salop. Mr. Brooke is the son of a distinguished member of the Irish bar, and is a graduate of Trinity College, Dublin. The rite was administered by the Rev. Dr. Winslow.

HOXTON, Dorchester-hall, Minton-street, Sept. 27—Eight by Mr. W. Crowhurst, at Spencer-place, kindly lent for the occasion.

PENNY STRATFORD, Bucks, Oct. 2—Four by Mr. C. H. Hoskins.

GRAHAM'S TOWN, South Africa, First Church,

ton. One was a soldier of the 83th regiment. July 31, Six, in the presence of a large and crowded assembly. It was a very interesting, solemn, and impressive scene. [We are happy to hear that this church has been visited with times of refreshing from the presence of the Lord.]

HABERTONFORD, Totness, Devon, Oct. 2—Seven, in the river, by Mr. Hutham.

HINCLEY, May 27—Two; May 29, Seven; July 3, Two; Sept. 4, Eight, by Mr. J. Parkinson.

HITCHEN, Salem Chapel, Aug. 28—Eight by Mr. G. Short.

KINGSTON-ON-THAMES, Sept. 28—Six by Mr. Medhurst, making a total of 159 persons baptized by Mr. Medhurst during the three years of his pastorate just completed at Kingston.

KARIEGEE.—Fourteen miles distant from Graham's Town, South Africa, there exists a small Baptist church, composed of the surrounding farmers. Two sons of an aged member were baptized in the river Kariegee, July 21, by Mr. A. Hay, pastor of the second Baptist church, Graham's Town.

LLANDDULAS, North Wales, Aug. 28—Three, from the Sabbath-school, by our new pastor, Mr. Williams.

LIVERPOOL, Great Crosshall-street, Aug. 28—Three by Mr. Williams. One had been for a considerable time serving his country as a soldier in India.

LLANELLY, Aug.—Eleven; Sept., four. LONDON, New Park-street, Oct. 20—Thirteen; Oct. 23, Nine by Mr. Spurgeon.

— Trinity Chapel, Borough, June 26—Two; Sept. 18, Five, by Mr. W. H. Bonner.

LONGTOWN, Herefordshire, Sept. 25—One by Mr. Harris—a student of Pontypool College.

MARKYATE-STREET, Herts, Sept. 4—Four by Mr. Biggs.

MANORBIER, Pembrokeshire, Sept. 11—Four by Mr. B. J. Evans. Two were husband and wife.

MERTHYR TYDVIL, High-street, Sept. 25—Six by Mr. G. W. Humphreys, B.A.

MORIAN, Radnorshire, and Erwood, Breconshire, Sept. 11—Three in the River Wye by Mr. J. Llewelin; one a young girl, under fourteen, from Erwood, and two from the church at Moriah.

NEBO, Ebbw Vale, Sep. 25—Seven by Mr. Jones, making 111 added within four months.

NEWTON ABBOTT, Sept. 29—Two by Mr. Walker.

NUNEATON, Warwickshire, July 3—Five by Mr. Langridge. Others are inquiring.

OSWALDTWISLE, Moor-end chapel, Sept. 4—Four by Mr. T. Bury.

POPLAR, Cotton-street, Sept. 29—Three by Mr. Preece.

RUSHDEN, Northamptonshire, Succoth Baptist Chapel, Sept. 25—Six by Mr. C. Drawbridge.

STRADBROKE, Suffolk, Aug. 28—Nine; Sept. 2, Six.

ST. MELLON'S, Monmouthshire, April 10—Three; June 26, Two; Aug. 21, Three; Sept. 18, One.

SWANSEA, Clifton-street, Oct. 2—Six by Mr. W. Reid.

TORRINGTON, Devon, Oct. 12—Four by Mr. Jeffery.

TROSNANI, Upper, Pontypool, Whit-Sunday—Two; Oct. 2, One, by Mr. D. Roberts. All from the Sabbath-school.

TROWBRIDGE, Wilts, Oct. 2—Seven; including one household, by Mr. J. Webster.

WANDSWORTH, Oct. 2—Two, at New Park-street Chapel, by Mr. Genders.

WORKINGHAM, Berks, Sept. 7—Two by Mr. Aldis, of Reading, in the absence of a pastor.

WOLSTON, near Coventry, July 31—Three by Mr. Geo.

DEATHS.

ON the 20th Sept., at Bedford, Emma, the infant daughter of the Rev. H. Killen.

On October 8, after eighteen months' severe and painful suffering from paralysis, borne with remarkable patience and submission, Elizabeth, eldest daughter of the Rev. John Phillips, of Astwood Bank, Worcestershire, aged 22 years.

On October 5, at his residence, Francis-street, Edgbaston, Birmingham, Mr. John W. Showell, in his 61st year. His loss will be long felt by the church in Cannon-street, in which he had held the office of deacon for thirty years, during twenty-seven of which he acted as secretary to the church.

MRS. CHAPPELL, WINCHESTER.—On Tuesday, August 30, Mary, the beloved wife of the Rev. W. Chappell, Baptist minister, of the above city. Deceased had passed through much suffering, but her departure was sudden, she having thrice attended public worship on the previous Sabbath. A sorrowing husband and nine children mourn the loss of an inestimable wife and mother.

MRS. KITCHEN.—On Oct. 17, at Wollaston, near Wellingborough, Northamptonshire, while on a visit to Mr. J. Knighton, after a few days' illness from paralysis, aged 60, Mrs. Kitchen, wife of the Rev. W. Kitchen, minister of the Baptist chapel, Ringstead, in the same county. Funeral services were preached on Sunday, Oct. 23, at Wollaston, where she died, by Rev. J. Whittemore, of Eynsford, Kent; and at Ringstead, where she was buried, by the Rev. J. Walcot. The following brief statement of her last moments, drawn up by her bereaved and sorrowing husband, was read at both places:—I should be breaking one of my dear wife's strongest and oft-repeated injunctions, were I to say, or allow to be said, much respecting her in public after her decease. In one sentence, taking her for all in all, she was one of the best of wives and of mothers; and although, as a Christian, she was not formed for public display, but was exceedingly diffident of giving expression to the experiences of her inner life, yet I have not the shade of a doubt that the root of the matter was deep in her heart, and that she has entered on "the rest that remaineth to the people of God." As the attack of paralysis, which was the cause of her death, not only prostrated her body, but also enfeebled her mind, confusing all her ideas, and reducing her to a state of childishness at the best, but little importance can be attached to her sayings during that period of weakness; yet the following reminiscences may not be wholly unacceptable. It is known to most that my beloved wife was stricken and died from home. She had gone to pay a visit to our kind friends, Mr., Mrs., and Miss Knighton, of Wollaston, whose kindness to her previous to her seizure, and to her, and her husband and family, afterwards, deserves

to be inscribed in "letters of brass;" and we pray that God will repay them a hundred-fold into their bosoms, in this world and in that which is to come. In arriving at Wollaston, in the afternoon of the day of her attack, I felt a strong conviction that her system, previously weakened by slow but certain disease, could not long survive so severe a shock. In the evening, I said:—"My love, a few nights ago you told me that Christ was precious to your soul; is he so now?" "O yes," she said, "we saw them taking him down from the cross,"—alluding to a painting we had seen together at Cambridge a few weeks before. "But," I said, "you don't trust in a painted Christ?" "Oh, no," she rejoined—"in the living Christ—Jesus—the Lord!" emphasizing the words as much as she was able. Her periods of wakefulness, by night or by day, were characterized by distressing restlessness of body, and frequently by illusions of the mind. Although she had, and sometimes gratefully acknowledged that she had, everything that the house, the purse, and the sympathy of her friends could afford her, yet her almost constant yearning was for home. "Do take me home—let me go home," she would cry. Many a time I failed to pacify her, or to convince her that her wish was impracticable. But on one occasion I said, "My dear, I think God will take you to his heavenly home before we can take you to ours." Her countenance quite changed its expression while she responded, "Oh, that will be better—far better." On the Sabbath afternoon, on being calmed down after a most distressing paroxysm of restlessness and excitement, she said, "Read to me." I read part of the 5th chapter of Luke, leaving off at the words, "I came not to call the righteous, but sinners to repentance." She said, "That is me." "Who?" I said. "The sinner whom Jesus came to call." "And what does he say to you?" "He says, 'Come unto me and I will give you rest.'" "And are you willing to come?" I asked. "I do come," she replied, "and I believe he will give me rest." In a minute she said, "Read again." I said, "You want to go to sleep now." Mistaking, as I think, the purport of my words, she replied, "No, you read about Jesus; I shan't go to sleep when I hear his blessed name." One of her latest distinct utterances was the commencement of the 23rd Psalm, "The Lord is my shepherd"—a psalm to which she frequently listened with signs of pleasure. Such were the chief of the few sunbeams which pierced the darkness of those twelve days during which life and death struggled for the mastery in her agonized frame. The final conflict commenced about eleven in the forenoon of Monday, the 17th. For a time it was terrific; but afterwards, and, I believe, in answer to prayer, the agony subsided, and she breathed her last, without a groan or struggle, surrounded by the whole of her family, at a quarter to five in the afternoon.

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STRANGE DISPENSATIONS AND MATCHLESS CONSOLATIONS.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK STREET CHAPEL.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her."—Hosea ii. 14.

THIS is one of the many instances in the Word of God of his free, rich, sovereign grace. The Lord hath set the children of Israel before us as a great model. They are our beacons with regard to sin, but they are a very pattern to us when we see in them the gracious dealings of a covenant God. Oft did they rebel, but just as often did he forgive. Frequently did he smite them with his rod, but he never overturned them to destruction; he still remembered his covenant made with Abraham, and he suffered not his faithfulness to fail. We have in the prophecy of Hosea, an instance of what God thought of the sins of his people. He commands Hosea to speak in rough earnest language of their constant rebellion. And yet, no sooner has he directed the prophet to deal hardly with his erring spouse, than he seems to stop him in the full career of his furious prophecy, and bids him now address her with words of comfort. This is the connection in which our text is found set in the black volume of threatenings. This precious jewel shines all the more brightly in the thick darkness of their sin and their despair; this torch of love and kindness sheds a heavenly light, and makes their eyes and hearts rejoice. Let us now turn to these words of the Lord, and regard them under the following aspects.

First, I see in the text the strange reasons for Divine grace—"Therefore, behold!" I see here, in the next place, the strange dispensations of Divine grace—"I will bring her into the wilderness." Strange dispensations! In the third place, matchless consolations—"I will speak comfortably unto her;" and in the fourth place, sweet persuasions—"I will allure her, and bring her into the wilderness, and speak comfortably unto her."

I. In the first place, we have in our text THE SINGULAR REASONS FOR DIVINE GRACE: "Therefore, behold!" It is not without cause that the word "therefore" is here inserted. We are to look to the context to find what are the premises from which a conclusion of mercy is drawn. Now you will naturally conceive, judging according to human logic, that the preceding verses described either Israel's goodness, or else her abject repentance, if she has gone astray and rebelled; but, on the contrary, there is no mention of these things at all. They speak not of her goodness, but of her evil; and, in fact, they speak so strongly, that the prophet uses terms that are never employed except after excessive iniquity. He charges Israel with whoredom, and speaks of her as having committed uncleanness with many lovers. This is strong language, and shows that he means to declare the excessive character of her sin. And instead of speaking of her as being a penitent, he declares that she was still impenitent. And, notwithstanding many, many providences, and hedging up of her way with thorns, yet notwithstanding all this, she would break through and run after her many false lovers. And then, strange to say, above all reasoning of mankind, there comes the inference, if I may so call it—an inference of sunshine from a dark cloud, an inference of mercy from a whole mass of sin and iniquity. If the inference had been—"Therefore I will destroy her, I will cut her in pieces, and give her children to the sword, and her women to be carried away captive," our reason could well have seen the consequence—we could well have seen that the logical terms agreed; but here it seems as if it were quite a *non sequitur*. How can it be that a "therefore" should spring up, when the previous verses have been but a description of her sins? And here let us pause to remember that the reasons for God's grace to us are far above all human reason, and he himself has told us, "as high as the heavens are above the earth, so high are his thoughts above our thoughts, and his ways above our ways." Nay, I will go farther than

this. Not only are God's modes of reasoning far above our own, but they do seem as if they were even contradictory to ours. Where we should draw one inference, God draws the very reverse. See yon poor penitent sinner; he dares not lift so much as his eyes to heaven; he smites upon his breast, crying, "God be merciful to me a sinner." What is our inference from this, looking at the publican as he stands there? Why, that he is a rebellious creature, and God cannot and will not accept him, but must punish him. Doth God draw this inference? Nay, "that man went down to his house justified." See yonder Pharisee; with outstretched hands he stands, and says his public prayer, "God, I thank thee I am not as other men are," and the like. What is our inference therefrom? Surely God will accept so good a man as this. He will be sure to justify a man so holy and so moral. Not so; I tell you that man went down without justification—went to his house unsatisfied, unblessed with the smile of heaven, while yon sorrowing publican received the smile of a gracious God. We, ever since the fall, have learned to reason badly; our logic has been as much confused as any other power that we possessed; we have turned aside from the straightforward path, and we know not how to draw the true inference which God draws from our sins. So then it seemeth from our text that so far from looking at any reasoning for mercy—to anything that is good in man—if God ever seeks a reason in the creature why he should show mercy, he looketh not to the good but to the evil. When we come before God, it would be well if we would always remember this: we are committing great folly if, when we are spreading our case before him, we dare for one moment to speak of ourselves as good or excellent; we shall never succeed; he will not listen to us, for this plan hath no power with him; but if when we come to him we can plead our sin and our misery, then shall we prevail. Nay, we may even go the length of the holy psalmist, David, when he said, "Blot out mine iniquity"—and strange reason you would say—"for it is great." He used then the greatness of his sin as an argument why a loving God should have mercy on him. O ye legalists, that are looking to yourselves for some arguments with which to prevail with God! O ye who look to your sacraments, to your outward forms, to your pious deeds and your almsgivings, for something that will move the heart of God! know this, that these things are no lever that can ever move him to love. Nothing but your sin and misery can ever stir his mercy, and ye look to the wrong place when ye look to your merits to find a plea why he should show pity upon you. And yet, albeit that this reasoning seems extremely strange, I may use an illustration which will justify such reasoning as this in the mind of every thoughtful man. Here is a poor creature shivering in the cold with nakedness; there is one who hath garments to give away. Will not the nakedness of the man be his claim to benevolence? If there be any generous soul who desireth to feed the hungry, it is not likely that he will confer his bread upon one that hath abundance; but if he heareth a soul uttering the wail which is excited by the pangs of hunger, that very wail shall make him move his hands to bestow the needed food. Generosity, liberality, and mercy know of nothing that can move them but misery, and the very reverse argument is formed from that which men are so fond of using. They will go to God with a plea analogous to this—as if a beggar should meet me in the street and say, "Sir, give me charity. I am not very poor, I am not very hungry, *therefore* give me charity." Strange, strange argument! He, like a wise man as he is, saith, "I am starving, I am starving! therefore give me food." Would that ye would use the like sensible argument, when ye come before God—not for your merit's sake, but for your misery's sake. Think not that you are to tip the arrows of your prayers with the feathers of your own merit; that shall never fly to heaven. Better if ye can wing them with a sense of your own miseries. Then they shall reach the heart of God, and he shall send you the promised blessing in return. Strange reasoning, ye say, this of grace, that God will save men not for their goodness, but, if there be any reason that can be found in them, it is rather for their sin and for their misery than for anything good in them.

Will you carefully look at the text now again, and you will notice that after the word "therefore" there comes a word of exclamation, "behold!" Now, when we see the word "behold" in Scripture, we are pretty sure that there is something well worthy of our attention. It strikes me that Hosea, when the Lord commanded him to write this verse, was quite staggered. "Lord," saith he, "how can this be?" He was filled with amazement. "I have been threatening thy children—thou hast told me to set their iniquities before their face, and now thou biddest me say, 'Therefore I will have mercy upon them.'" The conclusion seemed so strange a one to him, that he was utterly astonished; and the Lord permitted his servant to record his astonishment by putting in that word "behold." Nor do I think that is the only reason for the word. It is also, I think, put there that we may admire the singular mercy here displayed, and that we may remember the mercy of God, and especially the deep-rooted secret reasons for that mercy. They will be on earth the theme of admiration, and in heaven itself the object of eternal astonishment. When we shall be permitted to see why God should have mercy upon man, and especially why he had mercy upon us out of the human race—why he chose us while others are suffered to perish—we shall be compelled incessantly to lift up our hands in astonishment, and even in the heavenly city joy shall sometimes be superseded by wonder, and we shall be even there astonished to find such matchless grace displayed for such singular reasons. "Therefore, behold!" Again, I would say to them that are trusting in themselves, give up your foolish hopes. Oh! look not, men and brethren, look not to the empty cisterns; but come away at once to the fountain, the divine, kingly fount of sovereign grace, for there, and there only, it is that your hope is to be found; for in yourself there is nothing but destruction, and only in Jehovah can reasons for salvation be discovered.

II. The second point, I remarked, was THE STRANGE DISPENSATION OF GRACE. God is about to have mercy upon poor fallen Israel. What does he say? He says, "I will allure her, and bring her into the wilderness." A strange way of showing his love, and yet not an unusual one; for it is the common method by which God shows his love towards his chosen ones. You will perhaps smile when I make the observation that there was nothing which a Roman slave more anxiously desired than a box on the ear from his master. Singular desire, you will say; and yet that box on the ear was the object of the morning and the evening prayer of many a slave in Rome. For you must know, if a master once gave his servant a box on the ear, he was free from that day forth, and was no more a slave. Now that strange way of manumitting a slave is analogous to that which God uses when he is about to set free one of Satan's bondsmen. He first of all gives us the blow of *conviction*, then he gives us the liberty of grace. Is it not, again I say, singular—if you have experienced it yourself—singular that God should begin to show his love by taking his people into the wilderness? Strange way! Singular manifestation of eternal favour, that he should bring us not into Canaan, not unto the grapes of Eschol, not to all the riches of that land which flowed with milk and honey, but first of all should bring us into the wilderness! Your experience helps you to understand this.

The wilderness may be considered thus—when God is about to save a man he first of all brings him into a state of *spiritual destitution*. A particular man thinks himself rich and increased in goods, and that he has need of nothing; talk to him about a natural man, and he is insulted; if you were to tell him what you feel yourself, why, he says he is as good as his neighbours; he does not know that he has very much to confess when he is on his knees; indeed, he hardly sees the use of confessing unto God. If such as he do not get to heaven at last, he does not know who will. But when God means to have mercy upon such a man as that, instead of having every virtue and all strength, on a sudden he finds himself without one good thing to recommend him to God; and, worse than this, he finds he has no strength to perform a good act. "Oh!" saith he, "I once thought I could repent and believe whenever I pleased, now all my strength is gone, my heart is

hard, and I can scarce compel a tear to flow. I imagined that in the last moment of my life I could say, 'O God! have mercy upon me,' and I should be saved; now I find faith to be quite another thing from what I thought it was. Now I am stripped, my comeliness is departed, the sound of my music is brought low; now I must robe myself in sackcloth, and cast dust upon my head; my soul is spiritually shut up, I find no food, nothing comes from within, and nothing comes from without." This state of spiritual destitution is set forth by this wilderness state.

Moreover, by the wilderness, doubtless, is meant *affliction*, for full often, when God means to bring a man to himself, he sends affliction upon him. This affliction is as the shepherd's black dog with which he brings his wandering sheep back to him. Affliction comes howling after us and biting at our heels, and then we fly away to Christ. How many there are among you that were first brought to repentance by the loss of your property, or the death of some one dear to you. If everything had gone on smoothly, the stream would have wafted you along down to the gulf of black despair; but on a sudden the flood boiled around you, and the tempest gathered around your devoted head, and then you cried unto God in your trouble, and your losses were more than recompensed, and your soul was saved, and your God was found. Happy you that lose a fortune to find a Saviour! Blessed burial that—the burial of a friend; for then we find our own souls, and are brought to find the Lord Jesus Christ. We have many of us great cause to bless that rough right hand of God which has smitten so sternly, but which has always been moved with love whenever it hath given us a blow.

Farther, I think this wilderness may mean not only spiritual destitution and affliction, but also *loneliness*. When God means to save a man, he always makes that man to feel himself to be all alone. There was a time with me, I know, when I went up to the house of God, and I knew not whether there was any one there while the sermon was being delivered. I seemed to be shut up in a black wall of men and women, while the minister's eye seemed to be looking down into my soul. I believed the good man meant me; I could not think he had reference to anybody else. I was always seeking solitary places for prayer, and loved not society, but to draw near to God in prayer and tell him my wants, and ask for mercy. It is a happy sign when the Divine Hunter singleth out one from the herd. He cometh out and looketh round and singleth out his prey, and hunts him, until at last he brings him down and carries him home rejoicing. The deer when wounded retires to weep and bleed and die alone, and so, too, all hearts when wounded love shady solitudes that they may weep alone before God. "I will allure her, and bring her into the wilderness."

One more picture, and I think I shall have described this wilderness sufficiently plain. Can you picture for a moment yourself as taken away on a sudden and carried by some giant hand swiftly through the air and deposited in the midst of the Desert of Sahara? You look around you, and there is nothing to be seen that can afford you hope. No sign of traveller. Above you is the burning vault of heaven, and the furnace sun sending forth its fire upon you. Beneath you is the arid sand. No track of traveller. At first you rush on, hoping soon to find the desert's verge and to escape. Night succeeds day, and in the thick darkness you still travel on, fear and hope together winging your feet. Day dawns again, but you are as far from hope as ever, and I can imagine that, with your throat parched and with your soul melted within you, you would cast yourself down upon the sand, and cry, "Lost, lost, lost!" And your words would come back to you again from the burning heaven above you, and you would be the complete picture of despair—lost, lost, lost! And yet this is where God brings the man that he means to save. He puts him into such a position that above him seems to be an angry God; beneath him a desert of sin, and not a glimpse of hope. And he lies down hopeless and despairing, and cries, "Lost, lost, lost!" My hearer, art thou in such a position? Then remember the Son of Man has come to seek and to save that which was lost, and thou art just the one he came to save. He will never be disappointed. Those he came to save he

will save ; and he will save thee, and thou shalt be brought in, and thou shalt see his face and rejoice in his mighty salvation, in the day when he shall come in the glory of his Father and all his holy angels with him.

III. But note the next division of the passage—GOD'S MATCHLESS CONSOLATIONS. Does he bring her into the wilderness that she may be the prey of the vultures, or that the jackals may devour her? Oh, no! He brings her there that he may "speak comfortably to her." You see how the two things go together. There is a precious golden band in the text, a band which neither death nor hell can ever shatter; which, like a sacred rivet or heavenly link, binds the two sentences together. "I will bring her into the wilderness"—that is true, we know—"and I will speak comfortably to her," that is true also. The two are linked together, and cannot be separated. Those that are brought into such a wilderness as I have described, shall hear the comforting words of Jehovah speaking to their hearts.

Now, with regard to these comforts I would remark that they are *sure comforts*. We may take the words, "I will," which stand at the beginning of the verse, as relating to each clause in the whole verse, and therefore we may read it, "I will speak comfortably to her." Therefore we have, first of all, *sure mercies*—"I will." As good old Joseph Irons used to say of the potent *shalls* and *wills*, "Our *shalls* and *wills* are impotent and impracticable, but God's *shalls* and *wills* are omnipotent." Hath he said it, and shall it not be done? Hath he decreed it, or promised it, and shall it not stand fast? Now, rest assured, poor soul, that whatever may not be or whatever may be, if thou art brought into the wilderness God will assuredly speak comfortably to thee. It may be a long while thou hast to wait; but though the promise tarry, wait, for the time shall come, it shall not fail. In due season he shall remember thee, and will not forget thee in thy low estate, for his mercy endureth for ever, and his faithfulness knows no end. He will remember thee, and will "speak comfortably" to thee.

And then we may note, again, that they are not only *sure consolations*, but *divine consolations*. "I will speak comfortably to her." Many ministers have tried what they could do, but they have done nothing. I have never learnt so much of my own trouble as when I have tried to comfort some of God's tried ones in preaching. I have tried, sometimes, in my sermons, to put in a little honey on purpose for them, but, somehow, that honey seems to ferment and become sour, and they cannot feed upon it. I have talked with them, and done all I could to comfort them; and, sometimes, I have had to turn them over to my brethren in the eldership, and they have done their best and failed. And, now, what shall I say then, Lord? Thy poor servant can do nothing here; wilt thou do it, Lord? Thou, who art the Comforter, take them by the hand and "speak comfortably" to them. If thou speak they cannot refuse to hear, and then shall they indeed be comforted. Oh, poor, tried soul, is not this a rich promise, indeed? "I will speak comfortably to her." He will not send thee an angel or minister, merely, but he will speak himself—"I will speak comfortably to her."

The third remark I make upon these consolations is, that they are *effectual consolations*. The Hebrew bears the interpretation, "I will speak to her *heart*." We speak to your ears: God speaks to your heart. Oh, what speaking that is, when God speaks right from his heart into our hearts! Some of us have felt this at times. We have found the Word of God to well up, as it were, from him; and then, as it has welled up, it has gone down deep into our hearts, and we have been made to drink of it to the very full. "I will speak to her heart." Poor soul, if thou art brought into the wilderness God will effectually comfort thee. He has effectually convicted thee—he will effectually console thee. If he has brought thee into the Wilderness he will as surely bring thee into the Canaan of faith and joy, just as he has brought thee into the wilderness of humility and sore distress. "I will speak comfortably to her."

I remark, in the next place, that these consolations are not only sure, divine, and effectual, but they are *full*. "I will speak comfortably to her." What large words of comfort these are which God addresses to his people! He pardons them, he justifies them, he sanctifies them, he preserves them, he upholds them, he prevents them, he brings them safe at last; and all this he speaks home to the heart of the poor, tried, and tempted soul in the wilderness, and thus he makes it "rejoice with joy unspeakable and full of glory." It is not in my power, my dear friends, to speak to your hearts, I can only speak to the ear; but let me repeat some of those things which God speaks when he speaks to the heart. "Come, now, let us reason together; though your sins be as scarlet I will make them as wool; though they be red like crimson they shall be white as snow." "I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sin." "Whosoever will, let him come, and take of the water of life freely." "Him that cometh unto me I will in no wise cast out." "For he is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." Here are rich promises of pardon. Thus God speaks; then anon he says, "A new heart will I give thee, and a right spirit will I put within thee; I will write my law in thy heart, and will put my law into thy inward parts." And when he has made a promise of acceptance, how sweetly he speaks of the trials and troubles of this world: "Let not your heart be troubled, neither let it be afraid; ye believe in God, believe also in me." And how joyously does he tell his people, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And how comfortably does he remind his people that, come what may, they shall still be secure: "When thou passest through the rivers I will be with thee; and through the floods, they shall not overflow thee. When thou goest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." And then he goes on, when his poor people think he can hardly remember them: "Can a woman forget her sucking child, and not have compassion on the son of her womb? Yea, they may forget, yet will I never forget thee." And then, lest even this should be of no avail, he says, "The mountains shall depart, and the hills be removed, but the covenant of my love shall not depart from thee, neither shall my face be removed, saith the Lord that hath mercy upon thee." "For this is as the waters of Noah unto me; for, as I have sworn the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee nor rebuke thee." Truly have I said, when I remarked that this consolation is full, and well doth one of our poets express the whole sentiment, when he says—

"What more can he say, than to you he hath said—
You who unto Jesus for refuge have fled?"

We have a Bible that cannot be enlarged; we have promises that cannot be extended; we have blessings that cannot be exaggerated; and imagination's utmost stretch could not make us conceive of anything beyond. And, oh! may God, who hath brought you into the wilderness of sore trouble, bring each one now present into his comfortable presence, that you may know that he himself thus speaks comfortably to you.

IV. And now I close by coming back to the first clause of the text, to meditate on the SWEET PERSUASIONS with which God draws us to himself: "I will allure her, I will allure her." Now, there are many present very much afraid they are not converted, because they have not had a thunder-and-lightning experience; they were not converted in stormy weather; they had not the terrors of the law, and the shakings over hell's mouth. They have read of John Bunyan and his desperate fears. They can say they have felt their need of a Saviour, and felt their sin. The accounts they have heard of the terrors of hell have been so impressed upon them, that they have feared that they could not be God's people. Read our text; it says, "I will allure her." It does not say, I will drive her; it does not say, I will drag her; it does not even say, I will compel her; no, it does not say, I will make her to run into the

wilderness for fear of me. No: "I will allure her." What does this mean? I cannot explain it better than by a very simple figure. I see the fowlers come sometimes on to our common. I saw a man with a robin redbreast in a cage. This poor little bird was made to sing, and so tried to decoy other birds from the sky. The fowler was luring birds; catching them by the lure. Oh! my brethren, this is how God brings many of his children to himself. We have been wild birds; he converts us by his grace, and puts us into the cage of the pulpit, and so it is he makes us sing away as best we can, and lure poor sinners to come to the Divine Fowler, Jesus Christ. I wish we could sing better. I would I were a better decoy, that I might bring more to Jesus. Many a sister has been a decoy to her brother; many a wife has lured her husband to Christ. You cannot drag them, but you may lure them. All that you can do is, in your daily life, and in your house, or wherever else you may meet with poor worldlings, to lure them to Christ by letting them hear how sweetly you sing and see how happy you are, even while you are, as they say, a poor caged bird. Let them see how sweetly you enjoy your precious liberty, and can seek with all earnestness to bring them to Christ too.

There is another figure. "I will allure her." When your little children begin to walk, they are set up by the side of the table. They are quite frightened, they have hardly tried their little legs yet. The nurse desires that they may walk a little way. Well, what doth she do? She holds out an apple or a sweetmeat to tempt it, and it tries to come, but it is ready to fall; and the mother's finger is held out, and the child is supported. It rests a moment, and it is lured on again with some toy or some picture, something that tempts it on; and thus it learns to walk. You say that I ought not to use such simple figures. Nay, but I ought. It is used in Scripture. "I taught Israel to go, taking him by the arms," just as some father would take a little one by the arms, and let its feet just lightly touch the ground. He condescendeth thus to speak, and surely I may do so. May not a man speak thus with his fellows? Yes; surely this is the way in which God brings many of his children to Christ. He lures them; he does not thunder forth or frighten them, but tempts them on by mercies and baits of heavenly pleasure, and so are they brought to the cross of Christ. Some have been lured by the sweetness of the character of Christ. They have taken his yoke upon them, because he is "meek and lowly in heart," and they have found rest to their souls. Others have been lured with the blessings of religion. They have said, "Her ways are ways of pleasantness, and all her paths are paths of peace," and have said, "I will go with you." Many have been lured by the prospect of heaven and the joy which has been set before them, and they have counted their lives as less than nothing, in order that they might undergo the reproach of Christ, and then inherit his crown. Do not be cast down because you had not this terrible experience. Perhaps you are among those whom God did sweetly lure. And thus I conclude my discourse, by bidding every Christian here to go forth and endeavour to lure poor souls to Christ. Now just alter that face of yours that is so long and so doleful. You are not luring souls to Christ, quite the reverse; you will drive them away. Now just take away, I beseech you, that constant habit of murmuring and grumbling at everything and everybody; come, take your harp down from the willows, and sing us one of the songs of Zion. Let us have no more groaning; that will frighten away the poor wild birds. They see your misery, and how can they be lured to come when they see you so unhappy? I do think that the long faces of God's people do a good deal of mischief. I see nothing to cause them, but just the reverse. What does Jesus say? "Be ye not as the hypocrites, for they are of a sad countenance." I should not like to have a sad countenance, for fear any man should think me a hypocrite. What does he say again? "But thou, when thou fastest, anoint thine head and wash thy face." Of course do it on other occasions, but even when fasting take care to do it. Do not let the worldling know you are fasting; if you have troubles, keep them within you, do not let him know it. Let him see a happy exterior. In this way you will allure him

to Christ; and take care, by the gentleness and kindness of your conversation, to bring him to think of that religion which he has hitherto rejected. I have heard it related of some Methodist, that after praying a long while for his wife's conversion, he threatened to beat her if she were not converted in a certain time. I believe she was not. Instead of tempting them and alluring them, there are some who, if they do not go to the length of physical force, nevertheless seem as if they would bully others to Christ. They would speak to them so sharply and sternly. There is never any good done with this. There are more flies caught with honey than with vinegar, and more souls brought to Christ by sweet words than sour and bitter ones. Let our conversation be like that of Christ—"holy, harmless, undefiled, separate from sinners"—and then, added to this, let us have a heavenly cheerfulness about us which will lead others to see that, though our religion takes away from us the pleasures of the wicked, it gives us something so much the better that Watts was right when he said—

"Religion never was designed
To make our pleasures less."

Go and lure others to come to Christ. And may God the Holy Spirit bless each one of you! If in the wilderness, may he speak comfortably to you; if hardened in your sin, may he bring you into the wilderness; and if he hath already spoken comfortably to you, may he help you to speak comfortably to others!

OUR STRENGTH.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

"As the man is so is his strength."—Judges viii. 21.

THESE were the words of the kings of Midian, when requesting Gideon to put them to death himself, that so they might be quickly despatched. But the words contain a general truth. Physically, the man's strength is according to his age, health, and discipline. And so in reference to religious matters. The *natural* man has only natural strength; but the *spiritual* man has spiritual strength. Yet the strength of spiritual men differs, there are degrees; and so the strength of the same man varies, at different times and under different circumstances. As our age is, so is our strength: the new-born babe has but little strength; the young child has more; but the young man is expected to be strong. As our *health* is, so is our strength: some are weak and sickly, and some are healthy and strong. As our *temperament* is, so is our strength: some are timid and nervous, others are courageous and hopeful. As our *discipline* is, so is our strength: the soldier must be drilled and exercised; the wrestler and the racer must be taught and trained. As the *state of the heart* is, so is our strength: if carnal, we are like Ephraim, who was called a silly dove, without heart; if backsliding, we are like Samson, when he lost his hair; if deeply spiritual, we shall be like Paul, whom nothing could daunt, but who could do all things through Christ strengthening him. Spirituality, therefore, is of the greatest importance; for as our spirituality is, so is our strength to resist Satan—to overcome the world—to crucify the flesh—to put off the old man with his deeds—to bear afflictions—and to work for God and souls. Is a man strong? He will undertake to do much, to do many things, to do difficult things. He will attempt great achievements; he will persevere in what he begins; he will overcome his foes; he will master his difficulties; he will triumph and be crowned. It is folly for us to complain of weakness, except we seek grace, and use means, that we may grow, regain our health, be recovered from our backsliding, and so become strong in the Lord, and in the power of his might. In vain do we look for strength, but from the renewing of the Holy Spirit, and the deepening of our sanctification. It is the indwelling of the Spirit, and his gracious operations, that make us strong. If we had more holiness, and more of the Spirit of God, we should be stronger. May the

Lord strengthen us with all might, by his Spirit, in the inner man, that we may be no more children, but become strong men, and by our strength glorify the Lord.

Carry the idea to Jesus: as he is, so is his strength. As he is one with God, really and truly God, his strength is omnipotent, unchangeable, and eternal. To him all things are possible. The God-man has the strength of God and man united in his glorious person, and that strength he employs for us. But he will employ it wisely, for our good and his own glory—he will employ it lovingly, as our circumstances require—he will employ it holily, so as to secure our sanctification—and he will employ it according to his word, making it perfect in our weakness. It is a mercy to feel our weakness, otherwise we should not value the strength of Jesus; and it is well that we are required to make use of strength, or we should not apply to Jesus to strengthen us with strength in our souls. But for the strength of Jesus we must fail; but by his strength we can do and suffer all things. His own arm wrought our salvation, effects our deliverance, and will sustain us under all our troubles. On that arm we may lean, and by that arm we shall be led and defended, until we arrive at our Father's house. Precious Saviour! to thy strength I look, on thy promises I rely, and on thy faithfulness I depend! Thou shalt lead me by thy right hand, guide me with thine eye, and at last place me before thy face for ever. Holy Spirit, daily renew me in the spirit of my mind, revive my graces, increase my spiritual strength, that I may work for Jesus, win souls for God, defeat Satan in every engagement, and meet the last enemy without fear or trepidation! My Heavenly Father, thou hast commanded my strength; strengthen, I beseech thee, that which thou hast wrought in me, and make me strong in the Lord, and in the power of his might, for thy mercies' sake!

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

THE PERILS OF RICHES.

'But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things.'—1 Timothy vi. 9, 10, 11.

It has long since been wisely remarked, that our greatest moral dangers arise, not from direct but indirect temptations. When we are solicited to violate a plain commandment of Christ, conscience promptly gives the alarm, and we turn away from the sin with abhorrence. When, however, the evil consists in doing in excess what can be innocently done only within limits; when conduct, perhaps harmless to others, paralyzes our moral sensibilities and disqualifies us for the discharge of duty; when the motives which at first impelled us may be insensibly exchanged for others which calm reflection would instantly pronounce to be wrong, we frequently pass, without heeding it, the boundary which separates virtue from vice, and the voice of conscience is hardly recognized until the chains of habit are riveted upon us, and we are fully committed to a course of ill-doing.

To no subject does this remark more emphatically apply than to the pursuit of wealth. Labour is imposed upon us as one of the conditions of health and enjoyment, nay, of existence itself. "If a man will not work, neither shall he eat," said an Apostle. We are, moreover, commanded not only to do with our might whatever our hand findeth to do, but to be in all things moderate in our desires, temperate, and self-denying. But this course of life leads, by necessity, to increased possessions. The increase of possessions opens new avenues to temptation; it spreads before us allurements unknown to poverty, and discloses opportunities for accumulation clustering thickly just on the other side of the line of perfect rectitude. Hence the Scriptures so frequently admonish us against these inevitable dangers. We are taught that the love of wealth is, in its nature, at variance with the love of God, for covetousness is idolatry; and that, unless we forsake houses and lands for Christ's sake, we cannot be his disciples. In the solemn and impressive words of the text, "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful

lusts, which drown men in destruction and perdition. For the love of money is the root of all evil : which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things."

If such be the dangers of riches, it is our duty to meditate upon them with deep attention. To aid you in this moral labour is the object of the present discourse.

I. Suffer us, in the first place, to set before you some of the dangers which surround the acquisition of wealth.

In order to apprehend this subject the more adequately, let us commence with the obvious truth, that the right of property rests on the self-evident axiom, that EVERY MAN HAS A RIGHT TO HIMSELF. His powers of body and his faculties of mind were bestowed upon him by his Creator, and no created power can revoke the grant. These energies of body and faculties of mind every man may use as he will, provided only he obey the laws of God, and violate no right of his neighbour. It is on this foundation that the doctrine of human accountability rests. For every thought and word and action of our lives every one of us must give account. But this account could never be required, unless every man were perfectly free, provided he violated no right of his neighbour, to think and speak and act as he pleased.

Secondly. A man, under the condition just suggested, is at perfect liberty to employ his faculties, both of body and mind, in the creation of value, or, as it is commonly called, wealth. By the use of his powers, in obedience to the laws of nature, a product is created which did not before exist. It owes its existence in its present form to the exercise of these faculties, or, in common language, to his labour. If the labour had not been put forth, the product could not have existed. This product, whatever it be, is the exclusive property of the man by whom it has been brought into existence. If the original material and the means of production are his own, the whole of the product is the property of the producer. If the materials and the means of production belonged to another, the product must be equitably divided between the capitalist and the labourer. But whatever be the portion earned by the labourer, whether the whole or a part of the product created, it is all exclusively his own. It is the reward which God has bestowed upon him for obedience to the laws of his creation.

The productiveness of the earth has been ordained in perfect harmony with the laws of human labour. We cannot exist without food, clothing, and shelter. These wants of man may be fully supplied from the bosom of the soil, but they are not furnished spontaneously. We must labour to procure them, and they are yielded to us on no other condition. "By the sweat of thy face thou shalt eat thy bread," is the original enactment. It has never been repealed, and the Lawgiver enforces it with adequate penalties. It is thus that the labour of every day provides for the wants of every day. Because the labour has been our own, we are entitled to its results, for the sustentation of our lives, and the production of our individual happiness.

But the relation between human labour and the productiveness of the earth may be still further considered. If the use of our physical power has been directed by skill, the earth will yield far more than will suffice for the supply of our daily wants. An annual surplus will remain after every rational want is gratified, and this surplus may be used to increase the productiveness of the succeeding year. Thus it is that, by the union of industry with frugality, wealth is created. It is clearly the will of God that each generation should leave the world richer than it found it, and better adapted to yield a larger increase. Thus it is that the earth, which once possessed nothing but capabilities, is now covered with the various forms of wealth, and every means for the production of human happiness. Land and sea, mountain and valley, forest and prairie, the soil that we tread on, the mine beneath and the atmosphere around us, are all rendered subservient to the well-being of man. Had we obeyed the laws of our Creator, and had sin with its results been banished from our world, the whole earth would long since have been again transformed into a paradise, and suffering and want have been no more known among the children of men.

It is too obvious to need remark, that the surplus which remains after our wants have been supplied, is our own, just as much as any part of our product. No one without injustice can take from us one part more than another, unless he pay us a satisfactory equivalent. Again, our product may be perishable and its value depreciate, or a part of it be annihilated. Inasmuch as the whole product is our own, and no one else has the semblance

of a right over it, the loss must, by necessity, fall upon ourselves, and we ourselves must bear it. So, on the other hand, our product may increase in value. This additional value, for the same reason, is our own just as much as the original product, and to take from us this part of our property without an equivalent, is just as wicked as to deprive us of any other. It is all our own, the result directly or indirectly of our own labour, and every portion of it is equally guarded by the same moral law of the Creator.

All this is simple and easily understood, and were wealth accumulated on no other principles, our moral nature would be in little danger from increased possessions. But it unfortunately happens that, by the increase of wealth, the love of wealth is rendered more intense. Great possessions, by opening new avenues to gain and presenting new opportunities for sensual and social enjoyment, expose us to some of the most seducing temptations which ever beset us. The insatiate striving for more leads us to look with an evil eye upon the prosperity of our neighbour. As the gains of our own labour are insufficient to supply our exaggerated wants, the desire springs up unbidden to appropriate to ourselves some portion of that for which he has laboured. We covet that which is our neighbour's, and yet we despise the character of a thief. We would not on any account take from him *all* his possessions. We would not pick his pocket of a shilling, or break into his house and rob him of his spoons. We might, however, take great pains to accomplish an exchange with him, by which we should receive a full equivalent for all that we part with, and besides this a very large amount for which we have rendered no equivalent whatever. We would on no account charge him with goods which were never delivered, but we might be quite willing to deliver him goods of which twenty-five per cent. is useless adulteration, or which we know to be short of measure or deficient in weight. If our property has depreciated in value, we scruple not to charge a buyer who is ignorant of the market, a price which shall throw upon him the loss which belongs wholly to ourselves. If, on the other hand, our neighbour's property has risen in value, we scarcely consider it sharp practice quietly to obtain it on such terms as shall secure to us the additional value without the shadow of an equivalent. I would not sell a forged bond, or pass a counterfeit bill; but I might sell a bond which I privately knew was not worth the half of what I received for it, or I might offer in payment the bills of a bank which, from "information received," I was sure would to-morrow be almost worthless. Accustomed to this manner of transfer, we may go a step further, and ourselves create the very rise and fall of prices of which we so eagerly take advantage. When the market price of an article is low, we may innocently purchase as much as we think for our benefit. We thus equalize prices, and prevent any further depreciation. But because we may do this innocently, we may be tempted to go farther, and combine with others to purchase the whole supply of a necessary of life, that thus we may command the market, and oblige our fellow-citizens to pay us any price which our cupidity may impose. Because we have the power, we think we have the right, to wring from the labouring masses as much of their dear-bought earnings as we please, and thus enrich ourselves by impoverishing the community. The talent committed to us for the purpose of blessing mankind we use as an instrument of wholesale oppression. We thus create that very prejudice against wealth of which we are the first to complain, and bring to pass the saying of Solomon, "He that withholdeth corn, the people shall curse him."

These and a thousand such snares beset the disciple of Christ in his effort to grow rich, or even to provide for the exaggerated wants of them of his own household. He can only escape them by undeviating adherence to the Saviour's commandment, "Thou shalt love thy neighbour as thyself." God has given to each of us such a portion as he chose, and neither of us may touch a furthing of that which he has bestowed on another. Nay, more, we are forbidden even to desire it. We may not covet his house, or his lands, or anything that is our neighbour's. Whatever is his, be it much or little, be it in whole or in part, is guarded and protected by that holy law which is a discernor of the thoughts and intents of the heart.

Let a man make haste and delay not to keep this commandment; let him submit himself and all his transactions to the clearly-revealed will of God; and he may walk unharmed amidst all the snares which beset the path of him who is diligent in business. The temptations to fraud, chicanery, and overreaching, will fall harmless at his feet. The smallest right of the most ignorant and unsuspecting will be as precious in his eyes as his own. Whatever be the increase which God has given him, there will not be found there a shilling,

which the law of impartial justice would award to another. His earnings are the blessings which his Father in heaven has bestowed on his honest industry, and he may confidently trust that on such gains the favour of God has rested.

I know full well the objections which can be urged against this scriptural law of accumulation. I shall be told that the customs of trade proceed on very different principles, and that to these customs every man of business must conform. It will be said that to obey Christ in that matter would consign ourselves and our families to inevitable poverty. Be it so. Still I ask, what does the Saviour require of us if we acknowledge him to be our Master? If we are not willing to surrender houses and lands for his sake, we cannot be his disciples. If we do not submit our desires to his will, how can we claim him as our Redeemer? Doth it matter much, though we be poor in this world, if we be rich in faith and heirs of the kingdom that shall be revealed? If the world lieth in wickedness and we wallow in wickedness with it, will a profession of religion save us from the condemnation that cometh upon the ungodly? Is it not an honour to endure poverty for the sake of him who, though he was rich, for our sakes became poor, that we through his poverty might be made rich?

But I ask has it had been found that disinterested and honourable dealing commonly leads to poverty? How comes it then to be universally acknowledged that honesty is the best policy? Industry, frugality, and undeviating integrity have always been found to lead with certainty to mercantile success. I know that fortunes are sometimes made, but I also know that they are much more frequently lost, by rash speculation, the result of all grasping love of gain. But let us bring this matter to a practical test. Suppose that every professor of the religion of Christ were known to be a man of undeviating truth and scrupulous conscientiousness, whose word was as good as his bond, and in whose hands the concerns of every man were perfectly secure, would not the disciples of Christ control the business of the world? Would not every man, whether stranger or near neighbour, select them as the persons with whom he would prefer to transact business? Their success would oblige other men to imitate their example, and thus they would create the general necessity of adopting the highest standard of mercantile integrity. They would thus leaven the world instead of being leavened by it. The precepts of Jesus would govern the minutest transactions of the counting-room and banking-house, so that, in the significant language of Scripture, "Holiness should be written on the bells of the horses." How vain then is the excuse so often pleaded, that a Christian must degrade himself to the level of covetous and unscrupulous men, in order to achieve mercantile success. Were the disciples of Christ fearlessly, steadfastly, and in faith, to obey their Master, not only would they escape the perils which surround their peculiar position, but they would elevate the whole community to the high level of honourable and disinterested Christian morality.

Such then are some of the perils of accumulation, and thus can they be met by the Christian merchant. Whether he be rich or poor, whether he be rich in youth, in manhood, or mature life, is to him a matter of secondary importance. His first concern is, to please the Master, and this he can do, only by adherence to the law of high-minded, disinterested, Christian reciprocity. The rest he leaves with God. In success or in failure, the great object of his life is to please his Father who is in heaven. His daily labour is a service to Christ. His daily warfare with temptation strengthens his virtue, confirms him in all goodness, and in an eminent degree prepares him for that world where the crown of righteousness is given to all who have triumphed over the sin which so easily besets them.

Here, however, let me caution the young believer against a rock on which very many have made shipwreck. Though he should obey the rule of the Saviour in the manner of his accumulation, yet too eager a desire for immediate success may entangle him in a snare hardly less hurtful. Feeling deeply the need of capital, he is tempted to re-invest his gains with an avidity which puts far away into the future all the claims of religion and benevolence. The command of God is, "Honour the Lord with thy substance, and with the *first fruits* of thy increase." In too great haste to be rich, he determines to devote the first part of his life to accumulation, that, in old age, he may have the more to consecrate to the service of God. Of this device of the adversary let the young Christian beware. The duty of devoting our possessions to Christ, belongs to all times and all places. It is obligatory on us as much at the commencement as at the close of our probation. The small offering saved by self-denial from the scanty salary of the clerk, or earned by the additional toil of the young mechanic, or withheld from some rare investment by the young merchant,

may be a richer gift, in the sight of God, than the world-renowned benefaction of the aged millionaire. Besides, it is only by commencing early in life the consecration of our substance unto God, that we can establish the habit of benevolence. While we postpone the discharge of our duty until we have become wealthy, the love of gain is insensibly acquiring strength, we listen to the claims of benevolence with less and less sensibility, and at last become deaf to the voice of humanity. When we are able to give without the smallest self-denial, the disposition to give has perished, and we have been transformed into the very misers whom once we thoroughly despised.

Were it necessary, I might here explain the connection which God has established between habitual benevolence and financial ability. Time would fail were I to consider the subject at large. I will only remark that this very habit, above all others, cultivates that calm equanimity on which soundness of judgment so materially depends. Men commonly fail from one of two causes. They either timidly shrink from a reasonable risk, or, allured by the promise of extraordinary gains, peril their all in too hazardous investments. We are best preserved from both these dangers, by ever considering our property as a talent committed to us by God, which we are bound to use for the benefit of humanity. Our personal interest then ceases to agitate us, and we act as stewards to whom a trust has been committed. Thus, exempted from the bias both toward timidity and rashness, we estimate a risk at precisely its true value, the surest test of financial skill. In this manner the promise is fulfilled which follows the precept I just now quoted. "Honour the Lord with thy substance and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

II. But suppose the disciple of Christ to have pursued his calling in obedience to the law of reciprocity, and that not a dollar of his estate has been soiled by meanness or dishonesty. He may have given of his increase, so that, thus far, he has escaped the charge of avarice. God has smiled upon the labour of his hands, and has blessed him with ample means for the supply of every reasonable want, both of himself and his children. He believed it his duty to make provision for those committed to his charge. This duty is accomplished; what shall he do next? The question presents itself, how much may be in the fear of God accumulated, and how much longer may he rightfully continue in the pursuit of wealth? Shall he labour on for the gold that perisheth until death surprises him, or shall he devote the remainder of his life to the service of God and humanity? Here is the temptation to the man of middle age.

I am well aware that this question may sound strangely to most of you. I fear that many a disciple of Christ has lived until his eye has grown dim and his natural force abated, without ever asking it. On this very rock we fear that thousands are at this moment making shipwreck of faith. It is obvious that the man of business has no more right to live unto himself than the clergyman, the missionary, the martyr, or the apostle. The principles which govern the life of a Christian are not affected by his calling; they are the same always and everywhere. Christ died for the one as much as for the other, and the title of both to the heavenly inheritance is verified by the same sign: they live not unto themselves, but unto him who loved them and gave himself for them.

But let a man ignore all this, and claim that he has a right to live unto himself, and he chooses the path which leads to the chambers of spiritual death. The opportunity is afforded him to spend the remainder of his life in the direct service of Christ, or in the labour for accumulation. He chooses the latter, and it soon becomes his ruling passion. Religion, from being an active principle, becomes a matter of form. He may attend the worship of the sanctuary with business-like punctuality, but his soul holds no communion with God. As his wealth increases, his love of it becomes more intense and absorbing. Investments are so precious that he has nothing to spare for the cause of Christ. The cry of distress, that once aroused his whole soul to sympathy, now falls on his ear unheeded. His moral perceptions are obscured. Arts of gain which he once scorned, he now practises with avidity. At last, professing the religion of the blessed Jesus, and holding the most orthodox of creeds, he is transformed into a grasping miser. Yet he is hardly aware of the change that has passed upon him. His brethren foster his delusion, for instead of rebuking, they flatter him, for they know that he is very rich. Thus, cursed with spiritual blindness, he is drawing near to the judgment-seat with a lie in his right hand.

The man dies and appears before God. What evidence has he left behind him that he is an heir of heaven? The heathen have not read the message of salvation from Bibles which

he has scattered abroad. No savage tribe has heard of the love of Christ from the lips of a herald whom he has sent forth. The poor have not been warned by the fleece of his flock, nor has his cheering voice or liberal hand caused the heart of the widow or the orphan to leap for joy. Nay, his life has been an offence; for multitudes, taking his example as an exponent of the religion of Jesus, have resolved that they will have nothing to do with it. An asterisk is prefixed to his name on the books of his church. The newspapers announce the death of the senior member of a very respectable firm. Men on 'Change discuss with interest the question how much he was worth, and this question answered, he passes away from the thoughts of the living, and is remembered no more for ever. Such is the end of him that layeth up treasure for himself, and is not rich toward God.

Another disciple has made provision for every reasonable want; it is in his power to consecrate his life to the service of Christ, but he chooses the pursuit of worldliness in its more seductive form.

He is able to enter upon the career of social competition, and gain for himself and his family a position in what is fancifully termed "the best society." His modest dwelling is exchanged for a mansion that attracts the gaze of the passers-by. His drawing-rooms shine in costly magnificence, and are embellished by the highest efforts of artistic skill. His tables are loaded with every delicacy that wealth can command. His equipages are remarked for the tastefulness of their construction, and the perfection of their appointments. His entertainments boast an extravagance from which nobles would draw back, and they are crowded with all that is distinguished in talent or wealth, in beauty or fashion, in political power or social pre-eminence. The man has devoted his life to the accomplishment of his object, and he has accomplished it. And he must continue it, though old age is coming upon him, and the labour which it imposes presses heavily upon grey hairs, exhausted energies, and the saddened conviction that he is living in vain. He is by profession a disciple of that Jesus of Nazareth who had not where to lay his head, and he regularly at the communion table professes that his affections are set upon things above, where Christ sitteth on the right hand of God. But when Christ who is our life shall appear, will he appear with him in glory?

This rich man also dies and is buried. His establishment is broken up, and his equipages are scattered. A prominent name is erased from the list of aspirants for social distinction. A house of gratuitous entertainment for the frivolous and gay is closed. Before the next season arrives his name is forgotten. The widow and the orphan have not a friend the less. The young and inexperienced have lost no counsellor. The Church of God is no longer paralyzed by the influence of his example. Every act of his probation has been recorded on high, and the man has appeared before God to render up his account for the deeds done in the body.

But it will be asked, Are we not bound to make a suitable provision for our children? Is not this duty imposed upon us by the Gospel itself? We answer, Most certainly. But it is to be remembered that we are here dealing with those who have already made every provision needful to enable their children to enter upon a life of industry with the best prospect of success. We have still to ask whether, having accomplished this, a disciple of Christ may spend the rest of his life in the accumulation of wealth for those that shall come after him.

We have observed that the man has the opportunity to select the manner in which the maturity of his life shall be spent. He may devote it to the service of Christ or to the service of his children. While we grant that not to love our children is to deny the faith, we must not forget our Saviour's emphatic declaration, "He that loveth son or daughter more than me is not worthy of me." Here then the two things are set the one over against the other. We may live for the salvation of the world for which Christ died, or we may live for the purpose of leaving large possessions to our children. We choose the latter. We love son and daughter more than Christ. Can we then be worthy of him?

I would ask, in what manner can we so worthily provide for our children, as by labouring to prepare them for usefulness here and happiness hereafter? But in what degree does large accumulation confer this preparation? When we have suitably cultivated the faculties with which God has endowed them, and accustomed them to habits of manly self-reliance; when we have trained them up in the nurture and admonition of the Lord, and provided them with the means of rendering their industry available, wealth can render them no further service. The direct effect of large expectations is to render labour at first

unnecessary, and then repulsive. Indolent habits, with large opportunity for sensual gratification, constitute the most perilous condition of human probation. Hence, when the children of the rich rise to eminence, we consider the case exceptional, and award to them the praise of having escaped the most appalling moral dangers. The high prizes in life are almost always gained by those on whom poverty has sternly yet kindly imposed the necessity of earnest and untiring effort. To this necessity they ascribe their success, and the habits which it cultivated they declare to have been the source of their present happiness. Can it be wise parental love to remove from our children the necessity of industry, with the high-souled self-reliance and the full development of their intellectual and moral nature which industry so naturally fosters?

We seem here to be the victims of a strange and unaccountable delusion. No man of sense is ashamed to acknowledge that he was the architect of his own fortunes, and that by his own unaided effort he has attained to independence. Nay, it is to him a matter of honest gratulation. Our friends so esteem it, and they delight to repeat the story of our early struggles, our resolute self-reliance, and their ultimate reward. We compare ourselves with our companions in childhood who were born to hereditary wealth. We observe, perhaps, with too complacent self-esteem, the difference between their course and our own. They grew up in indolence, were nurtured in affluence, yielded to the seductions of vice, and sank to an early and dishonoured grave. We were inured to hardship, were taught industry by necessity, at an early age were obliged to rely upon ourselves, and, entering upon life with this discipline, soon discovered the path to eminence. But with these facts daily in remembrance, in the treatment of our children we reverse the principles which all our experience has so fully verified. We make it the business of our lives to exclude them from the very conditions to which we owe our success, and surround them with the very perils which were fatal to our contemporaries. How shall we account for so universal an abandonment of the lessons of reason and experience? Can it be possible that we are honest with ourselves in this matter? May it not be the fact that under the cover of love to our children, there lurks concealed within us the base and miserly love of simple accumulation?

If the perils of riches are thus alarming, a disciple of Christ is certainly bound frequently to pause and ask himself whether it would be either wise or right to spend any greater portion of his life in the acquisition of wealth. It may aid him in forming his decision on this subject, to read the words of the Master. His teachings contain warnings such as these, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? but seek ye first the kingdom of God and his righteousness, and all these things shall be added to you." "Verily, I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." When his disciples were astonished at this saying, our Lord continued, "How hard is it for those who trust in riches to enter into the kingdom of God;" and then he repeated his previous assertion. By this he evidently intended to teach us, that it is hardly possible for us to be rich without trusting in riches; and to trust in riches is fatal. Hear also the words of the text, in which the moral perils of wealth are most solemnly set forth: "But they that will be rich fall into temptation, and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things." He who will meditate on these solemn admonitions, and the Word of God is filled with them, may surely find reason to ask himself, Can I any longer, with a good conscience, devote myself to the accumulation of the treasure that perisheth?

III. But it will doubtless be said, Suppose we do this, and cease from further accumulation, in what manner shall we spend the remainder of our lives? The Gospel does not allow us to live in idleness. This is an important inquiry, and we must attempt briefly to answer it.

I here address myself to those who have given themselves without reserve to Christ, who expect to be pardoned through his sacrifice, who have pledged themselves to obey all his commandments, and who daily pray that his will may be done on earth even as it is done

in heaven. Let such a man think for a moment upon the condition of our race, more than eighteen centuries after the Son of God by the sacrifice of himself has opened wide the gate of heaven to every one who will believe. Let him survey the hundreds of millions still groaning under the curse of paganism, in whose hearing even the name of the Saviour has never yet been uttered. Let him look upon the nations nominally Christian, and observe how a religion bearing the name of Christ, but more corrupt and debasing than paganism itself, is pressing with the weight of ages upon prostrate humanity. Let him then turn to the lands most favoured with the light of the Gospel, and reflect upon the wrongs of oppression, the misery inflicted by intemperance, the myriads of souls offered up annually for the gratification of lust, the increasing godlessness of our whole population, while the very Church of God is retreating before her enemies, or compromising her principles to maintain a nominal existence; let him think of all this when he prays, Thy kingdom come, and he will surely be in no danger of suffering from want of employment. And, more than this, he will be convinced that this world can never be regenerated until every disciple of Christ devotes himself with his whole soul to the work of its salvation. To leave it to an ecclesiastical caste, is to concede that the object for which the Son of God died can never be accomplished. It was when the *people* had a mind to work that the wall of Jerusalem was built. And this reign of Christ can never be accomplished on earth, until every disciple is ready to forsake houses and lands for his sake and the Gospel's.

But suppose a Christian brother, having overcome the love of wealth, is willing to consecrate himself to the cause of his Master, in what manner can he best employ himself? To this I might reply in general, if he be really willing to labour, the Master will soon find for him abundant occupation. On this subject, however, a few practical suggestions may not be inappropriate.

A disciple of Christ who has resolved to labour no longer for accumulation, will naturally deliberate on the question whether he shall relinquish his business or continue in it. The question he must decide for himself, in view of the circumstances in which he is placed, and of his own particular aptitudes.

Suppose then that a disciple of Christ, convinced that he can proceed no farther in the work of accumulation, resolves to release himself from secular pursuits, where shall he find adequate employment? To this I answer, First, it may be his duty to enter the ministry of reconciliation. For this form of Christian labour his habits of business, his knowledge of the world, his experience of the temptations to which men in active life are exposed, his acquaintance with the ordinary modes of thought on religious subjects, and the subtleties under which the neglect of religion hides itself, would confer on him peculiar advantages. He may not, it is true, be familiar with the knowledge of the schools; but, I ask, is it in the knowledge of the schools, or the knowledge of the human heart, that the pulpit of the present day is most palpably deficient? Is not the latter, to say the least, as indispensable to the preacher of the Gospel as the former? The common complaint against our preaching is, that it is dry, abstract, bookish, and metaphysical, or else poetical, imaginative, and morally unimpressive. We prepare ourselves for the ministry by the study of books, secluded as far as possible from all intercourse with mankind. Would not the churches hail with delight a class of preachers who had prepared themselves for their work by a large and intimate acquaintance with men? I believe that the walks of mercantile and professional life could easily furnish us with ten times as many useful and acceptable preachers of the Gospel, as all the theological seminaries in the land.

If I do not mistake, there is at this moment, a multitude of men engaged in secular pursuits, who in youth have silenced their convictions of duty, and have borne about with them ever since the painful conviction that they ought to have devoted themselves to the preaching of the Gospel. The prospect of worldly gain overcame the monitions of conscience; and they quieted her upbraiding with the promise that when they had acquired a competence, they would devote themselves exclusively to works of religious usefulness. While engaged in the hot pursuit of wealth they almost forget their bygone vows; but when the hand of affliction presses heavily upon them, or when the influences from on high quicken them to spiritual life, the question addressed to the wandering prophet sounds solemnly in their ears, What doest thou here, Elijah? Never, in the history of the Church, was the aid of such men so much needed as at present. Let them delay no longer to perform their vows, and, now that all things have been added to them, seek first the kingdom of God and his righteousness.

Again, there are others to whom the gift of teaching and public address has not been given, who are largely endowed with administrative talents. They are capable of conducting extended and complicated operations with singular facility and success. The services of such men are greatly needed in the management of all our benevolent associations. Our societies for the promotion of religion and the relief of distress, for the reformation of offenders and the suppression of vice, all stand greatly in need of the labours of pious laymen, endowed with the talent of managing affairs. At present, from the necessity of the case, ministers of the Gospel are to a great extent pressed into this service. Men complain that in this work we are unskilful, and conduct the affairs committed to our charge on the principles of brotherhood rather than of business. This may be true, but we do as well as we can. Why do they not relieve us and assume the responsibility themselves? They can transact business much better than we, and we had much rather give ourselves to prayer and the ministry of the Word. If other men would undertake this service, they would enable a large number of our most useful ministers to return to their appropriate work, and also add greatly to the efficiency of our means for evangelizing the world.

But when all this has been done, by far the widest field for Christian labour remains still unoccupied. There exists not a city, or town, or village, or neighbourhood in our country, in which there may not be found a large portion of the people unbled by any proper knowledge of the truths of religion. In our large cities this portion of our populace greatly outnumbers the attendants upon the sanctuary. In fact, they have no sanctuary. Our churches are built and furnished, and our services are conducted, for the rich; the poor will not and cannot enter them. They therefore grow up strangers to religious culture, either at home or abroad, and yield at once to the temptations of sensuality and vice. They spend their Sabbaths in rioting and excess, and, corrupted and corrupting, the infection of their example is ever drawing multitudes within the reach of its influence. Intemperance and licentiousness sweep them off by thousands, and yet their number increases with appalling rapidity. We have Maine laws and vagrant acts, we have magistrates and policemen, we have night watchmen and day watchmen, we have prisons and gaols, we have houses of reformation for youth and for adults, and yet the spirit that worketh in the children of disobedience laughs at our efforts to arrest the progress of evil. Intemperance increases. The tide of licentiousness is rising higher and higher, carrying misery and debasement into thousands of households that the world knows not of. Crime against both person and property multiplies beyond precedent. Poverty, squalid and despairing, the cause and the result of vice, nestles in every unfrequented suburb, and in every filthy alley. We now and then detect and imprison an offender. We sometimes rescue from misery a single victim. But it is commonly acknowledged that, especially in our cities, a large portion of our population, with intellects quickened and passions inflamed by the progress of civilization, are passing their probation under moral conditions vastly more awful than those of the most benighted heathen.

Can nothing be done to arrest the progress of evil, and rescue these perishing millions from misery here and perdition hereafter? Is there no balm in Gilead, is there no Physician there? Why then is not the health of the daughter of my people recovered? Will it ever be recovered by the remedies at present administered? Can the disease be cured by the erection of magnificent temples to Jesus of Nazareth, from which the poor, to whom he preached the Gospel, are virtually excluded? Will the cure be effected by a few ministers of the Word, whose power is exhausted in the attempt to render the teachings of Jesus acceptable to the intelligent and refined, the opulent and the fastidious? Can we expect a reformation from our Sabbath-schools, filled as these schools frequently are with children who might be instructed at home? Alas! such means as these are wholly inadequate to the accomplishment of our object. An effort far more universal is required, if we would arrest the progress of iniquity, and subdue our cities and towns, nay our whole country, unto God. Christian men and women must give themselves individually to this work. Why should not every church in city and in country undertake, in the strength of God, the conversion of the souls in its vicinity? Why should not every neighbourhood be divided into districts, and apportioned out among the disciples of Christ, so that each one may have his appropriate field of labour? The brethren who have relinquished the pursuit of gain for the love of Christ, would find delightful occupation in systematizing and directing efforts of this kind, and in furnishing examples of the manner in which the work should be done. Oh, could the disciples of Christ of every name unite in a universal effort

thus to fulfil the commands of their Master, there is not an abandoned neighbourhood in the most licentious of our cities that would not be transformed into a dwelling-place of righteousness; there is not a moral desert among us that would not rejoice and blossom as the rose. Nothing but such an effort can save us. Such an effort, by the blessing of God, can save us. Why should not the effort be made?

But, in the next place, there may be many of the disciples of Christ engaged in secular business, from which they cannot disengage themselves, and others whose talent is specially adapted to the management of large financial operations. Such men may, nevertheless, be convinced that they have no right to devote the remainder of their lives to the purpose of accumulation. They have already made provision for every reasonable want, and they recognize their obligation to devote their remaining gains to the service of their Lord. Let such men continue in their calling, pursuing it with diligence and energy as co-workers with Christ. A Christian labouring thus, and ceasing to accumulate, will be enabled at once to enter upon the noblest enterprizes of benevolence. The poor and destitute around him, by judicious assistance and timely advice, may be delivered from the fear of poverty, by learning how to take care of themselves. The ignorant, near and afar off, may through his liberality be blessed with the means of education. The Gospel planted by his labours may gladden the heart of many a wanderer in the wide-spreading west, and thus the foundation of coming empires be established upon the principles of immutable justice and reciprocal good-will. He may go beyond the confines of his own country, and, embracing in the arms of Christian love the whole family of man, establish missions among far distant heathen, and plant the standard of the cross among nations that for thousands of years have been sitting in the region and shadow of death. All these blessed enterprizes are open before him, and he may choose from them that which he prefers, or he may labour according to his ability in them all. He may put on righteousness as a clothing, his judgment may be a robe and a diadem. When the ear hears him it shall bless him, and when the eye sees him it shall give witness unto him, because he delivers the poor when he crieth, the fatherless and him that hath none to help him. The blessing of him that was ready to perish shall come upon him, for he has caused the widow's heart to leap for joy. All this is well, but it is only a small part of his reward. He shall walk all day in the light of his Saviour's countenance. The consciousness shall ever abide with him that he is not living to himself, but to the Saviour that died for him. Christ shall dwell in his heart by faith: Being rooted and grounded in love, he shall be able to know the length and breadth and depth and height of the love of Christ, which passeth knowledge, and shall be filled with all the fulness of God; and when he is called home to his reward, an entrance shall abundantly be administered to him into the kingdom of his Lord and Saviour Jesus Christ. My Christian brother, you may if you will enter upon such a life as this. Dare you turn from it to the weak and beggarly elements of a perishing world? Fix your eyes on Calvary, and tell your ascended Redeemer what manner of life you intend henceforward to choose.

But you may reply, We aid in all these good designs already; what lack we yet? I doubt not that you aid them, but I fear lest all you have thus far done will hardly save you from the condemnation of him who hid his lord's talent in a napkin. Let us look for a moment on the facts of the case. You believe that, after moral character, education is the greatest of earthly blessings—and you pay your tax for the support of public schools. Why do you not from your own means establish schools for the destitute; or, like Peter Cooper and Amos, Abbott, and William Lawrence, bestow on coming generations the richest treasures of science and the largest knowledge of the works of God? You believe it to be of the greatest importance to furnish our whole population, especially the young, with the opportunity for extensive and valuable reading—and you pay your annual subscription to a library in your neighbourhood. Why do you not, like George Peabody and Joshua Bates, provide for the town that nurtured you, as valuable and abundant means for intellectual and moral culture as any man could desire? You believe that those whom God has called to the ministry should receive as valuable culture as their circumstances will allow—and you pay your annual subscription to an education society: Why do you not, by donation or loan, assist a score of men thus to enlarge the field of their usefulness? You can select them as wisely, and watch over them as carefully as any education society, and you will thus do it with much greater benefit to your own soul. You are convinced of the importance of home missions, and mourn over the moral desolation that overspreads many of

our old and all of our newly settled States—and you are a life member of some Home Mission Society. Why are you not a Home Mission Society yourself? Why do you not establish the preaching of the Gospel in twenty villages of the West, and thus distribute the bread of life every Sabbath-day to twenty congregations of perishing men? You believe that Christ has commanded us to preach the Gospel to every creature; you think well of foreign missions—and you make an annual contribution of a few dollars to a Foreign Mission Society. Why do you not establish a mission yourself, selecting the field, sending forth and supporting the heralds of salvation, and being yourself the instrument of bringing a nation into obedience to Christ?

When Robert Haldane, nephew to the Earl of Camperdown, became a disciple of Christ, he disposed of his splendid estate at Airthrey, to obtain the means for establishing a mission in India; intending of course to lead the enterprise himself. He had selected his associates and matured his arrangements, when the whole plan was frustrated through the opposition of the directors of the East India Company. His efforts in this direction being arrested, he turned his attention first to his own country, and devoted his large income to the education of pious men for the ministry, and the erection of houses of worship in destitute places, and thus became, in fact, a Home Mission Society for the length and breadth of Scotland. Through his labours and those of his brother, an extensive revival of religion was witnessed in every part of that land. His attention was then turned to the Continent, and he spent several years in Geneva, labouring in faith to sow the seed of the Gospel where formalism had usurped the place of Christianity. Abundant success here also attended his efforts, and all the evangelical religion now existing in the city of Calvin is the fruit of his labours. There are among us many disciples of Christ who might well follow the example of Robert Haldane, and who, with the blessing of God, might reap a similar harvest.

The late Joseph John Gurney was a man of similar spirit. During the early part of his life he was the leading partner in an extensive banking-house. In middle life he became satisfied that it was his duty to cease from accumulation. He gradually retired from active business, so far as it was in his power, and devoted himself to labours for the extension of the Gospel and the welfare of humanity. His benefactions in aid of every good design were such as became his character. Forsaking the comforts of Earlham, the spot which he loved so well, he spent three years of incessant Gospel labour in America and the West Indies. The remainder of his life was employed mainly in journeys on the Continent, in preaching Christ crucified to men of every rank, distributing Bibles and tracts, and pleading with men in authority for those who were suffering persecution for conscience' sake. My brethren, let us meditate on such examples; and seeing we are encompassed by so great a crowd of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God.

But it may be said, Do you intend to throw the burden of charity solely on the wealthy? Is not benevolence the duty of all men? Why then single us out, as though we were alone responsible for the progress of the religion which we profess?

I reply, it is perfectly right that you should be singled out as the leaders in every good work. The greater part of mankind are obliged to labour for little more than a mere subsistence. A smaller number are only beginning to accumulate something. The providence of God has delivered you from the fear of want and the necessity of personal labour. You then are the very persons whom God has prepared for the work of Christian beneficence. Nay, if you carry out the principles of your religious profession, in what other manner can you spend the remainder of your life? Those who are forced to labour for their personal support, are denied the privilege which has been granted to you. We ask you to render unto God according to his benefits. Is not this just? We ask for nothing more.

Besides, your example would quicken the pulse of charity throughout the whole multitude of Christ's disciples. Labouring men will emulate your deeds of mercy, and thus a new impulse will be given to the whole Church of Christ. You are not probably aware that rich Christians are, most commonly, obstacles to the progress of the Gospel. The amount of your pecuniary ability is better known than you suppose. The ratio of your charities to your income is pretty well ascertained. Other men measure themselves by

the standard which you have established, and hence the aggregate of our offerings to Christ is so meagre. I said measure themselves by your standard, but it is not so. Your charities impose on you not the shadow of a sacrifice. Did poor men give only within this limit, the fountains of religious benevolence would be well nigh dried up. Should your zeal provoke them to emulation, the host of God's elect would be excited to universal effort, and a new era would dawn upon the Church of God.

And, lastly, some one may say that I am transcending the limits assigned to a teacher of religion, and prescribing to other men what they shall do with their own property. Not so, my brother. What you have honestly earned, so far as man is concerned, is your own, and with your disposal of it we pretend not to interfere. Whatever we may say, you will do with it just what you please, and we would not if we could prevent you. But, as you profess to obey without reserve the commands of Christ, it is surely competent to us to show you what the commands of Christ are. We desire simply to point out to you what your profession of discipleship involves. Having done this we rest. It is for you to decide whether what we have said is in accordance with the teachings of the Master, and if it be, whether you will or will not obey it. If we have faithfully and in love made known to you the will of the Lord, our duty is done. The rest remains with you.

Christian brethren, we beg you to consider these things. Remember the saying of the Lord, That it is more blessed to give than to receive. Remember his example; though he was rich, for our sakes he became poor, that we through his poverty might be made rich. Observe the awful peril which attends upon the laying up of treasure on the earth. Remark the effect which accumulation has already produced on your religious character. Estimate if you can the blessings which, by devoting yourselves in faith to the cause of Christ, you might confer upon humanity; the hearts which you might gladden, the ignorant whom you might enlighten, the vicious whom you might reclaim, and the souls whom you might rescue from eternal death. Think of the peace which the Redeemer sheds abroad in the soul of the faithful, and the crown of life which he bestows upon those who forsake houses and lands for his sake and the Gospel's. Think of all this, redeemed sinner, and compare it with all that can be hoped for from a life of successful worldliness, and form your decision in the sight of Him before whom all born of woman will shortly be gathered. The Lord help you to decide wisely. And may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in all things to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever. Amen.

MIZPEH AND EBENEZER.

BY REV. JOHN COX, AUTHOR OF "OUR GREAT HIGH PRIEST."

We are prone to get into the habit of using Scripture in a fragmentary way; taking a few words which contain some precious truth, without studying the connection in which these words are found. Sometimes by this method much violence is done to the sense of Scripture; and comfort is taken from words which do not really contain the meaning put upon them. Minds prone to fanciful interpretation have often done much injury in this way; and have not only accommodated Scripture, but sadly wrested it. When neither of these things is done, but when a verse or part of a verse is fairly used, and legitimately interpreted, yet God's people may rob themselves of edification, by not duly considering the connection of the passage.

Few words have been more frequently quoted than those which stand associated

with "EBENEZER," and many have like Samuel reared a memorial stone, saying, "Hitherto the Lord hath helped us;" yet it is a question whether even this passage has not been used in too isolated a manner. At all events, it may be profitable to consider these words in their context, or to contemplate "EBENEZER" in connection with "MIZPEH." If the reader has a Bible at hand, he would do well to look over this chapter, 1 Samuel vii., unless his memory will serve to bring before him the scenery and circumstances associated with this instructive part of the history of Samuel. A few verses may be quoted containing the points more especially relating to these words:—"And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when

the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord, and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Bethcar. Then Samuel took a stone, and set it between Mizpeh and Shem, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." 1 Sam. vii. 7—12. There are three points in this passage to which I would ask the reader's attention.

1. *The mercy of God as seen in raising up praying men on behalf of his people.* It is an evil day with God's people when the words of the prophet are applicable to them, "There is none that calleth upon thy name, that stirreth up himself to take hold of thee." When there is little prayer below, there are few actings from above; unless in a way of chastisement. God will be inquired of; and if prayer is restrained, he leaves his people to experience the evil of a prayerless state. Such seems to have been the condition of Israel before God raised up Samuel. Consider the sad state in which he found them. Eli's lax administration had resulted in many evils in his own house, and in the nation. The ark trusted in by Israel failed to save them; the sacred symbol was taken away in triumph by the Philistines, the priests were slain, and Israel defeated. Left without the ark, and it would seem for several years without the ordinances of God's appointment, Israel became addicted to the worship of strange gods, and especially of Ashtaroth (1 Sam. vii. 3). Politically, socially, religiously, the nation seems to have sunk as low almost as it could sink.

Now view the state of things which Samuel was helpful in introducing. Let the mind travel forward rather more than half a century, and again contemplate Israel. What a glorious change! Idolatry is abolished; order is restored; all enemies are subdued, and Israel stands chief among

the nations of the earth, happy in herself, and honoured of God. Samuel did not live to see this, but he was instrumental in preparing for it. Other men entered into his labours. He helped to stem the current of evil which prevailed, and planted the seeds of a glorious harvest. He worked hard himself (1 Sam. vii. 15—17), and he is generally considered to be the originator of those institutions called "the schools of the prophets," so frequently referred to in after days. Thus he provided teachers for Israel, and by his influence and example was the means of much present and future blessing. This should encourage us to labour on earnestly even in unpropitious circumstances, ever sowing the seeds of truth and holiness, though we may not be permitted to do much in a way of reaping.

But it is as a man of *prayer* that Samuel is most celebrated and most honoured. His name reminds us of prayer. He was the gift of God in answer to a mother's prayer. And God, who had so honoured the parent, early called the dear child, devoted by Hannah, to know himself and to imitate his godly mother in her noblest act. His was a life of prayer; this supported him in all his service, and all his trials. Most honourable is the testimony which God bears for him long after his death. "Samuel among them that call upon his name." God grant that, when our course is ended, we may have this witness from God, and be remembered among "those who have called upon his name." Without this, what will all popularity among men, or the praise of a world, be worth?

Surely it was great mercy in God to raise up such a praying man at such a time. Here grace shone illustriously. God purposed to bless Israel, notwithstanding their evil conduct; and he raised up a Samuel to seek his blessing. God's best gift to his Church is a prevailing Intercessor in heaven, and his next best gift is praying men and women on earth, in whom the Spirit of God dwells, as the Spirit of grace and supplication. Without these, what are gifts, riches, costly structures, and well-constructed machinery? Such praying souls sometimes remain in obscurity; they do not trumpet their closet prayers before men. The day shall declare them. Let us appeal to God's mercy to grant us this blessing. Yea, let us hope in God's mercy that we may be made such, and in his strength let us resolve more than ever to "give ourselves unto prayer."

II. Consider the *might of prayer when rightly offered*. The case of Samuel will help to illustrate this. We are told that "Israel lamented after the Lord" (verse 2). Samuel took advantage of this feeling, and wisely fanned the flame. "If (says he) ye do return to the Lord with all your hearts, then put away the strange gods, &c." The people yielded obedience to the requirement, and then Samuel convened a solemn assembly of the nation for the purpose of humbling themselves before God. This gathering took place at Mizpeh, where they drew water, poured it out before the Lord, and made confession of their grievous sins. Pouring out water was an expressive emblem of the act of confession. Whatever Israel had done, and whatever deep heart-sense of it God had given them, all, even all their sins, their sorrows, their fears, might be poured out before God. What a wondrous privilege is this, to be permitted to come before God and pour out our whole souls. Thus guilt, fear, and care can alone be got rid of. Confess, and God will forgive (Psalm xxxii. 4, 5). Cast your care and burden on him, and he will sustain you. "Pour out your hearts like water before the face of the Lord your God;" and those things that now burden you, shall, "like water spilt upon the ground, not be gathered up again."

While Israel was thus engaged the Philistines came upon them. Those bold invaders doubtless thought that the people were assembled for a political or martial purpose, and must have been puzzled as they drew near at the singular appearance of the multitude. Israel was in a very different state of mind from what they were in a few years before, when they "made the earth ring again," as the ark of God entered the camp. All that noisy, false confidence in a mere symbol ended, as it ever must do, in total defeat. Now they are gathered round the God of the ark in silent, helpless dependence. God is their only resource, not their own arms, not God's ark, but HIMSELF must save them. And mark too how they were thrown, consciously thrown, upon the help of another. It is Samuel who must prevail for them. Oh, do we not learn from hence our dependence on him, whom God hath raised up, and who ever liveth to make intercession for us? Whoever comes against us, let us look only to Jesus. Him the Father heareth always, and through him we are sure to succeed with God, and prevail against our foes. It was an evil thing for

the Philistines to come at such a time. Israel penitent, the sacrifice being offered, Samuel calling on the name of the Lord; what can they do with such things as these? But still they come, with their banners, and weapons, and shoutings. All is silent amidst the host of Israel. No shout is returned, no defiance is hurled back, nought is heard save ONE earnest pleading voice. Samuel continues to pray; he heeds not the noise and tumult of the foe; he watches the white smoke of his sacrifice ascend to heaven; he lays hold on God. The foe comes on nearer and nearer, and more ardent become his cries. There is a pause, a silence, before the onset of the relentless foe. In that solemn pause God acts; amidst that expressive silence God speaks. "It is the voice of the Almighty God." "The God of glory thundereth." Samuel had made no reply to them; he had, as it were, meekly said by his actions, "Thou shalt answer for me, O Lord God." And Jehovah *did* answer. Heaven's great artillery spake out in terrible tones, and God's thunderbolt struck the proud foe with overwhelming force. It is the echo of Samuel's prayer. It is Omnipotence endorsing the words of a worm. Oh, the *might of prayer when rightly offered!* And when the heart is broken for past sins—when it returns to God as he commands—when his own word is rested on—when his great Name is invoked—his people's deliverance and blessing sought—and the one sacrifice simply trusted, it is rightly offered, and must prevail. Let us learn from Samuel at Mizpeh how to prevail with God, and how to scatter our foes. What a contrast is there between Samson and Samuel! The one entering into temptation, and the other into fellowship with God. "The Philistines are upon thee, Samson," said his temptress. "He went out to shake himself as aforetime, and wist not that the Lord had departed from him." His enemies took him, bound him, blinded him, and "set him to make them sport." "The Philistines are upon thee, Samuel." In vain they come upon one leaning over a sacrifice, and looking for God's salvation. And still is it true, gloriously true, of praying souls: "They overcame him by the blood of the Lamb, and by the word of his testimony."

III. *Notice the memorial of the praying soul*. "Then Samuel took a stone, and set it between Mizpeh and Shem, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." The actions

and language of Samuel on this memorable occasion include three things. He acknowledges *help* obtained from God; he gives all the *honour* to God; and exercises *hope* in God. Gladness was felt; grace was extolled; gratitude was manifested. He would fain encourage himself as regards the future, and also animate others who should come after. Such has been the case, and it will continue so to be in all ages. These precious memorial stones recording answers to prayer, how thick they stand in the word of God, and frequently appear in the history of the Church of God! Saints in all ages have set them up, and God has well preserved the inscriptions which the finger of faith has recorded. Let us read what others have written, and take encouragement, and not fail to bear our testimony whenever God brings deliverance to, or bestows new blessings on, ourselves in answer to prayer.

IV. A word or two in conclusion by way of caution and direction. *Let us beware imagining we can have an Ebenezer, without a preceding Mizpeh.* Are there not some who in this matter "walk in their own sparks, and may have to lay down in sorrow?" Some have spoken large words, introduced the Lord's name, and talked of his help with respect to things with which he has had little or nothing to do. Those only who have been humbled before God in penitence, who have returned to him in sincerity, resting on the one sacrifice, desiring to be saved from idols, and devoted to his glory, will really have a stone to set up that God will own, and others study to profit.

In our Ebenezer seasons let us not forget Mizpeh. We should still mingle humility with joy, and abhor ourselves while we glory in the Lord. While we joy in God's deliverances, let us not forget to wonder at what he hath saved us from. If in our past history we have made serious mistakes, and thereby dishonoured God and injured others, while we may not question the reality and sufficiency of God's pardoning mercy, yet we do well to be humble, watchful, and zealous. These gracious dealings of God should work in us revenge against sin, and much tenderness of conscience. This is the way to retain our Ebenezer feelings. High-mindedness at Ebenezer will be very injurious, and subject us to some terrible defeats from our spiritual foes. We need to be especially watchful after deliverance has been manifested.

If we should be constrained to go back again to Mizpeh from Ebenezer, let us not hesitate; and while there pouring out our hearts, *let us not forget that we have had Ebenezers.* Let the remembrances of past mercies nourish hope for the future. "Thou hast been my help, leave me not, neither forsake me, O God of my salvation." "O my God, my soul is cast down within me, yet will I remember thee." "I will remember the years of the right hand of the Most High." Thus hope in God, and you shall yet praise him, who is the health of your countenance, and your God.

Whenever God gives you a Mizpeh in your spiritual experience, look out for attacks from the enemy. The Philistines came against Israel, ignorant of what they were doing; but our great enemy is fully aware of what the spiritual Israel are doing when they humble themselves before God, pour out their hearts, and tune them afresh in simple trust to Jesus. He will try by every means to distress and distract them *then.* Fierce temptations, subtle insinuations, will all be used. If the soul be sunk in the depths under a sense of deep unworthiness, he will try to produce despondency. If God's correcting hand be felt, he will labour to produce hard thoughts of God. If efforts have failed, and things are low in the Church, he will endeavour to lead to some wrong course, or tempt to give up our post. But whatever the nature of the attack the course is plain, "cry the more earnestly." "Wait on the Lord, and he shall save thee." However far we may have fallen, either personally or relatively, Israel's example teaches us that if we take our Mizpeh position, and have really to do with God there, as a God in covenant through the one offering of Christ, we must be victorious, and shall soon have to set up our Ebenezer. Surely a Mizpeh position well becomes most of us at the present time.

Let us all who have reason to rejoice in a "hitherto," aspire to have a "henceforth." Ebenezer should be a new starting-point for gratitude and devotedness. Paul not only said, "Having obtained help from God, I continue to this day;" but, "I count not my life dear unto me, so that I may finish my course with joy. I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

TRAITS OF TROUBLOUS TIMES.

LEAVES FROM THE NOTE-BOOK OF THE REV. MR. JOHN HICKS, AN EJECTED NON-CONFORMIST MINISTER, 1670-1.

TRANSCRIBED BY JANE BOWRING CRANCH.

CHAPTER VI.

A Memory of Master Hughes.

THE new schoolhouse, builded at sole charge of a certain Master Thomas Crispin, who was born in this town more than threescore years ago, and is now a Fuller of great repute in Exon, hath to-day been opened for the first time; and twelve small boys, in suits of grey frieze cloth, and their satchels stored with books, all gifts of the same generous donor, been duly entered as poor scholars. And what I trow will please these urchins better than books and grammar-learning, is their patron's providence of a goodly piece of ground for them to have their boyish gambols in; it showeth his considerateness of their young, fresh, lively natures, and that he knoweth—to speak in figures—an experienced archer keepeth not his bow, though made of sturdy yew, always upon full stretch; and, therefore, the tender, lithe, green willow-wands of which young children's minds are fashioned, too tight a strain would soon snap and spoil. I pray God bless this good charity, and cause it, by a wise and pious master's teaching, to become a nursery of souls for heaven.

But Master Crispin the founder's bounty, which raiseth the present flutter of delight among the Kyngsbridge folk, so mingles in my thoughts with gentle recollection of one about the rarest scholar, and also the humblest man, that ever I yet had the honour and happiness to become acquainted with (and of whose learning and piety Master Crispin himself was likewise a warm and true admirer), namely, Master George Hughes, that I shall jot down some particulars concerning this holy minister, a severe sufferer for the truth's sake, and who finished his course not a long while since—happily before the present troubles of these later days were broken out—in this very place.

When mind can reason with mind, and heart speak to heart, in the pure communion of a godly friendship, they who are thus privileged receive foretaste on earth of a joy possessed, in its complete fulness, by the saints above; and of such a nature was the commerce which subsisted several years between the late Master Hughes and myself, knowing neither change nor diminishment, till death effected its severance here, to be again, I trust, renewed hereafter. Now, I have heard divers persons affirm confidently that the solid qualities, on which a steady, lasting friendship is based, belong wholly to the masculine portion of human-kind; "for that," quoth they, "which women sometimes

profess for each other is but a clatter of words that strikes the ear—weak, unstable, yea, oft-times treacherous, as winds, waves, feathers, broken reeds, or the like frail, fantastic, deceptive matters." To all such unsound judges I say, Go, read the book of Ruth; the friendship therein depicted loseth nothing, but rather gaineth by comparison with any other of men upon record. Jonathan and David's was not a whit more tender, true, and faithful than that which subsisted between those two women, Ruth and Naomi.

Master Hughes was endowed by God with a very fine natural capacity, and diligently improved it by applying himself so closely to his studies that his extraordinary proficiency therein soon rendered him conspicuous in everybody's eyes save his own. While still a youth, he became the first fellow of his college, and several persons of after-eminence were his scholars; but what made his character so altogether lovely, and could not fail endear him in a remarkable degree to most men, was the strict piety which pervaded his life down to its minutest actions, and kept him "unspotted from the world," coupled with the sweetest, humblest, obligingest disposition, not merely to his equals and superiors in worldly station—(I speak neither of natural gifts nor learning: few in those things were his competitors)—but to they who were below him in temporal estate, and perhaps sordid and uncivil to boot. Concerning his exemplary behaviour toward such, I cannot refrain making the following observe:—"Tis no great matter, methinks, to regard those with love who are disposed to regard us with the like; but the rub is, to be meek, and gentle, forbearing, and well-affectioned toward they who cross, and thwart, and seek to carry it with a high hand over us; to avoid as a snare of the Evil One the chafed spirit which says, "*They, not I, have offended;*" to learn to humble ourselves to the dust for the sake of Jesus. Now he that hath the grace of God deeply rooted in his heart can show this true charity and humility; he is tender to the peevish and froward—yea, submitteth (as did dear Master Hughes, with sometimes a pleasant smile playing round the corners of his mouth) to be prated to conceitedly by the ignorant—and I opine there is no conceit like that begotten of ignorance—on subjects that he understandeth, but which they who presume to teach him know nought, or very little about themselves. Master Hughes bore impertinencies of this kind with a benign, suave composure, the like of which I

never saw equalled; for he was himself the exactest of critics, acutest of disputants, a master of the original tongues, and, in fine, most parts of learning; but though he had a body of divinity in his head, grace enabled him to show how the spirit of that body ruled his temper and filled his heart. Words spoken in meekness, not anger and arrogancy, he was wont affirm, were more piercing to others in the long run, and always more comfortable to the speaker himself; and he eschewed a victory which was the fruit of strife, as he would a weak and sinful compliance in things spiritual; with this one saving clause, he ever sought to yield his will to that of others rather than bow theirs to his. To my mind, there is something in such a mild and gracious submissiveness which showeth truer greatness of soul than wrangling for, yea, perhaps obtaining, an earthly crown and kingdom. And, as in those times when all things seemed to favour him (Master Hughes enjoyed a long calm of prosperity), he had never been unduly elated, so, in the trial of adversity, proved he firm and steadfast.

This man, of such a heavenly disposition, was not only silenced in his ministry, but, 'tis thought, on account of the extraordinary high esteem which his admirable preaching, zealous labours, and large charities—for he resigned a considerable living—had procured him, the hearts of certain parties in high places were the more rankled with malice, and, upon a very empty charge, or, rather, no charge at all, he was sent to St. Nicholas Island, and confined so long in a damp prison close to the sea, that he thereby contracted an incurable distemper. In his captivity Master Hughes had a fellow-sufferer—at some distance—whose punishment for the same offence as his own made his heart sorer, and yet gladder, he afterwards told me, than tongue could express. This was Master Obadiah Hughes, his son, a young man of most promising parts and piety, and of so generous a spirit, and genteel a deportment, he merits the highest praise I can give, which is, that he hath proved himself worthy his father; and Master Hughes was wont to say with emotion, "Obadiah studied assiduously, and when ready to take his degree they ejected him from Oxford, for nought save his nonconforming. He hath been in a still sharper college since; our Divine Master himself suffered in the same school when upon earth; adversity hath prepared my son for the ministry, better than all the degrees which can be conferred. The cross is the way to the crown."

In his sea-girt prison Master Hughes so won upon his surly gaoler as to get letters passed between himself and Obadiah, which truly were drops of sweetness in the full cup of sorrow wrung out to them. At length his friends, by giving their security (without his knowledge) for a large sum of money, obtained his freedom;

but only upon this condition, that he whose whole life had been spent in doing good to others, should not reside within twenty miles of his late parish. Poor Master Hughes's health being utterly broken, he made no demur; and craving rest, quiet, and, as he said—with exception of his children and friends—to be forgotten by all upon earth, came, under these circumstances, quite as in the natural order of things, to Kyngs-bridge. He had then been long widowed; his beloved Obadiah, likewise set at liberty, was removed to another part of the kingdom; and Master John Howe so sorely harassed, that he went over to Ireland, and remained a good while there.

Master Howe was married to Master Hughes's daughter, a mild-eyed gentlewoman, and, what I would have all female folk, soft-voiced, and a great peacemaker. Without regular beauty of features, Mistress Howe has so lovely a soul informing hers, that the first instant I beheld I likened her to those modest flowers which love best the shade—the violet, or the lily folding up its green sheath of leaves, if the wind prove rude, or the sun too bold in his hot gaze; and I marvelled not a man of Master Howe's sagacity and deep discernment, who doubtless might, had he so chosen, have called the fairest rose a-growing in the garden of womankind, preferred the taking for a bosom-flower one, if less brave of hue, excelled by none in sweetness and fragrance.

Master Howe was wont correspond largely with his father-in-law, and they most times writ each other in Latin. The following, in a letter of Master Hughes's, was somewhat like a presage. Master Howe's house caught fire; but a heavy rain fell and seasonably made it out. That very day he received an epistle from Master Hughes, concluding with this benediction, which done into English is, "Let the dew of heaven be upon your dwelling."

For the reasons already assigned, the end of Master Hughes's earthly pilgrimage was uncheered by either the tender ministrations of wife or children; and some folk might count it desolate: yet 'twas not so; if solitary, he was not forsaken; never were the actings of faith and hope more lively and vigorous in him than now. "The close of my life," I heard him say, "would be like a very tranquil summer's even, if it were not for this heavy cloud resting upon God's Church," meaning the ejection of so many faithful ministers—and who faithful than he?—from her midst. And a man beside of such a healing spirit, that he was ready to love all men, if they feared the Lord, and did work righteousness, howsoever they might differ from him in judgment about things less necessary, touching opinion, sentiment, or matters of discipline. And to show how much Master Hughes was esteemed, for this harmonious temper of mind,

by divers Episcopal divines, I will record an instance after he was silenced. The Bishop of Exon held a visitation at Totness; and Master Hughes, knowing nought of it, went thither. He tarried a brief space in the town, and then took his horse to depart; but lo! the clergy—and there was an unusual great number present—learning Master Hughes was there, left their bishop—they were under the wings of a quiet one—and flocked around him; and, though he tried hard dissuade them to the contrary, would not be hindered accompanying him a mile on his journey, they in their full canonicals, good Master Hughes riding meekly in their midst; and then took leave of him with as profound a respect as if he had been a bishop himself.

After his retirement to Kyngsbridge he could not bear to be idle; and, sharp at times as were his sufferings, continued to divide his time between study, devotional, pious counsel, and conference with friends, who occasionally came to visit him. If the weather proved fair, Master Hughes was oftentimes, at noon, to be seen walking up or down the single street that runneth straight though the heart of this little town, in which a man of absent mind, and with a brisk pair of legs, might, or ever he was ware, either find them half-way up in salt water, at flow of the tide upon the pretty shelving beach at bottom of it, or out in the middle of a corn-field at the top. There is a row of stone pillars outside the church wall, and the granddames of certain Kyngsbridge gossips, still alive and merry, minded well how the last portly Abbot of Buckfast, when, according to his wont, he came to keep Lent here, with all his jovial monks a-chanting behind him, used to draw the bridle of his mule just where the last is—for they were not standing in my lord abbot's time—close by the churchyard stile; and there stretching out his hands, which the poor kneeling widdlers in the street kissed fervently, give them, after his sort, an old man's blessing. Beside these pillars would Master Hughes pace slowly, never failing to cast a look of peculiar mild contemplativeness over the stile, upon the peaceful burying-ground within; his black cloak, from long wear, become near a brown one, and seeming at last almost too heavy for his bent shoulders to bear the weight of; his darned hose hanging loose about his thin legs. And yet this poor decayed gentleman was more than well respected by the townsfolk, for he had a gentleness of dignity all his own, had Master Hughes; moreover, he carefully preserved his independence: referring to eke out his own means, whatever they were, to receiving assistance, though tendered in the delicatest way, from other folk; and a kind Providence so ordered it as to make them last him to the end. Truly he was of that chosen number who in all

sincerity could thank God for being neither ashamed to live nor afraid to die.

This devoted minister, worn as he was by study, labour, and imprisonment, continued, whenever he was able, to preach and exhort privately, and caring for no discourse save what was spiritual. A young minister he loved, upon intimation of a warrant out against him, came hastily to bid Master Hughes farewell, when the latter, in giving him his parting blessing, spake thus—"This dead cause of reformation, for which we now suffer, shall rise and revive again: salvation shall come to the churches. I die, but you shall live to see it. The very means these men take to suppress and destroy it shall most effectually promote it. Only be cautious that you never engage in any indirect courses about it. Leave God to do his own work in his own way. Your duty is to be quiet and stand still; in returning and believing you shall have rest."

As the flame of a lamp, when on the point of expiring, is sometimes seen to burn with a more vivid brightness, so Master Hughes, who closely resembled one in this particular, that while giving light to others he spent his own life, felt his strength equal to preaching twice upon the Sabbath before he died, concluding his blessed labours with those memorable words, "And now all my work is done." Then Death took Master Hughes by the hand as if he too loved him, and led him away from this world in so inexpressibly gentle and tender a manner, I shall say a word or two concerning his departure. That the cruel distemper contracted by him in prison made the frail earthly tabernacle all the more ready to be dissolved I doubt not, but this weakness affected little the spirit within, which shone clear and stedfast unto the end. Master Makepeace, who I esteemed much, sate beside him during his last night on earth, of which he gave me the following account. As the evening advanced he ordered his watch should be laid beside him, desiring this friend to observe when it was two o' the morning. "For," said he, "*that is my hour*"—telling him, moreover, that he felt within the sure tokens of a speedy approaching release. Master Hughes then began repeating softly to himself divers portions of Scripture, returning frequently to the fourth verse of the twenty-third psalm. At midnight a cock crowing loudly, direct under the window of his chamber, somewhat startled him, and he asked to be raised up in a sitting posture; which being done, his eyes took careful note, thing by thing, of what his little chamber contained; it seemed as if he were bidding each familiar object farewell. Next he asked for a Bible. "My sight," quoth he, "is yet clear, and methinks, had I a pen, I've still strength left, dear kinsman, true friend, to write your name. Book and pen were very quickly gotten, and, with his dying hand, he traced the name of

Master Makepeace upon the flyleaf, saying pleasantly, "Makepeace art thou by name, and what is better, Makepeace by nature also. In this Book of books (and through life I've been the fondest, faithfulest lover of them) I'll now read my last chapter, for its words were precious to me in my prison—yea, more than 'fine gold' to me in my poverty. Trim the lamp; before it go out my spirit shall be loosed." While he was calmly reading the chapter to himself, the eyes of Master Makepeace were riveted upon his countenance, all white and wasted as were the features on which the light of the lamp fell; so singular and heavenly a composure pervaded them, that he could think of nought to liken this divine expression to, save what we conceive an angel's face must wear. When Master Hughes had ended his reading, he turned down the page—it was at the eleventh chapter of the Hebrews—and shut the book. A young maid who loved him as a father, and tended him like a dutiful daughter, had mixed a medicine, and begged him tenderly try drink it, and he did so. As she received back the cup, he, regarding her steadfastly, said, "Child, thou hast been very kind and careful in thy tendance upon me; in the name of God I bless thee, and those that shall come after thee." Then he signed for them to lay him down upon his pillows, and closed his eyelids, saying, with a smile of wonderfully sweet significance, "Dear friends, I'm going to sleep." Near an hour he remained as if in a most tranquil slumber; but his low breathing

grew fainter and fainter, till, about the time he named, the poor night-lamp began to flicker, and the maid's eyes, which had never wandered from Master Hughes's face, perceive it, pale as it was, a deeper paleness still—a paleness that was stealing like a shadow over it, yet without ruffling or disturbance of a single feature—his whole aspect remaining so calm and changeless that she and Master Makepeace, though closely watching him, knew not the exact moment of his departure. Now this young woman is by nature of exceeding fearful, timorous spirit, and, moreover, had, confessedly, a great dread, amounting almost to horror, of death and dying—yea, like to prove by experience the words of the Apostle, and be all her life "subject to bondage" through fear of that "last enemy" to be overcome by the believer. Her affection for Master Hughes made her zealous in serving him, and verily the fruit of his blessed legacy to her began to show itself in the same instant he left this world for a better, by the immediate deliverance of her soul from the slavish thrall and fear which had hitherto enchained it. Long afterwards she observed to me, with tears of gratitude, "Ever since I saw sweet Master Hughes die, my old terrors respecting death have, through God's mercy, been so entirely taken away, that my only care now is to be found, like him, ready and joyful when I shall hear the sound of the Bridegroom's welcome voice."

(To be continued.)

REVIEWS.

The Standard Tune Book; consisting of Three Hundred and Twenty Psalm and Hymn Tunes, in upwards of Eighty Different Metres. By the most Eminent English and Continental Composers. Arranged in a grandly simple style of Harmony, with an Accompaniment for the Organ and Pianoforte. Third Edition. London: J. Shaw, 43, Paternoster-row.

WE do not hesitate to say this is by far the best collection of Congregational Psalmody extant. The inner harmony parts are so arranged, that while most effective, they are, at the same time, most easy of attainment. We advise all choirs, even where the "Standard Tune Book" may not be adopted for general use—and this we would strongly advise—to avail themselves of this collection, as it contains many splendid compositions, which, if introduced into the ordinary congregational thanksgiving service, could not fail of being generally appreciated. That this is not our own opinion only is manifest from the wide circulation it has obtained, it having already reached a third edition.

Our Heavenly Home; or, Glimpses of the Glory and Bliss of the Better World. By the Author of "God is Love," "The Brother Born for Adversity," "The Comforter," &c. London: Darton and Co., 58, Holborn-hill.

THOSE who have read our author's previous works will only require to hear of this fresh production of his fertile mind to purchase it forthwith; and the pleasure and satisfaction which those works gave them will be increased and deepened by this. It is a book of great and permanent value, evincing a remarkable acquaintance with the treasures of the Bible, and rare facility in placing those treasures in a beautiful light. Its fourteen chapters are devoted to subjects in which every pilgrim to the Better Land is profoundly interested; and he who reads it thoroughly will find his journey easier and happier by the glimpses it gives him of the glory which is to be revealed. For all these reasons we earnestly desire that the volume may have a large and growing circulation throughout the ranks of the faithful everywhere.

Thirteen Sermons on Important Subjects. By the Rev. HENRY GRATTAN GUINNESS. With a life-like Portrait, and Memoir of his Life and Ministry. London: J. F. Shaw, 48, Paternoster-row.

THIS handsome volume contains some of Mr. Guinness's most popular discourses, taken in shorthand, and revised by the Author. We understand that upwards of thirty thousand copies of these sermons have been disposed of.

Come to Baptism. By JOSEPH PALMER, Minister of Romney-street Chapel. London: Palmer and Son.

THE nature, design, subjects, and mode of Primitive Baptism are here briefly set forth, and the various characters composing our congregations are very suitably addressed. We hope this useful little book may be widely circulated.

Baptism: What It Is and What For. By SANDEES J. CHEW. Birmingham: Sold by the Author, Gerrard-street, of whom a copy may be had, free by post, for eight postage stamps.

"No one can truly deny or answer it," so says a contemporary; and we say to our readers, purchase a copy, and judge of its merits for yourselves.

The Faithful Servant: His Life and its Lessons, a Tribute to the Memory of John Angell James. By W. LANDELS, Minister of Regent's-park Chapel.

MR. LANDELS, in this pamphlet, has sketched from life the character of a diligent, devoted, faithful, earnest, successful, and honoured servant of the Lord Jesus Christ. We have no doubt it will, as it deserves, be generally appreciated.

Two Letters to Mr. Baxter upon his Book on "Baptism." By G. H. ORCHARD. London: Trübner and Co.

WE think Mr. Orchard has been too condescending in noticing Mr. Baxter's self-complacent effort. It is as if an elephant had put forth its great strength to crush a moth. Whoever has read Mr. Baxter's book will not wonder that Mr. Orchard should thus address its author: "I find in your book on 'Baptism,' a great deal of tautology, fustian, egotism, sophistry; an untiring tirade against the Lord's ordinance; a contempt for the opinions of opponents; a design to ignore all early and modern learning; a wish to impose your overweening views on others as truisms; many childish remarks; a visible verbosity; contradictions, perversions, and statements not true: which charges we will verify." This Mr. Orchard has fully and forcibly done in these pages. His tract should be read by all who are, in the arrangements of Providence, called upon to advocate or defend the scripturalness of Believer's Baptism.

The Irish Revival—Confessions of the Converts. Houlston and Wright.

AFTER spending many weeks amidst the scene of the Irish Revivals—the author of this interesting little book (the Rev. W. Jeffery, pastor of the Baptist Church, Torrington, Devon) has recorded the impressions produced by his conversations with those converted during these "times of refreshing." We very cordially recommend this collection of cases of conversion to all our readers.

P O E T R Y.

THE SPIDER'S WEB.

Behold the awful massacre at Paris, by which so many Christians were removed from the present world, the celebrated Rev. Peter du Moulin crept into an oven, over the mouth of which a spider instantly wove its web; so that when the enemies of the Christians inspected the premises, they passed by the oven, with the remark, that no one could have been there for some days. So easily can the baseless God device means for the safety of his servants.]

YEARS ago, when persecution
Raged against the Church of God,
And the blood of faithful martyrs
Cried for vengeance from the sod—
Then, like those in bygone ages,
Many servants of the Lord
Hid themselves in secret places
To escape the hurtful sword.

One good man, pursued with fury,
In an empty oven crept,
There, by God's muzzling wisdom,
He was mercifully kept.
For no sooner had he entered
Than Jehovah shut him in—
At His will, a humble spider
O'er the door began to spin.

Who can tell what prayers ascended
From that bidden one's retreat
When he perceived the hasty trample
Of his persecutors' feet?
Nearer they approached, then pausing,
He could hear their leader speak—
"Comrades, we must go still further
For the heretic is oken."

"Stay not here, this oven truly
Has been shut for many a day,
See the web across its entrance—"
Speaking thus, they went their way.
Surely gratitude and wonder
In that Christian's heart arose
When he found how God had saved him
From the malice of his foes.

He who caused the greedy ravens
To supply his prophet's food,
Thus employed a feeble insect
For his trusting servant's good.
So Jehovah shows his wisdom,
So his faithfulness he proves,
Making all things work together
For the good of those he loves.

Wellingborough,

THURSDAY

THE SURE REFUGE.

[An eminent divine, upon his death-bed, said to a brother clergyman who was with him, "In spite of all I have written, and all I have preached" (preachings and writings for which hundreds have blessed God to all eternity), "there is but one thing which gives me comfort now, and it is this word, 'Him that cometh unto me I will in no wise cast out.' Do you think I may venture my soul upon that promise?" "If you had a thousand souls," returned his friend, "you might hang them all on this one word."]

"In no wise cast thee out;"—the words are spoken,

And, Jesus, never can Thy word be broken;
Here then I lay me down and take my rest,
Calm as an infant on its mother's breast.

"In no wise cast thee out;"—oh, words of power
To shed a light upon the darkest hour!
To meet each want on them I can rely,
And on their truth hang my eternity.

"In no wise cast thee out;"—steadfast and sure,
The "anchor of the soul" shall still endure,
Thro' life, thro' death, when heart and flesh
shall fail,
Till it has brought me safe "within the veil."

"In no wise cast thee out;"—I need not care
To seek in this dark heart what is not there;
Alike from good or ill in self I flee,
To find my righteousness, my all, in Thee.

"In no wise cast thee out;"—I live, I die,
And, fearless, pass into eternity,
Resting on this alone. Thy word is given,
That word secures my safety and my heaven.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

FISHGUARD.—The Rev. James Rowe, of Risca, has accepted the unanimous invitation of the Baptist church at the above place.

NEWCASTLE EMLYN.—The Rev. W. Jones, Aberbargad, has accepted an invitation from the Baptist church at this place, and intends to enter upon his duties before the end of the year.

CWMTYRCH, NEAR SWANSEA.—The Rev. John Peter Williams, of Llandulas, has accepted the unanimous invitation of the Baptist church to become their pastor.

SALFORD.—The Rev. S. Bortou Brown, B.A., late of Redruth, Cornwall, has accepted a cordial and unanimous invitation from the Baptist church, near Salford.

BURFORD.—Mr. A. T. Eden, of Bampton, Oxon, has accepted the unanimous and cordial invitation of the Baptist church to become their pastor. He has commenced his labours among them with the encouraging prospect of reviving that old Baptist interest.

EBBW VALE, MONMOUTHSHIRE.—The Rev. W. J. Godson, late of Gladestry and Evenjobb, Radnorshire, having received a unanimous invitation to the pastorate of the English Baptist church, Ebbw Vale, has entered upon his new sphere of labour.

PRESENTATION SERVICES.

CARLTON RODE, NORFOLK.—The Rev. P. B. Woodgate having relinquished the pastorate of the Baptist church in this place, and accepted a unanimous invitation from the church at West-rum, Mildenhall, Suffolk, the members of his late church and congregation presented him with a sum of money, as a token of their esteem and affection, and of their appreciation of his self-denying and zealous labours amongst them during a period of nine years.

SPECIAL SERVICES.

NEWPORT, ISLE OF WIGHT.—On Tuesday, October 18, the Baptist church in this town celebrated its jubilee. In the afternoon at three o'clock a meeting was held for special thanksgiving, prayer and addresses by members of the church. At five o'clock a numerous company sat down to tea; and in the evening a public meeting was held, at which E. M. Wavell, Esq., M.D., one of the deacons, took the chair. The Rev. D. Jennings, the pastor, read a brief history of the church, which showed that, notwithstanding the difficulties with which it had to contend,

it had made steady progress. The average addition of members was more than ten per year, and during the present pastorate about fourteen per year. Addresses of an interesting and practical character were delivered by the Revs. W. Froggatt, G. J. Proctor, and Brethren Cotton, Taylor, and T. Upward.

BIRMINGHAM.—BOND-STREET CHAPEL.—At special church-meetings held at this place of worship, it has been resolved to have a plurality of elders to take the oversight of the church; to administer baptism *without delay* to every penitent believer who requires it, on the ground of his confession that Jesus the Christ is the Son of the living God; to afford an opportunity, at the breaking of bread every Lord's day, for mutual teaching; to cease to sanction the singing of praise on the part of unbelievers; to renounce all human creeds; to give up pew-rents and public collections for church funds; and to substitute the designation "Church of Christ, meeting, &c." for that of "Baptist Church." On each point the church was first asked, "Do you consider this to be according to the teaching of the New Testament?" This being answered affirmatively, the next question was, "Are you willing to adopt it?" Mr. Chew, who preaches in this chapel, has requested that the members of the church and others will cease to style him "reverend."

RECOGNITION SERVICES.

MORIAH BAPTIST CHAPEL, RADNORSHIRE.—On Tuesday, Oct. 18th, this chapel was filled with a large and respectable congregation, when Mr. T. T. Phillips, a member of this church, and a local preacher for some seven or eight years, was fully set apart to the ministry in this place. The Rev. J. W. Evans, of Brecon, preached a very appropriate sermon on the nature of a church, from Acts vii. 49. Revs. D. Jarnan, of Newbridge-upon-Wye; G. Howelin, of Erwood; T. Harvard, of Frankbridge (Baptist); S. Jones, of Erwood; E. Evans, of Aberedow (Independents); took part in the ordination services. The meetings were very solemn and interesting. On Wednesday, 19th, a public meeting was held at Painscastle, a branch of Moriah, when the same ministers preached to a large congregation.

LANDPORT.—On Friday, Oct. 14, the Rev. H. Kitching was ordained to the pastorate over the church meeting in Lake-road chapel, Landport. In the afternoon, Rev. J. H. Cooke, of Southsea, opened the service with reading and prayer

the Rev. Joseph Davis, of Portsea, gave the introductory address; the Rev. J. Smedmore, of Gosport, asked the usual questions; the Rev. G. Arnot, of Ebenezer Chapel, Southsea, offered the ordination prayer. In the evening, the Rev. B. Brasted, of Southsea, read and prayed; the Rev. Dr. Acworth, president of Rawden College, delivered the charge to the minister; and the Rev. H. Dowson, of Bradford, preached the sermon to the church. On Tuesday, Oct. 18, a tea-meeting was held, when 550 persons sat down to tea. Addresses were delivered by the Rev. G. Arnot, J. Smedmore, J. H. Cooke, J. Cullis, J. Davies, T. Davey, W. Young, B.A. The proceeds were devoted to the liquidation of the debt on Lake-road chapel.

EDENBRIDGE, KENT.—The public recognition of the Rev. B. Dickens, late of Regent's Park College, as pastor of the Baptist church, Edenbridge, Kent, took place on Tuesday, November 1st, 1859. The services of the day were commenced by the Rev. J. Mountford, of Sevenoaks. The Rev. Jas. Cubitt, of Thrapston, delivered the introductory discourse; and the ordination prayer was offered by the Rev. T. Henson, of Limsfield. The charge to the minister was to have been given by the Rev. Dr. Angus, who was unfortunately absent, being carried by the train past the Edenbridge station, to Tunbridge, and was unable to return in time. In the absence of Dr. Angus, the Rev. W. Brock very kindly, and almost at a moment's notice, delivered an admirable address, equally suited to the pastor and people. A considerable number of friends took tea in the British school-room. In the evening, Rev. Mr. Brock again preached; and the services of the day were concluded with prayer, by Mr. Cattel, of Marsh Green.

BROSELEY.—On Lord's-day, October 23, three services were held in connection with the settlement of the Rev. E. Jones, of Newcastle-on-Tyne, as pastor of the first Baptist church. The pulpit on this occasion was occupied by the Rev. W. H. Bonner, of London, who is well known and beloved in this town and neighbourhood. On the day following a recognition tea-meeting was held, when every available space in the building was crowded. The Rev. W. H. Bonner (after singing and prayer by Mr. Eason, of Dawley) presided, and gave an interesting statement respecting the old chapel, and the career of the newly-elected pastor. Mr. T. E. Pugh (deacon) stated the leadings of Providence which led to a unanimous choice of their new pastor. To this Mr. Jones suitably responded. In token of the union, the pastor and deacon joined hands, and the chairman, on behalf of the meeting, pronounced over them a fraternal benediction. The recognition prayer was offered by the whole assembly singing the 41st hymn (Rippon). Brief and pertinent addresses were then delivered by the brethren, Messrs. W. Evans, E. Jenkins (of Madeley), and J. Jones (of Dawley). The chairman followed with some telling counsels on "How to Succeed," addressed to the pastor and the church. Mr. Salloway, of Bridgnorth, concluded this soul-stirring meeting with prayer.

FARSLEY, NEAR LEEDS.—On Wednesday, Nov. 9, services were held in the Baptist chapel, to recognize the Rev. E. Parker, late of Miffenbridge, as pastor of the church. In the afternoon the Rev. J. Compton, of Bramley, gave out the hymns; the Rev. W. J. Stuart, of Stanbury, read the Scripture and prayed; the Rev. H. J. Betts, of Bradford, described the nature of a Christian church; the Rev. T. Dawson, of Liverpool, addressed the minister;

and the Rev. W. Colcroft, of Bramley, concluded with prayer. At the close of the afternoon service nearly 200 friends, mostly from the neighbouring churches, partook of tea, which was gratuitously provided in the adjoining school-room. In the evening the Rev. T. Hanson, of Idle, gave out the hymns; and after reading and prayer by the Rev. J. P. Campbell, of Shipley; Mr. Parker, at the urgent request of several friends, gave a statement of his experience, briefly detailing the manner in which he was led to become a Christian, a Baptist, and a minister. The Rev. J. Foster, of Farsley (the late pastor), gave an address on the duty of the church to the minister; the Rev. D. Crumpton addressed the members of the church on their duty to each other; the closing address was delivered by the Rev. J. P. Chown, of Bradford, on the duty of the church to the Sabbath-school and to the world. The pastor concluded with prayer.

BIRMINGHAM.—HENEAGE-STREET.—A series of interesting and impressive services was lately held at Heneage-street, Birmingham, in connection with the ordination of the Rev. W. Hanson, late of Horton College, Bradford. On the Tuesday evening, at half-past seven, a large number convened for prayer in the commodious lecture-room adjoining the chapel. After three of the members had very earnestly and appropriately implored a Divine blessing upon the union about to be recognized on the following day, the Rev. J. Phillips, of Astwood Bank, delivered a very suitable address upon "The Unity of Affection and Effort which ought to subsist between a Pastor and his Flock." On Wednesday afternoon, at half-past two o'clock, a good congregation was convened in the chapel. Devotions having been conducted by several ministers, an excellent address was delivered by the Rev. J. J. Brown, on "The Constitution of a Christian Church." The Rev. J. Phillips, of Astwood Bank, then asked the usual questions, which were satisfactorily answered; and the Rev. R. D. Wilson offered the ordination prayer. Nearly 200 assembled in the school-room for tea, at five o'clock. At half-past six, service was again commenced in the chapel. Several other ministers opened with devotions; after which the Rev. J. Acworth, LL.D., delivered a very effective charge to the newly-ordained pastor, and the Rev. I. Lord preached a powerful sermon to the church.

OPENING SERVICES.

HUGGLESOTE, LEICESTERSHIRE.—A new chapel has been opened here, and enlarged school-rooms. The sermons were preached by the Revs. T. W. Matthews, of Boston, and J. Mursell, of Kettering. The amount realized by subscriptions, collections, and tea-meeting is £232, about half the outlay. This is the third chapel erected on the same site.

WEYMOUTH.—BANK-BUILDINGS CHAPEL.—The above place of worship was re-opened on Thursday, Oct. 6, having been closed about four months for the purpose of repairs and building a new school-room; the whole cost of which amounted to £800, of which amount, we are happy to say, only about £60 remain to be raised; thus affording an example of what the voluntary principle may accomplish, even in a comparatively small place.

ROUND ISLE OF WIGHT.—This little hamlet was, on Tuesday, November 8, honoured by the opening of a new Baptist chapel. The Rev. D. Jennings, of Newport, preached in the afternoon, from Hos. ii. 21, 22. The Rev. J. Hoskin, of

Nilton, preached in the evening, from Psalm xxvii. 1. The chapel was crowded, and a large number sat down to tea. The church, by the time their little sanctuary was opened, had raised about £60: and the entire cost of the neat chapel, which will seat about 160, was not more than £100.

GILLINGHAM, DORSSET.—It having become necessary, on account of its dilapidated state, to rebuild the Baptist chapel in this place, a neat but tasteful Norman structure has been reared, which was set apart to its sacred use by religious services on Thursday, Oct. 27. The judicatory prayer was offered by the Rev. R. P. Erlobach. The sermons were preached by the Revs. A. Anderson, of Bratton, and S. Manning, of Frome. The Rev. Messrs. King, of Semley, Hannom, of Wincanton, and the venerable pastor, the Rev. J. Dunn, conducted the devotional exercises.

NEW BASFORD, NOTTS.—The Baptist chapel in this place, occupied by the church under the pastorate of the Rev. C. Forth, has been enlarged and undergone considerable improvement. Two school-rooms in connection with the chapel have also been erected. Re-opening services were held on Nov. 6th, when two excellent sermons were preached; in the morning, by the Rev. J. Martin, B.A., of Nottingham; and in the evening, by the Rev. H. Hunter, of the same place. On the Monday following a tea-meeting was held, when 217 persons sat down to tea. After tea there was a public meeting, when suitable addresses were delivered by the Revs. J. Edwards, W. Underwood, W. R. Stevenson, M.A., F. Forbes, and J. S. Nithington, as well as by the two above-named gentlemen. The collections during the services amounted, with the results of the tea, to £37. This, with the addition of sums previously promised, makes the total amount realized £410. It is hoped that within two or three years the remaining debt of £240 will be cleared off also.

BIRMINGHAM.—CANNON-STREET CHAPEL.—This building has lately been closed for four Sundays. During that time considerable alterations and improvements have been effected in the chapel, and a handsome organ has been erected in the gallery behind the pulpit, at a cost of £400, by Messrs. Benington and Sons, of London. The opening services commenced on Thursday evening, Oct. 20, when the Rev. G. B. Johnson, of the Jubilee chapel, Edgbaston, conducted the introductory service, and a powerful sermon was preached by the Rev. Hugh Stowell Brown, of Liverpool. On Sunday, the 23rd, two sermons were preached by the pastor of the church, the Rev. Isaac Lord. At all these services the congregations were large, and the collections amounted to about £50. On Tuesday evening, the 25th, a public tea-meeting was held, and a public meeting followed, the pastor in the chair. The Rev. J. Bailey, of Brettlelane, offered prayer, and various addresses were delivered in connection with various resolutions by the Rev. J. J. Brown, Messrs. Hopkins, Phillips, Zair, Jordan, Braino, Hopkins, jun., Wade, &c. The friends present were delighted with the improved appearance of the whole place, and the pleasing announcement was made at the close of the meeting, that of the £300 expended, only about £70 remain to be raised.

BIRMINGHAM.—The ceremony of laying the foundation-stone of the intended new Wycliffe chapel, in the Bristol-road, was performed a few weeks ago by W. Middlemore, Esq., who was assisted by the Revs. G. Cheate, O. Vince, J.

Lord, and J. J. Brown. There was a numerous attendance at the site, including Messrs. R. F. Sturges, W. Morgan, A. F. Morgan, W. H. Smith, J. C. Woodhill, and J. Ross. The stone having been declared well and truly laid, Mr. Middlemore briefly addressed the assemblage, and also read a letter, which he had received from the late Rev. J. A. James on the night before his death, enclosing a cheque for £10. The building is arranged to accommodate 900 persons, has side and end galleries, entered by stone staircases from the sides of the edifice. The body of the chapel will be approached by large arched doorways facing the Bristol-road, which form the main front of the building. Beyond the chapel, and abutting on St. Luke's street, will be the school-rooms and vestries. The style of architecture adopted is fourteenth century Gothic and the building will have a tower and spire, together 116 feet high.

ASSOCIATION SERVICES.

GLASGOW.—The Baptist Association of Scotland held their annual meeting in the month of October, in the Hope-street Chapel, Glasgow (Rev. Dr. Patterson's), and North Frederick-street Chapel (Rev. John Williams'). The report stated that seven students were under the tutor, and that two had been received during the year. The revival, and the means of forwarding it, occupied considerable attention.

MONMOUTHSHIRE ENGLISH BAPTIST ASSOCIATION.—On Tuesday and Wednesday, Oct. 18th and 19th, the half-yearly meeting of this Association was held at Tredegar. The services commenced on Tuesday evening at seven o'clock, when sermons were preached by the Revs. Wm. Aitchison, of Newport, and T. Thomas, D.D., president of the Baptist College, Pontypool. On Wednesday morning, 9.30, the ministers and messengers of the churches assembled in conference, Dr. Thomas presiding. At eleven, the Rev. S. Price, of Abersychan, preached according to appointment. At half-past two the introductory part of the service having been conducted by Rev. Evan Thomas, of Tredegar, the Revs. J. Williams, of Dowlais, and S. R. Young, of Abergavenny, preached. In the evening the Rev. C. Edwards, of Llanfihangel, read and prayed; and the Revs. T. R. Evans, of Usk, and D. J. Phillips, of Langwm, preached. The English church at Ebbw Vale applied for membership, and was admitted; other churches are expected to join.

BAPTISMS.

- ABERGAVENTY, Lion-street, Aug. 7—Two;**
Sept. 28, Eight by Mr. S. R. Young.
ALCETER, Oct. 2—Four by Mr. Philipin.
BEDFORD, Oct. 30—Three by Mr. Killen.
BIRMINGHAM, Bond-street, Nov. 6—Eight; and
Nov. 13, Six by Mr. Chow.
BRAINTREE, Oct. 9—Five by Mr. Mostyn.
BRIDGFORD, Hope Chapel, Oct. 30—Twenty-nine
by Mr. Cole.
BROCKLEY, Suffolk, Sept. 18—Three by Mr. Barrett for Mr. Kemp.
BURY ST. EDMUNDS, Oct. 2—Ten by Mr. Barrett for Mr. Elvin.
CARDIFF, Bethany, Oct. 3—Three by Mr. Tilley.
CHATHAM, Erwin, Oct. 2—Four by Mr. Player.
CROWLE, Lincolnshire, Oct. 9—Two by Mr. Lovekiiu.
EDBW VALE, Sept. 25—Three by Mr. Godson.
—Nebw, Sept. 25—Seven by Mr. J. Emlyn Jones, M.A.
FORNCETT, Norfolk, Oct. 2—Five by Mr. Maddu.

GLASGOW, Hope-street, Oct. 16—Four; Nov. 6, Three, by Dr. Paterson.

—High John-street, Oct. 30—Four by Mr. Williams.

—North Frederick-street, Sept. 25—Thirteen; and Oct. 30, Nineteen, making sixty-six during the present year, by Mr. Williams.

—Blackfriars-street, Nov. 6—Six by Mr. Johnson.

HATCH, near Taunton, Oct. 2—Three by Mr. Teall.

HOLYHEAD, June 25—Two; July 17, Three; Sept. 11, Seven; Oct. 9, Two; Nov. 6, Eighteen; all by the Rev. W. Morgau, the pastor. It is gratifying to state that the revival is making rapid progress here, and through the island.

KETTERING, Sept. 21—Three by Mr. Mursell.

KING'S HEATH, Birmingham, Oct. 2—Two.

LAXFIELD, Suffolk, Nov. 13—Four by Mr. E. E. Sears.

LANELIAN, North Wales, Oct. 2—Seven by Mr. Roberts.

LLANGEFFIN, Anglesea, Oct. 2—Eight by Mr. D. Thomas.

LLANGIBBY, Monmouthshire, Nov. 10—After a sermon by Mr. Davies—Three by Mr. T. R. Evans, of Usk.

LONDON, Mount Zion, Paddington, Aug. 28—Fourteen by Mr. Foreman.

—Marylebone-road, Oct.—Four, at Shouldham-street Chapel, by Mr. Munns.

—South Hackney, Hampden chapel, Nov. 4—Five by the pastor, Mr. Robert R. Finch, at Queen's-road Chapel, Dalston.

—Regent's-park (late Diorama), Oct. 26—Fourteen by the pastor, Mr. W. Landels.

LOUTH, Walkergate, Aug.—Four by Mr. Wilkinson, missionary from Orissa.

MELBOURN, Cambs, Nov. 17—Fourteen by Mr. E. Bailey.

MERTHYE TYDVIL, June 19—Two; July 17, Two; Sept. 25, Two; and Oct. 23, Seven; by the pastor, Mr. H. Evans.

NEWARK-ON-TRENT, Sept. 25—One by Mr. Bayly. The candidate had been a preacher among the Methodists.

NUKEATON, Oct. 2—Eight by Mr. Langridge.

PAISLEY, Oct. 2—Three by Mr. Wallace.

RISCA, Monmouthshire (English), July 3—Five; Sept. 4, Three; Oct. 2, Three (one of whom was a very acceptable preacher among the Primitive Methodists); and Nov. 6, Three, by Mr. Reeves.

RISELEY, Beds, Nov. 6—Six by Mr. W. Wilson. SHARNBROOK, Beds, Bethlehem chapel, Nov. 6—Two, a brother and sister, by Mr. T. Corby.

STOLE-ON-TRENT, Oct. 2—Four by Mr. E. Pratt.

STONY STRATFORD.—BAPTISM OF A CLERGYMAN OF THE CHURCH OF ENGLAND.—A very interesting service took place on Sunday evening, November 13th, in the Baptist Chapel of this town. The Rev. E. A. Moreton, M.A., who some three months since seceded from the Church of England, was publicly baptized in the presence of a crowded audience, consisting of members of all denominations; who throughout the entire services manifested the most intense interest. The Rev. E. W. Simmons, of Buckingham, commenced with prayer. Rev. E. A. Moreton then ascended the pulpit, and took for his text, Matthew xiii. 45, 46. The sermon lasted fifty minutes, and was listened to with breathless attention. The Rev. E. L. Forster, minister of the church, addressed the

assembly. He said that after long and earnest inquiry Mr. Moreton had arrived at his present conclusions. They had heard his confession of the faith of Jesus, and they must feel glad to know that though in very delicate health he had resolved to fulfil what he conceived to be an ordinance of Divine appointment. Turning to Mr. Moreton, who is suffering from pulmonary disease, he said, "You, sir, have in all probability but a short time to live; yet this is no cause of sorrow, since the prospect of early death is relieved by a bright and glorious hope." The two gentlemen then descended into the baptistry, the congregation singing "Hallelujah." A very large prayer-meeting was afterwards held, at which several most fervent prayers were offered up for the welfare of the newly baptized. Such a service has not been held in this town since the baptism of the Rev. Hugh Stowell Brown.

SUTTON-ON-TRENT, Nov. 1—Two young friends, who are teachers in the Sabbath-school, by Mr. Bayly, of Newark.

SWANSEA, York-place, Sept. 4—Four by Mr. Hall.

TARBERT, Lochlomond, Sept. 20—One by Mr. Johnstone.

THETFORD, Norfolk, Aug. 14—Three in the river in the presence of about 3,000 spectators. We believe this to be the first public baptism in this ancient town, and also the first fruits of the infant cause. The services were conducted by Mr. Hitchen, of Brandon.

WINCHESTER, Silver-hill, Oct. 30—Two by Mr. William Chappell.

WREXHAM, Oct. 2—Three, belonging to the Wesleyan Reformers, by Mr. Ashworth.

DEATHS.

MRS. HIRST, BLACKLEY.—On October 11, aged fifty-six years, Mrs. Mary Hirst, the wife of the Rev. Joseph Hirst, of Blackley, leaving the church, her husband, and six children, to mourn her loss. But they sorrow not as those who have no hope. For twenty-eight years Mrs. Hirst had lived a life of faith in the Son of God, who loved her and gave himself for her.

MRS. ANN LEONARD, REWICK, MONMOUTHSHIRE.—The beloved wife of the Rev. J. Leonard, Baptist minister of the above place, died Oct. 15th, 1859, aged 80 years. Her decease is universally esteemed a great loss in her family, the Church, and the world; for a mother in Israel is removed from our midst. Her end was peace.

MR. GERARD, TORQUAY, DEVON.—Lately, at Breton-villa, at the residence of his sister, Mrs. Glyde, Mr. Gerard, aged 57, chemist, of Downton, Wilts. Mr. Gerard was a consistent and valued member of the Baptist Church, Paulton. He there sustained the several offices of deacon of the church, superintendent of the Sabbath-school, and tract distributor, ever faithfully discharging the sacred duties devolving upon him. For several years his health had been gradually failing. During the last few weeks of his life he would engage in no worldly matters, entirely resigning the wish to live, which, for the sake of his family, he had cherished. During his sufferings and weakness he said to his affectionate and sorrowing wife and sister, "Do not weep; there is One that cares for you, He will provide." His last words were, "I rest on Christ, no other, no other;" and thus, rejoicing in his Saviour's righteousness, he fell asleep in the everlasting arms.

SERMONS TO THE CHURCHES.

BY REV. F. WAYLAND, D.D.

PREVALENT PRAYER.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv. 7.

YOU must all have observed, my brethren, the importance which the Scriptures attach to the subject of prayer. We are exhorted to pray always, lifting up holy hands without wrath or doubting. We are encouraged in all things, by prayer and supplication with thanksgiving, to make our wants known unto God. It is the intention of our Father in heaven that our lives should be a continual prayer, that in all our concerns, whether great or small, we should ask his direction, expecting his blessing, and return to him without ceasing our tribute of grateful adoration. It is our privilege to live ever in intimate communion with God; so that the spiritual intercourse between us and the Creator should be as unlimited and as incessant as our dependence upon him.

In the New Testament this subject assumes a new and even more interesting aspect. Sinners might well shrink back from approaching a God of infinite holiness. From the abyss of our moral degradation, it might seem presumptuous to lift up our eyes to the place where his honour dwelleth. But the Gospel reveals to us an atoning sacrifice, an all-prevailing intercessor, who has purchased our pardon, through whose merits we are invited to draw near unto God. Approaching the mercy-seat in his name, we may cast behind us our own unworthiness; and pleading the atoning sacrifice of God manifest in the flesh, ask for all that we need, in the full assurance that God will hear us for the sake of the Beloved. We thus have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us. Such is the new relation in which we stand to God the Judge of all, in consequence of the death and sacrifice of his well-beloved Son.

But more than this: God has, in the most explicit manner, assured us that he will answer our prayers. It is not needful for me here to pause and inquire about the manner in which the fulfilment of this promise may be reconciled with the doctrine of the Divine decrees; or with the truth that God governs the universe by general laws. God has declared that he never disregards the feeblest supplication of the least of his children. Faith asks for no firmer reliance than the word of the unchanging God. Our Lord has said to us, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. If ye, being evil, know how to give good gifts unto your children, *how much more* shall your Father in heaven give good things to them that ask him? Whatsoever ye ask the Father in my name, he will give it you." The Scriptures clearly teach, that whatsoever we ask for, under the conditions which God has revealed, will be granted to us, not indeed according to the measure of our unwise desires, but the measure dictated by omniscient knowledge and infinite love.

I need not remind you, that the Word of God is filled with examples of answers to prayer, for every conceivable blessing. Our great High Priest himself offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. The prayers of nations have often prevailed to avert a national calamity. The prayers of individuals, such as Moses and Samuel and David, have been answered in the salvation of a whole people from pestilence and utter destruction. The prayers of saints for temporal as well as spiritual mercies, for themselves, for each other, and for the people of God, have been abundantly answered in time past, and they will be answered in time to come, unless the Spirit of inspiration has taught us to believe a lie. Our Lord places this subject in the strongest light when he says, "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Be thou removed and be thou cast into the sea, and it shall obey you; and nothing shall be impossible to you." It may be said, and said truly, that this language is figurative. But though it be figurative, it must mean something; and it can mean nothing, if it does not teach, that things utterly beyond the power of natural causes, are possible to the prayer of humble, earnest, confiding faith.

Such is the teaching of the Word of God, and we believe it all to be true; but how does it correspond with the facts which are everywhere transpiring around us? We believe it to be true, but we most commonly act as if it were false. We generally pray with but little expectation that our prayers will really be answered, and too frequently justify our unbelief

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by the supposition that some change must have occurred in the manner of the Divine dispensations. We take it for granted that we cannot expect God to do at this time as he did on the day of Pentecost, and in the times of the Apostles. We have been praying for centuries for the conversion of the world, yet the world is not converted. We pray for a revival in our churches, but our churches are not revived. We pray for an increase of piety in our own souls, but we continue immersed and steeped in worldliness. We pray for the conversion of our children, but they grow up without God in the world. How shall we account for all this? Has God ceased to be the unchangeable God? Is not Christ Jesus the same yesterday, to-day, and for ever? Are not his promises, as of old, yea and amen? Hath he said, and will he not do it? hath he spoken, and will he not make it good?

Such questions as these may perhaps find the elements of a solution in the words of the text. We here find an explicit and universal assurance, that the prayers of the people of God will be answered. With this is connected the condition by which this assurance is limited. The promise is, "Ye shall ask what ye will, and it shall be done." The condition is, "If ye abide in me, and my words abide in you."

Let us consider first the promise, and secondly, the condition.

I. The promise is, "Ye shall ask what ye will, and it shall be done unto you."

The first thing which strikes us in reading these words, is, their universality. The grant which they contain is as absolute as language can make. *Ask what ye will*, there is no limit as to the objects of prayer. It is like the saying of Christ to the Syrophenician woman, "Be it unto thee even as thou wilt." *It shall be done*. The promise is without a peradventure. It is fixed as the ordinances of God. It is as definite as the promise to Noah, while the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease. I do not see how we can escape from the plain and literal meaning of the words even if we desired it.

But if this be the case, we naturally ask, Is there no restriction in the application of this promise? It was addressed originally to the Apostles. Were not they the only persons to whom this assurance was given? This is evidently an important inquiry, for on the answer to it depends our personal interest in the whole matter. We must seek for the truth here, not by attempting to harmonize the words with any theory of our own, but simply by examining the context for ourselves.

We ask then, was our Lord addressing his hearers as Apostles, or merely as disciples, who stood in the same relation to him as we do at this moment? Observe the preceding verses. "I am the vine, ye are the branches." Were the Apostles the only branches of the vine? Were they the only members of the body of which Christ is the head? "He that abideth in me beareth much fruit, for without me ye can do nothing." Is this true of the Apostles alone, or of every believer? In the verse immediately preceding the text, it is said, "If a man (not an Apostle) abide not in me, he is cast forth as a branch, and men gather them and cast them into the fire." This is certainly a general sentiment. It is as true of you and me, as it was of the eleven Apostles. Then follow the words of the text. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Our Lord proceeds, in the next verse, to say, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples"—not my Apostles. We cannot therefore give to these words a restricted meaning, without doing violence to the whole spirit of the passage, and setting at defiance the plainest principles of interpretation. We must admit that they announce, not a special but a general law of the Divine dispensation. But in the laws of God's moral government, we and the Apostles and all other men stand precisely on a level. We are authorized therefore in taking this promise just as it stands, and receiving it as our own, just as much as the Apostles to whom it was originally given.

II. Let us now, in the second place, examine the conditions of this wonderful promise. "If ye abide in me, and my words abide in you."

What is meant by abiding in Christ? I think it has precisely the force of the phrase "abide in my love," used in the tenth verse of this chapter. It is to have the love of Christ within us, as an all-controlling motive. It is analogous to the words of the Apostle, "the love of Christ constraineth us." It is that holy, tender, grateful affection to Jesus, which is ever moving us to do whatsoever will please him, and which renders his approval the highest object of our existence. This is what is meant by being in Christ, or being in his love. But our Lord goes further; he says "*abide in me, abide in my love.*" He speaks

not of a temporary emotion, present to-day and forgotten to-morrow. If we *abide* in Christ, he will take up his abode with us. Love to him will be the atmosphere which we breathe, which sustains us in life, and from which we derive all our spiritual health and vigour. It is the permanent and steadfast condition of the soul. Thus saith the Apostle Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Such is it to abide in Christ.

The immediate result of such a life is, that his words abide in us. His precepts will be written on our hearts, and will control all our affections. We shall not only do his will, but we shall do it from love. It will be the spontaneous acting of the soul renewed and transformed into the image of Christ. These two ideas, love and obedience, are so intimately connected that our Lord in this chapter frequently uses them interchangeably. "If ye keep my commandments ye shall abide in my love; he that hath my commandments and keepeth them, he it is that loveth me." And then again, "If a man love me he will keep my words, and my Father will love him." This is the law of God, that we keep his commandments. To abide in Christ, then, is to have our affections supremely fixed on him as the unchanging condition of the soul; and to have his words abiding in us, is to carry out this affection in universal obedience to his commandments. If this be the meaning of the words, the promise of the Saviour is briefly this,—if we, with the whole heart, perfectly love and perfectly obey Christ, we may ask what we will, and it shall be done unto us.

Here again you will ask, does Christ intend to declare that every child of God receives all that he asks for? If this be the promise, it certainly is not fulfilled. No, my brethren, this is not quite the promise. Many of those who are, as we hope, his children, pray much and receive but little answer. The Apostle James declares, "Ye ask and receive not, because ye ask amiss." The question then returns, what is the limitation with which this passage is to be understood?

We said, in the beginning, that the promise in the text is to be taken absolutely, and without restriction. The words will bear no other signification. "Ask what ye will, and it shall be done unto you." In like manner is the condition annexed to it to be taken. If the promise speaks of perfect prevalence in prayer, the condition in like manner speaks of perfect love and perfect obedience. That is to say, if a man love and serve God perfectly, his prayers will infallibly prevail. And this, you see at once, is a general principle in the government of God. We believe that in heaven, every desire being holy, every desire will be fully gratified. "Then shall I be satisfied," saith the Psalmist, "when I awake in thy likeness." Thus saith the Revelator, "They shall not hunger any more, nor thirst any more, neither shall the sun light on them, nor any heat; but the Lamb shall feed them and lead them to the fountains of living water." The meaning of these two passages, though they differ in form, is precisely the same. They teach us that the desires of a holy soul, being perfectly in harmony with the will of a holy God, must be fully gratified.

But you will say, these illustrations are taken from the condition of saints and angels in heaven. What has this to do with us who are encompassed with infirmity, who bear about with us this body of sin, and who are daily bemoaning its power over us? The words were spoken, not to angels and glorified spirits, but to men like ourselves, who can plead no perfect righteousness, and can boast no sinless obedience.

We answer, they are intended to express a general law of the Divine dispensation. They announce the general rule by which prevalence of prayer is graduated, the condition under which God pledges his veracity to grant our petitions. That is to say, if the prayer of the perfectly loving and obedient will infallibly prevail, so, in any inferior degree will prayer prevail, in proportion to the perfection of our love and obedience. The words are intended to unfold the relation which exists between the moral temper of our hearts and the prevalence of our prayers. It is as though he had said, Your love and obedience is the measure of the guarantee that your prayer shall be answered. I do not say, by any means, that our Father in heaven does not, in compassion to our infirmity, frequently do much more than he has here promised. This is all of his superabundant love to us in Christ Jesus. It is, however, only as we obey and love him, that we can plead his promise; and, looking up to him with confidence, in lowly humility, urge him to do even as he has said.

The reason of this rule is obvious. Just in proportion as we abide in the love of Christ and his words abide in us, his Spirit dwells within us, teaching us how to pray, and what

the will of God. The Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us. The desires of a soul pervaded by the indwelling of the Holy Spirit must be holy, and they cannot but be gratified by a holy God. Our prayers are *then* nothing else than the perfections of God reflected from the soul of the believer, and he must act in harmony with them, unless he deny himself. The desires of a holy soul in heaven must be gratified, for they are emanations of the Divine will. The desires of a soul in hell must be ever unsatisfied, for they are, of necessity, perfectly at enmity with God. And so, between these two extremes, wherever prayer proceeds from a loving and obedient spirit it will be answered; and the abundance of the answer will, according to the condition in the text, be measured by our attainments in holiness. It is the effectual fervent prayer of a *righteous* man that availeth much.

But we need hardly appeal to the Scriptures to confirm a truth which is, in fact, legibly written on the conscience of man. Wicked men on their death-beds, or in any imminent peril, feel the need of help from on high, but have no confidence whatever in the prevalence of their own prayers; they therefore call upon the most pious man they know of, to pray for them. No matter though he be a man whom they have injured and scoffed at, and scorned, they come to him in lowly humiliation, and beseech him to intercede for them before the mercy-seat. What is this but a practical version of the text, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you?"

While, however, we thus speak, it is to be remembered that God does not pledge himself to answer our prayers literally in the manner, and at the time we may desire. He answers according to infinite love, guided by omniscient wisdom, and not according to our finite knowledge. He may not give us precisely what we ask for, because he desires to give us something incomparably better. He may not answer us at the instant, but he reserves for us something in the future, tenfold more valuable. He thus, in fulfilling his promises, gives us all the advantage of his omniscient wisdom and infinite love.

We are now, I think, prepared to consider the question, Why have not the prayers of the Church of God received, and why do they not now receive, a more abundant answer?

God has promised that he will do whatsoever his children ask, if they abide in him, and his words abide in them. He has said that the earth shall be filled with the knowledge of the Lord. The whole Church daily, and many times a day, prays, "Thy kingdom come, thy will be done on earth as it is done in heaven." If it be demanded, When have we seen the answers to these prayers? I ask, in how far is the Church of Christ fulfilling the condition on which the prevalence of prayer depends? Of the millions called by the name of Christ, what is the proportion of those who abide in him? The most numerous church of those nominally Christian, prohibits the reading of the Scriptures, and persecutes, if possible, even unto death, those who abide in Christ. And if we turn to Protestant churches, where shall we find one that is suffering persecution for the faithfulness of its testimony for Jesus? Where is the church that can be singled out among men as crucified with Christ, victorious over the world, a living and consistent witness for God? It matters not to say that there are good men in all these churches; of course there are. But is not the number of those in whom the Word of God abides, who, without conferring with flesh and blood, follow Christ through evil and through good report, lamentably small? How small is the proportion of those among good men, whose piety attains to the standard of Apostolic times! We pray for the conversion of the heathen world, but who makes sacrifices for the souls of the heathen? We pray for a revival of religion at home, but who obeys Christ and devotes any portion of his time to the work of warning men of their danger, and telling them of the love of a Saviour?

If we expect an answer to our prayers for any particular blessing, the word of Christ that has respect to that particular thing, must specially abide in us. If we pray that the Kingdom of Christ may come, we must obey those words of Christ which concern the coming of his kingdom. We must seek *first* the kingdom of God. We must make the progress of the religion of Christ the real object for which we live. We must labour and suffer reproach, and endure cheerfully the scorn of men, and hold our property, and all that we call our own, subject every moment to the will of the Master, that so we may glorify his name in the conversion of souls. This was the type of primitive piety, and hence it was that the prayers of the saints then prevailed mightily to the pulling down of strongholds. Our prayers will never in like manner prevail, until we follow their example. The

Our God is a living God, as truly as he was in the days of the Apostles. The Holy Spirit is as powerful to bow the heart of man in penitence, as it was ever of old. But we must abide in Christ, if we expect him to descend as on the day of Pentecost. The real power of the Church of Christ resides neither in numbers, nor wealth, nor social position, nor learning, nor talent, but in holiness. When the standard of piety in the Church shall reach the point of self-sacrificing love, and simple earnest obedience to all the words of Christ, then, and not till then, shall the greatness of the kingdom be given to the saints of the Most High.

This subject may also teach us why so many of our prayers on our own behalf remain unanswered. You have been a professor of religion for many years, and looking back upon your Christian life, perceive that you have made but small progress in holiness. It may be that your evidences of piety grow dimmer as you grow older. Religion has become with you a matter of form, rather than an earnest and ever-present reality. You have an obscure hope that you shall be saved, but you can hardly tell on what it rests, for you do not know in whom you have believed. You are dissatisfied with yourself. At times you are alarmed at your condition. You tell us that you pray daily for deliverance and for the light of God's countenance, but your prayers are not answered. You sink deeper and deeper in despondency, and you can find no access to the throne of the heavenly grace.

My brother, is there not a cause? You pray, but does the word of Christ abide in you? Are you honestly and earnestly labouring to keep all of Christ's commandments? Have you broken off from everything in word, and thought, and action, that you know is displeasing to him; and are you doing his will at all hazards and at all sacrifices? When you think of submitting your actual, practical, every day-life to Christ, do you not know that before you can do this, a great change must pass over you? The world, its wealth, its pleasures, its ambitions, and its society are engrossing those affections that belong only to God, and encroaching sadly upon those hours which should be given to prayer, meditation, doing good, and the social worship of the saints. What self-denials are you enduring for Christ, what crosses are you taking up and bearing after Jesus? So long as you live thus, it is all in vain to talk about praying for holiness and communion with God. The words of Christ must abide in you, if you would have prevalence in prayer. If you love Christ you must keep his commandments, though in so doing you break loose from every other association, and stand perfectly alone. You never will have the witness in yourself until you make sacrifices for Christ. Until you do your first works, and strengthen the things that are ready to die, your prayers for the indwelling of the Spirit will be as the idle wind. Yea, though you cry aloud and shout, God will not hear your prayer. "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light."

These same remarks apply emphatically to our prayers for our relatives and friends.

You are a parent. You are anxious, and justly so, about the eternal welfare of your children. You tell us you pray for them daily, and you ask your friends to pray for them. They are nevertheless growing up to be worldly and thoughtless, and are evidently wandering farther and farther from God. Your prayers are unanswered, and it seems as if the promises of God, in your case, had utterly failed.

It may be, Christian parent, that God is making trial of your faith. But before you accuse God of unfaithfulness, it may be well to ask, have the words of Christ, respecting this particular thing, abode in you? Have you brought these children up in the nurture and admonition of the Lord, and sedulously guarded them from every influence adverse to their salvation? You have prayed for them, have you prayed *with* them? Have you, on every suitable occasion, set before them their danger, and pointed them to the Lamb of God that taketh away the sin of the world? Have you never, for the sake of worldly advantage, placed them in circumstances under which every serious reflection would naturally be dissipated? When ambition for social position leads in one direction, and the will of God in another, which do you really desire your children to follow? Parents have sometimes desired me to converse with their children on the subject of personal religion, while I knew that they were exposing them to all those influences which must render every effort for their salvation utterly hopeless. Brethren, if we desire that our prayers should be answered, our lives and our prayers must be in harmony. It is mocking God to ask him to do something for us, and then place every obstacle in our power in the way of his doing it. Unless the word of Christ abide in us, we can never ask in faith that God will hear us.

sons. We sometimes meet with persons to whom the subject of personal religion has long been a matter of serious consideration. They have been in the habit of daily prayer and the reading of the Scriptures. They think they have submitted themselves to God, and ask for pardon through the blood of Christ. They can detect some change in their moral affections. The world has lost much of its attractiveness, and the truths of religion awaken in them some unwonted emotion. They, however, find no satisfactory evidence of their conversion to God. They make no progress in their Christian course, yet they dare not go back, though they cannot go forward. They are always looking into their own hearts for evidences of piety, and the longer they look the fewer do they discover. They pray for light, for repentance, for faith, for some manifestation of the love of God, but no answer is returned to their frequent supplications.

If now we ask such a person, What are you doing for Christ? the answer is, Nothing. If we ask, What cross are you bearing for his sake? the answer is the same. Have you warned any sinner of his danger, or spoken to any one of the love of Jesus? the answer is No. Have you so submitted yourself to Christ, that, in sober practical earnest, you have begun to do his will as far as you know it? You will probably answer that you are waiting for an assurance that you are pardoned, before you begin to serve God; and that, if he will only save you, then you will serve him with all your heart.

I would say to such an inquirer, that he is assuming a false and a very dangerous position. In the first place, God never makes compromises with sinners. If we repent of our sins, and submit ourselves to him, it must be without any ifs or reservations. We must acknowledge the justice of God in our condemnation, and plead for pardon, not on account of what we have done, or intend to do, but wholly for the sake of him that has loved us, and given himself for us. He who thus comes will never be cast out. He who comes in any other way, will never find the open door which leads to everlasting life.

And secondly, you know full well the life which a Christian should lead. You say that you have submitted yourself to God. What then prevents you from doing his will in everything in which he has revealed it to you? Begin then at once, and do it. Is there no duty pressing at this moment on your conscience, from the doing of which you have timidly shrunk back? Is there no unconverted friend for whose salvation you ought at once to labour? Is there no company before which it is your manifest duty to confess Christ? While you continue in the neglect of plain and manifest duty, you can never expect an answer to your prayers. You must begin at once to *do* the will of God, in so far as he reveals it to you, and then shall your light shine forth as brightness, and your salvation as a lamp that burneth. If the words of Christ abide in you, you may ask what you will, and it shall be done unto you.

And, lastly, we may learn from this subject that answers to prayer for the conversion of souls, is the sure test of the piety of a church. In all our churches, prayer is made without ceasing for the outpouring of the Holy Spirit. If our prayers are not answered, it must be because we do not abide in Christ, and his words do not abide in us. When, therefore, additions are not continually made to a church, it is a cause for alarm and self-examination. There must be wrong somewhere, and that wrong must be repented of before a blessing can be expected. We should search and try our ways, and turn again to the Lord. We must abide in Christ, and his words must abide in us, and then we may ask what we will, and it shall be done unto us. The mountain of the Lord's house must be established in the top of the mountains, and exalted above the hills, before all nations shall flow unto it.

SERMONS TO THE CHURCHES.

BY THE REV. F. WAYLAND, D.D.

RESPONSIBILITY FOR THE MORAL CONDITION OF OTHERS.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."—Genesis iv. 9, 10.

This remarkable conversation was held between the firstborn of woman and the eternal God. "The Lord said unto Cain, Where is Abel thy brother?" The question manifestly implied that he was in some sort responsible for his brother's well-being. Cain answers his

Maker in the first place by a deliberate lie. "I know not," said he, while he knew too well the field in which his brother lay weltering in his blood. Cain moreover observed the implication involved in the question, and he took occasion instantly to repudiate it. "Am I," said he, "my brother's keeper?" God condescends neither to argue with the sinner nor to take notice of the insolence of his reply. He reveals at once his knowledge of the murderer's guilt, and pronounces the sentence which it deserved. "What hast thou done? The voice of thy brother's blood crieth to me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from the ground."

My brethren, I fear that our fallen nature has improved but little since these words were first uttered. Were God to-day to put the same question to us, it would not be remarkable if he received, in effect, precisely the same answer. Were he to inquire of each one of us, "Where is Abel thy brother? where are the persons with whom you have been acquainted, who must have been rendered either better or worse by their intercourse with you?" I fear that, with Cain, you would reply, "I know not; am I my brother's keeper? I do not hold myself responsible for either the well-being or the well-doing of my neighbour. I am responsible for no one but myself, and my neighbour has precisely the same responsibility. Every one must take care of himself. I never oblige men to sin; if they sin, they do it of their own free will, and for what they do, or leave undone, I am not accountable." I imagine that, as in the former case, our Creator would neither enter into an argument nor take note of our insolence, but, in the words of the text, would say to each one of us, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. Your hands are stained with the blood of souls, and you must answer for it in the day when the secrets of all hearts are made manifest."

There seems then to be a question at issue between man and his Maker. God holds us responsible for the effect of our conduct upon others. We declare that we are not responsible. What God affirms we deny. What is the truth in the case? Is God right and are we wrong, or is God wrong and are we right? Is the Judge of the whole earth a God of equity, or is mortal man more just than his Maker? This is the question which we are called upon for a few minutes to consider.

I. What is the truth in this matter, if we examine our relations to each other as men?

You say that you are not responsible for the result of your conversation and example upon others; that every one must take care of himself, and bear his own burden; and that all for which we are accountable is the result of our own actions upon ourselves. But I ask, do you not know that others are affected by your example, and that their moral character will be modified by what they hear you say and see you do? This you do not deny, but still you affirm that no one can be either good or bad for another; that sin is the act of the individual sinner; that every moral agent is endowed with perfect freedom of will; that no one need be influenced by you unless he chooses; and therefore you cannot be held responsible for the sin of your neighbour. Hence you hold, that though you acted with perfect freedom, and knew what would be the result of your actions, nay, though you deliberately intended to produce this result, you are in no manner morally accountable for the consequences.

Let us attempt to illustrate this case by one somewhat analogous. You take a pan of coals and throw them into your neighbour's house. The house takes fire, and is consumed. It sets on fire the houses adjoining, these to others, until the conflagration becomes general, and a whole neighbourhood is reduced to ashes. You are arraigned for the crime of arson. You admit the fact that you placed the burning coals in his house, but you plead that you did not *burn* the house, that was wholly out of your power. The house burnt itself, and it could not be burned in any other manner. You knew, to be sure, that if you threw burning coals into it, it would be consumed; but *you* did not burn it. And still more, it burned because it was of wood; if it had been constructed of stone and iron it would never have taken fire. You do not deny that you knew it to be made of wood, and that it would burn. We ask if you did not know that if this house burned it would set fire to all the houses adjoining? This you do not deny, but you reply that people should not set their houses so near together, and that every one must take care of his own house. You say, moreover, that the owner of the house should have taken better care of his property, and not have allowed you to do him an injury; and that he should have put it out as soon as he discovered the danger. The fault is therefore his, because he took so little care of his property. We tell you that he did not bar you out because he had con-

fidence in you. You reply that he had no right to be unsuspecting, for you never told him that you would not set fire to his house. What, I pray you, would all this twaddle amount to? There are the facts. Before us is this wide-spread desolation. You are the knowing and wilful cause of it. It is all the result of your own deliberate act. You intended to produce the first result; you knew that the others were liable to ensue, and knowing and intending all this, you did the deed and are responsible for it, and for all the consequences.

Let us apply this, in the first instance, to your own experience. Turn your eyes inward, and observe with care what you are at this moment. Examine deliberately your own character, and weigh with accuracy your own intellectual and moral condition. Go back to boyhood, and recall the various changes that have been wrought in you during your passage through life. You can well remember those critical periods when your biases, your objects, your aspirations, the governing principles of your character, underwent the most important modifications. You will recollect, if you care to recollect it, that those changes in character, by which so much of your subsequent destiny was determined, were to a great extent, if not wholly, the result of the associations which were then exerting a predominant influence over you. Some of the men whom you have known took care to summon you to high resolve, to breathe into your soul noble aspirations, and instil into your forming mind the principles of truth and honour, disinterestedness and humanity. Others, by example and precept, filled your imagination with pictures of wickedness; they took pleasure in liberating you from moral restraint; they enticed you into sin; they forged those chains of evil habit by which you are to the present moment held in bondage. How do you look upon these two different classes of your associates? Do you not love and honour and venerate the one, and hate and despise the other? You look upon the former as your dearest friends, and upon the latter as your worst enemies. The thought of the one fills you with gratitude that softens your heart and makes you better, the thought of the other arouses within you a spirit of hate and revenge, which must be subdued into forgiveness, or it will make you worse. But why this difference, if the good have fulfilled and the wicked have violated no responsibility? If their precept and example have had nothing to do with your present condition, why should you lay your virtue or vice, your success or failure, at their door? Your own conduct, your own moral instincts, your own deliberate judgment, all give the lie to your theory; and you cannot but see that if others are responsible for your present moral condition, you are equally responsible for theirs.

But we will proceed to other illustrations. We will take the case of a parent. A family is growing up around him, and looking up to him as the model upon which their intellectual and moral character is to be formed. It is right that they should do so, for where else should they look for precept and example. On various occasions, to escape some trifling inconvenience, or to gain some transient advantage, he utters, or he tells them or his servants to utter, what he knows to be false; he makes a promise which he does not intend to fulfil, he speaks a threat which he does not mean to execute, or he terrifies a child by setting forth some danger which he knows to be fabulous. He smiles approbation upon some transaction which displays great skill but little honesty. He has never said so, but his children have imbibed the decided impression that he estimates men by their success, and not by their integrity. He talks to them very gravely about the excellence of virtue and goodness, but the deference which he pays exclusively to wealth and position, show very clearly that he is not in earnest. His children imbibe his sentiments and improve upon his example. He finds as they grow up to be men and women, that they have become adepts in all the arts of duplicity and cunning, and that they are putting in practice towards him, the very lessons in which he was their first instructor. He is ashamed to observe that they care far less than he considers respectable, for the means by which wealth is acquired, so long as the end is attained; and that their associates are men whom he would hardly notice on 'Change. His sons are the companions of sharpers and profligates, and his daughters the wives of adventurers and debauchees. When, and where, and by whom were the germs of all this wickedness and misery nourished? Whom did God appoint to be the keeper of these children? Who was it that set fire to that house?

Take another illustration. Here is a man engaged in extensive business, surrounded by junior partners, clerks, and various classes of young men employed in a large mercantile

establishment. They look upon him as their acknowledged head, whose opinion will determine their position when they enter upon life. They hear him express opinions to a customer quite at variance with those which in confidence he expresses to them. They, not unfrequently, record transactions which are sadly in violation of the precept, "Thou shalt love thy neighbour as thyself." A neighbour is pressed for money, and a profit is realized out of his necessities, which must not be mentioned out of doors. All this and much like it is of course confidential, and is never spoken of elsewhere. Here it seems to terminate and be for ever forgotten. But does it terminate here? Alas, the poison is already at work, corrupting the principles of all those young men. The lesson has been learned by all to whom it has been taught, and the practice, commencing where the teacher left it, soon grows into habitual dishonesty. You may trace these men into subsequent life. One becomes wealthy by practices which brand him as a sharper. Another loses all character by a shamefully dishonest failure. One flees his country as a defaulter, and another is convicted of forgery. It is fortunate for the chief if these lessons are not practised on himself, and his account of stock, at the end of the year, does not discover discrepancies hard to be accounted for. Was not this man the keeper of the souls of the young men in his employ? When, and where, and by whom were these seeds planted? Where is Abel thy brother? Who set fire to this house?

I might take other illustrations. I might ask, who are the men, at this moment, responsible for the well-being and happiness of this nation? Who chooses the legislatures whose laws we must obey or suffer the extremest consequences? Who elect the magistrates that, in our cities, and states, and the United States, carry those laws into execution? Who select the judges by whom these laws are interpreted, and by whom they may be made the instruments of the direst oppression? Who, in fact, direct the intercourse of this country with foreign nations, and render the United States the richest blessing or the direst curse to humanity? * You, my hearers, and such as you, do all this. The interests of mankind are placed in your keeping. God holds you responsible for the well-being of your fellow-citizens and of your brethren of the human race. Every act of oppression, of public wrong-doing, of wickedness in high places, can be traced home directly or indirectly to you and such as you; and it will be traced home and placed at your door, and your children and your children's children will reap the reward or pay the penalty to the remotest generations.

But why should I particularize. Look at the history of every day of our lives. We are always talking and men are always hearing us. We are always acting and men are always seeing us. Every word that we speak and every act that we perform, is contributing something to form the character of the men around us. They are made either better or worse by their intercourse with us, and we cannot prevent it. The effect which we produce on them they will reproduce in their intercourse with others. Thus the fountain of moral influence which we open will flow on, growing deeper and broader even unto the end. In the broad daylight of the judgment morning, all this complicated network will be completely disentangled, and the part which each man has borne in forming the character of his neighbour will be traced back distinctly to its author. There will then be no need there of asking, Where is Abel thy brother? for he will stand face to face before us, and every lineament which we have traced upon his soul will be distinctly visible to the universe. Well will it be for us, if at that day, the blood of our brother does not cry out to God against us.

Here let us pause for a moment, to observe the light which is thus thrown upon the sinfulness of sin. It would seem, from all that we know, that moral evil is in its nature infectious, and by necessity reproduces itself for ever. That a single sin must mar our own moral nature, and create a tendency to sin, which, unless corrected, must for ever gain strength, can be easily shown. That it must from our social nature produce the same effect upon others, is also evident. Thus it is that the sin of our first parents is the cause of all the sin and misery that have cursed our race to the present day. Every one of our own sins partakes of the same character. What must then be the desert of the sins of a lifetime? What mortal man can measure, much less make reparation for, the mischief which he has wrought in the universe of God? Surely by the deeds of the law can no

* The reader will bear in mind that these sermons were originally preached before an American congregation.

flesh be justified. Well for us is it, that our help is laid upon One mighty to save. "The blood of Jesus Christ cleanseth from all sin: for he hath magnified the law and made it honourable." This is the only and all-sufficient hope for a sinner.

II. I have thus far treated of this subject in its relations to men who claim no part in the blessings of salvation. Its bearing is yet more impressive on those who profess to be the disciples of Jesus Christ. Let us look at it briefly in this relation.

It is manifest that the children of God are continued on earth, for the express purpose of being keepers of their fellow-men. They were such under the old dispensation. "Ye are my witnesses," saith the Lord of Hosts. He expected his chosen people to testify for him, and exemplify the superiority of the true religion over every form of idolatry. He looked for the fulfilment of the obligations which they had assumed, when they separated themselves from the heathen and became his people. "Surely," said he, "they are my people; children that will not lie," therefore he was their Saviour. When they did not fulfil their obligations, but suffered the lamp of piety to go out in their temple, so that they shed no light upon the surrounding darkness, but through them his name was blasphemed among the Gentiles, he swept them away from the land which they had polluted, and blotted them out of the catalogue of nations.

The teachings of the New Testament are yet more explicit, frequently repeated, and set before us with every variety of illustration. Our Lord represents the world as going to decay, and his disciples as the salt by which it is preserved from decomposition. The world is a mass of unleavened meal, Christ's disciples are the leaven by which it is excited to universal fermentation. The world is a dark room, they are the lamp by which it is to be lightened. The world is shrouded in starless midnight, they are the city set upon a hill, by which the far-off traveller discovers his direction and reaches his home in safety.

The meaning of all this cannot be misunderstood. We are here taught that our title to discipleship must rest on something more than mere quiescence, having our religion to ourselves, and doing no harm with it. If this be all our piety, we are salt that has lost its saltness, good for nothing but to be cast out and trodden under foot. We are lamps hidden under a bushel, which are just as good as no lamps at all. Christ teaches us that his disciples must be something better than a mere negation, they must exert a real and positive agency on the world around them. The salt must diffuse its saltness. The city on the hill must scatter light on those near and those afar off. It is by thus doing that we give evidence of our discipleship, and, if we do it not, he will say unto us, "I never knew you." Christ imposes upon all his disciples the duty of being in this sense the keepers of their fellow-men.

The reasonableness of all this is self-evident. In order that the world should be converted unto Christ, it is necessary that every man should be convinced of the truth of his doctrines, and the authority of his mission. An abundant proof of this may be logically made out, on the principles of historical evidence. But this evidence can reach not one in ten thousand of the human family, and among those whom it reaches, prejudice will prevail where the understanding can make no reply. Christ intended the *conversion of sinners* to be the standing miracle by which it should be proved that he is the messenger from the Father. When men, by belief in him, are transformed from sin to holiness; when the lascivious become chaste, the passionate meek, the selfish self-denying, the covetous liberal, the proud humble; when men are seen trampling upon the idols to which they lately bowed down in subjection, here is a moral victory which nothing earthly can account for. The power which conquers the world must be derived from something the world knows not of. Men may reply to an argument, but there is no reply to a life changed from sin to holiness. It is a fact which every man can observe, which every man can comprehend, and which can be accounted for by nothing but the power of the Spirit from on high; and that Spirit, acting only through the words of Christ, teaches that Jesus is the Messiah sent of God.

Nor is this all. The Spirit is sent to convert men in answer to the prayers of the children of God. They are the medium through whom the Spirit is imparted to men. God converts the world through the instrumentality of his own children. But their prayers are in vain, and their efforts are a dumb show, unless they proceed from a holy and loving soul. God has thus made the progress of his cause on earth, the salvation of a world perishing in sin, to depend on the holy and consistent lives of the disciples of his Son. For this reason again he declares that each one of us is the keeper of his brother.

Not only are we taught our responsibility in this matter ; the most solemn judgments are denounced against those who neglect to fulfil it, or who, by their example or precept, lead others into sin. This is what our Lord means by offending, or being a cause of offence or stumbling to others. He declares that it were better for us that a millstone were hanged about our necks, and we be cast into the sea, than to be guilty of this sin. Nay, he urges us to cut off a right hand, or pluck out a right eye, rather than do it. In other words, he teaches us that we must suffer any privation, lose any advantage, or deprive ourselves of any pleasure, rather than by our conduct or example be the means of ruining the souls of our fellow-men. In a word, we are forbidden to do or to leave undone anything by which the salvation of our brethren may be endangered. The Apostle Paul carried out this precept to the letter. He knew as well as we, that "meat commendeth us not to God ; for neither if we eat are we the better, nor if we eat not are we the worse ; yet," said he, "if meat maketh my brother to offend, I will eat no meat while the world standeth." It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, is offended, or is made weak. It is in this spirit that the Master holds us to be the keepers of our brethren.

And now suppose a professed disciple of Christ to commit any of the sins of which I have before spoken. He does more than lead men into sin ; he stupefies their consciences, and teaches them to do evil without remonstrance from within. Looking upon him as a practical exponent of the law of God, they flatter themselves that what he does is not forbidden, and they may therefore do it with impunity. Suppose a Christian parent to be thoughtless about his word ; in fits of passion to give way to violence of manner and rashness in utterance ; suppose him to labour more for wealth and position than for Christ and his salvation ; suppose him to allow successful wickedness to pass unrebuked, and unpopular piety be made a matter of ridicule : his children will, of course, follow his example. But this is not all. They will naturally conclude, either that he is no Christian, or that all this is consistent with Christianity ; that there is in it nothing morally distinctive, and that in fact it is all a pretence. Another disciple is a merchant, attentive upon all the ordinances of religion, sound in the faith, and ready on all proper occasions to exhort men to repentance. But follow him to his place of business, and you may find him grasping with an overreaching eagerness for gain, forgetful of truth in his representations, selfish and unfeeling toward those in his power, and capable of littleness, nay, of meanness, in financial negotiations. That the young men around him will imitate his example there can be hardly a doubt. But more than this : they will learn to associate the most solemn truths of religion, and the most devout profession of piety, with selfishness and trickery. The Gospel itself becomes to them an offence, and to awaken them to repentance becomes almost hopeless. Who has hardened their hearts and stupefied their consciences ? Was not this man the keeper of the souls of his brethren, and how has he kept them ?

Suppose a disciple of Christ does none of this, but contents himself with doing nothing for his Master. His most intimate friends declare with truth that he never warned them of their danger or pointed them to Christ ; while they know that he believes them to be, at every moment, in danger of eternal death. He converses with the freedom of a friend on every other subject, but never utters a word about personal religion. They would gladly receive his advice and listen to his warnings, but on this subject his lips are closed in unbroken silence. They ask, Can he believe the religion which he professes ? If we believed him to be in so imminent a danger, we could not let him go unwarned. Thus his very silence hardens the hearts of men. They arrive at the conclusion that there is, after all, no great danger to be apprehended from a life of irreligion, and they go on in impudence to eternal death.

Again, the Word of God teaches us that if any man be in Christ he is a new creature ; old things have passed away, behold all things have become new. Hence, when a man professes to believe in Christ, nothing is so marked as the entire change of his moral affections. The pleasures, the amusements, the ambitions, the gains of the world have lost their charms, and he turns from them with aversion, for they were ruining his soul. His affections are placed on things above, and thence he derives a happiness of which he had before no conception. Happiness was before only a shadow, now he has found the substance. His soul, wearied in the chase of that which satisfieth not, has now found rest in the bosom of God.

But what if this disciple at any time forgets all this, and mingles as before with the

world? He enters into its amusements, and drinks as deeply as ever of the cup of its pleasures. The meeting for prayer is deserted for the ball-room, the theatre, the opera, and the card-table. In fact, in all but his profession, so far as man can see, he is just the same person that he was before. Men put these two things together. They say, "Here is a man who has tried both sources of happiness, and we have tried but one. After a deliberate trial of both, he comes back to that which we have always chosen. From an adequate knowledge of both, he determines that the world is the better portion. After all this talk about religion, he evidently believes that there is nothing in it." Is not this a natural and reasonable conclusion? And who is responsible for the production of this result? Who furnished the facts from which this conclusion is drawn? When God shall ask, "Where is Abel thy brother?" will not thy brother's blood cry out against thee from the ground?

And now, if all this be so, Christian brethren, what remains to be done? Does it not become us to form a more definite conception of the character, and estimate more truly the responsibility, of a disciple of Christ? Shall we not humbly repent of the carelessness of our lives and the worldliness of our motives? Shall we not once more lay upon our shoulders the forsaken cross, deny ourselves, and follow in the footsteps of Christ? Shall we not, as Christ did, make the salvation of souls the object in reality for which we live? There is much land to be possessed, and we are well able to possess it. Let us thrust in the sickle and reap, for the harvest of the earth is ripe.

The encouragements to Christian effort were never so great since the Apostolic age, as they are at this moment. The field is the world, and it is all white to the harvest. At home we may labour under the protection of law, and abroad the heathen are waiting for the Gospel. Of late, God has taught us what he is willing to do, when we seek first the kingdom of heaven. During the past winter, when Christians left the pursuit of gain to meet at morning, at noon, and at evening, to pray for the outpouring of the Spirit, and followed up their prayers by calling on all whom they met to repent and believe, their prayers were abundantly answered, and men by tens of thousands were converted unto God. It was, moreover, mainly the work of private Christians. It was a manifest token of Divine approbation bestowed upon the labour of individual disciples. I believe, Christian brethren, that in all this we have as yet seen only the hiding of the power of our God. He has shown us this much that we may hope to see yet greater things than these. Our churches are now prepared to labour for the conversion of this country, as we have never been before. Encouraged and refreshed by what we have seen, let us enter with tenfold earnestness upon the work of the Lord, and give him no rest until the sun of the day of Pentecost again rises upon the earth. Let us not be weary in well-doing, for in due season shall we reap if we faint not.

DISCOURAGED BECAUSE OF THE WAY.

Oh weary, murmuring soul!
 Yearning in spirit for the Lord's release,
 Impatient for thy pilgrimage to cease,
 While yet far from the goal.
 This strengthening word of cheer—
 A sunbeam gladdening earth's lone desert waste,
 "He who believes on me shall not make haste,"
 Falls on thy listening ear.
 Earth's labourers may repine,
 When tardy nightfall lengthens out the day;
 Their weary eyes may chide the long delay,—
 But, oh my soul, not thine!
 They may despond; but thou,
 The servant, yea, the child of God, the heir
 Of glory everlasting,—shouldst thou wear
 Such gloom upon thy brow?
 Thy wistful glances trace
 The nearer path to heaven which some have trod,
 The path baptized by their tears and blood,
 Who ran the martyr's race.

What! Couldst thou fearless drink
 That cup of mortal agony and woe?
 'Neath the dread terror of the severing blow,
 Would flesh nor spirit shrink?
 Presumptuous, sinful thought!
 E'en now thou faintest when thy eager lips
 Find sorrow in joy's cup. One hour's eclipse
 Of light to thee is fraught
 With horror and dismay. [dark vale?
 And couldst thou walk serene through death's
 Would not thy footstep falter, and thy spirit fail,
 Without one gladdening ray?
 Nay, leave to God, Allwise,
 The ordering of the path. Be thine alone
 The earnest care, to walk as he hath shown,
 With heaven-directed eyes.
 The promise standeth sure;
 Seest not the glorious crown hung at the goal?
 Fear not! In patient strength possess thy soul;
 Firm to the end endure.