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The Baptist Messenger :

AN

Evangelical Treasury and Chronicle of the Churches.

A MOTTO FOR THE NEW YEAR.

“Go Forward.” (Exodus xiv. 15)

TIME is always advancing ; the hour glass, the day, the week, the year all go forward. And do they, beloved, leave us behind ? no, we advance with as much speed as the vessel which bears us along. You are not therefore to consider us in pressing this command upon your attention, as exhorting you to go forward with time, but *how* to go forward, and in what way to advance. Receive then, dear Christian Reader and fellow traveller in the way to the kingdom, the following admonitions for your march.

1 “Go forward” with *humbleness of mind*, not strutting into the new year, as if you had been acting wisely, worthily, and meritoriously, throughout the year that is past ; but “*clothed with humility*” and “*walking humbly with your God.*” If you are conscious of your unworthiness, if you reflect not only on the sins of your un-regeneracy, but your sins since you have “known God, or rather, have been known of him” not only upon your week day, but your Sabbath day sins ; if you reflect upon the sins even of your holy things, can you help exclaiming with Job, “Behold, I am vile, what shall I answer thee,” or with Jeremiah, “It is of the Lord’s mercies that we are not consumed, because his compassions fail not.”

2. “Go forward” with *gratitude in the remembrance of his mercies*. Have they not been new every morning ? Has not the Lord been daily loading you with his benefits ? How many of your fellow-creatures have “gone down to the grave and seen corruption,” who has holden “your souls in life ?” who has “preserved you in your going out, and in your coming in ?” who has filled the tabernacles of your house with joy and comfort ?

His gospel throughout the long year,
From Sabbath to Sabbath we have ;
And when in his courts we appear,
He shows himself mighty to save.

What enjoyment have we had in his ordinances ? and who, but the Almighty Spirit “has helped our infirmities ?” whose joy h strength ? whose arm has been our support ?

3. "Go forward" *under a sense of present aid in opposition to complainings and murmurings.* Admitting that the New Year has found you in the wilderness, yet, like the Israelites of old, have you not "found grace in the wilderness," and cannot you distinguish between your desert and your supplies? Need you to be told that though in the wilderness you are not *alone* there—that you have "the fiery cloudy pillar" to guide you there—that you have had water from the rock to follow and to refresh you there—that you have had manna from the clouds to feed and sustain you there—that you have the mercy-seat, and God holding communion with you from off that mercy-seat and always ready to hear and to answer prayer?

4. "Go forward" *also with a firm confidence as to what may befall you in the future.* Reflection is enough to encourage you here; surely we may all say,—

"His love in times past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me quite through."

How much more do his promises meet all your circumstances, and provide for all your contingencies. It is true you "know not what a day may bring forth," but you know who has said, "I will never leave thee, nor forsake thee." You will have wants continually needing being relieved, but he will supply them "from his riches in glory by Christ Jesus." You will have your various duties to perform, but his "strength shall be made perfect in your weakness."

"Trials must and will befall," but if the road be rough and your feet tender, "Your shoes shall be iron and brass, and as thy days so shall thy strength be." You may look for continued conflicts with enemies, but "Fear not, thou worm Jacob, and ye men of Israel, I will help thee saith the Lord, and thy Redeemer the Holy One of Israel. Thou shalt thresh the mountains and beat them small, and make the hills as chaff." "Yea in all these things we shall be more than conquerors through him who loved us."

5. "Go forward" with *earnest and constant prayer.* "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." If you neglect prayer, you are open to every kind of danger, whereas, if you abound in this, your soul shall prosper and shall be in health; for he hath said, "Their hearts shall live that seek God." May you ever be disposed to say with the Psalmist "I will go in the strength of the Lord God, I will make mention of thy righteousness even of thine only," and to be coming daily to "the throne of grace to obtain mercy and grace, to help in every time of need."

Lastly. "Go forward" with *frequent thoughts of your journey's end:* for it will have an *end* and you are brought one year nearer to it. "It is high time to awake out of sleep, for now is your salvation nearer than when you believed. The night is far spent, the day is at hand: let

us, therefore, cast off the works of darkness, and let us put on the armour of light." Jeremiah said, "Hananiah this year thou shalt die," and so it was. We are not authorized to say to our readers, this year thou shalt die; but we are authorised to say, Oh! *Christian*. CHRISTIAN, you *may* die this year. What!—may you *go home* this year? What!—may you leave the winds and the waves you now contend with and enter the desired haven? What!—may you, this year, get rid of the burden of the flesh and "the body of this death." May you be freed from all your corruptions, from all your sins and infirmities, and have no more darkness in your mind—no more rebellion in your will—no more sensuality in your affections? What!—may you *this* year get rid of a wicked world without, and a wicked heart within? May you this year see Him, "whom, having not seen, you love; whom, though now ye see him not, yet, believing, you rejoice, with joy unspeakable and full of glory?"

Ah, Christian, die when you may, you will be introduced to "Him whom your souls love," and will "see him as he is," you will be for ever with him, with him "who loved you and gave himself for you, for an offering and sacrifice to God, of a sweet smelling savour;" with him who is now your "Advocate with the Father," "having obtained eternal redemption" for you.

And Oh! *Sinner*, SINNER, is this the "case with you? and may you die this year? Are you prepared to meet the King of Terrors? Are you prepared to pass through the valley of the shadow of death? Are you prepared to enter a world in which, as you have no hope, so after which you can have no desire? Are you prepared to "stand before the judgment seat of Christ, to give an account of the deeds done in the body, whether they be good, or whether they be evil."

SPIRITUAL RESTORATIONS.

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

"And I will restore the years that the locust hath eaten." Joel, ii, 24.

How oft did Israel sin and how various were the means used for their correction and recovery. The enemy invaded their land, pestilence thinned their population, famine vexed them even unto death. Captivity was their bitter doom, or extortion by tribute their continual burden. Here we see the Lord using his great army of insects to trouble them; small in body but mighty in their numbers were these warriors of God. None could withstand them, in vain either the sword or the fire, the winged legions laughed to scorn every effort to destroy them, and useless the rampart, they scaled it in an instant; no place was secure from their attack, no green thing escaped their rapacity. How terrible the devastation which they caused! "Before them was an Eden" but their march over it reduced it to a desert; as the fire devoureth the prairie, so did these insect bands destroy the fruits of the vineyard and the field.

In the majestic imagery of the prophet, the destruction was so awful that the earth is said to "quake before them, the heavens tremble, the sun and the moon were dark, and the stars withdrew their shining." Behold what the Lord doth against a sinful generation!

Now the Prophet exhorteth them to humble themselves before God. He bids them make an universal fast, "Assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare thy people, O Lord.'"

Then, when they repent, "the Lord shall turn from his fierce anger," he shall disband his insect army, he shall again send them corn and wine, and so full shall be the barns with wheat, so overflowing the vats with wine and oil, that by God's goodness "the years which the locust has eaten" shall be restored. Behold God's grace unto his people of old, and let us look for a parallel in these later days.

I. Regard attentively the *universal church of Christ*. Has she not had years which the locust hath eaten? See her when the demon of *persecution* hath made havoc in her midst. Her bishops and her confessors have been killed all the day long, and her saints counted as sheep for the slaughter. But has she been overthrown, has the enemy utterly made an end of her? Nay! Her God has given her increase in the hour of her sore travail, and has well restored years which the locust had eaten.

At other times *heresy* has done her immense mischief. Some doctrinal error has blighted her green pastures and turned her fruitful fields into barrenness, and her pleasant places have been laid waste. A well glossed system of error has been rampant, and truth has hidden its head. The faithful ceased from among men, or when found they were as "the voice of one crying in the wilderness." At the melancholy prospect the believer might have taken up the wail of Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." But there were a few faithful and devoted men who had not defiled their garments, these wept and made supplication and lo! the breaches were healed, the error was uprooted, and truth again triumphed, and so mighty was the influence of divine grace that those years devoured by the locust were restored in the superabundant joy of the light of God's countenance.

Sometimes the *opposition of the world* impedes the progress of the gospel, and thus the locust seems to devour the expected harvest. At the present time, although the Lord has honored missions, yet we are apt to be discouraged at the smallness of our success. Be not doth not bow down, nor doth Nebo stoop. False systems do not fall. Idols are not universally cast to the moles and the bats. We are far from depreciating the real success achieved already in Missionary work, but we say to those who are disappointed—Suppose the worst, granted that these years are unprofitable, let us labor still, let us even increase our efforts, let us cast more

bread upon the waters for we shall find it in that day when the year which the locust hath eaten are restored. Christ will soon say to his church, "Oh, my beloved, thou hast laboured for me, and thou hast honoured me by continuing thine efforts amid discouragements. Now I will bless thee, now will I give thee thy reward; lo they come unto thee as doves to their windows; lo throngs ascend the hill of Zion, kings are thy nursing fathers and queens are thy nursing mothers. Rejoice and be glad, for thy work is rewarded, and the seed long buried in the dust doth yield thee plenteous sheaves."

Thus it is with the Church universal.

II. Now let us look at *any particular Church of the Redeemer*. I suppose there is not a church of Christ under the heavens which has not had its times of darkness and barrenness. It may be, reader, that in your own church the locust is busy.

Is the *locust in the pulpit*? Do you hear teaching which is not according to sound doctrine, are hungry souls pining for lack of the bread of life, are your numbers diminished? Mourn, then, and grieve in spirit, let not your eyes be dry, forbid the voice of mirth, and weep for the desolation of Zion. Then may you hope that her walls shall again be builded and her glory recovered.

Is the *locust in the pew*? Is it in the church? Alas, too many churches are rent by contention, strife hath entered; "the root of bitterness springeth up and thereby many are defiled." The spirituality of others has been greatly injured by the locust of pride. The rich members standing aloof from the poor, as if they were not all equal in the house of God. Perhaps the "cankerworm," of worldliness and covetousness, is too much abroad, or the crawling "caterpillar" of indifference is creeping over the church. Oh, these are sad times, but there is hope. If there be a chosen few, "a remnant according to the election of grace," who sigh for the wanderings of Ephraim, our covenant God will hear their groaning and will come down and visit his fallen people. Have we not seen a poor destitute church raised from the dunghill and made like a prince in Israel?

Church members, here is a word for you, when you behold the barrenness of the land, do not murmur but pray, do not be discontented but be earnest in prayer. It may be that in a little while the face of things will have become changed. The locust may be removed, and so great shall be your prosperity, that your increase shall make amends for your late distress. Be not disheartened, trust in your God and pray, and labor on, for he has promised to give you a reward, and he shall "restore the years which the locust hath eaten."

III. And now, beloved, let us come closer home to *our own personal experience*.

Ah, as individuals, we have had years which the locust hath eaten. What were those years before our conversion? Useless, barren, void, evil. As we go into the tomb of our departed years, and by the lamp of

memory look through the darkness and behold their corpses. we must accuse ourselves of having slain many of them. We have killed time, and this is the worst kind of murder.

Surely the time past did more than suffice to have wrought the will of the flesh, of those years we are now ashamed, we would not mention them without a blush of shame at our rebellion.

Alas these are not the only years which have been the prey of the locust. Since our regeneration much of our time has run to waste. Backsliding has made our souls barren, and our green things have been utterly destroyed. Hours have accumulated into days—days have increased to years, and looking upon the great aggregation of wasted time we stand startled and amazed. Time is not a thing to be trifled with, it is a glass with diamond sands; it is a river which ought to be navigated by the ships of diligence, otherwise it will become its own avenger, and drown the man who has idly bathed in its waters, or floated dreamingly along its surface.

Oh my brother, dost thou not stand amazed at the time which thou hast lost? Would you not give all that you have to see it restored? And can it be found again? Is there any diver to be found who can descend the depths of the fathomless past, and recover the jewel which I so carelessly have suffered to drop into these abysses? Oh, can the wealth of empires redeem my mis-spent years? Can mountains of gold be the ransom of my wasted days? Nay! They are gone and gone for ever! The past can never be recalled!

There are three monarchs, the King of the Present, who sits on a throne of clouds, with a robe of air, a crown of vapour and a shadowy sceptre. He in the centre holds an empty dominion over the hours which march from the empire of the Future which lieth in the east. From the realm of futurity, the unknown monarch of ages to come, sends forth the hours one by one, they march before the Lord of the present, and then they vanish into the dominion of the Past. Here in the centre I am fixed, and lo my years, like captives, are driven into the regions of the eternity gone by. Methinks I will attempt to soften the heart of the gloomy master of the Past, perchance he may return some hour which he has seized upon I ask, I beg, I supplicate.—He smiles in derision,—“Restore!” saith he, “Thou fool I have devoured them; like Saturn with his sons, I have rent them limb from limb and fattened on them. See here this hour which thou thus vainly wastest is now in mine hands. Each moment of it is my food. See I will feed upon it.”

Tell it through earth—sound it through creation—lost moments cannot be regained.

But see, the text says, that the years which the locust hath eaten shall be restored, by which we must understand not the *years*, but the *produce of the years*. Locusts could not eat years, they ate the harvests thereof. Now Christians rejoice in the thought that though thy years are gone beyond recall, their benefit may be restored to thee. Dost thou grieve over thy years because thou mightest have improved them to thine instruction?

It is well to lament their loss, for how much you might have learned in that ill-spent period; but sorrow not as one without hope, for so great is the power of the Holy Ghost, that he can quicken thy faculties and teach thee in one year, the experience of twenty. Oh! gray headed convert, thy wasted years may thus be recovered by the teaching of the Most High.

Again, those years have robbed us of *opportunities for usefulness*; and it is proper to lament them. But be it known that some, who, like John Newton have been called late in life, have yet been very useful; and by their zeal and the gracious benediction of heaven have accomplished a life-labour in a few years. There is hope, oh aged Christian, yet. Grace can restore the years which the locust hath eaten. Lament that thou shouldst have thrown away so many years, but now up and be doing. The shorter the day the more rapid be our journey. If the angel of death is at our shoulder, let us labour with the more diligence at "whatsoever our hand findeth to do."

Once again, how much *enjoyment* have we lost through these locusts. Once the Bible was a barren book to us, we had none of the joy of the Lord, we were without Christ, we knew not the delight of prayer and fellowship with him—Oh how immense our loss. But, beloved, our God *can* and *will* restore it if we live near to him.

He will give us corn enough to supply those many years of famine, the fat kine shall devour the lean. We shall be so satisfied with marrow and fatness, that it shall be as if the essence of years of happiness had been distilled into one single hour of beatific rapture. Oh the banqueting house!—Oh the choice old wines, and the long stored fruit! My readers, may you know the pleasure which my words are not capable of expressing,—the joy of years bound up in the hours of one day.

Thus doth God restore to his people the years which the locust hath eaten.

To the ungodly it must be a gloomy reflection that this promise is not for them; that they can see it with their eyes, but shall not eat thereof because they believe not on the name of Jesus.

And now, the God of all grace be with thee reader, Amen.

PRACTICAL ILLUSTRATIONS OF CHARACTER.—REV. SAMUEL

PEARCE, A.M.—BY THE LATE REV. W. JAY, OF BATH.

I HAD not a great deal of intimacy with Mr. Pearce, but I knew him and heard him sufficiently to appreciate him, and to make me thankful that I had not to depend on report for my knowledge of his character or preaching. It may seem saying much, but I speak the words of truth and soberness, when I have endeavoured to form an image of our Lord as a preacher, Pearce has oftener presented himself to my mind than any other I have been acquainted with; not, however, as he began his ministry. Then he was too rapid, and had a kind of tiptoe motion in the pulpit, but after a

while,—when his delivery was distinguished by mildness and tenderness, and a peculiar unction derived not only from his matter but his mind. I cannot accurately convey the appearance and impression he made, yet I can see the one and feel the other, even at this great distance of time.

If after days of drought, in a summer's evening, you have viewed from your window the rain from heaven, not falling in a pouring torrent, but in a kind of noiseless distillation, every drop soaking in, and sure to be useful, and you thinking of "the smell of a field which the Lord hath blessed," that emblem would aid you a little in conceiving of the mode and effect of his address. He was a man of a most affectionate disposition and candid temper, having much of the meekness of wisdom, and the wisdom of meekness. He was the first Baptist Minister I ever heard use the Lord's Prayer, which he did as he prayed before my sermon.

When I preached at Battersea for Mr. Hughes, there, too, I had my last interview with him. Mr. B——, had sent his carriage to town for two others and ourselves, and it was to take us back the next morning; but preferring to be by ourselves, we privately took boat, and returned by water. In our conversation I well remember asking him what views of heaven he found the most attractive and affecting. He replied, "These have varied, (perhaps owing to some change in my condition or experience) at different times, but for a good while past I think my most delightful view of heaven has been derived from it as a place and state of blessed and endeared society, with Jesus at the head. Hence I have frequently touched upon it in my sermons, and have more than once preached from such texts as these, 'I beheld a great multitude, &c.,' and 'by our gathering together unto him,' 'He will present us together

with you, &c.'" Thus we reached the stairs of Blackfriars Bridge, and parted to meet no more, till "adieu and farewells are a sound unknown." But what a savour does communion with such a man leave upon the spirit; and how blameable are we in not turning our sociable moments to more account, for we never know but our present intercourse may be our final. Pearce seemed beatified before his time. How young he died! and with what prospects of usefulness before him! and with what qualifications to serve his generation! What can we say to these things? Nothing: "Be still and know that I am God."

Though I was not a personal witness of the following occurrence, I cannot deny myself the pleasure of recording it, from the testimony of one who was. Mr. Pearce was preaching on a public occasion; the sermon was excellent and well arranged; but after he appeared naturally to have ended it, he broke forth afresh, and what was added, though excellent, seemed not to grow out of the particular subject of the discourse. When it was over he was asked by a friend present whether it was his previous intention to make such an addition to his sermon at the close, as it seemed not of a piece with the former parts. After a pause, Mr. Pearce said, "Well, if I must answer, the case was this, when I was uttering the last two or three sentences, I saw running up to the crowded place a poor man, wiping his face and head, and eager to hear, I thought this poor creature had come from a distance, and it would be cruel to let him go away without hearing a word of the Saviour; and so my pride yielded to my pity, and I tried to be useful by adding a few things, regardless of connexion or order." And what said—not fastidious critics—but lovers of souls, and angels, and God, the Judge of all?

With warning voice, prepares me to expect
 The Night of *Trial* HERE. Yet still let faith,
 Stretching her eye beyond life's dim horizon,
 Rest on the brighter shores and "many mansions,"
 And better Friend above! Be this my beacon,
 Wooing me onwards, buffetting the storm—
 Mourner, there is no night of *Trial* THERE.

HEART ATTRACTIONS.

"Where your treasure is there will your heart be also."—Matt. vi. 21.

THE Saviour thoroughly understood human nature; he throws out truths concerning it in the most free and unstudied way, to which the observations and consciousness of the children of men respond. Here is a specimen. Our hearts point to the treasure as the needle to the pole; our affections flow after it as the tides flow after the moon. The worldly man's heart is in his earthly possessions; he lives in them; they are the centre and the home of his sympathies. The spiritual man's heart is also in his treasure; his sympathies are absorbed in the great truths, laws, and purposes of infinite benevolence. He says, "How precious are thy thoughts unto me, O God!" He glories in the cross of Christ—the grandest expression of eternal love; and counts "all things but loss for the excellency of the knowledge of Christ Jesus his Lord."

The Saviour here intimates *that the position of a man's heart is a serious thing to him*. In this implied idea, indeed, lies the whole force of his argument. And is it not true? Why, wherever the heart is the *man* is; he lives in the object on which his affections are set—it is his sphere—his world, it binds his energies and being; beyond it he cannot take a step. What a small soul-world, therefore, has the man whose treasures are earthly. It has no scope for the play of the soul's powers. Nor does he possess either the elements or influences necessary to his spiritual growth or health. The soil is sterile, the air is insalubrious, the little encircling firmament is dark with dust and smoke. The air of Mammon infuses poison into all the spiritual powers. The man, who lives in the world, must, from the necessity of the case, *lose his soul*. On the other hand, what a magnificent world does *his spirit* live in whose treasures are in heaven! Here is an immeasurable scope and an exhaustless nourishment for every faculty, it stretches into the infinite.

"Its air is charged with ever-renewing life,
 Its heavens are lit with ever-bright'ning suns."

MONTHLY SUMMARY.

THE war with Russia is still the all-absorbing topic of conversation. The allied fleet with their respective commanders have returned from the Baltic, the ice keeping guard

over the Russian fleet during the winter season, when the Spring returns the Anglo-French fleet will again enter the waters of the Baltic.

In the East our brave countrymen have been sacrificed by hundreds through the sheer negligence and imbecility of our aristocratic purveyors. Vessels laden with Military Stores, Ammunition, Clothing, Medicine and Food have foundered in the Euxine owing to their being unable to enter the harbour, there being an utter want of order and method in arranging the position of the vessels at the mouth of the harbour, so that when ships arrive at Balaklava, they have frequently to cruise about in the open sea until a passage can be made for them to enter. For the want of such arrangement hundreds of our fellow-creatures have been drowned, and the lives of thousands on land have been placed in jeopardy. Without suitable shelter or food, or clothing, exposed to the inclemency of the climate, and the season—it is no exaggeration to say that more men have perished through official carelessness and neglect than by the war weapons of the enemy.

"The Siege, (we quote a communication forwarded by an Officer in the Camp before Sebastopol, dated November 20th) is still dragging its slow length along, but as far as I can see we are without any prospect of immediate success. The weather has been very bad, nearly constant rain, and the roads are in such a dreadful state that it is impossible even to bring up provisions from Balaklava, much less guns. All ours in the batteries are dismantled or burst, and I do not think we have twenty in a serviceable condition. It seems quite like murder sending fresh troops out to this climate at this time of the year. The men are in such a state of desperation, that they say when going to the trenches they would rather be shot by the Russians, than come back to die by inches. Well might Lord John Russell admit that the attack on Sebastopol was a blunder.

Under the auspices of the 'Soldiers' Friend Society,' of which the Rev. W. A. Blake, Minister of Shouidham Street Chapel is the Honorary Secretary, a considerable number of

pious and zealous brethren have been sent to the East as Scripture Readers to the army, there. These devoted men are employed in visiting the sick, the wounded, and the dying, in the hospitals to whom they have been very useful in ministering to their scriptural instruction and consolation.

It having been stated on the authority of a Puseyite daily journal that these excellent brethren have been hindered in their useful, and self-denying labours by certain officials abroad, Mr. Sidney Herbert the Secretary at War was interrogated on the subject. The Puseyite Secretary met the question evasively and hypothetically justified the parties who are supposed to have put an interdiction on our brethren's efforts. The alleged ground of their expulsion is their having distributed among the patients religious tracts and books, not having the imprimatur of the Church Society for the Propagation of Christian Knowledge, as well as their not being clerically accredited. We hope the rumour is without foundation, or if true, that the religious public will take up the matter and memorialize the Government respecting it in unmistakable terms.

Parliament has been convened to allow of measures being passed necessary to the vigorous prosecution of the war. The Foreign Enlistment Bill which Ministers have without giving any previous intimation of their intentions, introduced to the house, has after some stormy debates and excellent speaking passed.

The Patriotic Baptist M.P. for Norwich,—Mr. Peto having offered his services to the Government in constructing a Railway to facilitate the transmission of Gun Carriages from the shore to the heights above Sebastopol, has been obliged to vacate his seat in the Commons House of Parliament, he being considered a Government contractor, although he and his partners have generously offered to do the works without deriving therefrom any profit whatever.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

LIVERPOOL, SONO.—The Rev. S. Jones, from Lumb.
 SWAFFHAM, NORFOLK.—The Rev. W. Woods, from Tring
 WAKEFIELD.—The Rev. Dr. Petty, from Derby.
 BOW, MIDDLESEX.—The Rev. W. Balfour has accepted the invitation to the Pastorate of the Baptist Church.

RECOGNITION SERVICES.

FOREST ROW, SUSSEX, Nov. 27th, of Mr. E. Price, late of the London City Mission.

The introductory discourse was delivered by the Rev. E. Stent of Hastings. The Rev. B. Slight of East Grinstead, proposed the usual questions, and offered the recognition prayer. The Rev. I. Doxey of London delivered the charge to the Pastor; and in the evening the Rev. J. E. Judson of Lindfield preached to the people.

OPENING OF NEW CHAPELS.

STRATFORD GROVE CHAPEL was opened for Public Worship Nov. 14, when the Hon. and Rev. Baptist Noel, M.A., and the Rev. H. Allon of Islington preached. Between the services a public meeting was held, presided

- over by G. T. Kemp, Esq.; appropriate addresses were delivered by the Rev. J. H. Hinton, A.M., the Revs. J. Curwen, J. Lance, G. W. Fishbourne, the Minister of the place, and by R. W. Cook, Esq., the Revs. S. Davis, S. Brawn, J. Woodard, J. P. Hewlett, S. Pierce, and W. Hooper conducted the devotional exercises. The Collections at the various opening services amounted to £100.
- LEE, NEAR BLACKHEATH.**—The New Baptist Chapel, erected in the High Road, was opened for Public Worship, Nov. 28. The Hon and Rev. Baptist Noel, M.A., preached in the morning, and the Rev. J. Hill of Clapham in the evening. On the following Lord's-day the Rev. S. B. Bergne, Secretary to the British and Foreign Bible Society, preached. The collections amounted to £400.
- PLYMOUTH.**—A New Baptist Canse has been formed at How Street Chapel.
- MINISTERIAL RESIGNATIONS.**
- SWAFFHAM.**—Of the Rev. J. Hannay, through ill health.
- HUNSLY, NEAR LEEDS.**—Of the Rev. J. Bamber.
- PRESENTATION SERVICES.**
- ABERDARE, GLAMORGANSHIRE.**—Nov. 27, an interesting service was held for the purpose of presenting the Rev. Thomas Price with a splendid gold watch, chain, and appendages, from the ladies of the congregation; and a donation of twenty seven volumes of excellent books, selected from the best authors, the gift of the young men. During the last nine years the church in this place has increased from 99 to 546 members.
- BACTY, LEWELL TERRACE.**—Oct. 16, the church and congregation presented their esteemed Pastor with a purse containing a very handsome sum, together with an affectionate address, to which Mr. Mitchell very appropriately responded.
- TECYS, AKEERMAN STREET CHAPEL.**—Sept. 28, a Tea Meeting was held on the occasion of the Rev. W. Woods having resigned the pastorate, and being about to remove to Swaffham, in Norfolk. Mr. Burgess, on the part of the church and congregation, presented a suitable address, and a purse of twenty sovereigns to Mr. Wood, who made an appropriate acknowledgment. The Rev. W. Sexton and J. S. Warren, neighbouring ministers, took part in the interesting service.
- BAPTISMS.**
- * * Our record of Baptisms may become still more ample, if our brethren in town and country will take the trouble to forward to us timely notice of their occurrence.—ED.]
- Bedmont, Abbott's Langley, Herts, Oct. 28.**—One by Mr. Hutchinson.
- Bideford, Devon, Nov. 8.**—Three.
- Birmingham, Henegaue Street, Nov. 5.**—Eight by Mr. Taylor.
- Chyton, near Bristol, Oct. 17.**—Five by Mr. Arthur of Bideford.
- Colchester, Eid Lane, Sept. 24.**—Seven; and on Nov. 18, Four, by Mr. Langford.
- Devonport, Morice Square, Nov. 15.**—Three by Mr. Overbury.
- Gladestry, Radnorshire, Oct. 22.**—Four young disciples by Mr. Godson.
- Halifax, Trinity Road Chapel, Oct. 22.**—Six by Mr. Walters.
- Hamsterley, Durham, Oct. 23.**—Two by Mr. Cardwell.
- Harborne, Warwickshire, Nov. 5.**—Three by Mr. McLean.
- Horsham, Sussex, Oct. 29.**—Seven by Mr. Mote.
- Kerry, Montgomeryshire, Oct. 29.**—Three by Mr. Owen.
- Kirton, Lincolnshire, Nov. 5.**—Two by Mr. Stapleton.
- Liverpool, Stanhope Street, Oct. 29.**—Two young persons by Mr. Hughes.
- London, Clapham, Garner Chapel, Nov. 1.**—Three by Elven.
- Louth, Walkergate, Nov. 5.**—One by Mr. Kiddall.
- Manorbear, Pembrokeshire, Nov. 12.**—Two by Mr. Evans.
- Mayford, near Woking, Oct. 29.**—One by Mr. Spencer.
- Melbourne, Derbyshire, Oct. 29.**—Four youthful disciples by Mr. Gill.
- Newcastle-on-Tyne, New Court, Dec. 8.**—Seven by Mr. I. Davies.
- Newton Abbot, Devon, Dec. 3.**—Two by Mr. Turner of Kingakerwill.
- Saffron Walden, Upper Meeting, Oct. 1.**—Three by Mr. Gillson.
- Southampton, Earl Street, Oct. 1.**—Five.
- Swansea, Bethlehem, Oct. 15.**—Four by Mr. L. Evans.
- Walsingham, Durham, Oct. 29.**—Two; and on Nov. 5, one.
- DEATHS.**
- BRET, Rev. C. E., Dec. 13,** at Wantage, aged 60.
- HOWELL, Mrs. E., Nov. 24.,** at Kensington, near Liverpool, the beloved wife of Mr. W. Howell, Auctioneer, and daughter of the Rev. T. Winter, of Shelfanger, Norfolk.
- KITTO, the Rev. Dr.,** Editor of the Pictorial Bible, and other standard Biblical works, Nov. 25., at Canstatt, near Stuttgart, whither he had gone with Mrs. K., for the benefit of his health.
- POTTER, Mr. J., Dec. 5,** at Tewkesbury, aged 66. Mr. P. was a deacon of the Baptist Church in that place.

The Children's Treasury.

THE HAPPY MINER.

"Is there danger in the mines, old man?" I asked of an aged miner, who, with his arms bent, leaned against the side of the immense vault, absorbed in meditation: "It must be a fearful life."

The old man looked at me with a steadfast but somewhat vacant stare, and then in half-broken sentences he uttered: "Danger! where is there not? On the earth, or beneath it; on the mountain, or in the valley; on the ocean, or in the quiet of nature's most hidden spot, where is there not danger? where has not death left some token of his presence?" "True," I replied; "but the turns of life are various: the sailor seeks his living on the waters, and he knows that each moment that they may engulf him; the hunter seeks death in the wild woods, and the soldier on the battlefield; and the miner knows not but the spot where he now stands, to-morrow may be his tomb."

"It is so, indeed," replied the old man; "we find death in the means we seek to uphold life: 'tis a strange riddle; who shall solve it?"

"Have you long followed this occupation?" I asked, somewhat struck with the old man's manner.

"From a boy. I drew my first breath in the mines; I shall yield it up in their gloom."

"You have seen some of those trials," said I, "to which you have just now alluded?"

"Yes," he replied, with a faltering voice, "I have. There was a time that three tall boys looked to me and called me father. They were sturdy striplings. Now it seems but yesterday they stood before me, so proud in their strength, and I was filled with a father's vanity. But the Lord chastened the proud heart. Where are they now? I saw the youngest—he was the dearest of the flock—his

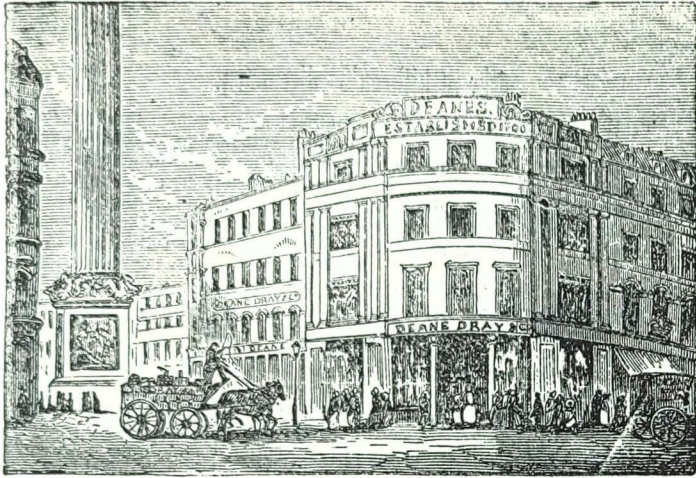
mother's spirit seemed to have settled on him—crushed at my feet a bleeding mass. One moment, and his light laugh was in my ear; the next, and the large mass came: there was no cry, no look of terror; but the transition to eternity was as the lightning's flash; and my poor boy lay crushed beneath the fearful load. It was an awful moment; but time, that changes all things, brought relief; and I had still two sons. But my cup of affliction was not yet full. They too were taken from me. Side by side they died—not as their brother—but the fire-damp caught their breath, and left them scorched and lifeless. People brought them home to the old man—his fair jewels, by whom earth's richest treasures in his sight had no price—and told him he was childless and alone. It is a strange decree that the old plant should thus survive the stripling things it shaded, and for whom it would have died a thousand times. Is it surprising that I should wish to die here in the mines?"

"You have indeed," I replied, "drank of affliction. Whence did you derive consolation?"

The old man looked up—"From heaven: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'" I bowed my head to the miner's prayer, and the old man passed on.

TO OUR SUBSCRIBERS.

We are happy in being able to state to our readers that the sale of the "Baptist Messenger," has been gradually increasing from its commencement, and its still wider circulation may be very easily and efficiently promoted, if each of its thousands of purchasers will endeavour to obtain two or more additional subscribers. The exceeding low price at which it is issued, as well as its general character, and the extensive denominational information it gives will be found sufficient to meet all objection to, and obviate the necessity of giving up any other denominational publication to which the "Baptist Messenger" may be considered as supplemental. To Ministers, Deacons, and Sunday School Teachers, we affectionately and respectfully say—Hoop us in our humble and disinterested efforts.



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THE HOLY WAR.

A Sermon preached before the London Association of Baptist Churches, held at New Park Street Chapel, Southwark, January 10th, 1865.

BY THE REV. C. H. SPURGEON.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Cor. x. 4.

THERE was war in heaven. Satan lifted up his hand against his Maker, and with him a whole band of angels who are now fallen, revolted from their Great Creator. Those were sad and terrible days for the universe, when God, the eternal, launched the thunders from his hand, and drove the sons of the morning from their dwelling place. Those were times never to be forgotten, when heaven shook under the terrific onslaught of the eternal Son of God against the wicked ones who had rebelled, days which surely must always be written on the memories of those who sought for refuge in the pit that burneth. If there have been gloomier days than those, surely those were sadder when man revolted against God; when it became not merely a warfare between God and angels, but also between God and man; when the whole of the rebellious sons of Adam were gone astray through the sin of their first parent. They being interested in the covenant, fell in and through him. Ever since that deed of disobedience there has been war between God and his creatures; universal peace has been unknown since then. A false peace there might be where there was no peace; but a real peace between God and all human creatures, an universal peace on earth has never been, and never shall be until He shall come, whose right it is to "gather together in one, all things that are in heaven, and that are in the earth, even in him." Then shall there be peace, but not till then.

"The Lord is a man of war, the Lord is his name." We find in daily life, by experience, that we are in a condition of conflict. We see that the world is in a state of warfare against God, and scripture confirms our observation, that God is engaged in war, and is continually at battle. How it ennobles us to find in the text that it is *our* warfare. It is God's warfare, but it is *ours* also. You and I, brethren, are linked with God. The battle is the Lord's, but the battle is ours too. Enlisted under the banner of the King of kings, with Immanuel, for our Prince, we have become soldiers of the cross, and the battle is not now simply that of Divinity against his rebellious subjects, but of Divinity and restored creatures against the fallen ones. The battle is not now with God alone, but against God and the whole company of his elect whom he hath redeemed, who stand side by side with him in the conflict. What an honor! What a glorious exaltation to a man, to be lifted up to be a warrior for God, and a warrior with God! What can exceed this dignity? What can be compared to it? As to fight against the Lord

is the greatest disgrace to a man, so to fight for God must be the greatest honor. As to be a rebel must be his greatest degradation, so to be a friend of God, and to be in his employ, must be the highest dignity that ever can be conferred upon him. Such are we. We constitute the Lord's army, and "in the name of our God will we set up our banners." We are united with him by solemn league and covenant. We are interested with him in the great fight between right and wrong, between the principles of truth and the principles of error. We are on the same side with God. Thanks be to his name, we have passed from death unto life, and cannot now come into condemnation. "The weapons of OUR WARFARE are not carnal."

Our enemies are not to be laughed at, they are not to be despised. He who thinks it easy work to go and battle with the allied forces of the world, the flesh and the devil, does not know the strength of his enemies. He who thinks he may overcome with only half the power he has, or even with all of it, unless sustained by supernatural influence, does not know his own weakness. We have no child's play before us, brethren. We have a work which will fill our hands. We shall be able to say when we come off, "more than conquerors," just what Hart said about Jesus Christ—

"He bore all incarnate God could bear,
With strength enough, and none to spare."

We shall, when we get to heaven, find that we have just strength enough, but not one particle more than we require. If we look at our foes we find them to be very subtle, and well armed with long tried swords. We see them far more numerous than all our armies combined, and were it not that the Lord our God is with us, we might think it a hopeless task, as hopeless as if an infant should wrestle with a giant, or a child combat an army. But, "thanks be to God who giveth us the victory through our Lord Jesus Christ," we fear not.

We would sit down this afternoon round the outworks of our enemies' camp. We would sit down before this spiritual Sebastopol, and take a survey of the fortresses with the full determination that we will win the battle, or will perish in the attempt.

I shall aid you to do two things, as the Lord may enable me, this afternoon. First of all, to survey the enemy's mighty castles. For I find the text tells us that our weapons are mighty to the pulling down of strongholds. Secondly, we shall examine our magazine, and see what strength we have to pull down these strongholds.

I. Let us SURVEY THE STRONGHOLDS against which the church of Christ marshals all her forces. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Our enemies are not content with having good weapons, they are not satisfied with marshalling their armies, they are not content with offering pitched battle; but they must have citadels, and castles, and fortresses. And you shall find, brethren, that the whole world, if you look at it with

a spiritual eye, is studded with the fortresses of sin and girdled with garrisons of evil. Open your eyes upon the wide, wide world, and behold the innumerable castles of the enemy. Lo! there the grey old towers of Brahma and of Boodh frown on the millions of Hindostan, and there the rude, but formidable systems of idolatry, which keep in woeful subjection the continent of Africa and the islands of the sea. Yonder you see the domes and minarets of the false prophet; while on the other side, nearer to our beloved country, the city of the seven hills still bids defiance to our arms. Imagine not that popery is extinct, it may be an old and decrepid giant, but a giant it is, and she that sitteth on the many waters, has still firm battlements and bulwarks of strength.

Would to God that these were all the strongholds to be dismantled. But alas, another has lately risen in the far west, a rough and haggard superstition, arrogant, impious, and delusive. To us it seems a castle in the air, but alas, to many it has proved eternal ruin. Nor will Mormonism long be the last, for we must ever expect a series of counterfeits, a succession of impostures.

Thus can the spiritual eye behold our poor earth begirt with the instruments of its own slavery. The work before us is none other than the razing of these "works of the devil," even to the ground.

Happy is the eye which shall see the artillery of heaven discharged against them. Happy is the man who shall behold them rocking to their deep foundations, hurled to the earth and every stone sundered from its fellow.

Thanks be unto God, he saith, "It shall be overturned, overturned, until he shall come whose right it is."

But, brethren, it would take too much time to describe all these castles; so that I shall mention those only which we have most to do with; we, as ministers, and you, dear brethren, the members of the churches composing this Association. We are co-workers; we are banded together in one great army. There are certain castles which Satan has set up near our churches; those we must first attack. Our missionaries must go abroad and besiege the others. Satan has not left us alone. Just as Herod built a castle which might overlook the very temple itself, so has Satan done here. He has built towers in our land which overlook the very church of God.

I shall now very hastily act as your guide around this city, and bid you "count her towers, and mark well her bulwarks."

1.—The first castle that may do us much damage, if we do not carry it by storm, is the ancient tower of *Antiquity*, or rather veneration for it. I find there is one thing which materially retards the progress of Baptist sentiments, dissenting principles, and the truth as a whole. It is the idea, that old things must not be touched. An opinion which has been received for a thousand years is regarded as necessarily right. "Oh," say some, "spare it, it has the mark of age upon it, the book which taught it has mouldy leaves, and is printed in the black letter; spare it, for our forefathers venerated it, and it has been unaltered for

these many years." These men are the dead weight of society, they will have nothing changed; not even improved, for this would destroy their glorious museum of the antique.

I do not understand that kind of reasoning myself. I see not why the oldest thing should not fall, as well as the newest, if it is wrong. I have no very great veneration for old moss grown towers; no great respect for mouldy, worm-eaten things, that are good for nothing. I do not feel that it is almost sacrilege to attack an old thing that has the dust of centuries upon it, although I feel that it would be wrong to introduce a novelty for the sake of change. Yet I feel no great respect for time-honoured errors and mal-practises; for all the routine of system that has been introduced. I think, if anything is right, let us have it; and if it is an invention of our own so much the better, we shall have the honour of it, and shall not have to thank our forefathers for it, but some of those who come after us may thank us. But how many will say, such and such a thing cannot be done, because it never used to be done. I find, for instance, when I talk to some of my fresh hearers about baptism, that they could not think of being baptized because their grandmother was not baptized, and because none of the family ever were. They could not think, for the life of them, of regularly attending a dissenting place of worship, because their family belonged to the Church of England; as if, because my ancestors were wrong respecting a certain matter, I am to follow them. I say, down with the old castles of antiquity, if there is anything wrong in them. If they are right, let them stand; but if they are wrong, then if they are old, there is all the more reason that they should fall. The bad thing has lasted long enough, and let us away with it.

2.—But I find that Satan is very crafty; and if one castle of his does not have effect upon our ranks, he builds another, exactly the opposite of it. For instance, if this veneration for ancient things will not accomplish his evil purposes, then he has another bastion, another fortress on the opposite side, and this is the castle of *Infidelity*; a desire continually for something fresh, for something that is novel and striking, the casting away of the Bible, because, forsooth it had the veneration of our forefathers; because it is an old book, and does not do for these improved times; because its ancient doctrines have become obsolete and effete, and we need something new in these latter days, something that shall be better adapted to meet the requirements of the present state of society than what we used to have. If Satan finds that veneration for the old will not sustain his cause, straightway he injects the thought into the soul of some infidel; let us overturn everything that is established, let us build something which is superior, springing from our own chimeras and dreams; something the concoction of our own fancy; and let us reduce all society to Chaos rather than lack the means for establishing our theory. I do not think however we shall find, in these days, many of the Tom Paine school of infidelity. I have never yet met in this place with any of those bold and vulgar kind of infidels, who curse and blaspheme the sacred word of God. But I find a more subtle

system, a kind of enquiry after truth, a feigned enquiry. A scepticism which seeks to inveigle you with sophisms, and with curious questions, and with words to no profit; they shape their enquiries as though they were the lowly disciples of truth and did not wish to dogmatize at all. They hide their real opinions under a question; and thus craftily attack in the guise of friends. Ah! we have much infidelity round about us. Some think that ministers of Christ have nothing to do, except to preach the gospel. They are much mistaken. Those who imagine we can fold our arms from Monday till Sunday, and that we have nothing to do but simply to bear our testimony on the Lord's-day, know nothing about the gospel ministry. If they stood in the position of any of our brethren here, they would find that they had need of all the wisdom they could gather, that they must indeed be "wise as serpents," as well as "harmless as doves." Our swords must ever be drawn, and our eyes always open, for we know not the quarter from which the next attack may assail us. Infidelity is still powerful, we had well nigh imagined that it had worked out its own ruin; we thought that its triumph in France, and the bloody consequences, had once and for ever condemned it. But it is a Protean thing, ever assuming some new form, and when slain in one character, it has a resurrection in another.

The fool hath in old times said in his heart. "No God;" and if now he changes the words, the desire is still the same, and the hatred of man to the government of Jehovah still will lead him to deny his existence, and reject the truths of divine revelation. May God cause infidelity to perish.

3.—Another earthwork of the devil which is doing much damage to our churches is the castle of *Arminianism*. Arminianism, a heresy, tolerated where we should expect to see it detested, tolerated, nay, fostered, in the ranks of Particular Baptists. Arminianism, a thing spurned by our sturdy forefathers, and driven by them entirely from our societies, but now slyly returning in darkness to recruit its hosts from our very churches. Arminianism, a delusion much admired, because it seems to encourage everything that is good and amiable, but which, while affecting to teach morality, produces a flimsy and superficial religion, of no value at the throne of God. Ah! brethren, do you know what a large amount of lax theology is now to be found in our very centre.

It is well enough that the Arminian should preach his own sentiments and zealously maintain them. I love religious liberty and freedom of speaking, far be it from me to condemn any man or set of men, but I must speak out my heart, and believing, as I do, that this heresy insults and dishonours every attribute of Jehovah, by representing him as failing in his purposes, as changing in his affection, as loving his children one day and hating them the next; conceiving, as I do, that it is derogatory to the glory of the immutable and eternal God, I must now most earnestly lift up my voice against its intrusion amongst us, who, by our very name, are acknowledged to be its antagonists.

Oh! may God speedily banish this mighty heresy from our midst, aye, from the very earth. We deny not the evident fact that God has blessed many men whose ministrations are not free from this error; but as for the error itself, we have no words too severe to express its character.

Ah! how it has grieved the people of God; how many of them have gone sorrowing half their lives, because they could obtain nothing for which their spirits longed, nothing but husks which the swine do eat; food good enough for the world, but not the native food of God's chosen people. Ah! how have they groaned under the Egyptian taskmaster, who has bidden them do this and that for salvation, and has commanded them "to work out their own salvation with fear and trembling," withholding from them the comfort of the truth, that "it is God that worketh in us to will and to do of his own good pleasure."

Again, beloved, who shall calculate the number of souls that have been deluded and destroyed by this form of error. How many have been deceived by the notion that the unaided performance of their own free will was acceptable to the Most High God; neither have they been made fully acquainted with their own spiritual destitution and helplessness. The fountains of the great deep within have never been broken up nor their alienation of heart from God been understood; and, therefore, the regenerating influences of the Holy Spirit have not been regarded as indispensable to real and saving conversion. Such professors do not generally persevere, because the very foundation of their religion is sandy; or if they hold on in their course, it is with limping pace, until God in mercy gives them a real inwrought experience of truths unknown and unfelt before.

My brethren, let not this unwelcome intruder tarry in our midst, but let us as an Association, banded in holy alliance, strive ever for the "faith once delivered to the saints," and unitedly pray to our great Head to restore to us the days of ancient orthodoxy and to hasten the reign of the truth, the whole truth, and nothing but the truth.

4. We now turn in another direction from which equal danger threatens us. A fortification of evil, apparently the very opposite of the last. I mean *Antinomianism*. If we are in danger from a legal spirit, we are quite as much in danger from an antinomian and a licentious one, perhaps more so. There is a thing called Antinomianism; which is the true gospel of the ever blessed God? But there is another thing called Antinomianism; which is a reptile from the pit of darkness, hatched in the slime of Sodom—a sharp and bitter thing—a cutting and a biting thing, which cuts off the people of God, and says that they are none of his, because perchance it may be they differ somewhat in sentiment, or in the manner of expressing the same truth. There is an Antinomianism, which while it does not profess to teach that we are not to obey the law, yet in reality does so; which, while it stands up and talks about the power of the Spirit, does not insist upon the "fruits of the Spirit;" which does not exhort the people to walk in all holiness and godliness, but

which shrinks from bearing a full and decided testimony, that without personal and practical holiness no man shall see the Lord.

I dread Arminianism, (and my church and people equally do,) and every Christian ought to dread Antinomianism. I tremble sometimes when I think how much of its spirit there is amongst us. I think that Antinomianism differs from Arminianism in this—Arminianism is an enemy of truth altogether, and is entirely a system of error, but Antinomianism is the abuse of truth. It is the taking the stones of the sanctuary, to build house for Belial. It is building upon the truth of Jesus, the wood, hay, and stubble, of carnal man's imaginings. Arminianism is false from top to bottom, but this Antinomianism is true at the foundation, and on this basis are built up inferences so abominable, so horrifying, that well might St. Paul say, at the mention of one of them, "God forbid!" "What! shall I continue in sin, that grace may abound?" What! shall I despise God's holy law, because I cannot perfectly fulfil it? What! shall I make an excuse for myself, because of the corruption of my heart? What! shall I say I am never to strive after nearness to perfection, because I feel I cannot, in the present state, get quite up to it? What! shall I sit myself down in sloth, and sing "Jehovah Jireh," and imagine that because God will bring about his awful decrees and work out his gracious purposes? I am to sit down and wait for them, without using the means God has appointed, for the obtaining of the purposed and promised blessings? Let it be far from us, yea, let us abhor it. It is a "deep ditch, and he that is abhorred of the Lord shall fall into it." God deliver us from it! Oh! *that* Antinomianism, which administers opiates to the ungodly; which brings men together in the house of God and tells them that if they are lost it is not their fault; lulls them off to sleep, lets them go to hell blindfold, with the conviction that if they are to be damned they shall be damned. Horrible beyond expression! You and I, each of us, must be united in a holy league, as much against Antinomianism as Arminianism. We shall have our hands full if we attempt to do anything against either of these things, but God help us and we yet shall overcome and wave the palm branch of victory.

4. Besides these strongholds we are bound to assault; there are other fortresses to be destroyed.

When we come to deal with men as individuals, and not in masses, we find that they betake themselves into false refuges, for they "make lies their refuge, and under falsehood do they hide themselves." We will mention first the fort of *Sinful Self*. In this the sinner ever finds secure retreat. None can imagine the practical strength of this fortress, but he who has laid siege to it. O who shall separate the sinner from his sins, for he holds fast his own destruction. Habit, like an iron net, has enveloped him in its folds, and sin, like the serpents of Laocoon, are coiled around him. Oh! who shall overcome man's love of sin, for corruption lies within, depravity is in the heart, while love of evil runneth in the veins, and tainteth the marrow of the bones. It is this natural depravity in the hearts of our bearers, that renders their conversion both necessary and

difficult. How then can we capture this old and rocky keep. Alas "old Adam is too strong for young Melancthon."

When we come personally to deal with sinners, what struggling we have with them. If we attack a man's conscience, he takes shelter in his sins. Says he, "If I listen to this, I must give up such a lust, and such a sin. If I hearken to these words, what can I do with my darling vice? If I receive that doctrine, the ground is cut from under my feet." So away he goes and despises the truth, because it makes him despise himself. He hates the word, because otherwise he will soon hate his sins, and his love for his wickedness is greater than the love for his own soul.

Oh! who shall divorce the sinner from his sins? In vain we preach and exhort, still is the work undone. In the recollection of this strange madness of mankind, we could weep out our eyes in tears, we could preach till our hearts were utterly dissolved, our lungs worn away, and our bodies ready to drop through exhaustion. No one but a true minister can understand the pangs, the heartfelt agony, and the sorrow of a really earnest pastor. To feel that under God you are responsible for the souls of your hearers, to feel that their blood shall be upon your head, if you are unfaithful, is indeed no trifling position. It is one by which a man is truly honoured, but which, considering its responsibilities, we might all run away from, as Jonah did from Nineveh. Our comfort, however, rests in the thought that all power is with the Lord, and that the Almighty Spirit can rescue our hearers from the grasp of Satan, and break the iron bars of their prison.

Let us, therefore, again, with fresh courage proclaim a crusade against all sin, let us in our own persons strive to be holy and blameless, and ever let us beseech our Father to deliver men from "fleshly lusts, which war against the soul," and totally to remove those vices which are the blot of our nation, and the ruin of our people.

Oh! Lord, speedily extirpate sin from the world, and give holiness the throne of our race.

5. But there is harder work yet. There is the tower of *Righteous Self*, to be brought down.

It has been remarked that if there is one thing more difficult to overcome than our sin, it is our self-righteousness. We cannot be brought to esteem our own righteousness as filthy rags. Shew a man that he is a sinner, still he is not so bad a sinner as his neighbour. Shew him that he is worse than others, yet still he boasts that he can reform, and in that way wash out the sins of past years. Tell him the hopelessness of that reformation, and he thinks to accomplish some great deed whereby he may make his peace with God. Drive him to the last extremity, and he takes Christ with a reserve, that he shall help some little in the work of salvation. How hard it is to bring a man into such a state that he shall cry

" Nothing in my hands I bring,
Simply to the cross I cling."

The Pharisee, the moralist, and the ceremonialist, are the most unconquerable of men, for behind the bulwarks of their own doings they lie securely, and who shall drive them out? Of all miracles it is the greatest to divide man from his righteousness, for this is a child of his own begetting, and he will love it until its death, and never will he give it up until it corrupts before his eyes, and is an abhorrence instead of a delight.

II. And now, fellow soldiers, we have made a survey of the great strongholds of Satan, allow me to open the door of the magazine, and conduct you into the armoury, that we may examine the weapons of our warfare.

I shall say but little here, and must confess I have ill performed my first office as counter of the towers.

The weapons of our warfare, are here described in two ways, *negatively* and *positively*:—negatively, “they are not carnal”—positively, “they are mighty to the pulling down of strongholds.”

1. The negative description, “Our weapons are not carnal.” Here let me remark, first, that our weapons *are not supplied by earthly governments*, nor in the least connected with them. It was but consistent that the iron creed of Mohammed should be promulgated by the sabre, it was but the natural utterance of his religion, when he cried “unsheathe the sword,” but the doctrines of Christ need not the aid of the warrior or monarch. It was but in keeping that the imposture of Rome should rest on the civil arm, for she is an earthborn thing, and earth can feed her. Blood is her natural beverage, and as the wolf doth naturally desire carnage, so doth she from her very nature pant for persecution, and entreats the civil arm to smite the heretic. But Christ’s church wants no state aid and should abhor all carnal weapons. We, as a body, denounce all government grants, we should think that one single farthing from them would stain the pure, lily-white of the Baptist hand, we should count it a plague spot on our denomination, if we had a single sixpence from government.

We want no help from the State, and we will have none. When we discover that Paul and the apostles asked the aid of the Cæsars, we will also bend the knee and pray for State patronage. Let other churches stand as paupers at the feet of the State, and gratefully receive endowments and benefactions, but we will not wear gilded fetters. Baptists “never will be slaves.” We have not one diamond in the hilt of our sword, which was given us by governors, nor does our uniform contain one atom of royal gold. In this, therefore, we will still glory, that “the weapons of our warfare are not carnal.”

(2.) Again, as we rely not on Government aid, so we do not depend upon *wealth and worldly influence*. It is true we want money to carry on the cause of God; we want more money from some of you who are so miserable about giving, who say you cannot afford it, and so add lies to your covetousness. But we do not rest on money, our sword is not a golden one, we do not hope to conquer the world by such carnal means.

Far be it from us. We love to see men of respectability, and wealth and standing in our churches. But would we cringe to them, never: not for the riches of a Cræsus. Would we bow to them? not for the wealth of the Indies. Would we shape a single truth of the gospel to meet their views, or pander to their tastes and prejudices? that be far from us, we must have the truth, if we have nothing with it. We believe that the poor are often the chosen ones. The middle classes have done, and are doing much to spread the gospel throughout the world; and though we are glad when we see a few of the rich and the mighty brought in, yet we place no undue dependence on them, for we know that "Cursed is the man that trusteth in man, and maketh flesh his arm;" but "blessed is he who trusteth in the Lord, whose help is in the Lord his God." God give us deliverance from all trusting in worldly wealth!

(3.) Again, we do not hope to succeed by *human learning and eloquence*. Most men imagine that great success in conversion is to be attributed to great eloquence in the pulpit. Surely say they, he *must* be a fluent speaker, who thus wins souls. Beloved, you know that it is not so. You are well confirmed in the truth that the Holy Ghost is the sole agent of our regeneration, and if we may ascribe success to some second cause, we believe that under God, it is more owing to the prayers of the people, than to the eloquence of the minister.

Far be it from us to depreciate learning; let the ignorant alone indulge in such folly; but let even them know that without the learning they despise, this blessed Bible would have been a sealed book, if it had not been translated by learned men. While we do not despise learning, we are, at the same time, fully convinced that the man of erudition must be fashioned by the hand of God's Spirit into a minister ere he can preach effectually the word of God. It is not learning which can save souls. O learning, thou mayest read thy volumes, and pore over thy musty tomes; thou mayest struggle with thy mighty rotundity of words, and proclaim the news of thine amazing discoveries, but hearts shall not open to thee; thou canst not put life into the sinner's soul; thou hast not the weapon which can break the sinner's heart; for "God hath not chosen the wise men of this world" to move the ungodly; but "the base things, and things that are not, to bring to naught the things that are." Neither let eloquence be despised; it is good. God gave man eloquence. It is a noble gift. He who hath eloquence, whose voice, like a full toned organ, sends forth sweet music, is a man of mighty power. O eloquence! what can be compared with thee? Thou art a hurricane, tearing up the stalwart oak, and sweeping down the giants of the forest; yet thou art a soft zephyr, with a maiden's breath, scarce moving the petals of the flower, but tripping over the leaves, not even shaking the dewdrops from them. Thou art a thing of beauty and of power. Thou boastest that thou art the conqueror of all things, and old story saith that trees and stones do dance when thou, with flute of Orpheus, dost discourse sweet melody. But, eloquence, thou failest here. What though thou art a whirlwind, the Lord is not in thy raging; and

if the coruscations of genius kindle thee into a fire, yet, full often, the Lord is not in the fire. Some humble preacher of Jesus, whose voice is feeble, whose lips are stammering, whose words are scarcely connected—the still small voice, is blessed of God; proving that the glory and power is of God, and not of man. We do not hope to convert the world by eloquence or by learning; and as a denomination we certainly cannot lay claim to a monopoly of these.

(4.) I have one thing more to say about the weapons of our warfare not being carnal. There is one which some good persons I know are very accustomed to use, and that weapon is a *timid and calculating reserve*. There are those who reserve certain doctrines, because they are not, *in their judgment*, fit to be preached in public; certain truths believed and held even by themselves as being Divinely revealed, which it would not be proper to preach. They have a place in the Bible, and they are good enough to be there, but they are not good enough to be preached from. Well, thank God, I do not understand gagging God's Bible, and I do not wish to. I never liked Erasmus after he said, that justification by faith and some other doctrines ought to be withheld from the common people, because of the consequences which would ensue, since, as he conceived, the common people could not understand them. The common people will understand anything that a man will make them understand; and if he cannot do this, let him give up his office. Let him never be afraid of any atom of God's word, there is no doctrine that we need be ashamed of. There is no truth to which we need say, "Sit down there and be still." I believe the doctrine of election is one that is clearly revealed in God's word, and, therefore, ought to be preached; of course it ought, as to its driving people away and making them "hypers." Depend upon it, they will be "hypers" if they cannot hear it. They ought to hear it preached with all the other truths in glorious consistency. If they do not hear it, they will go where they can. Quite right too. There it is in the Bible, and there is a way of preaching that, and there is a way of preaching Divine Sovereignty, which, instead of stultifying the conscience, and sending a church to sleep, will arouse a whole church of Christ. Jonathan Edwards says, "That no sermon of his was ever so much blessed, as a sermon on Divine Sovereignty." And sure I am, no truths of God are more calculated to alarm, and wake up, and startle the sleeper, than those mighty truths which some think are not good enough to come into pulpits. But we, brethren, who love the truth of Jesus Christ, who are leagued together to preach the word of Christ as God may teach us; we respect all sects and all creeds, and all opinions, but we as Baptists, the elect of the elect as we reckon ourselves, we must preach truth. Let us stand up for it. Let us have no reserve; for that weapon of reserve is a carnal one, and "the weapons of our warfare are not carnal."

2.—The weapons of the church are also described *positively*. It says they "*are mighty through God* to the pulling down of strongholds." St. Paul does not tell us what these weapons are. There was no

necessity, for he had previously given an inventory of them. He says they "are mighty through God." I believe the weapons to be used by the church of Christ are the sacred Scriptures, and the holy ordinances that God has ordained. The "foolishness of preaching" is to convert the world; not "foolish preaching," but the "foolishness of preaching," the manifestation of the truth, the unfurling of the banner of the cross, this is to be the means of victory and of triumph. The weapons that we use are "mighty." Albeit the world despises them, and the philosopher laughs at them, yet they are mighty. And whence do they derive their might? They are mighty *through God*. Oh! let us who are called to the ministry, and you who are united with us, remember that our might is entirely through God. I believe we are a mighty body of Christians. This association is a powerful body. We can do anything that God puts in our hearts to do. We are a mighty body, but we are mighty through God. Those whom God has called to the work of the ministry are men valiant for the truth of God. But if we have any might, if ever we are to be conquerors of this globe, our conquest must come through Christ. If ever Satan's empire is to fall before us, and his strongholds demolished, it must be through God. Blessed be Jehovah's name, there are more for us than there ever can be against us; for "the weapons of our warfare are mighty through God."

This last thought gives us a practical conclusion. If our weapons have no carnal force, if their might is entirely through God, what does this teach us? It teaches us, first of all, that we ought to be very *earnest in prayer*, for the bringing down of the might of God, to give efficiency to our efforts. If I, as God's minister, and you as his people, can of ourselves convert sinners, then there is no need for prayer. But if our weapons need to be edged in heaven, if they require to be forged there, and if the strength of these arms must come from God, then how earnest ought we to be in prayer. This is where we fail; we are not praying men as we ought to be. Oh! let us confess our sins this afternoon. Might not the beam and the stone cry out from the wall of our closet against us? Oh! could not the place where we usually kneel lift up a voice and say, "Alas, Master, I have seldom borne thy weight?" Oh! have the walls run with the moisture of our breath through earnest prayer? That is now an unheard of thing. Have we spent hours in the darkness of the night wrestling with Jesus? Have you not been content with going up on Sunday to Chapel, sitting in your pews, and going back again, and perhaps, saying 'A very thin congregation;' or, 'It was pretty full,' and there it ended? Why, brethren, a sermon is never ended. It certainly has not ended when the minister has done delivering it; he has only started it. He has given you an instrument with which to probe your own soul; which you should go home and use. There is the sermon, you must go home and pray over it. Oh! may God stir us all up! We are not half Christians; we are not the mighty men God loves, and whom he delights to honour. What are our Prayer Meetings often? Just a few gathered together. If there happen to be here and

there a larger congregation, that is an exception; it is a thing to wonder at. But should it be so? No! If strength were in carnal weapons, you need not wonder, but since the power is of God, and God alone, O, how earnest should we be there! Oh! how we should besiege God's throne, and cry day and night, and give him no rest till he lift up our churches, and pour such a blessing upon us, that we should not have room enough to receive it.

Then, again, we should add to our prayer, *faith*. For prayer without faith is a solemn mockery. He who brings an offering of prayer, and, like Cain, is unbelieving, has accomplished nothing by the exercise. He who bends his knee, and believes not that God will hear him, dishonours God. We want faith. God loves faith, and honours faith. Oh! we are not men of faith! When we read the biographies of some men, we are startled; we do not believe such and such a thing. It cannot be credited, simply because such a man

“Doth bestride the narrow world
Like a Colossus, and we little men
Walk under his huge legs, and peep about
And find ourselves dishonourable dwarfs.”

God send us more giants. Faith, like Sampson, graspeth the two pillars of Satan's temple, and pulleth them down. We want faith in God's word, and in the Spirit's promised and all potent influences. We want to go to battle in the certainty of victory. We want to unsheath the sword, and know that we shall conquer, “by the blood of the Lamb, and by the word of our testimony.” The Lord send us faith in his holy name; and to the Trinity then will unceasing glory be given through all the world!

Dearly beloved, it may seem proper that I should offer some apology for having, while but a youth, preached to this association. I shall, however, make none whatever; you requested me to preach, and I have done so. No apology can be expected for having fulfilled your own desire. Allow me, knowing the faults of my discourse, to commend to you the example of Ruth, who, having gleaned an abundance, threshed the corn, left the straw in the field, and carried home only the wheat. Do so with my sermon. Forget all that is out of place or unprofitable; but I charge you, if you have heard precious truths, treasure them in your memories, and let them be embodied in your practice.

THE BLESSEDNESS OF STAYING THE MIND ON GOD.

Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.—Isaiah xxvi. 3.

THESE words of the prophet express the constant exercise of filial trust—faith “staying itself” on God in relation to the events and circumstances of life. There is a “thought for the morrow” which is proper, and becoming a regard to the future plans and purposes,

wishes and hopes, yea, even apprehensions and anxieties, which are all natural, reasonable, and right; but there is a fear "that hath torment"—there is a care that is sinful—there are expectations that are presumptuous—there is a way of thinking about what may happen and of wishing to determine, that seems to forget that there is a God above us, or which could only be justified on the ground that we ourselves governed the world. A Christian man, that realizes the fact that "all his times are in God's hands"—that "He fixes the bounds of his habitation" and determines and "perfects that which concerns him," who lives under the vivid and constant recollection, not only of the personality, but of the fatherhood of God; who really believes that in the divine mind there is a paternal plan and purpose respecting him—that his "heavenly Father knoweth what he hath need of,"—that if "he seek first," and keep his eye on the "kingdom of God," "all other things shall be added unto him,"—that "all other things are working together for good," both present and ultimate; that a sparrow cannot fall to the ground without "the will of God,"—and that any one of His children is, in His estimation "of more value than many sparrows;" that to those "who commit their way unto the Lord, he will give the desire of their hearts;" that life and death, riches and poverty, birth or bereavement, honour or neglect, all the events and circumstances of life, are God's servants—whose action he at once directs and limits—regulating everything "according to the council of His own will;"—he who thoroughly believes all this, and all other connected truths,—to whom it is an ever present reality, that infinite wisdom, rectitude, and love, are presiding over and directing all his concerns—who "casts his care" and "stays his soul" on Him, in whom these perfections centre—that man cannot but be saved from the perturbations and anxieties which disturb and torment the worldly mind, and must habitually be kept in that "perfect peace," which flows alike from the faith and the love that "casts out fear." This is "the peace of God," the heart that is filled with it cannot easily have its tranquillity disturbed. It is kept from murmuring at what God does, from petulance and impatience for what he does not. It can confide, and wait; it can believe, and be thankful, it can trust and hope; it can suffer and be satisfied. Robust and healthy religious faith thus sustains and perpetuates instrumentally "the peace of God," in the soul of man. To it, life has comparatively no trouble, death and the grave no terror. They who thus live and walk by faith, find for their feelings fitting utterance, in glowing and excellent words like these, "God is our refuge and strength; therefore will we not fear, though the earth be removed, and the mountains carried into the midst of the sea." "If I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Happy is the people that is in such a case; yea, "happy is the people whose God is the Lord." Thus, dear reader, "May the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus."

REFLECTIONS ON THE WAR,

BY THE REV. NEWMAN HALL, A.B., AUTHOR OF "COME TO JESUS."

THE BATTLE OF THE ALMA.

CONTEMPLATE the scene! A hundred thousand immortal beings—born to live for ever—the children of one God—are in arms, arrayed against one another to kill and to destroy! The allied armies advance steadily towards the fortified heights occupied by the foe; they are all in the highest exultation—they all look forward to victory with its horrors and its spoils—and now they are within gun-shot—the batteries open fire—the troops push onwards amidst an unceasing storm of cannon-balls and bullets, which carry destruction through their ranks—every moment men drop down wounded and dead—yet the survivors press forward—in their turn they launch the bolts of death—they gain the heights—there is a fierce but momentary struggle—the Russians fly—the allies occupy their camp—the fight is over?

Ah, but what fearful havoc has red battle wrought during those brief three hours! There are nearly ten thousand men lying in their blood on that green turf, which a few days before had looked so peaceful in the sunshine! Nearly ten thousand men! Of these how many, who that morning were full of lusty life, were by one blow hurried into eternity! Penitent or impenitent—prepared or unprepared, from the excitement of that battle, in one moment hurried before their judge. And the rest? O walk over the scene of battle, if you can endure the sights and sounds of agony which there await you. Friends and foes, there they lie, amid heaps of the slain, with mangled bodies, the blood flowing from untended wounds, their countenances all ghastly pale, crying out for help, entreating for a drop of water in their feverish thirst. Yet there the greater part lie all that night

many hours on the cold ground—and ere morning many a brave heart ceases to beat; and they who survive, what hours and days of protracted suffering await them ere they can be conveyed to some hospital, and properly cared for! And they are all our *brothers*—*all* those whom we call the enemy! Poor fellows! Young lads—ignorant peasants—wretched slaves—compelled by a master they dare not disobey, to fight, in a cause they do not understand, against men they never saw, and with whom they have had no quarrel. Yes; *all* of those thousands of wounded and dead belong to the great human family; they are of *mankind*—our kind or kin—our kindred or relatives—as the word mankind implies; and each had a mother who fondled the gentle infant, little thinking of such a day of blood. Yes; and they—most of them, at least—had some who loved them; and this day, in Russia, in France, in England, how many houses of mourning are there! what hopes suddenly blighted! what joys in a moment snatched away! the prop and pride of how many a family is gone! And while there is the certainty of grief in some houses, there is the agony of suspense in many more.

On the persons of many of the slain were found miniatures of wives, or mothers, or beloved friends. Ah, they will meet no more. How many widows' tears flow at the mention of the word Alma! How many a parent mourns for a beloved son, buried on that battle-field! How many an anxious wife or mother is picturing a beloved one, suffering—perhaps dying—from wounds not adequately tended, and from want of that gentle nursing which, alas! she vainly longs to minister. O who can estimate the total

amount of misery resulting from this one battle—the first encounter of our troops! But this is perhaps only the beginning of sorrows. Who can tell how many other fights—and even more sanguinary—shall follow, ere this dreadful war is closed?

Is it surprising that some persons should believe all war, under any pretence, to be anti-christian? or is it surprising, if some who, at the beginning, thought this war necessary, should now reconsider that judgment? At least, ought not all people to regard war itself, however justifiable on some occasions, a most terrible calamity to those who win, as well as to those who lose? that every effort should be made to avert it—that it should never be resorted to but as a last extremity; and when all attempts to prevent it have failed, and when what is resisted would certainly entail more evils on humanity? Yes; we have gained a victory; but the details of that battle have made the public more familiar with the horrors of war; and I trust will operate, not in fomenting, but in quenching the most insane and suicidal

passion which ever burnt in human breasts. How atrociously wicked does that ambition become, which causes all this misery! What will not he have to answer for, who, by his unsatiable aggressions, and his heartless obstinacy, necessitates such bloody encounters as the alternative to the more slow but still more destructive agencies of despotism! And how it should show to us, that no crime can well be greater than to provoke a war by national vanity and ambition! Yea, how we should feel, that even though we may approve of defensive war, almost any concession, however unjustly required, yet consistent with safety, should be made, rather than appeal to arbitrement which decides generally not for the justest, but for the strongest side—which is determined by such things as numbers, skill, bravery, and wealth, rather than by truth and equity, and which, to avert possible evils, is always and certainly attended with calamities which may easily prove—as with few exceptions they have proved—far greater than those sought to be averted.

THE GOOD MAN'S PROSPECT OF FUTURE BLESSEDNESS, SUGGESTED BY A REVIEW OF PAST MERCIES.

'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.'—Psa. xxiii. 6.

THERE are three things in this expression of the Psalmist.

First.—There is FIRM FAITH. "Surely goodness and mercy shall follow me." They have followed me hitherto and I believe they will follow me to the end. "Goodness and mercy!" These are just the two things into which God's beneficence, generally considered, naturally divides itself. "Goodness" to creatures: "mercy" to sinful creatures. An angel is the object of the one, man of both. As creatures, "goodness"; as sinners, "mercy;" and the good man says, "I needed both. I have had both all my days; and surely they shall follow me all my days!"

Secondly.—There is also the idea of SETTLED PURPOSE. "All the days of my life I will dwell in the house of the Lord." As if he had said there shall be a corresponding purpose; there shall be a resolution in me,

meeting the manifestation in God. I have been brought, through the spiritual experience of my life, to this intimate communion with God, and this enjoyment of spiritual happiness. And as to the feast, while I feel it to be a feast upon a sacrifice, it is a feast in a temple, it is a communion of the soul with God *there*; and may I never leave it, never go out! I feel myself to be a priest, and I would dwell in the house of the Lord for ever, and "inquire in his temple." By daily exercises of devotion, by the varied operations of a child-like faith, by holy familiarity with divine things, I will seem to myself to be constantly engaged in God's service here, and thus "all the days of my appointed time" will I worship and wait, "till my change come."

Thirdly.—Then there is the ASSURANCE OF EXPECTATION AND HOPE. Taking the

language in the other sense, "I will dwell in the house of the Lord for ever." We take the faith and feeling of the good man to expand and enlarge, till they embrace the great and ultimate future of the life that is to be; and he says, "I feel that I have been led onwards to that. These capacities and affections of mine, the stirring of a spiritual life within me, were never made to find perfection here. I carry within myself, in my own religious consciousness, a prophecy, an earnest of something greater than the life which now is; and I believe that I shall "dwell in the house of the Lord for ever;" and the goodness and the mercy that have followed me hitherto, and which I believe will follow me still, shall effloresce and bear fruit in the upper world, in the blessedness which is prepared for the people of God. I believe it! I believe that I shall pass away from the rich satisfactions of the spiritual life

here; which, however rich, are still mingled. I am still "in the presence of my enemies;" and though they do not prevent me, or come near me, still they suggest feelings and thoughts that partake of fear, and occasion a necessity for watchfulness, and for the exercise of duties from which I shall one day be delivered. I shall pass away from the feast here, rich as it is, to a richer and a better; for I shall "sit down at the marriage supper of the Lamb." Or, to change the figure, I believe reasoning from the past and the present to that which is to come, that I shall pass away from this lower scene, those verdant and pleasant pastures, only to find myself in a higher world, one of that flock of which it is said, "And the Lamb that is in the midst of the throne shall lead them to living fountains of water; and they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat."

GOING HOME.

THE evening of life! Have these words a melancholy sound? They tell it is true, that the bright sunshine of youth and manhood is past, that the health and the energy which impelled our steps in the path of usefulness, have departed, that the night of death will soon gather round us, when we must close our eyes upon all that is loved and lovely here.

But are these facts unwelcome to the christian? Nay, are they not rather the incentives of his hope and his joy? Long a stranger and a pilgrim upon earth, do they not assure him that he is now on the borders of that country which he has so earnestly been seeking? The worldling may mourn over the flowers which have withered in his grasp; but the Christian has a treasure laid up in heaven, and his heart is there also. The orphan spirit may shrink from the prospect of an unknown eternity; but the child of God cannot but rejoice in the thought of soon going home.

The evening of life! Aged Christian, an everlasting morning of joy and gladness will soon dawn upon you; redeemed and perfected spirit, "Now is your salvation nearer than when you believed." The things which are not seen and eternal are every moment approaching closer to you; the promised inheritance, incorruptible, undefiled, and never fading, will soon be actually yours.

Meditate on the glory which shall presently be revealed. Consider how perfect in its nature, and how perpetual in its duration, is the happiness which God has provided for you in his everlasting kingdom. An eminent minister who was spending an afternoon with some Christian friends, was observed to be unusually silent. On being roused from his reverie by a question which was addressed to him, he said that he had been absorbed in the contemplation of eternal happiness, "Oh! my friends," he exclaimed, with an energy which arrested the attention of all present,

"think what it is to be for ever with the Lord; *for ever!* FOR EVER! FOR EVER!"

Mark with thankfulness the shadows of evening as they deepen around you, for they are the necessary precursors of the coming day. Calmly and trustingly as an infant that slumbers on its mother's bosom, you will soon "sleep in Jesus," to awake in that purer and happier

world, which has no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. Absent from the body you will at once "be present with the Lord;" "you will behold his face in righteousness;" you will "be satisfied, when you awake, with his likeness."

W.

MONTHLY SUMMARY.

In reference to the war with Russia, we have only to repeat what we have been saying the last six months, that official imbecility has brought everything to a dead lock. Under the present system nothing is doing, nothing can be done. Mr. Cobden at Leeds, and Mr. Bright at Manchester, have been delivering addresses altogether condemnatory of the war. And had we been of a different opinion to these gentlemen, the conduct of the government would have excited in our bosoms still stronger indignation. The Houses of Parliament resumed their sittings on Tuesday, 23rd ult., and while we are penning this brief article, Mr. Roebuck in his place in Parliament, it is probable, may be denouncing the incapables, and, we fear, also the incurables, in his own peculiar and powerful manner. The war spirit however, seems to have taken possession of the public mind, approaching almost to a mania. War and glory is not merely the cry of military braves, it is the watchword of a section of the religious newspaper press. We have been distressed while reading some of the leaders put forth in the "Patriot," and the "British Banner," and fully sympathize with Mr. Bright in his strictures upon the latter bellicose journal, which has even gone so far in giving vent to its own despotic spirit, as to extol the policy of Napoleon III, in placing the French press under the most rigorous censorship, and in insinuating the desirableness, on the part of our government, of exercising the same despotism in gagging the "Times," and other portions of the British press, who take an adverse course to the ministry in reference to their manner of conducting the present war.

"There is another class of newspapers," said Mr. Bright, at the Manchester meeting, "of whom I would speak even in other terms, that class which has become somewhat of late, called religious newspapers, established apparently to shew how little they are influenced by the principles of religion. Now I will take one of them as an example. I am

told it is edited by a minister of the Christian religion, learned also, called "Doctor." I allude to a paper called the "British Banner." (Hisses) Now, I have seen that paper lately, by accident, and find that not only is it not content with making a peace upon the terms which have been offered by our own Government, and by the French Government, and by the Austrian Government, and by the Prussian Government, to Russia,—but it denounces the Government, if the Government dares to stay the slaughter, and refuses to carry on this war for ulterior, and, I believe, impossible objects. I presume a minister of the Christian religion tells from his pulpit that a single immortal soul weighs more in the eye of God than all the temporary concerns and interests of this planet. 80,000 men at least have been slaughtered, or have died of disease in the course of this war, in the various armies engaged, yet the appetite of this religious newspaper is not sated. I should like to know what affinity there is between the salvation of the soul, and the mangling and slaughter of the body. (Cheers.) And what sort of Christianity is it that this man deals out, who doles it out along with incentives to carnage? (Cheers.) If it was forbidden to the Hebrew monarch to lay the foundation of a temple to the Supreme Jehovah, because he made wars, and was a man of blood, shall it, in this time of Christian light, be permitted, think ye, that a man like this, who hounds on the people to hound on the Government to the further destruction of human life, shall he be permitted to build up that universal and that durable temple which Christianity is destined to form in the hearts of mankind? (Loud cheering.)

In anticipation of Mr. Roebuck's Motion, for enquiring into the manner in which the war has been conducted by the Government Lord John Russell has abandoned his Colleagues, assigning as a reason his inability to defend the course they have pursued. The Ministers were defeated by majority of 157.

DENOMINATIONAL INTELLIGENCE

LONDON BAPTIST ASSOCIATION.—Whatever reason may be assigned for the fact, it is certain that an Association meeting in London is very different from one in the country. Perhaps the ministers and members of the several churches meet so often that an annual gathering is no novelty; perhaps the walk through London streets, or the jolt in an omnibus or cab, has fewer attractions than the Whitsuntide jaunt by railroad or pleasant country lane; or perhaps the thing has escaped due attention amid the throng of metropolitan claims;—but certain it is, that the London Particular Baptist Association, holding, as it does, from a sense of duty, a meeting every year, has only given generally the impression of being a somewhat dull affair. Indeed, it is not enlivening either to preacher or hearer to find one's self in New Park Street Chapel with a congregation of seventy people, on a January week-day afternoon! This year, we are bound to say, all was different. The popularity of the Rev. C. H. Spurgeon, the recently settled pastor at New Park Street, attracted an crowded audience on the afternoon of the 10th instant. The metropolitan churches of the denomination appeared for the most part well represented, the only noticeable exception being the absence of several leading ministers, owing, as was explained, to the Quarterly Mission Committee being holden, by some mischance which will probably not occur again, upon the same day. The preacher treated with much earnestness on the "strongholds" of the Evil One that we are called to subdue, and on "the weapons of our warfare," which are "mighty through God" to the task. The vigour and originality of the sermon, we cannot forbear remarking, sufficiently accounted to us for the popularity of the youthful preacher, and indicated powers which, with due culture, may by the divine blessing greatly and usefully serve the church in days to come. A very large company remained in the chapel to tea, and in the evening the place was thronged to overflowing for the public meeting,—which, however, was not distinguished by any feature worthy of remark, save the delivery of two or three brief, simple, evangelical addresses. It appears that many churches in London are not connected with the Association, and of those which are, several sent no reports. No complete statistics, therefore, could be presented. Of those churches from which letters were read, most seemed stationary,—some were prosperous. The accounts, perhaps, on the whole, were quite equal to the average. —*The Freeman*.

We have presented our readers with an accurate report of the sermon above referred to, taken in short hand by an eminent reporter.

MR. SPURGEON AT EXETER HALL.—On the wrapper of our present number an advertisement appears, announcing that on the second Sabbath in February, and seven following Lord's-days, Mr. S. will preach morning and evening, in the large room, Exeter Hall; and we have no doubt of this spacious building being completely filled.

NEW CHAPELS.

Halifax, North Parade.—This handsome chapel, with schools underneath, the cost of which, including the ground, is £3,350, was opened for divine worship, Dec. 28th. The Rev. Alex. Raleigh of Rotherham, preached on the occasion; and on the following Lord's-day, sermons were preached by the Rev. R. Ingham, the minister of the place, and the Rev. J. Lewit, of Coventry.

Devonport, Hope Chapel, Fore Street.—On Jan. 16th, this spacious and elegant building was opened for divine service; the Rev. W. Brock of London, preached morning and evening. Some parties had come from great distances; from Bridgewater, Northamptonshire, and Liverpool. On the following Thursday a tea meeting was held in the large hall of the Mechanics Institute. There were present about 800 persons. The collections amounted to £110.

RECOGNITION SERVICES.

Reade, Northamptonshire.—Jan. 1st, of the Rev. W. Sutton, late of Bythorne, Hants. The Rev. J. T. Brown, of College Street, Northampton, preached in the afternoon. After tea a Public Meeting was held, in which the Revs. J. Lea of Moulton, J. Litchfield of Kingsthorpe, J. Pywell of Northampton, T. Marriot of Milton, J. P. Haddy of Ravensthorpe, T. Chamberlain, of Pattishall, R. Turner of Blissworth, and W. Hedge, of Sulgrave took part.

Presteigne.—Dec. 27th, of the Rev. W. T. Davies. The introductory discourses were delivered by the Rev. C. Short, A.M., of Swansea. The charge to the minister was delivered by the Rev. D. Evans, his former pastor. The Revs. S. Blackmore, and W. D. Ingham, also took part in the service.

Inskip, near Preston, Lancashire.—Jan. 2nd, of Mr. Compton. The usual questions were proposed by the Rev. C. Williams of Accrington. The charge to the minister was delivered by the Rev. W. Walters of Halifax, and the Rev. Hugh Stowell Brown of Liverpool, preached to the people.

Barnsley, Yorkshire.—Jan. 2nd, of the Rev. B. G. Wilson. The Rev. H. Dowson of Bradford, preached in the morning on the constitution of the Christian church, from Eph. iv. 4-6; and in the afternoon Mr. D.

delivered an address to the church, from Psa. xxxvii. 3. The Rev. J. P. Chown (Mr. W.'s former pastor) proposed the usual questions, and delivered an impressive charge to the pastor from Acts vi. 10. In the evening suitable addresses were delivered by the Revs. Dr. Bewglass, H. Dowson, J. P. Chown, and B. Beddow (Independent.)

MINISTERIAL CHANGES.

Appledore, Devon.—The Rev. E. Hands, late of Bristol College, has accepted the pastorate.

Arlington, Gloucestershire.—Mr. Mombert, from Stepper College, has accepted an invitation to the Pastorate.

Woolwich, Queen Street.—The Rev. John Cox has been compelled, through ill health, to resign the pastorate of the church meeting here.

Emsworth, Hants.—The Rev. E. Davis, from High Wycombe.

High Wycombe.—The Rev. D. Pledge, from St. Peter's.

Hook Norton.—The Rev. W. Maizey, from Studley, Warwickshire.

Hunslet, near Leeds.—The Rev. John Bamber has resigned the pastorate.

PRESENTATION SERVICES.

Newport, Montgomeryshire, Commercial Street. On January 4th, the Rev. W. Aitchison was presented with a purse of twenty guineas from the church and congregation, as an expression of their kindly regard and esteem.

Lea, Kent.—Dec. 27, a valedictory service was held on the occasion of the removal of the Rev. John Crawford to Cork. Mr. C. was presented with a purse of fifty guineas, as a testimony of the esteem and regard in which he was held by the people formerly under his charge. The meeting was presided over by the Rev. Joshua Russell, and an address delivered by Mr. Allan Templeton.

London.—*Testimonial to Rev. W. A. Blake, Pastor of the Baptist Church, Shouldham Street, Bryanstone Square.*—A meeting of the committee and friends of the "Soldiers' Friend and Army Scripture Readers' Society," was held a few evenings since at the offices of the Society, 14 and 15, Exeter Hall, for the purpose of presenting the Rev. W. A. Blake, who has held the office of Honorary Secretary to the society, with a testimonial in token of their appreciation of his untiring and efficient services from the society's formation. The testimonial consisted of a very handsome watch and chain, which bore a most suitable inscription. This was presented to Mr. Blake by M. Bramson, Esq., a member of the committee. Mr. Blake briefly returned thanks, after which the interesting proceedings terminated.

Chelsea, Paradise Chapel.—On Wednesday Jan. 3, a social meeting of the church and congregation connected with the above place of worship, was held, when addresses on the importance of Christian effort and kindred topics, were delivered by Messrs. Whimper, Stagall, Robinson, and Aisle. In the course of the evening Mr. Gusterson, the Senior Deacon of the church, presented the Pastor, the Rev. Thomas J. Cole, with a purse and its contents, as a small token of the esteem and Christian affection of the attendants upon his ministry.

Sadden.—Jan. 3, the Baptist church here presented their friend, brother, and former pastor, Mr. Griffiths with a handsome tribute of their high esteem of his character, and grateful remembrance of his faithful and devoted labours amongst them. During his four years pastorate, which, on account of ill health he was compelled to resign, eighty-seven persons were added to the church by baptism.

Dorchester.—Jan. 2, a public Tea Meeting was held in the Baptist Chapel in celebration of the liquidation of the debt upon the place. After tea, the Rev. G. Kerry, the present pastor, was presented by the deacon on behalf of the ladies of the congregation, with a purse of gold, in acknowledgement of the services he had rendered in the removal of the debt. During the evening, several pieces of music were performed in a superior style by the Choir.

BAPTISMS.

** Our record of Baptisms may become still more ample, if our brethren in town and country will take the trouble to forward to us timely notice of their occurrence,—Ed.]

Aberdeen, Scotland, Nov. 26.—One by Mr. Perkins.

Abersychan English, Dec. 10.—Two.

Birmingham, Heneage Street, Dec. 3.—Nine by Mr. Taylor.

Bow, Middlesex, Nov. 26.—Two by Mr. Balfora.

Burnham, Somerset, Nov. 5.—Two by Mr. Biggs.

Calne, Wilts, Castle Street, Dec. 7.—Three by Mr. Middleditch, Sen.

Crayford, Kent, Nov. 26.—One by Mr. Hosken.

Bury, Ebenezer Chapel, Dec. 3.—One by Mr. Harvey.

Earby, Yorkshire, Nov. 5.—Four in the river at six o'clock in the morning, in the presence of a large congregation, by Mr. Ryland.

Folkestone, First Baptist Chapel, Nov. 3.—Four by Mr. Jones.

Haddenham, Bucks, Nov. 29.—Two by Mr. Tyler.

Halifax, Pellon Lane, Nov. 29.—Three by the Pastor.

Ipswich, Turret Green, Nov. 5.—Four by Mr. Lord.

Leamington, Nov. 5.—Two by Dr. Winslow.
 Leicester, Archdeacon Lane, Dec. 3.—Four by Mr. Stevenson.
 Liverpool, Stanhope Street, Dec. 3.—Four by Mr. Hughes.
 London, Providence Chapel, Shoreditch, Nov. 20.—Seven by Mr. C. Smith.
 — Eldon Street, Moorfields, (Welch) Oct. 29.—Three by Mr. Williams.
 Newcastle-on-Tyne, Bewick Street, Nov. 1.—Six by Mr. Pottenger.
 Orford Hill, Dec. 3.—Four.
 Peterborough, Nov. 5.—Four; and Dec. 3, one by Mr. Barras.
 Poplar, near London, Jan. 28.—Four by Mr. Preece.
 Preston, Leeming Street, Nov. 7.—Two by Mr. Bugby.
 Sardin, Pembrokeshire, Dec. 10.—Two by Mr. Morgan.
 Sheffield, Eyre Street, Dec. 17.—Seven by the Pastor.
 Walsworth, East Street, Dec. 3.—Three by Mr. Chislett.
 Wigan, King Street, Dec. 10.—Six by Mr. Edwards.

DEATHS.

Armstrong, Mrs. wife of Rev. W. K. Armstrong, A. B., Baptist Minister, Jan. 18, at Ashton-under-Lyne.
 Beccumont, Rev. Dr. at Inill. Jan. 21, while giving out the second hymn, in Waltham Street Pulpit. The effect upon the congregation who witnessed this solemn scene, may be imagined but cannot be described.
 Gutteridge Mrs. Mary, Jan. 12, at St. Peters Bedford, aged 65 years.
 Jones, Rev. D. successor of the late Christmas Evans, Nov. 9, at Cardiff, after a few days illness.
 Millad, Paul, Esq., Jan. 19, at Camden Town, aged 72 years.
 Sober, Mrs. Anne, late of Kemp Town, Brighton, Jan. 15, aged 76 years. The deceased lady, who was the daughter of the late T. Kemp, Esq. M.P. for Lewes, was eminently distinguished for her liberality in the cause of Christ.
 Toms, Mrs. wife of Mr. J. Toms, Jan. 11, at Chard.

A few Copies may be had, PRICE ONE HALFPENNY, of

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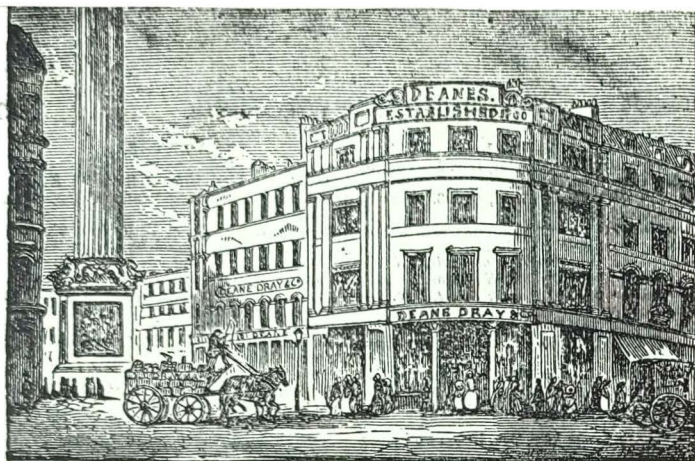
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HAPPINESS; ITS MISTAKEN SEEKERS AND REAL FINDERS.

BY THE REV. C. H. SPURGEON,

Minister of New Park-street Chapel, Southwark.

"There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us!"—*PSA.* iv. 6.

READER! another month brings us again together in friendly converse. I would fain hope that thou art an heir of heaven, a pilgrim marching to the land of Canaan; I would earnestly pray that both of us may be partakers of "like precious faith." But here is a text for us, which by the rich assistance of the Holy Ghost may serve as a touchstone, to try our state. See, here are two classes of men; *the many*, panting after the good of this world, and the *few* turning the eye of faith to their God, and begging that he would "lift up the light of his countenance upon them."

I. Let us now contemplate with sadness, and with searching of heart, **THE MANY**—trembling lest we should find ourselves among the number.

"**THE MANY**:" what a thousand thoughts rise around these two words! The million peopled city, the populous town, the wide-spread country, this isle, kingdoms, empires, continents, the world, all seem to issue forth like armies from the hundred-gated Thebes, at the mention of that word, "The many." Here we see the toiling peasant and his lordly squire, the artizan and the princely merchant, the courtier and the king, the young, the old, the learned and the unlearned, all gathered within the compass of a word.

And all these—all this vast gathering of human souls, are joining in one cry—all moving in one direction. Oh! thought at which the faithful well may weep; their cry is **SELF**, their course is **SIN**. Here and there are the chosen few struggling against the mighty tide; but the masses, the multitude, still, as in the days of David, are hurrying their mad career in search of a fancied good, and reaping the fruit of the futile search in disappointment, death, and hell. Oh, my reader! art thou like the dead fish, swimming with the stream; or art thou by constraining grace, drawn onward to the bliss prepared for the elect? If a Christian, I beseech thee pause and admire the grace which hath made thee to differ. If thine heart is right with God, I know thou wilt confess that there is no intrinsic natural goodness in thee, for like thy friend the writer, I doubt not that thou art made to groan over a strong propensity within, which often tempts thee to join in the world's chase, and leave the "fountain of living waters" for the "broken cisterns" of earth.

I know thou wilt join with him and sing:

"'T is all of free grace we were brought to obey,
While others were suffer'd to go
The road which by nature we chose as our way,
Which leads to the chambers of woe."

Come thou with me, and behold the evil and the folly of the world; come, listen to their never-ceasing cry, "Who will show us any good?" Mark—

1. Its *sensual* character: "Who will show us any good?" The world desires something which it may see, and taste, and handle. The joys of faith it does not understand. We, by Divine grace, do not walk by sight, but the poor sons of earth must have visible, present, and terrestrial joys. We have an unseen portion, an invisible inheritance; we have higher faculties, and nobler delights. We want no carnal showmen to bid the puppet joys of time dance before us; we have seen "the King in his beauty," and spiritually we behold "the land which is very far off." Let us pity the worldling who is seeking water where there is none, in a salt land, a thirsty soil; let us earnestly intercede for poor shortsighted man, that he may yet have the "wisdom which cometh from above," and the eyesalve of Divine illumination; then will he no more seek for his happiness below, or look for pleasure in things of sense. Take care, my reader, that thou dost not suffer under the same delusion. Oh! ever pray that thou mayest be kept from hunting in the purlieus of sense, and fixing thine affection on earthly things; for be sure of this, that the roses of this world are covered with thorns, and her lives of honey, if broken open, will surround thee with stinging bees—but not a drop of sweetness will they afford; remember to lay to heart the words of a holy poet:

"Nor earth, nor all the sky,
Can one delight afford,
No, not a drop of real joy,
Without thy presence, Lord."

2. Notice yet again its *indiscriminating* nature: "Who will show us ANY good?" The unregenerate mind has no discernment in its choice. One good is to it as desirable as another. Men easily allow toleration here. The cup is the good of the wine-bibber, the indulgence of lust is the object of the voluptuary, gold is the miser's god, and fame or power the choice of another. To most men, these are all good in their way; if not esteemed good morally, they are looked upon as forbidden fruits, only untasted because of the penalty, and not abhorred because of a real distaste. Oh, my reader, hast thou a judgment to see that *any* good will not suit thee? Hast thou made an election of "solid joys and lasting pleasures," and are the dainties of time tasteless to thee? Thou art not like the bee, which can find her food in nettles and poisonous weeds; the "Rose of Sharon" is the flower of thy choice, and the "Lily of the Valley" is to thee the perfection of beauty. No longer canst thou ask for ANY good, for thou hast found *the* one, the only good; and in Him is such a fulness, an abundance, that thy song ever will be—

"God is my all-sufficient good,
My portion and my choice;
In Him my vast desires are filled,
And all my powers rejoice."

3. Remark attentively the *selfish* nature of the question, "Who will show us any good?" Here the poor man of this world is seeking for

himself and his fellows, but not for God, or the good of others. He has no fear, nor love, nor reverence of God: let but his barn be stored, his purse filled, his body fed, his senses gratified, and the great Maker and bounteous Giver may be forgotten. What cares he whether there be a God, or whether He be worshipped, or no; to him Venus, or Brahma, or Woden, or Jehovah, are alike. He cares not for the living and true God; he lets others have religion; to him it would be a weariness and a labour. Or, if he put on the outward guise of religion, he is but a Gibeonite in the temple, "a hewer of wood, and drawer of water;" selfish even in his worship—selfish in his praises and his prayers.

But we, beloved reader, are, we trust, no longer lovers of self; we have become adorers of God, and purely, from gratitude, we pay our glad homage at His throne. We do not now put self foremost, we wish to experience a self-annihilation—a death to self; we have learned to sacrifice our own desires on the altar of Divine love, and now one passion concentrates our power, and truly we exclaim—

"Christ is my light, my life, my care.
My blessed hope, my heavenly prize;
Dearer than all my passions are,
My limbs, my bowels, or my eyes."

4. Once more, with care, observe, the *futility* of the inquiry, "Who will show us any good? Echo might answer, Who? Where lives the fortunate discoverer? where the man who has stumbled on this pearl of price unknown? Ah! sinner, call again, like the priests of Baal, for there is neither hearing nor answering. Go to those Arcadian groves of poetry, and find them a fiction; taste the nectar of the epicure, and find it gall; lie on a bed of down, and loathe the weakness which effeminacy engenders; surround thyself with wealth, and learn its powerlessness to ease the mind; ay, wear a royal crown, and mourn a king's uneasy head. Try all; like the preacher of wisdom, open each cabinet in the palace of pleasure, and ransack each corner of her treasure-house. Hast thou found the long-sought good? Ah! no. Thy joys, like bubbles, have dissolved by thy touch; or, like the schoolboy's butterfly, have been crushed by the blow which won them.

Pause here, and realize the emptiness of sublunary joys. Entreat the Spirit of all grace to reveal to thy soul the hollowness of terrestrial baubles. Take the earth, and as Quarles has it, "*Tinnit inane*,"—it sounds, because it is empty. Despise the world, rate its jewels at a low price, estimate its gems as paste, and its solidities as dreams. Think not that thou shalt thus lose pleasure, but rather remember the saying of Chrysostom, "Contemn riches, and thou shalt be rich; contemn glory, and thou shalt be glorious; contemn injuries, and thou shalt be a conqueror; contemn rest, and thou shalt gain rest; contemn earth, and thou shalt gain heaven!"

Here may you and I close our review of the foolish multitude, by learning the three lessons spoken of by Bonaventure: "The multitude of those that are damned, the small number of the saved, and the vanity of transitory things."

II. A happier sight awaits us. Yonder is a company whose constant utterance is widely different from the inquiry of the many. These are **THE FEW**; not so many as the moralist and formalist believe them, and at the same time not so few as Bigotry in her narrowness would make them, for God has his hidden thousands whose knees have never bowed to Baal.

These *seek* not a good, for they have found it; they ask not a question, but they breathe a prayer; they apply not to mortals, but they address their God, "Lord, lift thou up the light of thy countenance upon us."

Let us tarry on the very threshold of these words, and devoutly ask for Divine searching, lest we should be deceived in our belief that this is our prayer; let us not take the words lightly on our unhallowed lip, lest we ask for our own damnation. Perhaps, my reader, if the light of God's countenance were at once to shine upon you, your heart is so far from God, so full of hatred to him, that it would suddenly destroy you,—for, remember, he is a "consuming fire."

Let us, however, if the answer of conscience and the inward witness are agreed to give us hope, behold the countenance of our God.

1. For it is a *reconciled* countenance.

"Though thou wast angry with us, thine anger is turned away, and thou comfortedst us." "I will never be wroth with thee, nor rebuke thee." The anger of God towards the elect is for ever appeased; they are so perfect in the righteousness of Jesus, that "he seeth no iniquity in Jacob, neither perverseness in Israel."

Though of "purer eyes than to behold iniquity," he doth yet regard poor sinners with affection; and towards thee, my Christian reader, he hath no sentiments but those of unmingled love.

Think of thy glorious condition, reconciled! beloved! adopted!

"On such love, my soul, still ponder,
Love so great, so rich, so free;
Say, whilst lost in holy wonder,
Why, O Lord, such love to me?
Hallelujah!
Grace shall reign eternally!"

2. It is a *cheering* countenance.

The smile of a fond friend will nerve us to duty; the approving glance of a wise man will give us courage in trial; but the looks of God, the smiles of our Father which is in Heaven, these are better than the applause of a colossal audience, or the shouts of an empire of admirers. Give me the comforts of God, and I can well bear the taunts of men. Let me lay my head on the bosom of Jesus, and I fear not the distraction of care and trouble. If my God will give me ever the light of his smile, and glance his benediction—it is enough.—Come on foes, persecutors, fiends, ay, Apollyon himself, for "the Lord God is my sun and shield." Gather, ye clouds, and environ me, I carry a sun within; blow, wind of the frozen north, I have a fire of living coal *within*; yea, death, slay me, but I have another life—a life in the light of God's countenance.

3. Let us not forget another sweet and precious consideration. It is a peculiar countenance, from the fact that it is *efficacious*, trans-

forming the beholder into its own likeness. I gaze on beauty, and may be myself deformed. I admire the light, and may yet dwell in darkness; but if the light of the countenance of God rests upon me, I shall become like unto Him; the lineaments of his visage will be on me, and the great outlines of His attributes will be mine. Oh wondrous glass, which thus renders the beholder lovely! Oh admirable mirror, which reflects not self with its imperfections, but gives a perfect image to those who are uncomely! Oh, my reader, may you and I so fix our contemplations upon Jesus, and the persons of the Godhead, that we may have our unholiness removed, and our depravity overcome. Happy day when we shall be like Him; but the only reason of it will be, that then "we shall see Him as He is." Oh, could we look less to the smile and favour of man, and more to the regard and notice of heaven, how far should we be in advance of what we are! Our puny spirits would become gigantic in stature, and our feeble faith would, through grace, wax mighty. We should no longer be the sport of temptation, and the pliant servants of our corruptions. Oh, our God! amid our folly and our sin we turn to Thee with strong desire, crying out, "Lord, lift Thou up the light of Thy countenance upon us!"

4. We will only note, in concluding our brief but instructive musings, that His countenance is *unchanging*. The light may seem to vary, but the face is the same. Our God is the immutable Father of Lights. He does not love *now*, and cast away in the *future*. Never did His love begin, and never can it cease. It is *from* eternity, and shall be *to* eternity. The things of time are mutable, confessedly and constantly so; but the things of eternity are the same. Away with the horrid suggestion that God may forget and forsake His own children. Oh, no! the face which once was radiant with love, is not now beclouded with wrath; the heart which overflowed with affection, is not now filled with anger: great as my sins have been, they are not so great as His love; the file of my backsliding cannot divide the golden links of the chain of His mercy.

"Did Jesus once upon me shine,—
Then Jesus is for ever mine."

Did He once assure me that my name was enrolled among the sons of Zion, then the powers of darkness cannot raze the everlasting lines. Go, poor menial of Satan, pursue thy weary drudgery; go seek the unsteady will-o'-the-wisp of carnal delights; but I have a surer joy, a substantial happiness beyond your reach. I find, reader, that I have been talking to myself, and writing a soliloquy. Well! sit thee down, and do the same, and it will be well with thee if thou canst pity *the many*, and join with *the few*; singing—

"Turn, then, my soul unto thy rest!
The merits of thy great High Priest
Speak peace and liberty:
Trust in His efficacious blood;
Nor fear thy banishment from God,
Since Jesus died for thee!"

CHRIST RECEIVING SINNERS:

OR, ENCOURAGEMENT FOR THE SEEKER.*

BY THE REV. W. F. BALFERN.

"This man receiveth sinners, and eateth with them."—LUKE XV. 2.

How easily does Jehovah mould his creatures to His will, and make them each unconsciously accomplish His designs. At His word they come into existence, occupy the exact position designed for them, and, notwithstanding all their enmity and pride, can only do that which He permits them. At His command a Balaam must bless Israel against his will, and the lip of a proud pharisee proclaim the Gospel.

"*This Man receiveth sinners!*" They meant this declaration to sink Him in the estimation of the people, instead of which it has been instrumental in exalting Him in their affections in every age. In thus expressing their enmity they declare their ignorance, while the absolute truth of what they proclaimed is the chief glory of Him whom they thus sought to depreciate, and, if possible, destroy. This they should have known, but alas! how often does ignorance sit in high places, and those who profess to be teachers of others, need to be taught themselves.

It had been expressly foretold of "*this Man*," that "in His days the righteous should flourish, and abundance of peace, so long as the moon endureth,"—that he "should spare the poor and needy, and save the souls of the needy;" but with the true spirit and meaning of these and kindred declarations they were unacquainted, and hence they angrily impeach their Messiah for doing that by which they were fulfilled. They were offended with Him for doing that which fills the angels with joy, and will make heaven to resound with songs of everlasting praise. Alas, poor fallen man! how he quarrels with that which alone can effectually bless his spirit, meet his wants, and remove his misery; how he embraces his foes, spurns his friends, and often stands courting applause for the words and deeds which proclaim him a fool.

"*This Man receiveth sinners.*" This *Man!* they had heard and seen enough to know he was *more*; but prejudice will close its eyes to the light, and pride will not see the character of Him whom it fears will not answer its expectations. He had done those works which none but God could accomplish; they had seen Him open the eyes of the blind, and unstop the ears of the deaf; yet "*this Man*," say they, "receiveth sinners." Who can satisfy enmity, or open the eyes of those who will not see? "We do not want Him to be more than we

* From "Glimpses of Jesus," of which the Rev. C. H. Spurgeon has written the very characteristic review given on the first page of the wrapper to the present number of the BAPTIST MESSENGER, and which we most heartily commend to the notice of our readers, as also Mr. Balfern's excellent work itself, which is redolent of the preciousness of Him "whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable, and full of glory."—ED.

proclaim Him to be, and if we can accomplish it, others shall not believe that He is." O vain attempt to hide the glory of Him who could not be hid, to spot the brightness of that sun which shall ever shine, and continue to rise and rise until the whole earth is filled with its glory. Poor pharisee! when thou canst hide the sun with thy fingers, when thou canst pull the stars from their orbits, and lift the ocean from its bed, then thy enmity may prove Him to be a mere man, who said to the leper, "Be clean!" and to the dead, "Come forth!" who, while He gathers together the outcasts of Israel, counts the number of the stars; whose feet, while they trod the ground-floor of time, were upon the neck of hell; whose fingers, while they lifted up the weak and down-trodden, grasped the sceptre of universal government, and worked all things after the counsel of His own will; and who, while now He wears "a vesture dipped in blood," binds all the constellations of heaven around Him, as the silver-spangled curtains of His holy habitation.

"*This man!*" *Sense* gave them the intelligence;—we see but a man, and He is but a "man." O clever, reasoning, wise sophisters! does the eye always give you the nature of things? Your faith will be small if it embraces no more than ye can see. Says *Conscience*, Look at His works. Says *Pride*, Look at Him eating with sinners; would the Son of David stoop to that? the King of Israel, the Son of God, thus demean Himself? O lovely Saviour, says *Faith*, thus to stoop to our misery, thus to embrace our woes!

"*This Man!*" says *Reason*, lifting the finger of scorn. O Reason, thou idol of this vain world, there are mysteries which thy keen eye cannot reach; there are riddles which all thy skill cannot solve, though thy worshippers lift thee to the throne of God, and place His Son beneath thy feet. Why dost thou not see His glory, who said to the sea, "Be still!" and to the trembling penitent, "Thy sins are forgiven thee, go in peace?" Why wilt thou not behold the deity of Him who conquered death, put away sin by the sacrifice of Himself, and opened the gates of life to myriads who otherwise must have perished? Is it not because thy devotees are *too pure* to need a Saviour, and too wise to let God speak for Himself and tell us what He is? Is it not because they who know not themselves, will not believe more than they can understand, and are prone to make their shallow apprehensions the gauge of eternal truth? O, Reason! many laud thy charms, while they perish in thy embrace. Great was thy power once, while purity was thy base; but now thy strength is weakness, and thy verdict oft a lie. Happy was the hour for thee when thou didst first open thine eyes to the glories of paradise, and gladly lost thyself amid the glory of the Great Uncreated One. When with the hymning cherubim and seraphim, though on earth, thou didst bow, and with adoring gratitude confess that *He* was Lord of all who is now but "*this Man*," because, stooping to thy necessities, He appears robed in frailty to remove thy darkness, and conduct thee again to Himself. O! strange that men should say, this *Man*, of Him who is the glory of His Father, the Son of God in truth and love; of whom it is written, that He "is God over all blessed for

evermore;" who was worshipped by angels at His birth, and who, in the days of His flesh, declared, "I and My Father are one."

But thus will Reason, now depraved, exalt herself, though at the expense of Him who is "Lord over all," and labour to rob Him of His strength of whom it is written, that "He is mighty to save." Thus do poor erring creatures of a day toil to degrade themselves, while they imagine, that by their impious attempts they are proving Him to be no greater than themselves, of whom it is declared, that "To Him every knee shall bow, and every tongue confess."

"*This Man receiveth sinners.*"—Few, however, shall He receive if we can but accomplish our designs. With this intent they preached; but, O blind guides! unwittingly they proclaimed a truth which has brought thousands to His feet. Thus enmity was made to exalt incarnate love, and prejudice did homage to the Prince of Peace. Thus man, with ignorance at his elbow, oft lifts his hand against his only friend, but only to strike himself, and help the work he labours to impede. Thus God confounds the wisdom of the wise, and makes the lip of pharisaic pride exalt His Son. "*This Man receiveth sinners!*" ah, here lay the offence. But, O ye pharisees, whom else could He receive where all *had sinned*? For this He came. Saints He could have received above. And is this all the charge, poor pharisee, that you can bring?—that He would seek the poor whom ye forsook, and heal the wounds your skill had never reached! and was it wrong to strengthen those on whom you bound so many grievous burdens, which *your* fingers never touched—to teach those minds your wisdom left so dark—to comfort those who sought in vain a kind word from your lips? Long had you *looked* upon the perishing and lost; the distant sight of misery was enough for you, who brought no help. The good Samaritan now draws near to pour in oil and wine; no wonder you should hate the Man whose conduct is your reproach. "*He receiveth sinners.*"—Yes! those who cannot *earn* His aid, who bring *no price*, but need His help, the help He freely gives. Such are welcome. As welcome *now* as on the day the proud pharisee proclaimed the joyful news.

Reader, does thy heart embrace this precious truth, and has it encouraged thee to come to the feet of Him whom it was intended to reproach, or dost thou spurn the Saviour who invites the perishing and the lost? 'Tis such he came to save, though men refuse to listen to His voice, and treat His words with scorn. Men would be healed, yet strive to come as *saints* to Jesus' feet. But as sinners we must come, and *as such* His voice invites us near. O welcome news! glad tidings this, indeed, that men, with all their guilt, and misery, and woe, may come to Him who ever lives to save.

"O then come, ye sinners needy,
Weak and guilty, sick and poor,
Come, O come, His grace flows freely.
Come, and drink and doubt no more.

"Why, O why in doubt still linger
Is not mercy's record plain?
Does not truth's unerring finger
Point you to the slaughtered Lamb

This Man receiveth sinners!

" Yes, and for this He ever shall be praised,
 From every land a seed shall come to laud
 His name; the old and young, the rich and poor,
 Barbarian, Scythian, bond and free; with tears
 Of gratitude and hymns of praise shall they
 Draw near, and in His high abode, in robes
 Of white, and with immortal strength, shall loud
 Extol His grace: while every harp of gold,
 Each spotless robe, and grateful sinner saved,
 Each joyful lip, the everlasting song,
 Yea God Himself, and heaven, with all its vast,
 Its noonide glory and ever-rising bliss,
 Its pearly gates, its golden streets, and all
 Its mighty host, martyrs in bright array,
 Apostles, prophets, one vast throng, all, all
 Together, ever encircling Him, who bled,
 And died, and rose again, proclaim aloud,
 And ever shall proclaim, it was a truth,
 A glorious truth,— *This Man receiveth sinners!* "

Object not then, sinner, that thou art too vile to come to Jesus—that thou art too old or too young—that thy sins are too many or too great—that thou hast slighted too much mercy, or sinned against too much light—that thou hast lain too long in sin, or become too hardened by transgression. Hopeless thou mayest be *in thyself*, and thus hopeless Jesus will have thee to be, for, in what *He is*, and in *His words* He will have thee to find hope.

" *This Man receiveth sinners!* " Here all thy objections are met, for thou art *but a sinner*, and such Jesus receives. As such thou art to come, as such He invites thee to come, without money and without price, hopeless in thyself, hoping *in Him*: dead to thyself, alive to Him; condemned in thyself, to find mercy in Him; without qualification in thyself, to find thy *all* in Him. Then come *as you are*, and come *at once*; He receiveth sinners! receiveth *now*—at this time—this moment! Yes, the door is wide open, His heart is still love. He waits to be gracious:—

And eats with them!—Yes, for "all things are *ready*;" the Gospel feast is spread, there is pardon for the guilty, clothing for the naked, strength for the weak, wisdom for the ignorant, guidance for the perplexed, and rest for the weary.

And eats with them!—Yes, though the proud and self-righteous despise the feast, yet to all who come will Jesus say, "Eat, O friends, and drink, O beloved." And these for themselves shall understand His words, "He that hath My commandments and keepeth them, he it is that loveth me; and he shall be loved of My Father, and I will love him and manifest Myself unto him."

Ere the last sand of life has run,
 Just as thou art to Jesus come,
 Thy only plea what He has done—
 O sinner, hear and come.

Just as thou art, with all thy woes,
 In spite of all thy sins and foes,
 In Christ alone to find repose—
 O sinner, hear and come.

THE PRAYERFULNESS OF JESUS.

Just as thou art, though guilt oppress,
Rugged thy path and comfortless,
To plead the Saviour's righteousness—
O sinner, hear and come.

Just as thou art, whate'er thy fears,
Making no merit of thy prayers,
Nor trusting in thy cries and tears—
O sinner, hear and come.

Hopeless thyself thy state to mend,
And righteously by law condemned,
To find in Christ thy only friend—
O sinner, hear and come.

Dream not that better thou wilt be,
But come at once, to Jesus flee,
He lives to save, and why not thee?
O sinner, hear and come.

O come, believe, and thou shalt live,
Freely thy sins Christ will forgive,
All thou canst need He waits to give—
O sinner, hear and come.

THE PRAYERFULNESS OF JESUS.

BY THE AUTHOR OF "THE FAITHFUL PROMISER."

"He continued all night in prayer to God."—LUKE VI. 12.

We speak of *this* Christian and *that* Christian as "a man of prayer." Jesus was emphatically so. The Spirit was "poured upon Him without measure," yet—*He prayed!* He was incarnate wisdom, "needing not that any should teach Him." He was infinite in His power, and boundless in His resources, yet—*He prayed!* How deeply sacred the prayerful memories that hover around the solitudes of Olivet and the shores of Tiberias! He seemed often to turn night into day to redeem moments for prayer, rather than lose the blessed privilege.

We are rarely, indeed, admitted into the solemnities of His inner life. The veil of night is generally between us and the Great High Priest, when He entered "the holiest of all;" but we have enough to reveal the depth and fervour, the tenderness and confidence of this blissful intercommunion with His heavenly Father. No morning dawns without His fetching fresh manna from the mercy-seat. "He wakeneth morning by morning; he wakeneth mine ear to hear as the learned," Isa. l. 4. Beautiful description!—a praying Redeemer, wakening, as if at early dawn, the ear of His Father, to get fresh supplies for the duties and the trials of the day! All His public acts were consecrated by prayer—His baptism, His transfiguration, His miracles, His agony, His death. He breathed away His spirit in prayer. "His last breath," says Philip Henry, "was praying breath."

How sweet to think, in holding communion with God—*Jesus* drank of this very brook! He consecrated the bended knee and

the silent chamber. He refreshed His fainting spirit at the same great Fountain-head from which it is life for us to draw, and death to forsake.

Reader! do you complain of your languid spirit, your drooping faith, your fitful affections, your lukewarm love? May you not trace much of what you deplore to an unfrequented chamber! The treasures are locked up from you, because you have suffered the key to rust; the hands hang down, because they have ceased to be uplifted in prayer. Without prayer!—It is the pilgrim without a staff—the seaman without a compass—the soldier going unarmed and unharassed to battle.

Beware of encouraging what indisposes to prayer—going to the audience-chamber with soiled garments, the din of the world following you, its distracting thoughts hovering unforbidden over your spirit. Can you wonder that the living water refuses to flow through obstructed channels, or the heavenly light to pierce murky vapours?

On earth, fellowship with a lofty order of minds imparts a certain nobility to the character; so, in a far higher sense, by communion with God you will be transformed into His image, and get assimilated to His likeness. Make every event in life a reason for fresh going to Him. If diffculted in duty, bring it to the test of prayer. If bowed down with anticipated trial—"fearing to enter the cloud,"—remember Christ's preparation, "Sit ye here while I go and *pray* yonder."

Let prayer consecrate everything—your time, talents, pursuits, engagements, joys, sorrows, crosses, losses. By it, rough paths will be made smooth, trials disarmed of their bitterness, enjoyments hallowed and refined, the bread of the world turned into angels' food. "It is in the closet," says Payson, "the battle is lost or won!"

NOT TOO OLD TO BE USEFUL.

"WELL, it is a pleasant sight to see young people actively engaged in doing good;" said an old lady, as she watched from her parlour-window some of her grandchildren setting forth on their weekly errands of mercy to the poor and afflicted.

Yes; it was a pleasant sight to look upon these youthful Christians, full of health and energy, devoting their time and their talents to the service of God, and the welfare of their fellow-creatures; and yet the old lady sighed as she finished her sentence, and did not seem quite comfortable. Why? Listen to what she is saying now.

"Ah, I was once as busy as any of them. I could take a class in the Sunday-school, and visit the poor and collect for the missionary society; but now I am forced to be idle and useless. My strength and my senses are gradually forsaking me; and I am but a worn-out and unprofitable servant. But come, I must not complain; I have had my share in these good works in by-gone days, and I must be content to lie by now, and let others labour, for I am too old to be of any use."

Was the old lady right? She meant what she said, and she meant well.

She was trying to bear with patience and resignation, her unavoidable exclusion from the charitable engagements of her young relatives; but old people as well as young sometimes have mistaken ideas; and it is possible that the old lady was not quite so clear upon the subject of Christian usefulness as we should like our readers to be.

It is true that the aged cannot work in God's vineyard as they used to do before infirmity or ill health disabled them for active service, but still they are not too old to be useful.

Too old to be useful! Such words are a libel upon their character—an insult to their capabilities. It cannot be that any Christian is continued upon earth, who has not something to do as well as to suffer for his Master. Look at the closing days of the venerable Eliot, the first missionary to the American Indians. On the day of his death, when in his eightieth year, he was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labours, now?" said a friend. "Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and he has heard my prayer; for now that I can no longer preach, he leaves me strength enough to teach this poor child this alphabet."

Eighty years of age and bed-ridden! Who after this can plead their inability to do good? Who will not rather gather up their remaining time and talents and devote them to God's service? Like the widow's mite, your offering may seem poor and small; you are almost ashamed to cast it into the treasury; but bring it without hesitation—nay, with gladness; what could you give more! it is your *all*; and your feeble efforts will meet with kind and gracious acknowledgment from a loving Saviour, who said, "She hath done what she could!"*

Oh, it is so delightful to labour for Christ, that the true-hearted Chris-

tian would fain keep on, as Eliot did, to the last. The late Rev. John Campbell, of Kingsland, went one morning to attend an early committee meeting of a religious society. On his way up-stairs he found an old friend, remarkable for his devotedness to the cause of Christ, leaning on the balustrade which led to the room, and unable to proceed from a difficulty of breathing.

"What! are you here, Mr. T.? How could you venture in your state of health? You have attended our meetings for a long time, and you should now leave the work for younger men."

His friend looked up with a cheerful smile, and replied, with characteristic energy, "Oh, Johnny, Johnny, man, it is hard to give up working in the service of *such* a Master."

How cheering then is the thought that the aged have still opportunities of usefulness afforded them. Suppose we remind our readers of a few ways in which they have it in their power to benefit others.

Well, some of you, perhaps, who cannot walk about and visit your neighbours, might send them a little tract or book occasionally. A person dies in your street—a child is born in the next house—a worldly family opposite are in trouble—a gentleman has met with an accident—a grocer's shop is open on the Sunday;—all these, and many others, are occasions when "a little messenger of mercy" might speak "a word in season." Listen to the following fact.

A man who was keeper of one of the locks on the Grand Junction Canal, lived for many years apparently without any religious feelings. He possessed much personal kindness, and had been the means of saving at least twelve persons from a watery grave, some of whom had plunged into the stream in seasons of frantic sorrow. In the summer of 1841, poor Matthew met with a severe accident, and was removed to the London Hos-

* Mark xiv. 8.

pital. After he had been there a few days, he received a letter by post, of which the following is a copy, inclosing a tract entitled "To-day:"

"You have suffered greatly, my friend; your poor body calls for help and sympathy, and in the hospital you are mercifully attended to, as you could not be at home. How is it with your precious soul? Are you fit to die? Had your sufferings caused instant death, where would your soul have been? Where, my friend? Where? In heaven, or in hell? Do think of this inquiry, and read the tract I enclose, or get some one to read it to you. Do not neglect this friendly warning, but attend to it while it is yet with you called 'To-day.' Oh! what a mercy you were spared yet a little longer! may it be for the salvation of your precious soul. The Lord Jesus is able and willing to save all who feel their need of His salvation. Pray, then, afflicted friend, for the Holy Spirit to show you your need of mercy, and of the precious blood of the Lord Jesus Christ to cleanse you from your sins, and to obtain your acceptance with God. The tract was written by a gentleman seventy years old. May the Lord make it a blessing to your soul. He is able and willing to save you from going to hell, and willing to prepare you for the holiness and happiness of heaven.—Farewell."

There was no signature to the letter; it bore the "Stroudwater" postmark, but Matthew knew no one residing there. However, the perusal of the letter induced him to read the tract; the Holy Spirit blessed it to his conversion; and he became a consistent Christian. He wished very much that he could find out who had sent him the tract; and a kind friend, to whom this interesting fact was mentioned, thought that he knew the person from whom it came. He wrote accordingly, and received the following note, which proved that his conjecture was right:

"My dear Sir,—It was in hours of

weakness, and during a long detention from the house of the Lord, that I was directed one Sabbath day to write the letter to which you refer to poor Matthew. It used to be a saying with myself, *to myself*, on doing any such thing, 'Well, I have cast one grain more of the good seed of the kingdom into the field of the world—that world which still lieth in wickedness.' I bless the Lord He permitted me to cast in that grain, and I praise Him still more that He caused it to germinate, and bring forth fruit. Glory be to His holy name that He has seen fit to glorify the riches of His grace in the salvation of a soul, by means in themselves so weak and poor. When I received the supply from London, of which that tract formed one, I selected a number of that description for the purpose of enclosing in letters (now, in these days of penny-postage blessedness, in which, in almost every letter we write, we can proclaim the glad tidings of mercy, by inserting an eight-paged tract)—and among others, poor Matthew received one. Surely it would have been a shorter journey from Paternoster-row to the London Hospital; but in this case it seemed needful that it should go from London to the country, and back again to town, to reach the object for which it was designed. Several other such grains have been cast into the field of the world. Oh that it may please the Lord to cause them to be fruitful also!"

Now, reader, let the example of this pious invalid win you, in some measure, to follow it. It does not, you see, require much money, much talent, much influence, or much strength to be useful. A few kind words written, or a good tract enclosed to an acquaintance, or even to a stranger, may be the appointed channel through which God's grace shall flow into their souls. "Cast thy bread upon the waters: for thou shalt find it after many days."²

A. M.

² Eccl. xi. 1.

THE BIBLE AT GOTTINGEN FAIR.

Extracts from the Journal of George Meyer, Colporteur, in Hanover. Translated by Miss M. A. Oncken.

RECENTLY, it being fair-time at Göttingen, I asked and received permission from the authorities to stand with my Bibles in the market. Here, among the various visitors of the fair, I had ample opportunity to see how adapted alike to all are the truths of the Gospel. My stall, a perfect novelty in the place, attracted many a passer-by, and before an hour had passed, Lutherans, Reformed, and Papists, had crowded round me, curious to know who of them might claim me as a brother in the faith. "You are a Lutheran, of course," said one; "Luther was a great friend to the Bible." "You must belong to the Reformed Church," continued another; "the Reformed lay most value on the Bible;" and a Roman Catholic, hearing the two first speakers receive a negative answer, exclaimed, as he hastily laid down the book, which bore the anathematised name of Luther, "If you are neither Lutheran nor Reformed, what are you then? for a Roman Catholic you cannot be!" "My creed," I replied, "is contained in the Word of God, and derived from thence. True religion consists in doing the will of God, and the Bible alone reveals to us that will." But now such a clamour of voices ensued, that I was fain to be silent. Every one loudly declared himself to be in possession of true religion. One had been baptized and confirmed in the Christian faith, as taught by Luther's Catechism; another boasted of having been born and trained in the Holy Apostolic Church of Rome; a third rejoiced in belonging to the Reformed Church, whose purity of doctrine and practice exceeded that of any other.

These, *par excellence*, were the religious part of my visitors; there was also among them a large majority who declared "religion to be a word

long since erased from their vocabulary," and did not hesitate to say I must be either a fool or a knave, to do business in Bibles at the present day. "Such antiquated fables," they said, "were well enough for our forefathers, with their simple notions, but the world is progressing and has outlived the Bible." Although I had an opportunity of putting in a few words, I found I could best meet the objections and arguments of all, by telling them that everlasting salvation lies not in any particular creed or confession, but alone in the blood of Jesus Christ, who died for us on the cross. "Every substitute for his means of salvation," I added, "is a human substitute; those will be found to fail in the great day of reckoning." Those who admitted the authenticity of the Scriptures, did not venture to deny the truth of my words, yet none heartily responded to them. The pretty exterior and low price of our Bibles, however, caused some purchases to be made. Then the crowd gradually dispersed, but I was not without customers throughout the day.

In the evening some of my early visitors returned, to ask questions concerning Christianity, which they had not liked to put in presence of the people. Among them was a young man, a student at the Göttingen University, who confessed that from a child-like belief in the Bible, instilled into him by pious parents, he had, through the evil influence of ungodly companions, been persuaded to reject one truth after another, until he had sunk into materialism. "With my lips (and, oh, how gladly would I often have been able to do it with my heart) I denied the existence of a God, and all human responsibility. I lived only for the gratification of all my desires and inclinations, led every sinful pleasure, was succeeded by a feeling

of satiety, and I was often haunted by a sense of the anger of some higher Power. I came to the fair to make merry, but your words cast a fire-brand into my heart, and the word, 'God will not be mocked,' has burned like a fire in my soul through the day, and I now come to ask, What shall I do?' My own heart rose in prayer and gratitude to my heavenly Father, as I now sought to present to

him the Saviour bleeding and dying for his sins; and I at length parted from him in the hope, that if not on earth, yet in heaven, I shall be permitted to hail this sinner as one of those who have "washed their robes and made them white in the blood of the Lamb." The young man purchased a Bible and some tracts. It was dark, and the market was quite deserted before we separated.

BAPTISM IN ENGLAND IN 627.

In the famous "Ecclesiastical History of England," by the venerable Bede, edited by J. A. Giles, we find the following statements in Chapter xiv.: "King Edwin, with all the nobility of the nation, and a large number of the common sort, received the faith, and the washing of regeneration, in the eleventh year of his reign, which is the year of the incarnation of our Lord 627, and about one hundred and eighty after the coming of the English into Britain." Bede also states, in the same chapter, that "Paulinus, for the space of six years, preached the word of God, and all that were pre-ordained to eternal life *believed and were baptized*. Among whom were Osfrid and Eadfrid, King Edwin's sons, who were both born to him whilst he was in

banishment, of Quenberga, the daughter of Cearl, king of the Mercians." Again he states, that "Paulinus, at a certain time, coming with the king and queen to the royal country-seat, which is called Adgefryn, stayed there with them thirty-six days, fully occupied in catechising and baptizing; during which days, from morning till night, he did nothing else but instruct the people, resorting from all villages and places, in Christ's saving word; and, *when instructed, washed them with the water of absolution in the river Glen*, which is close by. These things happened in the province of the Bernicians; but in that of the Deri also, where he was wont to be with the king, *he baptized in the river Sualc*."

PEN AND INK SKETCHES.

NO. IV.—THE REV. C. H. SPURGEON.

By the Author of the "Metropolitan Pulpit," etc.

A young man, in the twenty-first year of his age, has just appeared under this name, among our metropolitan preachers, and is creating a great sensation in the religious world. He had only been a few weeks settled as minister of Park-street Chapel, Southwark, before that commodious place was filled to overflowing, while hundreds at each service went away who were unable to effect an entrance.

The result was that it was agreed to enlarge the chapel, and that the youthful minister should preach in the large room of Exeter Hall for eight Sundays, until the re-opening of his own place of worship. It will easily be believed how great must be the popularity of this almost boyish preacher, when we mention, that yesterday, both morning and evening, the large hall, capable of containing from

4,000 to 5,000 persons, was filled in every part. Mr. Spurgeon belongs to the Baptist denomination, in which his father is a minister, in the neighbourhood of Cambridge. He is short in stature, and somewhat thickly built, which, with an exceedingly broad, massive face, gives him the appearance of one of twenty-six or twenty-seven years of age, instead of twenty-one. His doctrines are of the Calvinist school. He is a young man, we are told, of extensive information, especially on theological subjects, and of a highly cultivated mind. There can be no doubt that he possesses superior talents, while, in some of his happier flights, he rises to a high order of pulpit oratory. It is in pathos that he excels, though he does not himself seem to be aware of the fact. But for some drawbacks in the young divine, we should anticipate great usefulness from him, because he not only possesses qualities peculiarly adapted to attract and rivet the attention of the masses, but he makes faithful and powerful appeals to the consciences of the unconverted. In the spirit of sincere friendship we

would impress upon him the indispensable necessity of relinquishing those theatrical attitudes into which he is in the habit of throwing himself. In Exeter Hall yesterday, instead of confining himself to the little spot converted into a sort of pulpit for him, he walked about on the platform just as if he had been treading the boards of Drury-lane Theatre, while performing some exciting tragedy. We hope, however, that in these respects he will improve. It is with that view we give him our friendly counsels. He is quite an original preacher, and therefore will always draw large congregations, and, consequently, may be eminently made the means of doing great good to classes of persons who might never otherwise be brought within the sound of a faithfully-preached Gospel. He has evidently made George Whitfield his model; and, like that unparalleled preacher—that prince of pulpit orators, is very fond of striking apostrophes. Like him, too, he has a powerful voice, which would, at times, be more pleasing, and not less impressive, were it not raised to so high a pitch.

Poetry.

"THE HOUR OF PRAYER."

(Acts iii. 1.)

The hour of prayer! how calm, how sweet,

When saints in hallowing concert meet,

To cast on God their every care,
By humble and believing prayer.

The hour of prayer! still may it prove
A stimulus to faith and love;
And cause the languid soul to feel
Fervent desires and ardent zeal.

The hour of prayer! from earth-ties riven,
It yields an antepast of heaven;

'Tis then the burden'd, sorrowing
breast,

Finds refuge, solace, strength, and rest.

The hour of prayer! yes, we will prize
It far beyond life's cherished joys;
Still shall our willing, constant feet,
Ascend Devotion's calm retreat.

These hours of prayer! how swift
they fly,

And the last season draweth nigh!
Then oft let Christians gather where
The friends of Jesus meet for prayer.

Eynsford, Kent. FRANCIS W.—

MONTHLY SUMMARY.

AFTER an interregnum of almost a fortnight, during which time the Earl of Derby, Lord John Russell, and Lord Palmerston have tried their hands at forming a Ministry, the efforts of the two former noblemen were unsuccessful, and the latter, with the whole of his former ejected colleagues, excepting the Earl of Aberdeen, the Duke of Newcastle, and Lord John Russell, constitute the present *pro tempore* Government. Lord Palmerston is anxious to evade the inquiry, a motion for which led him to his present distinguished position as Premier. Mr. Roebuck, it is hoped, will follow on in the course upon which he has entered with every prospect of success; for it cannot be for a moment imagined the majority will suffer themselves to be cajoled by the plausible pleadings of the Premier. In the name of outraged humanity, and of the relatives of the dead and the dying, as well as for the brave men now before the walls of Sebastopol, and for the honour of our country, we say, at all hazards, let there be a fair and full inquiry into the causes which have lessened our army in the East to a third of the number which left our shores. At the time we are writing, Mr. Roebuck is expected to propose the names of those who are to constitute the Committee of Inquiry. It is supposed that some compromise will be attempted; but this, we apprehend, will not satisfy the country. That there is blame resting somewhere, all parties at length admit. Who are the murderers of the myriads of our brave countrymen in the East, and the betrayers of our country's honour? Let them be discovered and dismissed.

The Premier hints at a dissolution of Parliament, in case the House of Commons persist in the inquiry, and thus cast himself and his colleagues upon the suffrages of the people. Let him make the attempt! Dare he?

Since writing the above, Mr. Gladstone, Mr. Sidney Herbert, Mr. Cardwell, and Sir James Graham, have resigned their offices in connection with the present Administration from which they retire—the alleged grounds for this abandonment of their colleagues being the reverse of that which occasioned the retirement of Lord John Russell from the former Ministry, they being opposed to Lord Palmerston's concession to Mr. Roebuck's motion for inquiry. Though exceedingly clever, the retiring Peelite clique can be very well dispensed with.

The Emperor Napoleon has expressed his intention of leaving his uncle Jerome Regent of France, while he takes the command of the French Army in the Crimea.

Prussia has at length proposed to join the Western Powers. All Europe seems to be arming for the great conflict of the nations.

Lord John Russell has gone to Vienna, as Plenipotentiary for England, in what we hope will prove to be the great Peace Conference. May the God of Peace give to our senators wisdom, that they may seek peace, and pursue it?

Mr. Gladstone has introduced into the Commons House of Parliament a Bill which will have the effect of liberating the newspaper press from the shackles by which it has hitherto been enthralled. The country will for a time be inundated with cheap newspapers. But the demand in this, as in all cases, will regulate the supply. We are thankful the Baptists have so respectable and so well conducted a paper as the "*Freeman*." Let its future be conducted with the same ability as at present, and, maugre the croakings of some over-cautious, not to say interested objectors, it must become a general favourite with the denomination at large. Success to the "*Freeman*!" May the pastors, and deacons, and members of our churches give all possible aid to this most praiseworthy and onerous undertaking.

The Anti-State Church party in Parliament intend to follow up their successful attack on university tests with a vigorous attempt to effect the immediate abolition of church rates; and if Dissenters throughout the country support them by using their influence with M.P.'s, and by forwarding petitions to Parliament, they will be successful.

MR. PETO.

(From *Friday's Gazette*, Feb. 16.)

"The Queen has been pleased to direct letters patent to be passed under the great seal, granting the dignity of Baronet of the United Kingdom of Great Britain and Ireland unto Samuel Morton Peto, of Somerleyton Hall, in the county of Suffolk, and of Kensington Palace Gardens, in the county of Middlesex, Esquire; and to his lawful male heirs."

This spontaneous act on the part of Her Majesty is alike honourable to herself and to the excellent and patriotic gentleman upon whom she has thus conferred this well-merited distinction.

We have just received information of the death of Joseph Hume, M.P., the veteran Reformer.

BREAD RIOTS.

On Wednesday and Thursday, the inhabitants of the East of London were kept in a state of continued excitement by the alarming conduct of several hundred dock labourers, and other destitute persons, who paraded the streets, the ringleaders carrying a four-pound loaf on the top of a long pole, with a placard: "We are starving, and want bread." Several persons were taken into

custody, and large bodies of reserve constables have been stationed in the disturbed districts. Similar riots have taken place at Liverpool, in which about 500 persons took part. Sixty of the ringleaders have been

arrested, and police arrangements effected, which it is hoped will prevent the recurrence of proceedings which, however great the privations of the suffering poor, can lead only to increased misery to all parties.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

Riseley, Beds.—The Rev. J. Dixon has resigned the pastorate of the Baptist Church in this village.

London, Keppel-street.—Rev. S. Milner, of Shadwell, has accepted an invitation to the pastorate.

Darlington, Yorks.—The Rev. J. Green, son of the late Rev. J. Green, of Newcastle, has accepted an invitation to the pastorate.

Winckcombe, Gloucester.—Rev. R. Grace, from Harpole, Northamptonshire.

Houghton Regis, near Dunstable, Beds.—The Rev. J. Lewes, from Darlington.

Accrington.—The Rev. C. Williams has resigned the pastorate of the Baptist Church here.

Salford, near Manchester.—The Rev. Mr. Dunckley has resigned the pastorate of the Baptist Church in this place.

RECOGNITION SERVICES.

Hengoed.—Feb. 8th, of Mr. R. Williams, late of Pontypool College. Rev. R. Evans, Hirwain, delivered the introductory discourse. Rev. T. Price, of Aberdare, proposed the usual questions, and offered the recognition prayer. Rev. T. Thomas, President of Pontypool College, delivered the charge to the pastor. The Rev. Mr. Evans, of Dowlais, addressed the Church. Sermons during the day were preached by the Rev. Messrs. Davies and Williams, of Treforest; Evans, of Merthyr; Davies, of Britton Ferry; Williams, of Cymbach; and Edwards, of Troedyrhiw.

Liverpool, Soho-street.—Jan. 2, of the Rev. Mr. Jones, over the Church that day formed, consisting of thirty-one members. The Rev. G. Mitchell, of Irwell-terrace, Bacup, offered the recognition prayer. The Rev. J. Smith, of Bacup, delivered the charge to the pastor, and the Rev. G. Mitchel addressed the Church.

OPENING OF NEW CHAPELS, &c.

Saxmundham, Suffolk.—A new Baptist Chapel in this town was recently opened, when three sermons were preached by the Rev. J. Wells, of Surrey Tabernacle.

Bloomsbury Mission Hall.—The Swiss Protestant Church, in the Five Dials, has been taken by the Rev. W. Brock's congregation, and converted into a Mission Hall, and was opened, February 13th, the

working classes being specially invited. Sir Samuel Morton Peto, Bart., presided. Suitable addresses were delivered by the Rev. W. Brock, and several others; after which the worthy Baronet announced his intention of delivering lectures to the working classes, promising that his first should be given in that Hall.

Kennington Park, Ebenezer Tabernacle has been taken by a portion of the church and congregation meeting at Regent-street, Lambeth. On Sunday, February 18th, the Rev. C. T. Keen, their former pastor, preached on the occasion; who, with these friends, intend to establish another Baptist Church in this populous neighbourhood.

Brighton, Third Baptist Church, Queen's-road.—A Third Baptist Church, consisting principally of friends who have retired from Ebenezer Baptist Chapel, having been attempted with considerable success, a public tea meeting was held on Feb. 17th, presided over by the Rev. W. Hawkins, of Bradford, Wilts. Addresses were delivered by the Rev. Messrs. Isaacs, of Bond-street; and Anderson, of Southwick. Lively expressions of pleasure were uttered by the large assembly present for the evening's opportunity.

SPECIAL SERVICE.

A meeting, in connection with the Young Men's Association, was held on Feb. 13th, at the Mission House, Moorgate-street, to take leave of three Missionaries—Messrs. Evans, Sampson, and Mackay, recently appointed to India. A large company assembled. The Rev. J. Aldis, as Chairman, opened the proceedings in a very effective and appropriate speech. After some explanatory observations by the Secretary, the Rev. F. Trestrail, the Rev. T. J. Cole (formerly Secretary to the Association), and Mr. John Eastby, addressed the Missionaries; to whom Mr. Evans feelingly and eloquently responded. The meeting was also addressed by W. H. Watson, Esq., and the Rev. G. Small, from India. The Rev. Joshua Russell, and Messrs. Tresider, Appleford, and Dossetor, conducted the devotional exercises. At the close of the service, the Rev. J. Aldis acknowledged a vote of thanks, and concluded the interesting proceedings by shaking hands with the Missionaries in behalf of the company.

PRESENTATION SERVICES.

London, Mead's-court.—Feb. 6th, a public tea meeting was held to celebrate the third anniversary of the pastorate of the Rev. J. E. Bloomfield. Notwithstanding the inclemency of the weather, a very large company assembled, who, after tea, were addressed by the Rev. Messrs. Newborn, Milner, Foreman, and Field. At the close of Mr. Field's address, one of the deacons presented Mr. Bloomfield with a handsome silver goblet, with an appropriate inscription, which was most feelingly acknowledged by Mr. Bloomfield.

— *Bernonsey, New-road.*—Dec. 26th, the Rev. F. Chivers was presented by the Church with Dr. Kitto's "Pictorial Bible," four volumes.

— *Little Wild-street.*—On Jan. 1st, the twenty-first anniversary of his pastorate, the Rev. C. Wallcott was presented with a Bible and a purse of money, and the pastor's wife with a handsome writing-desk, as an expression of grateful esteem for her unwearied efforts in the service of the Church.

Leighton Buzzard, Lake-street Chapel.—The Church and congregation presented their pastor, the Rev. S. Cowdy, with a purse of fourteen sovereigns, as a mark of their esteem.

Sardon, Kent.—Dec. 31st, the Church and congregation presented their pastor, the Rev. W. Sycklemore, with a purse of 10*l*.

Egnsford, Kent.—Jan. 1st, the Church and congregation presented their pastor, the Rev. J. Whittemore, with a purse of twelve sovereigns. After tea refreshments, the pastor made a suitable acknowledgment of the expression of esteem he had that day received from the people of his charge. The meeting was subsequently, and it is hoped profitably, addressed by the deacons, Whitehead, Rogers, and Hearn; and also by brethren Odd, Skinner, and Webb.

Bristol, Pithay.—Jan. 8th, a public meeting was held to celebrate the twentieth anniversary of the pastorate of the Rev. E. Probert. About 500 persons partook of tea refreshment. In the evening, H. O. Wills, Esq., was called to the chair. After prayer by the Rev. —Clark, A.M., pastor of Thrissel-street, Mr. Pratten, deacon, presented Mr. Probert, as a token of the esteem of the congregation, the following works:—Scott's "Commentary," six volumes; Kitto's "Pictorial Bible," two volumes; Foster's "Life and Correspondence," two volumes; Rogers's "Essays," two volumes; the works of Howe, Fuller, and Watson; and the "Christian Cyclopædia." Mr. Probert, in an appropriate address, acknowledged the gift, and the meeting was subsequently addressed by the Rev. Messrs. Pearsall, Jack, Bosworth, Pratt, Jenkins, Haycroft, and Morris.

St. Dagnells, Pembrokeshire.—Dec. 25th, the

Rev. J. P. Williams was presented with a purse of 3*l* 7*s*., as a token of esteem from the members of the Church and congregation. Mr. W., during the twelve years of his pastorate, has baptized 600 candidates.

ASSOCIATION SERVICES.

Glamorganshire Baptist Association.—The ministers and messengers of this Association held a quarterly meeting at Hengoed, on Feb. 7th. In the afternoon matters of business were transacted. In the evening sermons were preached by the Rev. Messrs. Davies, of Crossy-pare; Watkins, of Morriston; and Thomas, of Tredegar.

BAPTISMS.

Aberdare, Nov. 4th.—Four sisters, in the river Cynon. Nov. 25th.—Fourteen in Mill-street Chapel. Dec. 17th.—One in the river; and Dec. 24th, one, also in the river, by Mr. Price.

Bucup, Irwell-terrace, Dec. 31st.—Two by Mr. Mitchell.

Birmingham, Heneage-street, Jan. 7th.—Four by Mr. Taylor.

Brandon, Suffolk, Dec. 17th.—Two by Mr. Scarr.

Cardiff, Bethany, Dec. 17th.—One by Mr. Thomas, of Pontypool; and Dec. 8th, after a sermon by Mr. Fuller, two by Mr. Jones.

Carlton, Beds, Dec. 15th.—Six by Mr. Evans, two of whom are granddaughters of the late venerable pastor, Mr. C. Vorley.

Clevedon, near Bristol, Jan. 1st.—Ten by Mr. Victor.

Gladestry, Radnorshire, Dec. 17th.—Three by Mr. Godson.

Hammersmith, Dec. 31st.—Six by Mr. Leechman.

Holyhead, Nov. 12th.—Four by Mr. Morgan.

Hull, George-street, Dec. 24th.—One by Mr. Hall.

Ipswich, Bethesda, Jan. 7th.—Seven by Mr. Poock.

Llandiloas, Dec. 10th.—Two females in the river Severn, one of whom was upwards of eighty years of age, by Mr. Evans.

London, Church-street, Blackfriars, Dec. 31st.—Five by Mr. Mainey, for the pastor.

— *New Park-street, Feb. 1st.*—Nine; and on Feb. 22nd, at Maze Pond Chapel, owing to the enlargement of New Park-street Chapel, ten by Mr. Spurgeon.

— *Mount Zion Chapel, Dorset-square, Dec. 31st.*—Five by Mr. Foreman.

— *Bernonsey, New-road, Jan. 4th.*—Five by Mr. Chivers.

— *Little Wild-street, Dec. 31st.*—The grandson of the pastor, Mr. Wolcott.

— *Trinity-street, Southwark, Dec. 31st.*—Eight by Mr. Betts.

Newcastle-on-Tyne, New-court, Feb. 1st.—Four by Mr. Davies.

Nottingham, Stoney-street, Jan. 14th.—Twenty-two for the pastor, Mr. Hunter, by Mr. Jones, of Spalding.

Plymouth, Howe-street.—Three by Mr. Fen-ton.
Poplar, East India-road, Nov. 2nd.—Two by Mr. Bowles.
Sutton-in-Ashfield, Notts, Dec. 24th.—Five by the pastor.
Tunbridge Wells, Dec. 31st.—Four by Mr. Edwards.

DEATHS.

Allen, Mrs., wife of the Rev. W. Allen, late Baptist Minister, Newport, Monmouthshire, aged 28.
 Ashton, Ann, Feb. 7th, daughter of the late Thomas Ashton, of Spaldwick, Hunts, aged 82.
 Alexander, Mr. J., merchant, Jan. 7th, at Aberchirder, Banffshire, aged 80, for about thirty years deacon of the Baptist Church there.
 Davis, Mr. W., Dec. 30th, deacon of the Baptist Church, Cefu Mawr, aged 50.
 Davies, Mr. Jer., Jan. 26th, at his residence, Howard-street, Reading, aged 74, for more than fifty two years a member of the Baptist Church, King-street.
 Haddon, Mr. John, printer, late of Castle-street, Finsbury, Feb. 5th, aged 71.
 Hollinrake, Rev. H., Jan. 18th, for nearly fifty years pastor of the Baptist Church, Birchcliffe, aged 80 years.
 Hulme, Mrs., Jan. 14th, wife of Mr. H. Hulme, deacon of the Baptist Church, Wilmot-street, Hulme, aged 23.
 Kent, Rev. S., late of Biggleswade, Beds, Feb. 5th, at Ipswich, aged 45.

Lord, Mr. T., of Bacup, Nov. 27th.
 New, Rev. C., Minister of Clarence-street Baptist Chapel, Penzance, Cornwall. On Sunday evening, Jan. 7th, Mr. N. had preached in the morning, and at four o'clock retired to his study, taking a cup of tea with him. When Mrs. New entered the study, to allow one of the children to wish her father good-night, he was found in a reclining posture, in his study-chair; a book was lying open before him, as if laid down for a moment, while its student thought; his head was a little reclined over the left shoulder; and, though still warm, and looking as placid as if in repose, quite dead. The congregation had already assembled in the chapel, and the time for commencing the service had only been passed a minute or two, when the startling intelligence was communicated that their beloved minister had thus suddenly expired. "Be ye therefore also ready; for in such an hour as ye think not, the Son of Man cometh." Overbury, Mrs., Jan. 19th, at the residence of her son, the Rev. J. Overbury, Baptist Minister, Pershore, Worcestershire, aged 79.
 Rissbrook, Miss, Dec. 14th, at Brandon, Suffolk, aged 41.
 Sycklemore, Mr. R., Jan. 6th, at Bow, aged 59.
 Stantial, Mrs., Jan. 22nd, at Calne, Wilts, daughter of the late Rev. Isaac Taylor, more than thirty years pastor of the Baptist Church, Castle-street, in that town.

ENLARGEMENT OF "THE BAPTIST MESSENGER."

We have been exceedingly perplexed as to the propriety of enlarging the BAPTIST MESSENGER; but having been very generally and repeatedly urged to do so, we have, with considerable hesitation, ventured upon extending it to its present size and price. Having already obtained a wide circulation, we doubt not of ultimately succeeding in our efforts to supply the masses with denominational intelligence, and sound scriptural and spiritual instruction, at a price which renders it attainable by all. Our present subscribers can most effectually aid us by recommending the MESSENGER to their friends, and in obtaining for us additional purchasers. Once more we ask our brethren in the ministry, and the deacons and members of our churches and congregations, to aid us in our disinterested efforts.

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THE CHRISTIAN'S INFIRMITIES IN PRAYER.

BY THE REV. C. H. SPURGEON,
 Minister of New Park-street Chapel, Southwark.

"Likewise the Spirit also helpeth our infirmities, for we know not what to pray for as we ought."—Rom. viii. 26.

PIOUS reader, I will not ask thee to review the long list of the infirmities of our nature. It is a subject so gloomy that I care not to write upon it, lest I make this monthly portion a roll of lamentation.

Sad indeed is the havoc of sin in the soul of man, and dreadful in the extreme are the corruptions of the heart and the infirmities of the flesh, consequent upon the fall.

Let us heave the passing sigh, and then mingle with the falling tears, the smile of hope, "because the creature itself also shall be delivered from the bondage of corruption."

The Apostle is here speaking of the infirmities which we feel in prayer, and to this subject let us devoutly turn, invoking the rich assistance of the Holy Spirit, who is able to make our meditations profitable.

We will first review the infirmities which we feel in prayer; next, the particular one intended in the text; and thirdly, we will consider how the Spirit helps our infirmities.

I.—A REVIEW OF THE CHRISTIAN'S INFIRMITIES IN PRAYER.—Beloved brethren in the Lord Jesus, we are called daily to feel our weakness; in all our holy exercises, and in prayer, as well as in every other duty, we have to groan over the infirmities which mar the service. How often do we come from our closets dissatisfied with ourselves, because we have had no real intercourse with God; and, at times, we feel so disabled that our prayers, instead of distilling like honey from the comb, have been forced out of our souls, word by word, by the strong and rough hand of agony and pain. There is one consolation even in this, for it is a mark of life to be able to *feel*, even if the sensation be painful in the extreme. Look at the formalist, he can repeat his parrot prayer as well at one time as another, and with his brother, the hypocrite, he can bend his mocking knee, and, with undimmed eye, can solemnly run over the pages of his book at his accustomed hour. He knows nothing of inward distress, of groanings which cannot be uttered, of wrestling, or of midnight cries; and if we speak thereof, he thinks us melancholy, sick, or, at best, most nervous and excitable.

Surely, then, we may take courage from our *feeling* of infirmity, while we sincerely lament the infirmities themselves.

1. Some of us are afflicted with *personal infirmities*. These are most apparent in public prayer, and hinder some from engaging in the sweet exercise. One complains of *want of education*. He has never learned the English language, so as to speak it properly. When he prays, he fears lest the ungodly should laugh at his blunders, and thus dishonour the cause. He opens his mouth wide when

he speaks with his God alone, but in public, though he is equally sincere, he feels a diffidence which destroys all the enjoyment and freedom he would otherwise experience. It were well if this good brother would remember that "the Spirit helpeth our infirmities," and that the sons of God care infinitely more for spiritual worship than for grammatical expression. Let him recollect, that in public, as well as in private, he is speaking to God, and not to man. God does not love His children any the less because they cannot speak plain; and, as for your brethren, be assured that if you can enter into communion with God, if you can pour out your heart before Him, they will be so cheered, comforted, and elevated, that they will forget your slips of language, or errors of style. A *bad memory* is another drawback. Some memories are like sieves, they will hold no water. Sweet promises, choice texts, and precious words, which we long to plead at the throne, slip through our memories into the sea of oblivion. We wished to pray for missions, but, while supplicating for the sick, foreign lands were forgotten. We wanted to have made intercession for the perishing masses around us, but we only recollected the church itself.

Well, brother, do you intend to be speechless, because you cannot string your petitions on the silver cord of recollection?—Will you be dumb, because your memory is treacherous? Oh, no! the Spirit will help you here; while you are weak you will be strong; less of the creature will be seen, and more of the holy influence from above. I love prayers hot from the oven of the heart, not packed in ice, like salmon, months before, to keep them for a convenient season.

Want of expression is a very common excuse for silence. "Brother So-and-so is a gifted man; it is a treat to hear him; but, as for me, I have to hunt for words, and I had much rather hold my stammering tongue." Oh, but, brother, "the Spirit helpeth our infirmities!" Our God does not expect His children to speak blank verse. Is there not a pride in this speech of yours? It looks humble, but depend upon it, pride lies at the bottom of it. You will not open your mouth, because diamonds will not drop from your lips: you will be silent, because your words will win you no honour among men. Oh! say not so. Does the glowworm quench his lamp, because he is not a star? Do the stars refuse to shine, because they look not so large as the moon? Or, does the moon veil her fair face, because she cannot blaze in splendour like the sun? Oh, no! everything in its own order; each man in his niche, every talent occupied. Let this urge you to be no longer a dumb dog that cannot bark, but little as it is, throw your mite into the treasury of intercession.

But perhaps the worst impediment of all is *timidty*. The blush mantles on the cheek if a simple question is to be answered; fear hurries the words if they are spoken before others. This must be overcome by constant perseverance. Confidence is the result of habit; let not fear have the mastery over faith, but evermore remember, "The Spirit helpeth our infirmities."

I might mention a host of other frailties under which we labour,

but each one can find some clog on the foot of devotion,—some weakness constraining us to cry, "The spirit is willing, but the flesh is weak." Glorious hour when, dropping mortality, we shall be emancipated from its ills.

2.—Under our second head we class *circumstantial* infirmities, trials, troubles, and afflictions, as well as cares of the world, business, family attention, etc., etc. It is not easy to make the servant stay at the foot of the mountain, while we worship God alone upon the summit. Many a Christian carries the ledger into his closet, and while his eyes should be up to "the hills, whence cometh our help," his thoughts are roaming in his pastures or his corn-fields. A ship at sea, a child in the cradle, a friend on a death-bed, a business at stake, any one of these will come, like Abraham's birds, and devour the sacrifice, if divine grace does not help us to drive them away; but, blessed be the Comforter, He helpeth our infirmities, and even makes our trials lift us nearer heaven. Afflictions in themselves are dead weights, but by a heavenly mechanism the Holy Ghost employs these very weights to lift up our souls.

3.—The worst of all are *spiritual infirmities*. A weakness in the spiritual *eye*, preventing us from beholding the smiling face of our reconciled God. Defect in the *ear*; shutting out the sweet whispers of love, and the gentle sound of the promises. Giddiness in the *head*; disabling us from a calm and quiet consideration of the end of all things, as working together for the elect. *Palsy* in the *hand*, taking from us the power to grasp firmly the strong "shalls" and "wills" of our Jehovah; while a faintness of the *heart* forbids our "coming boldly to the throne of grace."

This concatenation of disorders will sometimes all meet in the same person, and then, indeed, the chariot wheels are taken off, and we drag heavily along: but the blessed Spirit helps us; He puts a glass to the shortsighted eye of faith; He opens the passage to the deaf ear; He calms the restless brain; puts His own hand on ours to steady the quivering muscles, and lays upon the heart the mighty strengthening plaister of His consolations.

Poor infirm soldier of the cross, here is the military surgeon. "The lame shall take the prey," and poor Jacob shall hold the angel, even when his thigh is dislocated.

II.—THE PARTICULAR INFIRMITY COMPLAINED OF IN THE TEXT: "We know not what we should pray for as we ought." Do we not marvel when we hear so great an apostle making so humbling a statement concerning himself and his brethren? and do we not wonder far more when we find men arrogant enough to pretend not only to know what to ask for themselves, but, moreover, dictating forms of prayer to others—writing petitions for every day, from January to December, and binding their service on unborn generations?

We will not, however, stay to controvert with these men of wisdom, but will humbly admit the truth of the Apostle's words in *our own* case. Full often we ask for poisons, because their taste is sweet; we beg for a sword, because the hilt is adorned with jewels. Happily,

our Father denies us; but did He grant our request, we should destroy our souls with the poison, and maim our spirits with the glittering steel. While we have been begging for these cheating joys, we have neglected to cry aloud for mercies more real and necessary. The solid good is forgotten, while the airy fancy is desired, and most vehemently sought.

My brother, is it not good to say, "Lord, teach us to pray?" Is it not well to cast ourselves upon the stream of Divine influence, and float along in submission to the mysterious power within, feeling like the sea bird borne along by a homeward gale, with wings outspread, motionless in itself, but carried onward by the wind?

Oh, blessed Spirit! put us in thy school, and instruct us in the lesson of prayer. We confess our ignorance; we beseech Thee make us wise, to offer acceptable service unto Thee.

I regret, my reader, that I can no longer discourse with thee, for the trumpet blows, and I must away to the battle. Another month, I hope to tell thee the third thing, viz., How the Spirit helps us.

Farewell. But ere thou closest the book, ask thyself solemnly, Have I any experience of infirmities, or am I a mere formalist, going like a blind horse round a mill? If thou art not a believer, take heed, for death is near, and hell is hot; yet despair not, for grace is free, and Christ is gracious.

THE CAPTIVE LOOSENEED; OR, HOPE FOR THE BOUND.

BY THE REV. W. P. BALFERN,

Author of "Glimpses of Jesus."

"Woman, thou art loosed from thine infirmity."—LUKE xiii. 12.

THERE are many things in this sad world which make the heart of man to stoop, tinges his head with grey, and causes his body prematurely to bend towards that kindred earth, where, sooner or later, he must find for a time his last home. To the many evils which sin has entailed upon man, and by which he is frequently so oppressed, must also be added those which are brought upon him through the influence of Satanic agency. Of that influence, as exerted upon the body at least, we hear but little in these modern times. That our Saviour may have gathered in some few links of Apollyon's chain, in this particular, is not improbable; but that he *had* power in by-gone ages grievously to affect the body, as well as the mind, is abundantly evident from the Gospel narrative.

The evangelist Luke brings before us a woman whom a "spirit of infirmity" had bound for many years; and the Great Teacher tells us that Satanic agency was the source of her disease,—that the same hand which ravished the temple of man's soul at the beginning, and robbed it of all its celestial furniture, with infernal malice, had so maltreated the frail tenement in which she dwelt, that for eighteen

years she had never stood erect. During all these years had the great Adversary been tightening his cords about her, and frequently, no doubt, under the influence of that spirit of cruelty which ever lives in his heart, rejoiced at the thought that he should hold her body in misery to the end of her days. Of the intensity of diabolical hate we can scarcely form an adequate idea; but who can doubt its existence in the mind of him who felt a malicious delight in the fearful agonies of the Son of God? His meat and his drink is to oppose the Almighty, while the sufferings of God's creatures ever add additional relish to his infernal repast. Misery into the heart of Christ he cannot now introduce, or he would. But as he cannot reach the Master, he will, if possible, wound Him through those who love and obey Him. Could he accomplish his will, he would fill God's creation to overflowing with the same hatred, bitterness, and despair, which dwell in himself without diminution or vent.

This being the temper of man's great foe, the sighs of this "daughter of Abraham," whom he had smitten, were music to his ears, while her tears had been his solace as he gazed upon her tottering steps and drooping form. He had seen her brow furrowed with care, and marked her fruitless attempts to break his bonds. She, poor thing, had often thought the hours seemed long, and with her the days rolled wearily away. Into the bosom of paternal love she had often poured out her grief; and, like Paul, besought the Lord many times to remove "the thorn" from the flesh. Again, and again, had she cried to the Lord for that help which she could not find in herself or her friends; and which all the skill of this world failed to bring. But the answer was delayed; the cloud still hung upon her path, and her foe revelled in her grief. The summer came, and the earth rejoiced in its fresh mantle of beauty; the birds sang with joy, and all around her appeared happy; but her burden remained: the summer departed, and in the lap of winter nature slept to regain her strength; but her body remained weak. The sun gilded her path by day, and the stars smiled upon her by night, but she could not look up. Her neighbours tripped gaily along, and the sons of Belial walked proudly erect by her side, and sometimes she *did* think it hard that the God of her fathers appeared to shut out her prayers, and her body still pressed towards the earth.

But the day of her deliverance came. "*And when Jesus saw her,*" etc.; what, had He not seen her before? Yes, doubtless, her history was well known to him. "*Behold, these eighteen years she hath been bound,*" said he; while these years passed tediously along, she could scarcely help thinking that her sorrows were entirely overlooked; but the days of her affliction were numbered, and the time appointed when they should cease had now arrived. He who counteth the stars will not be too late, either to confound her adversary, or loosen her bonds. Satan had not had the house entirely to himself. Could he have pulled down its walls he would have done so with fiendish glee; but Christ held them up. She was a "*daughter of Abraham,*" and that stooping and oft weary body was His temple; He knew the

place well, and it had long been determined that Satan's cruel work should all be undone.

And now the eye of Christ is upon her ; yes, He looks upon the poor, and despises not the weak. "*He saw her ;*" did her beauty attract him ? Alas, no : she was deformed and bound. Still He looked upon her, and mercy beams from His eye, while love moves His heart. O favoured woman, to excite the attention of Him whom angels obey ; to command His regard, whose favour is life. Upon her deformed body the curious had often gazed, and ignorant mirth had sometimes pointed the finger of scorn ; the wise had pondered the *cause* of her infirmity, and the benevolent expressed a passing regret. But now ONE sees her who will not only look, but help ; not only speak, but cure ;—"*Woman, thou art loosed from thine infirmity !*" Oh, what a surprise, what a deliverance was this ! How unexpected, how free ! Her only merit was disease, but one word brings her cure. She now stands erect, and her lips pour forth praise. Oh, how easily the sinner conquers when Jesus gives him strength ! while he struggles alone with his sin, how vain his efforts to rise ; but, when Christ speaks the word, the conscience goes free ; then faith finds a refuge, and Christ makes a friend. O sinner, wouldst thou be free ? take thy bonds to Christ ; look to his blood for thy pardon, and to his grace to subdue all thy sins.

The woman is free, and he who has released her body has loosened her tongue. And will *she* praise a man ? "*And she glorified GOD !*" Who but God could have loosed her ? And can she be silent ? All her movements are vocal—every step utters praise. The broken harp is retuned, all its strings are awake, and in the man who has healed her, she finds the God whom she adores. On that once infirm body Christ has now written his name, and men while they read it, shall exclaim, "This is the Lord's doing !" O Satan, thine eighteen years labour has glorified Christ ! was this thine intention ? Where once thy malice was seen, now the grace of the Lord : will this serve thy cause ? Men now see thou art cruel, and Jesus is love ; that thou art weak, and Jesus is strong ; that thou art foolish, and Jesus is wise. A weak woman is thy master, and what canst thou say ? Thou didst pull down her body—it now pulls down thee ; through her weakness thou didst wound her—her weakness now wounds thee ; her frail body shall bruise thee—the body thou didst bruise. See, the woman walks erect ! Try now, canst thou make her stoop ? Come, now, scheme, labour, toil—speak ! Ah, 'tis vain ! mercy has lifted her up to proclaim thy defeat, and to exhibit His power, which thou art ever seeking to hide. Thus the Captain of Salvation spoils the works of the devil, plucks from his hands the heralds of his fame, and makes his malice but the foil of His love.

Let us rejoice in these truths ; but let us not forget that we have drooping souls now, who stoop by the way, and who in bondage, through fear, can scarcely look up ; who feel their bonds, and sigh for relief ; who carry their chains, and cannot get free. Let us point such to Christ ; let us speak of his blood ; let us tell them of his

grace, and of his power to save. Has Christ made us free? Has His love melted our chains? And shall we be silent among the captives of hell? God forbid! may all our movements declare, all our words loudly proclaim, that Christ has redeemed us, and lives to loosen the bound. Can we expect to enjoy Christ if we serve not his cause? Why passes the church homewards through the world's highway so frequently, like a decrepit woman whom Satan has bound? Because she lives so much to herself, and so little to her Lord; looks so much at her burdens, and so seldom to Him. And what must arouse her, and quicken her movements onwards, and upwards? The voice of her Beloved. And how is she to hear it? Through the Gospel of His grace, and the breath of His Spirit. Then let us cleave to the former, and pray for the latter; and let us anticipate the period when the voice of Christ again shall be heard, and when, spreading his hands over the dust of His sleeping church, she shall arise, and standing upon the shining summit of everlasting day, shall no longer appear like a stooping woman whom Satan has bound, but like a youthful bride adorned for her husband, to exhibit his glory and laud his name.

Hammersmith, Jan. 7th.

SORROW FOR SIN.

BY REV. JAMES SMITH, CHELTENHAM.

“I will be sorry for my sin.”—Psa. xxxviii. 18.

THIS is right, this is reasonable; but it is often difficult, for we are frequently more affected with the sins of others than with our own. “*My sins!*” What are they?—have you examined?—have you investigated?—have you arranged them?—have you tried to remember them? There are heart sins. These perhaps never see the light; no eye rests on them but the eye of God. Where should we hide our heads if the sins of our hearts were published? There are sins of the tongue, of the temper, and of the life; sins into which we are betrayed, and sins more deliberately committed; sins in the family, sins in the world, and sins in the service of God; sins against man, and sins against God. How numerous—how aggravated—how utterly inexcusable our sins are! Some sin in the dark, but we sin in the light. Some sin against majesty, but we against mercy. The sins of some are against the Lawgiver, but ours are against the kind, the tender, the loving Father. Our sins are like scarlet and crimson: they grieve the Holy Spirit, they dishonour the Eternal Father, and they crucified and murdered the only begotten Son; they have marred creation, affected the course of providence, and done everything *but* baffle grace. In size they are like the great mountains, and in number like the sands. Every sin deserves hell; what, then, must sins so numerous, so great, so aggravated as ours deserve? Oh, that the Holy Spirit would give us a clear, correct, and heart-affecting

view of our sins ! This would humble our pride, destroy our self-righteousness, and endear the precious, precious blood of Jesus more than ever. Reader, has God ever shown you your sins in the light of his holy law ? Have you ever seen your sins set in the light of His countenance ? Have you ever seen them in the agony and bloody sweat, in the cross and passion of the Son of God ? If not, you will never be sorry for your sins, with that sorrow that worketh repentance unto life.

In order to carry out this purpose, and be sorry for our sins, we must have correct views of God's covenant character. While we look upon God simply as a Lawgiver, as one pledged to punish our sins, we shall be filled with self-pity, alarm, and concern to escape punishment ; but we shall not be sorry for our sins. But if we see that God is love—that it goes to his heart to punish us for our sins—that, rather than do so, he will deliver up his only begotten and well-beloved Son for us—if we hear his loving voice warning us, expostulating with us, and beseeching us to be reconciled to him—if we see that our sins wound his heart, and yet he pities and pardons us—then we shall be prepared to be sorry for our sins. It is love, the free, infinite, and eternal love of God that breaks the heart, that opens the sluices of repentance, and that fills us with godly sorrow. It is when I realize that my sins are against the law of love, and the God of love, that I am sorry for them. It is when I see that they pierced and wounded incarnate love in the person of Jesus, and that they grieve his loving heart still, that my sorrow for them is stirred. When I sit on the brow of Calvary, and witness the sorrow, the pain, the death-throes of the Son of God, and realize that my sins were the procuring cause of all, then my heart breaks, then I weep, then I mourn for him as one that mourneth for his only son, and am in bitterness as one that is in bitterness for his first-born—I am sorry for my sin.

Reader, are you acquainted with sorrow for sin ? Has the fear of hell been taken away—has the assurance of heaven been given thee—and yet have you felt as if your heart would break with grief on account of sin ? Evangelical repentance, the repentance that is unto life, and that needeth not to be repented of, is heart sorrow for pardoned sin—sin that cannot damn us—sin that will not turn away the love of God from us. It is the child weeping because he has grieved his Father—affected by his Father's love, which he has seen shining in his tears. To be sorry that I have incurred displeasure, and brought upon myself punishment, is one thing ; and to be sorry that I have wounded the tender heart of God, is another. The former is sorrow for the effects, and may be purely selfish ; the latter is sorrow for the cause, and flows from love to God in the soul. If we are not sorry for our sin, we have no proof that God has pardoned sin ; if we are not sorry for sin, we shall never heartily forsake sin. If we are sorry for our sin, we shall not speak lightly of it, or turn it into jest. No ; it will humble us, lay us in the dust, and make us loathe ourselves in our own sight. The deeper our repentance, the sweeter the

joys of pardon; the greater our sorrow for sin, the more precious will Jesus be as our deliverer from sin; the more pungent our grief at the cross, the warmer will be our zeal in the church, and the more careful our walk in the world. Holy and ever-blessed Spirit, give us such a sight of sin, such a sense of the love of God, such a realization of pardon, and such fellowship with Christ in his sufferings, as shall cause us daily and hourly to say, "I will confess mine iniquity, and be sorry for my sin!"

Cheltenham, March 5th.

THE RIVER OF SALVATION.

BY THE REV. S. K. BLAND, OF CHESHUNT.

"There is a river, the streams whereof shall make glad the city of God."—Psa. xlii. 4.

"HE must increase!" Oh, Divine necessity! Oh, glorious growth! The word of the Lord is gone forth, the authority of Jehovah hath decreed it. The might of the Lord of Hosts hath laid the foundations, and the unfailing wisdom of the Eternal hath set the wheels of time in motion to effect the purpose. The all-pervading Spirit of the Highest is gathering the intelligent universe to accomplish the end! The hosts of hell leap up to defy and annul the design. But while the malice of Satan leagues with the pride of man to cut asunder the golden bands of Eternal love, "He that sitteth in the heavens shall laugh," Adonai Jehovah shall hold their fiery strife in awful derision. The systems of a sinful world will he dash into pieces as a potter's vessel. All that is deceitful and deceiving in lying idolatry and bloated superstition, will he utterly destroy, and then "excelsior." The consecrated hosts of God's elect shall be heralded by the voice and clothed in the righteousness of the God-Man Mediator. The Church—chosen, called, and faithful—shall march triumphantly through the earth; "fair as the moon, clear as the sun, and terrible as an army with banners."

Oh, what a contrast do the shadows of a day present to the substantial realities of eternity! The fabrics of men, fair in form and plausible in principle, *may* for a season multiply, prosper, and increase. *Now* they spring with promising vitality, and swell with the favouring cheers of a ready people; but anon comes the blight of unforeseen calamity, and lo! the entire structure crumbles to the earth. Or it may be, that with no opposing hand, the linked bands march smoothly on; so smoothly, that the elements of sluggish indifference and selfish, cloying, weary satiety are permitted secretly to canker the first love with their rust; and the promising scheme is shrouded in the shadows of the past. But, the religion of Jesus! ever living, ever fresh from the eternal fountain, streams on, undisturbed by the convulsions of the world, and fulfils its quickening mission to the glory of its author.

Pause, my brother, and linger awhile before the enchanting vision

of that endeared inheritance—the distant prospect of that most welcome Father-land.

“Beneath the sacred throne of God,
Behold a river rise.”

For it is permitted unto thee to have a faint, a momentary glance through the umbrageous vista, up to the fountain head.

“Oh, what a sight, a pleasing sight,
Of our Almighty Father’s throne!”

But only a passing glance is allowed us. The blaze of glory to mortal eye is overwhelming and confounding; it absorbs the judgment, and drinks the spirit dry.

Behold and see, the river flows down—down to man, down to thee.

“Its streams are love and pardoning blood,
Descending from the skies.”

Rest thee, weary traveller, upon its brink, bathe in its waters, drink full draughts of blessedness, and go on thy way rejoicing. Listen, as thou goest, to the gentle, cheering music of the ever-flowing stream. See in its clear bosom reflected “*the tree of life*” planted by its brink. In vain thou dost stretch thine eye over its broad expanse; thou canst not measure its breadth; already the little rill has swollen to a mighty current, while every pearly drop is moving onward, fraught with a mission of love. But—

WHITHER *is the river flowing?* To the wilderness? Ay, and as it advances, the desert shall rejoice and blossom as the rose.

But WHITHER *is it going?* To the dark places of the earth, where vice and cruelty have made their home? Yes; and the ice-bound dungeons of sin shall melt away at its approach; and there the cedar and the myrtle shall flourish in immortal green, the trees of righteousness, the planting of the Lord, that he may be glorified.

But WHITHER *is it flowing?* Through the filth-clogged channels of Infidelity, over the arid wastes of Heathenism, and the blood-stained soil of Mahomedan and Popish superstition? To these shall that blessed river extend its purifying and life-giving influences. Nor can aught of the dark and dense pollution through which it passes in its devious and world-wide course, stain the crystal waters. Living and life-giving, cleansing and incorruptible; onward, still onward that river rolls, ever deepening, ever widening.

But WHITHER *flows it?* The wilderness is reached—is passed; the shores are laved, the isles are covered, and the whole earth permeated with its virtue.

WHITHER *flows it?* The ocean of Eternity receives the rich burden of its flood; but in vain we attempt to describe the *meeting of the waters*. As we survey this beautiful river, we behold its bosom covered with countless vessels, both large and small, all with canvass set, sailing on towards—the everlasting future. And as we thus gaze, “wondering how the scene will end,” we hear a voice as of “many waters and of mighty thunderings, saying—Alleluia, for the Lord God Omnipotent reigneth.”

But this as yet is only a vision of what *shall* be. We find ourselves still upon the earth—pilgrims, “asking our way to Zion with our faces set thitherward.” By the river’s brink we tread, and our home is beyond the swelling flood. Let us then muse on the beauties of our pathway, for “the lines are fallen unto us in pleasant places; yea, we have a goodly heritage.” While thus employed, sweet shall be our meditation. “As we muse the fire burneth,” and our souls are strengthened; for we discover there is no uncertainty—no gloom of doubt shrouds the world to come whereof we speak. Let us cast abroad the wings of faith, and upon the golden beams of light, “mount and soar away to the bright realms of endless day,” and read the counsels of our God; upstarting from the desponding eddies wrought by the whirl of guilty passions, and turning off our eyes from the wrecked fragments strewed on the billows of time, let us take the withered hand from our bosom, now nerved with the strength of Deity, and

“Draw back the parting veil, and see
The glories of eternity.”

Do we seek to trace those streams to their source? How solemn, yet how interesting the question, “Whence, and why this river rose?” How fraught with enduring joy the important inquiry! Where are those shores to which its wide and lasting dominion shall extend? How shall the illimitable future be occupied with a search into the boundless results of its increase! And when we comprehend the mighty mystery unravelling, and weaving upon the loom of God’s own providence, we pause, astonished at the *means* by which this increase is being effected;—means apparently insufficient and often seemingly most adverse. Yet knowing the *one Creator’s* wisdom, we cheerfully approve the truth that every thread shall be conspicuous in that raiment of needlework in which the bride, the Lamb’s wife, shall be clothed, when she shall sit with her Lord on the sapphire throne, refulgent with the omnific sun, crowned with the covenant rainbow, and with the moon under her feet.

Standing now upon the *débris* of a sin-ruined world, shuddering at the fierce torrents of damning iniquity, and at the inhuman conflict of souls, the tremendous questions arise, Have the purposes of the Almighty been thwarted, and the objects upon which His eternal mind was fixed, ended in disappointment? Is the Creator to lose the glory of the work of his own hands? Let all our hearts throb with joy as we listen to the distinct and delightful response of revelation: “God was in Christ reconciling the world unto himself;” “He shall see of the travail of his soul, and be satisfied.”

Yes, the inspiration of the Lord declares that *all* was anticipated; known unto Jehovah were the writhings of that old serpent, while in the faultless wisdom of eternal love, he placed beneath his elect church the everlasting arm of his predestinating mercy, and shut her safely in the ark of his covenant, giving her—all perfect—all lovely and beloved—to her all-glorious Head and Surety.

The heart of the Son (one with the Father), received the gift, and

has ever been fixed upon accomplishing the work of redemption involved in the charge. Taught by the Eternal Spirit, the members of the one body are all gradually but certainly brought by grace to glory, and when the remainder of the elect shall have been gathered in, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. 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. Wherefore comfort one another with these words."

And, beloved brethren, ye see your calling. Behold the Bridegroom cometh! Go, work *to-day* in the vineyard—watch and pray; be instant in season and out of season; labour to be approved of HIM; and so much the more as ye see the day approaching!

1 Thess. iv. 16—18; 1 Cor. i. 26; Matt. xxv. 6; Matt. xxi. 28; 2 Tim. iv. 2; 2 Pet. iii. 14; Heb. x. 25.

PEN AND INK SKETCHES OF BAPTIST MINISTERS.

NO. V.—THE REV. W. BROCK,

Of Bloomsbury Chapel, London.

AFTER the death of the Rev. Joseph Kinghorn, who was a strange spare man, a keen debater, a great Hebrew scholar, and of very strict communion principles, the Rev. William Brock, then a student fresh from the Baptist College, Stepney, was chosen to be his successor in the pastorate of the Baptist Church at St. Mary's, Norwich. The choice appeared to be a happy one. The cause prospered, the Church increased, the place was enlarged, and still the pews were full. It was considered a great treat to hear Mr. Brock. But this was not to last for ever; a time was coming when the pastor would be removed. Mr., now Sir Samuel Morton Peto, who is a Baptist, and who is one of the treasurers of the Baptist Missionary Society, became Member of Parliament for Norwich, and bought an estate in the neighbourhood. This naturally led to his connection with Mr. Brock, and this connection led to Mr. Brock's removal to London. The eminent railway contractor and M.P. was anxious to establish a

Baptist cause upon mixed communion principles, in the neighbourhood of his town residence, in Russell-square; and the result was, a very spacious chapel was built in Bloomsbury-street. It stands out in bold relief, by the side of a tawdry Episcopalian Chapel of Ease and a French Protestant Church. As soon as the new chapel was completed, Mr. Brock left Norwich, and was duly installed as pastor.

Mr. Brock's *début* in London was a decided success. This chapel, which is computed to hold 1,500 persons, is invariably crammed. If you are late, it is with difficulty you will get standing room. The genteel part of the chapel is down stairs, and if you do get a seat, you will find it a very comfortable one indeed. In a very snug pew, at the extreme end, on the right, you will see Sir S. M. Peto, Bart., and his family. Half way down, on your left, you will see the spectacles and long head of Dr. Price, Editor of the "Eclectic Review." Lance, the unrivalled painter of fruits

and flowers, also attends here. But there stands Mr. Brock in that handsome pulpit, in that richly-ornamented chapel, with all those genteel people beneath him and around him; a stout, square-built man, a true type of Saxon energy and power; without the slightest pretension to elegance or grace, but nevertheless with strong passionate speech, and indomitable spirit. It is such men as he who move the world. During the war, we are told, it was the weight of the British soldiery that carried everything before it. The Frenchman might be more scientific, more agile, more skilful every way; but the moment the word was given to charge, resistance was hopeless; you might as well try to stop the progress of a torrent or an avalanche. What the Englishman is in the field, Mr. Brock is in the pulpit. You are borne down by his weight. He gives you no chance. On comes the tide, and you are swept away. If you are learned, evidently the preacher before you makes no attempt to display little more than the average amount of learning. If you like to theorize on the beautiful and divine, the preacher before you cares nothing for your flimsy network, born of Plato and Schelling. If you are disposed to explain away and define, Mr. Brock does nothing of the kind. "It is in the Bible—it is there!" he exclaims, and that is sufficient for him. You can no more move Brock, than you can the monument.

This is the secret of his success—he is positive and dogmatic, and it is this style of address which the people want. It is only one day in the week Smithers can spare for theology, and, wearied with the cares of six working days, he requires the theology he gets on the seventh to be positive and plain. The British public does not like to be bothered. It likes everything settled for it, not by it. Hence it is that Macaulay's History of England is so popular.

Mr. Brock's earnest dogmatism does everything for him. There is no great beauty in his style, nor bursts of splendour in his sermons; there is no speculation in his eye; but he has a vehement tone, is plain, affectionate, evangelical, practical, full of point and power. He has not improved by his removal to London; he preached better sermons in Norwich than here, and he has got a slight affectation, which I do not remember at Norwich. He mouths his a's as if he had, to use a common phrase, plums in his mouth, and occasionally painfully reminds you of a vulgar man trying to speak fine; but this is inconsiderately done on his part. At Norwich he was an ardent politician; he advocated complete suffrage, defended the Anti-State Church movement, and is, I believe, one of the few leading London Dissenting Ministers who fraternise with the Association now known as the Society for the Liberation of Religion from State Patronage and Control. As a platform orator, he is very effective. He is everywhere the same; everywhere you see the same hearty dogmatism and genial sincerity. You may differ from such a man, but you cannot dislike him. You would rather have him for a friend than a foe. To his own denomination he is a tower of strength. He has made Baptism popular at the West End. He cannot do what Hall did, or what John Foster did; but he speaks to the practical English mind—to the middle class, of whom, I believe, he was originally one, and to the door of whose instinct and hearts he evidently holds the key. Mr. Scarlett succeeded at the bar, we are told, because there sat listening in the jury box twelve Mr. Scarletts. For the same reason, Mr. Brock succeeds; the men he speaks to are men of like passions with himself.*

* Vide "The London Pulpit," by James Ewing Ritchie.

THE REV. C. H. SPURGEON AND HIS DETRACTORS.

It is not at all matter of surprise that the extraordinary popularity of this estimable young minister should have evoked censure and commendation of all kinds and degrees. The pulpit and the forum alike invite attention, and challenge criticism; and so long as this test is legitimately and truthfully applied, no public character, if right-hearted, will shrink from its decisions. But if the criticism be made the vehicle of calumny, and if the censors of the press, instead of employing their pens in commending excellencies, or in censuring and correcting faults, however severely, if fairly done, seek by detraction and falsehood to damage the reputation, and lessen the usefulness of those whose efforts they decry, then do they degrade an otherwise honourable occupation into that of a dirty and despicable slanderer. Several of Mr. Spurgeon's critics, we regret to say, have thus disgraced themselves. If they have not originated, they have given a wide circulation to fabrications as grossly absurd as they are totally false. By Mr. S., however, these falsehoods are treated with no other feelings than those of pity for the individuals from whom they emanated. It was thus, a century ago, the seraph-tongued Whitfield—to whom, by some of his more friendly critics, Mr. Spurgeon has been compared—

“ Stood pilloried on infamy's high stage,
And bore the pelting scorn of half an age;
The very butt of slander, and the blot
For every dart that malice ever shot.”

And of whom it was also said,

“ His aim was mischief, and his zeal pretence,
His speech rebellion against common sense.”

But while thus

“ Assail'd by scandal and the tongue of
strife,

His only answer was a blameless life;
And he that forged, and he that threw the
dart,

Had each a brother's interest in his heart.”*

* Cowper.

We have been induced to make this reference to these attacks upon Mr. Spurgeon, not more from the circumstance that we are favoured monthly with his valuable contributions to our pages, than from the high and honourable position in which it has pleased the great Head of the church to place him, in which it should be the aim of all who love Zion to uphold and encourage this youthful and gifted brother; and also because we have had put into our hands, by a party altogether disinterested, the following correspondence, a portion of which is addressed to a provincial paper, which had been made the medium of circulating slanderous reports concerning Mr. S.,—to whom it is but fair to state, the Editor of the paper referred to has made most ample and satisfactory apology:

To the Editor of the Ipswich Express and Essex and Suffolk Mercury.

DEAR SIR,—I was somewhat surprised and distressed on reading in a recent impression of yours the remarks of your correspondent on the ministry of the Rev. C. H. Spurgeon. I have sat under that ministry for some months, hearing him not only on the Sabbath, but week evenings—not only in his own chapel, but in others in this metropolis—and upon no occasion has either the pulpit or the sanctuary been defiled by any such improprieties or absurdities as are described by your correspondent. That he is a “young divine,” I admit; but as it has pleased God to endow him with high powers, so also has He honoured him with signal success. Ought it not, therefore, to be a matter of thanksgiving and joy, in place of that “envy, hatred, malice, and all uncharitableness” in which your correspondent seems to indulge? Mr. S. has happily not to say, “Who hath believed my report?” for multitudes have, and are welcoming his message. Whence, then, this jealousy?—this injury to his usefulness?—this slander on his character? ‘Tis only to be found with those of bigoted minds, narrow views, or strong prejudices. Your correspondent should have been satisfied ere he gave publication to such sweeping charges as to Mr. S.'s style and speaking, describing it as being “redolent of bad taste, vulgar, and theatrical.” I admit Mr. S. has a style peculiarly his own, but that it has impaired or impeded his usefulness I have yet to learn.

Sir, we should rejoice in the promotion of God's glory, whoever may be the agent specially honoured.

Fearing to occupy more of your space, I beg to subscribe myself yours obediently,
 GEORGE JAMES ARNOLD.
 4, Nichols-square, Hackney-road, London,
 March 8th, 1855.

To the Editor of the *Ipswich Express and Essex and Suffolk Mercury*.

MR. EDITOR.—In your impression of February 27th, there appears a letter from your London correspondent, part of which (relating to some little excitement in the religious world, created by a young man, a Baptist minister) is so full of misrepresentation and absolute untruth, that though I much dislike newspaper controversy, I feel I must most indignantly protest against it, for fear that circulating as your journal does so widely amongst the personal friends and family of the Rev. C. H. Spurgeon, the statements should receive greater credence and heavier weight than they deserve.

I deeply regret that your correspondent should have communicated to you such grave charges, such severe censure, such untrue assertions, and such unmerited abuse as he has done upon (by his own confession) mere hearsay; and I am grieved beyond what I can express, that he should have given publicity, through your columns, to such aspersions as he has been pleased to cast upon the fair fame of this "young divine."

To commence with the paragraph to which I refer, so far as it relates so the "repair" of the chapel, I may state that the chapel is *not* closed for repairs, but for enlargement. The gathering fame, the increased usefulness, and the strikingly original style of the "precocious youth," very soon made evident the impossibility of providing accommodation for the teeming crowds, and rendered an enlargement of the chapel absolutely necessary; and, to the honour of the congregation let it be said, one thousand pounds was collected and paid in to the treasurer ere the edifice was closed for the necessary alterations. Can this consequence be "distressing" to a Christian mind? Is it not rather a cause for thankfulness and gratification? And if Exeter Hall be "cramped to suffocation" (which I rejoice to say it is), and if people will crowd the mighty space half-an-hour before the services commence, clearly it is not the fault of the Rev. Mr. S.; and however much this zeal of the public may be distressing to the minds of some, it is to those who rightly estimate its cause and view its origin, a source of the highest gratification. The story of "the slippers," with its accompanying details, I have heard retailed in many different ways; I assure you, Mr. Editor, it is false—false as Heaven is pure. From Mr. Spurgeon's

own lips I have had a distinct denial of the unworthy calumny; and I can assert, too, on the word of a gentleman who has up to this hour attended every service in which Mr. S. has been engaged, that never from pulpit or desk did this young—"dear divine"—give utterance to that absurd and hearsay statement which your correspondent places as truth before the world.

'Tis a sweeping charge, that of your writer, when he states that "all Mr. S.'s discourses are redolent of bad taste, vulgar, and theatrical." I enclose herewith one of Mr. S.'s sermons (No. 2314—15, of the Penny Pulpit). I do not consider it his best discourse, far from it; but read and judge for yourself, and if after its perusal you can endorse the opinion of your correspondent, then I will bow my head and abide by your decision.

Sir, if the highest flights of eloquence, the most glorious bursts of thought, the chastest imagery, the tenderest pathos, and the most vivid imagination are "vulgar" things, then is Mr. Spurgeon verily guilty. If preaching, based on the model of grand old John Bunyan, and fervid Whitfield, and richly-gifted Beveridge, be redolent of bad taste, then I confess Mr. Spurgeon is indeed a culprit; and if, Sir, a voice loud but musical, and an action appropriate in the extreme, sometimes approaching to real dignity, and most impressive gesticulation, be considered theatrical, then this "fluent youth" must cry "*peccavi*," and be considered worthy of your correspondent's elegant criticism.

Here are the facts, Sir. A young and unknown man comes up to this mighty Babylon; chosen, after much deliberation, to fill the pulpit so long and so worthily occupied by the great Dr. Gill, and subsequently by Dr. Rippon, [Dr. Angus, the Rev. J. Smith, of Cheltenham, and the Rev. W. Walters, of Halifax.] He finds a diminished congregation, and a languishing church. Speedily (God helping him) "the little one becomes a thousand, the small one a strong nation." The foot of the young pastor never trod the floors of schools, or the halls of colleges; he boasts no birth, and has no pride of ancestry; but still, spite of this, his people increase, his church enlarges, his hearers become more numerous, and his ministrations are made more extensively useful; and now that he is placed upon a lofty eminence which he has won by the consistency of his character, the power of his preaching, the pure piety of his ministerial life, and the earnestness of his pastoral labours, the shafts of calumny and envy are showered on him thick and fast. So let it be; "thrice armed is he who hath his quarrel just," and I trust Mr. S. will live to outlive it all. I believe he will.

Sir, it is my pride and privilege to call Mr. Spurgeon my friend. Many are the hours I have spent with him in social inter-

course, and many are his discourses to which I have listened with deep and earnest attention, and I can safely say that never yet have I discovered that of which your correspondent speaks—vulgarity, bad taste, or the “theatrical.”

Finally, Sir, this much maligned but devoted young preacher can well afford to bear the sneer, the sarcasm, the slights, and the calumny of the world; for he is secure in the affections of an attached and loving people, beloved and revered by all who know him, and upheld, I firmly believe, by a higher and mightier power than earth can show or shadow out.

Sir,—my defence of Mr. S. is perhaps not necessary; yet all I claim for him is the calm deliberate judgment of his actual hearers, not the “tittle-tattle” of an occasional attendant, or the distorted assertions of a mere talebearer. And I am sure that if the majority of those who circulate these base fabrications against the fair fame of this young Apollon would go and hear him, with a prayerful and earnest anxiety “to hear aright,” and suffer truth to weigh in their hearts, the verdict they would feel constrained to announce would be far different to that proclaimed by your London correspondent. *Fiat justitia ruat calum.*

Apologizing for the length of my communication,

I am, Mr. Editor, yours obediently,
Widcomb House, W. LEMON OLIVER.
De Beauvoir-square.

To the Editor of the BAPTIST MESSENGER.

SIR,—I have been much grieved to find that the excellent young minister of whom so fair an account was given in the BAPTIST MESSENGER for March, is likely to meet with discouragement from those who should be the first to encourage and sustain him in his arduous labours, especially as his sole aim seems to be to win souls to Christ. It is, however, too apparent that the very extraordinary popularity to which this young minister has so suddenly attained, has surprised some of our Metropolitan preachers and critics out of their propriety. To whatever cause this flocking by thousands to hear Mr. Spurgeon is to be ascribed, it is certain that to himself it is as unexpected as it has been unsought. It is the result of no spiritual empiricism. The sermons preached by Mr. S. in New Park-street and in Exeter Hall, are characterized by the same naturalness, simplicity, and evangelical savour, as distinguished his efforts as a village preacher. These qualities, with a most marvellous felicity of illustration, and great earnestness of manner in setting forth the glorious doctrines of the Gospel, so as to commend them to every man's conscience in the sight of God, have rendered him thus popular. His is emphatically the ministrations of life, and this is the secret of his popularity. As to the

retorical excesses complained of by some of his unfriendly critics, they are on the right side; years and experience will render these less frequent and palpable. His admirers will, however, do Mr. S. no small service, if they will form a more sober estimate of his talents. He neither possesses nor lays claim to such gigantic powers of mind as some have enthusiastically asserted. His greatness is his usefulness. The writer happens to know that the extravagant encomiums bestowed upon him by some of his injudicious friends, are as little approved of by Mr. S. as the venomous shafts of calumny hurled at him by his unchristian assailants are effective for the purposes intended. Of the animus by which the latter are influenced, as well as of the success they are likely to realize, the fables of old father Æsop may serve strikingly to illustrate. The fox may condemn the grapes because they happen to be beyond his altitude, and the poisoned fangs of the asp will only be damaged by the object on which it wreaks its envious rage. If this should meet the eye of any of Mr. Spurgeon's ministerial detractors, let them, instead of calumniating their young and gifted brother, imitate him in laborious and incessant efforts, both as a pastor and as an evangelist. This course is alike dictated by prudence and piety. I am, yours obediently,

March 22nd. A COUNTRY PASTOR.

From “The Globe” of Thursday Evening,
March 22.

THE REV. C. H. SPURGEON.—“The circumstances under which this gentleman has recently come before the public are curious, and demand a passing notice. Some months since he became minister of New Park-street Chapel, and it was soon found that the building, capacious as it was, was far too small to accommodate the crowds of persons who flocked to hear the young and eloquent Divine. In this state of affairs, there was no alternative but to enlarge the chapel; and while this process was going on Exeter Hall was engaged for him. For some weeks past he has been preaching there every Sunday morning and evening; but he has filled the great hall just as easily as he filled New Park-street chapel. A traveller along the Strand, about six o'clock on a Sunday evening, would wonder what could be the meaning of a crowd which literally stopped the progress of public vehicles, and sent unhappy pedestrians round the by streets, in utter hopelessness of getting along the wide thoroughfare. Since the days of Whitfield, whose honoured name seems to be in danger of being thrown into the shade by this new candidate for pulpit honours—so thorough a religious furor has never existed. Mr. Spurgeon is likely to become a great preacher; at present his fervid and impassioned eloquence sometimes leads him a little astray, and mars the beauty of his singularly happy style.”

From "The Glasgow News."

THE GREEN-EYED MONSTER IN LONDON.—A POPULAR PREACHER ENVIED.—"To the horror of some pious rival, New Park-street Chapel has become rapidly crowded, so that the congregation has had to resort to Exeter Hall till their chapel is enlarged. Even Exeter Hall is found too small to accommodate the crowds which congregate to see and hear the youthful and now renowned Rev. C. H. Spurgeon. Some one, who, we suspect, could give a beggarly account of empty benches, has written to some of the newspapers, holding up this successful rival to scorn because he does not preach and pray to his satisfaction—that is, we presume, in the usual jog-trot sleepy fashion. Young Spurgeon must, therefore, be held up to contempt in the columns of such papers as choose to lend themselves to these purposes. We have seen gentlemen who have worshipped in his crowded congregation, and who state that the services

are conducted with strict propriety, and that there is nothing in the service to offend even 'ears polite.' They assure us that his discourses are replete with substantial matters, and that they are couched in language vigorous and appropriate. He pays no attention to the dogmas of schools, and chooses to express his views in language of his own, which is free of the stereotyped phraseology of the pulpit; but there is no expression used unworthy of the subject, and none which judges of theology would repudiate. A number of letters have appeared in his vindication, and to these the names of highly respectable parties are attached. It were well for rivals to mind their own business, as a young man of such energy as Mr. Spurgeon is not to be put down by envious rivals. Like other young preachers he has his peculiarities; but these are often the indications of a genius which ripens into a brilliant maturity."

Poetry.

"WHOM THE LORD LOVETH, HE CHASTENETH."

HEB. XII. 6.

A Psalm for a Sick Room.

AGAIN I feel, O God,
Stripes of Thy bitter rod:
All suddenly they come and sharp
the pain:
Almighty, wilt Thou deign
To give account to me, or reason why?
Nay, Thou dost reply,
"I CHASTEN WHOM I LOVE,"
Balm for thy bitter stripes, all else
above.

Therefore, while chain'd and bound,
With links of suffering round,
I wait in patience on this weary bed;
I know, Lord, Thou hast said
That Thou wilt ne'er allot one woe or
care

More than Thy child can bear.
"I CHASTEN WHOM I LOVE."
In that sweet thought is balm, all else
above.

'Tis good for thee, my heart,
Thus to be set apart,
Against thy will, from all thy works
and ways.
God also will have praise

From helplessness; so thou faint not,
nor tire,
What more canst thou desire?
"I CHASTEN WHOM I LOVE."
Feed on that thought, 'tis balm, all
else above.

I chasten them, to wean
From each enchanting scene,
The children of a kingdom yet to
come:

Fair stones, to be brought home,
All chisell'd as they needed, at my
Each one its place to fill [will;
In the temple of my love—
The radiant New Jerusalem above.

"I CHASTEN WHOM I LOVE."
I could not teach or move
Man's spirit thus, amid life's whirling
But I can give repose [shows;
In long, lone, wakeful nights, to the
poor heart,
With which it ne'er shall part,
And bid each promise beam
Out in the darkness with most lus-
trous gleam.

Rejoice, my chasten'd ones,
My daughters, and my sons.
Walk softly in the way ye have been
By tribulation, dead [led,
Should ye be to earth's pomp and lust
of gain,
And all its warfare vain;
Check'd every low desire,
Have ye not pass'd through the Re-
finer's fire!

Rejoice, my chasten'd ones!
How were ye proved "Sons,"
Unless in following your Exalted
Head,
Who, bruised, faint, and dead,
Refused not to brave the inner gloom
Of the drear tomb?
Endure in peace your pain,
For "those who suffer with Him, also
reign."

Jesus! our risen Lord!
Who dost to us afford
Thy promised gift, the COMFORTER,
below,
How should we ever know
His rich, peculiar teaching of the
Did suffering not accord [word,
The soften'd heart and calm
On which He may bestow His healing
balm!

Yes, chasten'd ones, rejoice!
Afflictions, not *your* choice,
Are yet God's ministers most wisely
And in His mercy lent, [sent,
That tears for secret sin may freely
And self and pride be low: [flow,
"I CHASTEN WHOM I LOVE!"
Feed on that thought! 'tis balm, all
else above.

L. N. R.

MONTHLY SUMMARY.

SOON after the publication of our last number, there came sudden tidings that "The potentate who had been foremost in the present War—the man who stood out from the rest of his race, the most conspicuous perhaps in power, in energy, in the strength of will, in the firmness of purpose, in the success of enterprise, was dead. Dead! with countless squadrons waiting his bidding;—dead! with convulsed kingdoms watching his moves;—dead! while the whole world was being shaken by his strength."* Alexander II. has received the fealty of his late father's subjects, and has also pledged himself to adopt the measures of the late emperor. At Vienna, a congress of the representatives of England, France, Austria, Turkey, and Russia is being held, of which report speaks unfavourably as to the probability of an amicable

* Rev. H. Melville.

adjustment of all matters connected with the War. At home, the ministerial crisis has passed, leaving the old Whig party in possession of the seals of office, Lord John Russell having returned to his former colleagues as Colonial Secretary.

A national fast day has been appointed, and also, we believe, very generally observed. Sir John Pakington has introduced another Educational measure. The new Chancellor of the Exchequer has introduced the Newspaper Stamp Bill, which has been read the second time and passed; we hope it will undergo considerable amendment in committee, as in its present shape it does not meet the wants of the age. The Roebuck Committee of Inquiry is bringing to light innumerable instances of most horrible neglect on the part of the officials at home and abroad.

DENOMINATIONAL INTELLIGENCE.

The ANNUAL SERVICES of the BAPTIST MISSIONARY SOCIETY, 1855.

Thursday, April 17th.—SPECIAL PRAYER MEETING, in the Library of the Mission House, Moorgate-street, in the Morning, at Eleven o'Clock. The Rev. B. EVANS, of Scarborough, will preside.

Lord's Day, April 22nd.—GENERAL COLLECTION SERMONS, at the various Metropolitan and Suburban Chapels.

Tuesday, April 24th.—ANNUAL MEMBERS' MEETING, in the Library of the Mis-

sion House. Chair to be taken at Ten o'Clock.

Wednesday, April 25th.—ANNUAL MORNING SERMON, at Bloomsbury Chapel, by the Rev. J. P. MURSELL, of Leicester. Service to commence at Eleven o'Clock.

On the same day, the ANNUAL EVENING SERMON, at Surrey Chapel, by the Rev. HUGR STOWELL BROWN, of Liverpool. Service to commence at Half-past Six.

Thursday, April 26th.—The ANNUAL PUBLIC MEETING of the Society, at Exeter Hall, at which JAMES KERSHAW, Esq., M.P. will preside; and the Revs. T.A. WHEELER, of Norwich, C. VINCE, of Birmingham, J. C. HARRISON, Kentish Town, W. ARTHUR, J. BUCKLEY, and W. BNOCK, will speak. Chair to be taken at Eleven o'Clock. In the Evening of the same day, the ANNUAL SERMON to YOUNG MEN will be preached at the Weigh House Chapel, by the Rev. C. STOVEL. Service to commence at Eight o'Clock.

MINISTERIAL CHANGES.

Accrington.—The Rev. C. Williams, whose resignation of the Pastorate was announced in our last, has consented to remain with the Church in this place.

Blockley, Worcestershire.—The Rev. E. Hull has intimated his intention to resign the Pastorate of the Baptist Church in this place.

Boutton-on-the-Water, Gloucestershire.—The Rev. Mr. Statham has resigned the Pastorate of the Baptist Church in this place.

Leeds South Parade.—The Rev. A. M. Stalker has resigned the Pastorate on account of ill health.

Pembroke.—The Rev. T. D. Jones will resign the Pastorate of the English Baptist Church, on the second Sabbath in this month.

Penzance, Clarence-street.—The Rev. J. B. Jenkyn, from Tenby.

RECOGNITION SERVICES.

St. Peter's, Kent.—March 1st, of the Rev. Alfred Powell, as pastor of the Baptist Church in this place. The services were commenced by the Rev. C. Bird, of Margate; the introductory discourse was delivered by the Rev. W. H. Davies, of Margate; the Rev. H. J. Bevis (Independent), of Ramsgate, offered the recognition prayer; the Rev. Maurice Jones, late of Leominster, delivered the charge to the pastor; and the Rev. J. Crofts, of Birchington, concluded the afternoon engagements with prayer. After tea refreshments, of which 200 persons partook, in the vestry, the evening service was commenced by the Rev. F. Beckley (Independent); the Rev. B. C. Etheridge, of Ramsgate, preached to the Church; and the Rev. J. Brook, of Broadstairs, concluded the interesting engagements of the day by prayer.

Brynmawr, Monmouthshire.—March 11th, of the Rev. E. Edwards, as co-pastor to the Rev. T. Roberts, of the English Baptist Church. Sermons were preached on the occasion by the Revs. Mr. Jones, late of America, and W. Roberts, of Blaina.

OPENING OF NEW CHAPELS, &c.

Brentford.—The foundation stone of a new Baptist Chapel in the above place was laid Feb. 28th, by Mr. Alderman Wire. The devotional services were conducted by the Revs. W. Lance (the pastor), W. C. Yonge

(Independent), and J. Rigg (Wesleyan). After prayer by the Rev. E. Morley, addresses were delivered by Mr. Ald. Wire, the Revs. Joshua Russell, J. Leechman, A. M., Robert Ann, and Mr. T. Fuller (of Bristol College). The collection amounted to 50l. Cost of erection, and freehold ground, will be about 1,550l. The building will be completed in June next.

Nebo, Ebbw Vale.—March 4th and 5th, services connected with the opening of a beautiful and commodious chapel in this place were held, conducted by the Revs. E. Thomas, of Tredegar; T. Jeffery, of Brierly-hill; J. Rowe, of Risca; Timothy Thomas, of Basseley; S. Williams, of Nantyglo; J. Jones, of Newport; D. Rees, of Llangynidr; T. Evans, of Briery-hill; W. Roberts, of Trossant; and R. Ellis and P. Rees, of Pontypool Academy. The collections were above 100l.

SPECIAL SERVICES.

Suffolk Baptist Home Mission.—A series of meetings in aid of this society were held on five successive evenings at the end of February and the beginning of March, at Diss, Stradbroke, Fromeden, Eye, and Botesdale, when the Revs. J. Lord, J. Eyre, and J. P. Lewis, attended as a deputation. Similar meetings have been recently held at Ipswich and other parts of the country, and addressed by the Revs. J. Webb, of Ipswich, and W. Bentley, of Sudbury. In the year 1800 there were only two Baptist Churches in the county of Suffolk; now there are seventy. What hath God wrought!

PRESENTATION SERVICES.

Liverpool.—On March 1st, the Rev. Hugh Stowell Brown was presented, by the promoters of the Working Men's Sunday Services, with a handsome silver tea and coffee service, and with a purse of £100 for Mrs. Brown. The interesting service took place in the Concert Hall; N. Carne, Esq., the originator of the Working Men's Sunday Services, presided on the occasion, and on presenting these handsome offerings to Mr. Brown, stated that this was not a mere formal ceremony; the people had listened by thousands to Mr. Brown's instructions, among whom he was deservedly popular. "Take, then, (said the Chairman, addressing Mr. Brown), this memorial from a rough-handed, but warm-hearted people; and with it their best wishes, that you may be long spared in that career of Christian usefulness in which you have embarked, and may God bless and prosper you in it." Dr. Raffles and Mr. Rathbone, also appropriately addressed the meeting. The Rev. H. S. Brown acknowledged the gift, in a very appropriate and eloquent address. Adverting to the circumstances which had given rise to this expression of his friends' kindly regards,

Mr. Brown paid a high and deserved eulogium upon Sir S. M. Peto, Bart., by whom he had been invited to supply the pulpit of the splendid and commodious new chapel now being fitted up by the worthy Baronet, but which he had, upon mature deliberation, declined, considering it to be his duty to continue to labour in his present sphere of Christian effort.

Tiverton, March 14.—An interesting service was held in connection with the enlargement of the Baptist Chapel, was held, presided over by the Rev. Mr. Singleton, the former pastor; on which occasion the present pastor, the Rev. E. Webb, was presented by Mr. Singleton, jun., on behalf of the church and congregation, with a purse of twenty guineas, as a testimony of their grateful esteem. The meeting was addressed by the chairman; and the Rev. Messrs. Williamson, Walton, Smith, Gould, and Garland, and by Mr. Cook, jun.

ASSOCIATION SERVICES.

Pontesbury, March 7th.—The **SHROPSHIRE BAPTIST ASSOCIATION** held its United District Meeting in this place. Addresses were delivered by Revs. T. Brooks, of Wrexham; D. Crumpton, of Oswestry; T. How, of Shrewsbury; and A. Tilly, of Bridgnorth. A Petition in favour of Sir W. Clay's motion for the total abolition of church rates was adopted.

BAPTISMS.

Bath, York-street, Feb. 4th.—Five by Mr. White.

Bedford, Mill-street, Jan. 28th.—Four by Mr. Killen.

Birchington, Kent.—Six by Mr. Crofts.

Borough Green, Wrotham, Feb. 24th.—Two by Mr. Fremlin, for the Pastor.

Bugbrook, Northamptonshire, Jan. 21st.—One by Mr. Larwill.

Foais-Cray, Kent, Jan. 28th.—Three by Mr. Welsh.

Halifax, Trinity-road Chapel, Feb. 1st.—Six by Mr. Walters.

London, John-street, Bedford-row, March 16th.

—Twelve by the Hon. Baptist Noel, A.M.

—**Shoreditch, Ebenezer Chapel, March 4th.**—One by Mr. T. J. Messer.

Newcastle-upon-Tyne, March 4th.—One by the Rev. I. Davies.

Poplar, Cotton-street Chapel, March 25th.—Eight by Mr. Preece.

Rushden, Old Meeting, March 18th.—Three by Mr. Bailey.

DEATHS.

Althans, Mr. Henry, the esteemed and devoted promoter of education, March 4th, aged 71. His funeral took place March 13, in the Abney Park Cemetery, Stoke Newington. Dr. Alexander Fletcher delivered the oration at the grave, and the Rev. C. Stovel, of Prescott-street, preached the funeral sermon in Sion Chapel, White-chapel.

Bailey, Mr. G., at Broadlanes, near Bilston, Jan. 28, aged 65.

Bousfield, Robert, Esq., of Newington-place, Kennington, March 14, aged 90.

Chapman, Mrs. M., wife of Mr. S. Chapman, of Uppertorpe-street, Sheffield, Jan. 23, aged 53.

Cobby, Mrs. E., of Emsworth, Jan. 30, aged 72. Mrs. C. had the honor of commencing the Baptist Church in that place.

Domeny, Mrs. E., wife of Rev. J. Domeny, Baptist minister at Camberwell, Jan. 22, aged 56.

Gurney, W. B., Esq., senior treasurer of the Baptist Missionary Society, March 25, after a short but severe and painful illness, aged 78.

Hill, Mr. B., at Ledbury, Herefordshire, Feb. 3, aged 63.

Innes, Rev. Dr., of Edinburgh, March 3, aged 85.

Jackman, Mr. J., at Crendon, March 4, aged 62.

Mortimer, Mr. J., at Portsea, March 9, aged 81.

Rennison, Mr. J., late senior deacon of the Baptist Church, North Shields, Jan. 19, aged 63.

Seaman, Rev. J., Baptist Minister of Walsham-le-Willows, Suffolk, Feb. 8. Mr. Elven, who preached at his ordination, improved his death from 2 Tim. 1—12.

Vorley, Mrs. Mary, relict of the late Rev. C. Vorley, who for forty-three years was pastor of the Baptist Church, Carlton, Beds, Jan. 29, aged 82.

Ward, John, Esq., of Grendon Hall and Knuston, Northamptonshire, March 16, after a few days illness.

NOTICES TO CORRESPONDENTS.

We are obliged to Mr. Farrant, of Earls Colne, for correcting a mistake in the sketch given of Mr. Spurgeon, in the March number. Mr. Spurgeon's father, Mr. F. informs us, is not a Baptist, nor does he reside at Cambridge, but at Colchester, and is the minister of the Independent Chapel at Tollesbury, Essex. We take this opportunity of saying that we do not hold ourselves responsible for the opinions given in the "Pen-and-Ink Sketches."

Thanks to the Revs. Messrs. C. H. Spurgeon, of New Park-street; James Smith, Cheltenham; W. Abbott, Blunham, Beds.; S. K. Bland, Cheshunt, Herts.; W. P. Balforn, Bow; T. Brooks, Wrexham; G. Bailey, Ragland; and Mr. Beazley, London, for their contributions, of which we have made considerable use in the present number;—the other articles sent are in type, as is also the "Saviour's Bequest of Peace," by the Rev. W. Brock, and will appear in the Number for May,—and to several other kind friends for Denominational intelligence.

SPIRITUAL ASSISTANCE IN PRAYER.

BY THE REV. C. H. SPURGEON,

Minister of New Park-street Chapel, Southwark.

"Likewise the Spirit also helpeth our infirmities."—Rom. viii. 26.

CHRISTIAN reader, last month we were parted in the very midst of our discourse, which we will endeavour to resume. We had bemoaned our infirmities, and had confessed that "we know not what to pray for as we ought:" we were then about to talk of the Spirit's gracious help. Oh, may we realize it now, so that our meditation may be sweet! Our question which we hope to answer aright is this—How doth the Spirit help our infirmities?

1. *By a heavenly impulse strongly inclining us to pray.* Naturally, we are all averse to this holy exercise; we put it off, and often at the stated times for devotion we do but act upon the stage of formalism, instead of entering into the realities of sacred worship. This grievous infirmity the Holy Ghost overcomes, by giving us an intense longing for a visit to the throne of grace. This will come upon us we know not how; but at such times we long for prayer, more than the hart for the water-brook. I do not know how it is with thee, my reader, but at times I feel such an irresistible impulse to devotion that I am constrained, whatever may be my occupation, either to withdraw for a few moments into my closet, or else to breathe out an ejaculation to my God.

I have not been conscious of any special reason for that retirement, but a fire within the bones was burning hot; the tongue *would* move, or else the heart must burst; and were it not for the relief of supplication, it seemed as if the soul must melt. At such seasons how sweet is prayer! never can we wrestle so mightily as when the voice within cries, "Arise, and grasp the angel!"—never do we feast so daintily as when the Spirit awakes us, bidding us, "Arise, and eat!" Perhaps my reader may be much profited if he will try to look back upon his past years, and recall a few of those instances in which a special spiritual impression has been upon him, drawing him forcibly, yet willingly, to the mercy-seat.

If the writer be not very much mistaken in his own experience, these peculiar seasons were generally preludes either to arduous duty, to fiery trial, or rapt communion with God.

When they come we know not the cause; but the forty days' fasting afterwards accounts for the previous feasting, since it is only in the strength of such marvellous meat that we can perform so long a journey. However, this help *before* prayer would little avail us, if we had not help *in* prayer, which He is graciously pleased to give us; **for**

2. *He aids us by putting our minds into a proper frame.*—We kneel down with all the noise of earth rumbling in our ears—cares and carnal thoughts hold a revel in our minds; we feel that it is almost

impossible to worship in spirit and in truth; but suddenly, by a supernatural agency, all these things are gone; we enjoy a solemn abstraction; we are alone with God. Forgotten are the things of time and the trifles of a day; to us there is nothing save ourselves and the glorious Trinity.

At such a hallowed season how low doth the soul bow! It lieth prostrate, deeply conscious of its ill desert; the heart is emptied of its pride in the presence of the God of the whole earth. The dusty shoes of carnality are put from off our feet, and in the profoundest adoration we kneel before the Lord our Maker. Then the existence of God seems indeed a reality, for we are near Him, and are viewing something of His splendour; then the cross of Calvary shines with celestial brightness; the death of the crucified Jesus is truly realized, and we by faith are made partakers of His sufferings. At such seasons we can almost see the things in which at all times we believe. Jesus appears as if He were really at our side, with hands and feet still impressed with the nail-prints; we well nigh hear His voice: then it is that we are like the chariots of Aminadab, and can say, "If this is not heaven, it is next door to it."

We wish not to imply that these seasons are the every-day enjoyments of all the family of God; but the writer has had such ravishing visits himself, and he trusts many a Christian can go with him when he affirms, that, at times, when our spiritual life is at a spring-tide, some of the waves of our enjoyment do completely cover the sands of time, and wash the foot of the rocks of heaven.

It is impossible to say how much of heaven earth can contain, but if any man can answer the question it is he who has been so aided by the blessed Spirit, that he *walks* with God at all times, and who in prayer can come up to the very feet of his heavenly Father.

3. *The Holy Ghost also graciously aids us by applying the promises during prayer*, so that we can exercise faith upon them. We can only storm heaven by incessant supplication; its kingdom still suffereth violence, and the violent take it by force. If faith besiege the throne, it always uses the promise for a battering-ram. Faith takes a wedge of gold, a choice promise, and beats it out into the gold-leaf of prayer. The words of God to us are the warrants for our words to Him. Covenant engagements are the steps of that ladder whereby we climb to heaven and reach the blessing. There are times when all the Scriptures are sealed and the oracle is dumb—then 'tis hard to offer the sacrifice of devotion; but when the gracious Spirit unlocks the cabinet of jewels, when the eye beholds the treasures of grace, when the ear hears the music of the sure word of God, then how the soul can dance before the ark; then we can mount "as on the wings of eagles."

The promises of God to the heirs of salvation, when opened by the Spirit, are the fire and the wood by means of which our offerings are set on fire, and made to smoke with acceptable savour before the Lord.

When a learned divine takes a text, he usually tells us the place where it was first spoken, and enlarges very properly upon the pecu-

liar circumstances under which the words were uttered ; but after all, important as this may be, it is not so much to me that God spake this word to Abraham on the plains of Mamre, or to Daniel, by the river Hiddekel, as is the sweet remembrance that He applied the same words to my soul when walking by the way, or when overwhelmed with trouble. Divines like the old promises in old frames ; but I love them in the new frames of my own personal experience of the Spirit's application of them.

The people of God will understand me, even if my words are not very clear. Oh ! how mightily can we cry in prayer when the Holy Ghost fills our mouth. When He whispers the thoughts into the ear, no wonder that the tongue becomes like the pen of a ready writer. If He pours the oil on the fire, who shall ask the reason why the flame is high, and rises aloft to heaven.

O, Christian ! when thou art bemoaning thy little faith, thine evil memory, and all thine other infirmities, go thou to thy secret chamber, and He who is able to breathe the breath of life into the dead, will quicken thee ; He who opens the mouths of babes and sucklings will inspire thee ; He who giveth strength to the weak will hold up thy feeble knees.

4. *After prayer the Sacred Comforter enables us to watch for the answer.*—Prayers are seed sown ; the real supplicant will wait anxiously for the crop. It is to be feared that very few Christians do this ; they offer their petition, but they do not wait for the reply. How foolish is this. The child is far more wise who, in his boyish haste, turns up the seed every day to see whether it has grown. We do not so in other things : we send a letter, we expect an answer ; we dispatch a ship to foreign lands, we look for her return ; we cast the wheat into the soil, and wait for the blade, and the full corn in the ear.

Poor unbelief is soon tired with waiting ; its eyes are too weak to endure much watching. It can scarce remain wakeful for an hour, much less for years. Ah ! the Holy Ghost alone can help our infirmities, and make us stand upon the watch-tower to hear what God the Lord will speak. When He is with us, we always have our window opened toward Jerusalem, believing that the angel is on his way from the temple with a heavenly blessing, as the issue of our groanings. Unbelief opens its window toward the wilderness, and lets its howlings make the desert even more desolate than it might be. Faith questions the hours, asking them whether they have not an answer concealed beneath their noiseless wings. Having sent its notes to heaven, it stands at the bank door till the gold is given. May the gracious Spirit enable each of us to tarry our Master's leisure, and in firm faith to expect the promised favour.

Have you been long beseeching a blessing on your family, your church, or your own soul—look for it ; for the charity of God always stops at that door which is open, and at which the inhabitant is looking out.

I have but briefly skimmed the mighty subject ; let each of my

readers give it a prayerful and earnest consideration. Let us more and more admire, adore, love, and reverence that Divine Person who reveals Christ, glorifies the Father, and "helps our infirmities." Lean on His might, trust His influence, grieve Him not, but rather seek to live beneath His wings for ever.

Should any unawakened soul glance his eye over this paper, may it please God to reveal to him the necessity of the Holy Spirit's agency, and deeply to impress the heart with a sense of its own powerlessness without the breath of the great and glorious Spirit.

Farewell again, fellow-heir of immortality. Perhaps this may be the last time I shall ever live to write, or this the last book thou shalt ever read. If so, whither art thou going? I pray thee answer, for as the Lord liveth, as thy road is, so will thine end be. O Holy One of Israel! direct us in the way of holiness. Amen.

THE CAUSE AND CURE OF THE LOW STATE OF THE CHURCHES.

BY THE REV. JAMES SMITH, CHELTENHAM.

THAT the Holy Spirit is in the church of Christ, and will abide with that church for ever, is a glorious fact—a fact which should produce confidence, excite hope, and draw forth fervent prayer. But, though the Spirit is in the church, it is to be feared that that church is not very spiritual, or does not receive very full or large supplies of the Spirit of Christ. The fountain is still in the garden, but the streams do not flow as they once did to irrigate and fructify it. There is a languor and comparative barrenness in the church. Why is this? Is the Spirit less loving, or less willing to communicate to the mystical body of Jesus? Oh, no; that cannot be. He is now, both in his nature, disposition, and resources, what he was on the day of Pentecost, and on those occasions when it was said, "The hand of the Lord was with them, and a great multitude believed and turned to the Lord." The church may change, the Blessed Spirit never can. But, though the Spirit cannot change in his nature, he may be vexed and grieved, and consequently withhold his communications. May not this be the case at present? Is there not reason to believe it is? I think so.

But how have we grieved the Spirit? It may be we have not exalted and honoured Jesus in our ministry as we should. We may have kept back, and concealed, the glorious doctrines of free and discriminating grace. We may have relied too much upon the means employed, instead of relying wholly upon the Spirit as the Divine agent. We may have secretly imbibed some false notions as to power and ability in ourselves, apart from the constant renewings of the Holy Ghost. We may have become proud of our position, numbers, wealth, and instruments. We may have sought our own honour, instead of seeking the honour and glory of the Lord Jesus

only and exclusively. We may have looked to learning, logic, argument, eloquence, or even earnestness, to bring souls to God, instead of the secret, sovereign influence of the blessed Spirit. We may have forgotten our vocation, to witness for Christ; and our proper position, waiting for Christ. Alas! have not many of us become worldly, conceited, self-satisfied, and indifferent? Have we not neglected to exercise confidence in the promise, and to plead right heartily with God daily in the name of Jesus, expecting the blessing? I fear so. It is certain that we are not so lively, spiritual, active, unearthly, or successful, as the Pentecostal church was; yet, the promise is the same, the Gospel is the same, the Spirit is the same, and the loving heart of our heavenly Father is the same. We need stirring up and rousing. There ought to be with us, as with Reuben once, "great searchings of heart." Self-examination would lead to detection, detection may produce humiliation, humiliation would urge us to prayer, such prayer would take hold on God, and God would condescend to allow himself to be held by us, as by Jacob, until he blessed us.

Brethren, are not these things so? Can we deny them? Ought we to excuse them? Should we try to conceal them? I think not. Shall we not rather fall under them, seek grace to be deeply humbled for them, and unite in the use of all appropriate means to bring about a change? The church of Christ is unquestionably low, in a low place. It is not for want of men, or money, or learning, or plans of usefulness, or facilities to carry on God's work. The great want is the power and unction of the Holy Spirit. We want to realize that the Holy Spirit is a Divine person; that he is in the church; that all the spiritual energy, vigour, and success of the church flows from him; that as a gift he may be sought, as God he may be worshipped, and as promised may be confidently expected when sought aright.

If, then, we wish to see Jesus exalted and honoured; our heavenly Father glorified in this fallen world; the Lord's people vigorous, industrious, and successful in their work; sinners brought in great numbers to the cross and the church; and the devil disconcerted, defeated, and driven from us, let us unite to seek the putting forth of the power of the Holy Spirit among us. Reader, what say you? will you agree that, at least, *once, twice, or oftener*, if possible, you will go to the throne of grace, purposely, to seek this blessing from our heavenly Father, and persevere until you obtain it, or die in the attempt? *Will you?* Is it worth while doing so, think you? Is it desirable? Would it pay? For some are always looking for profits. Should you not like to sit under a powerful ministry, to witness the power of God in the hearts and lives of the hearers of the Word, and to see hundreds flocking into the church, until churches must lovingly divide, and unite to erect new houses of prayer in every direction? If your heart is right, you have already said, "*I should.*" Well, then, shall we set about it at once? Let us go alone at once, and upon our knees, before a heart-searching God, purpose, and seek grace to carry out that purpose, that we will *daily* (more than once in the day)

snatch a few minutes from this greedy world, and plead with God to pour out His Spirit upon ministers and missionaries, teachers, village preachers, tract distributors, and the entire church. Especially that He will begin with ourselves, *filling us with the Holy Ghost*; that so we may enter into the truth, drink into the mind of Christ, labour right heartily for God, and be very successful in winning souls. What say you? are you prepared to carry this out? Will you take your pen and sign the following: "I, ———, being deeply convinced that the Church in general and myself in particular stand in need of the putting forth of the power of the Holy Ghost, do hereby solemnly engage, in the sight and presence of God, who searches the heart, once, at least, in each day, to go directly to the throne of grace, on purpose to plead with my God and Father, that He will pour out His Spirit in all the fulness of His gifts and graces upon the Church in general, and upon my own soul particularly.

"Witness my hand this — day of May, 1855."

Cheltenham, April 5, 1855.

THE SILENCE OF JESUS; OR, HOW TO MEET FALSE ACCUSATIONS.

BY THE REV. W. P. BALFERN,

Author of "Glimpses of Jesus."

"But He answered him not to one word."—*MATT. xxvii. 14. (Old Translation.)*

How expressive is silence—"the silence of old ocean resting after storms;" when its hoary heaving bosom is lulled to sleep, its boisterous pealing anthem hushed, and placid and quiet it spreads before the eye a striking picture of quiescent omnipotence and infinite repose. The silence of night, too, is not less potent in its influence; when the many strings of nature's harp cease their vibrations, and the stars looking down quietly upon us, so soft and subdued in their lustre, seem to invite us for a time to throw aside the depressive cerecloths of mortality, and join with them in sublime and silent awe to muse His praise who made them all. And we read also that there was once "silence in heaven about the space of half an hour;"—a period when even the orchestra of glory ceased to yield its notes, and angels' fingers faltered on the strings of harps which had never ceased to praise. That silence must have been *felt*; it was something new; the sudden stop in the grand chorus of heaven's vast quire, its myriad harps and voices; how impressive! The angelic tongues all mute; the holy worshippers filled with expectation, waiting to learn why *they* must suspend their sweet employ; what solemn mandate from the eternal throne is this? what does it mean? How heaven's vast silence must have startled them! But not the silence of the slumbering deep beneath its myriad waves, the voiceless night, or heaven's vast temple, is so affecting or instructive as the silence of Him of whom it is written, "*But he answered not a word.*" He had listened to *many*, and

such words! He was pure, but they made Him vile; He was true, but they made Him false; He was God, but they made Him man. But He answered not a word! The charges cannot affect Him perhaps? He stands impeached for His life; should his accusers accomplish their purpose, His doom will be sealed; there are cruel men standing by, eager to buffet Him; there is a crown of thorns and a purple robe; a weary journey and a heavy cross; the rugged nails, and a fearful death! Yet He utters not a word; perhaps He cannot speak—has no skill to plead? None so eloquent as He. Perhaps He knows not how to meet the rude falsehoods of hell? He is the wisdom of God. Then why is He silent? Does He not feel the indictment? More than words can express. Does He perceive His danger? More clearly than His persecutors. But He sees also what they do not—those words of His servant which they do not understand: “He was oppressed, and he was afflicted, yet he opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is *dumb*, so He opened not His mouth.”

It is this seals His lips; love has brought Him here to die; love will not let Him speak. In vain you taunt Him, cruel men; in vain you condemn Him, venal judge! His love will baffle all your efforts; you may threaten and reproach, hold up His name to scorn, and even rob Him of life; but you will hear no complaint, you will get no reply. He stands before you to suffer, for this He is prepared; He has counted the cost; He has come to plead through His deeds, but not for himself; to give emphasis to His words, though not in the vindication of His fame, but in the salvation of His church. He will speak for His people, but He has no words for Himself; He is dumb in His own cause, though so eloquent in theirs; and that His words may avail for them He will give His own blood. Hence now He will not speak, it is His intention to die. He knows the charges are untrue, but He has prepared no defence. He could defeat His accusers, but His church must be saved.

Ah! this is why those lips, so eloquent to plead the sinner's cause, are silent now; the tongue of slander cannot make Him speak, for He will save His church, and teach her how to stand unmoved amid the strife of tongues.

“*He uttered not a word.*”—Can we forget this? Yes, we can. But let us not; and when the poisoned fang of envy, anxious to wound, parades each fault, and toils to mar our labours; when prejudice, intent to spy defects, pores over each act and word; when slander makes a target of our reputation, her darling aim to hold us up to scorn, then let the silence of those lips which plead our cause admonish us; and let us strive to imitate Him, who, though falsely accused, uttered no angry word; let us seek for grace to keep, subdue, and guide; so shall our deeds be our defence, and form a shield malicious words shall never pierce; while in the ears of calumny, anxious for our ruin, we shall be proclaimed disciples of Him, “who, when He was reviled, reviled not again; when He suffered, He threatened not but submitted Himself to Him who judgeth righteously.”

Hammersmith, April 6, 1855.

THE SAVIOUR'S REQUEST OF PEACE.

BY THE REV. WILLIAM BROCK,

*Minister of Bloomsbury Chapel, London.**

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—JOHN xiv. 27.

THE incidents of this life are taken somewhat extensively, to illustrate the great truths of the Gospel. There is scarcely any scene to which innocence attaches;—scarcely any circumstance that may be deemed important, that has not been employed in this way, either by the apostles, or by our Lord Himself. In the language which I have just read, we are reminded of one of the most important, and, in some sort, one of the most affecting incidents of human life. Knowing that he shall not live for ever, the wise man guards his survivors against the uncertainty of litigation, which is almost sure to arise from property which has been unsettled or unbequeathed. That he may not entail on survivors the uncertainty by litigation which he apprehends, he takes care to bequeath that which belongs to him in the manner, and after the form which our laws have prescribed. We find such an one taking account of that which actually belongs to him; looking at it in the total and in the detail; you will find him taking into consideration the circumstances of those to whom it is to be apportioned. He thinks of their names, and their relationships to him; he thinks of their former behaviour towards him; and then, as best he can, he does that which he thinks right, as beneficial and equitable towards all. He thinks before he acts; he acts according to his thinking; and so very often in the use of a formula of various kinds; but in the use of some religious formula, he will indicate his own impression of the solemnity and of the importance of the act which he performs.

Now, my brethren, some of you are familiar with all that. It has been felt by you, because the thing has been done by all of you to whom I specially allude. You have thought as you were drawing up that document of that which you possessed by inheritance, and of that which you had gained by the honest labour of your own hands. You have thought of those to whom it was to be bequeathed; some of them had been devoted to you; some of them had neglected you. Of one party it was thought they would rejoice when you were gone; of another that they would lament; and you have had your misgivings, and perhaps have them now, that by some it would be abused, while by others it would be profitably and honourably employed. Such thoughts crowd upon the mind of the man to whom I am referring now. And never, perhaps never, did they understand until they were making their last will and testament, how truly and how comprehensively, "No man liveth to himself, and no man dieth to himself."

Now, if you are familiar with such apprehensions, and with such proceedings, either personally, or by your knowledge of what others have done, I wish you to transfer your thinking to our Divine Redeemer, as he was employing the language of our present text. For I do not think that this text was just a parting farewell. I do not think that either the wording of it, or the connection of it, will justify the opinion that it is simply saying to them, "Farewell," with the ordinary Jewish salutation, "Peace be with you." It seems to me, if we look at it carefully, that it is, in the very form of it,

* A verbatim report of a sermon preached at Bloomsbury Chapel, March 18, 1855.

intended to be regarded as a bequest. "I give and bequeath," we say; "I leave" and "give," the Lord Himself says here: thinking of all which belonged to Him, thinking of that which was required by His disciples, not only now, but throughout all time, leaving them, but not leaving them comfortless; or, as we have already seen, not leaving them in a state of orphanage, not leaving them to be forlorn; but, going away, he saith to them, "Let not your heart be troubled, neither let it be afraid."

Here you have a bequest—a bequest made in another manner, made in another temper, made with far other relations than any bequest that has ever been made by men: "My peace I leave with you; my peace I give unto you; not as the world giveth give I unto you." There you perceive a contrast; and I think that the contrast is to be looked at through all and not in any one particular direction, in order to anything like an evangelical and comprehensive exposition of our text. I think the point lies in the difference or contrast, between the bequests of the world, and the bequest here of our Lord Jesus Christ.

And so understanding it, I ask you, in the first place, to look at a difference so obvious at first sight, between the character of the testator; then, Secondly, at the difference in the nature of the bequest; and, Thirdly, at the difference in the mode of administration. There is a difference in each of these three respects; and if we only apprehend what the contrast involves, we shall go hence presently, and say, "We will not be troubled, neither will we be afraid."

First, then, look at the difference in the character of the Testator. And you cannot look at this text for a moment without observing that our Lord makes it to be a personal affair. He says, "My peace." See how emphatic that is—"my peace." Then, again, I leave it with you; again, I give it unto you; and, again, "not as the world giveth give I unto you." You have everything that language can do in order to make your minds fix themselves upon Him personally, in contradistinction to some other testator.

Keeping your minds in that direction, think for one thing, of a bequest, and the act of its being made, and the testator some mighty sovereign; opulent, wealthy, as to his own personality; more opulent and wealthy, perhaps, than any of his fellow-men. Such an one you can conceive of as just seeing what he shall do; and then conceive of him as in that act, or in the performance of that duty at any particular time. And what curiosity, what expectation, what conjecture, what penury such a man can relieve! What bestowments such a man can make! Who will be the favoured one; and who will have their name recorded in the will that he is about to make? Because he is a mighty sovereign you think of him as having large personality; as a testator greatly to be trusted. But what sovereign can be compared to our Testator here? "He hath by inheritance obtained a more excellent name" than the highest archangel before God's throne. He hath been appointed to be the heir of all things. He hath all power in heaven and on earth. By Him was everything created, and without Him not one thing was made. He is the King of kings, and the Lord of lords; He is God over all, blessed for evermore. And as He said so solemnly, He says by prerogative still, who should and who should not sit on the right hand of His glory at last. And all this—and more than our apprehensions of Him can conceive—He was when He uttered the language of our present text. His mind, to speak with reverence, was ranging throughout the vast expanse of things known, of things to ourselves unknown—the past, the present, and

the future, the human and the super-human—everything that pertained to Him as the Mediator between God and man was now present to His mind; and hence He gave not as the world giveth. You can find nothing in any case that may be present to your minds now, comparable with the resources which were at His command.

A step further, and think of the testator as being your *friend*. He is now apportioning that which he has at his disposal. Let it be, that with pen in hand he thinks of you as a friend; that there come crowding to his recollection some things about yourselves that have been identified with the choicest and with the most precious incidents of his life. Let it be that he thinks he has been moved to weep with you; he has been moved to rejoice with you. Let it be that it comes strongly to his recollection, that you have borne his burdens, and he has borne yours: then as he makes that last bequest, tell me if there be not in his character as your friend that which will give you hope? But what friend is comparable with Christ? Why did He become incarnate? Why, though rich, did He become poor? Why that humiliation, even unto death; ay, and to the death of the cross? Why that "emptying of himself" (to use the language of inspiration), "and making himself of no reputation?" Why that death? "Greater love hath no man than this, that a man lay down his life for his friends; and ye are my friends," saith Christ, just as He was about to utter the language of the text. And I ask, when you think of that contrast, the friendship being of God as the King of kings and Lord of lords, whether there be anything in the way in which the world gives its blessings to be compared to the way in which Christ has given His?

Another step in advance. Think of that testator as your *brother*—your loving, faithful brother. All the fraternal associations are in existence in their purity, and in their power. He has intended to do this or that on your behalf; but see how he is doing it. He bethinks himself—he is my own mother's son; he bears my mother's name; he shared, and, perhaps, to this hour, he shares our common patrimony. He is a friend, if you will; but he is more than a friend; he is "bone of my bone, and flesh of my flesh;" my bequests shall be made to him accordingly. And he shall know, when that testament comes out, the ardour, and the depth, and the fidelity of a brother's love. My bequest shall be expressive and demonstrative of it. So with our great Testator here. His disciples are not only His friends; they are whatever that phrase in its emphasis may mean; but they are "His own." They are partakers of Christ; they are "members of His body, of His flesh, and of His bones." They constitute the fulness of Christ. He would not be, He could not be, what He is, apart from them. He calls them His "brethren," and in one case He even amplifies that representation; for thus speaks He: "Whosoever shall do the will of my Father, which is in heaven, the same is my brother, and my sister, and my mother." He who spake of you, His obedient ones, as His brethren, His sisters, and His mothers, He it was who said here, "Peace I leave with you, my peace I give unto you."

Now look at the character of the Testator, and then tell me whether, in regard to resources, or in regard to disposition, or in regard to faithful and unalterable attachment to the last, it be not clear enough that not as the world giveth, giveth He unto us? It might have been the wealth of Cræsus; but what is that in comparison with the Lord of lords? It might have been just such a friend as you have had the blessedness of knowing, perhaps, from your childhood upwards; it might have been a brother tenderly beloved by you, and tenderly beloved still, over whose grave you dropped a hot and

a burning tear, as though your earthly comfort and stay were all gone then. But sovereign—friend—brother—choicest, beyond all expression, and more valuable than language can describe, put by the side of our Testator here, and you say, "Take that hence, and let me look at this!" the Sovereign, the Friend, and the Brother, saying to you, as he said then, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid."

Secondly. Look at the difference *in the nature of the bequest*, as well as in the character of the Testator.

Thinking of all that He could say then (and I am not derogating from the honour of our Saviour when I say that)—thinking in the midst of that weeping, troubled group, of what He could say best to meet their condition, He thus spake of peace. And to the English ear that is by no means what it was to the Jewish. Peace, to the Jew, was a compendium of expression for everything that heart could wish for in regard to this world, and the world that is to come. If a man's ordinary relations were consonant with propriety, that was indicated by the word "peace." If a man's external condition were favourable to his welfare, that was indicated by the word "peace." If a man was right with God, that was indicated by the word "peace." It indicated prosperity of the highest possible kind, touching all that was secure, and safe, and honourable, and blessed, in regard to both worlds, and in regard to all time. And when our Saviour, King of kings, and Lord of lords as He was, the very fish bringing him gold when He wanted it; and bread and all that pertained to the necessities of man, coming at His volition; and twelve legions of angels being on the wing to come to Him if He wanted them at this moment,—when our Saviour, having all this at his disposal, and within His reach, made that bequest, He said, "Peace is that of which I speak, and peace is that which you are to apprehend, in order that you may enjoy."

And now observe, *my peace*; and I think that the meaning of that is, *that kind of peace that I enjoy myself*. I do not think it means "my peace," in the sense that I give it to you, but peace of a like kind with that which I enjoy myself. I take that to be the meaning of it here; *my peace*, just that which distinguishes, and which pertains to me.

Now there are apprehensions of danger; for instance, *because of the denunciations of God's law*. It is not the act of fanaticism, but the act of profoundest intelligence which speaks of the heinousness and the aggravation of human guilt. The Bible does not write that man down a fool who humbles himself before God, because of his liability to perdition. But the Bible does write that man a fool who "who makes a mock at sin;" that is, who thinks lightly of it, who thinks lightly about the evil of it, and lightly about the redemption which has been wrought out for our deliverance from it. He who thinks and speaks of the heinousness of aggravated transgression, and consequently of his personal danger of the Divine displeasure, is a wise and an intelligent man. Well, now, there are men who do that; all disciples of Christ do that. The world comes with its proffer of peace, and tells them that they are overcharging and overstating their guiltiness, that they are not, at all events, worse than other men, and that, so far as they are bad, they may amend, and that when they have amended, God will be pleased with them; and so far the world has a kind of peace. But wretched and unsatisfactory, yet exaggerating as to the trouble which it brings, is the peace which the world offers to a man conscious of the evil of sin. He asks, what can the amendment of to-morrow do for the sin of yesterday; what can

anything like reformation next year do for the sins of the last, and the other sins of my life? A man does not want to come to the Bible for an answer to all such suggestions as that. A man feels, from the analogy of human law only, if he had nothing else, that when he has sinned and transgressed against God, as he has, he cannot obtain peace so. The man turns away from such comforters; he flees to the Lord of lords, who says, "Let not your heart be troubled, neither let it be afraid;" here is my peace. The world talks about amendment, and about reformation, as one means to obtain the end he desires. But he looks at his guiltiness as punished in Christ, and he sees that there is "now no condemnation" in the law for him; there is no danger of everlasting punishment for him. And though, perhaps, I may be exposing myself to a response from you, Why do you ask a question so nearly bordering on the profane? I still ask, Is there any danger of condemnation for the Lord Christ? Any liability to everlasting punishment for the Lamb of God? You ask me not to propose questions like that; they revolt and they offend you. I ask them nevertheless, on purpose that I may bring out the fact, that if there be no condemnation for Christ, there is consequently no condemnation for His disciples; and that if there be no danger of everlasting punishment to Him, there can be none to us who are His; and that is the doctrine of this book from first to last. When Christ "died, the just for the unjust, to bring sinners to God;" when He was "made sin for us, that we might be made the righteousness of God in Him;" and when He says to us to-day, "My peace I leave with you," I do verily and gladly believe that He means just this—"As I cannot come under condemnation, neither can you; as I stand before the throne accepted, so may you; and because I live, therefore and inevitably you may live also." And this is an unquestionable fact, that our Lord would have every good man apprehend and use as a fact. He would have him be confident of this very thing, that inasmuch as he is a member of Christ's body, of his flesh, and of his bones, therefore he can never perish; but must, by a sublime moral necessity, have everlasting life. Now when a man is convinced of sin, the world comes and says, "Don't make so much of your transgressions; don't overlook your virtues; don't write yourself down as though you were the vilest of the vile; make the best of it; be at peace." A man taught by God's Spirit cannot do that; it only makes a bad matter worse. But let him look at "Christ our peace;" He does not mitigate, does not extenuate, does not explain away the guilt; but reminds the man who is alive to the danger of his position, that inasmuch as reconciliation has been made for iniquity, that everlasting righteousness has been brought in, there is now "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And so His will is—His written and recorded will is, that all who believe and trust in Him should think of all the terrors of the law, as those that have no bearing upon themselves. You may stand at the very foot of Mount Sinai, where Bunyan put Christian, and, in the midst of all that is terrifying, you may say, with an intelligent conviction upon which heaven will look down with a smile, "None of these things move me. Christ is my substitute, He died for my sins, He rose again for my justification;" "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." *That* lasts, even where it is for a moment accepted, only till the next uneasy effort of conscience; *this* lasts throughout all uneasy efforts of conscience, it lasts through the valley of the shadow of death; and at the day of judgment it will be lasting still.

But, again, there are apprehensions, or there is an end of peace in regard

to the manifold discouragements by which the disciples of Christ are constantly beset. You want no orator, you want nothing but a mere ordinary man to describe to you even somewhat affectingly and effectively, the afflictions, the perplexities, disappointments, and the trials which await the disciple from the moment of his regeneration till the moment of his departure hence. There are fightings without, and there are fears within, and oftentimes overburdened hearts; much that pertains to the ordinary man, and very much that pertains only to the man of God, thoroughly furnished unto all good works; and the disciple of Christ very often hardly knows how he shall bear up, or how he shall go on even to the end. The world meets him, and tells him it cannot be helped; and for his comfort it tells him that he must bear it; that fortune, so notoriously fickle, may presently turn to his advantage; and that in the meantime he must bear it like a man. "Oh! miserable comforters are ye all!" has many a man said, when, his heart heavy within him, he has been talked to like that. "Here are amusements, try them; here are absorbing occupations, pursue them; here are pleasant and intelligent companions, consort with them, and so become divested of your grief." Miserable comforters are ye all! and the man turns away, and he meets the Lord, and the Lord says to him, "Let not your heart be troubled, neither let it be afraid;" here is peace, "peace not as the world giveth, give I unto you." "Have I not ratified for you the everlasting covenant, ordered in all things and sure? have I not pledged you my unalterable fidelity, my inalienable attachment, my everlasting love?" And a heart so accosted gets courage, comes up out of its sorrow, and out of itself, and hearkens to that voice of mercy. And then the Lord saith again, "And I renew that pledge—peace I give unto you; my own peace have I bequeathed and secured for you." Is there any danger awaiting the exalted Saviour? None. Then there is no danger awaiting you by which you shall be overwhelmed. Is there any fatal contingency awaiting Him? None. Therefore there is no fatal contingency awaiting you. Will anything jeopardise His coming a second time without sin unto salvation? Nothing. Consequently, nothing can jeopardise your coming with Him. And when yonder heavens shall reveal Him, and He shall come to be glorified in His saints, and to be admired in all them that believe, then shall it come to pass that His own peace, in the sense of His own security, and of his own safety, has actually been accorded and ministered unto you.

Now, my brethren, what more could Christ have done for His disciples than this? He has invested them with his own security; He has identified them with His own righteousness; He has incorporated them with His own body. They are Christ's, and Christ is theirs. "My peace I give unto you." And I think to those who have not heretofore enjoyed that peace, Christ is now saying, "Is this your kindness to your friend? I have done it in good faith; I have done it, and all heaven is a witness to the doing of it; and wherever that word of mine has been believed, there has a blessing been plenarily and personally enjoyed. You take it and enjoy it too." "Not as the world giveth, give I unto you." "For that which I give is the peace of God that passeth all understanding, that keepeth the heart and the mind by Jesus Christ."

Thirdly. Look at the difference in the mode of administration. "I give"—"I leave"—one after another do these statements occur, as though He would have us bear them well in mind. Not as the world administers will it be administered to my disciples. How *inappropriately* the world administers! How often is it very much like, when we want a fish, having a serpent; or when we

want bread, having a stone ! How utterly inappropriate are most of the bestowments which the world peradventure may supply ! And how *parsimonious* is the bestowment that we obtain from the world after all ! I should find in the streets of this metropolis ninety-nine men out of a hundred who would tell me the world had cheated them, disappointed them ; that they had spent their money at its bidding, but for that which was not bread ; and their labour, but for that which satisfieth not. The world is a niggardly giver even at its best estate, to say nothing about the unsatisfactoriness of the gifts which it bestows. And how *capricious* is it ! Why is this man so much blessed, and that man not blessed at all ? Why is it that seekers do not become the finders ? Why is it that those who seek, and expect, and wait and labour, are so often left without anything like an answerable reward ? Caprice and fittfulness distinguish it all ! And then how *transitory* are the gifts ! Take them at their best estates ; take them at their richest and their highest, how long will they last ? Will they continue for the current hour ? The question is a mockery. There is no good that this world supplies to its votaries that can be spoken of as comparable good. There is not a single point of firmness upon which we can repose.

"Not as the world giveth, give I unto you," as to these modes of administration. Inappropriateness ! My brethren, there is no man present to-day who has ever had a serpent instead of a fish from Christ ; who ever had a stone when you wanted bread. You have never been trifled with by the administration of that which did not suit you. Why, it suits you like the air of heaven suits the lungs ! like the light of heaven suits the eye ! Appropriate ! There is kindly and congenial consideration for you from the earliest to your latest time ! Speaking of appropriateness, what wrote down one of the greatest, one of the holiest and most heroic women that ever lived ? I refer to Mrs. Judson, who, speaking of that memorable imprisonment of her husband, which I think has never been equalled in these modern times, says : "I begged my friend to make one effort for the relief of Mr. Judson, but I failed. It was nearly dark when we found him in the entrance to an obscure prison. Never, never, did I feel the value and the efficacy of prayer as I then did ! I did offer my prayers to my heavenly Father. I could do nothing more." And there she stood. "There I called upon Him in the day of my trouble ; and I never felt so powerfully as I then did the truth of his promise, for I became quite composed, and felt assured that my prayer would be answered."

Now, if you know the circumstances of that imprisonment—and every intelligent man and woman ought to know them—I say, you will take that as an illustration that could scarcely be surpassed, of the appropriateness of our Lord's blessing to His disciples. These were new and untried circumstances, at least to her ; peace was left for her, that peace was administered to her by the power of the Holy Ghost. The very thing for that very time. And then there is nothing like parsimoniousness. You remember how our Lord said to His servants once, "When I sent ye forth without shoe or scrip, did ye lack anything ?" And they answered, "Nothing, Lord." And when the day shall declare all things, and our Lord shall say to His assembled disciples in heaven, "Did ye ever lack anything according to my promise ?" there shall ring amidst all that in heaven is jubilant and triumphant, the answer—"Nothing, Lord." There is no parsimony in His peace. You may have it ; your neighbour next door may have it ; the whole church of God may have it, even to running over ; yet still we may come and be supplied, and throughout all eternity that supply will last. Not

capricious! not parsimonious! not inappropriate! Capricious! when did He ever say to His disciples, "Seek ye my face in vain?" When did He ever manifest favouritism towards knocking, and expecting, and praying ones? "Not as the world giveth;" no fitfulness with Christ, the same yesterday, to-day, and for ever; ever accessible, and always "a friend that sticketh closer than a brother." And not transitory and evanescent is the peace which is administered to His disciples. How many storms have you passed, ye old disciples of the Lord? How many times has it been said about you by bystanders, "There is no hope for him now; that storm was foiled, but that temptation will overcome him. He has braved hitherto the opposition which has surrounded him, but he will be overcome and sink now." There you have been, nevertheless; the "peace" has not failed—it never will fail. And the highest and most blessed consummation will be realised, when in the valley of the shadow of death itself, that peace shall possess your souls; and passing into the immediate presence chamber of the King of kings and Lord of lords, you shall enjoy it world without end. "Not as the world giveth, give I unto you." "I give; and if I give, there is none that can take it away." And why, my brethren, is it, that with this royal, this imperial bequest, we are so often strangers to the enjoyment of this precious boon? Why is it, that some of you, when you apprehend the guilt of sin, are so overwhelmed by the sense of that guilt that you are agonised and distressed? And I speak what I know now when I speak of the agony of distress about the consciousness of personal guilt. Why is it that I cannot minister relief to you, and others cannot minister relief to you either? It is because you are not well enough acquainted with your Lord's bequest, because you are not confident enough in that bequest; because you do not make use enough of that bequest. If you were told that there had been a bequest to you of some earthly good, that such and such persons were the executors or administrators of that will, how would you use that? You would get a copy of it; you would thoroughly master the contents of it; you would go and make good use of it; and you would use all means forthwith to obtain it. Common things will very often illustrate sacred things. This is a copy of your Lord's bequest; get acquainted with it, see what it means, pass beneath the surface of it into the deep and hidden meaning of it; and then recollect the great Executor and Administrator of it; and that is the Holy Ghost. Christ bequeaths, the Holy Ghost administers. With Him, the faithful representative of your faithful Lord, you have nothing to be afraid of. Plead with Him, put Him in remembrance, declare that you may come into the enjoyment of the threefold and inestimable blessing which our Lord has given to all who believe on Him, the everlasting Giver. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The grateful and suitable response to all which will be just this: "I am not afraid, verily, and indeed I will believe." And by believing you will know the meaning of one of the prayers of the apostle: "The God of peace fill you with all joy and peace in believing." If you ask—in believing what? I answer, in believing the bequest of your faithful Lord, who, though He be gone up to His Father, and to your Father, to His God, and your God, is not willing that your "harps should be on the willows," but that rather you should rejoice in his "great salvation," and know of a truth that He has provided for you, even unto everlasting life.

PEN AND INK SKETCHES OF BAPTIST MINISTERS.

NO. VI.—THE REV. WILLIAM LANDELS,

Minister of Regent's Park Chapel (late the Diorama), London.

THE REV. WILLIAM LANDELS is one of the most promising members of the Rising Ministry. A young man—probably about thirty-five years of age—of active habits, an earnest spirit, and a cultivated mind, he seems to possess the special qualifications necessary for doing good service to the age in which he lives. His respected name is already well known in the circles of Nonconformity; and there is no hazard in predicting that, in the course of a few years, if his life shall be spared, he will be found to occupy a very prominent position in the Baptist Denomination, and to exert a considerable influence far beyond the limits of his own communion. About nine or ten years ago Mr. Landels commenced his ministry in the town of Birmingham; and from that time to the present he has continued to labour there, in his sacred vocation, with signal acceptance, and constantly increasing usefulness. At an early period of his career, Mr. Landels occasionally occupied several of the pulpits of the metropolis; and so popular had he become in the year 1851, that the Executive of the Baptist Missionary Society thought it well to invite him to take a conspicuous part in the proceedings of their annual meeting. It was on that occasion that Mr. Landels first appeared on the platform of Exeter-hall, moving the chief resolution of the day; and, unlike the case of the majority of ministers who make their maiden speeches at the Metropolitan anniversaries, his success was instant and decided. After this period his visits to London, as the preacher of special discourses on extraordinary occasions, became far more frequent, and excited a larger amount of interest. The announcement of a sermon by Mr. Landels of Birmingham never failed to secure a

numerous congregation, either on a Sabbath or any other day of the week. It began at length to be suggested, that a minister of his distinguished abilities ought to be transferred to the capital; and it is generally understood that several opportunities were speedily given him of taking an honourable place in the ranks of the London pastorate. Of these, however, he did not avail himself. The path of duty in such cases is not always clear; and it is no easy matter to convince a provincial congregation that any sufficient reason exists for treating them with less consideration than that which is bestowed upon their brethren in London, although the position undoubtedly holds good, that the best interests of a whole Denomination are likely to be most efficiently promoted by the location in the Metropolis of the ablest ministers it can supply, seeing that Christian communities are judged of in general by the character of their representatives in the chief city of the empire. It is not surprising, however, that country fellowships, blessed with the ministrations of such men, should be anxious to retain them, and that Mr. Landels should have hesitated to tear himself away from a large congregation and a warm-hearted church. But providential circumstances have now, it seems, occurred, to which he has seen it to be his duty to yield; so that it is no longer to be "the Rev. William Landels, of Birmingham," but of Regent's-park, London. Prior to his removal, the nine Nonconformist ministers of the town, headed by the Rev. J. A. James, presented Mr. Landels with a very warm-hearted fraternal address; and seven of the chief deacons followed the example of their pastors.

It is well known that some time ago Sir S. M. Peto purchased the building situated in that locality, used for many years as a dioramic exhibition, with the intention of fitting it up for purposes of Divine worship. The alterations have now been effected, and Mr. Landels has consented to become the minister of the place, commencing his labours with the opening of the present month. In such a position, there can be no doubt whatever that Mr. Landels will speedily command a numerous and intelligent audience. It will probably be composed largely of thoughtful, inquiring young people, whose mental and spiritual requirements the preacher well understands, and seems ever anxious to meet. He never dogmatizes, and makes but little display of logic, yet his statement of truth is forcible and clear, and he never fails to reach the understanding through the medium either of the conscience or the heart. Both his matter and his manner, while in the pulpit, are well calculated to excite and to impress. He does not attempt to startle his hearers by the novelty of his conception, or the singularity of his style, although there is no lack of freshness about his thoughts, or his mode of expressing them. It is the old Gospel, in all its fulness and grandeur, that he preaches, but he does not exhibit it in an antiquated dress. He has a considerable command of choice and vigorous language; yet it may be doubted whether he would shine in debate. One would say that he is by no means "a ready man." His sermons, at least those of them delivered in the metropolis, have evidently been elaborated in the study, and committed largely to memory. He does not accustom himself to the use of manuscript, or even notes, in the pulpit, knowing well that free speech is much more effective than reading, with a popular assembly; and there are indications, at times, that some of the most powerful passages in his

discourses are the result of unexpected inspirations. When he begins to speak, you may fancy that you discern some little nervous hesitation, and a slight affectation of manner, but in a few moments you become fully conscious that the preacher is lost in the matter of his mission, and that he feels himself to be treading on ground the most solid and secure. No man who listens for one quarter of an hour to the eloquent proclamation by Mr. Landels, of the good news of salvation, can hesitate to believe that the preacher is thoroughly in earnest, and that he devoutly believes it to be a message from the skies, which he is commissioned to deliver. You are convinced at once that preaching with him is no mere profession, and that he earnestly desires the conversion of souls from sin and death, to Christ and life. The moral condition of man in his state of nature, and the freeness, fulness, and suitability of the great salvation, seem to be ever present before the mind of the preacher as the most solemn and momentous realities that can possibly engage the attention of the human race. Looking upon life here in its relation to the future, appears to have imparted to his mind a feeling of solemn sadness, and even a tinge of melancholy, which represses all sportive joyousness, prevents even a momentary trifling, and impels him onward to zealous and devoted efforts in seeking to win souls to Christ.

There is something remarkably calm and even pensive in Mr. Landels' personal appearance. It impresses you with the idea that he is just recovering from a severe and protracted sickness. His beardless face is pale and thin, and his eyes appear somewhat sunken, from the largeness of the perceptive faculties. A very scanty supply of flaxen hair enables the phrenologist to satisfy himself of the relative size of the organs of the cranium; and a casual examination would probably lead to the conclu-

sion that firmness, veneration, and benevolence largely predominated. The rest of the body corresponds with its crowning member, being tall and slender, and presenting rather the appearance of frailty than of strength. Mr. Landels does not possess a powerful voice, but it is clear and musical, and when exerted to its full compass, may be distinctly heard at a considerable distance. This, in a measure, is doubtless to be attributed to a careful attention to the laws of elocution, of which, there is reason

to believe, he has made a diligent study.

There seems to be no cause to doubt the wisdom of the decision to which Mr. Landels has come in consenting to remove to London; and it would certainly be difficult to find any sphere calculated to be more congenial, and to furnish better opportunities of usefulness, than the one he is about to occupy; and we cannot doubt that every reader of the MESSENGER will cordially desire for him a lengthened, happy, and prosperous career.

MONTHLY SUMMARY.

THE Emperor of the French, with his Imperial Consort, has returned to France, after a week's ovation in this country. It is now decided that Napoleon III. proceeds at once to the Crimea, to take the command of the Allied Armies. The Vienna Conference has

broken up, Russia having rejected all proposals for peace; consequently Lord John Russell returns, without succeeding in the object of his mission. The political aspects are most gloomy; but the Lord God Omnipotent reigneth.

DENOMINATIONAL INTELLIGENCE.

THE Baptist Annual Missionary Meetings have commenced; but as we go to press early, we must defer our reports of them to another month.

MINISTERIAL CHANGES.

Oxford, New-road.—The Rev. W. Allen, late of Newport, Monmouthshire, has accepted the Pastorate.

Bewdley, Worcestershire.—The Rev. J. Dailley, of Ragland, Monmouthshire, has accepted the unanimous invitation to the Pastorate.

Plymouth.—The Rev. G. Short, B.A., from Foulsham, Norfolk.

Burnham, Essex.—The Rev. Enoch Griffiths, from Upwell.

Deborah, Northamptonshire.—The Rev. R. Turner, from Blissworth.

Newtown, Montgomeryshire.—The Rev. D. Evans, of Swansea, has accepted the invitation to the Pastorate, and enters upon his labours early in July.

RECOGNITION SERVICES.

Hebden Bridge, Yorkshire.—April 6th, of the Rev. J. B. Lockwood, late of Wymerswood, Leicestershire, as Pastor of the Baptist Church, Birchcliffe. The introductory discourse was delivered by the Rev. C. Springthorpe, of Heptonstall Slack; the questions and prayer by the Rev. J. Sutcliffe, of Staleybridge; the charge to the minister by the Rev. R. Ingham, of Halifax. In the afternoon, the Rev. R. Hardy preached to the Church.

Hull, George-street.—April 13th, of the Rev. R. Hall, B.A., late of Arlington, as Pastor. Mr. Hall commenced the service by an interesting statement of his faith, and of his reasons for entering the ministry, as well as for accepting his present Pastorate. The Rev. B. Evans, of Scarborough, delivered an impressive charge to the Pastor; and the Rev. A. M. Stalker, of Leeds, addressed the Church. The devotional services were conducted by the Rev. Messrs. Johnston, Sibree, Redford, and Jukes.

Winchcomb.—April 17th, of the Rev. R. Grace, late of Harpole, as Pastor of the Baptist Church, when a numerous company partook of tea refreshments; after which a public meeting was held. The Rev. W. G. Lewis, of Cheltenham, presided. Suitable addresses were delivered by the Revs. Messrs. Posnett (Wesleyan), Whittard, Comley, Lewis (of Naunton), Lewis (of Houghton Regis), Nicholls, and Grace (Pastor).

Winchester.—April 17th, of the Rev. J. H. Tucker, as Pastor of the Baptist Chapel. In the afternoon, the Rev. F. Wills, of Eagle-street, London, delivered the charge to the Pastor; the Rev. S. S. Pugh, of Southampton, offered the recognition prayer; the Rev. T. Morris, of Whitchurch, addressed the Church; the Rev. W. Thorn (Independent) concluded with prayer. In the evening, congratulatory addresses were delivered by the Revs. T. Morris, W. Thorn, S. S. Pugh, and F. Wills; the Pastor in the chair.

OPENING OF CHAPELS, &c.

Arnsby, Leicestershire.—The ancient Baptist Chapel in this place, after alterations and repairs, at a cost of 140*l.*, was opened on April 10th, when two excellent sermons were preached—one by the Rev. W. Rosever, of Coventry; the other by the Rev. I. New, of Birmingham. The devotional services were conducted by the Rev. T. Gough, of Clipstone, and the Rev. T. May (Independent), of Wigstone. The collections, together with previous subscriptions, amounted to 112*l.*

Cheltenham.—The Church and congregation, lately meeting in King-street Chapel, Cheltenham, under the pastoral care of the Rev. James Smith, having erected a neat and beautiful chapel in Cambray, in that town, it was opened for the worship of God on Tuesday, April 10th, 1855, when three sermons were preached—that in the morning by the Rev. Dr. A. Fletcher, of Finsbury, and those in the afternoon and evening by the Rev. C. H. Spurgeon, of New Park-street. Mr. Spurgeon preached also on the following evening. The services were continued on the next Lord's day, when the Rev. J. Smith preached morning and afternoon, and the Rev. Thomas Haynes in the evening. The chapel is built in the Italian style, is freehold, and vested in trust for the use of the Baptist denomination. It will accommodate about 1,100 persons, and has a dwelling-house attached to it. It is calculated that the entire cost will be about 4,000*l.* Many of the neighbouring ministers were present, and several took part in the services. The collections amounted to 201*l.* 12*s.* 9*d.*

Regent's-park Chapel, which has been remodelled from the Diorama, by Sir S. M. Peto, Bart., will be opened on Tuesday, May 1st. The Rev. W. Brock will preach in the morning, and the Rev. S. Martin, of Westminster, will preach in the evening. The Rev. W. Landels, of Birmingham, will commence his stated ministry here on the following Lord's day.

Landbeach, Cambs.—A Thanksgiving Service, on the occasion of the opening of the new Baptist Chapel in this village, was held April 4th. On the handbills it was stated there would be no collection, as every bill had been paid, the total of which amounted to upwards of 500*l.* The Rev. W. Robinson, of Cambridge, presided. Addresses were delivered by the Revs. H. Dring, M. W. Flanders, C. R. Playce, and J. Spooner. In the midst of these proceedings, the Rev. J. Ayrton, of Waterbeach, interposed, and presented a handsome tea-pot, coffee-pot, and teacaddy, of considerable value, to the Rev. J. C. Wooster, from whom the project had been kept secret, as a token of the grateful esteem of the Church and congregation, for the untiring energy their Pas-

tor had displayed, to preserve them from debt.

SPECIAL SERVICES.

Merthyr Tydfil.—April 6th, the annual tea meeting of the English Baptist Church was held, when 1,330 guests partook of tea refreshments. Although so large a number of guests, the greatest order and comfort prevailed. In the evening, the Pastor, the Rev. T. Davies, delivered an interesting lecture on the revival and progress of religion in Wales, during the last hundred years. The choir sung several pieces with good effect. The profits of the meeting, amounting to upwards of 50*l.*, are to be applied to reducing the chapel debt. On the following Monday, the Sunday-school children, about 350, and their teachers, held their annual festival.

Hillhouse, near Huddersfield.—On April 17th, an interesting service was held in the Baptist Chapel, in this interesting village. After tea refreshments, a public meeting was held, presided over by the Rev. E. Franklin, of Golcar, when addresses were delivered on the welfare and prosperity of the Church, by Messrs. M. Hepworth and S. Spiney, Hillhouse; J. Iredale, Salendine Nook; S. Taylor and R. Shaw, Golcar; J. Sykes, Meltham, and D. Dawson, Milnsbridge. It can be truly said of this meeting, it was a "time of refreshing from the presence of the Lord." Who hath despised the day of small things?

PRESENTATION SERVICES.

Leeds, South Parade.—A meeting of the members of the Young Men's Mutual Improvement Society was held on April 6th, for the purpose of presenting their late President and Pastor, on his retirement through ill-health, with a beautiful papier maché inkstand, and an elaborately finished presentation pen, along with "Hallam's History of the Middle Ages," as a token of their esteem. Mr. J. W. Ashworth, of Horton College, presided. Mr. Stalker acknowledged the gift in an appropriate address, and the meeting was subsequently addressed by several of the young men present, most of whom had joined the Church under Mr. Stalker's Pastorate.

Eynsford, Kent.—April 6th, the Rev. J. Whittemore was presented, by the junior members of his congregation, with a very handsomely bound study Bible, along with the "Bible Handbook," by the Rev. Dr. Angus, and Dr. Gardner's "Christian Cyclopædia."

Luton, Wellington-street.—April 6th, about 160 persons partook of tea refreshments, after which an interesting service was held, during which James Waller, Esq., one of the deacons, presented the Rev.

James Harcourt with an elegant silver inkstand, as a token of affection from the members of his Bible-class. Several addresses were delivered by the chairman and other members of the Church.

ASSOCIATION MEETINGS, &c.

Goole, near Huddersfield.—The annual meetings of the Northern Branch of the Strict Baptist Society were held in the above place, on April 9th. In the afternoon, an appropriate discourse was delivered by the Rev. W. Bonner, of Birkenshead, from Heb. x. 23. In the evening, a public meeting was held, presided over by the treasurer, W. Shaw, Esq., jun., of Bottom Hall. Addresses were delivered by the Revs. W. H. Bonner, and J. Harbottle, of Oswaldtwistle; T. Vasey, of Wigan; J. Stock, of Salendine Nook; T. Dawson, of Liverpool, and J. Howe, of Waterbarn. The devotional services were conducted by the Revs. J. Kaye, of Todmorden; P. Prout, of Ramsbottom, and E. Franklin, Pastor of the Church.

Swaffham.—On April 6th, the first annual meeting of the West Norfolk Baptist Association, after its reorganization, was held. The ministers and messengers from the different Churches met the preceding evening for business. On Friday, an early morning prayer meeting was held, at seven o'clock. The Rev. G. Short, B.A., late of Foulsham, preached from Heb. vi. 3. In the afternoon, the letters from the Churches were read, and addresses delivered. In the evening, the ministers and members of the associated Churches united in the celebration of the Lord's Supper.

BAPTISMS.

Bulchysamey, March 11th.—Six by Mr. Brunt.

Chalford, Gloucestershire, Jan. 11th.—Five by Mr. Ayers.

Crayford, Kent, March 25th.—Three by Mr. Hosken. Twelve months had just elapsed since Mr. H., on baptizing the great granddaughter of the venerable Abraham Booth, author of the "Reign of Grace," preached from the text, "Were there not ten cleansed; but where are the nine?" But now, during the year, the nine also had

come. "Be it unto you according to your faith."

Folkstone, Kent, March 14th.—Three by Mr. Jones.

Gloucester, Feb. 25th.—Three by Mr. Godson.

Goole, near Huddersfield, Yorks., April 15th.—Five by Mr. E. Franklin; and on Jan. 28th, two.

Hillhouse, near Huddersfield, April 15th.—Three by Mr. E. Franklin, of Goole.

London, Alfred-place, Kent-road, March 25th.—Three by Mr. Young.

Milford, Hants, April 1st.—Two by Mr. Gill.

Portsea, Kent-street, March 25th.—Five by Mr. Davis.

Tring, New Mill, April 1st.—Three by Mr. Warren.

Wakefield, Jan. 28th.—Seven by Dr. Perrey.

DEATHS.

Allen, Mrs. A., the beloved wife of Mr. P. Allen, April 8th, at Titchmarsh, Northamptonshire.

Barlow, Mr. E., March 18th, at Oakham, aged 66. Mr. B. had been forty-one years a member, and more than twenty-four years a deacon of the Baptist Church in that town. His faith was firm; his life holy; his end peace.

Forth, Mrs. G., the wife of the Rev. C. Forth, Baptist minister, Doncaster, April 2nd, aged 32.

Jones, W., Esq., travelling secretary of the Religious Tract Society, April 5th, aged 60.

Trestrail, Mrs. Mary Sophia, wife of the Rev. F. Trestrail, on April 5th, at the Grove, Hammersmith, after a protracted illness, aged 42.

Kingdon, Rev. J., Baptist missionary in Jamaica and Honduras, on Jan. 16th, at Edina, West Africa, aged 51.

Manning, Rev. J., March 31st, at Spaldwick, Hunts, where he had been Pastor forty-nine years, aged 95. He preached and administered the ordinance of the Lord's Supper on the first Sabbath of the present year.

Tritton, Mrs., relict of the late H. Tritton, Esq., March 28th, at St. John's Hill, Batterssea, aged 64.

Packer, Mrs. A., wife of the Rev. S. Packer, March 30th, suddenly, at Monmouth.

NOTICES TO CORRESPONDENTS.

To our correspondents, the Revs. J. Smith, of Cheltenham; C. H. Spurgeon, New Park-street; W. P. Balfern, Bow; J. Jenkinson, Oakham; C. H. Hosken, Crayford; H. V. Gill, Milford; J. S. Warren, Tring; G. H. Orchard, Bridlington; Mr. Taylor, of Huddersfield; Mr. J. Cross, Bermondsey, and several others, who have favoured us with denominational intelligence, we tender our grateful acknowledgments.

Several articles are in type, and will appear in due course.

Several works have been forwarded to us for review, which, with one exception, must, for want of space, stand over for the present; this is an excellent tract, by the Rev. J. Jenkinson, of Oakham, entitled, "DOES CHRISTIANITY SANCTION WAR?" pp. 24, price twopence. The advocates of peace principles should circulate Mr. Jenkinson's essay by thousands. It is better adapted to decide waverers, and to convince opponents, than any work we have hitherto met with.

ON TRUSTING WHOLLY AND ONLY IN THE LORD.

BY THE REV. C. H. SPURGEON,

Minister of New Park-street Chapel, Southwark.

“Trust in the Lord with all thine heart, and lean not unto thine own understanding.”—
PROV. iii. 5.

How different the advice of the royal parent to that of many fathers in our day. “Believe in yourself,” says the worldly sire, “think nothing impossible, be independent, and never allow the thought to creep in that you are not sufficient for every emergency.” But the voice of an inspired father speaks in a different manner, “My son, trust *in the Lord* with all thine heart, and lean not to thine own understanding.”

There is a confidence in one’s own powers which must ever be of service to those who are called to eminent positions, provided the confidence is well-grounded, seasoned with humility, and attended with that holy gratitude which refers all honour and glory to the Giver of every good gift. But, at the same time, there is nothing more true than the fact, that the self-confident are near a fall; those who lean on themselves must be overthrown, and carnal security has but a baseless fabric in which to dwell. The curse is on the man who relies on himself. Ichabod is written on the house which is inhabited by the wise in their own conceits.

Fellow-heir of eternal life, you and I are too apt to fall into this error ourselves; we too often seek strength from Egypt, and stay ourselves on the chariots thereof; let us then seek the aid of the Divine Spirit, that we may now, by a meditation upon this verse, destroy the power of pride within, and give ourselves up more entirely to the rich assistance of our gracious Benefactor.

I. Let us hear the advice. “Trust in the Lord with all thine heart.” How *natural* that a child should trust in his father; how justly should it be expected that sheep should follow a loving and tender shepherd. How *necessary*, since we can by no means either keep, sustain, guide, protect, or strengthen ourselves. As the ivy needs to twine around the oak, and the infant requires its mother’s arms for its carriage, so shall we ever find it indispensably requisite that we should cling to the omnipotent arm, and hide ourselves beneath the everlasting wing.

How sweet to recollect that this trust is *well warranted*; whether we consider the nature of our God, or the numberless instances of His delivering and upholding mercy, or the multiplied assurances of His solemn promises, we must feel that to doubt Him is a sin, and to trust Him is but His most righteous due. Yet more, *how good* for us to do so. None but trusters can describe that peace and joy, delightful rest and inward satisfaction, which they experience. When my vessel has cast anchor in the waters of trust, I can sleep securely, for it is a haven of unruffled calm. In vain the winds and

waves conspire to molest me, for when faith, like Jesus, utters her "Peace, be still," immediately there is quietude and stillness.

Beloved reader, consider these things carefully, and ask thyself whether it is not so. Hast thou tasted and seen? Hast thou tried the advice of wisdom, and dost thou repent thereof?—rather wilt thou not charge thyself henceforth to rest more implicitly on thy Lord, and not in the least degree on man.

Remember, then, to let thy trust be *entire*, with all thine heart. Put no limit to thy faith, but like a child, repose an unwavering confidence in our Father's well-proved wisdom, faithfulness, and love. He is truth,—believe Him thoroughly; take Him at His word; go the whole length of the promise. Let clip-promise be hung for a traitor, since he defaces the King's coin. Thou wilt find it hard at times to steep the whole heart in the stream, but then remember that you can never be wounded in the part which has been baptized in the waters of faith; but if there be one spot unwetted, there thou art vulnerable. Make no reservation. Save not a chair for the devil; if he does enter the heart, let him stand, but not sit on a cushion of thy furnishing. Give God the key of every cabinet in thy soul; make Him forest-ranger of all the dark places of thine heart; withhold nothing, but let it be "all thine heart." Let every cistern be broken, spare no room for another, but hope to drink entirely of the dew of heaven, and feast on manna from on high.

Look again, beloved, and you will perceive that the text requires *exclusive*, as well as entire trust. If all the heart is occupied with Jesus, there will be no room for a second; we are not to lean to our own understanding. Some men trust to God and the world, in Christ and self, in the Holy Spirit and their own intellect; but God will allow no partner; He will be all-in-all, or nothing at all. If we lay the foundation with marble from the Rock of Ages, we must not build thereon the wood, hay, and stubble of man. If we place beams of the cedar of Lebanon in our walls, we must not join thereto planks of the inglorious fir-tree. "Thou shalt not mingle diverse seeds, or wear a garment of woollen and cotton mixed." Many a saint has found cause to rue the evil hour in which he set up another helper, and dishonoured God by a divided trust. "Cursed is he that trusteth in man, and maketh flesh his arm;" it matters not how high he is, this shall fetch him down; it signifieth little how gigantic, for the Philistines will be upon him. Let thine eye be single then. Have only one anchor in life's storm; have but one physician to thy soul; have but one refuge from the blast, and but one treasure-house where thy heart is, for rest assured that these things are but one, and though a thousand seconds may offer, they are—

" False as the smooth, deceitful sea,
And empty as the whistling wind."

This command will bear a large application. Trust Him with the affairs of *Providence*. Never desire to outrun the cloud, or usurp the helm of affairs; give all up into His hands, for be well-assured

whatever thou dost manage thyself will be but ill done. What is thy trouble? What thy need? Trust in the Lord for assistance and relief. Not one good thing hath failed, and God will not be worse in the future than He has been in the past.

Rely on Him also in all the path of *grace*. In pardon plead only the blood of Jesus. In sanctification trust wholly in the work of the Holy Spirit. The realm of mercy is the Lord's peculiar domain, and he who trenches upon it, shall find himself stigmatized as a thief and a robber. Resting on the flesh is the height of folly; but to lay the soul upon the stream of free grace, to be borne along by the waves of mercy, is at once our safety and our happiness.

Thus, moreover, in our *doctrinal belief*, we should give up our souls into the hands of God. How many there are who are fettered by a system, and dare not believe the word of God as it stands, because it interferes with their preconceived notions; they listen to the man who has ingenuity enough to pervert the plain meaning of the text into something more agreeable to their little "ism," and go along quite content, not so much with Scripture truth, as with the idea that some passages in the Bible favour their views. Let none of us attempt to bend the words of inspiration to our own fancy. We should train the tree to the wall, we cannot bend the wall to the tree. Let the true believer think less of having a creed which others may style unsound, than of altering one syllable of the sacred word.

II. Hearken now, O believer, to the solemn caution of wisdom, "Lean not to thine own understanding." There is a possibility of leaning to our own judgment, even when we do not lean upon it. We often have an inclination to forsake the fountain of living waters, even when we do not actually do so; but we should avoid the very appearance of self-trust; it is so vile a thing, that we cannot afford it even a partial toleration. We must not indulge in one drop of this impure water; we must not put the least reliance on the mere power of the creature.

[The writer, from his incessant labour, is this month compelled to curtail his portion, but he trusts that his loving readers will carry into practice the text of the month, and as their friend will, during this month, attain the age called manhood, he hopes on the first of July to raise an Ebenezer, and pour some holy oil upon it, in the shape of a longer article in the BAPTIST MESSENGER, for the increased circulation of which he hopes his friends will diligently labour.]

THE SAVING NAME.

BY JAMES SMITH, CHELTENHAM.

"His name was called Jesus."—Luke ii. 21.

MANY and glorious are the names given to our adorable Redeemer, in the inspired word; but there is a peculiar sweetness in this name, JESUS. We are always using it, and yet we never weary of it. The very pronouncing of it sometimes sounds sweet as the choicest music.

We love the name, JESUS, and the great fact represented by it. Jesus signifies Saviour; a Divine Saviour. The angel said, "Call His name Jesus." Mary said, "His name is Jesus." The circumcising priest pronounced Him, Jesus. Overlooking angels shouted, Jesus; and every saint in every part of the world, calls Him Jesus. O! Spirit of God, unfold to us the glories of this precious name, sculpture it deep on our hearts, and pronounce it day by day in the hearing of our souls!

"His name was called JESUS," for *He engaged to save*. His far-reaching and all-seeing eye beheld us in our lost and ruined state, and He stood up in the ancient council, He engaged in the everlasting covenant to save us. He pledged Himself to be our substitute, he undertook as our surety; and in the volume of the book of God's eternal decrees it was written of Him, that He would assume our nature—answer for our trespasses—atone for our guilt—satisfy all the demands of stern justice—magnify the righteous law—harmonise all the perfections of Deity—and honour the moral government of God, in the salvation of His people. He undertook the charge of their persons, He became responsible for them, and pledged Himself to present them before His Father's throne, without spot or wrinkle, or any such thing. He gave His word to His Father, and it was accepted; and the bond being accepted, it was decreed that His name should be called Jesus, because He should save His people from their sins. Precious, most precious name! "His name was called JESUS," for *He came into the world to save*. Having undertaken in the name of His people, He assumed their nature. He became man. He was born of a virgin. He was brought up in a carpenter's cottage at Nazareth. He wrought with that village carpenter at his trade, and was subject to him and his honoured wife. But all the time His eye and His heart were set upon the salvation of His people. This was His Father's business. This was His proper vocation. And at length He came forth from His obscurity, was baptized by John, received the Holy Spirit from His Father, wrestled with and conquered Satan in the desert, proclaimed the good news of the coming kingdom, wrought many mighty works, and actively fulfilled all the requirements of the holy law. What He did, He did as God's righteous servant; what He did, He did as man's substitute and surety; what He did, He did to merit and deserve the name he wore, even Jesus, the Saviour of His people from their sins. When he had finished His active obedience, He presented himself before His Father's omniscient eye, and with meek countenance, honest heart, and humble voice, said: "Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee. I have glorified Thee on the earth; I have finished the work which Thou gavest me to do."

"He was called JESUS," for *He died to save*. All His tremendous and unparalleled sufferings, which terminated in His death on the accursed tree, were the desert of our sins. Our sins were imputed to Him according to the arrangements of the everlasting covenant, and being imputed to Him, He was punished for them. Our desert was

put into a cup; that cup was presented to Him by His Father; in taking it His nature shuddered, His soul was troubled, His body was baptized in its own blood, and He feared death in the garden before He came to the cross. He offered up strong crying and tears to Him who was able to save Him from death, and was heard in that He feared. An angel strengthened Him, by suggesting to Him the promises of His Father, and the glorious prospects which were opening before Him. He arose from the ground, reproved His disciples, surrendered Himself to his foes, was led as a lamb to the slaughter, and as a sheep, which is dumb before its shearers, so He opened not His mouth. He was condemned to die. He was treated as the vilest malefactor. He was tortured, tormented, deserted, insulted, and put to death. He died with a broken heart, and yet He conquered when He fell. He made a full atonement, He gave perfect satisfaction to Divine justice, He redeemed the pledge He had given in the ancient council; and thus became actually Jesus, the Saviour of His people from their sins.

“He was called JESUS,” for *He lives to save*. He is gone into heaven. He is at His Father's right hand. He has carried His blood into the holiest, to sprinkle the mercy-seat. He lives to intercede for all that come unto God through Him. He lives to advocate the cause of all that trust in Him. Therefore He is able to save to the uttermost, seeing He ever liveth to make intercession for us. He came to earth, and stooped to the lowest depth of humiliation, that He might be Jesus. He is gone into heaven, and is exalted far above all principality, and power, and might, and dominion, that He might be Jesus. Blessed, for ever blessed be His dear name; He died for our sins, rose for our justification, and is now at the right hand of the Majesty on high, pleading our cause. He was determined to save, therefore He undertook to be all, to do all, to provide all, and secure all: in consequence of which He became man, made atonement, wrought out an everlasting righteousness, obtained the gift of the Holy Spirit, acquired all power in heaven and in earth, and is now in heaven to plead our cause. If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life.

“He was called JESUS,” for *He intends to come again, a second time, without sin unto salvation*. At His first coming He put on sackcloth and ashes, He appeared in the garments of humiliation, as the servant of His Father; at His second coming He will be robed in majesty, and crowned with glory, as the King of kings, and Judge of all. He is coming to open the graves of His saints, to collect into one glorious, compact, and happy body, all for whom He became responsible; and to present us without fault unto His glorious Father. This will be the finishing stroke, the completion of His undertaking, the end of His engagement. Oh, how glorious to see the church, the Lamb's bride, complete in number, perfect in character, glorious in holiness! How sweet, how precious, how glorious will be the name of Jesus then! He will wear it for ever, for He richly deserves it. It will be His honour, His glory, His brightest crown, for ever. O

Jesus, my soul longs to see Thee descend in the cloud, to be glorified in Thy saints, and to be admired in all them that believe!

"Call his name JESUS," for *He delights to save, He glories in His work.* Never was there delight like that which Jesus realizes in the salvation of His people. Never did any glory in anything he valued, or which brought him wealth or honour, as Jesus glories in saving sinners from their sins. And to gratify the infinite love of God; to confound all the devices of Satan; to rescue from endless torments, and fill with eternal joy; to uplift from deepest degradation, and raise to highest honours an innumerable multitude of Adam's base posterity, must be the greatest glory that can be acquired or won. O Jesus, Thou hast acquired that honour, and Thou shalt wear it as Thy crown, for ever and ever! At this moment, heaven rings with Thy beloved name! At this moment, thousands of human hearts glow with love to Thee. And through eternity we will cast our crowns at Thy feet, ring our harps to Thy praise, and raise our voices to Thy honour. It shall be Jesus, Jesus, Jesus! for ever and ever! Amen.

April 30, 1855.

"PRAY ONE FOR ANOTHER."*

BY THE REV. J. JENKINSON, OF OAKHAM.

PRAYER is a reality, both in its exercise and its efficacy. Let gain-sayers deny or doubt it as they please, every Christian does truly pray; and, at least at times, believingly and hopefully. Nor is his faith or hope disappointed or unfounded. True, in common with ten thousand other things, prayer has its abysses too deep for mortal line to sound its mysteries, too recondite for human intellect to solve: nor is it wise to expend a large amount of thought in endeavouring to ascertain how prayer can be compatible with the definite and unalterable purpose of Jehovah. Instead of doing this, it is immeasurably preferable to put the efficacy of prayer to the test of experience. Let any one earnestly try it for himself, and it will not be long ere he will know that "praying breath is never spent in vain."

No words can adequately express the condescension and kindness of the Most High, in permitting us to pray. Were we allowed to pray only for *ourselves*, the privilege would be inestimable: but the permission is not thus restricted. On the contrary, we are not merely permitted but encouraged, and even commanded, to pray for *others*; for our families, our neighbours, our native land and its rulers, and the world at large; but especially for our Christian brethren: a duty often enjoined upon us in the sacred volume, and distinctly specified in the exhortation which we now proceed briefly to illustrate and enforce.

Pastors should pray for their people, and the people for their pastors. Deacons for each other, for their minister, and their fellow-

* James v. 16.

members; and these for their deacons. Ministers of Christ should pray for their fellow-labourers in their momentous work. Students in our colleges should pray for their fellow-students, and for all who in any place are like themselves, preparing for service in the vineyard of the Lord. Christian churches should pray for each other. Editors of religious journals and periodicals would do well often to pray for each other. Readers for authors, and authors for their readers. Conductors and members of religious and philanthropic societies should pray for each other. Christians at home for missionaries abroad, and missionaries for Christians at home. Pious friends and relatives for their connections who have emigrated to other lands, and these for the friends whom they have left behind. To all these, and numerous other classes which might be specified, we would say in the language of the apostle, “Pray for one another.”

1. Pray for one another, *because it is unquestionably right to do so.*—By this argument the apostle enforces the duty of filial obedience (Ephes. vi. 1); and it will with equal propriety apply to the obligation we are now inculcating. On some points of Christian conduct, even when on the whole we believe ourselves to be acting right, the evidence of this is far from being clear and unmistakable: but in reference to the case before us, there is no room for question as to the course we should pursue. When in any of the relations we have specified, we intercede with “the Father of mercies,” on behalf of each other, we may rest assured that we are doing that which He will graciously approve.

2. Pray for one another, *because this is one of the first fruits and evidences of genuine piety.*—“We know that we have passed from death unto life, because we love the brethren.” “Every one that loveth Him that begat, loveth Him also that is begotten of Him.” Many regenerated souls have had no doubt that they loved Christians, long ere they felt sure that they loved Christ. But if we love Christians aright, our love will infallibly manifest itself by fervent prayer on their behalf.

3. Pray for one another, *because this is always needful.*—“Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights.” The most eminent of His servants have nothing good but what they receive from Him. And the communications of yesterday will not avail for to-day; nor those of to-day for to-morrow. A continually fresh supply is therefore necessary. And that supply is usually bestowed in answer to prayer. Consequently others need *our* prayers; and assuredly we need *theirs*, and that unceasingly.

4. Pray one for another, *because this is sanctioned by the highest authority.*—Christ prays for all his people (John xvii. 20, 24; Rom. viii. 34; 1 John ii. 1; Rev. viii. 3), and all His people pray for Him, and for the manifestation of His glory—the increase of His kingdom—and the in-gathering of the travail of His soul. Apostles prayed for the churches (Ephes. i. 16, etc.; iii. 14, etc.; Phil. i. 9, etc.; Col. i. 9, etc.;

Heb. xiii. 20, 21 ; 1 Pet. v. 10) ; and churches prayed for them (Acts xii. 5 ; 2 Cor. i. 11 ; Phil. i. 19 ; 2 Thess. iii. 1).

5. Pray one for another, *because this will promote growth in grace in your own souls individually.*—"He that watereth shall be watered also himself." Our prayers are often marred by selfishness ; and here, as elsewhere, selfishness impoverishes instead of enriching. If we ask little for others, we shall obtain little for ourselves. If we ask largely for them, we ourselves shall receive largely. And prayer for others will tend to foster and mature not a few of the graces of the Holy Spirit in our hearts. In connection with this we add,

6. Pray one for another, *because this will frequently fan the flame of devotion, when it would otherwise almost, if not totally, expire.*—When thought wanders in prayer, turn it to the circumstances or wants of some one or more whom you love, and you will soon find that you are not *then* forgetting your employment. If your heart is cold or careless, begin to pray for others, especially for those whom you most intensely love ; and you will then not seldom find that you are enabled to pray fervently not only for them, but also for yourselves. Thus mockery will be exchanged for devotion, form for reality, coldness for fervour, and indifference for spirituality.

7. Pray one for another, *for this is one of the most certain and effectual means of doing good to others.*—Our Divine Master "went about doing good and healing all that were oppressed of the devil ;" but He did far more good to mankind by His prayers than by His miracles, glorious, gracious, and godlike as the latter unquestionably were. And the Holy Spirit teaches us to "do good unto all men, especially unto them who are of the household of faith," Gal. vi. 10. But though every available means of doing this ought to be assiduously employed ; yet without frequent and fervent prayer one for another, we shall neglect the most important way in which this exhortation should be obeyed.

8. Pray one for another, *because this will both manifest and foster your affection for each other.*—Mutual prayer is an evidence and nourisher of mutual love. If the members of Christian churches prayed more one for another, their love to each other would grow much more rapidly, discord and strife be much more rarely exhibited than now. If ministers of Christ prayed more for each other, there would be less of jealousy and unkindness amongst them than has too frequently been seen. If the conductors of the religious press prayed more for each other, their respective journals and periodicals would be free from the unseemly personalities and unholy rivalry by which they have too often been discoloured and disgraced.

In brief : pray one for another, for God has commanded it, Christ has authorised it, the Holy Spirit has prompted it, and most frequently in the most distinguished of His saints, the church below has often gathered its advantages, and all in heaven are fully assured of its propriety and blessedness.

Oukham, May 8.

"ABIDE WITH US."

A MEDITATION FOR THE AGED.

LUKE xxiv. 29.

THROUGH the brief and sometimes sorrowful walk of life, Thou, O Saviour, hast been our companion and friend. Thy presence has cheered us ; thy word has instructed us ; and thy sympathy has consoled us. How delightful has been our intercourse with thee ! the remembrance of it is very precious to us. And now that it is towards evening, and the day is far spent, depart not from us. "Cast us not off in the time of old age, forsake us not when our strength faileth ;" for we cannot do without thee. When thou art absent, our comfort declines, our hopes are enfeebled, and we sadly mistake the designs of thy providence. Converse with thee is absolutely essential to our peace of mind, and our growth in grace. Then come and abide with us. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is 'of a contrite and humble spirit.'" Oh, fulfil in our experience so gracious and so marvellous a promise. The door of our hearts is thrown wide open that thou mayest enter, and take up thine abode there for ever. Oh, abide with us ! If thou seemest as if thou wert going further, it is only to increase the ardour of our desires, and to strengthen the fervency of our petition. Suffer us, then, O gracious Saviour, to plead with thee : to beseech thee, with an importunity that admits of no denial, that thou wilt stay with us, and bless us. Like the patriarch of old, let us have power with thee, and prevail.

"Abide with us." We are ignorant and erring creatures, and need that thou shouldst remain with us as our Teacher. Long have our names been enrolled as thy disciples, and varied and repeated have been thy gentle and wise instructions ; but we want to know more—much more—of thee, and of thy gospel. There are difficulties which we desire to have removed ; duties of which we are anxious to be reminded ; promises which we long to have unfolded to us. Alas ! how little do we yet understand the mystery of godliness ! how feeble and unworthy is our estimate of the riches both of the wisdom and knowledge of God. Thou mightest indeed justly reproach us with our dulness of apprehension, and with our slowness of heart to believe all that the prophets have spoken ; for we have not made half the progress which we might and ought to have made in the study of thy truth. Instead of being now prepared to become the teachers of others, we rather need to be taught again "the first principles of the oracles of God." But, Lord, while we lament with shame and sorrow our imperfect acquaintance with thy word and will, we would at the same time urge our ignorance as the very plea why thou shouldst continue to impart thy gracious and plain instructions. Abide with us ; for the partial yet blessed acquaintance which we have even now with thy doctrines and precepts, makes us intensely solicitous to come "in the unity of the faith, and of the knowledge of

the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Open unto us the Scriptures; expound unto us all that they contain concerning thyself; enable us to know thy love which passeth knowledge. Cause our hearts to burn within us, as thou talkest to us by the way.

"Abide with us." The trials and disappointments which we meet are heavy to bear. As we walk through the pathway of the world, we are often sad and cast down. Our cherished hopes have been blasted, and we seem friendless and forsaken. Wilt thou not draw near, and comfort us? Wilt thou not dispel our fears, and strengthen our faith? Wilt thou not so fill our hearts with thy presence, that there shall be no room left for corroding care and anxiety? Abide with us. Many dangers are before us, nay, around us; and who but thou can deliver us from them? Many troubles are gathering in the distance, and to whom besides thee can we look for succour? Oh, go not from us, for trouble is nigh at hand, and there is none to help us. But our griefs will soon grow lighter if thou art with us; if thou wilt disclose to us the necessity and the result of the painful events which have befallen us; if thou wilt show us that the sources of our sorrow are really the springs of our joy.

"Abide with us." A short and occasional visit from thee, O Lord, although it is far more than we deserve, cannot satisfy our desires. We want thee to dwell with us, not as a guest, but as a resident, to make our hearts thy home. "O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for the night?" Oh, abide with us. Through the sunshine of prosperity and the gloom of adversity; in our mental conflicts, and our spiritual enjoyments; when the duties of life are pressing hard upon us, or when the shadow of the tomb is flung across our path, leave us not, neither forsake us, thou God of our salvation. So ardent is our affection for thee; so deep is our consciousness of our utter helplessness and misery without thee, that we cannot bear that thou shouldst ever depart from us. Take what thou wilt away, only leave us thyself.

"Abide with us." There are seasons—painful seasons—in our Christian experience, when through misapprehension and unbelief, we lose the sweet realization of thy presence. Thou art near us; thou art with us: but our eyes are holden, and we do not know thee. The ignorance of our minds, and the mysteries of thy providence, cast a mist over our spiritual apprehension, so that we fail to discern thee. But our thoughts and our desires are still intently fixed upon thee; we long to behold again the light of thy countenance; and if thou wilt *abide* with us; if thou wilt pity our weakness, and our dullness of perception, and remain with us, our eyes will soon be opened, and we shall joyfully recognise thee, as our Master, our Friend, our Saviour.

"Abide with us." It is with the confidence of faith that we thus implore thy perpetual presence and friendship, for thou hast promised that if we love thee and keep thy words, thou wilt come unto

us, and make thine abode with us. Thou hast declared that thou art with us always, even unto the end of the world. Thou hast assured us that thou wilt never leave us. With holy boldness, therefore, we come unto the throne of grace, and ask for the simple fulfilment of thine own words. Abide with us. Through life, in death, manifest thyself unto us as thou dost not unto the world. Let our fellowship be with the Father, and with thee, his Son Jesus Christ. And when the journey of life shall end, receive us into one of the many mansions which thou art now preparing for thy disciples; that where thou art, there we may be also, and enjoy eternal and uninterrupted communion with thee.

A. M.

THE BEST OF DAYS.

BY THE REV. W. ABBOTT, OF BLUNHAM, BEDS.

“A day in Thy courts is better than a thousand.”—Psa. lxxxiv. 10.

How desirable is an humble, grateful, cheerful frame of mind, while engaging in the service of God! It greatly promotes our enjoyment in his worship, and prepares us for the reception and blessing of the messages of his mercy. What a delightful spectacle a company of devout worshippers present! and how indulgent the promised presence of the Father of mercies!

“Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray,
They hear of heaven, and learn the way.”

“A day in thy courts,” said the royal Psalmist, “is better than a thousand.” This is not the sentiment of every heart; it is, however, that of the happy heart—a heart renewed by the Holy Spirit. Such a heart has spiritual tastes and affections; it delights in holiness, and anticipates heaven, of which it regards the Sabbath as the striking resemblance.

The Sabbath is not only a good day, but it is the *best* of days. A thousand days are here contrasted with it, yet it excels them all, and is therefore pre-eminently the most blessed of days—a day anxiously and pleasingly anticipated, spent and improved in devout and grateful contemplations.

The Sabbath is the friend of man. It is essential to man's well-being; to the interest of his health, physical, mental, and moral; and eminently conducive to his social good. It is especially the friend of the Christian. He has enlightened views of the day, and finds peculiar joys in it; and, by its pure light, looks beyond it, with bright and lively hope, to a Sabbath unspeakably blessed in its character, and eternal in its duration. “There remaineth a rest (a keeping of sabbaths) for the people of God.” Christians anticipate the day, and in imagination antedate the blessedness of a Sabbath in glory—a Sabbath in the presence of God, of Christ, of the Comforter—a Sabbath in association with saints and angels—a Sabbath at home—a Sabbath all holy, all blissful—a Sabbath without end.

THREE STEPS TO HEAVEN.

BY THE REV. J. BAILEY, OF BEWDLEY.

THE *first* step is OUT OF SIN. For if we would reach heaven, we must "cease to do evil." And this applies to sin in all its forms. Whatever be its magnitude or minuteness, whatever be its name or its nature, if we have cherished any sinful habit, we must cast it from us, as the abominable thing that ruins man and offends God.

The second step is INTO CHRIST, by a simple but firm faith, relying entirely and exclusively upon Him for acceptance with God. No righteousness must be trusted by us but that which He has wrought; no atonement pleaded but the blood *He* has spilt; no Spirit sought but that *He* has promised; and no deed rejoiced over but such as redounds to His glory.

The third step is OVER JORDAN. For we may most fully be assured that from such a state of grace we shall be taken to a state of glory. No power in hell or upon earth can deprive us of our crown, for the Saviour has said, "I give unto them eternal life. They shall never perish, neither shall any man pluck them out of my hand." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

PEN AND INK SKETCHES OF BAPTIST MINISTERS.

NO. VII.—THE REV. HUGH STOWELL BROWN,

Of Myrtle-street Chapel, Liverpool.

THERE is not a minister in the great town of Liverpool, "the second city of the empire," who is more zealously or successfully engaged in spreading the gospel of Christ, by sermons, lectures, and otherwise, among the masses of its people, than the Rev. Hugh Stowell Brown. Comparatively young in years, and far from being a popularity-hunter, he is not, perhaps, so well known by the general body of the Baptist denomination as some other men of less mark, who never lose an opportunity of appearing in a fresh pulpit, and will travel half the country over to be the lion of an anniversary, or chapel opening occasion. Mr. Brown seems to have formed a correct estimate of the proper work of a Christian pastor; and is labouring right manfully to realize his own exalted idea of the sacred office. Not more than three or four times, we believe, has he appeared before metropolitan audiences, on behalf of the missionary operations of the church to which he belongs. On each of these occasions, however, he proved highly acceptable, both in the pulpit and on the platform. There is a sparkling clearness and common-sense simplicity about his thoughts, and a weighty directness in their utterance, such as congregations of Englishmen can well appreciate. In appearance he is a thorough Anglo-Saxon; energetic and powerful: another John Burnet, or William Brock. About the middle height, square built, inclining to corpulence, a massive head, well covered with crisp brown hair, a full face radiant with intelligence,

and of a healthful hue, an ample mouth, round which there plays a pleasing, good-humoured smile, that tells of the benevolent heart—and such as wins the loving confidence of the English people—and an eye beaming with sympathy. You do not want him to assure you of his readiness to succour the sorrowful and rejoice with the glad, for in either case you would not have a moment's hesitation to make him your friend and confidant. It is not surprising, therefore, that Mr. Brown should have acquired the potent influence which he possesses, not only over his own congregation, but a large number of the working men of Liverpool, for whose moral and social elevation he is specially concerned. In proof of this we need only refer to the fact of the presentation of a handsome silver tea service, and one hundred sovereigns, made to him on the first of March last, to which, it was stated, thousands of working men had contributed, in token of their appreciation of his efforts for their benefit, and in gratitude for his consenting to remain amongst them, after having been invited by Sir Morton Peto to occupy the pulpit of the new chapel, in Regent's-park, London. These are the sort of men we want more of in our pulpits; for, depend upon it, if we had them, there would shortly be far less occasion to lament the hostility or indifference of the working classes of England to the services of religion; and nonconformity would not be in so fair a way, as in many places it now seems, of dying with dignity.

Mr. Brown has a singular and very interesting history, which serves in some sort to account for the course he has pursued. His father was a clergyman of the Church of England, in the Isle of Man. Not one of the high and dry sort, but a large-hearted, godly man, and, of course, an evangelical minister. The future Baptist pastor was born in the parsonage house, and resided, for the most part

till his seventeenth year, upon the island. It was then decided that he should be instructed in the "art and mystery" of engineering; for this purpose he was sent to Wolverton. Whether he made any satisfactory progress in the mechanical arts we are not aware; but his active mind was evidently not wholly absorbed in the pursuit, for his evenings, at least, were largely devoted to the study of Natural History, Philosophy, and the languages, as well as Mathematics. Even when using the hammer, his brain was at work on other subjects than that immediately before him. We are credibly informed that he mastered the Greek alphabet, and some other elemental branches of a liberal education, inside the boiler of a locomotive,—a pleasing indication of that genius, industry, and all-conquering energy, for which he was afterwards to be distinguished. The mind of the young man appears also to have been deeply impressed with the solemnities of religion; for not only was he a regular attendant upon the services of the parish church, but a diligent and successful teacher in the Sabbath-school. It was not to be expected that so thoughtful a mind would be cased with bigotry, as some in the circles of most of us, amongst both churchmen and dissenters, unhappily are. There are Episcopalians of our acquaintance who would consider it a deadly sin to enter the doors of a dissenting "schism shop;" and as many Baptists who make but little distinction between a "steeple house" and a theatre, seeming to think that the devil is the deity of both. Mr. Brown was better taught, and, accordingly, though a churchman, we find him walking over occasionally of a Sabbath evening from Wolverton to Stony Stratford, to hear the esteemed and gifted Baptist minister of that place, the Rev. C. L. Forster, and thence an intimacy sprang up which soon ripened into a friendship that has never been broken.

Having spent some three years at Wolverton, the object towards which his thoughts seem all along to have been directed assumed a practical shape: he returned to the place of his nativity, and entered King William College, as a student for the ministry. While there he was distinguished by the same ardour and diligence in the pursuit of knowledge; and at the end of his college course, Bishop Short expressed the utmost readiness to place him, by the magic touch of his episcopal hand, in the ranks of the Apostolical Succession. Happily, however, for the interests of truth, the mind of Mr. Brown became so deeply impressed with the importance of the principles involved in the Church and State controversy, that he felt himself bound to consider it well before receiving ordination. Very naturally, his friend, Mr. Forster, was first consulted upon the subject; and, under his judicious advice, a course of suitable reading was entered upon, and anxiously pursued. There is no subject, perhaps, which, when studied without prejudice, tends so invariably to one conclusion. It is almost needless to say that the mind of the student became thoroughly convinced of the unscriptural and injurious nature of the connection which subsists, in this country, between one portion of the church and the civil power. But just at the moment of his release from this mental difficulty, and when hope began to tell the flattering tale of future repose, he was summoned home to sympathise with his afflicted parents, who had received intelligence of the death of a beloved son, in the West Indies. After remaining with them for a short period, he returned to Stony Stratford, but only to endure a greater trial. To his inexpressible sorrow, he found a letter awaiting him in the house of his friend, containing the singularly affecting news that, on the night of his leaving the Isle of Man for England, the spirit of his revered father, so lately mourning

over the loss of his child, had, in a most sudden manner, winged its way to the realms of the blessed. The old gentleman, it seems, had gone out on the evening of the departure of his son, to take a "last, fond, lingering look" of the ship that was to bear him away, and, on returning, expired, within a short distance of the parsonage house, where his body was subsequently found by one of his servants. The affectionate son, of course, hastened back, with a full and a sad heart, to his now desolate home, where there were yet other sorrows in store; for a younger brother lay upon a dying bed, and lived but a brief period after his arrival. It may well be supposed that these deeply afflictive and tragical circumstances produced a powerful and chastening influence upon his mind. He remained with his bereaved relatives for a time after the interment of his father and brother, and then returned once more to Stony Stratford, where, with renewed vows of consecration to the service of the Lord fresh upon him, he was baptized by Mr. Forster, subsequent to the delivery of a long, luminous, and most satisfactory exposition of his reasons for becoming a Nonconformist, and casting in his lot with the Baptist denomination. The chapel was crowded to excess. We are told by one who witnessed the service, that numbers of his old friends at Wolverton attended the deeply interesting service.

Very soon after this, Mr. Brown received an invitation to supply the church in Myrtle-street, Liverpool, where, as we have seen, he continues to labour, with signal acceptance. We have frequently heard remarks made, and some curious conjectures hazarded, respecting Mr. Brown's Christian name—"Hugh Stowell;" and it may be well to say; in closing, that he was named after his illustrious cousin, the Rev. Canon Hugh Stowell, of Manchester, and Dr. Hendry Stowell, of Cheshunt College.

A MOVE IN THE RIGHT DIRECTION.

To the Editor of the BAPTIST MESSENGER.

DEAR SIR,—I have often deeply lamented that the subsequent history of our East India Mission has fallen so far short of what was to be hoped for from the exhilaratory representation of Mr. Ward, in his "Farewell Letters," in 1821, p. 149, etc., third edit., published by Allen, Leadenhall-street, where I procured a second copy within the last seven years. The new leaven introduced by the new men, who were expected in some quarters greatly to exceed the first three, was, even when Mr. Ward wrote, in decisive operation; but the brilliant success of the West India portion of the Mission so engrossed the general attention, that the East, for a number of years, was very little regarded; and notwithstanding all that has appeared in the Annual Reports, after the lapse of forty years, we are informed by Mr. Morgan, of

Howrah, opposite Calcutta, in the "Missionary Herald," for Dec., 1854, "As a denomination in India, we are dying out!" And Mr. Brock, at the recent annual meeting at Exeter-hall, completely drew aside the curtain, and honestly set before the assembly the source of the error, and the right course to be adopted for the evangelization of the East to be successfully accomplished. I, therefore, hope a better state of things is now likely to ensue, especially if, with the devotion of the European Missionaries to their proper work in the ministration of the gospel, the native converts receive that encouragement to labour which was attended with such happy results under the superintendance of Carey, Marchman, and Ward.

A DECAYED MISSIONARY.

May 3, 1855.

ON ATTENDANCE AT PRAYER-MEETINGS.

To the Editor of the "BAPTIST MESSENGER."

DEAR SIR,—I remember to have read, some years ago, an interesting account of a converted heathen, who, after receiving the Gospel and enjoying its blessedness, was wont to retire to a solitary place in the wilderness each day, to pour out his soul in prayer to God. By his frequent passing to and fro, a pathway was trodden upon the turf, and the ground had become bare. In process of time, however, the green grass was seen to cover the well-worn path; and the friends of the new convert feared, and not without reason, that his first love had somewhat cooled, and become less intense. He was kindly admonished, and resolved anew to dedicate himself more fully to the service of God. Again, and with redoubled zeal, he did so; and the path to his "Bethel" became marked as broadly and distinctly as before.

Now, is not the path of many of

our members to the prayer-meeting covered even to luxuriance, from infrequency of travel and traffic? Do not many of our wealthier and more "respectable" people absent themselves from the "beginning of the year to the end of the year" from such services? I am the last that would bring a railing accusation against brethren. I say it in sorrow, rather than in anger. But I speak what I know, and testify to what I have seen. I have for the past ten years conducted a Sabbath morning prayer-meeting, in connection with one of our Metropolitan Baptist Churches, which consists of upwards of two hundred members. At ten o'clock we profess to commence the devotional exercises. On entering the vestry, on more than one occasions of late, I have found *two* members only, and they the two oldest; one an aged female, over seventy-seven

years, and the other an aged and very infirm brother, upwards of seventy years of age. Upon this good brother we are entirely dependent for the sustaining of the service, as, if he were absent, we could not begin! Let us hope better things than to imagine that this is a fair sample of the state of other Churches in this respect. I do not mention this for the sake of exposing the "nakedness of the land," but for the purpose of calling the attention of those who feel an interest in our prosperity and progress, to this very important branch of Christian duty. In the primitive Church, when a leading servant of Christ was imprisoned for preaching the Gospel, "*prayer was made without ceasing of the Church to God for him.*" The "Church" then met, and as we still need help and guidance, should not the "Church" meet now? In Ezekiel xxxvi., there appear to me to be clustered together more "great and precious" promises relating to the peace and prosperity of Zion, than in any other single chapter in the Bible. In the 37th verse we have the frequently quoted, but I fear as frequently forgotten passage, "*I will yet for this be inquired of, by the House of Israel,*

to do it for them." On every hand we hear complaints and lamentations of death, or drowsiness; of barrenness, or backsliding; of the low ebb of zeal and piety; of the propriety and necessity of covering ourselves with "sackcloth and ashes," in consequence of our lukewarm and low condition. Well, if these complaints mean anything, if we *are* what we say we are, where must help be sought? "By whom shall Jacob arise?" but by Him alone who has promised to help in the day of our trouble? "For He that is our God is the God of salvation!" and he "rideth on the heavens" for the help of his people. Let us, then, not only in "twos" and threes," but in increasing and assembled multitudes, let us draw near with true hearts, in full assurance of faith; and let the privilege of *speaking to God* be prized as much, aye more, than the privilege of hearing a fellow creature *speak to us*, however "talented" and "eloquent," or "intellectual," that fellow-creature may be.

So shall the highways to our Bethels be well trodden, and no longer desolate, neither shall the grass grow upon them any more.

A FELLOW HELPER TO THE TRUTH.

 P O E T R Y .

"AS THY DAY, SO SHALL THY STRENGTH BE,"

BY THE AUTHOR OF "THE THREEFOLD CORD."

WHEREFORE murmur and complain,
Though thine house may not agree
With thy wishes? They are vain:
"As thy day thy strength shall be."

Wherefore, with thy sorrow great,
Sadly droop, and silently
Borne along the stream of fate?
"As thy day thy strength shall be."

Wherefore should a living man
Speak his woes complainingly?
Up! and do the best you can:
"As thy day thy strength shall be."

Wherefore murmur!—better pray,
Brighter scenes thou yet shall see,
Sweeter for the night the day:

"As thy day thy strength shall be."
Has the promise ever been
Broken, in thine history?

This illumes each coming scene:
"As thy day thy strength shall be."

Life shall prove its boundless worth,
Death shall its fulfilment see,
Quitting all the scenes of earth:

"As thy day thy strength shall be!"
May 10th, 1855.

LET US PRAY!

For our country in her need ;
 For her hardy sons who bleed ;
 For allies who now unite
 In the struggle for the right :
 Fourfold union they display—
 For their safety, Let us pray !
 For the living on our side ;
 For the wounded, still our pride :
 For the dying, as they die—
 In that hour be succour nigh,
 As they bleed or pine away,
 Duty calls us, Let us pray !
 For the widow in distress ;
 For the orphan—fatherless ;
 For the broken, aged one,
 Who has lost an only son ;

That they may not pine away,
 Christians, bending, Let us pray !

For our enemies, who fight
 Against liberty and right ;
 Most of all, the chief in guilt,
 By whom nations' blood is spilt :
 Gracious God ! the murders stay !
 For their pardon, Let us pray !

For our country we would plead,
 In this day, this time of need ;
 For divine direction, given
 By the teaching voice of heaven :
 Patriots ! Christians ! while we may,
 Kneeling lowly, Let us pray !

London.

J. S.

LITERARY NOTICES.

The Time of the Millennium Scripturally decided. By G. H. ORCHARD. No. 1. Pp. 16. London: Houlston and Stoneman.

THE Millennium is a subject upon which good and learned men in all ages have held diverse opinions. Without pledging ourselves to that herein stated, we recommend the perusal of this tract to all our readers. According to Mr. O., the absence of the Holy Spirit from the Church, which, he affirms, necessitates and suggests the use of "Forms of Prayer, read Sermons, etc." "Prayer in the families of professors generally," adds Mr. O., "is seldom observed. The Bible is a common book, but not in common use. The children of professors, instead of being catechised by their parents, are transferred to some questionable Sabbath or day school teacher." These, our author states, are the means and ways which are drifting the professing Church into the gulf of antediluvian security and disregard of the impending Judgment of Christ's second advent.

Evangelical Missions: a Discourse delivered April 25th, 1855, in Bloomsbury Chapel, London, on the 63rd Anniversary of the Baptist Missionary Society. By J. P. MURSELL, of Leicester. 8vo, pp. 42. London: B. L. Green.

Is directing the attention of our readers to this magnificent production of one of the greatest of living pulpit orators, we have neither time nor space to say more than that those who were privileged to hear it will be rejoiced at having an opportunity of reading in private, and at their leisure, what in its public delivery must have

afforded them pleasure of no ordinary kind. As a composition, its eloquence is of the highest order, and cannot fail, under God's blessing, of most efficiently promoting the great and sacred cause of evangelical missions.

The Church of God; or, Essays upon some Descriptive Names and Titles given in the Scriptures to the General Assembly of all True Believers. To which is added, Christian Husbandry, etc. By AMBROSE SERLE. 8vo, pp. 243. London: W. H. Collingridge.

"THE Church of God" and "Christian Husbandry," by the late Ambrose Serle, Esq., have been long favourites with Christian readers of all denominations. We have no doubt that the cheapness of the present edition, which was printed at the Bonmahon Printing School by raw Irish boys, will obtain for these excellent treatises a still wider circulation. It is full of "grace and truth."

The Little Gleaner: a monthly Magazine for Children. Edited by a Minister of the Gospel of the Grace of God. Price One Penny. Birmingham: T. Ragg; London: J. Paul.

As the title indicates, this Magazine is of the high Calvinistic school, upon whose supporters it has claims for a deservedly wide circulation. Unless this is attained, and we speak from a somewhat extensive experience, it cannot be published without great loss to the Editor. We would, however, recommend the insertion of a better class of engravings.

Solomon and Ezekiel Harmonized; or, two Critical Portions of Scripture (Prov. xvi. 4, and Ezek. xxxiii. 11) compared and explained. By SAMUEL HALL. Small 8vo. Pp. 36. London: J. Paul.

An attempt to illustrate and explain "Jehovah's decrees, and the exhortations and invitations of his Word, with the end God has to be accomplished thereby." How far the writer has succeeded in his undertaking we recommend our readers to investigate for themselves.

The Threefold Cord; or, Musings on Faith, Hope, and Love. By JAMES BUTTFIELD. London: Houlston and Stoneman.

A VOLUME of sacred poems on the three cardinal graces; and, though not written in the highest style of poetic art, these effusions will be heartily welcomed by all sincere and devoted Christians.

Urgent Questions: Personal, Practical, and Pointed. By the Rev. JOHN CUMMING, D.D., etc.

LIKE all the worthy Doctor's publications, this volume abounds with passages of exceeding power and beauty, and is calculated for very extended usefulness. It is alike fitted to be read in the homes of the poor and the halls of the wealthy.

Eleanor Dunn: an Example of Uprightness and Contentment in Poverty. By CATHERINE CECIL. Fourth Edition. London: Book Society for Promoting Religious Knowledge among the Poor, 19, Paternoster-row.

A VERY excellent narrative, neatly printed and done up. It is altogether well adapted for distribution.

MONTHLY SUMMARY.

LORD PALMERSTON, who but a few weeks since took the helm of the state vessel with almost the entire confidence of the country at large, has in that short time managed to disappoint and disgust his warmest and most credulous admirers. In nothing, indeed, has he succeeded, except it be the ruin of, we believe, a factitious, although world-wide reputation. His Lordship's recent speech on Sir W. Clay's motion for the abolition of church-rates will not fail to hasten his downfall. In the formation of the Administrative Reform Association, which is headed by Samuel Morley, Esq., and taken up by all sections and districts in the metropolis, and in large towns throughout the country, the "pet statesman" may read his sentence and his doom, "Thou art weighed in the balance, and found wanting."

The Church-Rate Abolition Bill of Sir W. Clay has passed a second time through the House of Commons, by a majority of 28, in a house of 400 members. Fears are entertained respecting its fate in the House of Lords; but this obnoxious impost must eventually be abolished.

Several motions for Administrative Reform have been proposed in both Houses of Parliament; but hitherto without satisfactory results.

On the 22nd ult. a grand field-day was expected. At an early period, however, there were symptoms of a compromise between

Mr. Milner Gibson and the Government; and, as the result of this, Mr. Gibson withdrew his motion respecting the Vienna Conference.

Mr. Layard, "the member for Nineveh," as *Punch* facetiously describes him, has been throwing bombshells into the Ministerial camp, in the shape of some very telling truths concerning Governmental appointments, for which he has had to run the gauntlet in the House of Commons. In his attack upon the system, he made some mistakes in selecting and arranging his facts, and has thereby brought a hornet's nest about his ears. All the red coats, and their connections in the House, honour the honourable member for Aylesbury, when he attempts to speak, with a serenade of shoutings, screechings, and sounds, like to nothing on earth or in heaven. This is the sport which gentlemen glorying in the prefix of "right honourable," or, as Mr. Jay would say, "right horrible," indulge in, at a time when the interests of their country are placed in fearful jeopardy. Mr. Layard, however, is made of sterner stuff than to succumb to clamour. Already has he succeeded in exposing the animus by which his assailants are influenced. The country is with him, and will bear him harmless and victorious through the conflict. There is, says the *Times*, "this difference between the honourable member and his opponents: he attacks the system; they the man."

DENOMINATIONAL INTELLIGENCE.

ANNIVERSARIES TO BE HOLDEN.
Bezley Heath, Kent.—The Anniversary Services will be held on Tuesday, June 5th. The Rev. Mr. Chislett, of East-street, Waltham, will preach in the afternoon, and

the Rev. J. George, of Arthur-street, Waltham, will preach in the evening. A tea will be provided. On the following evening Mr. Collins, of Kington-upon-Thames, will preach.

Egnsford, Kent.—On Wednesday, June 13th, the Anniversary Sermons will be preached, in the morning and evening, by the Rev. C. H. Spurgeon, of New Park-street, Southwark. In the afternoon, Mr. J. O. Fellowes, a Missionary from the Army in the Crimea, will deliver a descriptive address, relating to his labours among the sick and wounded soldiers in the East. Dinner and tea will be provided.

MINISTERIAL CHANGES.

Sevensoaks, Kent.—The Rev. Joseph Mountford has succeeded the venerable Rev. T. Shirley, who retires, through great bodily infirmities, in the pastorate of the Baptist Church in this place. Mr. Mountford was received into the Church by the late respected pastor, who, in his own peculiarly happy way, gave to Mr. M. the right hand of fellowship.

Henley-in-Arden, Warwickshire.—The Rev. D. Lodge, from Uppingham, Rutland.

Deal, Zion Chapel.—The Rev. W. Garwood, from Ramsgate.

Newtown, Montgomeryshire.—The Rev. D. Evans, from Swansea, has accepted the pastorate of the Baptist Church.

RECOGNITION SERVICES.

Barking, Essex.—May 9th, of Mr. James Dawson, as pastor of the newly formed Baptist Church in this place; on which occasion the Rev. G. Wyard, of Soho Chapel, stated the nature of a Gospel Church, and asked the usual questions. In the evening, the Rev. S. Milner, of Keppel-street, gave the charge to the minister from Prov. xxvii. 18: "He that waiteth on his Master shall be honoured." The Rev. P. Dickerson preached to the people from Deut. i. 38: "Encourage him."

Road, Somerset.—May 17th, of Mr. Frederick Pearse, as pastor of the Baptist Church in this village. The Rev. Mr. Hawkins, of Bradford, stated the nature of a Church of Christ. The Rev. J. Webster, of Trowbridge, asked the usual questions. The Rev. J. A. Jones, of London, gave the charge; and Mr. Hawkins preached to the Church in the evening. Several ministers took part in the service.

Monmouth.—April 30th, of the Rev. S. Packer, late of Eastcombe, as pastor of the Baptist Church; on which occasion a public tea was provided; after which, addresses were delivered by the Rev. Messrs. Howells, of Whitebrook; Henley, of Monmouth; and Penny, of Coleford.

Burnham, Essex.—May 1st, of the Rev. E. Griffiths, late of Upwell, Norfolk, as pastor of the Baptist Church. The introductory discourse was delivered by the Rev. A. Anderson, of Bures. The Rev. R. Bayne, of Langham, offered the recognition prayer.

The Rev. J. T. Wigner, of Lynn (formerly a member of the Church), addressed the members of the Church from 1 Cor. xvi. 10. The Rev. Messrs. Winter, of Southminster, and Hayward, of Romford (Independents), took part in the services.

OPENING OF NEW CHAPELS.

Huddersfield, Yorks.—The spacious edifice built in 1839 by the Socialists, and afterwards occupied as a Unitarian Chapel, was opened for divine service on April 18th, by the Baptists, by whom it has been purchased, and considerably improved, at a cost of £1,300; on which occasion the Rev. Hugh Stowell Brown, of Liverpool, preached in the morning and evening; and the Rev. J. Stacey, of Halifax, in the afternoon. On the following Sabbath, sermons were preached by the Rev. S. G. Green, B.A., Classical Tutor of Bradford College, and the Rev. Robert Bruce, M.A., of Huddersfield; and on Sabbath, April 29th, the Rev. D. Wassell, of Bath, and the Rev. J. Stock, of Salendine Nook. On Wednesday, May 2nd, a public tea was provided by the ladies; after which the company assembled in the chapel, and were addressed by several ministers and friends. W. Shand, Esq., presided on the occasion. This is the first chapel held by the Baptists in this important town.

London, Regent's-park.—On Tuesday, the Diorama was opened as a chapel for divine worship, in connection with the Baptist body, having been refitted for that purpose by the munificence of Sir Morton Peto, Bart., at a cost of £18,000. The Rev. W. Brock preached in the morning, after which the company adjourned for dinner to the Fitzroy Rooms, at which Sir M. Peto presided. Addresses were delivered by the Rev. W. Landels, the pastor of the Church; the Rev. W. Brock, the Rev. Dr. Leifchild, and the Rev. T. Binney. After tea the company returned to the Chapel, where a sermon was preached in the evening by the Rev. S. Martin, of Westminster. The Chapel, which is computed to seat 1,800 persons, was filled to overflowing.

SPECIAL SERVICES.

Lydney, Gloucestershire.—Special services have been held by the Baptist Church in this village, with a view to a revival of religion. The Revs. S. J. Davis, of London; J. Penny, of Coleford; E. J. Rodway, of Weston-super-Mare; Dr. A. Morton Brown, and J. Smith, of Cheltenham; and Evan Probert, of Bristol, preached on the occasion. All the services were well attended, and, it is hoped, powerful and permanent impressions produced on the hearers.

PRESENTATION SERVICE.

Burnham, Essex.—May 1st, the Rev. J. Garrington, on his retiring from the pastorate of the Baptist Church, which he had sustained forty-four years, was presented with a purse of sixty-four sovereigns, as a tribute of the affectionate regard of his late flock.

BAPTISMS.

Andover, Hants, April 8th.—Two by Mr. Crofts.
Astley Bridge, near Bolton, April 8th.—Two by Mr. Metcalfe.
Bedford, Mill-street, April 8th.—One by Mr. Killen.
Beverley, Yorks, April 15th.—Two by Mr. Upton.
Bath, York-street, April 1st.—Eight by Mr. White.
Bishops Stortford, Herts, March 27th.—One by Mr. Hodgkins.
Bideford, Devon, April 1st.—Six by Mr. Arthur.
Birmingham, Heneage-street, April 1st.—Seventeen by Mr. Taylor.
Bridge End, Gloucestershire, April 1st.—Two by Mr. Williams.
Cowbridge, Glamorganshire, April 5th.—Three by Mr. Price.
Great Grimsby.—Feb. 4th, five, and May 6th, six, by Mr. R. Hogg.
Kilham, Yorks.—April 8th, one, and April 15th, two, by Mr. Shakspeare.
Llanelly, Bethel, April 8th.—Seven by Mr. Hughes.
Liverpool, Stanhope-street, April 1st.—One by Mr. Hughes.
London, Spencer-place, Goswell-road, May 8th.—Six by Mr. Jennings.
 ———, *Islington-green,* May 2nd.—Eight by Mr. Glaskin, in the baptistry of Chadwell-street, lent for the occasion.
Luton, Wellington-street, March 25th.—Twelve by Mr. Harcourt.
Meopham, Kent, April 1st.—Five by Mr. Lingley.
Poultton, Somerset, April 1st.—Six by Mr. Stenbridge.

Ramsbottom, Lancashire, April 6th.—Three at Cloughfold, by Mr. Prout.
Sevenoaks, Kent, April 29th.—Four by Mr. Mountford.
Sheffield, Eyre-street, March 25th.—Nine by Mr. Ashberry.
Sutton-on-Trent, April 1st.—Two, husband and wife, by Mr. Edge.
Thetford, Isle of Ely, May 1st.—Delightful, edifying, and impressive services were held at the above place, on which occasion six believers were baptized in the river Cam by Mr. Spooner. The address was given by the Rev. M. W. Flanders, of Cottenham, Cambridgeshire; after which, many of the spectators repaired to the Baptist chapel, and partook of tea at five o'clock. In the evening the service was introduced by the Rev. J. Crampin, of Streatham, who read the Scriptures and prayed; after which, the Rev. J. E. Simmons, A.M., of Bluntisham, Hunts, preached from Acts ii. 42.
Trowbridge, Wilts, Bethesda, May 6th.—Ten by Mr. Webster.

———, *Back-street,* May 2nd.—Seven by Mr. Barnes.
Waltham Abbey, April 19th.—Four by Mr. S. K. Bland, of Cheshunt.
Waterfoot, Lancashire, March 21st.—Four by Mr. Nichols, of Sunny-side.
Wigan, April 1st.—Six by Mr. Vasey.

DEATHS.

Davis, Mrs. S., of Chesham, May 11th, aged 81.
 Gate, Mr. T., at Liverpool, April 21st, aged 80. Forty years a member of the Baptist church, Staines.
 Gregory Mrs., widow of Dr. Olinthus Gregory, May 11th, aged 66.
 Jones, Rev. W., at Cardiff, May 17th, aged 65. Mr. Jones had been forty-nine years pastor of the English Baptist church in Cardiff.
 May, Louisa, the beloved wife of the Rev. W. May, Baptist minister, Burton Latimer, May 20th, aged 38.
 Smith, Mrs. Caroline, wife of J. J. Smith, Esq., and daughter of the late W. B. Gunney, Esq., May 13th.

NOTICES TO CORRESPONDENTS.

We are happy to inform many friendly inquirers that our success is most gratifying: the monthly sale of the "BAPTIST MESSENGER" gradually increases. But each of our present subscribers would materially assist us by obtaining another, so that it may take a still more important position among our denominational periodicals.

We tender grateful acknowledgments to the Revs. C. H. Spurgeon, New Park-street; J. Smith, Cheltenham; J. Wallis, Bexley Heath; W. P. Balfour, Bow; S. Hall, Southwark; J. Jenkinson, Oakham; S. K. Bland, Cheshunt; R. Hogg, Great Grimsby; J. Webster, Trowbridge; J. S. Warren, Tring; "A Decayed Missionary;" to Messrs. J. Jackson, Frederick Brown, J. Buttfield, R. R. Briggs, J. Cheshire, J. Closs, J. Sneesby, J. S., D. L., and others.

Several articles and extracts from provincial papers, condemnatory of the Rev. C. H. Spurgeon, have been forwarded for insertion in the "MESSENGER." This, however, we must decline doing. It is, indeed, most pitiful that this excellent and useful servant of Christ cannot go about his Master's business quietly and unobtrusively—for his popularity is altogether unfought by him—without exciting unkind and envious remarks.



Yours in Christ Jesus
C. H. Spurgeon

MINISTER OF NEW PARK STREET CHAPEL, SOUTHWARK.

THE
BAPTIST MESSENGER:

AN

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FROM

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PICTURES OF LIFE, AND BIRTHDAY REFLECTIONS.

BY THE REV. C. H. SPURGEON.

Delivered, on the occasion of his attaining his Majority, in New Park-street Chapel,

ON MONDAY EVENING, JUNE 18TH, 1855.

“What is your life?”—JAMES iv. 14.

It well behoves me, now that another year of my existence has almost gone, standing on the threshold of a fresh era, to consider what I am, where I am going, what I am doing, whom I am serving, and what shall be my reward? I will not, however, do so publicly before you; I may hope that I may be enabled to perform that duty in secret; but rather let me turn this occurrence to another account, by speaking to you of the frailty of human life, the fleeting nature of time, how swiftly it passes away, how soon we all shall fade as a leaf, and how speedily the place which knows us now shall know us no more for ever. The apostle James says, “What is your life?” and, thanks to inspiration, we are at no great difficulty to give the reply; for Scripture being the best interpreter of Scripture, supplies us with many very excellent answers. I shall attempt to give you some of them.

I.—First, we shall view life with regard to its SWIFTESS. It is a great fact that though life to the young man, when viewed in the prospect, appears to be long, to the old man it is ever short; and to all men life is really but a brief period. Human life is not long. Compare it with the existence of some animals and trees, and how short is human life! Compare it with the ages of the universe, and it becomes a span; and especially measure it by eternity, and how little does life appear? It sinks like one small drop into the ocean, and becomes as insignificant as one tiny grain of sand upon the seashore. Life is swift. If you would picture life you must turn to the Bible, and this evening we will walk through the Bible-gallery of old paintings.

You will find its swiftness spoken of in the book of Job, where we are furnished with three illustrations. In the ninth chapter and at the twenty-fifth verse we find, “Now my days are swifter than a post.” We are most of us acquainted with the swiftness of post-conveyance. I have sometimes, on emergency, taken post-horses where there has been no railway, and have been amused and pleased with the rapidity of my journey. But since, in this ancient book, there can be no allusion to modern posts, we must turn to the manners and customs of the East, and in so doing we find that the ancient monarchs astonished their subjects by the amazing rapidity with which they received intelligence. By well-ordered arrangements, swift horses and constant relays, they were able to attain a speed which, although trifling in these days, was in those slower ages a marvel of marvels; so

that to an Eastern, one of the greatest ideas of swiftness was that of a post. Well doth Job say our life is like a post. We ride one year until it is worn out, but there comes another just as swift, and we are borne by it, and it is gone, and another year serves us for a steed; post-house after post-house we pass, as birthdays successively arrive; we loiter not, but vaulting at a leap from one year to another, and still we hurry onward, onward, onward still. My life is like a post; not like the slow waggon that drags along the road with tiresome wheels, but like a post, it attains the greatest speed.

Job further says, my days "are passed away as the *swift ships*." He increases, you see, the intensity of the metaphor; for if in the Eastern's idea anything that could excel the swiftness of the post it was the swift ship. Some translate this passage the ships of desire; that is, the ships hurrying home, anxious for the haven, and therefore crowding all sail. You may well conceive how swiftly the mariner flies from a threatening storm, or seeks the port where he will find his home. You have sometimes seen how the ship cuts through the billows, leaving a white furrow behind her, and causing the sea to boil around her. Such is life, says Job, "like the swift ships," when the sails are filled by the wind, and the vessel dashes on, dividing a passage through the crowding water. Swift are the ships, but swifter far is life. The wind of time bears me along. I cannot stop its motion; I may direct it with the rudder of God's Holy Spirit; I may, it is true, take in some small sails of sin, which might hurry my days on faster than otherwise they would go; but nevertheless, like a swift ship, my life must speed on its way until it reaches its haven. Where is that haven to be? Shall it be found in the land of bitterness and barrenness, that dreary region of the lost? or shall it be that sweet haven of eternal peace, where not a troubling wave can ruffle the quiescent glory of my spirit? Wherever the haven is to be, that truth is the same, we are "like the swift ships."

Again: Job says, it is "as *the eagle that hasteth to the prey*." The eagle is a bird noted for its swiftness. I remember reading an account of an eagle attacking a fish-hawk, which had obtained some booty from the deep; and was bearing it aloft. The hawk dropped the fish, which fell towards the water; but before the fish had reached the ocean, the eagle had flown more swiftly than the fish could fall, and catching it in its beak, it flew away with it. The swiftness of the eagle is almost incalculable; you see it, and it is gone; you see a dark speck in the sky yonder; it is an eagle soaring. Let the fowler imagine that by and by he shall overtake it on some mountain's craggy peak; it shall be gone long before he reaches it. Such is our life. It is like an eagle hastening to its prey; not merely an eagle flying in its ordinary course, but an eagle hastening to its prey. Life appears to be hastening to its prey—the prey is the body; life is ever fleeing from insatiate death, but death is too swift to be outrun, and as an eagle overtakes his prey: so shall death.

If we require a further illustration of the swiftness of life, we must turn again to Job, upon which I shall not dwell. It will be found in

the seventh chapter, at the sixth verse : he says, it is "swifter than *a weaver's shuttle*," which the weaver throws so quickly that the eye can hardly discern it. But he gives us a yet more excellent metaphor in the seventh verse of the same chapter, where he says, "O remember that *my life is wind*." Now, this excels in velocity all the other figures we have examined. Who can outstride the winds? Proverbially, the winds are rapid; even in their gentlest motion they appear to be swift. But when they rush in the tornado, or when they dash madly on in the hurricane—when the tempest blows, and rends down everything—how swift then is the wind! Perhaps some of us may have a gentle gale of wind, and we may not seem to move so swiftly; but with others, who are only born, then snatched away to heaven, the swiftness of it may be compared to the hurricane, that soon snaps the ties of life, and leaves the infant dead. Surely our life is like the wind.

Oh! if you could but catch these ideas, my friends! Though we may be sitting still in this chapel, yet you know we are all really in motion. This world is turning round on its axis once in four-and-twenty hours; and besides that it is moving round the sun in the 365 days of the year. So that we are all moving; we are all flitting along through space. And as we are travelling through space, so we are moving through time, at an incalculable rate. Oh! what an idea it is, could we grasp it! We are all being carried along, as if by a giant angel, with broad out-stretched wings, which he flaps to the blast, and flying before the lightning makes us ride on the winds. The whole multitude of us are hurrying along—whither, remains to be decided by the test of our faith and the grace of God; but certain it is, we are all travelling. Do not think that you are stable things; fancy not that you are standing still; you are not. Your pulses each moment beat the funeral marches to the tomb. You are chained to the chariot of rolling time, there is no bridling the steeds, or leaping from the chariot; you must be constantly in motion.

Thus, then, have I spoken of the swiftness of life.

II.—But, next, we must speak concerning the *uncertainty* of life, of which we have abundant illustrations. Let us refer to the part of Scripture from which I have chosen my text—James, the fourth chapter, at the fourth verse. "For what is your life? It is even *a vapour*, that appeareth for a little time and then vanisheth away." If I were to ask for a child's explanation of this, I know what he would say. He would say, "Yes, it is even a vapour, like a bubble that is blown upward." Children sometimes blow bubbles, and amuse themselves thereby. Life is even as that bubble. You see it rising into the air; the child delights itself by seeing it fly about, but it is all gone in one moment. "It is even a vapour, that appeareth for a little time, and then vanisheth away." But if you ask the poet to explain this, he would tell you that in the morning, sometimes at early dawn, the rivers send up a steamy offering to the sun. There is a vapour, a mist, an exhalation rising from the rivers and brooks, but in a very little while after the sun has risen all that mist has gone. Hence we read of the morning cloud and the early dew that passeth away. A more common

observer, speaking of a vapour, would think of those thin clouds you sometimes see floating in the air, which are so light that they are soon carried away. Indeed, a poet uses them as the picture of feebleness—

“ Their hosts are scatter'd, like thin clouds
Before a Biscay gale.”

The wind moves them, and they are gone. “What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” So uncertain is life!

Again, if you read in the book of Ecclesiastes, at the sixth chapter, and the twelfth verse, you will there find life compared to something else, even more fragile than a vapour. The wise man there says that it is even “as a shadow.” Now what can there be less substantial than a shadow? What substance is there in a shadow? Who can lay hold thereof? You may see it, but the moment the person passes away it is gone. Yea, and who can grasp his life? Many men reckon upon a long existence, and think they are going to live for ever, but who can calculate upon a shadow? Go, thou man, who sayest to thy soul, “Eat, drink, and be merry; I have much goods laid up for many years.” Go thou, and store thy room with shadows; go, thou, and pile shadows up, and say, “These are mine, and they shall never depart.” But sayest thou, “I cannot catch a shadow?” No, and thou canst not reckon on a year, for it is as a shadow, which soon melteth away, and it is gone.

The prophet Isaiah also furnishes us with a simile, where he says that life is as a *thread which is cut off*. You will find this in his thirty-eighth chapter, at the twelfth verse, “Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life.” The weaver cuts off his thread very easily, and so is life soon ended. I might continue my illustrations at pleasure concerning the uncertainty of life. We might find, perhaps, a score more figures in Scripture if we would search. Take, for instance, the grass, the flowers of the field, etc., etc.

But though life is swift, and though it is to pass away so speedily, we are still generally very anxious to know what it is to be while we have it. For we say, if we are to lose it soon, still while we live let us live; and whilst we are to be here, be it ever so short a time, let us know what we are to expect in it.

III.—And that leads us, in the third place, to look at LIFE IN ITS CHANGES. If you want pictures of the changes of life, turn to this wonderful book of poetry, the Sacred Scriptures, and there you will find metaphors piled on metaphors. And, first, you will find life compared to a *pilgrimage* by good old Jacob, in the forty-seventh chapter of Genesis, and the ninth verse. That hoary-headed patriarch, when he was asked by Pharaoh what was his age, replied, “The days of the years of my *pilgrimage* are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their *pilgrimage*” He calls life a pilgrimage. A pilgrim

sets out in the morning, and he has to journey many a day before he gets to the shrine which he seeks. What varied scenes the traveller will behold on his way! Sometimes he will be on the mountains, anon he will descend into the valleys; here he will be where the brooks shine like silver, where the birds warble, where the air is balmy, and the trees are green, and luscious fruits hang down to gratify his taste; anon he will find himself in the arid desert, where no life is found, and no sound is heard, except the screech of the wild eagle in the air, where he finds no rest for the sole of his foot—the burning sky above him, and the hot sand beneath him—no roof, tree, and no house to rest himself; at another time he finds himself in a sweet oasis, resting himself by the wells of water, and plucking fruit from palm trees. One moment he walks between the rocks, in some narrow gorge, where all is darkness; at another time he ascends the hill, Mizar; now he descends into the valley of Baca; anon he climbs the hill of Bashan, “a high hill is the hill Bashan;” and yet again going into a den of leopards, he suffers trial and affliction. Such is life—ever-changing. Who can tell what may come next? To-day it is fair, the next day there may be the thundering storm; to-day I may want for nothing, to-morrow I may be like Jacob, with nothing but a stone for my pillow, and the heavens for my curtains. But what a happy thought it is, though we know not where the road winds, we know where it ends. It is the straightest way to heaven to go round about. Israel’s forty years’ wanderings were, after all, the nearest path to Canaan. We may have to go through trial and affliction; the pilgrimage may be a tiresome one, but it is safe; we cannot trace the river upon which we are sailing, but we know it ends in floods of bliss at last. We cannot track the roads, but we know that they all meet in the great metropolis of heaven, in the centre of God’s universe. God help us to pursue the true pilgrimage of a pious life!

We have another picture of life in its changes, given us in the ninetyeth Psalm, at the ninth verse. “We spend our years as a *tale that is told.*” Now David understood about tales that were told; I dare say he had been annoyed by them sometimes. There are in the East professed story-tellers, who amuse their hearers by inventing tales such as those in that foolish book the “Arabian Nights.” When I was foolish enough to read that book, I remember sometimes you were with fairies, sometimes with genii, sometimes in palaces, anon you went down into caverns. All sorts of singular things are conglomerated into what they call a tale. Now, says David, “we spend our years as a tale that is told.” You know there is nothing so wonderful as the history of the odds and ends of human life. Sometimes it is a merry rhyme, sometimes a prosy subject, sometimes you ascend to the sublime, soon you descend to the ridiculous. No man can write the whole of his own biography; I suppose if the history of a man’s thoughts and words could be written, scarce the world itself would contain the words that should be written, so wonderful is the tale that is told. Our lives are all singular, and

must, to ourselves, seem strange, of which much might be said. Our life is "as a tale that is told."

Another idea we get from the thirty-eighth chapter of Isaiah, at the twelfth verse. "I am removed as a *shepherd's tent*." The shepherds in the East build temporary huts near the sheep, which are soon removed when the flock moves on; when the hot season comes on they pitch their tents, and each season had its suitable position. My life is like a shepherd's tent. I have pitched my tent in a variety of places already, but where I shall pitch it by-and-by I do not know—I cannot tell. Present probabilities seem to say that

"Here I shall make my settled rest,
And neither go nor come,—
No more a stranger or a guest,
But like a child at home."

But I cannot tell, and you cannot divine. You have been opening a new shop lately, and you are thinking of settling down in trade, and managing a thriving concern; now paint not the future too brightly; don't be too sure. Another has for a long time been engaged in an old establishment; your father always carried on trade there, and you have no thought of moving. Here you have no abiding city; your life is like a shepherd's tent; you may be here, there, and almost everywhere before you die. It was once said by Solon, "No man ought to be called a happy man till he dies," because he does not know what his life is to be; but Christians may always call themselves happy men here, because wherever their tent is carried, they cannot pitch it where the cloud does not move, and where they are not surrounded by a circle of fire. "I will be a wall of fire round about them, and their glory in the midst." They cannot dwell where God is not householder, warder, and bulwark of salvation.

"All my ways shall ever be
Ordered by His wise decree."

I know that my tent cannot be removed till God says, "Go forward;" and it cannot stand unless he makes it firm. If any of you who are God's people are going to change your condition, are going to move out of one situation into another, to take a new business, or remove to another county, you need not fear; God was with you in the last place, and he will be with you in this. "Be not dismayed for I am thy God." That is an oft told story of Cæsar in a storm. The sailors were all afraid, but he exclaimed, "Fear not!—thou carriest Cæsar and all his fortunes." So with the poor Christian. There is a storm coming on: "Fear not, thou art carrying Jesus, and you sink or swim with Him." Well may we say, Lord, if thou art with me, it matters not where my tent is. "Though I make my bed in hell, thou art there;" all must be well, though my life is removed like a shepherd's tent.

Again: our life is compared in the Psalms to a *dream*. Now, if a tale is singular, surely a dream is more so. If a tale is changing and shifting, what is a dream! As for dreams, those flutterings of the

benighted fancy, those revelries of imagination, who can tell what they consist of? We dream of everything in the world, and a few things more! If we were asked to tell our dreams, it would be impossible. You dream that you are at a feast; lo, the viands change into a Pegasus, and you are riding through the air; or, again, suddenly transformed into a morsel for a monster's meal. Such is life. The changes occur as suddenly as they happen in a dream. Men have been rich one day, they have been beggars the next. We have witnessed the exile of monarchs, and the flight of a potentate: or, in another direction, we have seen a man, neither reputable in company, or honourable in station, at a single stride exalted to a throne; and you who would have shunned him in the streets before, were foolish enough to throng your thoroughfares to stare at him. Ah! such is life. Leaves of the Sibyl were not more easily moved by the winds, nor are dreams more variable: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." How foolish are those men who wish to pry into futurity; the telescope is ready, and they are looking through; but they are so anxious to see that they breathe on the glass with their hot breath, and they dim it, so that they can discern nothing but clouds and darkness. Oh! ye who are always conjuring up black fiends from the deep unknown, and foolishly vexing your minds with fancies, turn your fancies out of doors, and begin to rest on never-failing promises. Promises are better than forebodings: "Trust in the Lord and do good; verily thou shalt be fed; thou shalt inherit land, and dwell therein for ever."

Thus I have spoken of the changes of this mortal life.

IV. And now, to close up, what is to be THE END OF THIS LIFE. We read in Samuel, we are like "water that is spilt upon the ground, and cannot be gathered up again." Man is like a great icicle, which the sun of time is continually thawing, and which is soon to be water spilt upon the ground that cannot be gathered up. Who can recal the departed spirit, or inflate the lungs with a new breath of life? Who can put vitality into the heart, and restore the soul from Hades? None. It cannot be gathered up. The place shall know it no more for ever.

But here a sweet thought charms us. This water cannot be lost, but it shall descend into the soil to filter through the rock of ages, at last to spring up a pure fountain in heaven, cleansed, purified, and made clear as crystal. How terrible if, on the other hand, it should percolate the black earth of sin, and hang in horrid drops in the dark caverns of destruction.

Such is life! then, make the best use you can of it, my friends, because it is fleeting. Look for another life, because this life is not a very desirable one, it is so changeable. Trust your life in God's hand, because you cannot control its movements; rest in His arms, and rely on His might; for He is able to do for you exceeding abundantly above all that you can ask or think; and unto His name be glory for ever and ever! Amen.

PERSONAL AND INDIVIDUAL COMMUNION WITH GOD.

THE religion of many is that of the crowd ; it burns only amid sympathy—it is kindled only by contact with thousands ; and the instant that the crowd is dissolved, and they go alone into their homes and their closets, all their light is put out, all their warmth is cooled : religion with them is a social and public sacrifice, not at all a personal thing. But Christianity is emphatically the individual's transaction of an everlasting matter with God alone ; and he that has never held communion, converse, conversation if you like—for it does not need the lips to speak to God ; the heart speaks to Him and He can speak to the heart—has reason to question the depth at least, if not the reality and substance, of his own religion. Let us not forget, as an illustration of religion as a personal thing, that God looks at each individual in the solemn assembly alone just as if there were no other individual in the universe. If we could only realize that one fact—if we could only insulate ourselves from the crowd, and feel that we are just as naked to God, as clearly seen by Him, and present as great an interest to Him as if He has nothing else to do in the world than to minister to me, and forgive me, and sanctify me—our religion would thus, by becoming more personal, become more deep and real.

It is one of the grandest features of Deity, that the smallest thing indicates an expenditure of labour as great as the very largest. Take the wing of the minutest insect, you will find that the texture of the web is as exquisitely woven as is the manipulation of a fixed star, or the shaping of the big bright sun ; so exquisitely done is the petal of the wildest field-flower or the wing of the beetle or the bee, that, on examining it with all the aids of microscopic analysis, we could almost feel as if God had spent the last five thousand years in doing nothing else but shaping and weaving it. It is the evidence of His greatness that the very least things that the microscope detects are as elaborately, as exquisitely, as beautifully done as the very largest things that the telescope brings within the horizon of our view. And if that be so in the material world, it is an analogy, and so far a proof, that He does the same in the spiritual world. A believer's sorrow, his sighs, his wants, his woes, the world cannot see ; griefs and tears that cannot wash out his sorrowful reminiscences ; his longings and his yearnings after a perfection and a beauty that he sees looming in the distance, but that he cannot yet grasp—God understands ; and every instant, by night and by day, and everywhere, upon the mountain, and in the valley, and on the ocean—there God is present, as if he had nothing else in the universe to do but to minister to that individual's soul, and make it holy and happy, and fit for heaven.

If this be so, let us try to realize it. The fact is, it is not more knowledge that we want, not more novelty brought into sermons, but to have the same precious truths reiterated, and set in such lights that we cannot mistake them, and accompanied with the prayer over them, that He that can preach to the heart would so impress upon that heart those pointed, personal, sanctifying truths, that you shall

feel your soul and God to be the only two grand things in the universe worth recollecting, knowing, loving. To induce this feeling of isolation from the world, and this individual and personal communion with God, let us ever remember that we must all die alone. What a thought is that! The physician may accompany us to the sick-bed, beloved relatives may sympathise with our sufferings and weep over our departure; but no friend on earth can walk with us through the valley of the shadow of death—we must die, in the strictest sense of that expression, *alone*. Is it not well, then, when we know that all human friends must leave us, or rather, when we must leave them, save One that sticketh closer than a brother—is it not well to hold communion and fellowship, private and alone, with Him now; so that when we come into the valley of the shadow of death we may find it no strange place, but trod smooth by our Elder Brother's foot, resounding with his own blessed welcome, and teaching us to sing—not merely to say, "O death, where is thy sting? O grave, where is thy victory?"

We must stand at the judgment-seat of Christ, alone. True, there will be a great multitude grouping around the great white throne, with different aspects, hopes and fears within, and lights and shadows, that indicate fears and hopes, playing on the countenance without; but in that solemn hour every one of us shall feel at the judgment-seat alone, absorbed by what each of us is within, and what God has been to us before. We shall feel, amid its light and its glory, as if none but God and we were there. The silence of that moment will be so intense that every man shall hear the beating of his own heart. How important that we should now be alone with Him whom we shall meet at the judgment-seat! How important that we should not meet a stranger there! How joyous and blessed will be that view when upon the throne of judgment is seen the Lamb who spoke to us from the throne of grace; and when we shall hear, not a new and strange sound, but the old and familiar accents, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!"

Let us also keep in mind that of all things Satan will make the strongest efforts to avert the possibility of personal communion with God. He will not care that we should be religious in the crowd, if he can only prevent us holding communion with God alone. To prevent this, he will give us every excitement we can desire; he will divert us with the prospects of business; he will involve us in all the cares and pursuits of a world that must pass away; he will tempt us with every pleasure; he will seek to draw us under the influence of every attraction, if he can only keep us from personal, close communion and intercourse with God. But depend upon it there will be no deep religion in public, unless it be fed from springs in individual lives; there will be no warmth in the sanctuary that will last, unless it be kindled from individual hearts. It is the religion of the closet that makes so real and so pure the religion of the sanctuary and of the church without. And wherever, therefore—in the closet, or in the study, or in the world, or amid the array of this world's difficulties—wherever we may be, we can lift up the heart and feel, "Thou

God seest me ;" or say, " Whom have I in heaven but thee ? and there is none upon the earth that I desire beside Thee ;" or, " Lord Jesus, remember me when Thou comest into Thy kingdom ;" or, " Blessed Lord, I will arise and come to Thee, my Father." Wherever such expressions rise from the heart, they are ten times more precious than when they are stately expressed at morning dawn and at evening close ; because they are the spontaneous, the unprovoked expressions of a heart that in its silent depths is in communion with God, and lets forth only the incidental evidences of its deep and solemn, but silent intercourse maintained within.

J. C.

SILKEN CORDS.

BY THE REV. W. ABBOTT, BLUNHAM, BEDS.

A pleasing idea, suggested by several interesting scriptures. " Draw nigh unto Me, and I will draw nigh unto you." " No man can come unto Me, except the Father who sent Me draw him." " Draw me, we will run after Thee." " I drew them with the bands of a man, with cords of love." " With loving-kindness have I drawn thee."

Gospel charms and silken cords are similar in their operation and issue ; they exercise one power, they lead to one object ; they put forth the energy of love, and bring souls to the Saviour. Smiles charm the eye, music charms the ear, love charms the heart. The love of Christ abounds with charms and attractions that win and captivate the affections. His love is a silken cord, fixed on my heart by the power of the Spirit, through the ministry of the Gospel ; or, by other means, drawing my affections from the service of Satan—from creature delights and dependencies—to Jesus, in whose heart there are " breadths and lengths, and depths and heights of love, of love that passeth knowledge."

In His heart there is love that is the fountain of my joy, the sweetness of my solace, the cordial of my care, the antidote of my ills. In His tongue there are words rich in wisdom, grace, and kindness ; words of light, life, and joy, that make glad the saddest heart. " A word spoken in due season how good is it." In His looks there are smiles that turn troubles into peace, mountains into vales, rocks into flowing streams, night into day ; that wipe tears from our eyes, that fill our hearts with joy, our tongues with songs, and crown our heads with gladness. Oh, what looks of love are these ! Let these smiles of Jesus be my daily sun, and my unceasing happiness.

We find by daily and sad experience that our hearts are prone to wander, and our affections to cleave to the dust ; and that we need the constant influence of the silken cord of love to bring us nearer, and to engage our hearts more about Him, in whom there is everything to admire, rejoice in, boast of, and commend to others.

If love has drawn us to Jesus, seeking pardon at His cross, it will yet further constrain us to keep His commandments, that we may enjoy His precious peace and rewarding favour, " for in His favour is

life," and the earnest of everlasting life. His love, as spiritual consecrating oil, helps us willingly and cheerfully to surrender and devote our hearts and lives to His service, who loved us, and gave Himself for us, and who, by the gospel of love, still says, "Follow Me."

Through life's cares, sorrows, and trials, and through the last painful struggle in the swelling of Jordan, may we feel the Redeemer's love sweetly and effectually drawing us near to Himself, and so giving us to prove the strong consolation and the sure support of the Gospel, and a happy and glorious entrance into His eternal kingdom.

PRAYER MEETINGS.

To the Editor of the BAPTIST MESSENGER.

DEAR SIR,—Your last number contains a truly Christian letter from "A Fellow-Helper to the Truth," deploring, as all true friends of Zion must deplore, the absence of many members of our Churches from the usual prayer-meetings. It has been a source of great pain to numbers that there exist many and very serious obstacles to the better observance of these valuable means of grace. I am aware that some of our truly pious and zealously affected friends are so circumstanced, that it seems almost impossible for them to attend at these seasons of refreshings; but there are others who might attend and do not, and to determine the "reason why" is the object of this communication. There can be no doubt that the *real* cause is a low state of spiritual feeling, but there are many other things which may have contributed to this state of things in the Christian Church. I am not disposed to become "an accuser of the brethren," but really I am disposed to think that a portion of the blame rests upon those brethren who are intrusted with the superintendence of these devotional meetings.

I think it will be obvious to all there ought to be great discretion in selecting the parties who are to engage. Doubtless the "old disciples," are the best; but they should not be chosen to the exclusion of the young *Timothys*, as this tends to lessen the interest of the meeting, and to cramp the energies of the rising mind.

Then much may depend upon the *length* of the meeting, and especially upon the length of the supplications of those who engage. It is patent to all that some good friends are sadly *too long* in prayer; they generally pray for every imaginable thing, and thus monopolize the time of the meeting, so that, instead of *five* or *six* enjoying the privilege, we are sent away with *two* or *three* long, dry, and formal supplications, of fifteen or twenty minutes each. This is too bad. We want more kindred feeling, more sympathy, more brotherly love, in this respect, and not *quite* so much of the *exclusive element* in our social meetings.

The manner of some sincerely devout persons is oftentimes offensive to their fellow-worshippers. Utterance of the most sacred name of "God," either in a too familiar, or in a harsh, irreverent tone, has often shocked the feelings of many. Our praying brethren might easily habituate themselves to other and less repulsive terms and tones.

A word on the *nature* of prayer may not be out of place here. Many have been the regrets of God's people that some brethren have entirely forgotten the *nature* of this exercise, and instead of *prayer*, they have treated us to a lecture upon the faults of their minister, or the inconsistencies of the brethren. Now, Sir, this is *not* prayer. It is a grievous departure on the path of duty, and a violation

of the law of Christian charity. Such, it is to be feared, go empty away, because they ask AMISS. We need much prayer—earnest believing, importunate prayer, that the God of all grace may pour out His Spirit upon the church and the world, that sinners

may be converted unto Him, and His churches edified and established.

Wishing you success in your work of faith and labour of love,

I am, yours, etc.,

J. BAILEY.

Bewdley, June 5, 1855.

MISUNDERSTANDINGS.

To the Readers of the BAPTIST MESSENGER.

How numerous and grievous are the results which arise from Christians misunderstanding one another. Who has not been misunderstood, though he has been never so careful in his conduct and conversation? Poor human nature, in its best forms, and with most gracious and influential accompaniments, is frequently hot-headed, proud, resentful, distrustful, and uncharitable; so that from words and actions, given with good meaning, we draw hasty, crude, and wrong conclusions; suspect the speaker or actor of unjust or hostile intentions, speak of him as not worthy of friendship, confidence, or regard, and treat him with *hauteur*, indifference, or disdain. O, charity! fair angel; how mortals fail of possessing thee. We set thee on one side, perhaps promising to hear of thee another day, judge from outward signs, and then, imperfectly, draw long and injurious inferences from short sentences, make monstrous mountains of tiny mole-hills, and often only find out that they are false fabrications, when the foundationless buildings fall upon us, and bury us beneath our own uncharitableness.

Many of the quarrels, animosities, and miseries of life might be avoided, if we would deal in love with each other, trust in each other more, and so render ourselves more worthy of confidence, judge of each other with deliberation and charity, and look more to a person's *motives* than to the way in which he carries them out, remembering that "out of the heart are the issues of life."

Neither should we overlook a per-

son's constitution, means, circumstances, and education. If he is naturally irritable, haughty, or inclined to be censorious, and he speak or act with deliberation, meekness, and deference, credit should be given him for keeping in subjection those evil inclinations; and if he conduct himself otherwise, allowance should be made for his natural tendencies: we should not expect to gather grapes from a crab-tree. We must not think to receive presents from the poor, morning visits from the man of business, nor display and courtesy from the honest, warm-hearted, and industrious, though illiterate cottager. If your friend or neighbour appear to treat you with indifference, consider him, call in the aid of charity, who "thinketh no evil, and is not easily provoked;" look at the working power, the motive, intention, and cast him not off without a cause.

There is not so much ill-will in the world as there seems to be; only we are so short-sighted and hasty, that like the person in the parable who saw "men as trees walking," our misty conceptions magnify and render monstrous the actions of others; and as we do not stay to look at the root of the matter before we resent what we have received, every imaginary evil is converted into a real one; and it is only by some humbling, enlightening, perhaps sorrowful circumstance, that we find out we have been smarting from our own sting, and giving unnecessary and undeserved pain to others.

DAVID BAILEY.

Broadlanes, near Bilston, June 4, 1855.

EMMANUEL.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

"They shall call His name EMMANUEL."—MATT. i. 23.

In proportion as we love Jesus will be our joy at the dignity conferred on Him, and the glory ascribed to Him. It delights the spiritual mind to know that it cannot think too highly of Jesus, or ascribe too much to Him; and as it goes over His names and titles, it rejoices to find that all honour and glory are given Him. He is not only JESUS, the all-sufficient, ever-loving, and ever-living Saviour, but He is EMMANUEL, "which is, being interpreted, GOD WITH US."

He was GOD FOR US, before He became *God with us*; and it was because He was for us that He became God with us. His heart was set upon us from everlasting. He always loved us, and loved us with an infinite, consequently with an inconceivable love. He delighted in us ages before He appeared among us. When creation-work was going on, He was rejoicing before His Father, and His delights were with the sons of men. In the glass of the eternal decrees He saw us, anticipated the time when He should come among us, and rested in His love to us. In the covenant He engaged for us, in the promise He was pledged to us, in the types He was presented to us, in the predictions He appeared as though among us, and, at length, He literally became one with us. For "the children being partakers of flesh and blood, He likewise Himself also took part of the same; that through death, He might destroy Him that had the power of death, that is the devil; and deliver them, who through fear of death are all their lifetime subject to bondage." Thus He became—

GOD WITH US. God in our nature; God in our world. God in our nature and in our world, for ourselves. This is the great mystery of godliness, "God was manifest in the flesh." The Divine nature underwent no change, but it was mysteriously united to the human. The body became the temple of Deity. The whole human nature became one with God. In that nature dwelt all the fulness of the Godhead bodily. Thus God came as near to us as He possibly could. He became one with us, dwelt among us, sympathised with us, spoke to us, wrought before us, suffered instead of us, and died to save us. O mystery of mercy! O wonder of wonders! The Man of Nazareth, who was despised and rejected of men, who suffered the just for the unjust, who was put to death in the flesh, was EMMANUEL, GOD WITH US. The babe of Bethlehem, sitting on Joseph's knee, or lying in Mary's bosom, was the true Almighty God. The youth in the temple, listening to the Rabbis and asking them questions, was the Creator of the universe. The stranger, sitting on the kerb of Jacob's well, and talking with the guilty Samaritan woman, was God over all, and blessed for evermore.

"No less Almighty at His birth,
Than on His throne supreme;
His shoulders held up heaven and earth,
When Mary held up Him."

He was GOD LIKE US; that is to say, He became as much like us as possible. True, the Divinity did not become human, nor the humanity Divine; the natures were distinct, but were so united that the two became one person. The human nature was one with God, and God through that nature became one with us. Man once aimed to be as God, and now God stoops to be as man. Our God is like us; he thinks, he speaks, he feels, he works, he suffers, he dies, as we do. He enters, by experience, into all the peculiarities of our nature. In all our afflictions He is afflicted. Himself bore our sicknesses, and carried our sorrows; He is therefore still touched with the feeling of our infirmities. We do not conceive it possible for God to become more like us than He has.

“Almighty God sigh’d human breath;
The Lord of life experienced death.
How it was done we can’t discuss,
But this we know, ’t was done for us!”

He is GOD IN US. This was the effect of His being one with us. “I will dwell in them, and I will walk in them, saith the Lord Almighty.” God’s mystery among the Gentiles is, Christ in us the hope of glory. “I live,” said Paul, “and yet not I, but Christ liveth in me.” Our bodies are the members of Christ. Our persons are the temples of God. God dwelleth in us; the affections are His throne, the heart is His home. Thus God was for us before time, therefore He became God with us in time; being God with us, He became as much as possible like us; and having become like us, He takes up His abode in us. Thus God dwelleth in us, and we dwell in God.

And why was all this? Just that we may be *for God*: His portion; His people; His representatives; His sons; His servants. That we may think for Him, speak for Him, work for Him, suffer for Him, and, if required, die for Him, as many have. The Lord says, “I will be for thee, and thou shalt be for Me.” Beloved, let us daily, hourly bear in mind, that it is of us the Lord says, “This people have I formed for Myself; they shall shew forth My praise.” Emmanuel “gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.” That we may be *WITH GOD*. Jesus came to earth that we might go to heaven. He tabernacled in a tent among men, that we might dwell with God in a house not made with hands, eternal in the heavens. O glorious mystery! I live, because Jesus died; I shall be happy, because Jesus suffered; I shall dwell with God, because Jesus dwelt with men. That we may be *like God*. Not divinities, not deified; but like God in holiness, in happiness, in glory. My will running parallel with His will; my heart beating in unison with his heart, and having the same object in view, and aiming at the same end. As God became as much like me as possible, so I shall be as much like God as possible. That we may be *in God*. Hence Jesus prayed, “I pray for them that shall believe Me, that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be

ONE IN US. And the glory which Thou givest Me I have given them, that they may be one, even as we are one. I IN THEM, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and *hast loved them, as Thou hast loved Me,*" John xvii. 20—23. What can it be to be *in God?*—to dwell in God?—united to the Divine nature as closely and, as gloriously as possible? We must die to know it fully.

Brethren, how wonderful the grace of God! That God should be for us, who were against Him. That He should come to be with us who said, "Depart from us, for we desire not the knowledge of Thy ways." That He should become like us, who had lost all resemblance to Him. That He should enter and dwell in us, where Satan had dwelt, and wrought, and revelled. Nor is it less wonderful to consider that all this was, that we may be won over to be *for* Him who were enmity against Him. That we should be *with* Him, who deserved to be banished eternally from Him. That we should be made *like* Him, who loathed Him, and debased ourselves even unto hell. That we should be *in* Him, who were gone as far from Him as it was possible for us to go. My soul, dwell upon this glorious subject! Dwell upon it until filled with wonder, love, and praise! And may the Holy Spirit unfold yet more and more to thy view, the wonders that are wrapped up in this glorious name of thy beloved Lord, "EMMANUEL."

"On such love, my soul, still ponder,
Love so vast, so rich, so free;
Say, while lost in holy wonder,
Why, O Lord, such love to me?
Hallelujah!
Grace shall reign eternally!"

June 4, 1855.

THE DEATH OF THE CROSS.*

BY THE REV. JOHN H. HALL, HAY, BRECONSHIRE.

WE are in a dying world; our friends around us die, and very few days pass away without intelligence being brought to our ears of some one having departed this life. Many die and perish, many die to live for ever in happier regions; those who perish are such as despise the truths that relate to Jesus' death upon the cross; those who live for ever are such as hang all their hopes upon a *dying Christ*. The death of Jesus is not only an antidote to dying, but affords peace and comfort to those who believe while living; and profitable are those seasons spent in contemplating this death.

I.—*The death of the cross affords an affecting display of sufferings endured for us.*—In witnessing persons in pain, we involuntarily exclaim, "What a sufferer!" But when we look at Jesus dying upon the cross, we may well ask—

"Was ever grief like thine?"

One striking prophetic declaration calls Him "A Man of Sorrows;"

* Philippians ii. 8.

and the same prophet, as though he had stood by the cross and witnessed His death says, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him. It pleased the Lord to bruise Him, He hath put Him to grief." What physical pangs are there in those nail-pierced hands and feet and thorn-crowned brow; what internal sufferings in that travail of soul, of which He alone can have correct views. Deaths upon the heights of Alma, Inkermann, and at Balaclava, move us to sympathy and tears; what influence has the death of Jesus upon us? Do we visit the hill of Calvary, and contemplate the sufferings that the Captain of our salvation endured in the day of the Lord's fierce anger?

II.—*In the death of the cross we have all the perfections of God beautifully harmonizing, and more clearly seen than elsewhere.*—"Here the whole Deity is known," there stern Justice is seen making its demands to repair the dishonour done. Here is Divine love, unspeakable love, love full of sacrifice, giving up the beloved Son to die; and here is the unsullied purity of God hiding its face from sin in its imputed forms. Wisdom and power unite to form the complete glory of God, shining in fullest splendour in this ever-memorable, soul-humbling, yet cheering fact. We may see God in nature, at Sinai, in His awful judgments poured out upon men and places, and in providence, but these are only parts of His glory; but on Calvary we have all the essential rays of Deity beaming and blending. In the death of the cross we may all realize an answer to the prayer of Moses when he said, "I beseech Thee show me Thy glory;" there we may look, and learn, and know God, whom to know, as revealed in the death of the cross, is life eternal.

III.—*In the death of the cross we see the enmity of the human heart manifested to the true God.*—In all ages, there have been men disposed to worship beings whom they have called gods; they have had gods many, and lords many; some vicious, superlatively so, others more inclined to virtue. But of all forms of worship, the Jews had the most perfect in morals; God had revealed Himself to them, and had there been any innate love to God in them, when Jesus came they would have received Him as His own; would have welcomed Him to their hearts and homes. But when He, the God manifest in the flesh, appears, they hated Him without a cause; they thirsted for His blood, they would not have one *so holy* to be their King. When men talk of Nature being only partly depraved, of something good in man, let us point them to the cross; here we have the *élite* of mankind, with the spirit of demons, only satisfied in the consummation of their plans in denying the *Holy One* and the just, by putting Him to death upon the cross. *Such is man.* Such is man now. Were Jesus to appear again men would crucify Him. Dear readers, would you?

IV.—*The death of the cross secures the life of the church.*—I am come, said Jesus, that they might have life; "I give unto my sheep eternal life." "But how, Master," asked they, "canst Thou secure to them life, who are condemned to die by law?" I am about to lay down My own life for ~~them~~, to answer the law's just demands as

their surety. My death secures their life. Having honourably redeemed them, my Spirit shall call, quicken, and vivify those whose representative I am.

"O! the sweet wonders of that cross,
Where God my Saviour loved and died;
Her noblest life my spirit draws,
From His dear wounds and bleeding side."

V.—*In the death of the cross we have the moral death of the church.*—As in Adam we all die as the effect of sin, so in Christ we all die to sin. Paul speaks of himself thus, "I am crucified with Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For in that He died He died unto sin once, but in that He liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ." Thus, then, we are delivered from its guilt and power, freed from its curse and slavery, and made alive unto God, being dead to sin.

"His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then I am dead to all the globe,
And all the globe is dead to me."

VI.—*In His death upon the cross, we have victory over natural death triumphantly achieved.*—It is true His hand was paralyzed upon the cross, but that hand extracted the monster's sting. It is true His head bowed in death upon the cross, but this was only necessary that it might be again lifted to proclaim victory over the last enemy. What a calming and cheering influence does this fling upon the otherwise dreary path of those who, by disease or age, are treading upon the confines of the grave!

"Why should we start and fear to die?
What timorous souls we mortals are!
Death is the gate to endless day,
And yet we dread to enter there!"

Why, O Christian, art thou afraid to die? Who dreads lifting his foot upon the threshold of his Father's house? What child, in a foreign land, trembles at the announcement, You are going home. You anticipate death as a foe, but he is your friend; the death of the cross makes dying gain: you are leaving all, it is true, but it is only departing to be with Jesus. That hand, that *nail-pierced hand*, is now ready to grasp thine, that it may draw thee into near communion with Him, who once to save thee became "obedient unto death, even the death of the cross."

June 4th, 1855.

THE HUMILIATION AND EXALTATION OF CHRIST.*

BY THE REV. J. S. WARREN, NEW MILL, TRING.

THE life of Jesus Christ may be divided into three periods—the life of men but into two. In the life of Christ we may distinguish His pre-existent state ; His state of humiliation on earth ; and His state of exaltation and glory in heaven, to which “ God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow.” Reader, pause ; does *your* knee bow to Christ ? Do you make conscience of prayer ? Remember, a “ prayerless soul is a Christless soul,” and a Christless soul is ripening for an awful perdition !

The life of man may be divided into two periods : his existence on earth, and his existence in future in heaven or hell. O my soul, pause and reflect ; I am now in the first state of existence, and soon I must be in the second, in a state of glory with Christ, or of misery in hell with devils and lost spirits ! O thou once dying, but now highly exalted Saviour, let the latter never be my lot !

First, Let us inquire, was Christ's mission to earth eminently successful ?

Viewed partially, it was not ; viewed in all its issues, it was. Viewed partially, and in the light of human policy, it was not. He attained to no earthly empire ; He failed to conciliate the great of His own people ; He made no permanent impression upon the bulk of His own nation ; “ He came unto His own, and His own received Him not.” Weighed down, at last by the power of an intolerant priesthood, and a dominant caste, He was crushed ; His life ended ignominiously, and He was numbered with the transgressors. Viewed wholly and impartially, and in the light of Jehovah's revealed purpose and promise, it was. Beyond the end of life, another scene opens upon us. This same Jesus—this same despised Nazarene, we behold at the right-hand of God. Exalted in honour, majesty, and power ; giving laws to the universe, and upholding all things by the word of his power ; “ Exalted to give repentance unto Israel, and remission of sins.”

Judging, therefore, by the eye of faith, Christ's mission was most triumphantly successful—by the eye of sense an apparent failure. We must thus learn to estimate the real value of our own or others' movements in the world. We must take into account the final issue, and not the mere temporary success. Was Ahab successful ? Let him, in taking possession of his throne, be the first to answer ; and the dogs, licking his blood, be the second. Were Daniel's enemies successful ? Let Daniel cast into the den be the first reply, and his enemies' crunched bones the second. Has persecution been successful ? Let the stake, the chain, the fagot, the execration, the martyrs' ashes, be the first answer ; and the glorified spirits of those crowned martyrs be the second, together with the spirits of the persecutors reel-

* Philippians ii. 9.

ing into the gulf of despair, drunk with the blood of the saints. O, my soul, remember that those alone can be pronounced happy, to whom God shall at last say, "Well done, good and faithful servant, enter into the joy of thy Lord."

Secondly, Let us observe, that the causes of Christ's humiliation and exaltation were the same. His humiliation and rejection by men, and his exaltation and reception by God.

Let us try and ascertain some of these causes, and we shall have some indications of the proper principles on which it will become *us* to act.

Jesus Christ, then, preferred truth to prejudice; God's word to man's creed; facts to fiction. Hence, when preaching at Nazareth, he developed the doctrine of election, together with the call of the Gentiles, he so wounded the prejudices of his hearers, that with one accord they not only were prepared to banish him from their society, but they were resolved to compass his destruction, and would have done it if they could. And so now; preach election, and say nothing to sinners; shut your eyes to all the truths addressed to them, and you will gain the patronage of some. Preach free-will, and say nothing about election; shut your eyes to all that concerns God's sovereignty, and you will gain the patronage of the liberal many; but disregard both, preach God's word, and give the Gospel in all its grace—in all its freeness; preach it to sinners, and numbers will be offended.

Again, Jesus Christ refused to wear man's livery, or to be made man's tool, having pledged himself to God's service. As God's servant He lived, He walked, He talked, He preached, He died; and because the Jewish hierarchy could not get Him to wear their livery, or be a tool to enslave the people to them, they destroyed His reputation, and by scandal and falsehood cast Him from them. But this was the very reason that God received Him. There is no doubt that the claim of many will be disallowed by God. "*You MY servant!* no, you served such a party, such a sect, such a church—not me; you did not serve me. Go to those whom you served for your wages, and let them receive you into everlasting habitations!"

And again, Christ sought souls, not station or applause. Had he been intently pursuing these, had He been content to seek place and power among great ones of the earth, had He made the reputable few His companions and lived upon the breath of their applause, all had been well. But, no! "this man receiveth sinners,"—souls He came to save, and souls He must seek. Hence the house of the publican and sinner is the place of *His* resort. It was for this He sat upon the well in Samaria, and scrupled not, although a Jew, to talk with the Samaritan sinner. It was for this He was condemned by man—it was for this He was exalted by God his Father. Let us try and walk in His footsteps—let us seek souls: and if we lose, or rather, never attain place, and station, and applause among men, if they rather despise and reject us, all will still be well; God will declare Himself well pleased, and own, and bless us. Reader, are you prepared to forsake all for Christ? Are you prepared to account the reproach of Christ greater riches than all the treasures in Egypt? Oh, if

you are, your resolve may be followed by sneers, and scoffs, and by something worse; but heed them not, thou art marked out by God as His own, and there will be a crown of glory for thee by-and-by.

Thirdly. Let us consider the reward of Christ: "Wherefore God hath highly exalted Him." In the reward of Christ there is permanence, universality, and pre-eminence.

There is permanence. What God does, He does for ever. The world's favourite of to-day may go into oblivion to-morrow. But not so God's favourites. Exalted by Him, they are exalted for ever. Christian! once exalted in the favour of God, once in heaven, you will be enthroned there for ever. God's favour is unchangeable, and without end.

Then there is universality. The name and fame of Christ shall be universal; heaven, earth, and hell shall alike own Him "Lord, to the glory of God the Father." Homage in heaven, material, actual supremacy on earth, and knowledge in hell,—knowledge that by His power they are punished, knowledge that He is *the Lord*.

And again, there is pre-eminence. No name like Christ's—King of kings, and Lord of lords: a name above every name is the only fitting title of Christ!

And thou, too, Christian, shalt be *permanently* enthroned in heaven; thou who art content to follow in the footsteps of thy Lord; thou, too, shalt be known *universally* as one of God's elect, approved ones. The world which now scorns thee shall know it—professors who now load thee with contempt shall know it—all the devils in hell shall know it; they who now tempt thee shall then know it; they who now often whisper that thou canst not be God's child shall then know that thou really art. And all heaven shall know it. All heaven—all the assembled hosts of heaven, shall know it, when, with a voice which shall ring again through the illimitable vast of heaven, it shall be proclaimed, as thou takest thy seat by the side of thy exalted Saviour, "Thus shall it be done unto the man whom the King delighteth to honour."

And thou, too, shalt have a *pre-eminence*. A name shall be given thee which is above every name that is known on earth; a title more glorious than can ever be conferred on any mortal on earth—a new name—a title in reserve for the occasion—a title kept concealed from thee now, and reserved to be revealed when thou shalt be invested with thy coronation robes. Then, in all the state and pomp of heavenly magnificence, God himself shall pronounce thy new name, thy new title, at the sound of which all the most glorious titles of earth—lords, kings, emperors, shall dwindle in thy esteem into the veriest childishness and contemptible insignificance.

June, 1855.

THE APOSTOLIC SPIRIT.

BY THE REV. W. P. BALFERN, OF BOW.

"I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell: or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven."—2 Cor. xii. 2.

THE above is the language of the great Apostle of the Gentiles, the scholar of the third heaven. The weakness and folly of those who should have loved and commended him had compelled him to allude to himself, and with great modesty he does so in the third person: "*I knew a man,*" etc., he says. He who has seen much of Christ will seldom care to talk or write much about himself, or even his experience, only so far as it may serve to illustrate the grace of Him who is the "chief among ten thousand, and the altogether lovely."

A preacher who wished to be thought very experimental, while endeavouring to expound this chapter, declared that it was a sign of the degeneracy of the times that few ministers had such visions now as the Apostle. "Ah!" said he, "where do we hear men using such language now?" But he forgot that the Apostle says, "I knew a man *fourteen years ago.*" He had permitted all these years to pass away without saying anything to these converts about his vision, and now it is evident they would not have heard of it from him, but for the conduct of the false Judaizing teachers, who came among them with great swelling words of vanity, and what they lacked of truth endeavoured to supply by pretence and artifice. *They* had been favoured with visions from the Almighty! which tokens of God's special approval had been withheld from the Apostle of the Gentiles! Had any of them heard him declare that he had been thus privileged? And thus these pious, but, alas! too credulous and weak-minded believers, were led away by evil and designing men, and brought ultimately to doubt whether their spiritual father was indeed an Apostle, because, as their pseudo teachers alleged, he had not had a vision. This crafty insinuation among other things compelled the Apostle, though with great reluctance, to speak a little of himself. "*I knew a man,*" says he. "If you will have me to speak of myself, if I must, according to the *dicta* of your teachers, have a vision to give authority to my teaching, well, then, be it known unto you, 'that I knew a man,' etc. If extraordinary manifestations are regarded by you as indispensable to the office I sustain, I am not, you see, deficient in these qualifications. Your present teachers have, doubtless, told you all they know, everything which they thought would impress you with an idea of their great superiority; but as I had other objects in view, I did not do so. It might have been wrong in me, perhaps, but I did not want you to see my vision, but my Master. My vision was for my consolation, my Gospel for yours." Here we see at once the different spirit by which the two parties were actuated. The false teachers were all bombast, pretension, and censoriousness; the Apostle all meekness, humility, and love. False teachers preach *beyond* themselves, and make no con-

science of their words ; the servants of the Lord preach *within* themselves, and seek to have a "thus saith the Lord" for all which they advance. The former soon empty their buckets with a noise and a splash, and are gone ; while the latter remain, their ministrations being fed by a living spring. With the Judaizing teachers Christ was nothing, themselves everything ; with the Apostle, Christ was everything, and himself nothing. Their visions led them to speak of themselves, and condemn others ; his to speak of Christ, and condemn himself. The Apostle had been highly favoured, but he did not preach *that*, but the Lord who had thus distinguished him. His vision had cost him *a thorn*, and he knew it, and hence he said but little about it. The visions of the false teachers had not this accompaniment, and hence their origin was declared, and their spirit also, which was in accordance therewith. When Christ reveals himself to a man, the man so favoured is revealed to himself. When Satan brings a dream, it is that the sinner may be hid ; and hence so many talk of *superior light*, while it is abundantly evident they are walking in the light of their fire, and in the sparks that they have kindled.

The Apostle did not view his vision as a part of the Gospel, though, from the way some talk of their experiences and revelations, we should certainly conclude that they would have theirs to be so received. They see a little, but they talk so much ; they preach more of *their sight* than of the *object* they see. The Apostle did not. He would not have his experience hide Christ. He knew his bright vision would hang as a dark veil between the sinner and the face of Him he wished to be seen. It was a bright vision, no doubt, but he knew the spirit was not engaged to bless the preaching of it, but Christ. Had he preached his vision, he would possibly have been the central object in the hearer's eye ; but he had no desire for his labours to terminate in the exhibition of himself ; and his object was not to teach men that he was anything, but that Christ was *all*. Does our experience bring us to the same conclusion ? The Apostle did not aim to win the approbation of men by visions, but to reach their consciences through the truth. He knew that the simple-hearted might be entangled by their emotions, and be held for a time through their fears ; but these were not his aims. In proportion as men are destitute of truth, they seek to lead men captive by something else of their own ; and in proportion to their ignorance generally, is their assumption of superior attainments. It is a bad sign when public teachers endeavour to hold and lead their hearers by their extraordinary experiences and pretensions to the possession of something peculiar, wonderful, and different to their brethren ; when their authority is to be traced to ill-concealed egotism, or bald and inflated statements, spiritual pride, and mystical interpretations.

The Apostle's revelations, unlike many of which we are sometimes compelled to hear, left him in possession of the temper of Christ. Great discoveries of Christ indeed ever stand connected with a tender and compassionate spirit. Like his Master, this distinguished saint and servant of Christ was ever careful not to break the bruised reed,

or to quench the smoking flax. "We were gentle among you," says he, writing to the Thessalonians, "even as a nurse cherisheth her children." Hence, he kept his vision to himself, lest any of his brethren, being conscious they had not been so favoured, should think their religion was vain; or seeking for one like it, should be ensnared by the great adversary, and mistake a dream from beneath for a beatitude from above. With the Apostle's vision, then, there was prudence, tenderness, and love. What a mercy it would be for the Church if all who make pretensions to great revelations were distinguished by the same graces! Let us not, then, judge of men by their statement of experience, but by the truth which they deliver and the spirit they manifest in connection therewith. We do not think them a whit more faithful because they may be in the habit of expressing their opinions in harsh and dogmatical tones, or that their unwarranted assumption proves them to be in the least degree qualified for the chair and office of the judge; and if, while boasting of their experience, they are found to be bitter and censorious against their brethren, if their light is without humility, their knowledge without tenderness, their zeal without love, we may be sure their teaching will be very unlike that of the Apostle, though, in the estimation of some, they should be deemed extraordinary men.

THE LORD REIGNETH.*

WHAT a blessed privilege is this, Christian, that the Lord reigneth!—Under whatever circumstances you may be placed—whether in prosperity upon your high places, or in adversity in the valley—whether all things run like the silver stream its limpid course, or whether at every step rough stones impede your feet, and thorny briars entangle you in their smarting web—whether, as the world says, "you are well to do," because she smiles upon you, or "unfortunate," as that same world has it, because you may be destitute of her wealth, mean in her ranks, with but a small share of her influence, and without position to affect her movements—yet whatever may be the station in which your lot may be cast, how cheering to know the Lord reigneth! At all times, under all circumstances, and in every dispensation of Providence, the great Monarch of earth, sea, sky, and space reigneth in all the fulness of His majesty, the infinitude of His wisdom, the plenitude of His power, the exuberance of his benevolence, and the greatness of His glory.

The Lord reigneth!—a thought glorious enough to awaken creation, and to call forth in one sublime and ever-swelling diapason a jubilant anthem of adoring praise. The Lord reigneth!—a thought grand enough to thrill earth to its centre, and make every molecule of matter leave its kindred dust, and join in a dance of conscious happiness. The Lord reigneth!—a truth eloquent enough to hew rocks to their base, and hurl their proud crests to the plain, that nothing save

* Psalm xciv. 1.

nature's true monarch should have the mien of regality. The Lord reigneth!—a fact sublime enough to make ocean still her angry waves, and no longer nurse desolation on her billows—sublime enough to change the wild wind's shriek into hymns of praise—sublime enough to make every forest an orchestra of song, as the rustling of its ten thousand leaves should tell the ecstasy of its intoned praise—sublime enough to lift the willow's pensive boughs upward to the sky, where join the choral melody of happy birds, who, with fluttering wings and vocal sonnets, ever lisp their Maker's praise—sublime enough to make every flower expand its petals, every fruit tree its blossom, and every herb its leaf!

The Lord reigneth!—thrice happy thought! the Monarch of kings and emperors is none other than their Maker. Man says that the world's Alexanders, and Cæsars, and Napoleons have builded their cities and founded their empires. What egregious folly! how shallow is man's reasoning, and how short his vision! The Lord is earth's only monarch; the empire He reigneth over stretches beyond the bordered limits of that o'er which hero or potentate ever ruled, or ever dreamed of. "For the earth is the Lord's, and the fulness thereof;" and no man rules any portion thereof by inherent right. The mightiest of earthly kings are but the vassals of the Most High. They are but unconsciously working out the counsels of Jehovah's will; and never do they issue a decree, or promulgate a law—whether it is openly to further and promote the honour of God, or blasphemously, to oppose His religion—but what it fulfils its eternal mission.

The Lord reigneth!—the Sovereign Omnipotent; His kingdom extends to all existences, all seasons, influences, and circumstances, and not a sparrow falls to the ground without His knowledge; not a tear that is shed by the penitent sinner falls unnoticed; nor is there a sigh heaved from a real sense of want, or a desire felt, unheard or unperceived by Him. Ah! even the very germ of a desire, one that is not so much as expressed, because so faint; nor articulated, because so feeble; yet if there be but one real desire felt after God, it is no sooner felt than it is already emblazoned on the registry of Heaven, from which it can never be erased. Rejoice, believer! the Lord reigneth—reigneth over earth, sea, and sky, in the armies of heaven, and amongst the children of men; reigneth *over* men, to stay them whensoever they would frustrate His will; and reigneth *in* men, to move them whensoever and in whatsoever He wills. He is all in all, God blessed for evermore! The Lord reigneth! Amen.

May 9th, 1855.

D. S.

PEN AND INK SKETCHES OF BAPTIST MINISTERS.

NO. VIII.—THE REV. CHARLES STOVEL,

Minister of Commercial-street Chapel, (late Prescott-street,) London.

It is not a little interesting to observe the great variety of gifts and graces which are possessed by those who are	called to labour in the vineyard of the Lord; indicating, as they do, the care of the Master in providing for
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the spiritual wants of His people, whatever the diversity of their acquirements, or the position which they hold in society. High and low, rich and poor, learned and illiterate, are each supplied with religious instructors, specially adapted to their several conditions. Uniformity, therefore, among ministers of the Gospel, in any respect, save that of holding fast by "the faith once delivered to the saints," ought not to be either looked for or desired; it is enough that each shall be found perfect after his kind. There are some, however, that you cannot even classify; they are the oddities of the denominations to which they belong. In some respects the Rev. Charles Stovel may be said to be one of this fraternity; and he must, consequently, be looked upon by himself. It is, however, the almost universal habit of men to judge of their fellows by comparison, and hence the Committee of Stepney college hesitated to accept young Stovel as a student for the ministry when he was first introduced to their notice. One gentleman, however, is said to have made very zealous efforts for his admission; and like most earnest men he, at length, proved successful. Once admitted to that classic region, Mr. Stovel devoted himself with diligence to the acquisition of knowledge, which he probably felt to be all the more necessary from the fact that up to that period his mental training had been much neglected.

In due time the college curriculum was exhausted, and Mr. Stovel left the Institution to become the pastor of the church at Swanwick, in Derbyshire, where he remained for a number of years with acceptance to the people, and with comfort to himself; and found an excellent opportunity for pursuing his studies in things Divine, to greater maturity than he could possibly have done while at college. It is probable that to this portion of his history Mr. Stovel has had frequent occasion to revert with grateful

pleasure. Providential circumstances, however, occurred about twenty years ago, which induced him to remove to the Metropolis, and to accept the pastorate of the church assembling in Little Prescott-street, Whitechapel; and it is worthy of remark that the gentleman who prevailed upon the Committee of the college to accept Mr. Stovel as a student, proved to be one of the respected deacons of the place. At that period of time, the locality in which the chapel was situated sustained a respectable character, but so vast has been the disorderly and profligate population which has sprung up around it of late years, that regard for health, and even decency, at last made it imperative upon the church and congregation to remove to a more salubrious and accessible spot; and as the ground upon which the old chapel stood was required by the Blackwall Railway Company, the building has been sold to advantage, and a new place erected in an important thoroughfare recently opened from Whitechapel to Spital-fields. This chapel, which is a substantial, and even elegant structure, is nearly finished, and is intended to seat a thousand persons. At the present time, Mr. Stovel preaches in the school-room adjoining, which have been hastily got up for the purposes of worship.

It must be regarded as a remarkable circumstance, that Mr. Stovel should have remained in connection with his present charge for so long a time, seeing that the character of his ministrations is such as specially to adapt them to a peculiar class of intellectual hearers, whom one does not expect to find in any large numbers in the purlieus of the Minories. His congregation, however, has never been large; and, at the present time, it numbers barely three hundred persons. In the nature of things, Mr. Stovel must always remain the minister of the few. The multitude will never profit by his preaching, which is, in

general, far too profound and comprehensive to be appreciated by ordinary minds. It is a rare thing for you to be able readily to understand his meaning; and the occasions are not infrequent when it may be safely asserted that not a tenth part of the discourse is comprehended at all by the major part of the congregation. It is the same with respect to his speeches upon the platform, and is largely, no doubt, the result of indistinct thinking; for it is sometimes perfectly evident that he does not himself know what he is driving at; and this is the more to be regretted, because when he is not soaring in the clouds or burrowing in the earth, and you are fortunate enough to perceive what he is about, you are sure, if a thinker yourself, to be instructed and edified in no ordinary degree. Preaching, with him, is evidently no easy thing, nor a matter of small importance, but frequently an intense agony both of mind and soul. One might safely hazard the opinion that, like John Foster, he finds it a real labour at all adequately to express himself, either by the tongue or the pen. The darkness which broods over some of his pulpit effusions, however, is solely the fault of his style, which, far from being lucid at any time, occasionally becomes quite incomprehensible.

In personal appearance Mr. Stovel forcibly reminds you of a Pilgrim Father of the sturdy Nonconforming stamp: some fifty years of age, about the middle stature, corpulent, short neck, a moderate sized square head, in which the most prominent organs you would pronounce to be (if a believer in phrenology) the cautious, the secretive, the combative, and the firm; and surmounted with a plentiful crop of gray hair, which is rarely to be seen in any other than a very disorderly state, occasioned by the habit—frequent among extemporary preachers—of running the fingers through it, in all directions, many

times during the period of discourse. From the face of the preacher his intellectual character would not necessarily be inferred, although, in many respects, it is a pretty clear index of the mind of the man. When in a state of repose, a thoughtful sadness pervades every feature, as if the soul were intensely brooding over the sorrows of the world, and most acutely feeling the vanity of all things, below the sun; but when discoursing of the redemption that is in Christ—the life and immortality which the gospel reveals—and the soul-gladdening influence of the Church's Comforter, a pleasing smile, indicative of inexpressible joy, lights up the countenance, the spiritual mind seeming fully to realize the words of the apostle: "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." His utterance is earnest and vehement, but it wants smoothness and finish. His voice is somewhat hard and unmusical, and he occasionally raises it to far too high a pitch; and his pulpit action is anything but graceful or pleasant. His hands are sometimes placed upon his back, underneath the tails of his coat; anon one of them is plunged violently into his trowsers pocket, and the other into the pocket of his waistcoat, or is engaged in twirling the eye-glass with which he reads; and presently both of them lay hold upon the Bible, which is made to undergo sundry rapid evolutions, much to the detriment of its binding. The peculiar action of the preacher, however, is felt to be not altogether out of keeping with his rugged and involved style of address, to which, indeed, it is indebted for much of its vigour and force. No one would pronounce him to be a ladies' preacher: there is an utter lack of finery about the man; mere pretty things, which have no relation to great and eternal truths, seem to have no sort of charm for him. It may be

supposed, however, that those very qualities which would probably render the preacher unacceptable with some congregations, have served to unite him the more with his present charge. With his roughness of manner, and untidiness of dress, he seems not to aspire to be, socially, anywise above the meanest of his flock. And it may be confidently asserted that Mr. Stovel does not in fact—as it is notorious that a large number of ministers do, especially in London—seek to ingratiate himself with the well-to-do of his Church, to the neglect of the poorer members; for he may be found much oftener in the hovels and garrets of the sick and sorrowful, than in the abodes of ease and plenty. The matter of Bible Classes for the young, moreover, has always been well attended to by Mr. Stovel; and thus he has, doubtless, to a considerable extent, in the course of a pastorate extending over nearly a quarter of a century, been enabled to train up a congregation to his own habits of thought, and so to have placed them in a position to profit, more largely than they could otherwise have done, by his public ministrations. Mr. Stovel is a sound scholar, well read in the classics; is a profound mathematician; and, as most of his sermons indicate, has been a diligent student of Natural History.

It is deeply to be regretted that a man of so much natural and acquired ability should not have succeeded in carrying into practice the Apostolic injunction, "Be courteous." How frequently it happens that harsh words mar the good which men might do in the world. This may be said to be pre-eminently the case with Mr. Stovel, who seems to regard every stranger as having some mercenary design upon him; and, accordingly, with a repulsive look, and a rough behaviour, he keeps him at bay till he has made sure of his own safety. In the eyes of the law every man is

innocent till, in a court of justice, he is pronounced guilty; but in the eyes of Mr. [Stovel], it would seem, that every man is a rogue until he shall prove himself to be worthy of confidence; and the consequence, doubtless, is that he has suffered both in the number and quality of his friends. It may be, however, that some of the people with whom Mr. Stovel has had to do in life are more to be blamed for this offensive peculiarity than he is himself. There are some deacons who would spoil the temper of the best of ministers by the way in which they habitually act towards them in reference to monetary matters. We have known cases not a few in which it has seemed to be the malignant delight of those who managed the secular affairs of the Church, never to let the minister get his quarter's salary without his feelings being wounded and his heart made sore, by the utterance of some ungracious and perhaps unjust observation. Such things ought not so to be; happily, except in comparatively small fellowship, where the few rule, they cannot occur. It is not, however, in all cases that ministers can in any wise throw the blame of their angularities of temper upon the shoulders of their deacons.

In the republic of letters, Mr. Stovel is known as the author of "Baptismal Reconciliation," in answer to Doctors Halley and Wardlaw; "Hints on the Regulation of Christian Churches;" "Pastoral Appeals on Conversion;" "Puseyism, or the Baptismal Regeneration Considered;" and also of the comprehensive and deeply interesting "Essay on the Life and Works of John Canne," prefixed to a volume of his works published by the Hansard Knollys Society.

With respect to the social habits of the subject of this sketch, it may be sufficient to say in a word, that he has never been married, and is an inveterate smoker, although a rigid teetotaler.

WHY DO WE NOT, AS A DENOMINATION, MAKE MUCH GREATER PROGRESS?

To the Editor of the "BAPTIST MESSENGER."

DEAR SIR,—May I, through your pages, offer a friendly word to British Baptists on this important inquiry? It is indeed delightful to know that, through the Divine goodness, we are not left altogether without increase in the great majority of our churches; but why is not our increase as a denomination very considerably greater? Is it not principally to be attributed to the disagreement of the great majority of Christian professors with the instructions and examples set before us in the New Testament by the Holy Spirit, and the preference that is given to instructions from a very different quarter? Surely, a very little consideration might be sufficient to convince us that this is indeed the undeniable fact. Let us briefly notice what is the Divine testimony.

John the Baptist, as Christ's divinely commissioned forerunner, initiated his professedly repentant and believing hearers as subjects of the new heavenly kingdom, by baptizing them where there was a sufficient body of water, Mark i. 5; John iii. 23. Jesus was also himself baptized, as our example in the fulfilment of all righteousness, before he entered upon his public ministry; and immediately upon his leaving the water he was acknowledged from heaven as the Son of God, and was anointed to his kingdom by the Holy Spirit, Matt. iii. 13, etc.; and during his personal ministry, his acknowledged disciples were initiated by baptism, John iii. 22, 26; iv. 1, 2; and in his commission to his apostles, which is to be in force to the end of the world, he has enjoined baptism upon his disciples universally, to signify their allegiance to himself, and their devotion to his Holy Father and the Holy Spirit, Matt. xxviii. 18—20; Mark xvi. 15, 16. Hence Peter, at the Pentecost, said to the unconverted multitude who had been united in

the most wicked crucifixion of his risen and exalted Lord, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins," etc., and three thousand of the assembly, under the Spirit's gracious influence, gladly embracing his instruction, were immediately baptized in the face of the most bitter persecution, to death itself, from the Jewish rulers, and their own ungodly near relations, Acts ii. 37, etc. And when he saw that the Holy Spirit was given to his Gentile hearers at Cæsarea, he did not say, "Can any forbid them to be admitted without further ceremony to our Christian fellowship?" but "Can any man forbid water, that these should not be baptized?" etc., "and he commanded them to be baptized in the name of the Lord," Acts x. 47, 48.

The Samaritans, also, and the Ethiopian officer, when they had received the gospel, were all baptized by Philip, to signify their initiation into Christ's acknowledged kingdom, Acts viii. 12, etc.; and when Ananias, by Christ's direction, visited Saul at Damascus, he instructed him to be immediately baptized, Ch. xxii. 16; and when Lydia, and the Jailor, and their households, embraced the Apostle's doctrine, they were all baptized forthwith, Ch. xvi. 14, etc.; and although Paul testified to the Corinthians that he was "not sent to baptize, but to preach the gospel," it is most evident that he could not intend to be understood absolutely, but *comparatively only*, for he acknowledged to the personal baptism of Crispus, Gaius, etc.; and the Church he instituted at Corinth was composed of disciples who "having believed, were baptized," 1 Cor. i. 13, etc.; Acts xviii. 8. He also instructed the Galatians that by being baptized into Christ they had

assumed Christ's livery, and were his servants, Gal. iii. 27; and he set forth to the Romans and the Colossians, the signification of the ordinance, and the obligation it brought them under to universal holiness, Rom. vi. 3, etc.; Col. ii. 12, etc.

Such is the pattern set before us for our believing regard by the Holy Spirit in the New Testament, which is to be the rule of our judgment by the Lord Jesus Christ himself in our appearance before him, Rom. xiv. 9—12; Rev. xxii. 18—20. Scarcely, however, were the Apostles removed from the world, before the mystery of iniquity discovered itself, among other things, by the corruption of baptism, first in its subjects and then in its mode of administration; and notwithstanding all the reformation that has been happily accomplished from Popery, this almost first-born of the man of sin is still cherished most pertinaciously, and is now fathered upon Christ himself by the great body of really serious, as well as merely nominal

Protestants! and even among ourselves, the opinion is now becoming general, that it is neither necessary nor suitable to imitate the Apostles in requiring baptism to precede Church Communion! and I am not sure that some amongst us would not be inclined to hail an expurgated New Testament, after the fashion of Rome, that should sink entirely all mention of baptism! But, though in comparison with repentance towards God, and faith for salvation in the Lord Jesus Christ, or where these are wanting, baptism is nothing, we ought surely to hold fast to the Scriptures; nor do I at all question that in the Millennium, when the Holy Spirit shall be again communicated, as at the Pentecost, the ordinance of baptism, and all Christ's other appointments, will be restored universally, according to their original institution. The Lord! grant this blessed time may indeed speedily arrive! Amen. SEMPER IDEM.

POETRY.

THE PENITENT'S CONFESSION.

Saviour, on Thy love relying,
I will all my heart disclose;
Thou wilt listen to my crying,
Hear my wants, and heal my woes.
Thou hast call'd me; oh! how often
I have heard Thy loving voice!
Yet this heart refused to soften;
To the world I gave my choice.
Lingering near me, still persuading,
Speaking with the morning light,—
Whisp'ring in the twilight's shading,
Louder calling in the night:
Saviour, thus Thy love has met me,
Wandering in the ways of sin;
And I'd wander'd, hadst Thou let me,
Till my soul had ruin'd been.
Moved at length by love so tender,
Lord, I now Thy pardon crave—
Make to Thee a full surrender,
All I am, and all I have.

Saviour, wilt Thou now receive me,
Take this poor and broken heart,—
From this deep remorse relieve me,
Ease my conscience from the smart!
Yet thy words my soul receiving,
Fill with hope my anxious breast;
"Be not faithless, but believing;
Come to Me,—I'll give you rest;
"Take my easy yoke, and wear it;
Take my burden—it is light;
Take my cross, and with Me share it;
Make my service your delight."
Art Thou pleading *thus*, my Saviour?
Oh! I will, I do return;
Pardon all my past behaviour,
Of Thy Spirit let me learn.
Let me tread the way to glory,
Help'd by Thee, and helping some,
Telling all my friends the story,
What for me the Lord hath done.
FREDERICK BROWN.

LITERARY NOTICES.

A Letter to Dr. Cumming on Presbyterianism and Prophecy. London: J. Manckee.

WE have a decided antipathy to the cant and cuckooism of that class of professing Christians known by the now rejected name of "Plymouth Brethren," who, to the bitterness and exclusiveness of the bigot, unite the assumption to superior piety of the Pharisee; with loving and humble phrase ever on their lip, pride and war in their heart, and discord and division in their path; who, by their voluntary isolation from the great body of Christians in the world, are incurring the guilt and fearful consequences of schism, against which the Apostle most affectionately and solemnly warns the members of Christ's mystical body, and if the testimony of one of their own speaking brethren (for they virtually have their ministers, and well paid too are some of them) is to be relied upon, from whose lips we received it, the "brethren" have become more unspiritual and worldly than any other class of professors, and verily, from personal observation, we believe this witness is true. With regard to the above tract, we can only say that it partakes largely of the faults of the party to whom these remarks apply.

The Cause of God and Truth. In Four Parts; with a Vindication of Part IV. By JOHN GILL, D.D. Royal 8vo, pp. 328. London: W. H. Collingridge.

ANOTHER volume issued from the Bonmahon Industrial Printing School, County of Waterford, Ireland, under the superintendence of the Rev. D. A. Doudeney, Curate of the Parish. This work, which contains the result of a vast amount of study and of learned and laborious investigation of the writings of the early fathers on the Calvinistic and Arminian Controversy (originally in four 8vo volumes), as the preface states, was pub-

lished at a time when the nation was alarmed with the growth of Popery. Its republication at the present time is, therefore, most seasonable. The learned Doctor has herein laid the axe at the very root of the tree—Arminianism and Pelagianism—the very life and soul of Popery. In this new edition some alterations and emendations have been made, and altogether it is published marvellously cheap, at *six shillings*.

Fourteenth Report of the Directors of the United Kingdom Temperance and General Provident Institution. London: 1, Adelaide-place, London-bridge.

THE Temperance Provident Institute has done more during its term of existence to prove the connection between sober habits, sound health, and prolonged existence, than any other institution of the same character. The great numbers assured and the large patronage this Society enjoys, deserves attention. Indeed Life and Fire Assurance Societies must become more common, and their value more generally appreciated, and then much of human misery will be mitigated. We this month publish an Advertisement of the Temperance Provident Institute, and would most strongly recommend the perusal of this its Fourteenth Annual Report.

Christ alone Exalted. The last six Sermons preached in Gower-street Chapel, London. By Mr. A. TRIGGS, Minister of the Gospel, Trinity Chapel, Plymouth. London: W. H. Collingridge. 12mo, pp. 75.

LIKE all the published discourses of Mr. Arthur Triggs, this little volume contains much that is truly excellent, clothed in the technical phraseology of a transcendental spiritualism, but given forth without the slightest regard to method, or consecutiveness in its arrangement.

DENOMINATIONAL INTELLIGENCE.

ANNIVERSARY TO BE HOLDEN.

Blunham, Beds.—At the Old Meeting-house, the Rev. C. Elven, of Bury St. Edmunds, will preach two sermons, in the afternoon and evening of Tuesday, July 3rd. Collections will be made after each service. A public tea will be provided at a moderate charge.

MINISTERIAL CHANGES.

Wainsgate.—The Rev. John Bamber, from Hunslet.

Islington, Cross-street.—The Rev. A. Thomas, of Charlotte Chapel, Edinburgh, has accepted a cordial invitation to the pastorate.

Leeds, South Parade.—The Rev. Clement Bailhache, late of Stepney College, has accepted the invitation to the pastorate of the Baptist Church in this place.

Hailsham, Sussex.—The Rev. C. Slim, from Maidstone. Mr. Slim enters upon his labours July 8th.

Exeter, Bartholomew-street.—The Rev. E. H. Tuckett, of Kingsbridge, has accepted a unanimous invitation to the pastorate.

RECOGNITION SERVICES.

Hook Norton, Oxon.—The following services, in connection with the recognition of the Rev. W. Maizey, as pastor of the Baptist Church, were held on May 20th. Two sermons were preached by the Rev. J. Branch, of London. On the following evening, the Rev. J. Smith, of Cheltenham, preached. On May 22nd a public prayer-meeting was held; and at half-past ten o'clock the pastor was affectionately addressed by Mr. Branch. In the afternoon a public meeting was held, at which

addresses were delivered by the Revs. J. Crickett, of Adderley; T. Bumpus, Stratford-on-Avon; G. Robson, Shipton-on-Stour; J. Morris, Chipping Norton; — Bury, Long Compton; — Moore, Stratford-on-Avon; and — Warmington, of Evesham: after which, 300 persons partook of tea together; and in the evening, the Rev. J. Smith preached to the church and congregation. The services throughout the day were most numerously attended.

PRESENTATION SERVICE.

Brixham, Devon.—On May 30th, a social tea-meeting was held by the members of the Baptist Church, to commemorate the eighth anniversary of the pastorate of the Rev. Mr. Saunders, when a portrait of their pastor, handsomely framed, was presented to him, as a testimonial of their esteem; Mr. J. Smith, the senior deacon, representing the members of the church on the occasion.

ASSOCIATION SERVICES.

Brighton, Salem Chapel.—On June 5th and 6th, the Kent and Sussex Association of Baptist Churches met for conference here. The annual sermons were preached by Mr. Thos. Wall, of Rye, and Mr. J. Saxby, of Crowborough (the latter gentleman officiated for Mr. C. Slim, of Maidstone, who was prevented by indisposition). Messrs. Grigg, of Dorman's Land, and Mountford, of Sevenoaks, also addressed the assembly. Mr. George Isaac, the minister of the chapel, with Messrs. Atkinson, of Brighton, Anderson, of Portslade, and Aldiss, of Somers-town, with other ministering brethren, conducted the devotional exercises. The moderator, Mr. Lingley, of Meopham, read a valuable paper on the "Atonement," which was adopted and ordered to be printed, as the circular letter of the Association. This Association comprises 1,392 members, connected with eighteen churches, seven of which are without pastors. During the past twelve months, 67 have been added by baptism and profession of faith.

OPENING OF CHAPELS.

Houghton Regis, Beds.—On May 27th, the Baptist Chapel in this place, after repairs and enlargement, was re-opened. The Rev. J. W. Lance (the former pastor) preached to large and attentive audiences, in the morning from Rom. xii. 1, and in the evening from Heb. xii. 28; and again, on the following Wednesday afternoon, after prayer by the Rev. J. Andrews, of Woburn, from John ii. 21; after which about 200 persons partook of tea refreshments. A public meeting was held, addressed by the pastor, the Rev. J. Lewis, and by the Revs. J. Andrews, of Woburn; D. Gould and J. Robertson, of Dunstable; J. Harcourt, of Luton; and J. W. Lance, of

Brentford. The meeting was closed with prayer by the Rev. J. Lyon, of Dunstable. Subscriptions, etc., amounted to upwards of 100*l.*

London, Church-street, Blackfriars.—On May 24, this commodious place of worship was re-opened for Divine worship, after repairs; on which occasion the Rev. W. Brock preached, and on the following Lord's day, the Rev. J. Branch twice, after some weeks' suspension from his ministrations, through ill-health.

London, New Park-street Chapel, formerly the scene of the ministerial labours of the late Dr. Rippon, Dr. Angus, of Stepney College, the Rev. J. Smith, now of Cheltenham, and W. Walters, of Halifax, and which has now obtained a still greater celebrity, through the extraordinary popularity of the present pastor, the Rev. C. H. Spurgeon, was re-opened, after extensive enlargement, on May 31st. The Rev. J. Sherman, late of Surrey Chapel, preached in the morning, and the Rev. C. H. Spurgeon in the evening; since which, hundreds are obliged to go away, not being able to obtain admission.

SPECIAL SERVICES.

Pontypool.—The Forty-eighth Annual Meetings of the Baptist College were held, May 23rd and 24th. After the examination of the students, in theology by the Rev. T. Price, of Aberdare, and in classics by the Rev. J. E. Butterworth, A.M., of Abergavenny, a Welsh service was held in Crane-street Chapel, on the evening of May 23rd, when Mr. Lewis Lewis read an essay on the Jews, and a sermon was preached by the Rev. W. Thomas, of Pisgah. On the following morning, the Rev. D. Rees commenced the English service; Mr. E. Jenkins, a student, read an essay on Miracles; the Rev. Mr. Aitchison, of Newport, preached, in the absence of the Rev. J. H. Hinton. There are sixteen students in the College; the admission of nine applicants, we regret to say, has been deferred for want of funds. In the evening, a public meeting of subscribers and friends was held, presided over by W. W. Phillips, Esq.

Hatch, near Taunton.—May 28th, a public meeting of the members of the Baptist church and congregation was held, to celebrate the completion of a residence for their minister. About 120 persons partook of tea refreshments, after which, addresses were delivered by the chairman, S. D. Hine, Esq., and the Revs. Messrs. Chapple, of Isle Abbott's; Green, of Taunton; Mead, late of Truro; Ross, of Broadway (Ind.); and Hallett, of Blind Moor. The members have resolved to present their pastor, the Rev. S. Teall, with some suitable token of their gratitude for his devotedness in promoting the interests of the church.

BAPTISMS.

Abersychan (English Baptist), April 29th.—Seven by Mr. Price.
Arncliffe, Leicestershire, May 6th.—Seven by Mr. Shem Evans.
Barnoldswick, Yorks., June 3rd.—Four by Mr. Bennett.
Breachwood-green, Herts, May 6th.—Six by Mr. Parkins.
Birmingham, Cannon-street, May 6th.—Fourteen by Mr. Swan.
 ———, *Heavege-street*, May 6th.—Eleven by Mr. Taylor.
Brabourne, Kent, April 22nd.—Two by Mr. Bottomley.
Bristol, Counterslip, May 6th.—Fifteen by Mr. Winter.
Bugwell, Cambs., May 6th.—Eight by Mr. C. Smith.
Cheltenham, Cambray Chapel, May 20th.—Five, after a sermon by Mr. Smith from Rom. xii. 1. It being the first baptism in the new chapel, it was crowded in every part.
Chelmondston, Suffolk, June 3rd.—Four in the river Orwell by Mr. Carpenter, in the presence of crowds of attentive spectators.
Chipping, Sodbury, May 6th.—Three by Mr. Rolleston.
Cottenham, Cambs.—On Wednesday, June 6th, an interesting and solemn service was held on the banks of the Old West River, near Cottenham, Cambs., when the ordinance of believers' baptism was administered to seventeen persons, on a profession of faith in Christ; ten being from the ministry of Mr. M. W. Flanders, and seven from that of Wilkins, all of Cottenham. The address was given by Mr. Corbett, to a large concourse of attentive spectators.
Earby, Yorks., June 3rd.—Four by Mr. J. M. Ryland.
Folkstone, Kent, April 25th.—Two by the pastor.
Hadleigh Heath, Suffolk, May 27th.—Two by Mr. Matthews.
Haifaz (Trinity-road), April 29th.—Eight by Mr. Walters.
Horsforth, Zion Chapel, May 6th.—Six by Mr. Jackson.
Hull, George-street, April 26.—Mr. J. M'Pherson, formerly pastor of Salthour-lane, baptized his son, after delivering to him a very solemn and suitable address.

Isle Abbots, Somerset, May 6th.—Three by Mr. Chapple.
Kerry, Montgomeryshire, May 6th.—Two.
Llanelli, Zion Chapel, May 13th.—Eleven by Mr. Morgan.
Llanidloes, June 10.—Two by Mr. Evans.
London, Eldon-street (Welsh), April 29th.—After a sermon by the Rev. Mr. Pritchard, of Ilangollen, three by Mr. Williams.
 ———, *Maze Pond*, May 28th.—Six by Mr. Aldis.
 ———, *Bloomsbury Chapel*, May 28.—Two by Mr. Brock.
 ———, *New Park-street*, June 28th.—Twenty-four by Mr. Spurgeon.
 ———, *Trinity-street*, April 29th.—Three by Mr. Betts.
Newcastle-upon-Tyne, May 2nd.—Seven by Mr. Pottenger.
Nottingham, Stoney-street, May 6th.—After an address by the Rev. J. Wallis, seven by Mr. W. Hill, missionary to Orissa.
Pattishall and Eastcote, Northamptonshire, May 13th.—Two by Mr. Chamberlain.
Sabden, Lancashire, May 6th.—Six by Mr. Webb, of Liverpool.
Shipton, Yorks., May 28th.—One by Mr. R. Brown, of Horton College.
Sutton-at-Hone, June 27th.—Two by Mr. Neville.
Warrington, June 3rd.—Three by Mr. Smith.
Wendover, Bucks, April 29th.—Three.
Wirksworth, April 22nd.—Four by Mr. Yates.

DEATHS.

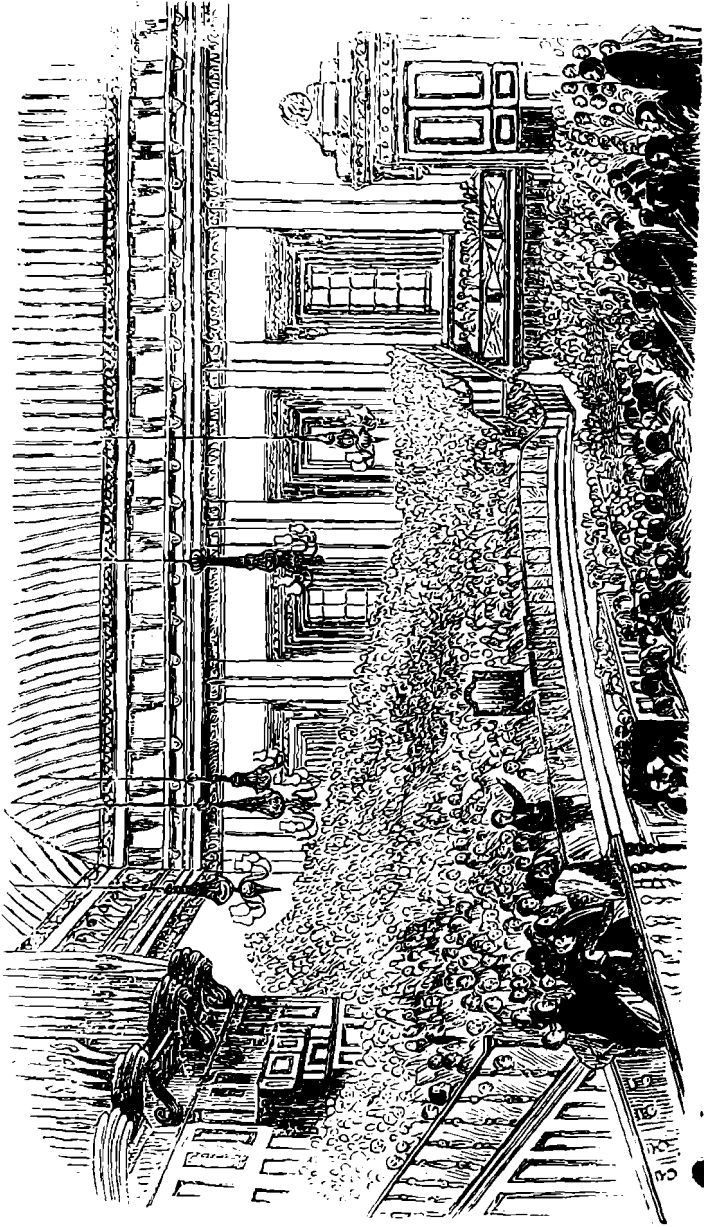
Twelvetrees, Rosa, daughter of the late Mr. W. Twelvetrees, May 22nd, at Biggleswade, Beds., aged 24.
 Lewis, Rev. J., Baptist minister, formerly of Chepstow, on May 29th, at Park-hill, Bowllash, Gloucestershire, aged 71.
 Waller, Alice, relict of the late E. Waller, Esq., June 7th, at Luton, aged 71.
 Morgan, Rev. J., June 7th, near Blaenffues, Pembrokeshire, aged 83. Mr. M. had been nearly fifty years pastor of the churches there and at Cylwovyr.
 Usher, Eliza, the beloved wife of Mr. H. Usher, at Sandy Beds, June 8th, aged 43.
 Stanger, Mr. John, sen., at Scrubles Farm, the residence of his son, near Maidstone, May 7th, aged 79.
 Bakewell, Mary, the beloved wife of Mr. R. O. Bakewell, at Belvedere, June 8th, aged 26 years.

NOTICES TO CORRESPONDENTS.

Contributions have been received from the Revs. J. Smith, Cheltenham; C. H. Spurgeon, London; W. P. Balfour, Bow; J. H. Hall, Hay, Breconshire; C. Slim, Maidstone; J. Bailey, Bewdley; D. Bailey, Broadlanes; W. Abbott, Blunham, Beds.; R. Abbott, Over, Cambs.; J. Flory, Somersham; C. Carpenter, Chelmondston; and from Messrs. Frederick Brown, Manor-house, Hackney; R. Edwards, Llanidloes; J. Cross, Bermondsey; J. Sneesby, Wilburton, Cambs.; R. Brooks, Shipton; J. Hall, Warrington; Semper Idem; D. S.; and J. C.

BY THE NEW POSTAL REGULATIONS,

Six Copies of the BAPTIST MESSENGER can be posted to any part of the United Kingdom for one postage stamp; Twelve Copies for two stamps; Twenty-four Copies for four stamps.



VIEW OF WESTER HALL.

LITERARY NOTICE.

MR. SPURGEON AT EXETER HALL.

The Whole of the Sermons preached on Lord's-day Mornings at Exeter Hall; with the Prayers and Expositions of the last Lord's Day Morning and Evening. By the Rev. C. H. SPURGEON, Minister of New Park-street. In One Volume, 8vo, price 2s. 6d. London: Alabaster and Passmore, Wilson-street, Finsbury-square; and J. Paul, 1, Chapterhouse-court, Paternoster-row.

THE readers of the BAPTIST MESSENGER, and almost the entire religious public, have heard of the monster gatherings at Exeter Hall, on the mornings and evenings of the Lord's day, for several months past, during the enlargement of New Park-street Chapel. We have the pleasure of presenting to our numerous subscribers an engraving of the Hall as it then appeared.* The morning sermons preached by Mr. Spurgeon, are given in the above volume *in extenso*, from the short-hand notes of an eminent reporter; and as they have been revised for the press by Mr. Spurgeon himself, their authenticity may be fully relied upon, on which account, although, as we are informed, he is in no respect pecuniarily interested in their publication, Mr. Spurgeon must be considered as holding himself responsible for the sentiments therein contained. The volume will therefore go far towards enabling all persons into whose hands it may come, to form an opinion of the sentiments and style of the youthful pastor of New Park-street Chapel.

Although the printed sermons are faithful transcripts of those delivered from the platform of Exeter Hall, yet they may, to some extent, disappoint those who were fortunate enough to hear them as they fell from the preacher's lips. Everybody knows that there is a power in the human voice speaking to audiences, so exciting as must have been the vast concourse of persons who, for so many Sabbaths thronged the great Hall to overflowing, that cannot be realized in the printed page. The most eloquent sermon, if it be taken down word for word as delivered, when read solitarily will appear very different, so that we may be almost ready to think it cannot be the same sermon to which we listened with so much pleasure.

With all these disadvantages, the present volume will, we think, be favourably received by a large number of Christian readers. There is in these sermons so much of sound doctrine which cannot be gainsayed—evangelical savour, spiritual experience, and sacred fervour, together with earnest, practical appeals to the heart, that will cause them to be most cordially welcomed by vast numbers of almost every class of professing Christians, who love the truth as it is in Jesus. To enable a large number of persons who might not otherwise have had their attention directed to this interesting collection of sermons, we purpose giving a series of extracts from them, which will, we doubt not, induce many to avail themselves of the opportunity of becoming possessed of these first ripe fruits of Mr. Spurgeon's pulpit efforts.

* We beg to direct the attention of the readers of the BAPTIST MESSENGER to an advertisement which appeared on the wrapper of the July Number, of a splendid lithographic print of Mr. Spurgeon at Exeter Hall. The size of the print is 24 inches by 18. It is not only an excellent picture of this famous place of philanthropic congress, but it is also well adapted to keep in remembrance the interesting circumstance which it so faithfully portrays.

We have it not in our hearts to criticise that which, on the whole, is so very excellent, and which, too, was meant only to benefit the souls of our fellow-immortals; else it would be very easy to discover and to direct attention to faults both as to style and taste. That they should exist to any extent is a great pity, as it is very evident if these defects were regarded by Mr. Spurgeon as matters of very great importance, he has only to exercise his own better judgment, to render his discourses worthy the popularity he has so suddenly, and, we think, also most justly acquired.

We understand he has entered into an engagement with a publishing house of high respectability, to prepare for publication a volume of Sermons, for the copyright of which, rumour states, he is to receive a very extraordinary sum. Let Mr. Spurgeon follow his own intuitions, under the direction of the Holy Spirit, and he will speedily falsify the uncharitable predictions of envious and prejudiced critics; as thus, from a sacred afflatus, and the promptings of his own genius, he will not fail to take his place in the foremost rank of pulpit orators. May God long preserve him to the church, and enable him to continue such utterances as those which are given forth in the Exeter Hall sermons.

The First Sermon is from 1 Cor. i. 23, 24: "But we preach Christ crucified," etc.; from which we give the exordium:

THE WISDOM OF THE WORLD NONPLUSSÉD.

What contempt hath God poured upon the wisdom of this world! How hath He brought it to nought, and made it appear as nothing. He has allowed it to work out its own conclusions, and prove its own folly. Men boasted that they were wise; they said that they could find out God to perfection; and in order that their folly might be refuted once and for ever, God gave them the opportunity of so doing. He said, "Worldly wisdom, I will try thee. Thou sayest that thou art mighty, that thine intellect is vast and comprehensive, that thine eye is keen, that thou canst find all secrets: now, behold, I try thee; I give thee one great problem to solve. Here is the universe: stars make its canopy, fields and flowers adorn it, and the floods roll o'er its surface; my name is written therein; the invisible things of God may be clearly seen in the things which are made." "Philosophy, I give thee this problem—find me out. Here are my works—find me out. Discover in the wondrous world which I have made, the way to worship me acceptably. I give thee space enough to do it—there are data enough. Behold the clouds, the earth, and the stars. I give thee time enough; I will give thee four thousand years, and I will not interfere; but thou shalt do as thou wilt with thine own world. I will give thee men enough; for I will make great minds and vast, whom thou shalt call lords of earth: thou shalt have orators, thou shalt have philosophers. Find me out, O reason; find me out, O wisdom; find me out, if thou canst; find me out unto perfection; and if thou canst not, then shut thy mouth for ever, and then will I teach thee that the wisdom of God is wiser than the wisdom of man; yea, that the foolishness of God is wiser than men." And how did the wisdom of man work out the problem? how did wisdom perform her feat? Look upon the heathen nations; there you see the result of wisdom's researches. In the time of Jesus Christ you might have beheld the earth covered with the slime of pollution, a Sodom on a large scale, corrupt, filthy, depraved, indulging in vices which we dare not mention, revelling in lust too abominable even for our imagination to dwell upon for a moment. We find the men prostrating themselves before blocks of wood and stone, adoring ten thousand gods more vicious than themselves. We find, in fact, that reason wrote out her lines with a finger covered with blood and filth, and that she for ever cut herself out from all her glory by the vile deeds she did. She would not worship God. She would not bow down to Him who is "clearly seen," but she worshipped any creature; the reptile that crawled; the crocodile, the viper

everything might be a god, but not, forsooth, the God of heaven. Vice might be made into a ceremony, the greatest crime might be exalted into a religion; but true worship she knew nothing of. Poor reason! poor wisdom! how art thou fallen from heaven; like Lucifer, thou son of the morning! thou art lost; thou hast written out thy conclusion, but a conclusion of consummate folly. "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Wisdom had had its time, and time enough; it had done its all, and that was little enough; it had made the world worse than it was before it stepped upon it; and "Now," says God, "foolishness shall overcome wisdom; now ignorance, as ye call it, shall sweep away science; now (saith God) humble, child-like faith shall crumble to the dust all colossal systems your hands have piled." He calls his warriors. Christ puts His trumpet to His mouth, and up come the warriors clad in fishermen's garb, with the brogue of the lake of Galilee—poor humble mariners. Here are the warriors, O wisdom, that are to confound thee; these are the heroes who shall overcome thy proud philosophers; these men are to plant their standard upon thy ruined walls, and bid them fall for ever; these men and their successors are to exalt a Gospel in the world which ye may laugh at as absurd, which ye may sneer at as folly, but which shall be exalted above the hills, and shall be glorious even to the highest heavens. Since that day God has always raised up successors of the apostles. I claim to be a successor of the apostles; not by any lineal descent, but because I have the same roll and charter as any apostle, and am as much called to preach the Gospel as Paul himself; if not as much owned by the conversion of sinners, yet, in a measure, blessed of God; and, therefore, here I stand, foolish as Paul might be, foolish as Peter, or any of those fishermen; but still with the might of God I grasp the sword of truth, coming here to "preach Christ and him crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

The division of the Sermon is very simple and natural:—1. A Gospel rejected; 2. A Gospel triumphant; 3. A Gospel admired. Under the first—a Gospel rejected—is the following description of

A MODERN JEW.

But there is another specimen of this Jew to be found. He is thoroughly orthodox in his sentiments. As for forms and ceremonies, he thinks nothing about them. He goes to a place of worship where he learns sound doctrine. He will hear nothing but what is true; he likes that we should have good works and morality. He is a good man, and no one can find fault with him. Here he is, regular in his Sunday pew. In the market he walks before men in all honesty—so you would imagine. Ask him about any doctrine, and he can give a disquisition upon it. In fact, he could write a treatise upon anything in the Bible, and a great many things besides. He knows almost everything; and here, up in this dark attic of the head, his religion has taken up its abode; he has a best parlour down in his heart, but his religion never goes there; that is shut against it. He has money in there, mammon, worldliness; or he has something else, self-love, pride. Perhaps he loves to hear experimental preaching; he admires it all; in fact, he loves anything that is sound; but then he has not any sound in himself; or rather, it is all sound, and there is no substance. He likes to hear true doctrine, but it never penetrates his inner man. You never see him weep. Preach to him about Christ crucified, a glorious subject, and you never see a tear roll down his cheek. Tell him of the mighty influence of the Holy Ghost; he admires you for it, but he never had the hand of the Holy Spirit on his soul; tell him about communion with God, plunging in Godhead's deepest sea, and being lost in its immensity; the man loves to hear, but he never experiences, he has never communed with Christ; and accordingly when you once begin to strike home, when you lay him on the table, take out your dissecting knife, begin to cut him up, and show him his own heart, let him see what it is

by nature, and what it must become by grace, the man starts; he cannot stand that; he wants none of that; Christ received in the heart and accepted, albeit that he loves it enough in the head, 'tis to him a stumblingblock, and he casts it away. Do you see yourselves here, my friends? See yourselves as others see you; see yourselves as God sees you; for so it is, here be many to whom Christ is as much a stumblingblock now as ever he was. Oh! ye formalists, I speak to you; oh! ye, who have the nutshell, but abhor the kernel; oh! ye, who like the trappings and the dress, but care not for that fair virgin who is clothed therewith; oh! ye, who like the paint and the tinsel, but abhor the solid gold, I speak to you; I ask you, does your religion give you solid comfort? Can you stare death in the face with it, and say, "I know that my Redeemer liveth?" Can you close your eyes at night, and your vesper song shall be,

"I to the end must endure,
As sure as the earnest is given?"

Can you bless God for affliction? Can you plunge in accoutred as ye are, and swim through all the floods of trial? Can you march triumphant through the lion's den, laugh at affliction, and bid defiance to hell? Can you? No; your Gospel is an effeminate thing, a thing of words, and sounds, and not of power. Cast it from you, I beseech you. It is not worth your keeping; and when you come before the throne of God, you will find it will fail you, and fail you so that you shall never find another; for lost, ruined, destroyed, ye shall find that Christ who is now *σκανδαλον*, a stumblingblock, will be your judgment,

Under the 2nd head—the Gospel triumphant—Mr. Spurgeon exclaims,—

CHRIST SHALL NOT DIE IN VAIN.

Yonder man rejects the Gospel, despises grace, and laughs at it as a delusion. Here is another man who laughed at it too; but God will fetch him down upon his knees. Christ shall not die for nothing. The Holy Ghost shall not strive in vain. God hath said, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "He shall see of the travail of his soul, and shall be abundantly satisfied." If one sinner is not saved, another shall be. The Jew and the Greek shall never depopulate heaven. The choirs of glory shall not lose a single songster by all the opposition of Jews and Greeks; for God hath said it; some shall be called; some shall be saved; some shall be rescued.

If the righteous and good are not saved, if they reject the Gospel, there are others who are to be called; others who shall be rescued; for Christ will not lose the merits of His agonies, or the purchase of His blood.

From the 3rd head—the Gospel admired—we select—

THE GOSPEL THE POWER OF GOD.

There are moments when the eyes glisten with joy, and we can say, "We are persuaded, confident, certain." I do not wish to distress any one who is under doubt. Often gloomy doubts will prevail; there are seasons when you fear you have not been called, when you doubt your interest in Christ. Ah! what a mercy it is that it is not your hold of Christ that saves you, but His hold of you! What a sweet fact that it is not how you grasp His hand, but His grasp of yours, that saves you. Yet I think you ought to know, some time or other, whether you are called of God. If so, you will follow me in the next part of my discourse, which is a matter of pure experience; unto us who are saved, it is "Christ the power of God, and the wisdom of God."

The Gospel, to the true believer, is a thing of power. It is Christ the power of God. Power, sir! Ay, there is a power in God's Gospel. Power, sir! Ay, a mighty power. Once I, like Mazeppa, bound on the wild horse of my lust, bound hand and foot, incapable of resistance, was galloping on with hell's wolves behind me, howling for my body and my soul, as their just and lawful prey. There came a mighty hand which stopped that wild horse, cut my bands, set me down, and brought me into liberty. Is there power, sir? Ay, there is power.

and he who has felt it must acknowledge it. There was a time when I lived in the strong old castle of my sins, and rested in my works. There came a trumpeter to the door, and bade me open it. I with anger chid him from the porch, and said he never should enter. There came a goodly personage, with loving countenance; His hands were marked with scars where nails were driven, and His feet had nail prints too; He lifted up His cross, using it as a hammer; at the first blow the gate of my prejudice shook; at the second it trembled more; at the third down it fell, and in He came; and He said, "Arise, and stand upon thy feet, for I have loved thee with an everlasting love." A thing of power! Ah! it is a thing of power. I have felt it *here*, in this heart; I have the witness of the Spirit within, and know it is a thing of might, because it has conquered me; it has bowed me down.

"His free grace alone, from the first to the last,
Hath won my affection, and held my soul fast."

The Gospel, to the Christian, is a thing of power. What is it that makes the young man devote himself as a missionary to the cause of God, to leave father and mother, and go into distant lands? It is a thing of power that does it; it is the Gospel. What is it that constrains yonder minister, in the midst of the cholera, to climb up that creaking staircase, and stand by the bed of some dying creature who has that dire disease? It must be a thing of power which leads him to venture his life; it is love of the cross of Christ which bids him do it. What is that which enables one man to stand up before a multitude of his fellows, all unprepared it may be, but determined that he will speak nothing but Christ, and him crucified? What is it that enables him to cry, like the warrior of Job, in battle, Aha! and move glorious in might? It is a thing of power that does it: it is Christ crucified. And what emboldens that timid female to walk down that dark lane some wet evening, that she may go and sit beside the victim of a contagious fever? What strengthens her to go through that den of thieves, and pass by the profligate and profane? What influences her to enter into that charnel house of death, and there sit down and whisper words of comfort? Does gold make her do it? They are too poor to give her gold. Does fame make her do it? She shall never be known nor written among the mighty women of this earth. What makes her do it? Is it love of merit? No; she knows she has no desert before high heaven. What impels her to it? It is the power, the thing of power; it is the cross of Christ; she loves it, and she therefore says,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Sermon II. is on Spiritual Liberty, from the text, "Where the Spirit of the Lord is, there is liberty." In the exordium is the following striking passage:

RELIGION THE FOUNDATION AND BULWARK OF CIVIL LIBERTY.

Thank God this is a free country! This land is the home of liberty. And why is it so? I take it not so much because of our institutions, as because the Spirit of the Lord is here—the spirit of true and hearty religion. We owe our liberty to men of religion—to men of the puritanical school—men who scorned to play the craven, and yield their principles at the command of man. And if we ever are to maintain our liberty, as God grant we may, it shall be kept in England by religious liberty—by religion. The Bible is the Magna Charta of Old Britain; its truths, its doctrines, have snapped our fetters, and they never can be riveted on again, whilst men, with God's Spirit in their hearts, go forth to speak its truths. In no other land, save where the Bible is unclasped—in no other realm, save where the Gospel is preached, can you find liberty. But the liberty of the text is an infinitely greater freedom than that. There is a liberty which Christian men alone enjoy. "Where the spirit of the Lord is there is

liberty," in its fullest, and highest, and most wonderful sense. God give you, my friends, to have that "Spirit of the Lord," for without it, in a free country, you may still be bondsmen, and where there are no serfs in body, there may be slaves in soul. The text speaks of spiritual liberty: and now I address the children of God. Spiritual liberty you and I enjoy, if we have the Spirit of the Lord within us. What does this imply? It implies that there was a time when we had not that spiritual liberty—when we were slaves of the devil; we were led captives at his will. We talked of free-will, but free-will is a slave. We boasted we could do what we pleased, but, oh! what a slavish and dreamy liberty we had. It was a fancied freedom. We were slaves to our lusts and passions—slaves to sin, but now we are freed from sin. We are delivered from our tyrant; a stronger than he has cast out the strong man armed, and we are free. Let us now examine a little more closely in what our liberty consists. There is liberty from the *bondage*, the *penalty*, the *guilt*, and the *dominion* of sin; from a slavish *fear of law*, and from the *fear of death*. We are free to *Heaven's charter*, a *throne of grace*, to enter *Zion city*, and free to *heaven*.

WHAT IS DEATH?

On freedom from the fear of death, Mr. Spurgeon observes;—

What is death? It is a low porch through which you stoop to get into heaven. What is life? It is a narrow screen that separates us from heaven, and death takes it away! I recollect a saying of a good old woman, who said, "Afraid to die, Sir! I have dipped my foot in Jordan every morning before breakfast for the last fifty years; and do you think I am afraid to die now?" Die, beloved! why, we die hundreds of times; we "die daily;" we die every morning; we die each night when we sleep; by faith we die; and so dying will be old work when we come to it. We shall say, "Ah, death! thou art come at last, but thou art a welcome guest; thou art an angel of light, and the best friend I have had." There is no fear of it; there is no fear of God's leaving you when you come to die. Here I must tell you that anecdote of the good Welsh lady, who, when she lay a-dying, was visited by her minister. He said to her, "Sister, are you sinking?" She answered him not a word, but looked at him with an incredulous eye. He repeated the question, "Sister, are you sinking?" She looked at him again, as if she could not believe that he would ask such a question. At last, rising a little in the bed, she said, "*Sinking! sinking! Did you ever know a sinner sink through a rock! If I had been standing on the sand I might sink; but, thank God, I am on the Rock of Ages, and there is no sinking there.*" How glorious to die! Oh, angels! come; oh, cohorts of the Lord of hosts! stretch, stretch your broad wings, and lift us from earth. Oh, winged seraphs,

—————"bear us far above
The reach of these inferior things."

We had marked other passages for insertion, but for want of space we must defer doing so until another opportunity.

"THE BELOVED."

EPHESIANS i. 6.

BY THE REV. JAMES SMITH, CHELTENHAM.

PAUL was speaking of the great and glorious privileges of the Lord's people, and praising His holy name for them. He traces all up to the rich grace and sovereign pleasure of the Most High God. He rejoices in eternal and personal election to everlasting life, in the bestowment of all spiritual blessings, in predestination to adoption, and acceptance in the Beloved. In Jesus, His people are pleasant in

the sight of God, approved at His throne, and the objects of His highest love. But we are not going to speak of the saints, but the Saviour; not the members, but the Head; not the twinkling stars, but the glorious and magnificent Sun. Jesus is set before us as "THE BELOVED." There is no need to mention His name if we speak of "THE BELOVED;" for though there are other objects of love, there is but one whom we emphatically call "THE BELOVED." Oh, that the Holy Spirit would enable us to speak of Him so as to honour His dear name!

Jesus is "the Beloved" of His Father. At His baptism, and at His transfiguration, a voice came from the excellent glory saying, "This is my beloved Son, in whom I am well pleased." And the evangelist John bears testimony, "The Father loveth the Son, and giveth all things into His hand." Oh, the infinite, the eternal, the ineffable delight the Father has in His Son! The whole ocean of the Father's love flows into the heart of Jesus. He is the highest object of His delight; He loveth Him equally with Himself; He glories in Jesus, as the word plainly testifies. Yet, such is His love to His people, poor, sinful, and despised as they are, that Jesus speaks as if the Father had a special love for Him, because of His love to them. Hence he says, "Therefore doth my Father love me, because I lay down my life." In heaven Jesus is the Beloved Object; from the Father on his blazing throne to the least inhabitant of that glorious country, all love and delight in Jesus. Every eye sparkles with love to Him, every heart glows with love to Him, and every song expresses love to Him.

Jesus is "the Beloved" of men. Not of all men, for they do not know Him, or they would surely love Him; but of all who know Him. However believers may differ in other things, they all agree in this, that Jesus is "THE BELOVED." No one can extol Him too highly, or praise Him too much. He is the object all His people delight to honour. With one heart and one voice they exclaim,

" Let Him be crown'd with majesty,
Who bow'd His head to death;
And be His honours sounded high,
By all things that have breath."

We love Jesus on account of what He has done for us. Whatever turn our love may take afterwards, it is this that kindles it—"We love Him, because He first loved us." And we learn the love that was in His heart, by what appeared in His life. When we discover that He stood up for us in the eternal council, pledged Himself in the everlasting covenant, and engaged to become our Saviour, our hearts warm with love to Him. But when we see Him coming into our world, taking our place, labouring, suffering, and dying in our stead, then our love begins to blaze, and flash, and glow. And to perceive that He is gone into heaven, to appear in the presence of God for us, that He is pleading our cause with His Father, interceding on our behalf, and preparing our mansion for us, our love is strengthened and increased yet more. He is our Beloved.

We love Jesus on account of what He has given us. He has given us His Spirit to quicken us, His blood to cleanse us, His righteousness to justify us, His word to instruct us, His providence to take care of us, and His name to be pleaded for all good things by us. He has given us all He had; He parted with all for us, for "Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich." He conferred all upon us; He gave himself, and with himself, His unsearchable riches. So that having Jesus, we have all things; we are rich beyond expression, thought, or conception. Apart from Jesus, we are wretched and miserable, and poor, and blind, and naked; but with Jesus, all things are ours, present or future, in this world or another. Well, then, may Jesus be our Beloved!

We love Jesus for what He is. True love is sure to rise and fix on the person. At first, we are more taken up with what Jesus has done for us, and bestowed upon us; but afterwards we are more delighted with what Jesus is in himself. Advanced believers always dwell much on the person of Christ. They love to think of His Divinity; it expands their hearts, elevates their affections, and mixes adoration with their love. They equally love to think of his humanity, and to see him bone of our bone, and flesh of our flesh. Jesus as the man, possessing human passions, and exercising human sympathies, seems to soften our affections, and they flow forth with gentleness and joy. But it is the complex person of Christ as God-man, that is the especial object of our love. As God, He is so much above us; as man, He is so nearly on a level with us; but as God and man in one Christ, He is peculiarly adapted to us. So that if we speak of our Beloved, we do not refer to one merely human, or to one only Divine, but to one who is both Divine and human. The personal glory of Christ attracts our attention, excites our admiration, and draws forth our love. When the eye of the mind is first fixed on this glorious Jesus, the soul sighs out, "*Oh, if this blessed Jesus was mine!*" But when the Holy Ghost reveals the fact that He is ours, we are almost in an ecstasy. The joy is so deep, so powerful, that it bears us away; and if it were not qualified, would unfit us for the duties of life.

We love Jesus on account of our enjoyment of Him. Oh, the happiness we have found in Jesus! When we first felt His blood applied to our conscience to remove our guilt, and realized our interest in His glorious person and finished work, our enjoyments were Divinely sweet. We can never forget the pleasure we felt then. And how often since, when hearing His Gospel, meditating on His word, or worshipping at His throne, have we found our joy unspeakable and full of glory. We feel that we are indebted to Jesus for all those sweet glimpses of glory, those foretastes of heaven, those spiritual pleasures, which we have often realized. The presence of Jesus is our heaven. We love to hear of Him, to read of Him, to praise Him; but to enjoy His presence is our highest bliss. We feel that we could be satisfied with the presence of Jesus anywhere; but without the presence of Jesus we could be satisfied nowhere. How can we

help loving Him, who is "the glory of our brightest days, and comfort of our nights." The enjoyment of Jesus naturally fills us with love to Him, and leads us to exclaim, "This is my Beloved, and this is my Friend, O ye daughters of Jerusalem!"

We love Jesus on account of what we expect from Him. He will soon send for us where He is, or He will come again and receive us to himself. He has given us grace, He will give us glory. We expect great things from Him when He comes. He will exactly conform us to Himself, and we shall be like Him. He will confer on us a crown of righteousness that will never fade, or tarnish. He will robe us in light and glory. He will place us beside Him on His throne. He will beat down our foes before our face, and our enemies under our feet. He will present us before His glorious presence faultless; and He will present us unto his Father without spot, or wrinkle, or any such thing. Indeed, we can conceive of nothing that will dignify the body, gratify the spirit, or delight the heart, but we may expect Jesus to bestow it upon us when He comes. And when we call to mind all that our eyes have seen, or our ears have heard, or our hearts conceived, that is great, grand, and glorious, the whole is not to be compared to the glory that shall be revealed in us. For "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, what God hath prepared for them that love Him."

Is it any wonder, then, that Jesus is to us "THE BELOVED?" The only wonder is, that we do not love Him ten times more. If we were what we ought to be, we should be daily, yea, hourly, speaking of the glorious honour of His majesty, and telling of His wondrous works. Our thoughts would be full of Jesus; our conversation would be always of Jesus; our writings would be of Jesus. My heart at this moment exclaims, "Oh, that I could love Jesus as I ought! Oh, that I could honour Jesus as I ought!"

"I would for ever speak His name,
In sounds to mortal ears unknown;
With angels join to praise the Lamb,
And worship at His Father's throne."

Reader, do you love Jesus? If you do not, you know not what real happiness, what refined pleasure is. Is Jesus your Beloved? If not, you have never seen His glory as it is revealed in the Gospel, nor have you experienced the work of the Holy Spirit in your heart, as the glorifier of Jesus. You cannot be truly happy on earth, nor are you prepared to go to heaven. Jesus is the great object of love, adoration, and praise in heaven; all there admire Him, glow with love to Him, and ascribe their whole salvation to His blood. In heaven, "Christ is all in all;" in the Church below, "Christ is all in all;" and in every sanctified heart, "Christ is all in all." Reader, IS THIS YOUR CASE? IS IT?

July 4th, 1855.

SYMPTOMS OF SPIRITUAL HEALTH.

I.—THE PULSE OF THE SOUL.

BY THE REV. W. P. BALFERN, OF BOW.

Author of "Glimpses of Jesus."

"Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth."—3 JOHN i. 2.

THIS Epistle was addressed by the Apostle John to the beloved Gaius; as a composition it has been much admired. It cost the Apostle, however, but little trouble to write it, for love ever does things gracefully and well. All art is but a fantastic imitation of nature, and how can it possibly surpass that in beauty of which it is but a faint copy? Gaius was a kind and hospitable man; remarkable, also, for his spirituality; a fruitful tree of God's right hand planting; and what more natural than for the Apostle to desire that he might long continue to grow and thrive in the barren wilderness of this world, to the praise of the great Husbandman, to whose constant care all his fruitfulness and spiritual efflorescence must be traced? He was an epistle of mercy, and the truth was written upon him in legible characters: can we wonder that the loving Apostle should desire that the frail epistle should be preserved from the destructive finger of death for a time, that others might be brought to receive those truths of which he was a living and graceful exponent?

From this expressed desire of the Apostle, it is not improbable that Gaius was more favoured in soul than in body; that, though the inner man was healthy, the outer was frail. It is not, however, our intention to contemplate the implied weakness of the latter, but the health of the former: and our topic will be soul prosperity, or spiritual health. Surely no theme can be of greater importance. May the Spirit of God help us in our meditations, while we endeavour to ascertain the state of our souls! And, perhaps, it may serve to enliven and illustrate our theme, if we follow the same course which the physician pursues when he endeavours to ascertain the state of our bodily health. Generally speaking, he examines the PULSE; and it is very important he should do so; for while a person may be active, and appear healthy and vigorous, when the finger of the physician rests upon this silent monitor it very frequently tells a very different tale. Is there, then, anything which bears the same relation to the state of the Christian soul which the pulse does to the body? We think that secret prayer does, and, indeed, by certain writers it has been termed "THE PULSE OF THE SOUL."

And how important it is that we should have some such secret criterion by which to judge of our state will appear from the fact, that it is quite possible to be actively engaged for the Lord in public, and apparently in the possession of great spiritual health, while indeed and in truth the soul is all but famished before God. Let us, then, view secret prayer as the pulse of the soul.

But perhaps it may be asked, if all kinds of secret prayer will afford us this safe criterion? To which we reply, certainly not; for as, in reference to the body, there is the *hard* rapid pulse, which is not indicative of health, but the contrary, so, in reference to the state of the soul, there are rapid, *hard-hearted* prayers, which are but of little service to the soul. A person was once heard to declare that he prayed from three to five hours every night. This assertion excited surprise, and it was thought the pulse was too rapid for the health to be good, and so the sequel proved, for the person suddenly threw up his profession, and went into the world again. There are periods in the history of men when, under the influence of some ignorant or superstitious feeling which they can scarcely define, or in the pursuit of some desired object, or to carry out some crude experiment, they thus address themselves, as they think, to the Almighty; but as their motive is not pure, nor their minds enlightened, they receive no answer; or, as they imagine, an answer contrary to their expectation; and this soon puts a stop to a practice which had no intelligent root or habit in the soul. In spite and anger, such men frequently turn from God, to blaspheme His name, and declare there is no truth in His word. The truth is, their prayers never proceeded from faith, and a desire for spiritual profit; but desiring some temporal good or other object, or to get rid of some inconvenience, they were willing to try an experiment with God, which might or might not issue in their advantage. Such prayers, though violent, and often long sustained, yet, not arising from spiritual influence, or being in accordance with the instructions of the Gospel, are not indicative of spiritual health. The movements of the soul under their influence, like that of a dead corpse to which a stream of electricity is temporarily applied, are sure sooner or later to issue in the dread collapse characteristic of the moral death in which the soul lies. Then there is the *rapid and intermittent* pulse, which is ever indicative of a bad state of health: and how many are there in whom this state of the pulse prevails spiritually! When their sins become too heavy a burden for them to carry, they cry for deliverance from them; not that they do not love them, but now they fear they will give them trouble. In times of sickness, and when death and judgment in their apprehension draw nigh, the pulse is rapid; they cry earnestly to be saved from torment; but when the cause of their fear is as they think, removed a good distance off, they are soon quiet again, and the pulse ceases its convulsive throb, until their dreaded foe again appears in sight. These prayers are no sign of spiritual health, but more frequently of moral degradation.

A *languid* pulse, also, bears a protest against the state of the system, though too often overlooked; and those feeble, cold, half-hearted prayers, how they speak *against* us! When we speak to God as though we do not require, nor care, nor desire to be blessed; oh, how these prayers hold back the showers which would fertilize the land, and make our wilderness like Eden!—how they expose the

winter within, and declare that the springtime of fruitfulness and joy is far away!—how plainly they proclaim that the spiritual health is low, and that faith, hope, and love are in a drooping, languishing condition! Reader, put thy finger upon thy pulse; consult thy spiritual barometer; count the beats; observe the marks; how high does the crimson blood of thy spiritual life rise? What, so weak they can scarcely be counted? Does the tide not move at all? Is it not time, then, for thee to listen to Him who has said, "Be zealous, and strengthen the things that remain, that are ready to die?"

But there is, also, the *full, steady, even* pulse, regular as the motion of the pendulum; and there is the spirit of prayer, the *habit* of prayer, and the grace of supplication, which is the pulse of a believer's health. There may be transient emotions, much excitement, and external zeal, but it is by *this* we must test ourselves: Do we pray frequently?—is there the habit of prayer?—do we delight in prayer?

Do we pray earnestly, and wait for a blessing? . Are our prayers *filial*? and do we pray to the Lord because we love Him, and desire to have communion with Him through His Son? Do we love prayer because through it the Holy Spirit helps us—heals, revives, and comforts us, and often carries us to the bosom of our Father in heaven? Do we love it, because through it we often reach the cross of our Saviour, to experience the cleansing efficacy of His blood, His power to subdue sin, and to melt the hard heart into contrition and love? Do we delight in this kind of prayer? and are we led increasingly to feel for and pray for others, for the exaltation of the Saviour, the extension of His kingdom, and more conformity to Himself? If a pulse of this kind is in us, healthy and strong, then have we indeed scriptural evidence that spiritual health is ours.

(To be continued.)

A SEARCHING QUESTION.

BY THE REV. JOHN COX (LATE OF WOOLWICH).

"Are the consolations of God small with thee? Is there any secret thing with thee?"—
JOB xv. 11.

THE friends of Job troubled him with many improper and impertinent questions. They formed a wrong estimate of his character, and altogether misjudged his case; they thought him insincere, and concluded that God was punishing him on account of his sins. The words before us imply that such suspicions were entertained by Eliphaz. But leaving Job and his mistaken friends, let us consider these words as addressed to ourselves, and seek grace rightly to improve them. First; *here is a fact as regards many of God's people.* "The consolations of God" are *small* with them. The expression "consolations of God," is very emphatic, and sets forth the happiness which God produces in the soul, intimating at the same time, that it is simi-

lar in its nature to His own. "The blessed God," the "fountain of living waters," "the God of all comfort," imparts His own blessedness to His people. This real, inward, Divine consolation, is an earnest and foretaste of that bliss which will be realized for ever, "when God shall be all in all."

The sources and grounds of consolation so clearly revealed in God's word should be much thought upon by us. It is only by a real and constant connection with God's own words that "the consolations of God" can be enjoyed. What, then, hath God said with a view to make His people happy? He hath revealed Himself. The covenant names of the Divine persons, describing their offices of love, also all the Divine perfections, are infinite sources of comfort, and are designed to bring consolation to great sinners and great sufferers. Think of the Father, as "the God of all comfort," of the Son, as "the consolation of Israel," of the Holy Spirit, as "the Comforter," and then think that each Divine person is infinite in love, wisdom, power, grace, and mercy. Think also of exceeding great and precious promises which are all "wells of salvation;" out of which the guilty and needy may "draw water with joy." How true is it that the Gospel, "the glorious glad tidings of the blessed God," "is fitted to impart joy as soon as it is believed; and in proportion as it is believed."

What a fulness of consolation have some of God's people enjoyed by simply believing what God has said. Great sinners, whose histories have been most fearful, whose characters have been most hideous, have so realized the joy of pardon, and the hope of glory, as to be constrained to sing for gladness of heart. Great sufferers have exceedingly rejoiced even "when in heaviness, through manifold temptations." In almost every conceivable scene of human woe and trial, "the songs of the righteous" have been heard. "Rejoicing in hope of the glory of God," they have gloried in tribulation also.

It is truly desirable that such should be the case: "The joy of the Lord is our strength." It is that to the soul which health is to the body; the nature of the two, their effects, the causes of decline, and the means of restoration, are similar. As creatures, we are not contented with mere existence, we desire health. As new creatures, we should not only have a hope of being saved at last, but realize the joy of salvation now. Joy is an ornament to the Christian; hence we read of "the oil of joy," which, as the Psalmist says, "makes the face to shine," and which is contrasted with "mourning, and the spirit of heaviness." Christian consolation, also, is designed as a means to promote holiness, and therefore to "rejoice in the Lord alway" is pressed upon the saints as a Christian duty. Yet there is a feebleness in the comfort of many of God's people. God's consolations are *small* with them. Not small in their *estimation*—that would show contempt for spiritual things; but small in their *experience*. They have little knowledge of the joys of pardon, flowing from that abundant mercy which triumphs through an infinite atonement; or of the joy of gratitude for "all spiritual blessings in the heavenlies in Christ Jesus;" or of the joys of relationship, that they are "one in Christ Jesus;" or the joy of

service, that "God now accepteth their works;" or of the joy of hope that they shall soon see Jesus as He is, and be perfectly like Him. This is a wrong state of mind for a child of God. God is dishonoured by it, the church is robbed, and religion is injured by it. This state of things may be remedied, for it is the will of God that all the heirs of promise who have "fled for refuge to lay hold on the hope set before them, should have *strong consolation*. But the *causes* for this smallness of consolation should be diligently searched into.

Let us notice *the reason suggested for this fact as regards some*: "Is there any secret thing with thee?" We say with *some*, not *all*. We should fall into the error of Job's friends if we were to allege that in every case of discomfort, there is some secret, sinful cause. In some cases there are physical and constitutional causes, which only God's eye can trace; and it is a mercy "that He knoweth our frame," and will judge righteously. Still, after all deductions of this kind, there are *many* cold-hearted and disconsolate Christians to whom this question applies; some who are apparently satisfied without Christian joy, and others who earnestly desire consolation, but find it not. To such, one or more of the following questions may apply: Is there any secret guilt unconfessed? This was once David's case; "he kept silence, and his bones waxed old;" he then confessed his transgressions, was forgiven, and made happy, Psa. xxxii. 2, 5. Is there any secret sin unrenounced? "If we regard iniquity in the heart, God will not hear us." There may be even some "secret fault" we know not, but which hinders joy. Let us ask God to enlighten; to search, to cleanse, Psa. xix. 13, 14; cxxxix. 23, 24. Is there secret care and anxiety not fully cast on God? Phil. iv. 6, 7. Do we choose to carry our own burdens, instead of casting them on Him who careth for us? 1 Pet. v. 7. Is there a secret consciousness of duty neglected—of ordinances slighted—of family or social relations not filled up? Is there a secret trust in the creature for happiness, or a secret dependence on self as regards wisdom, righteousness, or strength? Such inquiries, honestly and prayerfully put, may, perhaps, show some of God's people why "the consolations of God" are small with them.

But suppose all to be true, that the "consolations of God are small with us," and that "some secret thing," some secret sin of omission or commission has caused it; still let us not despair, nor yield to the tempter, who bids us cast away our hope. Let us not say despondingly, "that the Lord hath forgotten to be gracious, and that He will be favourable no more." Let us bear in mind that the consolations of God still remain in all their fulness, and the invitations and promises of God abide in all their freeness. Not one well of comfort is dried up, or at all diminished; not one word of grace in the Gospel is cancelled. The God of all comfort is "rich in mercy to all who call on Him." Jesus, the consolation of Israel, is our merciful and faithful High Priest; the Holy Spirit, so often grieved, is "the Comforter." God's word still says, "*Return*;" let our cry be, "*Restore*." "Restore unto me the joys of thy salvation, and uphold me with Thy free Spirit." Let us persevere with this prayer, simply "looking unto

Jesus," and we shall soon have to sing, "He restoreth my soul, and leadeth me in the paths of righteousness for His name sake." And when the Lord "fills us with all joy and peace in believing," let us, in order to retain our joy, give more earnest heed to the words of the Saviour, "ABIDE IN ME."

Pimlico, July 5th.

BIBLICAL CRITICISMS.

BY MR. JOHN FREEMAN.

No. I.—THE IMPORT OF THE EXPRESSION "ABBA."

THE Divine personage who gave Moses a commission full of importance to Egypt, said to him, as stated in Exod. iv. 22, "Thou shalt say to Pharaoh, Thus saith Jehovah, Israel is my son, my firstborn." This command placed Israel's Almighty Friend in the position of *Father*, the Hebrew for which word is *Ab*, as used in Jer. xxxi. 9. For there Jehovah says, "I am an AB to Israel," etc., or, as expressed in our English version, "I am a FATHER to Israel, and Ephraim is my firstborn."

Nor is the expression ABBA any other than AB written ABB, and followed by A, or Laban's word for *the*.* In fact, ABBA was a Chaldee phrase used in the Babylonian empire for *the father*, the final A signifying *the*, and ABB denoting *father*. Hence, the Jews, on their return from Babylon, so made the said phrase their own, as for ABBA to signify what PATER does in Latin, namely, *the father* or *a father* in the nominative case, and O FATHER or FATHER in the vocative case. Thus the Saviour, speaking Syro-Chaldaic, or the language the Jews in Palestine used after the Babylonian captivity, said to His Divine Father, as recorded in Mark xiv. 36, "ABBA, all things are possible to Thee;" or, as we express the meaning, "FATHER, all things are possible to Thee."

Wonderful too to relate, the Saviour, not being ashamed to account His followers brethren, taught them to use the same appellation *He* did. "When ye pray," says He in Luke xi. 2, "say ABBA of us who art in heaven," ABBA signifying O FATHER. The invocation, therefore, when literally translated from the dialect in which it was first uttered, is, "O FATHER of us who art in heaven," an address appropriately expressed when we say, "Our Father who art in heaven." Thus, though the disciples of Jesus were made sons of God at regeneration, there was a sense in which, at a subsequent period, Jesus "gave them power to become sons of God." Yea, in teaching them to address God as Father, and thus to cry, ABBA, as the effect of adoption, He gave them authority to appear at the throne of grace as sons and daughters of the Almighty. Thus, as stated concerning Jesus in John i. 12, 13, "To as many as received Him, believing in His name, He gave authority to appear as God's children, who derive their birth not from blood, nor from the will of the flesh, nor from the will of man, but from God."

At length, as stated in Acts viii. 1, "There was a great persecution against the church in Jerusalem; and they were all dispersed through the regions of Judea and Samaria, except

* In Laban's dialect, *Jegar* meant *heap*; *sahaduth* signified *testification*; and *a*, as final, meant *the*: and thus *Jegar sahadutha*, as found in Gen. xxxi. 47, signifies *the testification heap*.

the apostles." Thus the Syro-Chaldaic phrase ABBA, in its numberless associations, was uttered not only in the great metropolis, but far around. Yea, at a period still later, that phrase was so far extended as to be naturalized, like the word *Amen*, in regions where Greek was the vernacular tongue. Hence, in writing a Greek epistle to go beyond the territories of such naturalization, the naturalized term and its signification appropriately appeared in association, as in Rom. viii. 15. For there Paul says, "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption by which we cry ABBA, that is, O FATHER."

The spirit of bondage under the law served to restrain transgression, while, even then, evangelical obedience was the fruit of a faith like Abraham's. Thus, to have received the spirit of bondage again to fear, would have been to have slavish fear a second time, and thus to bid farewell to all the hopes cherished by the Gospel, and to become one with Jerusalem in bondage.

In reference, moreover, to the world to come, there is no hope of a man

till love, productive of obedience as a delight, enters his soul, and there acts itself out in the spirit of a son all affection to his heavenly Father. Then, and not till then, do we behold, under Divine influence, the sinner in the position of the prodigal son when he said, "I will arise and go to my father, and will say to him, ABBA, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Nor does crying ABBA end at this early stage. It is beheld in "praying without ceasing" through the Christian's course, yea, at the very end of that course. Thus the dying Christian imitates the dying Saviour who said, as recorded in Luke xxiii. 46, "ABBA, into Thy hands I commit my spirit; and having so said, He expired."

What a charm, then, there is in that freedom of soul which makes emancipated sinners call God ABBA, and find a heaven begun, in communion with Him here, and in the anticipation of that unutterable blessedness which awaits all adopted into the heavenly family.

*Maryland Point,
Stratford, Essex.*

PEN AND INK SKETCHES OF BAPTIST MINISTERS.

NO. IX.—THE REV. DANIEL KATTERNS,

Minister of Mare-street Chapel, Hackney.

THE ministerial life of the Rev. Daniel Katterns is fraught with some valuable lessons to the rising generation of pastors, and supplies, in its leading features, a model for their imitation. It would seem to be the opinion of some that no young man fresh from college, except in certain cases, and under peculiar circumstances, ought to become the sole pastor of a flock, but that he should first acquire a little experience of the responsible office, by acting as the assistant minister of one who has seen service in the church. So many are the cases, however, in

which unions of this sort have proved disastrous to fellowships, and destructive to all peace of mind, that there has of late been a remarkable indisposition on the part of aged pastors to form such a relationship as that which a copastorate implies with their younger brethren. At the same time, there are not wanting many pleasing instances of cordial, united effort between the ten and one-hour labourers in the vineyard of the Lord. With forbearance on the one side, and prudence on the other, there is certainly no reason why the man of grey hairs,

who has borne the burden and heat of the day, and the youth just entering upon the scene, full of life and vigour, should not in the service of the church, as well as in the service of the world, be of mutual benefit to each other.

The subject of this sketch is an excellent illustration, not only of the possibility of the co-pastoral relation, but of the way in which it may prove highly serviceable in forming and establishing the character of junior ministers, for giving them at once a position of honour in society, in strengthening the hands of the aged pastor, and in conserving the interests of the fellowship when it shall please the great Husbandman to put forth His hand, and gather the shock of corn which has become ripe for the harvest. For more than a dozen years Mr. Katterns sustained the ministerial office in conjunction with two venerable servants of Christ, and in such a manner, we believe, as on no occasion whatever to disturb either their personal comfort, or the happiness of the people of their charge; and the result is, that he is now the sole and beloved pastor of one of the most numerous and important of our churches in the suburbs of the metropolis.

It may be interesting to our readers to know that Mr. Katterns was born about forty years ago, at Stepney, where his father sustained a very respectable position, as the Principal of an Educational Establishment. With advancing years he evinced considerable aptitude for the acquisition of knowledge; and it was thought desirable by the father that his son should be fitted, by a sound and varied education, for his own honourable profession. In process of time he became qualified to impart instruction to others, and was engaged, we believe, as an assistant in the Academy of the Rev. Mr. Wilkinson, of Totteridge. It was while here, it would seem, that his mind first became seriously im-

pressed with the solemn realities of religion, and that the desire was experienced to engage in the work of proclaiming the Gospel to the world. In this laudable enterprise he was not discouraged, and had many opportunities of exercising his gifts as a village preacher; and within a brief period he was chosen to be the pastor of the church at West Drayton, where he continued to labour, with happiness and success, until Providence opened the way for his removal to Hammersmith. It was here that Mr. Katterns commenced his career as a co-pastor with the venerable Mr. Uppadine, whom he subsequently succeeded in the pastoral office. At that time the church at Hammersmith was not large, but there was infused into all its operations a spirit of life and energy, which has been the means of its constant and rapid extension to the present time, when it furnishes a delightful spectacle, not only to the Baptist community, but to all the fellowships around. The Rev. John Leachman, A.M., it will be remembered, is now the excellent and much honoured pastor of the church.

Having sustained the ministerial office at Hammersmith for some few years, Mr. Katterns felt it his duty to remove to Hackney, where he had been invited to labour as co-pastor with that pillar of the Baptist body, and ornament of the universal church—the Rev. Dr. Cox; and with whom he continued to co-operate with the most perfect cordiality for ten long years until the Doctor's decease, in 1853, when with the unanimous desire of the church, he succeeded, as at Hammersmith, to all the duties and responsibilities of the pastorate. As a preacher of the Gospel, Mr. Katterns is able and eloquent. He never enters the pulpit without being well prepared for his work, and hence you are sure to derive both instruction and pleasure from listening to his ministrations. With much accuracy of thought and clearness of style, he combines pun-

gency of language with earnestness of manner. The flow of his discourse reminds you of a deep, smooth, and rapid river, which bears you insensibly onwards towards the ocean. There is so much freshness and unity about his conceptions, such force of statement and beauty of illustration, that your attention is gained at the outset, and preserved unbroken till the close, no matter what may be the special subject in hand. His reasoning is generally pointed and conclusive, and his appeals to the conscience are full of melting tenderness. He has but little action in the pulpit—only a simple elevation of the hand, after the manner of Robert Hall, when he seeks to give special emphasis to some particular statement of the truth. The tone of the preacher's voice, however, is such as not to require much assistance in order to give force to its utterance. It is not remarkably full or sonorous, but it is musical and persuasive in more than an ordinary degree. Mr. Katterns' appearance, moreover, is peculiarly solemn and thoughtful, and impresses you at once with the conviction that his most cherished and delightful hours are those spent in secret communion with the Father of Spirits, and in pondering over the recorded wisdom of the mighty dead. It may be added, that Mr. Katterns is rather small in body, pale in the face, has heavy eye-brows, which give a somewhat sunken appearance to a pair of piercing dark eyes, and a head of hair as black as the raven's wing, cut short and brushed behind the ears. But while evidently a student, Mr. Katterns is also a man of action, and

thoroughly attentive to the pastoral claims of his flock; and is always ready upon occasion, to render assistance to Denominational and other institutions which have for their object either the social, moral, or spiritual elevation of man; hence his presence on the platforms of the Home, Foreign, Irish, and Colonial Missionary Societies; the Sunday-school Union, and the Anti-State-Church Association,—undertaking for the latter, we believe, some years since, a provincial tour; and thus following the example of his venerable associate Dr. Cox. Mr. Katterns has not issued much from the press; but that which he has given to the public through this medium is of sterling quality. The goodly volume of 500 octavo pages, comprising two-and-twenty Miscellaneous Sermons, issued by Mr. Snow, in 1852, takes rank with the very best works of its class, and places its author on a level with the most accomplished preachers of the day. In the year previous, a series of some half-dozen very superior articles on Passages in the Life of Christ, which appeared in a leading review, were from his gifted pen; but beside these, and the able discourse delivered on the occasion of the death of Dr. Cox, we are not aware that he has published anything. If his valuable life shall be spared, however, there can be little doubt that he will still further enrich the literature of religion, and in a variety of ways prove a great blessing to the church of Christ. Like Mr. Stovel, Mr. Katterns is unmarried, and derives much consolation from the fragrant fumes of the American weed.

MONTHLY SUMMARY.

SINCE giving our last Summary of Public Affairs, the magnitude of the evils attendant upon the present war with Russia has been most fearfully demonstrated. It appears that it has already cost millions of money and nearly half a million of our fellow-creatures have fallen victims to this great scourge of humanity. Very recently the allied army,

after obtaining some partial successes, has sustained a severe check before Sebastopol, by the loss of hundreds of brave men, including several distinguished officers. Lord Raglan, prostrated by incessant fatigue, which predisposed his system for an attack of cholera, has fallen its victim. In the Baltic, the fortresses of the enemy

defy any assault which the allied fleets are capable of making upon them. The Russians at Hango have fired into a boat carrying a flag of truce and several Russian prisoners, who were about being landed on their own shores, and several lives were lost. At home, Lord John Russell has proved himself to be just what for many years past we have considered him—a mere state parasite—a sham where true liberty is concerned, a reality in all matters purely affecting his own interests, and those of the clique of which he was the distinguished head. His diplomatic course, like the war itself, has been a most disastrous blunder. It turns out that his Lordship, who was sent to Vienna for the purpose of inducing the Austrian government to join the Allies in the war against Russia, returned to England a convert to the Austrian policy of accepting the terms offered by Russia, which pledged that power to limiting her maritime force in the Black Sea. It now appears, from the answer extorted from his Lordship by Mr. Gibson, that he had for the last three months kept his convictions secret from all but his colleagues in the Cabinet, by whom he was

requested to hold his peace principles in abeyance, and retain his place in the Ministry. Lord John followed his natural instinct, and tenaciously held on to the honours and emoluments of office, adopting for the time being the war policy of his colleagues, and delivering a speech more antagonistic to, and condemnatory of, Russian aggression than others in the Ministry; his judgment and conscience crying peace, his personal interests and party preferences clamouring for war. Anticipating Sir E. B. Lytton's motion upon his diplomatic course, to save his party, he again resigned official connection with the Ministry, and thus sacrificed himself. He is now, as a statesman, defunct, without the slightest probability of ever being resuscitated. The idol of the *Banner* and the *Patriot* has for ever fallen. Lord Shaftesbury, on the Freedom of Religious Worship Bill, has been delivering to the Puseyite peers and bishops a wholesome castigation, the severity and justice of which will not be very soon forgotten. The Church Rate Abolition Bill of Sir William Clay is not likely to pass this Session.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

Biggleswade, Beds.—The Rev. P. Griffiths, of Romsey, Hants, has accepted the pastorate of the first Baptist church in this town.

Lee High-road, Blackheath.—The Rev. R. H. Marten, B.A., late of Abingdon, has accepted the pastorate of the Baptist church.

ASSOCIATION SERVICES.

Anglesea Association.—The Annual Meetings were held June 28th and 29th. On the former day, after holding a conference, the preachers were the Revs. H. W. Hughes and J. Jones. On the following day, the services were conducted by the Revs. Messrs. Owen, Jones, Pritchard, Davies, and Price.

RECOGNITION SERVICES.

Earby, Yorkshire.—On July 10th.—Of the Rev. J. R. Ryland, the Rev. N. Walton, of Cowling Hill, offered the recognition prayer. The Rev. T. Bennett addressed the pastor from 2 Tim. iv. 16, 17. In the afternoon, the Rev. T. Hanson, of Halloworth, delivered an address on the Mission of the Church. In the evening, a public meeting was held, and addressed by the Revs. Messrs. Bennett, Walton, Hanson, Rowson, and Brown, of Horton College.

Great Missenden, Bucks.—June 12th.—Of the Rev. C. W. Skemp, late of Twickenham, to the pastorate of the Baptist church. In the afternoon, the service was commenced by the Rev. J. T. Bartram reading the Scriptures and praying. The Rev. D. Pledge, of High Wycombe, deli-

vered the introductory discourse; the Rev. W. Payne, of Chesham, offered the recognition prayer; and the Rev. Dr. Angus delivered the charge to the pastor. In the evening, after reading the Scriptures and prayer by the Rev. J. Haydon (Ind.), of High Wycombe, the Rev. W. Howison, of Walworth, addressed the church; and the Rev. W. A. Salter, of Amersham, the congregation. Between the services, upwards of 200 persons partook of tea refreshments, provided by the ladies of the congregation. We rejoice that our good friends at Great Missenden are again favoured with "times of refreshing from the presence of the Lord."

Husbands Bosworth.—June 14th.—Of the Rev. A. Ibberson, late of Chesterton, Cambridgeshire, to the pastorate. In the afternoon, a sermon was preached by the Rev. T. Lomas, of Leicester, from Acts xiv. 17; the Rev. S. Evans, of Arnsby, prayed. In the evening a public meeting was held, over which R. Harris, Esq., mayor of Leicester, presided. Prayer was offered by the Rev. T. Morgan, of Theddingworth; and addresses delivered by the Revs. G. Mall, of Ullesthorpe; S. Evans, of Arnsby; T. T. Gough, of Clipstone; J. P. Mursell, of Leicester, and several others. Liberal collections were made towards liquidating the debt incurred in the recent repairs and improvements of the chapel.

Saffron Walden.—On July 4th.—Of Rev. D. Wilson, formerly of Hull, and more recently of Downham Market. The Rev. Mr. Newton (Ind.), of Bumstead, prayed. Rev. J. Foreman, of London, delivered

the introductory discourse, and proposed the usual questions. In the afternoon, the Rev. G. Murrell, of St Neots, Hunts., delivered the charge to the pastor; and in the evening, Mr. Foreman preached to the church and congregation.

PRESENTATION SERVICES.

London, Blandford-street.—The members of the church and congregation have presented their pastor, the Rev. W. B. Bowes, with a purse of forty sovereigns, on his completing the twentieth year of his pastorate.

Newcastle-on-Tyne, Berwick-street.—June 14th.—The young people of the congregation, through Mr. R. Armstrong, presented their beloved pastor, the Rev. T. Pottenger, with a handsome electro-plated tea-service and a moderator lamp, which was most feelingly acknowledged by Mr. Pottenger.

Street, Somersetshire.—July 10th.—A Meeting was held, when the Rev. Mr. Little, the respected pastor of the Baptist church, took his leave of the people of his charge, previous to his embarking for America; on which occasion, the Rev. J. Morton, of Langport, who had been upon fraternal terms with Mr. Little for a quarter of a century, presented the retiring pastor with twenty sovereigns, as an affectionate token of the esteem of the church and congregation over which Mr. Little had presided twenty-nine years. Addresses were delivered by Messrs. Davis, of Wells; Paul, of Langport; Gould, of Charlton; Jefferys, of East Dereham; Withers, of Street, and Mr. Kelly.

MINISTERIAL RESIGNATIONS.

Blockley.—The Rev. E. Hull has completed his engagements with the Baptist church in this place, and now resides at Grove-villas, Loughborough-road, Brixton, near London.

Redruth, Cornwall.—The Rev. John Evans has been compelled through ill-health to resign the pastorate of the Baptist church in this town.

SPECIAL SERVICES.

The Annual Tea Meeting of the Aged Pilgrims' Friend Society was held under a spacious marquee, in the grounds of the Aged Pilgrims' Asylum, Camberwell, on the afternoon of July 12th. At the Public Meeting in the evening, George Moore, Esq., in the chair, after prayer by the Rev. W. P. Tiddy, of Camberwell, the chairman delivered a very eloquent opening speech, during which he exhibited the first Report of the Society, consisting of only two leaves, and referred to the success with which God had crowned their endeavours to do good to the aged and infirm members of the "household of faith." Mr. J. Box, the secretary, read a short account of recent proceedings. Addresses were delivered by Mr. G. Bowers, an aged pilgrim, and a benediction of the Society from Eynsford,

Kent: the plain, homely, and warm-hearted statements of this veteran, whose years number eighty-six, and who for half a century has proclaimed the Gospel in Kent, contributed greatly to the interest of the meeting; also by the Rev. J. Whittemore, of Eynsford, Kent; Rev. C. Woollacott, of Little Wild-street; Rev. Mr. Doudeny, from Ireland; Rev. W. P. Tiddy; S. K. Bland, of Cheshunt; Mr. Jackson, secretary; and R. Kenneth, Esq., the treasurer; Mr. Balch concluded by prayer. It was stated at the Meeting that the Committee propose erecting several additional almshouses. We heartily bid them God speed!

OPENING OF CHAPELS.

Oggeshall, Essex, June 27th.—A new, elegant, and commodious chapel was opened, when sermons were preached by the Rev. C. H. Spurgeon, of New Park-street, and C. W. Banks, of Unicorn-yard, Southwark.

Great Missenden.—On June 12th, the Baptist chapel in this village, which had undergone considerable repairs and improvements, was re-opened, on which occasion the recognition services of Brother Skemp were conducted in manner previously stated. The collections which were made on the occasion were most liberal.

Hackney, Mare-street.—On July 18th, the foundation-stone of a new Baptist chapel was laid (the old place of worship having been destroyed by fire last August). The day was most auspicious, and a large and respectable company were present, including several ministers. Dr. Hoby read the first hymn, and the Rev. W. Kirkus LL.B., read portions of the Psalms, and Haggai i. and ii. Rev. J. Viney read the second hymn, and the Rev. J. Gamble prayed; after which the Rev. D. Katerns, the esteemed pastor, delivered an appropriate address, at the conclusion of which J. J. Huntley, Esq., senior deacon, presented Sir S. Morton Peto, Bart. with a massive silver trowel, who at once proceeded to the laying of the stone. The honourable baronet then addressed the assembled multitude in an appropriate and telling speech, after which 400 persons sat down to tea. A public meeting was held in the evening, at which the Rev. D. Katerns presided.

Langham, Rutland.—The chapel recently erected in this place, as a village station of the Baptist church at Oakham, was opened for Divine worship on Thursday, June 21st, and following days. Three sermons were preached by the Hon. and Rev. Baptist Noel on Thursday and Friday; the Rev. J. Jenkinson preached on Sunday afternoon, and the Rev. J. T. Brown, of Northampton, in the evening. Prayer was offered on Thursday by the Revs. J. Green, T. Gaunledge, T. Lomas, and B. W. Noel. A public meeting (over which Richard Harris, Esq., Mayor of Leicester, presided) was held on Thursday

evening, and was addressed by the Chairman, and also by the Rev. T. Lomas, of Leicester; the Rev. J. N. Robjohns (Independent), of Wyomondham; the Rev. E. Broomfield (Wesleyan), of Oakham; and others. A second public meeting was held on Friday evening, at which addresses were delivered by the Rev. J. Jenkinson (Chairman), the Rev. J. Salisbury, the Rev. T. M. Thorpe, the Rev. J. T. Brown, and Messrs. Islip and Haynes. A bazaar in aid of the Building Fund was opened on Thursday and Friday, and public tea provided on both those days. The services were held in a large tent, erected near the chapel. They were all numerously attended, and deeply interesting. To the credit of the voluntary principle, the total receipts exceeded 145*l.*, in addition to nearly 150*l.* previously contributed.

London, Commercial-street, Whitechapel.—A new Baptist chapel, connected with the church and congregation assembling in Little Prescott-street for the last twenty-five years, under the pastoral care of the Rev. C. Stovel, was opened for Divine worship on July 11th. It will seat 1,000 persons, and was erected at a cost of 10,000*l.*, of which only 2,000*l.* remain unpaid. The Rev. Spencer Murch commenced the services by reading the 24th Psalm, and prayer. After a hymn, Dr. Hoby read the 68th Psalm, and also prayed; the Rev. W. Landels preached from Jude, the 3rd verse—"the common salvation,"—and the Rev. S. Brawn, of Loughton, Essex, concluded the morning service by prayer. The friends then partook of a cold collation in the new school rooms. In the afternoon, a public meeting was held, at which Sir S. Morton Peto, Bart., presided. After an excellent speech from the Chairman, Mr. Stovel delivered a very interesting address, in which he graphically stated many historical facts and reminiscences connected with the former place of worship. The Rev. W. Brock, Mr. Alderman Wire, and Dr. Hoby, also briefly addressed the Meeting. In the evening, the Rev. J. Spence, A.M., minister of the Poultry Chapel, preached from 1 Cor. iv. 20. The pulpit is the one in which the venerable Abraham Booth stood. The table pew is very properly elevated, beneath which is the baptistry.

BAPTISMS.

Audlem, Cheshire, April 26th.—Three by Mr. Needham.
Ashburton, Devon, May 20th.—One, the Rev. J. Clare, formerly pastor of the Independent church, Buckfastleigh, by Mr. Dove.
Banbury, May 2nd.—Six by Mr. Henderson.
Birchcliffe, Yorkshire, April 19th.—Thirteen by Mr. Lockwood.
Birmingham, Heneage-street, June 3rd.—Six by Mr. Taylor.
Blackwater, Surrey, May 13th.—Two by Mr. Sale.

Braunston, Northamptonshire, April 29th.—Two by Mr. Smith.
Bridgend, Glamorganshire, June 3rd.—Two by Mr. Williams.
Broseley Old Chapel, May 20th.—Five by Mr. Yalc.
Brough, Westmoreland, May 20th.—One.
Castle Donington, June 3rd.—Six by Mr. Stevenson.
Chalford, Gloucestershire, May 27th.—Two by Mr. Ayers.
Cheshunt, Herts, July 16th.—Three by Mr. Beaven.
Devonport, Morrice-square, May 20th.—Three by Mr. Overbury.
Diss, Norfolk, May 27th.—Three.
Earby, Yorkshire, June 3rd.—Four by Mr. Ryland.
Ford, Bucks, June 3rd.—Two by Mr. Hood.
Halifax, Pelton-lane, May 24th.—Two.
Haddenham, Bucks, May 15th.—Seven.
Hatch, near Taunton, June 3rd.—Two by Mr. Teall.
Hitchin, Herts, May 27th.—Six by Mr. Broad.
Hull, George-street, June 3rd.—Two by Mr. Hall.
Ipswich, Bethesda, May 27th.—Five by Mr. Poock.
Kingsbridge, May 8th.—Five.
Liverpool, Stanhope-street, June 17th.—Five by Mr. Hughes.
Llanely, Sion Chapel, June 10th.—Eight by Mr. Morgan.
— Bethel, June 3rd.—Two by Mr. Hughes.
London, Salem Chapel, Lower Islington, Scotch Baptists; (at Cross-street Chapel, Islington, lent for the occasion), July 18th.—Four by Mr. Dunning.
— Eldon-street, May 29th.—One by Mr. Williams.
North Currey, Somerset, May 20th.—Five by Mr. Chappell, of Isle Abbots, for Mr. Serle, the pastor, who was unwell.
Oakham, May 6th.—Five by Mr. Jenkinson. We regret that notice of this was mislaid at the time.
Oswaldtwistle, May 28th.—Three by Mr. Harbottle.
Paisley (N. B.), Storie-street, May 20th.—Three by Mr. Wallace.
Poplar, near London, July 22nd.—Four by Mr. Preece.
Riddings, Derby, May 6th.—One by Mr. Davies.
Kotherham, May 6th.—One by Mr. Dyson.
Sutton-in-the-Elms, Leicestershire, May 27th.—One by Mr. Gough.
Taunton, near Bath, May 6th.—Eight by Mr. E. Clarke.
Velinwool, Carmarthenshire, May 27th.—Seventeen by Mr. J. D. Thomas.
Wheoock Heath, Cheshire, June 3rd.—Three by Mr. Pedley.
Wirksworth, June 17th.—Six by Mr. Yates.
Wigken, Warwickshire, June 17th.—Three by Mr. Sargent; making twenty during the three years' pastorate of Mr. S. in this village.

DEATHS.

Buckingham, J. Silk, Esq., the Oriental traveller, formerly M.P. for Sheffield, and President of the London Temperance League, June 30th, aged 69.

Carey, Rev. Eustace, suddenly, from apoplexy, at his residence, Eastcott-place, Camden-town, July 19th, aged 64. Mr. C. had been for several years a missionary in India, and for the last thirty years the eloquent and successful home advocate of the missionary enterprise. He had preached on the preceding Sabbath, and was present at the laying of the foundation stone of the new chapel, Hackney.

Crowe, Louisa, eldest daughter of the Rev. W. Crowe, Baptist minister, Worcester, June 25th, of consumption, aged 25.

Dove, Rev. W., June 19th, at Fairfield, near Thornbury, aged 55.

Kingsford, Rev. John, June 15th, in the 85th year of his age, for nearly thirty years the beloved and devoted pastor of the Baptist church meeting in Midway-place, Lower-road, Deptford, and for upwards of sixty-seven years a faithful and laborious minister of the Gospel.

Tanner, Mr. G., July 10th, at Chippenham. Mr. T. had been upwards of forty years deacon of the Baptist chapel, and superintendent of the Sunday-school.

Thomas, Mr. T., youngest son of the Rev. T. Thomas, Newcastle Emlyn, Caermarthenshire, June 15th, aged 26.

PRIVATE THOUGHTS FOR QUIET MOMENTS.

BY THE AUTHOR OF "THE MIND AND WORDS OF JESUS."

1. The floods of sorrow and affliction may be deep, but the everlasting arms are deeper still. The infinite necessities of man are surpassed by the infinite help, and succour, and comforts of God. When *He* gives, it is "exceeding abundantly above all that we can ask or think."

2. "The Lord will provide!" He will be a Father to the fatherless, and a Husband to the widow! He is a wise provider—a kind provider—a rich provider. With Him as their friend and portion they need no other.

3. Blessed hope! beyond this sin-stricken, woe-worn world, there is a heaven of "righteousness." It is secured to me by the promise of a God that cannot lie. Am I "looking" for it—am I ready for it?

4. What a mournful reflection would it be were there *no God!*—were all that is now befalling us the result of *accident and chance!* But there is *One* on high ruling among the nations, who "judgeth righteous judgment:" "The Lord reigneth, let the earth be glad!"

5. Two things I greatly need. *Strength* to bear and to suffer; *peace* in the midst of much to cause uneasiness and pain. God promises both; He gives grace equal to the hour of trial. "As thy day is, so shall thy strength be."

6. "To depart and to be with

Christ, which is far better," Phil. i. 23. Better indeed! if so the will of God be. Away from sorrow, suffering, sin. I desire to have no trust in a dying hour, but in a dying, ever-living Saviour! Christ, and Christ only, is in me "the hope of glory."

7. "I know their sorrows," Exod. iii. 7. Jesus speaks here! *He knows* my sorrows, for He has *felt* them! Am I: now suffering pain, bowed down with bodily weakness, or harassed with anticipated trial!—let me think of Him who with tender sensitiveness *can* enter and *does* enter into every pang that rends the heart!

8. Every cup is put into our hands by God. He has some gracious end in mingling it. How soothing to cherish the Saviour's spirit of meek submission! He is "*my Father*." That *word* may well lull every misgiving and fear!

9. "The Lord reigneth," Psa. xcvi. 1. Sublime thought! The reins of universal government in God's hand. All that befalls me decreed by Him. "Man proposeth, but God disposeth." "Shall not the Judge of all the earth do right?"

10. There is no greater argument for trusting in God for the future, than remembering His kindness and faithfulness in the past. "Thou *hast* been my help; leave me not, neither forsake me, O God of my salvation."

THE SAVIOUR'S SUPERVISION OF THE CHURCHES.

BY A KENTISH PASTOR.

"Thus saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars. And hast borne, and hast patience, and for my Name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee."—REV. ii. 1—4.

HERE are four interesting facts, which it is desirable and important attentively to notice:

I.—*That the Lord Jesus Christ takes a special and particular interest in the affairs of His churches.*—The churches everywhere and in all ages existent, and however sectionally or denominationally divided or distinguished, are claimed by the Saviour as His own peculiar property: their several members were chosen in Him, and given to Him by the Divine Father in everlasting covenant, and redeemed by His own voluntary sacrifice; for "Christ loved the church, and gave Himself for it." "I have," He says, "redeemed thee; thou art mine." And He has taken possession of their hearts by the quickening, renewing, and sanctifying grace of his Holy Spirit. "This people," said He, "have I formed for myself, and they shall show forth my praise." All that relates to their present and everlasting welfare is placed under His superintendence, for of Him it was said, "they shall hang upon Him all the glory of His Father's house." Their most sacred interests are vested in His hand; wherefore He is constituted "Head over all things to His church." All power is given to Him in heaven and in earth, "that He should give eternal life to as many as God hath given Him." "The Lord's people is His portion; Jacob is the lot of His inheritance." Nor is He unmindful of His inheritance, nor of the trust committed to His care. When it was expedient for the Shepherd and Bishop of our souls to leave His flock on earth, and personally to depart to take the superintendence of their concerns, and to wield the sceptre of universal sovereignty in their behalf, He left as a legacy to the living members of His visible church a promise of favouring them with constant, special, and perpetual manifestations of His gracious presence: "Lo, I am with you alway, even to the end of the world." And now, having ascended up into heaven, and taken His session at the right-hand of the majesty on high, He had not forgotten His pledge and promise, but had granted the churches many and frequent seasons of refreshing from His all-vivifying presence. Witness the numerous conversions, the internal harmony, the holiness, the comfort, the zeal, and the prosperity with which He favoured them.

Thus was the promise of His powerful, because spiritual, presence in the church fulfilled. And when the canon of Scripture was about to be sealed, before scarcely a generation of His disciples had passed from their militant to their triumphant state, He, by these symbolic declarations, renewed the gracious assurance to these several churches, the benefit of which are vouchsafed to the churches now. He speaks to us as He spake when on earth to His own disciples: "Where two or three are gathered together in My name, there am I in the midst of them."

In the words at the head of this paper, He is referred to as having the entire pastoral supervision of His churches, and as being specially and personally interested in all their affairs. To assure us of this, He employs these singularly appropriate symbols. He represents Himself as holding the stars (which are the angels or ministers of the churches, chap. i. 20) in His right hand, hereby intimating that His ministers are under His care and protection; teaching them what is their appointed office and work, as well as instructing the churches how they are to regard the ministry of the Gospel; reminding both pastors and people, that what the stars are in the material system, that Christ's ministers are to be in the spiritual economy. As the Creator placed the stellar worlds in their respective orbits, so ministers are to be in the spheres in which Providence has placed them; their light is to shine before men; and having in themselves no inherent light, they are to reflect upon a dark, benighted world, the light which they receive from Himself—the great luminary of salvation.

As to their position. The whole of the stars being in His right hand, it should be observed, that whatever difference may exist as to their talents and station, however one star in the moral hemisphere may differ from another star in glory, they are alike regarded by Him, each being as near to His heart as the other. He countenances nothing like precedence or superiority in the ministerial office. In His sight all these distinctions are of secondary and trifling importance; all are equally indebted to Him for the light they emit; all are alike insufficient of themselves, and all are equally precious in His sight. Nor is it a small mercy that ministers of the Gospel are in the sustaining and upholding hands of Christ; by Him they are supported, supplied, directed, and preserved, and none can pluck them out of His hand.

Observe also the interesting and important official situation which He fills in His several churches. He is represented as walking among the seven golden candlesticks—a situation indicating that He is ever present with His churches, actively engaged in promoting their spiritual prosperity, watching the progress of His own work, and observing all that transpires in these spiritual and hallowed associations. He is in the midst of them, scattering on every hand the blessings of His grace. His eye, His heart and hand, are thus ever with His people. Yes, dear brethren, pastors and people—the churches to which we severally belong still realize that He is in the midst of the golden candlesticks. He is in our midst, as the sun is in the solar system—the source of all our light and vitality; and as a fountain unsealed in the midst of these gardens of the Lord. As the Shepherd of our souls, He is minutely investigating all our proceedings. May we, therefore, ever keep our eye on the fact, that the Lord Jesus Christ takes a special interest in the affairs of all His churches.

II.—*The Saviour possesses a perfect knowledge of the state of His churches.*—As under shepherds, all pastors of churches feel it to be imperatively binding upon them to endeavour to ascertain the state of their particular and respective flocks. And sometimes they may venture to hazard a conjecture respecting the state of their own charges, and also of the churches within the range of their personal

observation. They are, however, through ignorance or prejudice, liable to err in the conclusions at which they arrive. But this can never be the case with Him who has taken His station in the midst of the churches. His "eyes are as a flame of fire," and His knowledge is so minute and accurate, because infinite, that it is impossible for Him to judge other than righteous judgment.

He prefaces His addresses to the several churches with this very solemn assertion, "I KNOW THY WORKS." Yes, beloved, He knows all that the ministers and members of His churches are doing—all our works—the character of them, and the motives by which we have been influenced in performing them. He knows the state of every professed worshipper, and the nature of their service; how frequent or irregular is their attendance upon the worship and ordinances of the sanctuary. His eye follows us to and from the "place of the Holy." That eye is upon us in our habitations, and in our intercourse with our fellow-Christians, and with the world.

Oh, brethren! He knows how diligent we are in the use of all appointed means of grace; how zealous and active we are in His cause, or how negligent and lukewarm. He knows whether we are spiritually minded and heavenly in our affections; or how worldly, carnal, and earthly we have become. He is fully acquainted with all our opportunities for usefulness—the number and nature of our privileges, and whether these have been slighted and neglected, or valued and enjoyed. He knows the selfishness as well as the disinterestedness by which our professed allegiance to Himself and His cause have been characterised, as well as the sacrifices we have sometimes been enabled cheerfully to make in obeying His injunctions—"Deny thyself, take up the cross and follow me." He knows the amount of our solicitude, and the methods we adopt for the salvation of sinners, as well as the pungency of our grief, because they dishonour Him, and make void His law. In short, He knows whether we have, in fact, been consecrating our energies, or how much of them, to His service; or whether we have been living to ourselves, and seeking our own, and not the things of Jesus Christ.

Let, then, every minister, every member of the several churches of the Redeemer, lay to heart the Saviour's solemn declaration, "I know thy works." Professor of the Gospel, thou "saint but in name," and all unconverted sinners, hearken to what He saith who searcheth the hearts and trieth the reins of the children of men, and what He saith respecting thee: "I know thy works." In imagination, antecedate, I beseech you, that solemn hour when you shall be summoned to His bar. Dying in your present state, the moment you shall appear before those eyes of flaming fire, you will be most awfully convinced that the Judge of all mankind has a perfect knowledge of your character; and His voice, louder than ten thousand thunders, will pierce your hearts with the solemn declaration, "I know thy works"—"Depart from me, ye workers of iniquity." Let us, then, ponder in our hearts this second fact, that the Lord Jesus Christ has a most intimate acquaintance with the state of our several churches, and of every individual member thereof, as well as of every unconverted hearer and neglecter of the Gospel of his salvation.

III. *The Lord Jesus Christ approves and commends whatever devotedness to His person, and to the promotion of His cause in the world, he discovers in His churches.*—He, who on earth spake in terms of eulogy of the woman whose heart, larger than her resources, prompted the sacrifice which a selfish prudence would condemn, but which a devoted piety would imitate—"she hath done," said He, "what she could"—and He who declared that a cup of cold water given to a disciple in His name, should not lose its reward, will not disdain to regard with approving smiles the humble but prayerful and devoted efforts made by His churches to promote His glory. Whatever they do from love to Him, and in obedience to His will, will not fail of receiving His condescending notice and gracious approval.

This is evident from the tone of these several addresses to the Asiatic churches; and as each church had a character peculiar to itself, so He placed their particular excellencies in the most favourable point of view. The members of the church at Ephesus were more spiritual and devoted than those of either of the other mentioned churches; and for this He highly and graciously commends them. It was not in vain and unnoticed that they had laboured diligently, and had sedulously discharged their relative and social duties; or that they had evinced great patience, constancy, and fortitude under the numerous severe and heavy trials, persecutions, and sufferings, which arose out of their profession of His name; "for they endured as seeing Him who is invisible." Nor did the Saviour pass by with silent indifference their endeavours to maintain and preserve a healthy discipline in the church; in doing which, He commends them for the fidelity and forbearance they had displayed, as well as for their patience, which was probably exercised in bearing with the infirmities of the weak. Nor does He forget to notice and to commend the zeal they manifested for the purity of their principles and practice. They could not, neither did they, tolerate evil in the church; but with a sincerity and an impartiality which elicited the Saviour's approbation, they protested against all that was erroneous in principle, and exhibited as scrupulous a regard for propriety of conduct, by visiting with reproof and excision all that was contrary to the holiness the Gospel enjoins—by which they had been taught individually and collectively to "deny all ungodliness and worldly lust, and to live righteously, soberly, and godly in this present world." Let us, therefore, Christian brethren, from this third fact remember, that the Saviour is not "unrighteous to forget our work of faith and labour of love," but that the meanest service done unto Him, His cause, and His people, is "an odour of a sweet smell, a sacrifice acceptable, well-pleasing in His sight."

IV. There is yet one more interesting fact which deserves our prayerful consideration: *That while the Lord Jesus Christ observes the declensions of piety which take place in His churches, He reproves them in tones of the kindest forbearance and tenderest solicitude.*—The compassion which could breathe thoughts of pity over those who had clamoured for His crucifixion, and who could receive again into His affectionate bosom the disciple who had most profanely denied Him, and the others who in the hour of His peril most shamefully forsook Him and fled, may well excite our wondering admiration. And since then, and at

the present time, in how many instances even among ourselves, has He been personally insulted and dishonoured by the worldly preferences of his professed followers. What wonder, then, in reference to the church at Ephesus, and in all similar instances, if the thunder of His indignant rebuke had filled them with terror and dismay, or that there had flashed from those eyes of flames the lightning of His wrath, until they had been utterly consumed! Would it have been matter of surprise if the two-edged sword had been plucked from its scabbard, and had pierced them through with many sorrows? But wonder, O heavens! and be astonished, O earth! instead of this we have the slighted, neglected, and forsaken Saviour, remonstrating with His backsliding people, whose conduct deserved and demanded severe and solemn rebuke; but with what tenderness and pathos does He censure them! How abundantly doth His manner of rebuking display the fulness of benevolence and love which, in reference to His erring people, ever possesses his heart! He addresses them not with the commination of His insulted holiness and incensed justice, but with the forbearance and long-suffering of His abused mercy; not with the bitterness of an angry bigot, but with all the tenderness of a loving parent. This is the accusation, and this the manner in which the charge is preferred: "I have somewhat against thee, because thou hast left thy first love." He seems reluctant to make the allegation; for He delights not, as do too many who bear His name, in bringing a railing accusation. It is no pleasure to Him that He turns accuser of the brethren.

Eynsford, Aug. 10th.

SYMPTOMS OF SPIRITUAL HEALTH.

II.—THE EYE OF THE SOUL

BY THE REV. W. P. BALFERN, OF DOW.

Author of "Glimpses of Jesus."

"Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth."—3 JOHN 1. 2.

THE EYE, also, is frequently examined by those who are anxious to ascertain the state of our health. It should be bright and clear; and if our spiritual health is good, our spiritual perceptions will be clear; the mind will be kept in peace, stayed upon the Lord; there will be a quiet, subdued joy, which will strengthen and stimulate the soul to every duty; while the evidences of interest in Christ will be unclouded. The wise man says, "Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun." It is therefore a sign of bad health when the eye cannot bear that which, when the organ is healthy, is welcome; and when those who profess to be followers of Christ are afraid to bring their creed and their experience to the word of God, to be tried by it; cannot look upon some of the declarations of that infallible book with the same pleasure as others; when a desire is manifested to have some of its doctrines modified to suit some preconceived opinion, or to have certain precepts explained in accordance with some previously-formed hypothesis, more anxiety

being displayed that this should be accomplished than to get at the real meaning of the Holy Ghost; when the spiritual eye is thus so weak that the word of God must needs be accommodated to it, it is a sign that spiritual health is not very prevalent.

When a kind of haze floats before the eyes, so that nothing can be seen clearly, the health is generally found to be but indifferent; and when we continue in comparative darkness in reference to the truth, or our own interest therein—seeing nothing clearly, making no progress—often complaining of our condition, yet making no efforts for advancement—this is certainly indicative of a want of spiritual health. For though, when first called by Divine grace, the mind may move on but slowly and in much darkness, yet, if there is spiritual health, it *will* move onwards, nor rest satisfied short of that Gospel rest and peace which ever stand connected with a full assurance of interest in Christ. Hence the Apostle blamed the Hebrew brethren, because that, “when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat.” Where, therefore, spiritual health is present, there will be growth in knowledge; our difficulties will be removed; and from the milk of the word, we shall pass on to the strong meat, and the wine of Gospel consolation. Should the reader’s mind be in this hazy state, it may be profitable to observe further, that, as in reference to the natural eye, the haze which seems to float before it is often caused by indigestion, arising from the want of proper care in the mastication of our food, so the darkness which covers the mind, in reference to the perception of many truths of the Gospel, is frequently to be traced to the want of a prayerful consideration of those truths. They have not been examined in humble dependence upon the teaching of the Holy Ghost; the mind has not been willing, it may be, much less solicitous, to understand them; the darkness which beclouds the spiritual vision has not been brought into contact with the Sun of righteousness, whose office it is to scatter it. Too frequently, in reference to those difficulties which rob us of our comfort, and impede our spiritual growth and decision, we act like the lady who, having a dislike to the doctrine of election, when she came to the text, “The election hath obtained it, the rest were blinded,” wrote against it, in the margin of her Bible, “A great mystery; to be considered again:” but somehow she ever forgot to consider it, and hence perpetually complained of her difficulties in reference to the doctrine. Oh, how those prejudices, which like ghosts in the regions of theology, frighten so many that they cannot eat their spiritual bread, would recede from us, if they were but fairly looked at in the face under the influence of that light which streams down from heaven upon our path, without money and without price! Many *will* keep their prejudices, and their theological predilections; and hence, too frequently, they keep also their comparative darkness and their bonds.

As the result of bad health also, some persons generally look at things through a certain medium; the light must be softened and stained by certain glasses before it reaches their eyes, or they cannot well bear it; and how many are there who, on account of the state of their spiritual health, can only receive the truth as it is presented

through a party-coloured and distorting medium, or through some preconceived notions of their own, equally out of proportion, and which they deem as important as the truth itself.

These persons are constantly taking up with certain new ideas; they must for the time being have a religious hobby, and the possession of the *last* is always with them the greatest evidence of their superior spirituality. Like as certain persons who having more wealth than wisdom, are ever seeking for something fresh wherewith to embellish their houses, so these parties, under the influence of that spirit which is ever indicative of want of spiritual health, are perpetually seeking and finding some new thing for their theological museum; and, for a time, all their previously acquired stores, however valuable and unique, must be displaced, or in some way be made subservient to its glory. And thus it is that the life of many is frittered away in the pursuit of some novelties, while no real progress is made in the truth as it is in Jesus. Were spiritual health possessed, the mind would be cleansed of this vicious tendency; and as the result of a close walk with Christ, and the gracious teaching of the Spirit, there would be a consciousness of ignorance and self-distrust produced, which, with a spiritual perception of the relative importance of certain truths, would keep the mind from being entangled so frequently by those things which are of no real service to the soul, but rather impede its spiritual growth.

Where there is spiritual health, then, there will be a growth in knowledge. The words of God will grow and expand before the eye of the mind in significancy and importance, like bunches of grapes upon a healthy and vigorous vine. Just as certain words used in society get filled out in their meaning in our perception through the actual use we make of them, and the frequency with which we meet with them in new connections; so the words of God being constantly *used up* by us in the various exigencies of a spiritual and healthy life, come to have a vital force, power, and meaning in our experience, which they never otherwise could have had but for such life and use. Oh, what a depth of meaning is couched in many of the simple terms made use of in God's word!—a meaning which eternity will never fully explore. Are we growing into an experimental acquaintance with their meaning and power? Why do certain professors frequently turn away from the holy doctrine they once professed to have received, sneering at it as technical theology and stereotyped expressions? Why do they frequently reject the terms made use of by our fathers; terms through which they received spiritual nutriment, were sustained amid the fires of persecution, bore witness to the truth, and climbed upwards to the very throne of God? And why, in turning from these antique expressions, as they deem them, do they fly to mere vapid sentimentality, or second rate intellectuality? Why? Because very frequently there being no spiritual life in the soul, there is no real experience to *bring out* and demonstrate their meaning and worth; and thus they are parted with as so many unintelligible symbols of no value. Thus, as a foreigner, however familiar with certain words in *sound* merely, readily parts with them, because not attaching to them any definite meaning, they can be of no service to him either in his mental or civil life; so the man who is destitute of

spiritual health, will frequently part with the words of Gospel truth, because the comparative death which prevails in his soul, prevents their latent meaning and power from being demonstrated in his conscience. We have dwelt longer upon this feature of spiritual health than we intended, on account of the tendency there is in some minds to contend for spirituality while they decrie the intelligent root upon which it grows. If the mind is misty on the great truths of the everlasting Gospel, the spirituality will be very evanescent, though there may be much display. We do not mean to say that we are bound to express ourselves in precisely the same language as our fathers did ; but there are certain terms it will be well for us ever to retain until we find better ; and it is to be feared that in a period of transition we should not only cast away terms, but the things they are meant to convey. Where there is spiritual health, then, there will be growth in knowledge of the Gospel ; hence, says the apostle, " And this I pray, that your love may abound yet more and more in knowledge, and in all judgment, that ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the praise and glory of God."

July 4th.

THE ELECT ONE.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

" Behold, mine Elect."—ISAIAH xlii. 1.

GOD had a work to perform that no creature could undertake or perform. His only-begotten Son undertook that work, and having undertaken it, He so prepared for it, entered upon it, and went through with it, that His Father was delighted ; and in the prospect of it calls upon all His friends to " Behold His servant, His elect, in whom His soul delighteth." Jesus was chosen out from among the people. His human nature is part of God's church, one of the people, a portion of God's glorious inheritance. We find it profitable to fix the eye, and to keep the eye fixed, for a time upon some one view of Jesus ; we propose now to behold Him as God's Elect, God's chosen One.

Election, as an act of God, is eternal. We can have no idea of God as an infinite being—of God as revealed in the Scriptures, choosing any one in time, or choosing to do anything in time, which He had not chosen in eternity. The perfect intellect of God appointed, perceived, and arranged in eternity, all that concerns Christ and His Church. The members were chosen before the foundation of the world, and the Head was chosen too. In the mind of God, Christ and His people are one. They were ever viewed as one in reference to their salvation and glorification. Are they chosen? It is in Christ. Are they predestinated to the adoption of children? It is by Jesus Christ. Are they loved with an infinite and an eternal love? It is in Christ. Yes,

“ Christ and His members ever stood,
 A glorious mystic Man;
 Loved with the highest love of God,
 Before the world began.”

Jesus was chosen to be **THE HEAD** of His body the Church. He represents her before the throne. He presides over all things for her good. He lives in every member. He rules over the whole body. The life of the Church was in Christ. The beauty of the Church was in Christ. He thinks for her. He hears for her. He sees for her. He speaks for her. He feels for her. God chose Jesus to be the living, life-giving, life-sustaining head of the whole body: This was a glorious expression of God's love to His people, and a peculiar honour put on His beloved Son. My soul, look to Jesus as thy living Head. Look to Him as chosen by His Father to sustain this glorious relationship. Rejoice in Him as representing thee before God, and managing all things for thee among men. With Jesus as my Head, I may well say with Paul, “I know that all things work together for good to them that love God, to them who are the called according to His purpose.”

Jesus was chosen to **OFFICE**. The principal office He sustains is that of Mediator. He comes between God and man. He represents God to us, and represents us to God. He is the medium through which God receives from us and communicates to us. As Mediator, He is our prophet to teach us, our priest to atone for us, and our king to rule over us. He fills every office necessary for a sinful creature who has to do with a holy God; and every office necessary for a sanctified creature rising up into the enjoyment of God. He mediates for us, and is the daysman Job longed for, who can lay His hand on both parties. Equal with God, He can treat with God; in the likeness of man, He can treat with men. He can give to God all He requires, as the lawgiver and ruler of the universe, for man's salvation; and He can give to man all he needs as poor, sinful, and condemned by the righteous law. Glorious Mediator! I bless, I praise, I rejoice in Thee; and amidst all my failings, shortcomings, and heart-straitenings, take comfort in the thought that

“ Since my Saviour stands between,
 In garments dyed in blood,
 'T is He instead of me is seen,
 When I approach to God.”

Jesus was chosen to **WORK**. To work for God's glory, and to secure the certain salvation of God's people. The work He undertook was such as no angel's mind could grasp—such as all created beings could not perform. He was chosen to produce a righteousness which would justify every sinner who should hear of it, accept of it, and seek to be justified in it. He was elected to offer a sacrifice to God, which would expiate all the sins of all the persons He represented. His work was to harmonise the Divine perfections, honour the Divine government, and reconcile to the Divine character myriads of the human race. He was to conquer Satan, obtain the Holy Spirit, purify His people, and present the whole of God's elect before His omniscient eye without spot or wrinkle or any such thing. He had to annihilate the curse, become the centre of blessing, and bring God and men into the closest and happiest union. Blessed Jesus, Thou didst engage to

suffer, and Thou hast fulfilled Thy engagement; Thou didst engage to work, and Thou wilt perfect Thy work to the glory of God Thy Father!

Jesus was chosen to a PECULIAR GLORY. He was glorious as God. He is glorious as man. He will be glorious as God-man for ever and ever. His glory as the Head of His church, the glory arising from His offices, the glory which results from His work, and the glory reflected on Him by His glorified church, He was chosen to receive and wear. He has a name above every name. As the Lamb, He is in the midst of the throne. Every eye in heaven is fixed on Him. Every voice in heaven sounds forth His praise. And by-and-by, every eye of every intelligent creature will be turned to Him, beholding His glory either with perfect joy or indescribable terror. He will soon come to be glorified in His saints, and admired in all them that believe. He will come in His own glory—in His Father's glory, and all the holy angels with Him. Glorious thought! "we also shall appear with Him in glory." My soul, God calls upon thee to behold His Elect, His chosen One, even Jesus! Thou hast beheld and enjoyed the sight, and I charge thee, under all thy sorrows and thy sins, under all thy toils and thy trials, under all thy conflicts and thy conquests, to behold Jesus. Fix thine eye on Him, and long as thou canst see anything, look, look, look to Jesus, and "rejoice in His dear name."

Aug. 2nd, 1855.

ON RELIGIOUS DESPONDENCY.

BY THE REV. C. H. SPURGEON,

Minister of New Park-street Chapel, Southwark.

EARTH has its "chamber of horrors," where terrible sights are to be witnessed. Among the most dreadful stands—DESPAIR. I can scarcely conceive a person more to be pitied than the victim of religious despair; and as such persons are by no means uncommon, the object of the present paper will be to benefit them. I may, perhaps, use rough words in handling the matter; but be it remembered that I have rough work to do—none other than the rending the iron-bound Prometheus of despair from the rock of his stubborn melancholy.

I propose to mention, I. The Phases of this Malady. II. To Rouse the Patient to his Danger. And, III. To Offer a Cure for this Disease.

I. *The Phases of this Disease* require our attention. 1. At times it manifests itself in *dark thoughts upon election*. The dreary idea possesses the soul, "*Suppose I am not elected*." Then of what avail will all my prayers and strivings be?" So thoroughly does the unhappy sufferer bow down before this supposition, that all activity ceases, and a fearful torpor, only terminating in perdition, is the frequent consequence. Let such a distressed person seek for comfort at the lips of many modern divines, and they are put off with the well-known piece of hackneyed advice, "Don't think about election; you have nothing to do with that." In fact, numbers of ministers deny the doctrine of election altogether; and by this means bring the soul into greater bondage than before. The best way is to look the difficulty in the face, and not to cover it with so thin a veil. It is certain there is an elect people; and it is all idle talk to say that this fact does not affect the sinner, when, in fact, nothing can affect him so much. But the wisest manner of

dealing with the poor, tried election-doubter, is to say, "Well, there is an elect people, it is true, and if you are not one of these, your case is desperate; but then, have you any reason to conclude you are not elect? Why not at all? Well suppose that you *are* elect? You have as much right to believe yourself among the chosen number as any other sinner has." Instead of saying, "Suppose I am not one of the elect," you should say, "Suppose I am one of the elect." After all, it is only a supposition which alarms you. But you tell me that election itself is dreadful to you. Let me ask you, then, why is the fact of an election so terrible to you? There is nothing in it really injurious to your interest. Suppose you are sick, and desire to enter an hospital; will you be alarmed if you are informed that only a certain number ever are admitted, while at the same time you are told that the number is more than can be reckoned, and that no instance has ever been known of one applicant being refused? Would not the circumstance that a number is guaranteed for the institution induce you to hope that admission might surely be yours? If the tried soul understood election, it would not be troubled by it. It is not the Bible doctrine which distresses the soul; it is either a distortion of it, or else a false inference from it. Like the woman who declared, that if there were only three elect she would strive to be one, methinks the certainty of the salvation of so many should cheer rather than depress. Should the readers of the MESSENGER desire it, I will in a future paper endeavour to show that this glorious doctrine of election can, even be made useful to the sinner, instead of dangerous and distressing.

2. A second form of this dreadful malady of despair is, the idea of those who fancy they have committed the *unpardonable* sin. Many are the persons I have seen in this condition, and woeful has been their appearance. Here much caution is required, that we do not increase the evil we seek to remove, or produce another disease by the medicine used to heal this disorder. My own mode of dealing has been somewhat in this fashion: "What is the sin you have committed which you think unpardonable?" It will generally be easy to find some scripture saint who did the same, and who yet is undoubtedly saved. Perhaps the individual objects to mention the precise sin. Your reply must be: "Well, hundreds of divines have been unable to discover what this sin is; and who are you that can thus set up your judgment as infallible? None of us are sure that any one sin is the marked one; but here are you, in the arrogance of your despair, professing to be wise above what is written, and destroying your own soul by a self-conceit of wisdom." The reply will then be, "But *I know* I have committed it." This of course would be a conclusive answer to many an untaught religious empiric; but the servant of the Lord will be able to reply even to this, and may find a sufficient answer here: "Which do you consider to have the most authority—your knowledge, or God's word. Surely you are not so proud as to set your own thoughts before the inspired utterances of revelation? Mark, then, and judge which is correct. You say, 'If I come to Jesus, He will reject me because I have sinned beyond the reach of mercy;' *the Word of God* saith, 'Whosoever cometh unto me, I will in nowise cast out.' Shall I give precedence to your assertion as being more truthful than inspiration? Surely not." But the response is, "But, sir, there is a sin unto death, and therefore there must be some who cannot receive mercy."

To this also we can find a simple reply. Here are two truths: one is, "he that believeth shall be saved;" the other is, "there is a sin unto death." Now, these cannot clash with each other, but must be agreed; and the simplest method of solving the difficulty is the doctrine, that all who come to Jesus will find forgiveness, but that those who have committed this sin, never do come; for they are then given up to hardness of heart, and never feel a desire for the Saviour.

If one of these sad persons is now reading the BAPTIST MESSENGER, let me speak to him. You cannot, my friend, have committed this crime if you are truly penitent; for final impenitence is its natural result. If you were a hopeless character, the Spirit would not strive with you. It is not His custom to torture with conviction souls who are irretrievably given up to perdition.

As long as you feel a longing for salvation, you are not drowned in that death which follows this desperate sin. Go with full purpose of heart to the Lord; seek grace at His hands, and rest assured you will not come away empty; for "Him that seeketh findeth, and to him that knocketh it shall be opened."

[Next month Mr. S. hopes to continue this subject at length. He has lately been harassed with multitudinous engagements, and therefore was unable to write more.]

75, *Dover-road*, Aug. 23rd.

THE SYMPATHY OF JESUS.

BY THE REV. OCTAVIUS WINSLOW, D.D.

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—*HEB. iv. 16.*

It is a marvellous theme—the sympathy of Christ with the present infirmities and sorrows of His Church; and it requires no ordinary grasp of faith to enter into the mystery, to realize the preciousness of that great truth. One can easily imagine how strong must have been the conviction, when He was on earth, in those around Him, of His union with us in all our present infirmities. When the spectator beheld Him restoring the blind to sight, the deaf to hearing; imparting health and vigour to the invalid, drying the mourner's tears, and bringing back joy and gladness to the "wounded and broken-hearted," it required no extraordinary effort of faith to realize the conviction that Christ was alive to our physical and moral infirmities. But now that a thick veil enshrouds Him from our eyes, and we no longer can trace His footsteps of benevolence; can no longer see the tear sparkling in His eye, and the expression of grief on His brow; can no longer listen to His gentle tones of sympathy, and feel that still He is "one with us"—embosoms himself in our every sorrow, allies himself to all our circumstances, and unveils a bosom throbbing with the tenderest sympathy—it demands no ordinary faith to grasp that truth, and to realize its sweetness. Yet not less real is it. Do you ask how His humanity, enshrined in glory, can throb in unison with all the palpitations of your sad hearts? That humanity is constantly travelling on the wings of His deity—His deity, constantly encircling you, knows your every sorrow, knows your every circumstance, knows your every exigence, and conveys back to His humanity your exact position. That humanity returns again to us on the wings of His Godhead; and you have walking by your side, sitting with you, travelling with you, a kind, gentle, sympathizing Saviour; "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." These are delightful words; and I doubt not, to all of you who, more or less, have tasted, or yet are tasting, the cup of sorrow, these words must be peculiarly appropriate and precious. They, in the first place, direct our thoughts to the personal fitness of our Lord Jesus as the sympathizing High Priest of His church.

It is of great moment, to a full appreciation of this subject, that our faith be confirmed in the fact of our Lord's fitness, his perfect fitness, to be a

sympathising High Priest to His church. The great distinctive feature of all that God does is, not only perfection of wisdom in design, but completeness in execution. Of Him, and of Him only, it can be affirmed, "His work is perfect." Himself a perfect Being, it necessarily must be that all God does is like Himself—perfect. Dislocated as this vast universe is by the fall, we can yet trace harmony of design—appropriateness and fitness in all the operations and works of His hand. And the day is coming when He will vindicate the perfection of His work, by restoring all things to their primitive order, unity, and beauty; when from the ashes of this world there shall spring forth a new earth, canopied with a "new heaven," in which "shall dwell righteousness."

But in no work of God is this attribute of perfectness and completeness so visible as in the salvation of His church. In that, His master-work—that work in which He has embarked all His perfection—on which rests His entire glory—the work of saving His church, of bringing His elect people from the ruins of the fall, and fitting them for the glory and purity of the inheritance of the saints in light—He has demonstrated His glorious attribute, as a God whose work is perfect.

Now, by providing for His church a source of sympathy, in meeting the exigencies of His people by a fountain of feeling, of kindness, and compassion, that should harmonize with their circumstances, we may expect perfection of wisdom, and completeness in the design and in the accomplishment of the gracious purpose. Our blessed and adorable Lord is perfectly fitted to be what He is here described to be, "An High Priest, touched with the feeling of our infirmities." As God, Christ could not enter into our present circumstances. As God, He could love, compassionate, pity, and succour; but sympathy requires something added to it. I do not say something beyond; but Christ's sympathy flows from His union with us. As God, He could only be united to us as embosomed in His deity; but as Man, He assumed our humanity, and became "bone of our bone, and flesh of our flesh." As God and man—the perfect God and perfect man—not the deity humanized, nor the humanity deified, but both in their distinctiveness, in their separateness; yet, in their mysterious union and oneness, as God manifested in the flesh, our Lord Jesus is perfectly adapted to be the High Priest of His church.

But there is yet another state to complete this perfectness. He might have been absolutely God, as He was; He might have been absolutely man, as He was; He might have blended or united these two extremes—the finite and the infinite—in the one person, as He did, and yet not be perfectly fitted to enter into our present sorrows. It was necessary that He should be a sufferer. It was necessary that that heart, throbbing with human tenderness, should know what grief was. It was necessary that the cup our Father mingles for us to drink, should first have been tasted by Him. It was necessary that He should tread our every path in all its windings; our pilgrimage, in all its variations. It was necessary, in order to be perfectly adapted to embosom Himself in our grief, that that identical grief should have chafed His spirit, and clouded His brow. And it is the mercy, it is the glory of the Christian, that he never plants his foot where he may not descry the footprint of a sympathising, suffering Saviour, who has trodden that path before him. Oh, wonderful truth this! When your trembling hand shall again lift the cup of sorrow to your lips, associate the act with this thought, "My Lord and Saviour has tasted this identical cup, and has left the fragrance of His lips on its brink."

But it is necessary that we should give you the briefest outline of our Lord and Saviour as a sufferer, and as adapted to enter into the varied sorrows and circumstances of His church. Our Lord was a tried man: "In

all points He was tempted" (or tried, as the word should be rendered,) "like as we are."

New dwell for a few moments, my brethren, on those words, and may the Holy Ghost unfold to you something of their power and sweetness!

"*In all points tried like as we are.*" He was tried by poverty. That may not be your trial; perhaps the opposite is your trial—you are tried by wealth. Oh! how little sympathy we have with men of riches; oh! how little sympathy we have with those whose circumstances in life plant many a temptation in their path, to which we are utter strangers! But He was tried by poverty. Jesus was a poor man; with all the wealth of the universe at His command, holding in His exchequer all the affluence of all worlds, your Lord and Saviour linked Himself with poverty; He chose a poor man's estate; He chose poor parents; He chose a poor place of birth; He chose those circumstances in life which, to the eye of the worldly, were the most mean and unpromising. Jesus was poor! He hath sanctified poverty by linking Himself with it. No longer suppose yourselves degraded in life, because you are called to "earn your bread with the sweat of your brow," and to toil on for a mere existence. Oh! no longer hang your head with shame, or mourn and repine at the dispensation that has made you poor; you are linked with, are identified with, "the Lord of life and glory." He knew what it was to grapple with necessity; to live a pensioner upon the charity of others, whose wants He Himself was supplying. He knew what it was to shrink from the chill of indigent circumstances. He was a tried man.

He was tried by an ungodly world. The world was against Him; the world was armed in hostility to Him; the world hated Him, despised Him, and rejected Him. The moment He touched our earth, the enmity of an ungodly world arose armed against Him.

He was tried by false friends; He knew what heartless, hollow friendships were; He knew how poor and empty a thing was loud protestation of attachment and friendship, apart from reality and sincerity. Are we tried by false friends? are we wounded by mistaken confidence?—your Lord and Saviour knew what this trial was. He was tried by the fickleness of real friends. He knew that human friendship was not a perfect thing, sweet as human friendship is; and deeply as He panted for it (for no heart ever yearned for human sympathy more deeply than the heart of Jesus), yet He knew what it was to meet the cold averted glance of chilled affection. He knew what human treachery, and even what the treachery of real friends was: our Lord and Saviour tasted this cup of human sorrow.

He knew what bereavement was, for by this he was tried. Do you not think He felt the pang of bereavement entering like a sword into His soul when He stood bent over the grave of Lazarus, when He bedewed it with His tears? Oh! beloved, I had well nigh said the most remarkable, but I will say the most touching words in the Bible, are just those two, "Jesus wept!" Who can read that chapter without a heart that weeps, if not an eye? Oh! what an unveiling of tenderness! oh! what an exhibition of the sympathy of Jesus was there! And when your heart is riven asunder by bereavement, when you turn from the grave of one dear to your heart, or go to that grave to weep over one loved, forget not, beloved, "Jesus wept!" And because He was a bereaved man, He knows what it is to enter into your sorrow.

Our blessed Lord had greater trials than these; He was spiritually tried; He knew what spiritual darkness was; He knew what the veiling of the light of God's countenance was; He knew what it was to be set up as a mark for the adversary; He knew what it was to be tried; He knew what it was to live a life of faith in His Father. There is not a phase in our spiritual life which our dear Redeemer did not experience. So that whatever may be the mental darkness through which you are walking, the suspension of God's

manifested presence; the withdrawal of the comfort and consolation of the Holy Ghost, the grappling with an ever-tempting Satan—think, beloved, that in all your spiritual depressions, in all your spiritual conflicts, your Lord and Saviour has gone before you; and that you cannot take a heart to Him oppressed and crushed under a sense of its sinfulness, and oppressed and crushed by the darkness that is over your souls, but you will find in Jesus a chord that responds to it. Will you tell me that Christ cannot enter into your sorrow for sin—the galling, humiliating conviction of backsliding and wandering? Do you wonder, as you weep at his feet over your declension, your waywardness, your folly, if with that sorrow Christ can sympathise? Why, my brother, “Christ bore all your sins;” Christ was “wounded for your transgressions;” and if Christ knew what contact with sin was, do you not think that Christ can enter into your sorrow for sin—the sorrow that lays you low at His beloved feet?

But there is just one more view of this part of the subject which we must not pass over entirely in silence—that part which refers to the holiness of His sympathy: “Yet without sin.” Let us thank God for that saving clause of the text; that shield thrown around His impeccability; a truth which in our days has been fearfully assailed. Let us thank God for this saving clause of the text, “yet without sin.”

There are two reasons, I suppose, why this clause is introduced into the passage: the first is, to stamp the purity of Christ's sympathy. It is a holy sympathy; it is a sympathy undimmed, unimpaired, untainted by sin. The deepest, tenderest of human sympathy is the sympathy that flows from a heart deeply sanctified. Sin impairs, enfeebles, and beclouds all our moral perceptions, and all our moral sensibilities. That heart can proffer you the tenderest sympathy, can throb most in unison with the heart of Christ, which is most like His. In proportion to your advancement in sanctification—in proportion to your conformity to the image of God, the more you lose your selfishness and contractedness; and the more your heart is brought into harmony with the Son of God, in proportion will be the tenderness, the exquisite delicacy and tenderness, of your sympathy.

What makes the sympathy of Christ what it is?—and no imagination can depict it—no language can describe it as it really is. What makes the sympathy of Christ as “an High Priest of His church” what it is, is because He was free from sin. Because there was no moral taint in Christ, He was a sympathising “High Priest of His church.”

Another reason why this clause is here is, to teach us that trials and temptations are not of themselves a proof of guilt. Oh, no! Are you tried? are you tempted? Do not suppose, my dear hearers, that necessarily you are sinful because of those trials and those temptations. Your Lord was tempted; your Lord was tried; yet He was “without sin.” You may pass through the deepest trial; you may wade the deepest, darkest sea; you may drink the bitterest cup of sorrow; you may be assailed by temptation on every hand, and yet remember, your conscience may be free from a sense of guilt. Do not superadd to your present sorrow and sadness the imaginary conviction, that because you are tried, you are necessarily sinful. Oh, no! those trials, indeed, are sent to free you from sin; to purify the precious gold; to make you more holy, and more like Christ; but you may be severely tempted, and you may be deeply tried, and yet not necessarily sinful. Such a “High Priest” was tempted who was “holy, harmless, undefiled, and separate from sin.” Blessed truth! Is there one who feels the conviction of his sinfulness, who sees defilement and imperfection traced in all he does, and all he offers to God? Oh, blessed truth! you can come and lay your hand by faith on the head of an atoning High Priest, in whom there was no sin; and, in virtue of His sinless sacrifice, plead with God “as a man pleadeth

with his friend," and feel that "the blood of Jesus Christ can cleanse you from all sin."

Such, then, is our Lord's fitness to be "a sympathising High Priest of His church."

THE BLIND MENDICANT.*

BY THE REV. H. DOWSON, OF BRADFORD.

"And they told him, that Jesus of Nazareth passeth by."—LUKE xviii. 37.

THIS interesting passage belongs to a portion of the record of one of those miracles which our Lord Jesus Christ performed. These miracles of our blessed Lord had three attributes: they were demonstrations; they were unmistakable proofs of His Divine mission and Godhead. The miracles of the Redeemer were benignant; they were wrought to confer blessings upon mankind, or to remove from them calamities. And the miracles of our Lord were emphatically intended to show those spiritual blessings—the blessings of pardon, and healing, and eternal life for the soul, which the Lord is exalted to bestow. Now we have here an account of our blessed Lord as he passed through on His way to Jericho, performing a miracle of healing upon a blind man. Let us notice four things: First, the object of the Redeemer's compassion; Second, the condescension of the Great Physician; Third, the matchless cure He effected; Fourth, the volume of instruction that is opened before us in this surprising and interesting narrative.

I. *The object of the Saviour's compassion, and His affecting condition.*—"It came to pass that as He was going on a journey, a certain blind man sat by the wayside begging." You will observe that he was not only blind, but he was poor, and he was friendless—he sat by the wayside begging. There were in those days no almshouses, no asylums to shelter those who were afflicted with temporal calamity. These have been the offspring of Christianity. The Gospel of Christ has built these; and as we walk through the great and grand metropolis of our country, it is not the beauty of its mansions, nor the splendour of its palaces, that so much attract our gaze, and call forth our admiration, as those magnificent structures that have been built for the mitigation of human wretchedness—those Houses of Mercy—inscribed upon every one of them is the name of Jesus the Saviour. His religion is a religion which has done that for suffering humanity which Judaism never contrived, and that Paganism and boasting Infidelity never accomplished.

"And hearing the multitude." What a mercy it was, that though the sense of sight had been taken from him, the sense of hearing was continued. There is, my beloved friends, a compensative providence in the government of God, very marvellous and very beautiful to look at—that where the Divine Being is pleased to take away one organ of sense, He is pleased to give to the other senses, whether of hearing or of touch, a peculiar and extraordinary sensitiveness. Hence, they who are blind are enabled, by a contrivance which meets their touch, to read God's precious and blessed Word. I read the other day of a poor blind girl, who was desirous of reading God's Word, and had one of those volumes, constructed especially for the blind, put it into her hand; but her fingers, by reason of laborious employment, had lost their exquisite touch; and in vain, on account of the hardness of the skin, did she seek to trace the Divine characters. At last, she gave up the effort in despair; and taking up the volume, she burst into tears, and put it to her lips, and said, "O precious truth of God, I shall never be able to read

* The substance of a Sermon preached in New Park-street Chapel, July 29, 1855.

your contents!" But on pressing the up-raised characters to her lips, she found that a merciful Creator had reserved upon her lips a sense of exquisite touch; and by passing the lines and pages over her lips, she was enabled to spell out the Divine characters, and to see wonderful things out of God's law; and thus, literally, she read God's Word with her mouth! How merciful that this blind man had the sense of hearing reserved to him, or he would not have known that Jesus of Nazareth passed by.

II. *The condescension and compassion of the Great Physician.*—"And hearing the multitude passing by, he asked what it meant."—And they told him that Jesus of Nazareth passed by. Just as in those days, so now, beloved friends, we tell you that "Jesus of Nazareth passeth by." 1. He passeth by in the preaching of the Gospel, and the faithful ministry of His servants. The Gospel is His, and the Gospel is the announcement of His glorious character and work. The Gospel is the proclamation of salvation in His name. Jesus Christ is the Alpha and Omega of the Gospel; and wherever the Gospel is preached, Jesus of Nazareth passeth by. You see, then, how important it is that the ministry of the Word should be full of Christ. If the preaching of the Word be Jesus of Nazareth passing by, every sermon should be pervaded with Christ. When I listen to a sermon, or read a sermon which has not Christ therein, I can only compare it to those beautiful representations of fruit which sometimes adorn your sideboards, or mantelpieces, beautifully coloured, and tempting to the sight; but when you touch them, you find only a cold stone. So it is with a Christless sermon. It is not so here; "Jesus of Nazareth passeth by." The trumpet of the Gospel gives no uncertain sound.

2. Then Jesus of Nazareth passeth by in the example and living experience of His people. Wherever there is a good man, in the market-place or in the shop, in the exchange or in the senate house, whatever be his life or whatever be his position, that man is to be the light of the world—the representative of Christ. "This people," says Christ, "have I formed for Myself, and they shall show forth My praise." My beloved friends, do you think that you have been called by God's grace, and redeemed by the precious blood of Christ, and sent forth into this world just that you may stem the waves of affliction, contend with temptation, debate with a variety of adversaries, or engage in secular transactions, which distract the attention of inferior and worldly minds? "Ye are the salt of the earth: a city set upon a hill cannot be hid." At home and abroad, on the Sabbath-day and on the week-day, in the sanctuary or in the place of business, ye are the witnesses of Christ; and seeing ye are the lights of the world, see that in every pathway of your earthly pilgrimage, you leave the light of Christianity behind you. It is in this way that "Jesus of Nazareth passeth by."

3. Jesus of Nazareth passeth by in the dispensations of His Providence—sometimes in the sunshine and in the light, sometimes in the shadow and in the storm, sometimes scattering in His course rich mercies and infinite privileges, and sometimes taking them away. It may be, with regard to some of you, my beloved friends, that you have received at the Lord's hand special and protracted mercies; but you have begun to forget Him who sustains and supplies you. You have said, "My mountain shall stand fast; I shall not be moved. To-morrow shall be as this day, and much more abundant." But Jesus of Nazareth passeth by, and casts a shadow over your worldly prospects; breathes upon your prosperity, and produces scenes of bereavement in your habitation; or He visits you with personal sickness, to remind you of Himself. If there be a plant in your garden more beautiful than another, that plant, that flower, will wither soon. If there be a child upon the domestic hearth that you love more than another, it may be that that little one will grow pale in death, and you will have to say, respecting the idol of your fondest affections, "Bury my dead out of my

sight." But it is no chance, no second cause, no hap-hazard—"Jesus of Nazareth passeth by." And whether He passes by with a comfort, or with an affliction, it is a time of love. He passes by in mercy; He passes by to bless; He is a welcome visitor.

Once more, look at this interesting event of Jesus of Nazareth passing by, and mark the tenderness and compassion that He manifests. We are told that this poor man cried, "Jesus, thou Son of David, have mercy upon me," He cried under a sense of need. He cried to the Great Physician; he invoked the right and only name, "Jesus, thou Son of David, have mercy on me. And they which went before rebuked him that he should hold his peace; but he cried so much the more, Jesus, thou Son of David, have mercy on me." My beloved friends, permit me to tell you, that there is no man beginning religion without discouragement—no man beginning to pray, and to cry, "Jesus, thou Son of David, have mercy on me," but he will be hindered. Satan will hinder him; the world will hinder him; the unbelief of his own heart will hinder him. Ah! remember, though this blind man was rebuked and discouraged, he did not despair. He was not prevented crying. "He cried so much the more, Thou Son of David, have mercy on me." It was a golden opportunity. Jesus of Nazareth might never pass that way again. This man had asked alms of thousands; but now there was One passing that could give him sight. Hence his importunity and earnestness amidst his discouragements: "He cried so much the more, Thou Son of David, have mercy on me."

There are periods in a man's history; there are occasions of spiritual advantage; there are golden opportunities of hearing the Word, which may never occur again. Jesus of Nazareth is passing by here, and may pass by for ever. This may be the very last opportunity that some of you may have. The great Deliverer is now set before you as the object of your faith and confidence. "Jesus of Nazareth passeth by." Stay, stay, O Thou Divine Messenger of the eternal covenant, and leave a blessing behind for poor perishing souls, ere Thou dost depart! "Jesus stood." Mark the power of prayer. It was the cry of a beggar. It was the cry of a blind outcast; but it was the cry of necessity, and of humility, of faith, and of importunity. It was a successful cry. "And Jesus stood." The Divine Redeemer—let me speak it with adoring reverence and profoundest love—the Divine Redeemer is arrested by the power of prayer; apprehended on His illustrious march by the earnest invocation of the perishing and the destitute. The Creator of the universe paused to listen to the voice of prayer, and to give the response. You recollect in Old Testament history, that the sun stood still in Gibeon, and the moon in the valley of Ajalon, that Israel might triumph; and now the Sun of Righteousness stands still to scatter upon the pathway of this poor beggar the light and the effulgence of His glory. "Jesus stood, and commanded him to be brought unto Him." Beautiful connection between prayer and instrumentality! Indeed, our Lord Jesus Christ always connects with His most marvellous works, the instrumentality of His creatures. Observe, He could have healed this poor man where He stood, but would call in the aid of His disciples and those around Him. He "commanded him to be brought unto Him." If you and I had been there, we should have thought it an honour to aid in bringing this poor man to Christ; to have given him our hand, and an encouraging word; to have said, "Come on, He is waiting for you, and will not refuse your prayer;" it would have been an honour then; and we may now bring men to Christ by our example, by our solicitations, by our exhortations. Beloved friend, have you ever brought any one to Christ? Have you sought to-day to bring any one to Christ? It is an honour and a privilege, as an instrument, to bring the poor and the perishing to Jesus.

III. *The wonderful cure effected.*—They "brought him unto Him; and when he was come near, He asked him, saying, What wilt thou that I shall do unto thee?" When we come to Christ, we always ought to be able to answer that question. We ought to come with a specific petition, and for a specific blessing. We ought to know our errand; we should not go at hazard to God. "What wilt thou that I shall do unto thee?" God says, when we bow the knee before Him. The poor man said, "Lord, that I may receive my sight." And no sooner was the petition presented than it was answered. The blessing was vouchsafed. Jesus said unto him, "Receive thy sight; thy faith hath saved thee."

Now, the faith of this man was evinced in two ways; it was evinced by his confession of Christ. He acknowledged Christ as the Messiah, when he felt and acknowledged the Redeemer as the true and proper Saviour. And then his faith was manifested by his perseverance in seeking the blessing—his confident expectation that the Lord Jesus Christ would give him sight. "Jesus said unto him, Receive thy sight; thy faith hath saved thee." Just think of the power and the value of faith; it is only an instrument, but what an invaluable instrument it is! It brings the soul of the patient into contact with the Physician—it brings the soul of the sinner into contact with the Saviour. It is as a telegraphic wire that connects our spirits with the Eternal throne—the throne of mercy, on which communications travel, and by which blessings descend. "Oh, Lord! increase our faith;" "Thy faith hath saved thee." And still shall it be said of every soul that trusts in Christ, "Thy faith hath saved thee." Lay hold, sinner, lay hold! If you can only touch the hem of His garment, you shall be saved; Jesus of Nazareth, the great Physician, passeth by.

Then you observe the effect of this miracle upon those who beheld it: first, upon the blind man himself, who received sight; he followed Christ and glorified God: then upon the disciples, and even upon the unbelieving multitude: "All the people, when they saw it, gave praise unto God." And when a soul is converted by God's grace—when an individual is turned from darkness to light; from the power of Satan unto God, there is joy through the universe. There is joy in that sinner's heart; there is joy in the church; there is joy amongst the blessed spirits before the throne. "There is joy in the presence of the angels of God over one sinner that repenteth." May this joy thrill through the universe this night in reference to some soul upon the brink of hell, recovered and saved; and then God's rich, sovereign, everlasting grace shall have all the glory. "Grace, grace, grace unto it."

IV. *Let us glance at the instruction conveyed.*—We are reminded, in the first place, that just as the blind man needed his sight, so we need spiritual illumination. Just as this man was blind to the objects of nature around him, so the Scripture affirms that with respect to all of us, in our natural condition, and until the Divine Spirit opens our eyes, we are spiritually blind: "The god of this world hath blinded the eyes of them that believe not." Observe who it is that has done it. It is God that gives the sight; it is God that gives spiritual illumination. It is the devil that gives darkness and blindness—the god of this world; not the God of heaven; not the Father of lights; but "the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." And then the apostle, in writing to the believers, says, "Once were ye darkness, but now are ye light in the Lord;" "God, who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ;" "Open thou mine eyes," says David—he felt the need of moral illumination—"open thou mine eyes, that I may behold wondrous things out of thy law." Oh! beloved friend, God's blessed

volume is a sealed book; the imperishable and everlasting truths here recorded are all dark and obscure, and covered with impenetrable gloom until spiritual vision is vouchsafed.

2. Then look at the destitution and danger of a man in natural blindness. Tell him to work—he cannot find instruments for his employment; tell him to walk—he is in danger of falling over the precipice. Point him to the most beautiful landscape, or to the most extraordinary scenes in nature—he cannot enjoy or realize them. So it is with the man spiritually blind. You cannot work for God; you cannot walk with God; you cannot see God; you cannot admire God; you cannot have a single glance of that wonderful cross where Jesus died for sin, and for the sinner, until you have spiritual vision. May God, who commanded the light to shine out of darkness—may He who graciously said to this poor blind man, “Receive thy sight,” give you spiritual vision; and then you shall “behold wondrous things out of God’s law.” You will see the preciousness of Christ; you will see the glory of Christ; and then you will see opening before you a new world, adorned by holiness and by grace, and you will be able to say, “Old things are passed away, and all things are become new.”

3. We are also reminded of the great encouragement that we have to go to the Lord Jesus Christ for this spiritual vision. I apprehend, as I have already intimated, that all these wonderful miracles that our blessed Lord wrought were intended primarily to encourage sinners, whatever may be their guilt, or however they may feel their own unworthiness and corruption, to come to Jesus Christ for spiritual blessing and eternal life. There is no needed good which is not to be found in the treasury of His grace; no blessing so large and so glorious, that His Divine hand cannot bestow it. You may be dishonest, a drunkard, a Sabbath-breaker, a blasphemer—He who cleansed the leper can cleanse your guilty soul. There are those who are almost driven to despair at the thought that they have committed the unpardonable sin; behold, here is mercy for you—salvation for you! Beloved, however defiled and polluted by sin you may be, He that cleansed the leper can make your souls clean. You may be dead in trespasses and sins; but He that quickeneth the dead—He that said with a loud voice, “Lazarus, come forth!”—can call you from the sepulchre of your unregeneracy, and cause you to stand up in the lofty dignity and manhood of the sons of God. He who opened the eyes of this blind mendicant can cause, this night, the scales to fall from your eyes, so that you shall see clearly; but if only you begin to see “men as trees walking” by faith, the recovery will be perfect; blindness will have vanished.

4. Then, further, think of the importance and necessity of coming to Christ with all importunity, and at once—with all earnestness, and at once. First, on account of the grandeur of the blessing He bestows; He has nothing to give comparable to this; and, second, on account of the hindrances and discouragements which you will have to meet with in coming, through hostile spirits and spiritual foes. The devil cares not one iota how much of religion you have, provided he can keep you away from Christ, and prevent your coming, just as you are, in the hour of your poverty and need, and casting yourself at His feet. Do not you recollect, that when that poor child, who was possessed with an unclean spirit, was being brought to Christ, that “the devil threw him down and tare him,” even at Jesus’ feet—thus making one last effort, as it were, to lacerate and injure him! “As they brought him to Jesus, the devil tare him, and then departed out of him.” Satan’s great effort is to keep the soul away from Christ. And then, besides, there is the influence of the world to hinder you from coming to Christ. You go abroad into the world, and infidelity will say, “Stop! it is all a delusion that goes to Christ; a cunningly-devised fable.” And Pharisea

philosophy will say, "Stop! I will show you a religion more in accordance with the pride of natural reason, and less humbling to human nature." And the moralist will say, "You must attend to a round of duties." And the formalist will bid you observe certain ceremonies; keep the Sabbath; go to chapel and to church, and then all will be right with you at last." The world says, "What occasion is there for all this strictness, and all this carefulness, and all this anxiety? Go into company; go to the theatre, to the ball-room, to the tavern. 'Eat, drink, and be merry.' 'To-morrow shall be as this day, and much more abundant.'" Miserable comforters are they all!—terrible deceivers are they all! Go right on to Christ, and stop not till you come into His divine and glorious presence. Cry, cry on, "Jesus, thou Son of David, have mercy on me!" Ah! yes; the opportunity is passing away. Have you never heard of sudden death? Have you never seen or heard of persons who have been deprived of their reason, and the power of reflection? Have you never seen any person smitten and cut down, like the flower, and withered? Oh, delay not! Jesus of Nazareth passeth by. "Seek ye the Lord, while He may be found; call ye upon Him while He is near." In hell Jesus Christ will never pass by;

"But darkness, death, and long despair,
Reign in eternal silence there!"

Let your prayer, then, be, "Jesus, thou Son of David, have mercy on me!"

DENOMINATIONAL INTELLIGENCE.

ANNIVERSARIES AND SERVICES TO BE HOLDEN.

Mr. SPURGEON hopes to preach on—
Tuesday, Sept. 4th.—In a field in King Edward's-road, Hackney, at 6.
Wednesday, Sept. 5th.—Baptist Chapel, Bexley Heath. Afternoon, 3; Evening, 6. Trains to Abbey Wood from London-bridge.
Thursday, Sept. 6th.—New Park-street at 7.
Friday, Sept. 7th.—Saw-mills, Acorn-wharf, Old Kent-road, at half-past 6.
Thursday, Sept. 13th.—Morning, at Union Chapel, Lewisham, at 11; Evening, at New Park-street.
Friday, Sept. 14th.—Writtle, Essex; Afternoon and Evening.
Tuesday, Sept. 18th.—Baptist Chapel, Foot's Cray.
Wednesday, Sept. 19th.—Mr. Lillycrop's Chapel, Windsor.
Thursday, Sept. 20th.—New Park-street.
Tuesday, Sept. 25th.—Afternoon, Independent, Ingatestone; Evening, Hoxton Baptist Tabernacle.
Wednesday, Sept. 26th.—Rev. K. Williams, Independent Chapel, Tottenham, at half-past 11 in the morning.
Thursday, Sept. 27th.—New Park-street.
London, Meard's-court.—The anniversary sermons will be preached on Sept. 16th; in the morning and afternoon by the Rev. J. Cooper, of Wattisham; in the evening by the pastor, the Rev. J. E. Bloomfield.
—, *Hoxton Tabernacle, High-street*.—Sixth Annual Commemorative Ordination Services (D.V.) as follows:—On Sabbath-day, Sept. 23rd, the Rev. J. P. Searle to preach at 11 and half-past 6; the Rev. J. E.

Bloomfield at 3. *Tuesday*, Sept. 25th, a tea-meeting at 5; the Rev. C. H. Spurgeon to preach at 7 o'clock.

Bexley-heath, Kent.—Harvest thanksgiving services.—On Sept. 6th the Rev. C. H. Spurgeon has engaged to preach in the afternoon and evening. A public tea.

MINISTERIAL RESIGNATIONS.

Messal, near Ely.—The Rev. G. Veals has resigned the pastorate of the church here.

Mildenhall, West Row.—The Rev. W. C. Mills is about to resign his pastoral charge.

Tring, New Mill, Herts.—The Rev. J. S. Warren has given notice of his intention to resign the pastorate.

Soham, Cambs.—The Rev. J. Smith, jun., has resigned the pastorate of the Baptist church in this place.

MINISTERIAL CHANGES.

Deptford, Lower-road.—The Rev. R. R. Finch has accepted a unanimous invitation to succeed the late Rev. J. Kingsford in the pastorate.

Edinburgh.—The Rev. Mr. Tulloch, from Elgin.

Luton.—The Rev. J. Makepeace has accepted the pastorate of the church meeting in Union Chapel.

Bourton-on-the-Water.—The Rev. T. Brooks, from Wrexham,

We are informed that our esteemed brother, the Rev. W. H. Bonner, formerly of Koppel-street Chapel, Russell-squar, is open to invitation to supply vacant pulpits. His address is, No. 8, Nelson-street, Birkenhead, Cheshire.

CLASSICAL, FRENCH, and COMMERCIAL ACADEMY, for a limited number of Young Gentlemen, Tring, Hertfordshire.—Conducted by Mr. J. L. Keble, Terms, for Board and Tuition, Eighteen to Twenty-four Guineas per annum. Reference to parents of pupils, and to several Baptist Ministers. Tring is remarkably healthy, and within an easy distance of London by the London and North-western Railway.

With the October Magazines will be published,

THE
CHRISTIAN'S PENNY ALMANAC
FOR 1856,

Which (besides the usual Almanack information) will contain

Meditations upon Select Passages of Scripture for Every Day in the Year,

Chiefly by the REV. J. A. JAMES and the REV. OCTAVIUS WINSLOW, D.D.

Together with a METROPOLITAN CHAPEL DIRECTORY, comprising an Account of the various Places of Worship in London and the Suburban Districts; Names and Residence of the Ministers; and Times of Services on Week Evenings, and on Lord's Day, etc.

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By the Rev. C. H. SPURGEON.

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SCRIPTURAL EXPOSITION.

ISAIAH XXVI. 1—14.

BY THE REV. C. H. SPURGEON,*

Minister of New Park-street Chapel, Southwark.

In that day"—or rather, as we may read it now, "In this day"—"shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

Here is the song which we are to sing in this Gospel day. The theme of it is God, and the city which He has builded, and which He has given to us to be our heritage for ever. "We have a strong city;" yes, beloved, a very strong one: for the devil has exercised all his ingenuity for these thousand years to destroy it. He has thrown in the bomb-shell of persecution; he has tried to undermine it with his subtlety and cunning of false doctrine; but he has not been able to do anything against the strong city yet. "We have a strong city;" and she is just as strong now, after all the desperate attacks that have been made upon her walls, as ever she was. Against her the gates of hell cannot prevail. The church is never in danger. "We have a strong city; salvation will God appoint for walls and bulwarks." And then, after noticing the security of the city, the prophet bids us "open the gates, that the righteous nation which keepeth the truth may enter in." It is the Gospel minister's business to go about to open the gates; it is the Christian's business, in some sense, to open the gates; yea, we should all of us be endeavouring, if possible, to "open the gates, that the righteous people may enter" into the church. But, after all, Jesus Christ is the great opener of gates; He opens the gates to let His people in. And, mark you, they do not all come in at one gate. It is "Open ye the gates." Some come in by means of one doctrine, and some by means of another. We are not all converted by the same agency. Some come in at the Sunday-school gate; others come in at the gate which is kept by pious parents; many come in at the gate of the preached word; but all the gates should be open. "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

Next the prophet describes the peaceableness of this city. The gates are open, but no enemy ever enters in: for "Thou wilt keep him in" peace—peace, as the original has it, "in perfect peace," in double peace, "whose mind is stayed on Thee." There is nothing like staying the mind on God. If you stay the mind on anything else, you cannot have perfect peace, for that something else may fail you. If you trust in horses and in chariots, horses may tire, and the drags of the chariots may break; but he who trusteth in the Lord shall dwell "in perfect peace." Let the earth be all in arms abroad, the believer dwells "in perfect peace," "because he trusteth in Thee." And now comes an exhortation which every Christian ought to give.

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength: for he bringeth down them that dwell on high."

Some of you dwell so "on high" that you do not believe the doctrine of

* We regret that, owing to Mr. Spurgeon's numerous preaching engagements during the month, he has not been able to supply the remainder of the article on "Religious Dependancy." The above is one of the expository exercises delivered by Mr. S. in Exeter Hall, taken in short-hand by our reporter.

original depravity; you are very good by nature, according to your own ideas. Well, "He bringeth down them that dwell on high." Others of you boast of your free-will capacity, and you think you have power to do anything without the assistance of the Holy Spirit. Ah! but "He bringeth down them that dwell on high." Others of you do not know what a doubt or a fear is, but in your own self-sufficiency you wrap yourselves up complacently, and say, "We are secure." Ah! but "He bringeth down them that dwell on high; the lofty city, He layeth it low." No one can lay God's city low, but God can lay the lofty city low.

"He layeth it low, even to the ground; He bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: Thou, most upright, dost weigh the path of the just."

God "weighs the path of the just" in scales. We read elsewhere that God "weighs the heart;" here we read that He "weighs the path." Those words would serve for a very striking text, which were used by the prophet when he went to Hezekiah of old, and said, "What have they seen in thine house?" "What have they seen in thine house?" for God weighs our actions; He weighs our household and our public deeds; He "weighs the path of the just." But it is "uprightness" even after it is weighed; with all the sin that is mixed with it, in the main it is "*uprightness*" ascending towards God.

"Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Alas! it is often the case that "the inhabitants of the earth learn righteousness" for a little while, and then forget it. When the pestilence thinned our ranks, then we saw far more seriousness upon the minds of the people than we do at present. Oh! God grant that the cholera may not come among us again; but if it do, perhaps the people of the earth will learn righteousness; but they are like the child that merely learns his lesson to repeat under the fear of the rod, and forgets it to-morrow. They "*learn righteousness*," and soon it is gone, and God sends fresh judgments upon the earth.

"Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when Thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of Thine enemies shall devour them. Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us."

Troubled saint, what a precious passage for thee! Poor, tempest-tossed soul, what a glorious utterance! "Lord, thou wilt ordain peace for us." There shall come an ordinance from God, that His people shall have peace. "Thou wilt ordain peace for us: for Thou also hast wrought all our works in us:" and those works that God did not work are bad ones.

"O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy name."

Many of us can look back to the time when our god was our belly, and we gloried in our shame; when we made idols of business and of worldly

things; but now these lords are dead, and they shall not live; they are deceased, and they shall not rise.

“Therefore hast Thou visited and destroyed them, and made all their memory to perish.”

And a blessed thing it is when the memory of our sins does perish, and when we neither wish nor desire to follow them again.

THE SYMPATHY OF JESUS.

BY THE REV. OCTAVIUS WINSLOW, D.D.

THE sympathy of the Saviour, as I have already remarked,* springs from union. There must necessarily be some degree of affinity in existence with perfect sympathy. Who does not know the vast difference between unveiling our sad heart to a friend but little acquainted with grief; unveiling the perplexities of a path to one who has never trodden that path before; and in taking that sadness, and that grief, and that perplexity to one who has before passed through the same circumstances? Our dear adorable Lord sympathizes with us in virtue of His union with us; it is sympathy springing from experience—the experience of the identical path along which God's hand is guiding you. How expressive are these words: “We have not an high-priest who cannot be touched with the feeling of our infirmities!” “*Our* infirmities!” The saints of God have their infirmities. How much is this overlooked by us, and how much is it overlooked by themselves. All the saints of God are encompassed with infirmity. We have all our infirmities, “bearing about with us a body of sin and of death,” with a heart constantly betraying us into the hands of our enemies. We are necessarily encompassed with infirmity; and each individual believer is ready to say, “This is my infirmity.” There is the infirmity of the temper; there is the infirmity of the body: all, more or less, are compassed with some infirmity or other. Then there are spiritual infirmities; but with all these infirmities Jesus sympathizes. Ah, yes! in that infirmity that has often exhausted your own patience, and that infirmity that has often compelled you to say, I cannot bear myself, Christ sympathizes with you. A nervous temperament; how great is that infirmity! Christ sympathizes with it. A weak, suffering frame; Christ sympathizes with it. A tendency to look at the dark side of the picture of human life; Christ sympathizes with it. A hastiness of temper, a readiness to distrust God, a proneness to sink under trial—pass round the circle of human infirmities; select the one peculiar to yourself; lay your hand on it and say, “This is my infirmity;” with that infirmity Jesus sympathizes. He blends Himself with it; and when the dearest friend, who has the confidence of your love, may at times find it impossible to bear with you, and when you often find it impossible to bear with yourself, there is One that enters into that infirmity, and makes it all His own. No unkind upbraiding from His lips; no averted glance of His eye; no chiding—oh! no; that infirmity is Christ's, because it is yours. And Jesus is prepared to

* See page 68.

solace you, and to soothe you, and to succour you ; to come and sit at your side and say, "My brother, my sister ; has thy friend turned from thee ? has he in whom thou didst have confidence proved a broken cistern ? I have carried that infirmity ; I have borne it in my own body to the tree ; I am prepared to identify myself with it, and make it all my own." Oh ! take your infirmity to Jesus, my brethren ; do not think it too mean—too low ; take it to Christ. Oh ! that nervous temperament, what a cloud it throws over the brightness of heaven ; what a veil it draws over the cross ! That hastiness of temper ; how often it betrays you into grievous sadness ! That heart, so ready to fret against God's dispensation ; that distrust ; that shrinking from cloud and darkness. Oh ! how much that infirmity enters like a bitter element into all the sweets of human life. Take that infirmity to Jesus, the brother born for adversity ; the friend that loveth at all times ; the God that wrapped your bruised and suffering humanity like a robe round His Deity, is prepared to enter into that infirmity, and make it all His own ; for we have not an high-priest who cannot be touched with the feeling of that very infirmity.

I shall never forget the solemnity and pathos with which my beloved friend and brother, the glorified Evans, paused at that word when he read the passage to me on one occasion. He could go no further—"touched," moved, affected, disturbed to the very centre of his soul by our sorrow, and our grief, and our infirmity. "We have not an high-priest who cannot be *touched* by the feeling of our infirmities." Oh ! that exquisite *touched* ; oh ! that perfect response in the heart of Christ ! Will you not bear your sorrow to His bosom ; confess your sins at His feet ; try to rest yourself in His very heart, my brother ? There comes from that throne in heaven a stream of sympathy, exquisite, tender, and delicate, that chimes in and harmonizes with your profoundest grief. There is a delicacy in the sympathy of Christ which the most refined imagination can but ill conceive. You have sorrows, I doubt not, which you could not unveil to the tenderest friend of your heart. You have infirmities you would blush to acknowledge before your dearest earthly friend. But such is the delicacy of the sympathy of Christ, you can go and tell that grief, and acknowledge that infirmity, and unveil that sorrow to His heart, and there shall come down a stream of sympathy, timely, delicate, and tender, which shall at once soothe your heart, as a mother hushes and soothes her infant at the breast. Oh ! the tenderness of the sympathy of Christ ; the tenderness with which He touches the wound ; the delicate hand with which He binds it up ; the exquisite tenderness and delicacy with which he deals with human grief ! It must be so, because He was "without sin." There was no selfishness ; there was no harshness ; there was no hastiness in Jesus. It was human sympathy untouched and untainted by human guilt ; consequently, it was human sympathy, delicate, tender, and gentle, beyond all that imagination can conceive.

This is the Saviour of whom you have been cherishing such distrustful thoughts and dark conceptions. You have wondered if He could weep when you wept, sigh when you sighed, and sorrow when you sorrowed. You have wondered if He could come and sit at your

side, or tread your lonely path with you ; this is the Saviour who, in His love and sympathy, is prepared to make all your circumstances His own. Travel, then, round the circle of your sufferings, your sorrows, and your privations, and you will find Jesus has gone round that circle before you, and is prepared to be touched with the feeling of our infirmities.

THE SURETY.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

"Be SURETY for Thy servant for good."—Psa. cxix. 122.

THE doctrine of suretiship is very ancient. Reuben offered to be surety for Benjamin, but his father could not trust him. At length, when Judah came forward, his bond was accepted, and Benjamin was allowed to go. Paul became surety for Onesimus, and engaged to make up the loss Philemon might have sustained. Jesus became surety for His people, and therefore He said, "Other sheep I have that are not of this fold ; *them also I must bring* ; and they shall hear my voice, and there shall be one fold, and one shepherd." David felt the need of a surety ; one who would undertake his cause, and effectuate his deliverance. We also need a surety, and, blessed be God, Jesus is the SURETY of the better covenant. He undertook our cause, and became bound for us. Solomon said, "He that is surety for a stranger, shall smart, or be bruised, for it." Jesus became our SURETY, and "it pleased the Lord to bruise Him ;" "He was wounded for our transgressions, *He was bruised for our iniquities.*" Our debts were charged on Him, and He paid them ; our iniquities were placed to His account, and He atoned for them. Precious Lord Jesus, how wonderful Thy love, how stupendous Thy grace !

Brethren, the Old Testament believers felt that they needed a SURETY ; and it is pleasing to observe how all their needs are met in the person, work, and offices of the Lord Jesus. Do you need a SURETY ? Is the prayer of David yours, "Be SURETY for Thy servant for good ?" Let us look at it ; LORD, UNDERTAKE FOR THY SERVANT'S GOOD. Well, the Lord has undertaken. Is there a blessing you need that He had not undertaken to give ? Is there a foe you dread He has not undertaken to conquer ? Is there a sin you have committed He has not undertaken to pardon ? Is there an evil you justly fear He has not undertaken to prevent ? Not one. The glorious promises reveal God's undertakings. He engaged in the everlasting covenant ; He makes known His engagements in the precious promises. What that is desirable can you think of, that is not comprised in that pledge, "*I will be to them a God, and they shall be to me a people ?*" Or in that, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours ; and ye are Christ's, and Christ is God's." Blessed be the Lord, He has undertaken to be our Father, to provide for us ; our Husband, to love and solace us ; our Advocate, to plead for us ; our Friend, to sympathize with and care for us ; and our Saviour, to redeem and deliver us.

"LORD, ENGAGE FOR ME." Well, He has engaged for you, and for

every believer in Jesus. In many parts of His word He shows that He has not only engaged for Himself, but for His people too. "*They shall call upon my name, and I will hear them; I will say, it is my people, and they shall say, the Lord is my God.*" "*I will make an everlasting covenant with them, and I will not turn away from them, to do them good; but I will put my fear into their hearts, and they shall not depart from me.*" Such passages are scattered all through the word of God, and though the promises refer to Israel literally, yet as all the promises are in Christ Jesus, and were confirmed by His death, they belong equally, in all their spiritual import, to all the covenant seed. Yes, my poor, weak, timid, tried brother, the Lord has engaged for you as well as for Himself. He put your person, your fortune, your all into the hands of His Son, and He became surety for you. By-and-by, Jesus will appear before His Father, with you and all your brethren beside him, and will say, "Here I am, Father, and the children Thou hast given me; not one of them is lost." No, not one will be missing. Every child will be there. Every engagement will have been met. Every undertaking will have been honoured; and Jesus, our adorable Surety, will be crowned with glory by his Father, and be satisfied with the acclamations of His people.

"**BE BOUND FOR THY SERVANT, O LORD.**" What! do you want a bond? Well, you shall have it, for God wishes you to be happy and to enjoy rest. "Men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherefore God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." Here God interposes by an oath, to still your fear, to calm your mind, and fill you with consolation. God is pledged to you by an oath; He has sworn by Himself, and can He bind Himself by anything stronger? Do you say, "I wish I knew exactly what He swore?" Well, to satisfy you, you shall have the very words of His oath, for He has given them. Here they are: "Thy Maker is thy husband, the Lord of Hosts is His name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hide my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For THIS is as the waters of Noah unto me, for AS I HAVE SWORN that 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. For 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. 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 is of me, saith the Lord," Isa. liv. Can you desire more? God has undertaken your cause; He has engaged

for you, He has bound Himself by oath to you. He is a SURETY for you, for your good.

The covenant is ordered in all things and sure ; it includes all time, it provides for all circumstances, it anticipates all events, it engages for all possibilities. Jesus is the SURETY of that covenant ; He undertook to see it fulfilled in all its parts ; He engaged for the accomplishment of all its conditions, for the performance of all its promises ; He was bound to see its design carried out to perfection. Can He fail ? Impossible. Will His word be violated ? Hear Him : " Heaven and earth shall pass away, but my word shall not pass away." He is SURETY for all the children, for every Benjamin who goes down into Egypt ; and He has said of each one to His Father, " I WILL BE SURETY FOR HIM ; OF MY HAND SHALT THOU REQUIRE HIM ; IF I BRING HIM NOT UNTO THEE, AND SET HIM BEFORE THEE, THEN LET ME BEAR THE BLAME FOR EVER." And in reference to our misconduct and sins against the law and government of the great Ruler of the universe, He says of every one, " IF HE HATH WRONGED THEE, OR OWETH THEE AUGHT, PUT THAT ON MINE ACCOUNT ; I WILL REPAY IT." Precious Lord Jesus, we can but admire Thy condescension, adore Thy love, praise Thy thrice-blessed name, and consecrate all our powers to Thy service ! We are Thine, doubly Thine. Oh, for grace to serve Thee, to consecrate every talent, every moment to Thee ! My soul, I charge thee, often to look to Jesus as thy Surety, to place full confidence in His word, to rely on His engagements, and rejoice in His glorious undertakings ; and when tempted to doubt, fear, or mistrust Him, think of the solemnity, of the sacredness of His oath ; and remember that He hath sworn, and will not repent. Other priests were inducted into office without an oath, but thy Jesus with an oath by Him that said, " The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec : by so much was Jesus made a surety of a better covenant." Blessed, for ever blessed, be His holy name !

Sept. 2nd.

AN INCIDENT FROM AN ANCIENT CHURCH BOOK.

BY THE REV. JOHN COX, LATE OF WOOLWICH.

THE most ancient church book is that called " the Acts of the Apostles." It is as excellent as it is ancient, containing the most astonishing events, related with the utmost simplicity and truthfulness. The historian of that Church was guided by the infallible and omnipresent Spirit, who selected the facts which were to be recorded, and suggested the very words to express them.

The first seven chapters of this book refer wholly to the Church at Jerusalem ; and it is perfectly astonishing how many truths and how many events are compressed into that small compass. First, we have en-

graved a glorious portrait of the founder of the Church as He stood on Olivet, just before He ascended to glory. How benign His attitude, as He imparts His last instructions, and pronounces His richest blessings. The first entry records the message which came from heaven immediately after His ascension, and insures that He will come again in the like manner as He departed. Next, it mentions an account of a long and united prayer meeting ; and an outline of a solemn address delivered on the occasion of the choice of another apostle in the room of Judas. Then come the wonders of Pentecost, its rushing

mighty wind, its fiery cloven tongues, its burning words, new unfoldings of truth, its victories over mocking sinners, and the blessings showered down on mourning penitents. Now behold a Church stands before us; and such a Church as hath never been seen on earth since. Next come numerous miracles, conversions by thousands, at which hell stands aghast, and heaven is filled with rapture. Earth, too, is moved; "The kings of the earth stand up, and the rulers take counsel together;" the ministers of the Church are persecuted and brought before councils; but they are found more than conquerors, and defend themselves with such wisdom and courage as cannot be overcome. They are imprisoned, but angels come to their rescue; and truth triumphs more and more.

But now a dark spot is seen on this book, so bright hitherto. Two Church members are cut off, not only *from* the Church, but *by* the avenging hand of God; while, in contrast with these names of infamy, Ananias and Sapphira, stands that of the first martyr, the holy Stephen, who is "faithful unto death." Many other things might be mentioned, but we must return to notice one entry, which, perhaps, has been too much overlooked, and certainly too little imitated.

All who study God's word with interest and attention have been struck with the description given of the peace, purity, and power which characterised the first Church at Jerusalem; and well may this be the case. These primitive Christians were a holy, happy, and honoured people; one with Christ, and one with each other, they lived in the element of communion; earth and hell were against them, but God was for them. What a spectacle of moral grandeur and spiritual beauty did they present! Perhaps the splendour of this scene has thrown into the shade that period which elapsed between the ascension of Christ and the descent of the Holy Spirit, even as the glory of Christ's ascension and session have caused

some to overlook the wonders of the preceding forty days occurring between the Lord's resurrection and ascension. Let us now consider the people of God during that *ten days*, and notice what took place among them. The record is contained in Acts i. 12—14: "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary, the mother of Jesus, and with his brethren." At first here appears little beyond an enumeration of names and places; but a close scrutiny may yield much instruction.

Notice *where they came from*: "They returned from Olivet." Their great Master led them there, but they were come back without Him. They had often sat with Him on that mountain, and listened to His instructions and prophecies. They knew also that it was His favourite spot of retirement, where He spent whole nights in prayer. They had heard His last words, received His parting blessing, seen Him go to heaven on the glory-cloud; they had worshipped Him, and their hearts were filled with "exceeding joy." Never could they forget Olivet, nor cease to think on Him who loved it so well.

Consider *where they came to*: "To Jerusalem," where their Lord had laboured, wept, and died. Where they had all forsook Him in His hour of agony, where He had sought and pardoned them in His hour of triumph. Jerusalem—where the Lord had told them to *wait* until the promised Comforter came, and then to begin their message of love *there*. At the very worst spot in the world the richest gift should be given, and the noblest work performed. Grace

must more abound *where* sin abounded.

They did not go first to the temple, though they frequently visited that place (Luke xxiv. 53); but they hastened to an "upper room." May we not suppose that this was the same upper room in which the Lord's Supper had been instituted, and where the Saviour's last discourse was delivered?—a room yet fragrant with His love. How changed their circumstances *now*! What new light did they possess? what new hopes did they cherish? what sweet communion did they have "concerning the things which had happened?"

But who were they who thus gathered together? *Peter was there*, and is mentioned *first*. What a proof is this of the riches of restoring grace, and of the reality of his repentance; but Judas was *not* there. In all the Evangelists, whenever the names of the Apostles are mentioned, we find Judas mentioned at the end; but now his name is not in the list. His name is indeed mentioned, and a discourse is delivered concerning him, which is calculated to make the ears of every one that heareth it to tingle. And to think that Peter should deliver it! Judas and Peter had walked together and worked together; but now they were parted for ever. Perhaps, after Judas had sold his Lord, and Peter had denied Him, some might conclude that Peter was as bad as Judas. But there was an essential difference. "Judas went out and hanged himself;" "Peter went out and wept bitterly." "Judas went to his own place;" Peter, re-converted, "lives to strengthen his brethren." How solemn is this contrast! Are there not some similar ones now? Those who have worshipped in the same place, and sung the same hymns, are for ever parted in eternity. Oh! to be found in Him who is the sinner's refuge and the saint's life, and not merely *about* Him and *around* Him.

All the rest of the Apostles were there. Thus the Lord's words were verified: "None of them whom Thou gavest me are lost, but the son of perdition."

All have weathered the storm but the one wretched silver-laden bark, which first deserted to the enemy, and then went down in a terrible tempest.

The women were there, even those healed and loving ones who had ministered to Him of their substance, who wept as He went to the cross, who stood under that cross, who looked on His dead and mangled form, and who were early at His sepulchre to embalm His body. Honored women! worthy to be enrolled in Heaven's own record with the Apostles of Christ.

Mary, the mother of Jesus, was there; not to be worshipped, but as a worshipper. It is well worthy of remark, that the last time she is mentioned in the sacred page is at a prayer-meeting. Alas! that since then she should have been set up as a mediatrix! But she is no more to blame for this than was the serpent of brass, or Moses who made it, for the incense burned before it. Last on the list are the "*brethren of Jesus.*" Whether these were the sons of Mary, or some of her sister's sons, we are not sure; but why not the former? We read in John vii. of some who were thus called using taunting words to the Saviour, and find this entry against their names: "Neither did His brethren believe on Him." Now His brethren are among His followers. Let us learn never to despair of any one, however hardened or unbelieving. Besides those mentioned by name, there were others assembled in that upper room, in all amounting to about a hundred and twenty.

Let us now notice the *information given respecting their employment*: "These all continued with one accord in prayer and supplication." Mark the *variety* of the devotions—"prayer and supplication;" their *union* in the great work—"with one accord;" and their *perseverance*—"they continued." They had the character of God as a Father clearly unfolded to them, (John xvii. 26), and it appeared very glorious; they had the name of Jesus to rest on and plead, and they understood now somewhat of its blessed import, (John xiv. 13.) They had the

promise that the Holy Ghost should be bestowed to plead, and for this great gift they were determined to wait. The Lord had bid them do so, and promised that the blessing should be bestowed "not many days hence."

Nor did they wait in vain. It was "when they were all with one accord in one place" that the promise was fulfilled, and that they "were all baptized with the Holy Ghost," who came from heaven as a "rushing mighty wind, and filled all the house where they were sitting." What a proof was this of the faithfulness of Jesus, what an honour was then put on wrestling social prayer, and what an encouragement is here given to God's people "always to pray, and not to faint!" Here we trace the intimate connection between prayer and the promised blessings; that which God fully purposes to perform, which He has made provision for effecting, and which His own glory requires to be done, He will only accomplish in answer to prayer. He says, concerning His most glorious works, "I will yet for all this be inquired of by the house of Israel, to do it for them."

In this history we may trace the way in which God trains up His witnesses, and prepares His instruments. These Pentecostal preachers were fitted for their work by three years' attendance on their Lord, by forty days' special instruction, by ten days' continuous prayer; and then came the Holy Spirit, filling them with light, and clothing them with power. Now they were fully equipped for their great work. They were but few, but the Lord of all power and might was with them. The contrast between the world, with all its passions, pride, prejudices, and superstitions; with its proud philosophy, and political power, and that little company in the upper room, was exceeding great; and some might be ready to ask, "What can this little company do?" But God himself is about to discourse on that Scripture: "Not by might, nor by power, but by my Spirit, saith the Lord." Mountains must sink and vallies rise when Divine strength is

made perfect in human weakness. Wonders unheard-of shall be done, for God himself is about working by instruments which He has prepared, and who are willing to be employed as *seemeth Him good*. Let us all seek grace to sit at the feet of Jesus, to wait on God, "pray and never faint," and be determined not to rest satisfied with anything short of "power from on high."

This history teaches us that *God can bring great things out of small beginnings*. In that upper room, and among that little company of wrestlers, the Christian Church commenced. Since then similar things have happened on a smaller scale—Luther in his monk's cell, and the Reformation—the little band at Oxford, in their retired room at prayer, and the revival of the last century—Carey, with his associates, in the small parlour at Kettering, and modern missions—Raikes, with his few poor children, and Sabbath-schools—Charles and Hughes, the letter of the one and the suggestion of the other, and the Bible Society—Nasmyth labouring alone, and City and Town Missions covering the land—all exhibit great things growing out of small beginnings. But let us ponder the question. Was there ever anything exclusively good or permanently great that was not begun and carried on with earnest prayer? or did anything ever fail that was commenced with a single eye to God's glory, and a heart resting on His promise? "Open thy mouth wide, and I will fill it." "Prove me now herewith, saith the Lord, and see if I will not open the windows of heaven, and pour you out a blessing." "Ask, and ye shall receive," and thus prove that "all things are possible to him that believeth."

"Go up and watch the new-born rill,
Just trickling from its mossy bed,
Streaking the heath-clad hill
With a bright emerald thread.

"Canst thou her bold career foretell—
What rocks she shall o'erleap or rend?
How far in Ocean's swell
Her freshening billows send?

"E'en so the course of prayer who knows?
It springs in silence where it will—
Springs out of sight, and flows
At first a lonely rill;
Pimlico, Aug. 20th.

"But streams shall meet it by-and-by,
From thousand sympathetic hearts,
Together swelling high
Their chant of many parts."

FELT CONTRASTS.

BY THE REV. W. ABBOTT, OF BLUNHAM, BEDS.

THE DARKNESS OF NIGHT.

WE will here mention some dark seasons in the experience of the Christian, the remarks on which we hope may be acceptable to the readers of the *Baptist Messenger*.

1. The night of *unregeneracy*.—This was a dark night. "Ye were some-time darkness;" not merely surrounded by darkness, but ye were dark yourselves. It was the darkness of ignorance, prejudice, enmity, and guilt. All your notions and deeds were in unison with this. It was a darkness loved and rejoiced in. Satan, the prince of darkness, enticed you on, triumphed over you, leading you fast down to eternal darkness. How great the grace that has rescued you from this night of darkness! for with some "the darkness is past, and the true light now shineth." We mention the past darkness that it may have a humbling influence, that it may lead to thankfulness for the light given, the danger seen, the refuge fled to, and to pity, combined with prayer and effort, for the spread of this light amongst others who are still in the night of moral darkness.

2. The night of *trouble*.—In this night the clouds are often very thick, and the darkness intense, so much so that the friendly moon and stars are not visible to cheer us. Ministers and friends may sympathize with us, may counsel and try to console us, but it still remains dark. In this night we must use prayer, consult the promises, and patiently wait for the opening morning.

"Prayer makes the darkened cloud withdraw." Let us not forget that wisdom and love appoints and mea-

THE DAWN OF DAY.

How welcome, under many circumstances, is the morning early dawn; and not more so in a literal than in a spiritual sense: some few instances of which we will here mention:

1. The dawn of *Gospel light*.—"The dayspring from on high hath visited us." "Ye are light in the Lord." The *Holy Spirit* by the glorious Gospel hath illumined your minds. "God, who commanded the light to shine out of darkness, hath shined into your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This light is sovereign in its visits, and saving in its influence. It does not shine on all lands, nor on all minds; but where it does shine with the light of life, with "saving health," there it is welcomed, rejoiced in, and God is praised for it. This light may have dawned on us gradually or instantaneously, in either way effectually. We may not be able to tell the precise time of its rising, but that it does shine on us is plain—plain from the discovery made of our sin and danger, of the Gospel remedy and refuge.

2. The dawn of *promised deliverance*.—In the day of trouble the believer finds a privileged resort open to him; availing himself of this he draws nigh unto God, entreating Him, "Be thou my strong habitation wherunto I may continually resort." The voice of promise to the troubled Christian says, "Hope thou in God; God shall help you, and that right early"—and right early is at the dawn of morning. Hope has an eye that pierces through the clouds of trouble, and descries brightness at a dis-

THE DARKNESS OF NIGHT—*continued.*
sures this night; that love sustains us while wisdom instructs therein.

"His love in times past forbids me to think
He'll leave me at last in trouble to sink."

And "whoso is wise, and will observe these things, even he shall understand the loving kindness of the Lord." "The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles."

3. The night of *spiritual desertion.*—This is a trying night, occasioning our grief, yet tending to our good. It leads to a serious searching of the heart, to an earnest looking to Him who giveth songs in the night, and who shines forth with the light of life. He may still withhold the light of His countenance, but He does not cease to love us; He does not forget us, but tries us for our profit, and sends forth the voice of promise as the precursor of His return. Tried, mourning believer, be of good courage, for He will soon turn thy night into day, thy darkness to light, thy sorrows to joys, thy dangers to deliverances, thy fears to hopes, thy complainings to grateful songs. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

4. The night of *Death.*—We fear this night often; yet why should we? Jesus promises His grace, His presence, and victory. Death may look dark at a distance, and may much excite our fears, but the Gospel lamp illumines it; the Redeemer's presence dispels its gloomy shades, while it leads to a day without a night—an everlasting day.

"Fast as ye bring the night of death,
Ye bring eternal day."

Fear not, believer, to enter on this night, for Jesus will be thy light and thy salvation. "The Lord will be unto thee an everlasting light, and thy God thy glory."

THE DAWN OF DAY—*continued.*
tance—it is the Father's smiling countenance:

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

3. The dawn of *spiritual manifestation.*—The first indication of this may be after a long season of painful conviction and of anxious seeking; Jesus appears to such and says, "I am thy salvation." How welcome is this visit, how precious is this word, what peace and rejoicing it diffuses through the soul. This manifestation may be after a season of desertion, and of great consequent dejection; and then how gladdening is the reassurance of the Redeemer's love, and how sweet the restored joy of his salvation. It is His presence and joy that make our present happy day, and our future bright eternity:

"In darkest shades, if He appear,
My dawning is begun;
He is my soul's bright Morning Star,
And He my rising Sun."

4. The dawn of *future glory.*—Glory is a bright word, and directs attention to a bright world. The God of glory has spoken to us, the message of glory has reached us, the Prince of glory has visited us, the world of glory is opened to us, the inheritance of glory is reserved for us, the hope of glory is within us. Jesus is the way to the Father; by Him we are pardoned, accepted, and made meet for heaven; the Spirit, the Comforter, sheds abroad in our hearts the love of God as the sweet earnest of our future portion—Christ in you the hope of glory. The smiles of Jesus, with which he now indulges us, and from which our present happiness is derived; these are

"The young dawn of heaven below."

W. ABBOTT,
Blunham, Beds.

BIBLICAL CRITICISMS.

BY MR. JOHN FREEMAN.

NO. II.—THE IMPORT OF THE ADORABLE NAME "JESUS."

WHEN Pharaoh made Joseph "lord of his house," as stated in Ps. cv. 21, and when, as the result, Joseph in princely attire rode in Pharaoh's second chariot with external homage abounding in every direction, we behold what wonders Providence can work. But when God's own Son was made "Lord of all," the command was, "Let all the angels of God worship him." And, however Jesus may be undervalued by his enemies on earth, the language of saints and angels in heaven is, "Worthy is the once slain Lamb to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing!" Yea, on earth too, those who follow the Lamb whithersoever he goeth, learn, according to their humble capacities, the anthem so sublimely sung above.

By Jews who lived where Greek was spoken Joshua or rather Jehoshua, and every namesake of the said son of Nun, was called Jesus. And, according to the pointed Hebrew, Nun's son is thus referred to in Num. xiii. 16: "And Moses conferred on Hoshea son of Nun the name Jehoshua." Nor does this change of name appear inappropriate. For, in the Hebrew the Israelites brought back from Egypt, the appellation Hoshea, signifying "He who has saved," seems only to have made Nun's son a namesake of some one called Hoshea in reference to something achieved. But the term Jehoshua, signifying "He who will save," well accorded with the views Moses had of Joshua's becoming the Saviour of Israel when, by victory after victory, he would be the instrument in God's hand for establishing the twelve tribes in the Land of Promise.

In transmitting a name, however, to distant generations, there is not unfrequently more or less of change. Thus, in our own language, the counties Norfolk and Southfolk, as spelt

in old manuscripts, have been made, by wear and tear, Norfolk and Suffolk. And thus, by the fragment *ho* being worn away, the name *Jehoshua* became *Jeshua* in Hebrew and Chaldee.

Such changes in names are gradual. Thus, with regard to the territory of the Norwegians, its first name in English was Northway, as found in old manuscripts, while, in the second period, some persons said Northway, and others adopted the name Norway. Just so Josedech's son Joshua is called *Jehoshua* (in pointed Hebrew) both by Haggai and Zechariah, while throughout Ezra and Nehemiah he is designated *Jeshua*.

As, moreover, in the third period, Northway became Norway alone, so, at length, Jehoshua became Jeshua alone, or *Jesua* reduced to *Jesu'* if we take our orthography from the Greek. For, as the reader may know, the Greek word *Jesus* signifies *Jesu*, where we say *he*, while *Jesun* signifies *Jesu* where we say *him*. Thus, when an angel of the Lord spoke Syro-Chaldaic to Joseph in a dream, the injunction concerning the Saviour was, "Thou shalt call his name JESU, inasmuch as he will save his people from their sins."

JESU then, augmented to JESUS, is the Greek nominative adopted as both nominative and accusative in English. But though the word JESU was the word JEHOShUA impaired as to sound, yet the signification of JEHOShUA, or JOSHUA as we write the word, was altogether *unimpaired*. For the reason assigned in Matt. i. 21; for the name shows at once the *meaning* of the name. In short, to give the force of the angel's address to Joseph, we must thus express it: "Thou shalt call his name HE WHO WILL SAVE, inasmuch as HE WILL SAVE his people from their sins."

Some persons, as namesakes of

Joshua son of Nun, were called *Jesus*, as *Jesus* spoken of in Col. iv. 11, and there denominated "Jesus who is called Justus." But with *Joshua* the name had an appropriateness, as he, in leading Israel after the flesh into the possession of the earthly Canaan, was, as God's instrument, a *saviour*. But, with incomparably more appropriateness, the name was applied to the babe at Bethlehem who was to be THE AUTHOR OF ETERNAL SALVATION and to conduct the whole Israel of God into the heavenly Canaan. In this character, too august for an archangel to sustain, was the son of Joseph and Mary called JESUS.

Thus we behold the babe in the manger in the aspect the angel of the Lord presented him to the shepherds of Bethlehem. "Fear not," says the angel, "for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a SAVIOUR who is Christ the Lord." Luke ii. 10, 11.

In saving his people from their sins we behold the Great Redeemer saving from the guilt of sin and from the power of sin. With us, indeed, justification and sanctification are viewed separately, but in reality they are inseparable as two connected colours

of the rainbow; and, in this extent, must we regard the all-transcendent work of Christ.

Jesus brings salvation to a sinner on the day of conversion. Thus in Luke xix. 9 we behold the Saviour saying to Zacchæus, "This day is salvation come to this house." And what a wondrous sight! Through Divine grace a rich man does what is naturally harder than a camel's passing through the eye of a needle. He enters the kingdom of heaven; and, in connexion with such entrance, says, "Behold, Lord, the half of my goods I give to the poor; and, if I have taken anything from any man by false accusation, I restore him fourfold."

Through the Christian pilgrimage too, Jesus makes all things work together for good; and, at the close of that pilgrimage, he gives a victory over death. In short, by a life of faith, and, as the result, a life of holiness, salvation is beheld in a growing meetness for the kingdom of heaven above. And there unutterable happiness in its manifold aspects becomes the portion of the perfected just. Nor can any fear of such happiness ever terminating, disquiet the soul through the mighty roll of eternal ages.

Maryland Point, Stratford, Essex.

A BELIEVER'S ESTIMATE OF THE BIBLE.

BY THE REV. W. H. BONNER, OF BIRKENHEAD.

I love the bible. As the storehouse of religious knowledge; as the instrument of ministerial usefulness; as the test of christian experience; as the guide of social order and guardian of civil freedom; as the only sure barrier against the desolating inroads of fanaticism, socinianism, and atheism; as the friend of the people, irrespective of condition or class; and as the "world's best hope," I love the bible. I love its testimonies, for their truthfulness and moral grandeur. I love its arguments, for their fairness and cogency. I love its invitations, for their condescension and freeness.

I love its promises, for their appropriateness, vastness, and certainty. I love its prayers as models of filial freedom and believing reverence. I love its songs, for their solemn gladness, and their godly bearing. I love its precepts, for their equity and ohasteness, their accordancy with the principles of grace, their affinity with the promises, and their applicability to the vicissitudes of my heavenward pilgrimage. I love it for its Author and authority; for the evils it rebukes and removes; for the good it does and designs; for the goodness it reveals and requires; for the fellowship it creates

and the friendships it sanctifies and cements; for the happiness it diffuses, and the prospects it unfolds. I love it as a record, a memorial, a standard, a treasure, a companion, and a guide. As a law-book it is the cheapest and safest; as a prayer-book, it is full and infallible; as a hymn-book, alike faultless are its theology, poetry, spirit, and style; and as a school-book, it surpasses every other for fixing the attention, feeding thought, controlling the imagination, informing the judgment, training the conscience, educating the superior affections of the heart, and in every respect fitting for society. Therefore I love it in the study, the pulpit, and the pew; in the countinghouse and the workshop; in the garden and the field; in the sitting room and the bed chamber; in the railway carriage and the steamboat; in the morning and the evening; in sickness and in health. In every case and place, be it near me for reading or hearing, for counsel or comfort. Because of its divine origin and originality it is the best of books, and in religion the sole authority, infallible and absolute. It needs not and will not sanction a companion-volume, as being equally with itself a test of truth, or rule of practice. To "the bible, the bible only," every one who would learn "the good and the right way," must apply his mind and yield his conscience. He must resort to it, not to obtain support to opinions previously adopted but to receive meekly, unreservedly, and unhesitatingly whatever is really taught therein. "For instruction, for conviction, for reformation, (or, restoration) and for education in righteousness," the scriptures "given by the inspiration of God" are "profitable" and sufficient. No tenet is true, no principles are sound, no motives are pure, no conduct is correct, no hope is well-founded, no precepts are binding, no ordinances, rites, or ceremonies are becoming, and no worship is acceptable, except in harmony with this sacred volume. It alone is the standard of morals and prescriber of piety. It is not a book of science; yet every

science is false that is contradictory to it. It is not a book of politics; yet all politics which are adverse to its principles, are unjust and mischievous. It is a book for time, to guide through it; a book for earth, to lift above it; a book for society, to regenerate and elevate it. It is a book for man, in relation to man his brother; and for man the sinner, in relation to "God the Saviour." It is "the book of Jehovah" because it and it only, teaches us of the One eternal Being, who of himself alone is immutably existent; who in himself alone is absolute perfection; who is the first cause of all things good, and the end of all things, both in the way of terminating what is to be concluded, and of consummating what is to be completed. It is "the word of Christ," because "the testimony of Jesus," the God-man mediator, the appointed Redeemer of sinners and Lord of saints, is its alpha and omega—beginning and end. It is "the word of truth," because its records are facts, its gifts are substantialities, its requirements are righteousnesses, and its predictions and promises are but anticipations of providence, which without exception, in due time and order become verities. It is a book of purposes, not experiments; of realities, not fancies; and of positiveness, not possibilities. It is "the book of the law," because it admits of no appeal from its decisions. No other book is so wide in its range, so lofty in its aim, so benevolent in its spirit, so dignified in its character, and so happy in its influence. Its depth is the mystery of truth; its height is the splendour of purity; its mission is the mercy of love; its course is the path of wisdom; its sphere is the world of fallen mankind; and its end is the glory of God. It is therefore, and it only is of universal utility. The philosopher by the study of it, may extend his knowledge of the laws of matter, and the properties of mind; the statesman may learn from it precedents and principles applicable to national government; the poet may find in it inspiring aids to his noblest concep-

tions; the painter may depict from it scenes of loftiest grandeur and holiest awe, and portraits of goodness and beauty affording the fullest scope to his artistic genius; while the plough-boy and "the maid behind the mill" may by means of it learn the most exalted lessons and attain unto the divinest skill. Whoever is humbly led by it, is safely led to heaven. It confounds the conceited, baffles the speculative, rebukes the proud, frowns upon the formal, denounces the ungenerous, dooms the profligate and the impenitent, smiles upon the meek and self-denying, assures the fearfully contrite, and refreshes the way-worn follower of Christ with living water from the crystal fountain of eternal love. Like all the works of God, his word is diversified and harmonious, plain and profound, simple and sublime, suitable

and serviceable. It contains the developments of the Eternal Will, the thunders of righteous and reasonable wrath, the benefactions of unmerited favour, the rebukes of fatherly fidelity, the beauties of holiness, the glowings of love, the counsels of wisdom, and the index of futurity. By it, faith unto gratuitous salvation is authorised, penitence is evoked, prayer is induced, hope is uplifted, love is attracted, obedience is guided, affliction is irradiated, zeal is animated, praise is inspired, and death is conquered. It is the dissector of the human heart, the charter of the Christian church, the specular of the Deity, and the telescope of eternity. This is the book—the one book of my heart. "O how I love thy law," Father of lights and God of truth! "The law of thy mouth is better unto me than thousands of gold and silver."

PEN AND INK SKETCHES OF BAPTIST MINISTERS.

NO. X.—THE REV. HENRY DOWSON,

Minister of Westgate Chapel, Bradford.

THE success of almost everything in this world largely depends upon the adaptation of the means employed to the end that is sought to be attained. The necessity which exists for having "the right man in the right place," has become a proverbial remark; and it is fully as applicable to the enterprises of religion as to the science of government. The stagnant condition of many of our Christian communities is doubtless frequently to be attributed to the unsuitability of the men who have come to occupy those spheres of labour, for which it is as certain as anything can possibly be they were never designed. Square pegs cannot, in the nature of things, adapt themselves to round holes; and it is matter for much satisfaction, therefore, when we see that any man has been led, in the order of Providence, to find that particular niche in the Church for which he is evidently fitted. And, of course, just in proportion to the magnitude and importance of the position will be the grati-

fication experienced by beholding it appropriately filled.

The Rev. Henry Dowson, of Bradford, supplies an admirable illustration of these general remarks. The manufacturing districts of England, perhaps, more than any other, require a robust, earnest, active, and, at the same time, cultivated ministry. In agricultural regions, where the population is sparse and scattered, the general mind of the people becomes dormant and rusty; but in those great hives of industry, created by modern enterprise, where multitudes are constantly mingling together, the intellect becomes restless and polished. It is absolutely necessary, therefore, that the teachers of religion in such places as Manchester, Leeds, Halifax, Sheffield, Stockport, Blackburn, Stockton, Bradford, and the rest of the great towns of the North, to be effective in the prosecution of their holy mission, should be thoroughly abreast of the people whom they seek to instruct in the things of God, and fully able to enter

into their modes of thinking, and to understand all the specialities of their position. To the want of this may doubtless be attributed much of the infidelity which has prevailed among our manufacturing population. No matter what may be said about the natural aversion of the human heart, in its unconverted condition, to the message of the Gospel, experience has proved that, wherever it has been exhibited in its own grand simplicity, it gives forth a wonderful power of attraction, and a subduing force such as no other influence on earth was ever known to possess. We have ourselves witnessed several most delightful demonstrations of this fact in that great town, of 120,000 inhabitants, where Mr. Dowson resides. On the occasions to which we allude the spacious room of the Mechanics' Institution, the Odd Fellows' and the Temperance Halls, were crowded with promiscuous assemblages of labouring men, whom the champions of ungodliness had claimed for their own followers; but, after these men had done their utmost to convince their audiences that the Bible was a lie, and Christianity a cheat, a few powerful statements of the truth, combined with a pathetic appeal to the consciences of those addressed, served in each case, and at once, to call forth a response of belief in the declaration that the Gospel of Christ is indeed the only revelation of the way of salvation. It is altogether a mistake to suppose, and absurd, if not sinful, to represent that the masses of the working men of the land are intellectually estranged from the Christian religion.

Mr. Dowson is just the man for a Bradford pulpit, possessing, as he does, all the prime qualifications of a teacher such as its people most urgently require. He was born and educated among the very class he is now called upon to instruct. The historically celebrated town of Nottingham was the place of his birth. His parents were both of them pious, and openly avowed their attachment to the Saviour, by becoming members of the church under the pastorate of

the Rev. James Edwards. Reposing themselves in that blessed hope of enduring satisfaction which the Gospel gives, they were anxious, it seems, that their beloved Henry should also be conducted into the way of peace; and, to their unspeakable joy, the Great Disposer of hearts heard their prayers, and blessed their efforts. Whilst yet a youth, Henry was baptized, and became a member of the church with which his parents were connected, and was shortly afterwards sent to Horton College to be educated for the ministry. Dr. Steadman—a name which will long be fragrant in the Baptist Denomination—was the Theological Tutor at the time; and under his judicious guidance were imparted, it may well be supposed, some of those sterling elements which have since contributed to ministerial efficiency. From Horton College Mr. Dowson went to Edinburgh, where he spent a valuable session in the college of which the world-renowned Dr. Chalmers was the Theological Professor.

In 1834, and while still a student, Mr. Dowson received an invitation to become assistant minister to his early tutor, Dr. Steadman, who, in addition to his professorship of Horton College, was the pastor of the church in Westgate-street, Bradford. He accepted the invitation, and entered at once upon the duties of the office, and in the following year found a still more intimate connection with the church by becoming its co-pastor. This union continued till 1837, when Dr. Steadman passed to his rest and reward. At the earnest request of the church, Mr. Dowson then consented to perform the office of sole pastor, which he has sustained with high honour to himself, and unbounded satisfaction to the fellowship, from that period to the present. The church has grown in a most gratifying manner under his care, and the chapel has been enlarged three times. It is now one of the largest in the denomination, seating 1,700 persons. The place is always filled to overflowing every Sabbath by a very intelligent audience

who can well appreciate the sound and masterly expositions of the Gospel which Mr. Dowson never fails to present. The practical character of his ministry, and the extent to which it has been blessed of the Lord, may be seen in the fact that the church itself numbers no less than 630 members, notwithstanding that in the latter years of Dr. Steadman's pastorate a considerable number of the flock were dismissed to form the nucleus of a separate church, now under the care of Mr. Chown. Mr. Dowson and his church are strict Baptists, but his own spirit is none the less catholic, as the fact of his intimate fellowship with his brethren of other communions, and his active services in connection with the Town Mission, and other unsectarian projects, abundantly testify. Mr. Dowson is also one of the honorary secretaries of Horton College; but with all his extraneous engagements he is never unmindful or negligent of his pastoral duties; and being but forty-three years of age, there is reason to hope that he has yet before him a considerable amount of work to perform on behalf of his fellow-men, and for the honour of his Master. Mr. Dowson may be said to be a popular preacher in the best sense of the word. He addresses the people in a language which they cannot fail to understand, and in such an earnest manner as to indicate that he believes the message which he has to deliver to be both true in itself and of the utmost moment to his hearers. He rarely, if ever, preaches long sermons; and they are uniformly

characterised by lucid statements, sound argument, and subduing appeals. His style, too, is thoroughly English, plain and forcible; seeming well to understand the fact, that any man who makes a copious use of short Saxon words, and utters them so as to cause every sentence to tell, and as if he knew them all to be of sterling value, will get a patient hearing from the British people, no matter what may be the topic of discourse. There is no attempt, therefore, either in the pulpit or on the platform, to clothe his thoughts with mere verbal drapery; and all metaphysical refinements are discarded as unworthy of the awful, though glorious, subject of human salvation. Consequently it is not possible for any attentive listener to retire from the service and assert that he did not comprehend what the minister had been saying; and rarely, one would think, without being able to make the positive declaration of having become more deeply impressed with the wonders of redeeming love, and the paramount claims which the Gospel has upon the attention and the heart of humanity. As an author Mr. Dowson is not much known, having published only one small volume—a Centenary Memorial of the church of which he has so long been the beloved and honoured pastor. By ministers of the Independent denomination we have frequently heard Mr. Dowson's name mentioned with the utmost respect, as a man of worth and power, whom any religious community would necessarily consider it a high honour to possess.

ACCEPTABLE WORDS.—"The words of the wise are as goads and as nails." What preponderates must be weighty; what pierces must be pointed; what is carried away must be portable; and all cannot equally carry.

LONG SERMONS.—The late Dr. Bogue is reported to have one day said to some of his students, "Do you suppose that people have nothing to do but to listen to your emptiness by the hour?"—a rebuke too pettishly given, and too severe.

But there is propriety in Lamont's remark, "There is no excuse for a long sermon; if it be good it need not be long, and if it be bad it ought not to be long." Queen Anne, after hearing Dr. South, said, "You have given us an excellent sermon, Dr. South: I wish you had had time to make it longer." "Nay, please your Majesty," said he, "I wish I had had time to make it shorter." Whitfield and Wesley, and most of the early Methodists, were short. Why do not many of their successors follow their example?

ORIGINAL POETRY.

LINES ON THE DEATH OF MISS ELIZA PALMER, OF SEVEN OAKS,
WHO FELL ASLEEP IN JESUS, MAY 14TH, 1855, AGED 19 YEARS.

"There shall be no more death."—REV. XXI. 4.

"Yes, I shall behold His lov'd face,
Myself in His brightness shall glow,
And sing to the praise of His grace,
In strains never utter'd below,
The harmony sweet shall roll on,
And ages on ages shall run,
And when these long ages are gone,
The chorus is only begun."—

THUS falter'd forth our sister; and she slept
On Jesu's bosom, happy made through Him
Who at the sepulchre of Laz'rus wept,
But whose almighty love sustain'd her soul,
Won her young heart, and taught her lips to sing
Such joyful strains as death could not control.

Hope gently stoop'd, and folded her to rest:
She shed no tear, for Jesus was her friend;
And on her ears the harpings of the blest
Fell sweetly, and she smiled; for she could see
The shining train that would her soul attend
To her bright home beyond life's troubled sea.

Call'd early home, we yield her to the grave,
In sure and certain hope that she shall rise;
We give our tears, for nature these will crave,
Yet while we weep, O Lord, we praise Thy love,
Which taught her heart the Pearl of heav'n to prize.
Thy will be done: we hope to meet above.

W. P. BALFERN.

LITERARY NOTICES.

The Faith of Dying Jacob. By R. GOVZE.
Edited by the late Rev. George Pritchard,
formerly Pastor of the Baptist Chapel,
Keppel-street. 18mo. pp. 111, cloth,
boards. London: Book Society.

A reprint of some excellent sermons on
Gen. xlviii. 21, by one of the Puritan
fathers.

"*Alfred's Memorial.*" Pp. 16. "*A Guide
to Glory.*" Pp. 24. "*The Impending Sen-
tence and a Present Salvation.*" Pp. 24.
London: Ward and Co.

THREE excellent little twopenny books, by
our esteemed correspondent, the Rev. John
Cox, of Woolwich. They are adapted for
great usefulness, and deserve to be exten-
sively circulated.

Biblical Instructions for Young Persons.
By GEORGE PRITCHARD. Pp. 72, cloth.
London: Book Society.

THIS little book is intended to explain and
vindicate those representations of the Divine
Being which infidels are in the habit of
quoting for the purpose of perplexing and
embarrassing the minds of youthful in-
quirers; to whom we most cordially recom-
mend it.

Admonitory Hints to Communicants. By
GEORGE PRITCHARD. Pp. 34. London:
Book Society.

THESE Hints are well calculated to induce
serious reflections and searching examina-
tion.

The Christian's Penny Almanack for 1856, which (besides the usual Almanack information) contains Meditations upon Select Passages of Scripture for Every Day in the Year, chiefly by the Rev. J. A. JAMES and the Rev. OCTAVIUS WINSLOW, D.D. Together with a Metropolitan Chapel Directory, comprising an Account of all the Baptist Chapels and Places of Worship belonging to the Congregational Churches, etc., in and near London; the Names and Residences of Baptist and Independent Ministers, and Times of Services on Week Evenings, and on Lord's-days; with a Guide to Public Exhibitions, and Places of General Interest. Forming a Christian Visitor's Handbook to London. London: J. Paul, 1, Chapter-house-court, Paternoster-row.]

THIS is a neat little book, generally useful, and prodigiously cheap. At the low price at which it is issued, a sale of many thousands of copies will be required to repay the cost of its production. Such a sale, we doubt not, will be realized. The meditations for every day in the year are every way worthy of their distinguished authors. Each of these precious germs of thought may, by God's blessing, be the means of producing and sustaining a high-toned spirituality, as well as inciting to increased activity in the paths of righteousness and true holiness. The statistical information it furnishes is considerable, and likely to be very useful to Christian visitors to the Metropolis, to whom it will serve as a Directory to all Baptist Chapels, and all places of worship belonging to the several bodies of Dissenters, and to the residences of their respective pastors, as well as a guide to the public exhibitions and sights of London. We advise all our readers to procure it for themselves, and to distribute it among their poorer brethren.

The Faded Flower. A Memoir of Edward B——, a youth who died in peace. Pp. 16. London: J. Paul, Chapter-house-court.

The Lamb gathered into the Fold. Pp. 22. London: J. Paul.

BOTH excellent books for the young.

The Evangelical Preacher; or, Studies for the Pulpit. Nos. 1, 2, and 3. Publishing Monthly. London: Sangster and Fletcher.

THESE contain sketches and outlines of sermons, and expository and devotional comments of a very superior kind. To those who need such helps, they will be found very serviceable.

Look to Jesus; or, How We must be Saved. By the Rev. JOHN CUMMING, D.D., F.R.S.E. Pp. 64. London: J. Paul.

Persuasive to Repentance. By the same Author. Pp. 32. London: J. Paul.

THESE are exceedingly useful books, and will be found very suitable for presentation.

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Glimpses of Jesus; or, Christ Exalted in the Affections of His People. By W. F. BALFERN. Second Edition. Pp. 278. London: J. F. Shaw.

WE are not at all surprised at the rapid sale of the first edition of Mr. Balfern's book. Its high-toned spirituality and holy unction cannot fail of being appreciated by all who have tasted that the Lord is gracious. We anticipate for this book a very large and beneficial circulation.

Why I do not have my Children Baptized. By W. ANNOTT.

THIS little tract is well adapted for general distribution.

DENOMINATIONAL INTELLIGENCE.

ANNIVERSARIES AND SERVICES TO BE HOLDEN.

Mr. SPURGEON hopes to preach on—
 Tues., Oct. 2nd. St. George's Chapel, Cannon-street-rd., Commercial-rd. Evening, at 7.
 Wed., 3rd. Independent Chapel, Twickenham. Afternoon and evening.
 Frid., 5th. Takely, Essex. Aftn. and even.
 Tues., 9th. Gen. Baptist Chapel, Boro'-road. Evening, at 7.
 Wed., 10th. Lecture on Rowland Hill, Camberwell Institute.
 Thurs., 11th. New Park-street.
 Tues., 16th. Waterbeach. Aftn. and even.
 Wed., 17th. Cottenham.
 Thurs., 18th. Clare. Afternoon and evening.
 Tues., 23rd. Harrow. Afternoon and evening.
 Wed., 24th. Mr. Bodington's, Bermondsey.
 Thurs., 25th. Morning, Mr. Wallace's, Tottenham; Evening, New Park-street.
 Frid., 26th. Dartford. Afternoon and even.
 Tues., 30th, Wed., 31st, and Thurs., Nov. 1st. At various chapels in and around Bristol.

RECOGNITION SERVICES.

Pontypool, Zion Chapel, Trossnants, Sept. 3rd.—Of the Rev. L. Lewis, late of the Baptist College, Pontypool, as pastor of the Baptist church in the place. On the day previous, the Rev. Evan Thomas, of Tredegar, preached morning, afternoon, and evening, in Welsh, and the Rev. Evan Jenkins, of the College, afternoon and evening, in English. The recognition services were conducted as follows: In the morning the Rev. R. Rees, of Glascoed, read and prayed; after which the Rev. J. Lloyd, of Merthyr, stated the nature of a Christian church, in Welsh; the Rev. J. Morgan, of Llandovery, proposed the usual questions, and offered the recognition prayer. The Rev. Thomas Thomas, Theological Tutor, addressed Mr. Lewis in English, and the Rev. Evan Thomas addressed the church on Hebrews xiii. 7. In the afternoon the Rev. Mr. Jones, of Argoed, read and prayed; the Rev. Mr. Owen, of Berthlwyd, preached from Mark vii. 24—30; the Rev. S. Price, of Aberyschan, in English, from 1 Cor. xv. 10; and the Rev. W. Thomas, of Pisgah, from John v. 6. In the evening the Rev. Mr. Roberts, of Trossnant, read and prayed; the Rev. E. Thomas, of Tredegar, preached in Welsh from Matt. x. 37; the Rev. G. Thomas, Classical Tutor, in English, from John xvii. 20, 21; and the Rev. J. Lloyd, in Welsh, from Rom. x. 12.

Bow, near London, Sept. 25th.—Of the Rev. W. P. Balfour; conducted by the Revs. S. Davis, Bow (Ind.); F. Wills, Eagle-street; B. Preece, Poplar; C. Woollocott, Little Wild-st.; J. Whittemore, Eynsford, Kent; Dr. Angus, Stepany College; C. Stovel, who delivered an impressive charge to the pastor; W. D. Bowes, Blandford-street; P. Cator; and J. Cousins.

Eastcombe Chapel, Stroud, Gloucestershire, Aug. 7th.—Of the Rev. H. Whitlock, from Earl's Barton, as pastor of the Bap-

tist church. In the afternoon the Rev. J. Smith, of Cheltenham, preached an earnest and useful sermon from Chron. x. 11, 12; after which about 300 persons partook of tea refreshments. In the evening a public meeting was held, presided over by the Rev. T. F. Newman, of Shortwood; Mr. Shakspeare prayed; and after an address from the Chairman, Mr. Whitlock gave an account of his religious experience and call to the ministry. The meeting was then addressed by the Revs. S. Cobbin, of Mitchinghampton, Mr. Houghton, from Jamaica, J. Smith, of Cheltenham, and the Chairman.

OPENING OF NEW CHAPEL.

Charlton Musgrove, Somerset, Sept. 6th.—A new Baptist chapel was opened in this village, when sermons were preached by the Revs. J. Price, of Montacute, R. James, of Yeovil, and J. Kiddle, Havant. The Revs. G. Day, of Wincanton, through whose efforts the preaching of the Gospel had been introduced into the village, T. Dunn, Gillingham, J. Drover, Wincanton, and J. King, Semley, took part in the services.

PRESENTATION SERVICE.

Tal-y-wern, North Wales, Aug. 10th.—The Rev. J. H. Owen was presented with a purse of sovereigns from the church and congregation, as a token of their respect for him.

SPECIAL SERVICES.

Walworth, Lion-street, Sept. 8th.—The Jubilee services to commemorate the formation of the church in this place, Sept. 8th, 1805, commenced with an early devotional service on the morning of that day (Saturday). A similar service was held on Lord's-day morning, and on the same day sermons were preached by the Revs. J. Adey, Horselydown, and Dr. Steane, of Camberwell. In the afternoon a juvenile service was held. On Monday evening a public tea meeting was held, after which addresses were delivered by the pastor, who presided, the Rev. H. J. Betts leading the devotions of the assembly. W. H. Watson, Esq., read an interesting narrative of the history of the church during the fifty years; the Rev. J. Burnett, of Camberwell, addressed the meeting on the progress of social improvement during the past fifty years; the Rev. S. Green on the progress of religion in our country during the same period; and the Rev. John Aldis on the progress of Christianity through the world during the last fifty years; the Rev. J. George, of Arthur-street chapel, Walworth, concluded the interesting service by prayer.

Teukesbury.—The Baptist church in this town having attained its bicentenary, commemorative services were held on Lord's-day, Aug. 26th. The Rev. Thos. Wilkinson, the pastor, preached morning and evening, from Eph. xi. 20—22. On Tues-

day, the 25th, a public tea-meeting was held, which was numerously attended. After tea, appropriate addresses were delivered by the pastor, and the Revs. H. Welsford (Ind.), E. Toyne (Wesleyan), A. Pitt, of Upton-on-Severn, J. Smith, Cheltenham, and F. Overbury, Pershore.

MINISTERIAL CHANGES.

Foots Cray, Kent.—The Rev. Mr. Welsh retires from the pastorate on Dec. 25th.
Penknapp, Westbury.—The Rev. J. Hurleston has accepted the pastorate of the Baptist Church in this place.
Shirley, near Southampton.—Mr. Simeox, from Southwell.
Pembroke Dock.—The Rev. E. Davies, from Reading.
Toadmorden.—Mr. T. Horsfield, from Bradford.
Brosley Old Baptist Chapel.—The Rev. W. Yale has accepted an invitation to the pastorate.

BAPTISMS.

Banbury, Oxon, June 27th.—Five by Mr. Henderson.
Bardwell, Suffolk, Aug. 5th.—Three by Mr. Barret.
Beulah, Monmouthshire, July 8th.—Six by Mr. James, one of whom was a female, aged 72.
Birmingham, Heneage-street, July 1st.—Five, and Aug. 5th, other five, by Mr. Taylor.
Borough Green, Kent, Sept. 16th.—One by Mr. Fremlin, for the pastor.
Burnley, Lancashire, July 29th.—Seven by Mr. Batey.
Bury St. Edmunds, Aug. 5th.—Six by Mr. Elven.
Cheltenham, Aug. 5th.—Four by Mr. Lewis.
Chester, June 3rd.—Two, and July 22nd, one, by Mr. Giles.
East Parley, Hants., Aug. 5th.—One by Mr. Pulman.
Gladestry, July 1st.—Two, in a baptistry in an open corn-field adjoining the village, by Mr. Godson.
Hadlow, July 1st.—Six.
High Wycombe, Cave Adullam, Aug. 5th.—Seven by Mr. Thring.
Llanhilleth, Monmouthshire, June 24th.—Two by Mr. Lloyd.
Limpley, Stoke, Sept. 16th.—One in the river (after an appropriate address by the pastor's son), by Mr. Huntley.
London, New Park-street, Aug. 30th.—Thirteen, and Sept. 27th, twenty-two, by Mr. Spurgeon.
Mount Zion, Hill-street, Dorset-square, Aug. 26th.—Five by Mr. Foreman.
Holtoway, July 25th.—Three by Mr. Slipway.
Manorbear, Pembroke, Aug. 19th.—Three by Mr. Evans, after a sermon by Mr. Britcliffe, from Heywood, Lancashire.
Newcastle-on-Tyne, Aug. 30th.—Three by Mr. Davies.
Paisley, July 19th.—One, and Aug. 5th, one by Mr. Wallace.
Peplar, near London, Cotton-street, Sept. 23rd.—Two by Mr. Preece.

Ringslead, Northamptonshire, July 1st.—Three by Mr. Kitchen.
Roads, Somerset, Aug. 5th.—Seven by Mr. Pearce.
Rowley and Shottley, Durham, July 22nd.—Two by Mr. Whitehead, one of whom, formerly a Methodist preacher, delivered the sermon on the interesting and solemn occasion.
Ryeford, near Ross, July 29th.—Two by Mr. Walker.
South Chard, Somersetshire, Sept. 2nd.—Six by Mr. Davies, in the river Ax, after a sermon from Matt. xxviii. 19, 20.
Sutton-in-the-Elms, June 24th.—Two, and July 29th, four, by Mr. J. Gough.
Saundersfoot, Pembrokeshire, July 15th.—One, and Aug. 3rd, two, by Mr. B. Lewis.
Sudbury, Suffolk, June 5th.—Five by Mr. Bentley.
Widcombe, near Bath, Sept. 9th.—Three by Mr. Huntley, of Limpley, Stoke.
Wokingham, Aug. 5th.—Five by Mr. Harcourt.

DEATHS.

Arthur, Rev. Andrew, Baptist Minister, Edinburgh, Sept. 5th, of paralysis of the brain, aged 57.
 Bane, Rev. J., Baptist Minister, Malton, Yorkshire, Aug. 29th, aged 64.
 Bottomley, Mr. Jas., Aug. 26th, after a few hours' illness, aged 38. Mr. B. had been a most valuable deacon and Sunday-school superintendent.
 Bowers, Mrs. M., wife of Mr. G. Bowers, of Eynsford, Kent, Aug. 29th, aged 73. Upwards of fifty years an honourable member of the Baptist church, Eynsford.
 Deacon, Mr. J., for thirty-two years a member of the Bethesda Baptist Church, Trowbridge, Wilts. The deceased was a nephew of the late Dr. Marshman, of Serampore, and departed in the faith and hope of the Gospel, July 25th, aged 61.
 Freeman, Mrs. Ann, the beloved wife of Mr. John Freeman, of Marviand Point, Stratford, Essex, Aug. 17th, aged 73. Mrs. F. had been an honourable member of the Baptist church, Bow, for upwards of forty-eight years.
 Pratt, Mrs., relict of the late Mr. T. Pratt, of Mitcham-common, and daughter of the late Rev. J. Stanger, of Bessel's-green, Kent, Sept. 16, aged 84.
 Sing, Joshua, Esq., Aug. 28th, at his residence, Bridgnorth. Mr. S. had sustained the office of deacon of the Baptist church for thirty years, and was one of the magistrates of the borough, and a devoted friend to all religious and philanthropic institutions.
 Snell, Mr. J., Aug. 17th, at Naunton Court, Barnstaple, aged 28. He was devoted in life, and triumphed in death.
 Tucker, Rev. J. H., Aug. 29th, pastor of the Baptist church, Winchester.
 Watts, Sarah, wife of Mr. George Watts, Claverton Down, near Bath, suddenly, of paralysis, Aug. 16th. Mrs. Watts had been nineteen years a useful and honourable member of the Baptist church, Limpley, Stoke, and very many deplore her loss.

A Monthly Almanack and Morning Portion for every Day.

MOON'S CHANGES.
Last quar. ... 2nd, 11h. 4m. dtrr.
New Moon ... 11th, 8h. 24m. morn.]

OCTOBER.

MOON'S CHANGES.
First quar. ... 13th, 3h. 33m. after.
Full Moon ... 25th, 7h. 37m. morn.]

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| <p>1 M. <i>We all do fade as a leaf.</i>—ISA. lxi. 6.
The leaves that once shaded the bower
Are now falling sifily away;
An emblem of life, that's on hours,
And of mortals who quickly decay.</p> <p>2 Tu. <i>Every good and every perfect gift is from above.</i>—JAMES i. 17.
For life preserved, for health restored,
For all thy gifts, I bless thee, Lord.</p> <p>3 W. <i>He careth for you.</i>—1 PET. v. 7.
Your Father's care to all your wants extends,
And wisely sent is every cross he sends.</p> <p>4 Th. <i>Then shall the dust return to the earth as it was.</i>—ECCLES. iii. 7.
What though we wade in wealth, or soar in fame,
Earth's highest station ends in "Here he lies";
And "dust to dust" concludes her noblest song.</p> <p>5 F. <i>Though He slay me yet will I trust in Him.</i>—JOB xiii. 15.
Sickness and death thy voice obey;
Help me to trust thee though thou slay.</p> <p>6 S. <i>Teach me thy way, O Lord.</i>—PS. xxvii. 11.
Great All in all that art my rest, my home,
My way is tedious, and my steps are slow.
Reach forth thy hand; O teach thy child to go.</p> <p>7 Su. <i>Eighteenth S. aft. Trin. Let thy priests be clothed with righteousness.</i>—PS. cxxiii. 9.
While thy ministers proclaim
Peace and pardon in thy name;
Through their voice by faith may I
Hear thee speaking from the sky.</p> <p>8 M. <i>To the Lord our God belong mercies and forgiveness.</i>—DAN. ix. 9.
For thy forgiveness, full and free,
Father, through Christ I come to thee.</p> <p>9 Tu. <i>Whosoever will come after me, let him take up his cross and follow me.</i>—MARK viii. 34.
Take up thy cross, the Saviour said,
If thou wouldst my disciple be;
Deny thyself, the world for sake,
And humbly follow after me.</p> <p>10 W. <i>Of thine own have we given thee.</i>—1 CHRON. xxix. 14.
My gifts are thine, however small,
Now glorify thyself in all.</p> <p>11 Th. <i>Old sicutatus Day. Which hope we have as an anchor of the soul.</i>—HEB. vi. 19.
Lord, if my hope dare let her anchor fall
On Thee, the chiefest good, no need to call
For earth's inferior trash; thou, thou art all in all.</p> <p>12 F. <i>Who died for us.</i>—1 THESS. v. 10.
O where for refuge should I flee,
If Jesus had not died for me?</p> <p>13 S. <i>I will never leave thee nor forsake thee.</i>—HEB. xiii. 5.
Though earthly friends unfaithful prove,
With sure and certain hop. of love,
Lord I would cling to thee.</p> <p>14 Su. <i>Sincenth S. aft. Trin. They that wait upon the Lord shall renew their strength.</i>—ISA. xl. 31.
Thus, with strength renew'd, the saint
As on eagle's wings shall fly;
Walk and run, and never faint,
Fight and conquer, so would I.</p> <p>15 M. <i>Just and true are thy ways, thou King of saints.</i>—REV. xv. 8.
Perfect and true are all his ways,
Whom heaven adores, and death obeys.</p> <p>16 Tu. <i>I cried by reason of my affliction to the Lord.</i>—JON. ii. 2.
If he who made all things,
And rules them in our own,
Then every grief or trial brings
Us nearer to his throne.</p> | <p>17 W. <i>Thou wilt make all his bed in his sickness.</i>—PS. xli. 3.
Sick is my heart; O Saviour, do thou please
To make my bed soft in my sicknesses.</p> <p>18 Th. <i>St. Luke. Who teacheth like Him?</i>—JOB xxxvi. 22.
Saviour, none like thee can teach,
Nor yet unfold thy word;
None like thee the heart can reach,
And heavenly light afford.</p> <p>19 F. <i>Fear not, I am with thee.</i>—ISA. xli. 10.
O wherefore should I grieve,
Or what have I to fear?
Though home, and friends, and life I leave,
My God is ever near.</p> <p>20 S. <i>Thou hidest thy face, they are troubled.</i>—PS. civ. 29.
Lord, if thou shroud thy face, my glory fades,
And I remain a nothing, all composed of shades.</p> <p>21 Su. <i>Twentieth S. aft. Trin. Then were the disciples glad when they saw the Lord.</i>—JOHN ix. 29.
Then were they glad their Lord to know,
And worshipp'd yet with fear;
Jesus again thy presence show,
Meet thy disciples here.</p> <p>22 M. <i>So shall we ever be with the Lord.</i>—1 THESS. iv. 17.
In his kingdom we shall rest,
In his love be fully blest.</p> <p>23 Tu. <i>The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.</i>—JOB i. 21.
O blessed be the hand that gave,
Still blessed when it takes;
Blessed be he who smites to save,
And heals the heart he breaks.</p> <p>24 W. <i>With joy shall ye draw water out of the wells of salvation.</i>—ISA. xii. 3.
Still they endure, and still they flow,
A sovereign cure for all my woe.</p> <p>25 Th. <i>Stand fast in the Lord.</i>—1 THESS. iii. 8.
Soldiers of Christ, hold fast,
The war will soon be past,
When victory comes at last,
We'll meet in glory.</p> <p>26 F. <i>Consider Him who endured such contradiction of sinners against himself.</i>—HEB. xii. 3.
What though trials await us here,
Christ endured, and we must bear.</p> <p>27 S. <i>See if there be any sorrow like unto my sorrow.</i>—LAM. i. 13.
What language shall I borrow,
To praise thee, heavenly Friend,
For this thy dying sorrow?
Thy pity without end?</p> <p>28 Su. <i>Twenty-first S. aft. Trin. Did not our heart burn within us while he talked with us by the way?</i>—LUKE xxiv. 32.
From thy house when I return,
May my heart within me burn;
And at evening let me say,
I have walk'd with God to-day.</p> <p>29 M. <i>I will keep it night and day.</i>—ISA. xxvii. 3.
Hear, O hear me, when I pray,
Keep thy servant night and day.</p> <p>30 Tu. <i>Trust ye in the Lord for ever.</i>—ISA. xxvi. 4.
Thou art, O Lord, my only trust,
When friends are mingled with the dust,
And all my loves are gone.</p> <p>31 W. <i>What is man that thou art mindful of him?</i>—PS. viii. 4.
Frail child of dust, and feeble as frail,
In thee do I trust, nor find thee to fail.</p> |
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Sun rises, 1 0.1; 7 0.12; 13 0.23; 19 6.31; 25 0.42.—Sets, 1 5.40; 7 6.21; 13 5.10; 19 4.58; 25 4.15.

The black figures in the bottom line refer to the day of the Month.

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Glasgow, July 29th, 1855; and an ADDRESS delivered in the Large Room, Rosherville
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By the Rev. C. H. SPURGEON.

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RELIGIOUS DESPONDENCY.

BY THE REV. C. H. SPURGEON,

Minister of New Park Street Chapel, Southwark.

(Continued from page 68.)

III.—*Unanswered Prayers* occasion a third form of this evil. The seeking soul has been crying at the throne of grace for relief, but the mercy has not yet arrived. Months may have rolled away, and still the heavens appear to be barred; the promise tarrieth, and the blessing is delayed. Hope deferred bringeth on heart sickness, the spirits sink, and a deep gloom is cast upon the mind. I have known some who have suspended prayer through the idea that “the prayers of the wicked are an abomination to the Lord,” and that therefore it was but committing sin to attempt to offer their supplications. Well can I remember, when coming to Jesus myself, that for months I sought pardon and found it not. Often, in the deep anguish of my spirit, did I stay my petitions, because I thought them hopeless; and when again the Holy Spirit drew me to the mercy-seat, a deep horror rested on me at the remembrance of my repeated, but unanswered cries. I knew myself to be unworthy, and therefore I conceived that justice would not allow an answer to me.

I doubt not that there are some reading this paper who are feeling the same sad experience; let them take heart. Consider, O waiting soul, that the mercy is worth tarrying for, since it is salvation—thy soul’s deliverance from hell. A thousand years of sitting at the gate will be well repaid, if the King, at last, will give thee this jewel of exceeding price.

Bethink thee, also, how utterly unworthy thou art of the mercy, and therefore be not ashamed to humble thyself to abide the sovereign will of Jehovah. Proud men must be noticed at once, or they will depart; but thou hast nothing to boast of, and shouldst feel that if He disregarded thee for a long season, thine unworthiness could demand no apology for his delay. Moreover, remember that He *will* hear at last. His promise would be violated if one praying soul could perish; for He has said, “Seek and ye *shall* find”—“Whosoever calleth on the name of the Lord shall be saved.” The delay may be for thy good, to lay thee lower in the dust of self-abasement, or to make thee more earnest for the blessing. Possibly the Lord intends to try your faith, that, like the woman of Syro-Phœnicia, you may reflect honour on Him by your confidence in Him.

It may also be discovered that there is something wrong in you which has need to be removed, before the joy of the Lord is given you. Perhaps your views of the Gospel plan are confused, or you may be placing some little reliance on yourself, instead of trusting simply and entirely to the Lord Jesus. Prayers are all filed in heaven, and if not immediately answered, they are certainly not forgotten, but in a little while shall be fulfilled in your own soul. I beseech thee let not a proud despair bid thee be silent, but continue waiting in earnest prayer, singing—

“Perhaps He will admit my plea,
Perhaps will hear my prayer;
But if I perish I will pray,
And perish only there.”

IV.—This malady has so great a variety of forms that it will be hopeless to attempt to give all its phases. A very common cause of it is a *singular suspicion of hypocrisy concerning itself*. Many are those whom I have seen in my spiritual hospital who tell me, "Sir, I fear I am not sincere; I am nothing but a hypocrite. Sometimes I do feel a little penitent, but it is all pretence, for I forget it again in an hour or two, and therefore I am sure it is not real." The task of bringing this poor self-suspicious soul to the Saviour is by no means an easy one. Nothing, in all the science of spiritual medicine, has caused me more labour than this. You ask them concerning their need of a Saviour, and they reply that they do not really feel their lost condition. You are perfectly certain that they do, but they cry out, "Oh, Sir, I can't deceive you; I am not really convinced, I am not alive as I should be." You reply, "Well, but Jesus is come to save sinners, and whosoever cometh unto Him, He will in no wise cast out." "Ah," says the depressed one, "but I do not come. My prayers are all hypocritical; there is no heart in them. I do not come aright." Allow me one moment of converse with thee, O soul, self-accused of hypocrisy, and give thine ear to my words.

How dost thou prove thyself to be a hypocrite? whom dost thou desire to deceive? God, thy minister, or thyself? Surely it is not God upon whom you would impose, for in His hearing you have declared your own vileness. Certain it is you do not wish to impose on me, for you have just told me that you are a hypocrite, and so have guarded me against being overcome by deceit. On yourself I am equally sure you do not wish to practise a delusion, for nothing gives you so much pain as to have your case represented in too favourable a light. I am sure that if you are a hypocrite, you are one of the greatest oddities in that line I have ever seen.

But, my friend, hypocrites always wish to gain by their deceit. What are you winning by it? Are you getting a living by it? Does it bring you in a good salary? What is your object in it? "Oh," you reply, "I get nothing;" and you smile at the idea. Really, I say again, you are queer hypocrite. You make me think of Dr. Watts, who once, when seized with monomania, thought himself to be a tea-pot; and I am sure those hot tears remind me more of a tea-pot than a hypocrite. I could smile at you, if I did not deeply sympathize with you. And I will ask you another question, Do rogues proclaim their knavery by the sound of trumpet in the street? Will a forger announce his forgery? Will a quack disclose his own deceitfulness? Verily no; nor will a hypocrite reveal his own insincerity. He is the last man to be distressed on that score; he is pleased when he can entrap others, but he is never anxious about truth. You are no hypocrite. Do not believe the devil when he tells you so, but put your trust in the gracious Saviour of sinners.

If you are still persuaded of your own insincerity, I bid you take a solemn view of your own terrible condition, that thus a true grief may be wrought in you by the Holy Spirit's power. Remember, if the devil ever laughs it must be at hypocrites; they are the greatest dupes he has; they serve him better than any others, and receive no wages; nay, what is still more extraordinary, they submit to greater mortification to go to hell than the sincerest Christian to go to heaven. Among the damned, there are none more damned than hypocrites.

They have mocked Jehovah, robbed Him of His glory, and lied in His name. Oh, fearful position! My friend, wilt thou abide in it? surely not. Dost thou not feel even now condemned? If so, flee to the Saviour, who blotteth out even this heinous sin, and removes it for ever.

V.—Not a few are locked up in the dungeon of despair by a deep conviction that *their sins are now too great for mercy to overlook*. Divine justice has so seized their conscience, and bared its sword in their presence, that they tremble with dismay. It is not so much one sin which burdens them as a complication of sins—the gatherings of the guilt of years, the accumulations of a life's transgression. The pile has grown into a hill, the hill into a mountain, and the mountain has now overtopped the clouds, and the sinner is persuaded that all is over with him. I am now aware that vain is the help of man to bind up this broken-hearted spirit; and, unless the Comforter condescends to heal, my words will be of little force. But, nevertheless, the means must be used. Turn, then, poor soul to the sweet promises of the Gospel, and hear a loving Saviour's words: "I, even I am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Oh, sweet and comforting doctrine of Scripture, Jesus is able to save unto the uttermost!

"If all the sins that men have done,
In will, in word, in thought, in deed;
Since worlds were made, or time begun,
Were laid on one poor sinner's head;
The stream of Jesus' precious blood,
Applied, removes the dreadful load."

VI.—Another cause of despondency is, that coming souls think they must have deep, horrible, and awful manifestations of the terrors of law and of hell before they can be said to repent. How many have I conversed with, who have said to me what I can only translate into English in this way: "I do not repent enough, I do not feel myself enough of a sinner. I have not been so gross and wicked a transgressor as many—I could almost wish I had; not because I love sin, but because then I think I should have deeper convictions of my guilt, and feel more sure that I had truly come to Jesus Christ." Now it is a great mistake to imagine that these terrible and horrible thoughts of a coming judgment have anything to do with the validity of "repentance." They are very often not the gift of God at all, but the insinuations of the devil; and even where the law worketh and produceth these thoughts, you must not regard them as being part and parcel of "repentance." They do not enter into the essence of repentance. "Repentance" is a hatred of sin: it is a turning from sin, and a determination in the strength of God to forsake it. It is possible for a man to repent without any terrific display of the terrors of the law; he may repent without having heard the trumpet sounds of Sinai, without having heard more than a distant rumble of its thunder. A man may repent entirely through the power of the voice of mercy. Some hearts God opens to faith, as in the case of Lydia; others He assaults with the sledge-hammer of the "wrath to come." Some He opens with the pick-lock of grace, and some with the crowbar of the law.

There is another mistake many poor convinced sinners make when they are thinking about salvation, and that is—they cannot repent enough; they imagine that were they to repent up to a certain degree,

they would be saved. "Oh, Sir!" some of you will say, "I have not penitence enough." Beloved, let me tell you that there is not any eminent degree of "repentance" which is necessary to salvation. You know there are degrees of faith, and yet the least faith saves; so there are degrees of repentance, and the least repentance will save the soul if it is sincere. The Bible says, "He that believeth shall be saved;" and when it says that, it includes the very smallest degree of faith. So when it says, "Repent and be saved," it includes the man who has the lowest degree of real repentance. Repentance, moreover, is never perfect in any man in this mortal state. We never get perfect faith, so as to be entirely free from doubting; and we never get repentance which is free from some hardness of heart. The most sincere penitent that you know will feel himself to be partially impenitent. Repentance is also a continual life-long act. It will grow continually. I believe a Christian on his death-bed will more bitterly repent than ever he did before. It is a thing to be done all your life long. Sinning and repenting—sinning and repenting, make up a Christian's life. Repenting and believing in Jesus—repenting and believing in Jesus, make up a believer's happiness. You must not expect that you will be perfect in "repentance" before you are saved. No Christian can be perfect. If, then, God has given you the least repentance, if it be sincere repentance, praise Him for it, and expect that repentance will grow deeper and deeper as you go further on.*

If my feeble words shall unlock the doors of Doubting Castle for one poor soul, I will rejoice, and will hope to hear thereof. My continual labours in preaching the Gospel compel me to forego (for this month) the pleasure of a longer conversation with you.

Remember in your prayers your true friend,
75, Dover Road, Oct. 23rd.

C. H. SPURGEON.

THE CHRIST.

BY THE REV. JAMES SMITH, CHELTENHAM.

JESUS is the Christ, that is the Messiah, the anointed of God. Promised to the fathers; prefigured by the law; expected by the saints; sent by the Father; appearing once in the end of the world, to put away sin by the sacrifice of himself. He was appointed in eternity; anticipated for ages; anointed in the days of his flesh. The Holy Spirit was the unction, the Father the anointer, the banks of Jordan the place, and Jesus of Nazareth the anointed one. Aaron was the type, Jesus was the antitype. He received the Spirit without measure, and was thus inaugurated into the offices of prophet, priest, and king. As prophet, He taught; as priest, He made atonement, and as king He is coming to reign. He was prophet on the earth—here He taught His disciples; He was priest on the earth—here He made the atonement; He will reign on the earth, for God has pledged Himself to give Him the throne of His father David; and His sanctified ones in heaven say: "He hath made us kings and priests unto God, and we shall reign on the earth."

Jesus was anointed to hold a commission, and His commission was to

* See Sermon on "True Repentance," No. 44, New Park Street Pulpit. Alabaster and Passmore. And 2,449, Penny Pulpit. J. Paul. Price 1d.

give eternal life to as many as the Father had given Him. To give the bread that endureth to everlasting life to all his followers. "This," said He, "is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, should have everlasting life, and I will raise him up at the last day." He was anointed to *gain a conquest*. Satan had seized on this world, and had led even God's chosen captive at his will. He refused to liberate or to part with one. He would not give up, therefore the Son of God was manifested to destroy the works of the devil; and having spoiled principalities and powers, He made a show of them openly, triumphing over them on his cross. He was anointed to *effect a reconciliation*—a reconciliation between God and man. To remove everything out of God's way, that He may honourably meet us, and be at peace with us, and to effect a change in us, that we may meet God and be reconciled unto Him. God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. God now beseeches us to be reconciled to Him, and we are brought above all things to desire and prize his friendship. He was anointed to *restore an orb*. Sin had shaken the world out of its place in God's system. The curse of God rolled over it. The prince of darkness chained it. Every evil found a home in it. God determined to recover and restore it. Jesus was appointed to accomplish this stupendous work. And we now look for so great a change to be produced in this world, that it will be like a new world, as if it had just been rolled into space, from the palm of the glorious Creator. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Glorious will this world appear, by and bye, when Jesus claims it, dwells in it, and reigns over it with His beloved bride; He will again "plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people," Isa. li. 16. He was anointed to *fill an office*, the glorious office of Mediator between God and man. This one office includes all the rest; He officiates for God in His dealings with man, and He officiates for man in His dealings with God. He is the medium of access, and the cause of our acceptance. All the blessings God bestows upon us pass through Him; and all the prayers and praises we offer pass through Him to God. God has nothing to do with us, but through Christ; and we have nothing to do with God but through Christ. He was anointed to *qualify Him for an engaged act*. He had engaged, in the everlasting covenant, to glorify God in this fallen world, to put away sin out of God's sight, and to gather together, as sheep in one fold, the children of God which were scattered abroad. To prepare Him for this glorious work, the Spirit of God descended and rested upon Him; and by the Spirit He spake, wrought, and at last offered Himself without spot to God. He was anointed to *represent God on earth*. This He did fully and accurately, and therefore He said to Philip, "He that hath seen Me, hath seen the Father." We behold in his unveiled face the glory of God, and are transformed thereby. Through the Gospel, even now, we receive the light of the knowledge of the glory of God, in the face of Jesus Christ. Finally, He was anointed to *win a crown*, a crown of glory, a beautiful diadem. The crown of salvation. His glory will be great in our salvation, honour and majesty will be laid upon Him; His Father will crown Him, His church will crown Him, and every individual believer will crown Him.

O Thou blessed Jesus, Thou glorious Christ of God, my soul is filled with admiration, love, and adoration! I bless Thee, I praise Thee, I magnify thy holy name. Anointed of the Father, I acknowledge Thee to be the Messiah, the Prince, the Saviour! I entrust my soul to Thee. I will expect every blessing from Thee; I will ascribe my whole salvation to Thee. I rejoice that the Father anointed Thee; that Thou fillest every office, hast undertaken the whole work, so as to be entitled to the whole glory. Thou shalt be my prophet, my priest, my king. I rejoice in Thy commission; I glory in Thy conquests; I enjoy Thy reconciliation; I anticipate the perfect restoration of this fallen planet; I will learn the character of God only from Thee, and will crown Thee Lord of all. "Thou art the King of glory, O Christ! Heaven and earth are full of the majesty of Thy glory. The glorious company of apostles praise Thee; the goodly fellowship of the prophets praise Thee; the noble army of martyrs praise Thee; the holy Church throughout all the world doth acknowledge Thee." My soul, my soul, ransomed by thy precious blood, will praise Thee! O that I could praise Thee as Thou deservest, as I ought! O that every thought—every word, every action, every breath, were directed simply and singly to Thy praise!

"Let Him be crowned with majesty,
Who bowed His head to death;
And be His honour sounded high,
By all things that have breath.

"Jesus, our Lord, how wondrous great,
Is Thine exalted name;
The glories of thy heavenly state,
Let the whole earth proclaim."

THE THRONE OF GRACE.

BY THE REV. OCTAVIUS WINSLOW, D.D., OF LEAMINGTON.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—HEB. iv. 16.

SUCH is the logical inference the apostle draws; and such, beloved, is the inference we are privileged to draw. If I have on the throne such a High Priest as the Lord Jesus Christ is, prepared to sympathize with my sorrows, and be touched with my griefs, then let me arise and draw near to the throne of grace. It is the throne of grace to which we are invited. Not the throne of justice—that is in heaven; not the throne of glory—that is in heaven. It is the throne of grace on earth; it is the throne where the God of grace; is where the sceptre of grace is extended; where all the blessings of grace are freely given; it is the throne of grace sprinkled with "the blood of the Lamb." Approach in your sorrows, and in your wants. Oh! beloved, if you and I more clearly discerned the throne that invites us, as the throne of free grace, rich grace—we should more often be there; we should not walk at so great a distance from God as we do walk. Therefore, be more frequently approaching, unfolding all your circumstances to the eye of your God. The spirit in which you are invited to approach this throne of grace is not a fearful spirit, but the spirit of a pardoned and adopted child—the spirit of boldness; not distrusting God, not lingering at a distance from Him, not debating the question whether you are worthy to come or not, but coming in Christ's name, pleading Christ's

worthiness, wrapping yourself up in Christ's righteousness; approaching the throne of grace with all the holy, reverential, boldness of a pardoned sinner, and a child adopted. The blessings you are invited to receive are most precious—that you may obtain mercy. Mercy is the most precious boon that God can give us; sure mercy; Christ's pardoning mercy; sanctifying mercy; justifying mercy; preserving mercy; mercy flowing from His heart who delights in mercy, and who is prepared to dispense His mercy to all who penitentially and believingly ask it.

And, that you may "find grace to help in time of need." Oh! blessed consolation! oh glorious climax of this argument—"to find grace to help in time of need!" When is it not a time of need? The time of temptation is a time of need; the time of perplexity is a time of need; the time of prosperity is a time of need; the time of duty is a time of need. When and where are you placed in which it is not with you a time of need? But lo! you are invited to arise and come to that throne of grace, and receive from it grace to help in your time of need; grace that shall guide you in all your perplexities; grace that shall throw light on all your dark ways; grace that shall preserve you in all your temptations; grace that shall help you, succour you, and keep you. And this grace, the "God of grace" is prepared richly to bestow upon all them who humbly and believingly seek it.

It is possible, however, that there are some of my readers who are quite unacquainted with the sympathy of Christ. I do not say that you are unacquainted with grief; I do not say that that brow of thine is never clouded with sadness; that thine heart is ever a stranger to sorrow. If on earth there is an object of pity and compassion, it is the worldling in his grief, bereavement, and perplexity, with no resources of consolation and comfort to draw upon, adequate to his case. Oh! what a pitiable condition is thine; if with perplexity weaving round thy path, the cup of sorrow in thine hand, and adversity darkening thy steps, thou art treading a sad and lonely path through life, unacquainted with the Saviour, ignorant of his compassion, tenderness, and love! But oh, blessed sorrow! oh, sweet grief! if now it shall guide thy trembling footsteps to the "Man of sorrows;" if now it shall make thee acquainted with "the Brother born for adversity;" if now it shall chase the film from your mental eye, and open it on the beauties, and the glories of heaven; if this hour of your bereavement,—if this time of your embarrassment, if this day of your adversity shall bring you into relation with Christ, make you acquainted with the sympathizing High Priest. Next to the scheme of redemption, the subject of his redeeming love, the song you will sing in heaven will be the sorrow that brought you to Christ—the grief that made you acquainted with His loving heart—the circumstances that led you to His blessed feet.

Saints of God, oh! let the time of your sorrow, the time of your grief, and the time of your perplexity, be a time of closer intimacy with Jesus. He has sent that sadness, He has sent that grief, He has placed in your hands that cup of sorrow that you might know Him more—that you might cherish nearer relations with Him—that you might walk nearer to Him—that He might win back your truant heart, and entwine your affections that have strayed away from Him more closely around His blessed self. Oh! sweet sorrow that brings me

closer to a gracious Saviour. Oh! blessed sickness that lays my feverish brow on His loving bosom who bore my sins. Oh! kind and gracious dispensation, that brings me to lean on His extended arm, and feel Him linked and identified with me in all my circumstances! Blessed sorrow, that raises me up and lays me on his affectionate bosom, still throbbing with human sympathy, and causes me to know that I am one with Christ in suffering, one with Him in sorrow, so that I too shall be one with Him in glory and immortality.

And, beloved, we should anticipate with a blessed hope the time when the veil shall be lifted, and when we shall gaze with an unclouded eye on that gracious, sympathizing High Priest in heaven; who here on earth sorrowed when I sorrowed, sighed when I sighed, wept when I wept, was touched with the feeling of my infirmities; who led me gently, and carried me tenderly, and bore with me patiently; and along the dark valley of the shadow of death, was side by side with me, till He ushered me into that land of happiness and peace, where no tear will dim the eye, and no grief will sadden the heart; for we shall be for ever happy because perfectly holy. Precious Christ! adorable Saviour! mingle what cup Thou mayest, draw what cloud Thou wilt over the landscape, we would be one with Thee in Thy suffering and humiliation here, that we may be one with Thee in Thy glory everlasting.

FORSÄKEN LOVE.

BY A KENTISH PASTOR.

“Nevertheless I have somewhat against thee, because thou hast left thy first love.”—REV. ii. 4.

WHEN a charge seriously affecting character is preferred against an individual, or against a community of persons, we do well to inquire into the credibility of the party by whom it is made. If the accuser is known to be addicted to falsehood, or exaggeration, or to be easily influenced by prejudice, or incapable, from defect of judgment, of forming a fair and just conclusion respecting the grounds of complaint, we feel but little disposed to credit his statements; but rather to regard them as the offspring of an uncharitable and envious spirit. On the other hand, if the accusation be made by one whose veracity and impartiality are unquestionable, and on whose matured judgment prudent men are disposed to rely—then, in such a case do we feel compelled to give it the attention it demands. If it affects the character of those whom we respect and love, and more especially if brought against ourselves, it will produce in us the greatest anxiety and concern.

Dear brethren, the words to which we now invite attention contain a very serious charge, and it is preferred against a body of Christians, whose general conduct had been most exemplary; a charge preferred, be it remembered, not by Satan, “the accuser of the brethren,” nor by an erring fallible brother, but by One whose heart yearns with the tenderest pity, and whose knowledge is so perfect, that for Him to err in his judgment respecting character or conduct is absolutely impossible.

May not the complaint thus brought against the Church at Ephesus with too much relevancy apply to many churches and individuals professing godliness in the present day? But in what spirit is it preferred? Hearken, beloved brethren. “I have somewhat against thee.” Oh, might He not have said, “I have many heavy, and grievous things to allege against thee. A thousand instances of gross neglect—of the basest and blackest ingratitude—of shameful indifference, and abominable lukewarmness—sins against the

clearest light and the warmest expressions of regard—sins against My love and blood—sins innumerable and of awful magnitude; and by all these things—which I have not found by secret search—have I been provoked. I have grown weary in forbearing; and now, therefore, I utterly reject thee, and for ever cast thee off." But no, not a syllable of this does He give utterance to. Instead of thus justly and indignantly rebuking their declensions in love to Himself, and their adulterous preference for the world, He reproves their defection with the same gentleness and meekness, which induced Him to pray in the bitterest agonies for the very men by whom those agonies were inflicted, "Father, forgive them, for they know not what they do."

Having thus briefly adverted to the source whence the allegation proceeds, and the spirit in which it is made, we proceed to consider the solemn and specific character it assumes: "Thou hast left thy first love."

The state to which reference is here made, as is well known, is characterized by great simplicity, sincerity, ardour, and devotedness. To those who are under its influence, to love and to be loved is the one grand object of life. Examine the records of the primitive church, when in the glowing ardour of her first love. Then the tide of her affections bore down all obstacles; the hearts of her members were fused into one common element, and, moulded and fashioned by the Almighty Artist into the image of the all-perfect One, became a living spectacle of love. How lively and animated in spirit! how vigorous and energetic in enterprise! They inhaled an atmosphere of love; one heart and one mind gave impulse and direction to the entire mass of spiritual worshippers. Witness their self-denying efforts—to what sacrifices for the name of Jesus, they cheerfully submitted; their courage and constancy, braving death in its most terrible forms, life itself being offered on the altar of their love; for "they counted not their lives dear unto them, so that they might finish their course with joy," and "took joyfully the spoiling of their goods, knowing that in heaven they had a better and an enduring substance." Rich and abundant were their consolations, for they walked in the fear of the Lord; bright and blissful were their hopes, heaven was in their eye, because Christ was formed in their hearts, the hope of glory. The conversions by which their efforts were distinguished and rewarded were numerous, because they were strong in faith, and mighty in prayer. A wrestling spirit pervaded the entire body of believers, and, as it ever has been, "When Ziou travailed she brought forth children." What a strength of attachment did these early Christians cherish for the glorious doctrines of grace and salvation! in them they trusted, and in them they gloried. Babel, the period predicted in apocalyptic vision had been antedated; the New Jerusalem seemed to have descended from heaven to earth, as a kind of earnest of what shall be the love and devotedness of the Church in the latter times, when she shall realize "the days of heaven upon earth."

But, alas! the delightful scene soon changed—the love of many waxed cold; and the very life blood of piety had frozen in the fountain. The charge is most positive and specific. They loved Christ and his truth less; all that could give worth and vitality to effort was becoming less and less influential; their steadfastness in the simple truth gradually relaxed, and was held with a loose hand; strifes and divisions prevailed, until internal dissensions had broken up the peace and destroyed the unity of the Church. Thus conversions were less frequent, the arm of her strength became paralyzed, and though there was not a total abandonment of the doctrines of grace, yet these, as well as her divinely appointed ordinances, were most awfully perverted. The primitive simplicity, which, as the bride—the Lamb's wife, constituted her appropriate and brightest ornament, was thrown off, and she put on the meretricious attire of a harlot. She had left her "first husband" and had gone after other lovers, and at length wedded with the spiritual foes of her glorious Head and Husband. There was the form of Christianity left, but its power had

departed with the abandonment of her love; there was the altar, but the sacrificial flame had been quenched; and if aught of the fire of love existed, it was smouldering beneath the ashes of a worldly conformity.

It has thus been shown, that where there has not been a total abandonment of the Christian profession, or the disgracing of that profession by immoral practices, individuals and entire communities may have gone far in departing from the simplicity and ardour of "first love;" that while professors may seem to be very sound in piety and faith, and to all appearances, devoted and labourious Christians, still in them has love, which is the very essence of Christianity, very greatly declined. The salt may lose its saltness and its savour, and the once strong and vigorous servant of Christ be reduced to all the weakness, lassitude, and decay of a spiritual consumption. And is not this, dear brethren, to a very great extent, the state of religion in the present day, and among ourselves. Were we capable of forming a correct estimate of the piety of modern times, and could we, without prejudice or partiality, contrast the spiritual condition of the churches now with that of primitive Christians in the days of their first love, what should we find as the result of our inquiries? What of the ardour and devotedness of love, of the self-consecration, of the holiness and zeal, and of the strength and energy of young Christianity? We most cheerfully and thankfully admit that the Church, in more recent times, has bestirred herself. She seems to have at last awakened to a consciousness of her responsibility; and God is graciously extending her boundaries, and increasing her numbers, by planting churches in the wildernesses and wastes of heathendom. But let us look to the cultivated and once fruitful plains of Christendom—to Germany, the theatre of Luther's indomitable zeal and evangelical efforts—to Geneva, where Calvin planted the standard of a pure and orthodox faith—what dreariness and desolation shall not we find now widely prevailing! The withering blight of Rationalism has well nigh destroyed every vestige of spiritual fruitfulness in these once fertile spots. And if we look to England—the land of Bibles, and the cradle of missionary enterprise—how few, comparatively, of flourishing churches, and of prosperous congregations, do we discover! How low the standard of doctrine in a large majority of our churches!—how lower still the tone of spirituality!—and how little the devotedness and zeal by which British Christianity is at the present distinguished! And are not our pulpits characterized by a cold and heartless ministry, which, however intellectual and orthodox, has well nigh alienated the masses from our sanctuaries? A temporizing and an accommodating piety is overspreading the churches of our land. Verily, it may with great propriety be said, that the Church has come down to the world; and what wonder if the Spirit, slighted, dishonoured, and grieved, has gone up from the Church!

But, beloved brethren, let us examine whether this spiritual decline has not already commenced its destructive career on individuals as well as on communities; whether there be not, as we have already intimated, too much relevancy in the charge as applied personally to ourselves—**THOU HAST LEFT THY FIRST LOVE**. We do not well in making our inquiries too general. We would not, while we are stretching our vision across the wide field of Christianity, forget to look into our own gardens.

What is the amount of our spirituality? Is there that distinctness from the world which is the chief glory of our profession, and the brightest evidence of our love? What are the services we render to the cause of Christ? Are we willing to consecrate to it our time, our talents, our efforts? What sacrifices are we prepared to make for the extension of pure and undefiled religion in the world?

To ascertain whether or not our love is declining and waxing cold—let us make solemn and conscientious inquiry. Is not the closet forsaken? do we seek to have communion with Him whom we profess

— "to admire above
All earthly joys, or earthly love"?

Are we as frequent and fervent in the exercises of private devotion, as in the period of our soul's first love? Is there not a grievous neglect of secret prayer and meditation, compared with that diligence and earnestness manifested by us when we were first brought to know and serve the Lord? Alas! the fire of devotion is well nigh extinguished—if not by direct efforts to quench it, yet by withholding the appropriate and needful supply of fuel. And have not many professors of religion grown well nigh indifferent to the public means of grace? Those to whom the Sabbath was once a delight, and who exclaimed—"How amiable are thy tabernacles, O Lord God of hosts!"—"a day in thy courts is better than a thousand"—"I was glad when they said unto me, Let us go into the house of the Lord"—"our feet shall stand within thy gates, O Jerusalem!"—have either become less frequent in their attendance upon, or more formal and heartless in the performance of sanctuary services. Who will say he has not left his first love who can absent himself from the more special ordinances of God's house; or live in the neglect of any of the stated means of grace, by which souls are fed with manna from heaven, and spiritual strength is renewed? Does not this abatement of zeal, and this want of interest felt in the ways of God, too clearly mark the progress of spiritual declension?

It is pleasing to witness the concern which young converts manifest for the spiritual welfare of their fellow-creatures. Nothing is considered by them too costly, no effort or self-denial too great to be attempted, so that they may be instrumental in pulling others out of the fire. God Himself noticed this approvingly in his ancient people. In the days of their first love He says, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown." We know that the *first* ways of David were his *best* ways. How soon alas! have the love and zeal of professing Christians for the cause of Christ, and the welfare of souls, grown cold!

Brethren, suffer the word of interrogation. Is personal piety your first and chief concern? Are you making progress in a knowledge of your own sinfulness, and of the fulness of Christ's merit? Has earth to you fewer, and heaven greater attractions than formerly? Are you more than ever concerned to fulfil all relative duties, and to walk humbly with your God? Do you yearn over the miseries and woes of others? Are you "sorrowful for the solemn assembly;" and "grieved for the affliction of Joseph?" Do you pour out your heart in prayer, that God would arise and have mercy upon Zion, that the time to favour her may speedily come? What is the state of your social prayer meetings, as to the numbers that attend, and the fervour of devotion which is there evinced? Are not these things a witness against you? are you not, while contrasting the present with the past, constrained to acknowledge the truthfulness and appropriateness of the charge—"Thou hast left thy first love?"

While, dear brethren, we would not indulge in anything like a morbid censoriousness, nor look with a misanthropic eye, or an unbelieving heart, upon the state of our Churches—for we have no sympathy with the despondent; yet we may with propriety ask ourselves whether, as to the concern we feel for the conversion of sinners, the glory of God, and the consequent increase and prosperity of Christ's cause, we are manifesting anything like the gushing tenderness, the warm-hearted compassion of our first love? Are we not rather evincing a deadly apathy, a chilling indifference? Our religion has been stunted in its growth, and we are dwarfs in piety instead of having arrived at the full stature of a man in Christ Jesus. And our dwarfed powers have become still more feeble through a sickliness of soul; worldliness, a kind of spiritual influenza, a wide-spreading epidemic, has prostrated our strength, and laid our glory in the dust.

Christian brethren, have I given too dark a colouring to the picture of the

present aspects of the Church? Have I been magnifying these evils? Look around you. Look within you. Ask what means the apathy you discover in your own feelings? What, the folding of the arms? Why do your hearts faint, and your hands hang down? Why this sighing over neglected means and mercies? Why the careless and culpable indifference we see on every hand? What means the carnality of your affections, and the formality of your religious exercises? Why is it you are so frequently crying, "My leanness! my leanness!" Will not the answer to these several and searching interrogatories be found in the solemn and specific charge of our risen and glorified Redeemer, "Because thou hast left thy first love"?

Eynsford, Oct. 15, 1855.

THE LOVELINESS OF JESUS.

BY THE REV. W. P. BALFERN OF BOW.

"He is altogether lovely."—CANT. v. 16.

IN their admiration of, and love to, the person of the Lord of life and glory, the redeemed of the Lord in heaven and earth agree. "He is altogether lovely," sings the saint in glory. "He is the chief among ten thousand"—"the fairest of the fair," exclaims the saint on earth. Here, then, amid the confusion and strife of this militant state, we have a place where the entire family of heaven meet in sweetest unity—where the song of grateful admiration bursts from the lips of every heaven-bound pilgrim, and happily swells above the noise and discord of the travelling host. Whatever diversity of sentiment may be allowed among the sons of Zion, here there can be none. To all quickened by divine grace and destined to a seat of bliss on high, the admiration expressed by the spouse, in the words above cited, is but the deep seated feeling of the heart—the actuating principle of every movement of the soul towards that centre of attraction around which the affections gather and cling with the tenacity of life. None but Christ, none but Christ! is the deep-rooted sentiment of every heart under the cultivation of grace, and experimentally acquainted with the enmity and pollution within. Oh, how different is the language of the unregenerate man from that of one who is brought by the teaching of heaven to a knowledge of his state and condition before God! "Depart from me, for I desire not the knowledge of thy ways," says the former. "Teach me thy way, show unto me thy salvation," says the latter. "He is as a root out of a dry ground, having neither form nor comeliness," says the sinner. "He is altogether lovely," says the admiring saint. "What have I done worse than my neighbours, that I should go moping and groaning about all my days?" say the insensible and cold-hearted. "O Lord, pardon my iniquity, for it is great: purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow," prays the convicted sinner. "It is pitiable ignorance, superstition, and crude views of the character of the Deity that cause so many to groan about their sins in the manner they do," says the Formalist. "I am altogether as a beast before thee; my wounds stink and are corrupt, because of my foolishness," cries the humble saint. "I fast twice in the week, and give alms of all I possess; I owe no man anything, but pay all their dues; I do my best, and hope Christ will make up the rest," says the Pharisee. "God forbid that I should glory, save in the cross of Christ. Oh, that I may be found in Him!" prays the Christian.

Believer, canst thou not see something of thy former self reflected in one of these characters, and art thou doubting of thy state? Who brought down thy high looks? Who stripped thee of thy fancied goodness? Who convinced thee of thy guilt? Did sin convince thee of sin? Did nature teach thee to abhor nature? Did enmity beget love—ignorance, knowledge—darkness,

light—death, life? Who revealed the glory of Jesus? Who brought thee to seek an interest in His salvation—cleansing in his blood—refuge in his righteousness—to follow His footsteps, to love His people, to confess His name? Wilt thou impute this to human tuition—to human persuasion? Why do many of thy relatives and former acquaintances—who hear the same Gospel, read and know the same truths—remain still unhumiliated, still hard, callous, under the reign of sin, despising the Saviour, and rejecting his truth? Was thine heart more susceptible than theirs? possessed it more affinity with godliness? Wert thou more acute in discernment—better skilled in spiritual logic, the language of Canaan—less attached to sin and the world? “Ah, no;” methinks I hear thee say, “in no wise was I better than they.” Then, whence the change? Must thou not give the praise to thy Lord? Has He indeed ravished thy affections? Dost thou esteem Him above rubies? Is He the object of thy faith, the source of thy pardon, the fountain of thy purity, the clothing of thy soul, the rock of thy hopes, the light of thy way, the joy of thy heart, the guide of thy footsteps, the physician of thy maladies, the object of thy adoration? Dost thou pray for His presence and desire His image? Dost thou sympathize with His cause? Wouldst thou extol His name? Art thou jealous for His glory? Canst thou sing—

Jesus, thou ever-living spring,
Thou gushing source of bliss:
My strength, my life, of all my joys,
The sweetest and the best.

Thou art my hope my only trust,
My shield, my guide, my way;
The object of my dearest love,
My refuge and my stay.

In Thee more beauty I behold
Than words can e'er express;

Thou art the source of every grace,
My beauty and my dress.

Sun, moon and stars, those glittering orbs,
Cannot with Thee compare,
But lose their worth and every charm,
Thou fairest of the fair.

The joys of sense I once pursued
No more my soul beguile;
Before earth's honours, fame or wealth,
My faith would seek thy smile.

Is this the language of thine heart? Then thou hast scriptural evidence that thou art a true-born child of her who, finding she could not express all the beauties she beheld in her Lord, summed up the whole by exclaiming—“Yea, He is altogether lovely.” By the ruling passion of the mind, the character of the mind is determined; and if thy ruling passion is love to Jesus, then art thou interested in Him.

Reader, what is the supreme object of thy admiration? Is it self? Is it the applause of men? If so, thou hast no interest in the Saviour of sinners; for He is the “altogether lovely,” and the only lovely, in the estimation of all those whom He saves. Another question. What is thy ruling passion? Love of sin? Hear what God says—“The wages of sin is death!” Art thou the slave of sin? Oh, fearful servitude! Thou hast a hard master; he will treat thee ill here, and destroy thee hereafter! “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness.” Oh, how different the object of thy pursuit to that of the righteous; and, unless mercy prevent, how different will be thy end!

And what, professor, is the object of thy admiration? Dost thou share thy admiration between Christ and thyself, thine own righteousness and Christ's righteousness? If so, thou art a thief and a robber; for it is written, “In Him (Christ) shall all the seed of Israel be justified, and shall glory.” What! think you that Christ will suffer His spotless, seamless robe to be soiled and marred by the filthy patches of thy self-righteousness? Christ came to save the “lost.” Thou dost not answer to the description, for thou canst supply half thy salvation, so that thou art but half undone. How canst thou look unto Jesus, when one of thy eyes is fixed upon thine own comeliness? Thou canst not say with the spouse, “He is altogether lovely,” for thou art part lovely thyself.

But thinkest thou that the infinite God will divide His glory with thee ? Hear what He says—“ My glory will I not give to another.” The Lord undeceive thee, lest thou shouldst be taken away in His wrath, and consumed in his hot displeasure. May the apostle’s prayer be thine—“ That I may be found in Him, not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

Hammersmith.

WHAT IS YOUR SOUL WORTH ?

BY THE REV. JOHN COX, LATE OF WOOLWICH.

“ What is a man profited if he gain the whole world and lose his own soul ? ”

PEOPLE think about their bodies, circumstances, credit, honour, descendants, and memory, but forget the soul. Let us therefore put the question—*What is the soul worth ?* If we consider merely its ruined condition, so full of rebellion and selfishness, the answer must be, it is worth nothing. Morally considered, the soul is depraved and degraded ; but if we consider its capabilities and duration, and if each individual asks himself, *What is my soul worth to me ?* who can answer this question ? The worth of the soul has never yet been rightly calculated ; and yet souls are thrown away, or else bartered for mere trifles, as if they were quite valueless. Persons would not act thus if they believed that their souls were as valuable as they really are. Come, then, dear reader, and let us try to ascertain the worth of our souls. Whatever others do, let not us neglect the great concern ; nor, like Esau, sell our souls for a little earthly pleasure. In order to ascertain the value of a precious stone, or a piece of gold, scales and weights are used. Can we find any scales wherewith to weigh souls ? Suppose we take reason for the beam, the universe for weights, and then call in the mightiest angel to hold the scales ! See, sun, moon, earth, stars, systems are all cast in, are all outweighed, and still the worth of the soul is not ascertained.

Let us try again. Infinite justice shall be the balance, and infallible truth the weights ; but where shall these scales be placed ? Shall we set them up in the theatre of worldly pleasure, the hall of science, or the mart of commerce ? These places, it is true, are all crowded with beings who have immortal souls, but who, alas ! are acting as if they had not. They laugh our proposal to scorn ; they have no room for our balances, no time to be weighed, no sympathy with our object. They will weigh silver and gold, they will weigh the elements, and everything else costly and curious—the soul excepted.

Let us, then, fix our balances where all must come, even at the dying-bed. How valuable do souls often appear here ! But even *here* some do not learn the worth of the jewel within them, but die stupid or deceived without any alarm—hid beneath some false refuge. But there is one place where self-deception cannot exist, and where all false estimates will be rectified. At the judgment throne Omnipotence will poise these balances ; and then, when souls are suspended between heaven and hell, and when, according to their character, they soar to the one, or sink to the other, will their worth be rightly estimated. O that men would listen to God’s truth *now !* it would instruct them concerning the nature, worth, and condition of the soul, and be, through the energy of the Holy Spirit, its teacher, purifier, and portion.

Dear fellow-immortal, do not trifle or speculate on a subject so vast. Bring the matter home to yourself ; look within at *your own soul*. You cannot destroy it if you wished ; you cannot separate yourself from immortality. Again I entreat you, look at *your own soul* ; consider its real condition. Behold two fearful words are written on it. These are, *immortality* and *sin*. Your soul is *deathless* and *diseased* ; it cannot die, it is not fit to live with God. Look at these facts till you tremble ; look till you begin to pray, and then :

Look at *salvation*, even the salvation of God. Consider it as He devised, wrought, and proclaimed it; and see Divine wisdom, power, and mercy gloriously displayed. How wise the plan, and how perfect the execution! Behold Jesus the Saviour working out salvation. The scales just now referred to were set up at Calvary, and there it was that the amazing worth of the soul was demonstrated. It was bought with a price—"not with corruptible things as silver and gold, but with the precious blood of Christ." How freely is this salvation proclaimed! God Himself has written a book full of salvation. He delights in the name of "the God of salvation," and rejoices over those souls who approve of His plan, admire His work, accept His grace, and praise Him for His mercy.

Pimlico.

SPIRITUAL LIFE AN ESSENTIAL ELEMENT IN CHRISTIAN PROGRESS.

BY THE REV. CHARLES STOVEL.

WE have great pleasure in directing the attention of our readers to the following interesting and admirable address—which has been kindly forwarded to us for insertion—delivered at the recent meeting held to celebrate the first anniversary of the Baptist Chapel, Camden Road, Holloway, Sir Morton Peto, Bart., presiding.

Mr. Stovel, on being called upon to speak, said — I very greatly rejoice, in witnessing to-day the advancement of your interests. The congregation this morning was very encouraging; although it may have been composed largely of strangers, yet it very plainly indicates a character capable of being wrought into very important results. And I was still more pleased when present at a Sabbath service sometime ago, to witness the order, the spirit, and the energy that seemed to mark the whole of your worship and proceedings. I am all the more pleased at beholding the progress of your undertaking, because I think that just now you are in a position which will help you to derive a peculiar advantage to yourselves. Mostly in undertakings of this sort, Churches lean upon one or two individuals; very often, indeed, they lean by far too much upon one individual—their pastor. From extensive observations of the Churches, I have been brought to the very decided conviction, that, for the most part, all great things of this kind have been done by some great, consecrating effort of the pastor

of the Church; and not unfrequently the pastor is obliged to sacrifice himself. Now you are in a position in which you can do for yourselves what is by far the most important thing to be done for a Church, at any time or under any circumstances; you can develop and organize your own individual exertions. A little band—no matter if they are but small in number—who are gathered around the standard of the cross in this place, will, by degrees, fall each one into his niche. You will want those who shall be able to lead and concentrate the movements of the rest; but you are in a position to feel that each one must do something to advance the usefulness of the whole.

My advice to you is, on no account to be slow in seeking to consummate what I hold to be a Divine institution—the filling up of the pastoral office; but so long as God is pleased to withhold that from you, you will do well to remember that you have a most important duty to do in the meantime, for each individual to rise into the acquisition of those habits and energies which will enable you to work with the pastor when you have one, and by which each individual may grow into the full stature of a labourer in the kingdom of Christ Jesus. You have a sphere which is susceptible of being well worked, and a point upon which to concentrate your various energies and thoughts; but which should by no means absorb your entire vision.

The most momentous thing for you to seek at the present moment is, that communion of spiritual life which may circulate through your little assembly and vitalise every member of it so as to make it fruitful in its union with the Saviour. You must remember that the establishment of a Church at any given period has always been assigned to a very few persons, and who in their position have developed the energy which has prepared them to advance into greater and more diffusive labours, and to stamp succeeding ages with the character they have given to their own.

Let me state to you a fact. A poor man — yes, a poor man — a strangely laborious and literary man, came into the city of Bristol, in 1641, and there found a lady, the wife of a clergyman, whose heart was given to the Lord; and with her found associated, in the daily study of the sacred Scriptures, two or three friends who were earnestly desirous to promote His kingdom. They joined together and formed the nucleus of the Church which now meets in Bristol—Broad Mead. From this, through Wiltshire, Devonshire, Dorsetshire, and Somersetshire, they spread by herculean labours; and, while other interests have died out, in consequence of the onward movements of the times, they have gained fresh strength by the new and vigorous interests of the present day.

You, friends, whom I am now addressing, are placed somewhat in the position of those devoted persons to whom I have alluded; and I wish you to think — but without undervaluing any of the existing instrumentalities—that there is not a Baptist interest at all in London, and that you are here beginning one. You have a work to do which requires the exercise of much earnest devotion and prayerful effort, which must be brought to bear on the first point; and when you have advanced a little further you will be able to do something towards carrying the light of Divine truth into regions beyond, and all around. So many and great are the influences which go forth from a

spiritual centre of this sort, that it is impossible to tell the results that will follow from its creation.

One of the most interesting instances that have come before me in the history of Nonconformity in this country, I will mention. It happened in the reign of Queen Mary, when we suppose that spiritual religion was at a very low ebb, and when a terrific and bloody persecution prevailed. But there was an undercurrent of vigorous spiritual life, ready to burst forth when circumstances should prove favourable for calling it out. Old Strype says, in his quaint but forcible style, "There were many thousands of people who met around those martyr's piles, down Bow fields, to learn the way, and they did learn it. They would stand learning it while ten, twelve, or fourteen of their fellow-men were burned, a holocaust before the great idol of superstition on earth, but as a holy offering at the feet of the Father and Saviour. Some friends at Islington disguised a house with play-bills, and there they met for worship on the Sabbath day. I think it was the secretary of state himself who heard of this, and came to ferret them out through that disguise; at any rate, it was a high officer of the court, and he succeeded in taking some twelve persons into custody, and they were tried before Bishop Bonner. Six of them were appointed to be burned on a certain morning at Smithfield. The night before, the brethren of the faith"—they were not called after the name of any Church, not Pædo-Baptists, not Baptists, and not even Dissenters; but they were brethren in the Lord, each following the truth as far as he had ascertained the truth, and each loving the rest for their love to the Redeemer—well, these brethren "spent the night in prayer; at morning dawn they repaired to the vicinity of the market, and when the bell tolled out from the tower of the church of St. Sepulchre, they moved from the place where they had assembled, in double rank, and formed a column, and thus passed up Milk Street and reached the scene of martyrdom. They formed close, and

in the united column forced their way right through the crowd; they then opened right and left and ranged round the pile; and when they had done so, as far as their numbers would allow, they addressed the sufferers, and were forbidden. The order in council was read, in which it was stated that they should not speak to the sufferers; that none should greet them, and none pray for them. They answered to the order in council; 'We know that they are the servants of the living God; and we will say, God bless them, and offer up prayer for Divine support.' Amen! rolled like thunder from the multitude, and that was the last martyrdom of Smithfield."

My beloved brethren, you never know what you are doing when you are cherishing the deep elements of spiritual life in your hearts, and in the hearts of each other. Thus we see at the onset of the Christian era, a few men who had planted their sympathies around the cross and throne of the blessed Saviour, and having his promise to be with them in their work, enabled to go forth with such power as to revolutionise the world; and they were never weakened till they were weakened by their own corruptions. I wish you to remember that you have an aim worthy of your deepest love, an aim for which He shed His blood, which is the joy of the Saviour now amidst the glories of heaven; and in the prosecution of that aim, if you are not wanting to yourselves, you have a resource which nothing can repel, and against which nothing shall stand. Only, I beseech you to remember, that if you intend to be the means of communicating spiritual life to this neighbourhood, you must have it in yourselves. You must dare to be singular, and not

afraid of being pointed at as differing in your habits and tastes from the rest of the world. Of what use would be that light-house upon the rocks to those men in yonder ship, tossed about upon the angry waves of the ocean, if it did not differ from the rocks themselves. For a light-house to be of any service it must possess a light; and so Christians must have light in themselves if they are ever to give light to the world. You cannot enlighten a single man unless you are yourselves first enlightened by the Spirit.

Brethren, suffer the word of exhortation; keep humble; let not your walls flatter you; let not the beauty of your building puff you up with pride and vain-glory; be not like that haughty monarch who exclaimed, "Is not this great Babylon that I have built?" Nay, but rather let that place be the abode of humble, thankful spirits, who shall look through its windows and upon its walls, and see the clear indications of parental love, of the fact of a heavenly Father; and thus looking, be constrained to say, "Is this thy way unto us, O God of our fathers? it is not after the manner of men"; then I can testify to you from recent experience, that the weight of His mercies will be made so much greater than the weight of previous trial, that the bearing of the one shall be a far greater tax on the vital strength of a man than the endurance of the other. The blasts of adversity will bind the nerve of the soul, and make it stand erect in the midst of the storm; but the mild and gentle beams of mercy, when they become hot and heavy, at the same moment possess a subduing power which nothing can resist.

A P O S T O L I C T H E O L O G Y .

BY THE REV. J. BAILEY, BEWDLEY.

"Christ in you, the hope of glory."—Col. i. 27.

PAUL was a sound theologian. Being a true convert to the faith of Jesus, he became a firm, unflinching, uncom-

promising advocate of the great principles of the glorious Gospel. Mere speculative theory received no sanction

from the apostle. He attached no importance to outward ceremonies, unless they sprang from a pure inward spiritual change. He esteemed no theme worthy of his attention, unless it was connected with the cross. The cross formed the centre of his system of Divinity, and was the fountain whence the streams of his eloquence flowed—the cross, as exhibiting the love of the Redeemer, and shedding a light upon the sovereign mercy of God. Christ was the burden of the apostle's ministry; the inspiration of his prayers, the foundation of his hope, and the source of all his joys.

Paul was, in the highest sense, a *Christian*—as such he gloried *only* in the cross. As a preacher he studied the science of the cross; and as a mortal he died, triumphing in the blood of the cross.

That which gives such a lustre to the apostle's theology is the deep tone of spirituality which pervades it. It is Christ as slain on Calvary,

and not only so, but Christ as *formed in the heart*; Christ reigning by the influence of his grace; having the affections of the soul centred in himself; and, by the cords of his love, moving the hands of the believer to acts of kindness, and his feet to walk in the way of righteousness and true holiness.

But the apostolic theology was not confined to this life; it recognised man's immortality, and revealed his future well-being. "Christ in you, the *hope of glory*." When Christ is in the heart, glory is in the eye. Grace is glory in the bud; glory is grace in full bloom. The kingdom of grace in man will be succeeded by man in the kingdom of glory.

This was the apostle's theology. Reader, what is yours? Does it consist in a form of godliness without the power? Remember that before you enter heaven this must be your body of Divinity—"Christ in you, the hope of glory."

THE PRAYER MEETING.

BY THE REV. W. ABBOTT, BLUNHAM, BEDS.

To many, the Prayer-meeting does not possess the excitement of a preaching occasion, but to the sincere believer in Jesus, and lover of Zion, it has its inviting objects, and to him it abounds with blessings. He feels that a service for social prayer is necessary and useful; he here seeks, not merely his personal good, but rather the welfare of the Redeemer's cause; and in his intercessory supplications for Zion, he finds his own heart enlarged and blessed. "They shall prosper that love Thee."

1. The Prayer-meeting is *the means of promoting a healthy state of mind*. Perhaps social prayer rather than preaching has this tendency, as there is much that is searching, impressive, and corrective about it. It induces self-examination, heart-searching, mourning over sin, struggles against sin, earnest desires for pardon, for reviving and preserving grace, and for the sincere milk of the word, that the soul may grow thereby. It checks

worldly-mindedness, sharpens the spiritual appetite, enlivens the affections, and fosters a devotional spirit. It has a quickening and salutary influence upon the graces; it promotes our humility, faith, love, joy, and hope.

"Here we may prove the power of prayer,
To strengthen faith and sweeten care."

2. The Prayer meeting is often the means of *revivals*. Here we have felt our cold indifferent state, confessed our guilt, pleaded the promises, asked forgiveness. Here we have come in the Saviour's name; with deep feeling and earnest desire have sought the Father's presence, grace, and blessing. Here he has helped our infirmities by His Holy Spirit, lifted upon us the light of His countenance, caused the dew of Divine influence to descend upon us, and our hearts have been enlivened, refreshed, enlarged, and blessed. "They that wait upon the Lord shall renew their strength."

Thus, when God disposes His people to pray, He has mercies to bestow; a spirit of prayer is a sure indication of good, it is the precursor of abundant blessings.

3. The Prayer-meeting has a *tendency to unite the hearts of believers*. Here believers meet as the children of God's adoption, as the children of His gracious family, as taught by His holy Spirit to hold intercourse, to commune with their heavenly Father. He has promised to meet them here, for He says, "In all places where I record My name, will I come and bless thee." He has promised them mercy and grace to help in time of need; He has announced and assured to them heavenly mansions, and, as the earnest of it, He sheds abroad his love in their hearts by the Comforter. This love leads them to love God, and to love each other, and is an evidence that they are the children of God, and the heirs of glory. "We know that we have passed from death unto life, because we love the brethren." The Prayer-meeting promotes this love. Prayer is the utterance of the heart as prompted by the Holy Spirit, and under His influence we feel a cordial sympathy with, and response to the supplications uttered by the brother leading the devotions; our social feelings are enlivened, our union of heart is strengthened, and we can say, "Truly our fellowship is with the Father, and with His Son Jesus Christ."

4. The Prayer-meeting is the means of *success to the Gospel*. The apostles desired the prayers of the saints to aid them in the early mission of the Gospel—prayers that doors

might be opened to them, that utterance might be given them, that the word of Christ might have free course, run, and be glorified. The success of the Gospel in our native land, and in all lands, and among all classes, call for the fervent, persevering prayers of the saints, as well as for the teaching of ministers and missionaries. The cry has been repeated of late that the pulpit has lost its power. Is it not, rather, that the church has lost the spirit of prayer?

5. The Prayer-meeting has proved a *blessing to many*. Strangers to prayer, those who have felt an aversion to it, have come, and have been convicted of their sins, and led to the cross seeking salvation. Seekers after Jesus, who had long been in legal fetters and gloom, have lost their burdens, obtained light and liberty, and joy and peace, in believing. There the broken-hearted have been healed, the mourner comforted, the tried succoured, and the strong in faith blessed. "For there the Lord commanded the blessing, even life for evermore."

Prayer-meetings, then, are profitable. The presence and favour of Father, Son, and Spirit, are the cause; short, fervent, lively, appropriate exercises may be deemed helps. Means and helps, however, must not be rested in—the heart must be fixed on Him who giveth more grace. These "times of refreshing from the presence of the Lord," what favoured moments—blessed opportunities—happy seasons—how near to heaven! Here, truly, and that frequently

"The men of grace have found
Glory begun below."

ORIGINAL POETRY.

AN INVITATION TO THE PRAYER-MEETING.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—HEB. iv. 16.

COME with holy oil anointed,
Priests of the Eternal God,
In the way he has appointed—
Through the Lamb's stopping blood.

Come, the Mercy-seat addressing,
With the stricken sinner's cry,
All the sense of guilt possessing,
Low before your Saviour lie.

Come, though feeble be your pleading,
And your utterance only sighs,
He who knows your spirit's needings,
Will afford you rich supplies.

Come, though He is high and holy,
Yet He bends a list'ning ear
To the humble and the lowly,
And to such is always near.

Come, for Christ is interceding,
On the mediatorial throne,
All His "cross and passion" pleading,
All He suffer'd to atone.

Come, implore the Spirit's teaching,
How to pray, and what to ask,
His abiding aid beseeching,
Needful grace for every task.

Come, without a doubt or waver ;
Doubting you dishonour God ;
He bestows His special favour,
Upon those who trust His word.

Come, to you the promise speaketh,
He that asketh shall receive ;
He shall find, that truly seeketh,
He shall have that doth believe.

Come, let prayer be all-embracing,
Saint and sinner, friend and foe ;
Each upon God's altar placing,
Let for each your pleadings flow.

FREDERICK BROWN.

LITERARY NOTICES.

Midnight Harmonies ; or, Thoughts for the Season of Solitude. By OCTAVIUS WINSLOW. D. D. 250 pp. 10th Thousand. London : J. F. Shaw.

We rejoice that books of a high toned spiritual character like this, and other of Dr. Winslow's publications, are in such demand. Those who have read the papers which have successively appeared in our pages, from the same distinguished source, will be prepared to expect a highly spiritual entertainment in the perusal of "Midnight Harmonies."

An Antidote against Arminianism, prepared for the public good, (1700). By the Rev. CHRISTOPHER NEASE, M. A., now edited by the Rev. S. SILVER, M. A., Vicar of Fulbourn, Cambs. London : Aylott & Co.

This was once a text book with the late Countess of Huntingdon's preachers, and well answers to its title. We give our most cordial recommendation to the present edition, (which may be had for sixpence), sincerely hoping that it may be the means of checking the wide-spreading and deadly heresy with which it so ably combats.

The End ; or, the Proximate Signs of the Close of the Present Dispensation. By the Rev. JOHN CUMMING, D. D., F.R.S.E. In one vol., fcap. 8vo. London : John F. Shaw.

An attempt is being made by a Socinian and Rationalistic portion of the public press to hound to the death the excellent author of "The End." While we deplore this, we cannot endorse all Dr. Cumming has here put forth on this mysterious subject. We wish he had kept in his mind the fate of the late Edward Irving, whose colossal powers were wrecked on the rock which has been fatal to many. We remember reading some very eloquent observations in a sermon by Dr. Cumming, on the death of Mr. Irving, on this subject, in which he most pathetically deplored the effect of his having followed a mere *ignis fatuus* of human fancy, while starting some wild vagaries on the Millennium, and by which he had been lured on to destruction.

We could wish Dr. Cumming had continued only to write such books as his "Expository Readings," "Urgent Questions," and other practical works, in which department of sacred literature he excels above many, and by which he has done eminent service to the cause of evangelical truth. This volume, however, abounds with weighty and eloquent passages of a more obvious, practical tendency, which, with great satisfaction, we can commend to the thoughtful attention of our readers, whatever may be their views on the more ostensible features of the work.

Live and Learn. A Guide to all who wish to speak and write correctly. 154 pp., fcap. 8vo. London : J. F. Shaw.

Those who buy this excellent, and we may add "indispensable," little volume, will find half-a-crown well spent. It supplies a want long felt; and the large circulation it has attained, shows that the public appreciate its merits.

No Condemnation. An Exposition of the Eighth Chapter of the Epistle to the Romans. By the Rev. OCTAVIUS WINSLOW, D. D. One vol., post 8vo. London : J. F. Shaw.

This is a book just after our own heart, it is a highly spiritual and savoury exposition of this portion of the Apostle's writings. Dr. W. has most judiciously enforced the obligations of believers, on the basis of their exalted privileges. The volume already has had a very considerable sale, and it is with much pleasure we avail ourselves of the opportunity afforded us, of commending it to the attentive perusal of all who are desirous of being taught the way of the Lord more perfectly.

Mistakes of Daily Occurrence in Speaking and Writing and Pronunciation. 64 pp. London : J. F. Shaw.

A CHEAP six-pennyworth of important practical information.

History of the Baptist Church, Lion Street, Wulworth, during the first fifty years of its existence, with a brief account of the Jubilee Services. 24 pp., fcap. 8vo. London: B. L. Green.

THE perusal of this interesting brochure has revived in our minds many pleasing recollections of the past, and we doubt not of its being the means of producing similar results in many others.

Atheistic Controversy. A Public Discussion on the Being of a God, between the Rev. H. Townley, and Mr. Holyoake. 64 pp. Fourth thousand. London: Ward & Co.

ATHEISM is an ancient species of insanity; "The fool has said in his heart,"—and only a fool will say so—"There is no God." We question therefore, the wisdom of attempting by public discussion, to produce conviction in men who are fit for a residence in St. Luke's or Bedlam. The man, who, in the nineteenth century says, "There is no divine Father, no great and good Creator to love me and take care of me," is in a pitiable, and, we may add, in an inexcusable condition.

The Pathway of Providence; or, Recollections of my Pilgrimage. By ELIZABETH SEARLE, author of "Noonday Meditations," with a portrait of the authoress. 88 pp. crown 8vo. cloth. London, W. H. Collingridge.

THE eminently pious and amiable authoress of this interesting narrative, and collection of poetical pieces, died on the day of its publication. As an old correspondent of the Gospel Magazine she was well known by a large class of readers, to whom this volume will be most acceptable.

Mind your Stops. 32 pp. 16mo. London, Groombridge.

Courtenay's Dictionary of Abbreviations. 54 pp. London: Groombridge.

How to detect Adulteration in our Daily Food. 36 pp. London: Groombridge.

Hard Words made Easy. London: Groombridge.

Blunders in Behaviour Corrected. London: Groombridge.

THESE are handbooks on the several subjects treated upon, and merit a large circulation.

DENOMINATIONAL INTELLIGENCE.

ANNIVERSARIES AND SERVICES TO BE HOLDEN.

Hoxton, Tabernacle, High Street, on Sabbath day, Nov. 11, (D.V.), Mr. J. A. Spurgeon will preach afternoon and evening, and Mr. J. P. Searle (pastor) in the morning, 11, 3, and 1 past 6. Collections for Sabbath School, &c.

MINISTERIAL CHANGES.

Aberdeen, John Street.—The Rev. J. Malcolm, of Greenock, has accepted the pastorate.

Andover, Hants.—The Rev. M. H. Crofts, has been obliged through ill health to resign the pastorate of the Baptist Chapel in that town.

Hampstead, Hollybush Hill.—The Rev. D. Jennings, late co-pastor with the Rev. J. Peacock, Spencer Place, Goswell Road, has accepted the invitation to the pastorate.

Hemel Hempstead.—Rev. N. Hawkes has through ill-health resigned the pastorate of the Baptist Church.

Gloucester.—The Rev. G. M. McMichael, B.A., terminates his ministerial connection with the Baptist Church with the present year.

Lambeth, Regent Street.—The Rev. J. Harcourt, of Luton, has accepted the pastorate.

Manchester, St. George's.—The Rev. J. H. Hill, of Ebbw Vale, has received an unanimous invitation to the pastorate.

Staupton.—The Rev. J. Lewis has moved to London; his address is, 5, Cornwall Street, Harrow Road.

Newark-upon-Trent.—The Rev. R. Bayly, of Horton College, Bradford, has accepted the pastorate.

Ross, Herefordshire.—The Rev. F. Leonard, B.A., has accepted the pastorate.

Rev. G. Rouse Lowden, who is a member of the Baptist Church, Eagle Street, Red Lion Square, is open to invitation to supply a destitute church; apply, 7, Barnard's Inn, Holborn.

We are requested by an esteemed brother, the pastor of a Baptist Church, situate about 20 miles from the metropolis, to say that he would be glad to obtain assistance in preaching, once on the Lord's day, and on a week evening. If a brother whose sentiments are in unison with those of the "Baptist Messenger," and whose circumstances would allow of his rendering such aid gratuitously, is willing to do so, a comfortable residence is just now attainable. We shall be happy in forwarding any communication which may be sent us on the subject.

NEW CHAPEL.

Brentford Park Chapel.—Was opened Oct. 12th, when sermons were delivered by the Revs. W. Brook, of Bloomsbury, and S. Martin (Ind.), of Westminster; the Revs. J. W. Lance (pastor); W. Robinson (Ind.), York Road, Lambeth; S. Davis (Ind.), Bow Road; E. Morley (Ind.), Brentford; J. Glendinning (Ind.), Uxbridge; A. G. Fuller, Cardiff; R. Ann, Isleworth; and — Rigg, Brentford, took part in the services. About 160 sat down to dinner, and 300 to tea. On the following Lord's day, sermons were preached by the pastor, and by the Rev. D. Kattorns, of Hackney. The collections amounted to £110. The cost of Chapel £2,000; of this, about £800 has to be raised.

ASSOCIATION SERVICE.

Cornwall Baptist Association.—The meetings were held at Helston, on Oct. 23. De-

rotional Services were conducted by the Rev. C. Wilson, pastor, in which the Revs. S. H. Booth, of Falmouth, and Jenkyn, of Penzance, and Messrs. Rogers and Fanning, of Helston, took part. The Rev. Mr. Lawrence, of Truro, addressed the congregation, and the Rev. Mr. Jenkyn preached the sermon.

PRESENTATION SERVICES.

Boroughbridge, Fork.—A public tea-meeting was held Sept. 26th, in the Court house of this town, for the purpose of defraying the expenses incurred in the recent alterations, &c., in the Baptist Chapel, and to pay becoming respect to their late pastor, the Rev. G. C. Catterall, on his retiring from the pastorate; the meeting was addressed by the Revs. G. Hanson, Milnsbridge; J. P. Chown, Bradford; J. Williams (Ind.), of Ouseburn, and E. Cullen (Ind.), of Boroughbridge. A highly complimentary testimony to the character of Mr. Catterall, in the form of a resolution, was unanimously adopted.

Luton, Oct. 18th.—A valedictory service was held in the Town Hall, in connection with the resignation of the Rev. J. Harcourt, as pastor of the Baptist Chapel, Wellington Street. J. Waller, Esq., one of the deacons, presided on the occasion. The meeting was addressed by the Revs. J. Harcourt; S. S. Davies; D. Gould, Dunstable; T. Lewis, Houghton Regis, J. Bird, Hatfield; T. Owen, Cranfield; J. Hart, and Mr. Goodwin, of Houghton Hunts. During the five years Mr. Harcourt has been at Luton, no less than 314 persons have been added to the Church under his pastoral superintendence. May he be honoured with similar success in his present important sphere of labour.

SPECIAL SERVICE.

Ipswich.—The Rev. Isaac Lord, Minister of Turret Green Chapel, has had the Ipswich Theatre licensed for religious worship. At the opening sermon upwards of 1,200 persons were present, and vast numbers were unable to gain admittance.

BAPTISMS.

Astley Bridge, near Bolton, Sept. 26th.—Two by Mr. Metcalfe.
Bath, York Street, July 1st.—Nine by Mr. White.
Blackwater, Aug. 26th.—Four by Mr. Sale.
Bradford, Wilts.—Two by Mr. Hawkins.
Bishop's Stortford, Herts., Sept. 2nd.—Three by Mr. Hodgkins.
Brosely Old Chapel, Aug. 26th.—Four.
Caerwent, Monmouthshire, Sept. 6th.—One by Mr. Griffith.
Egnsford, Kent, Sept. 26th.—Two by Mr. Whitemore.
Gambleside, Leicester, Aug. 5th.—One, and Sept. 2, One by Mr. Madden.
Great Grimby, Burgess Street, Sept. 30th.—Five by Mr. Hogg.
Hemyock, Devon, Sept. 9th.—Nine by Mr. Teal, of Hatch.

Hitchin, Aug. 26th.—Three by Mr. Broad.
Maddstone, Bethel, Aug. 26th.—Two by Mr. Cranbrook.

Leicester, Friar Lane Chapel, (no date given.)—By Rev. S. Wigg, Mr. Brown, a town missionary, formerly a pædo-baptist. Mr. B. preached his own baptizing sermon.

London, New Park Street, Oct. 25th and 29th.—Twenty-nine by Mr. Spurgeon.
Oakham, Oct. 7th.—Four by Mr. Jenkinson, (two from the Sabbath School.)

Necton, Norfolk, Oct. 7th.—Two by Mr. Baker, (one from the Sabbath School, 14 years of age.)

Newcastle Emlyn, Sept. 2nd.—Nine by Mr. Thomas.

Newton Abbott, Devon, Sept. 16th.—Two by Mr. Turner.

North Bradley, Wilts., Sept. 3rd.—Eleven by Mr. Rodway, Sermon and Address by Mr. Webster, of Trowbridge.

Pen-y-Pont, Llanyssil, July 2nd.—Seven by Mr. Owen, of Newcastle Emlyn.

Portsea, Kent Street, Sept. 30th.—Three by Mr. Davis.

Sandhurst, Kent, Sept. 2nd.—Three by Mr. Blake.

Saundersfoot, Pembrokeshire, Sept. 11.—Two by Mr. Lewis.

Stepney, Cave Adullam, Aug. 29th.—Nine by Mr. Shipway.

Stratton, Isle of Ely, Oct. 7th.—Three, in Old West River, by Mr. Crampin.

Sutton, St. James, Lincolnshire, Sept. 2.—Three by Mr. Taylor, of Kegworth.

Trowbridge, Back Street, Oct. 4th.—Thirteen by Mr. Barnes.

DEATHS.

Franklin, Mrs., September 26, at the residence of her son, Leicester, aged 84 years, the venerable widow of the late Rev. F. Franklin, of Coventry.

Merrett, Mr. Thos., Oct. 11, at his residence St. John's Square, Clerkenwell, aged 78. Mr. M. had been 47 years a member, and 28 years a deacon of the Baptist Church, Eagle Street. He was a faithful, devoted, and zealous Christian, and expired in the faith and hope of the Gospel, deeply and deservedly regretted by the pastor, officers, and the whole church, and also by a large circle of Christian friends.

Association Meeting Extraordinary!

The Annual Meeting of Ministers and Messengers of the Churches in connexion with the London Association of Baptist Churches, was held at the Mission House, Moorgate Street, October 17, at which the number in attendance, representing thirty-three Metropolitan Churches, consisted of **ТРИНАДЦАТЬ** Six Ministers, and Three Lay-brethren. Alas! "how hath the fine gold become dim." Who can wonder at the low state of the churches, when the princes among the people are thus negligent and supine. The Rev. A. C. Thomas, of Islington, is appointed to preach the Annual Sermon, and the Rev. C. H. Spurgeon to be Chairman; the Revs. Messrs. Katerns and Harcourt are to deliver the Addresses at the Annual Public Meeting of the Association, to be held at New Park Street Chapel.

. J. H. D. Kent, had better apply to Joseph Payne, Esq., Barrister-at-law, Temple.

- 1 **Th.** *All Sainis. Rejoicing in hope, patient in tribulation.*—ROM. xii. 12.
Though the heart that sorrow chideth
Sink in anguish, and in care;
Yet if patience still abideth,
Hope shall paint her rainbow there,
- 2 **F.** *All Souls. God is a refuge for us.*—PS. xlii. 1.
Oppress'd with doubt on life's rough sea,
My soul for refuge flies to thee.
- 3 **S.** *Surely then shall thou be ashamed and confounded.*—JER. xlii. 22.
When offences past my soul reprove,
O'erwhelm with blushes and confound,
Unfold the mantle of thy love,
And wrap me round.
- 4 **Su.** *Twenty-seventh S. aft. E. Who hath brought life and immortality to light by the gospel.*—2 TIM. i. 10.
While I hearken to thy law,
Fill my soul with humble awe,
Till thy gospel bring me
Life and immortality.
- 5 **M.** *Let your loins be girded about, and your lights burning.*—LUKE xii. 35.
With lamp refresh'd, with steady light
Beaming pure splendour on the night,
I would, obedient to thy word,
Await the call to meet my Lord.
- 6 **Tu.** *Man goeth up the ghost, and where is he.*—JOB xiv. 10.
Man goeth to his home. Oh where
Is that unseen abode?
- 7 **W.** *It is the Lord, let him do what seemeth him good.*—1 SAM. iii. 18.
When I can trust my all with God,
Bow all resign'd beneath his rod,
A joy springs up amid distress,
A fountain in the wilderness.
- 8 **Th.** *I will be to them as a little sanctuary.*—EZE. xl. 16.
In every storm that either frowns or falls,
What an asylum has the soul in prayer!
- 9 **F.** *Sitting at the feet of Jesus.*—LUKE viii. 35.
Oh to be brought to Jesu's feet,
Though sorrows fix me there,
Is still a privilege; and sweet
The energies of prayer.
- 10 **S.** *Faith which worketh by love.*—GAL. v. 6.
True faith produces love to God and man;
Lord help me to pursue this gospel plan.
- 11 **Su.** *Twenty-third S. aft. Trin. St. Mark. Half Quarter. Therefore shall the people praise thee.*—PS. xlv. 17.
Joyful in thy house of prayer
Shall thy chosen people be;
God of mercy, meet me there,
While my spirit waits for thee.
- 12 **M.** *While I live will I praise the Lord.*—PS. cxlvi. 2.
While life is mine to thee, O Lord, I'll bring
My humble song, my grateful offering.
- 13 **Tu.** *For in the time of trouble he shall hide me.*—PS. xxvii. 5.
When cloud of sorrow gather round,
My bosom shall not fear;
He knows, where'er my portion be,
My God will still be there.
- 14 **W.** *What have I to do with thee?*—JOHN ii. 4.
O thou hast men to do with me,
Thou sinner's friend, and I with thee.
- 15 **Th.** *If in this life only we have hope, we are of all most miserable.*—1 COR. xv. 19.
Life, life, with all thy treasured joys
Of friendship, hope, and love,
Thy blessings reft by empty toys,
Were there no heaven above.
- 16 **F.** *Christ who is our life.*—COL. iii. 4.
In this strange world of death and strife,
Thou art my peace, and thou my life.
- 17 **S.** *Here we see through a glass darkly.*—COR. xiii. 12.
Draw, draw 'his fleshy curtain that denies
The gracious presence of thy glorious eyes,
Or give me faith; and by the eye of grace
I shall behold thee, though not face to face.
- 18 **Su.** *Twenty-fourth S. aft. Trin. Forsake not the assembling of yourselfe, together.*—HEB. x. 25.
He that loves God's abode, and to combine
With saints on earth, shall one day with them shine.
- 19 **M.** *The blood of Jesus Christ his Son cleanseth us from all sin.*—1 JOHN i. 7.
Is thy load a load of guilt?
Christ or thee his blood hath spilt;
Many as thy sins have been,
Wash in that and thou art clean.
- 20 **Tu.** *He shall gather the lambs with his arm, and carry them in his bosom.*—ISA. xl. 11.
O Saviour, fold me to thy breast,
And bid me there for ever rest.
- 21 **W.** *There is forgiveness with thee that thou mayest be feared.*—PS. cxix. 4.
Out of the depth of self-despair,
To thee, O Lord, I cry;
But oh, forgiveness is with thee,
Now bring salvation nigh.
- 22 **Th.** *The hour of prayer.*—ACTS iii. 1.
Sweet is the hour of prayer, that hour is sweet,
Which brings me, blessed Saviour, to thy feet.
- 23 **F.** *He shall cry unto me, Thou art my Father.*—PS. lxxix. 26.
O let me call thee Father, for to me
Above all other names that name is sweet;
And if I am thy child, admit the plea
When I approach before thy mercy seat.
- 24 **S.** *Neither shall there be any more pain.*—REV. xxi. 4.
Oh world, that sin and pain may darken never!
What are life's griefs beside thy blest FOR EVER?
- 25 **Su.** *Twenty-fifth S. aft. Trin. Come before his presence with thanksgiving.*—PS. lxxv. 2.
Take the rest this day is bringing,
Best of all our earthly days;
Enter thou his gates with singing,
Tread the hallowed floor with praise.
- 26 **M.** *Forgiving one another.*—EPH. iv. 32.
Lord, if a brother hates and treats me ill,
Help me to do him good, and love him still.
- 27 **Tu.** *I am a burden to myself.*—JOB vii. 20.
Lord, many times I am a-weary quite
Of mine own self, my sin, my vanity;
Yet he not thou, or I am lost outright,
Weary of me.
- 28 **W.** *Rest in the Lord.*—PS. xxxvii. 7.
My soul in thee already blest,
Hath found her everlasting rest.
- 29 **Th.** *Be these things men live, and in all these things is the life of my spirit.*—ISA. xxxviii. 16.
O may these light afflictions prove
Means to increase my faith and love;
And may I meekly bear the cross
In mercy sent to purge my dress.
- 30 **F.** *St. Andrew. Jehovah's fire.*—GEN. xxii. 14.
I know not what may soon betide,
Or how my wants shall be supplied,
But Jesus knows and will provide.

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. In page 111, for "interrogatics" read *interrogatories*.

ADAMS AND KING, PRINTERS, 30, GOSWELL STREET, LONDON.

THE SPIRITUAL RESURRECTION,— TRUTHS TAUGHT AT THE RAISING OF LAZARUS.

BY THE REV. C. H. SPURGEON,*

Minister of New Park-street Chapel, Southwark.

“And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.”—*JOHN xi. 43, 44.*

PERHAPS the legitimate topic of this discourse, after such a text, ought to be the resurrection of the dead. Lazarus had died—he had lain in his grave; and, at the invitation of the sisters, Jesus Christ came to see them; his visit answering the double purpose of comforting the bereaved and restoring the dead. It would be a blessed and an excellent topic were we for a little while to dilate upon the wonders of the resurrection. We shall do so for a few moments; and then we shall come to the principal theme of this evening, which will rather concern spiritual resurrection from a spiritual death, than that natural resurrection which is to take place upon us all by-and-by.

The very fact that Lazarus came from his grave, after he had lain there four days, and was corrupt, and that by the mighty voice of Jesus, is to us a proof that the dead shall rise at the voice of Jesus at the last great day. Every Christian believes that there is to be a resurrection of the dead; but, unfortunately, the great doctrine of the resurrection is not by most of us made so prominent as it ought to be. In old times the resurrection was preached by the Apostles, as being the sum and substance of the Gospel. Wherever Paul went we hear that he “spoke concerning the resurrection of the dead;” and then “some mocked.” But now, usually, if we speak concerning the after state, we generally treat of immortality, not of resurrection. Now immortality was known to the ancients before the Gospel came. They believed in a kind of immortality, but resurrection never entered into the thoughts of the heathen. Many of them believed in the immortality of the soul. Those who had been enlightened by powerful reason, or remnants of ancient tradition, believed that the soul did not die, but lived on in a future state. But immortality is not resurrection; and the immortality of the soul is very different from the Christian doctrine of the resurrection of the body. We believe that the soul is immortal, and shall last for ever; but we believe something more than that. We believe that the body is immortal too, and that after this body shall have been sown in the grave, and the worm shall have eaten it, this flesh and blood shall start again from the dust; and shall either be translated into heaven, there to enjoy bliss eternally, or else sent down to hell, to be punished with everlasting destruction, and to suffer in material flame. The doctrine of the resurrection of the dead peculiarly belongs to the Christian dispensation; it was never taught by any rationalists or philosophers. They might hold the transmigration of souls, but the resurrection of the body they did not hold. But we, as Christians, do really believe that this body which we now inhabit, though it must die and see corruption, shall be raised again from the dust; that though consumed on the funeral pyre, its ashes scattered to the winds, shall yet come together again;—that though the cannibal may devour us, and our flesh enter into and form part of his body, yet bone shall come to its bone, and flesh to its flesh. We believe that, do what you will with the body—divide it, scatter it, mingle it—God, by the fiat of his omnipotence, shall rebuild the fabric to become the habitation of the living soul for ever and for ever. We dare not, in fact, deny this, because we are so expressly taught it in the sacred writings, and it has been so fully and satisfactorily proved by the Apostle Paul.

* A verbatim report of a Sermon preached at New Park Street Chapel, on Sunday evening, November 19, 1855.

And oh, my friends, is it not a blessed fact that we shall rise again? I see amongst my audience some whose garbs of woe betoken that they have lost a friend; I see some whose time-worn countenances tell me they must have buried a mother or a father; others, I know, have laid beloved infants in the dust; others have had a beloved husband or wife severed from their bosom. I mark among you some whose habiliments tell me you have been lately widowed, or bereaved of one tenderly beloved. Ah! despair not, ye mourners! Here is a fact for you: not only that your soul and the soul of your beloved one shall meet in eternity, but that the same body on which you doted shall, if you are believers, be seen by you in heaven. The eyes of the tender and pious mother, which once dropped tears on you, shall behold you in heaven; and the hand of that pious father, now lying in the grave, that once lay on your head and consecrated you to the Lord, shall be grasped by you in heaven. Not only shall the soul of that infant live for ever and ever, but its beautiful body, which is dear to you as the casket which contained the soul of your child, shall live again. It shall not be a fictitious resurrection; it shall not be a new race of ethereal creatures, but actual bodies, shall be ours. And oh! my brethren, if you have been bereft of all your friends—if they have departed in the faith of Jesus, you shall see them again. "Blessed are the dead who die in the Lord: yea, saith the Spirit, for they rest from their labours, and their works do follow them." But yet more blessed are they still; for "the trumpet shall sound, and the dead shall be raised incorruptible," and we shall see the bodies of those we once loved on earth. Those bodies we once silently gazed upon, as they lay in all the stiffness of death, we shall see quickened and glorified; "that mortal shall put on immortality; that corruptible shall put on incorruption." It was "sown in weakness," and we wept when we saw it lowered into the grave; "but it shall be raised in power." It was "sown a natural body;" and though it shall be "raised a spiritual body," yet it shall be a body to all intents and purposes, as it was before; and we shall recognize it as such.

"O, sacred hope! O, blissful hope,
That Jesu's grace has given;
The hope, when days and years are past,
We all shall meet in heaven."

Not in a separate existence of souls merely, but souls and bodies too; and

"There, on a green and flowery mount,
Our wearied (bodies as well as) souls shall sit,
And with transporting joys recount
The labours of our feet."

Ah, beloved! does not this make Christianity worth having? Does not this light up the grave with a supernatural splendour—this cheering, this glorious, this overpowering, this more than natural, this superhuman doctrine of the resurrection of the dead? I will not stop to picture the scene—I will not tell you of the silent graves, and of the churchyards covered with the grass of ages; I will not picture to you the battle-fields, nor will I bid you hear the voice of Jesus, when descending with the sound of the trumpet, and with an exceeding great army of angels, he shall say, "Awake, ye dead, and come to judgment." When he cries "Awake!" eyes that have been glazed for many a year shall open, bodies that have long been stiffened, shall regain their energy, and stand upright. Not sheeted ghosts, not phantoms, not visions, but actual beings. They shall rise; *they*—the same persons who were buried—the real men, the real women. Methinks I see them, hursting the cements of the grave—dashing open their coffin-lids, and coming forth. Ah! we shall see them; and each one for himself shall rise. There shall rise Lazarus, and Martha, and Mary; and loved ones that belong to us, whom long we have wept as departed, we shall then rejoice over as having been discovered. So much by way of preliminary remarks concerning the resurrection from the dead.

But now we deal with the dead in another manner. The death of Lazarus,

his burial in the tomb, and his corruption, are a figure and picture of the spiritual condition of every soul by nature. The voice of Jesus crying "Lazarus, come forth!" is an emblem of the voice of Jesus by His Spirit which quickens the soul; and the fact that Lazarus, even when alive, wore his grave-clothes for a little while, until they were taken from him, is extremely significant; for if we allegorize upon it, it teaches us that even when a soul is quickened into spiritual life, it still wears some of its grave-clothes, which are only afterwards torn off when Jesus says "Loose him, and let him go!" We propose, therefore, to consider these three points: first, the slumber of death—in which every soul by nature lies; secondly, the voice of life—"Jesus said, Lazarus, come forth!" and thirdly, the partial bondage which even the living soul has to endure, emblemized by Lazarus coming forth bound hand and foot, and having his face wrapped about with a napkin.

I. First, then, we have here the **SLUMBER OF DEATH**, in which all of us do lie by nature. Come with me now, Christian, to "the rock whence thou wast hewn," to "the hole of the pit"—to the miry clay—"whence thou wast digged!" Come with me to the house of death; for there thy soul once lay, "dead in trespasses and sins." There are some in this world, we know, who utterly deny that the sinner is really dead in sins. I remember hearing a preacher some time ago assert, that though the Scriptures said that men were dead, it means a metaphorical death—that they were not really and actually dead, but only metaphorically so. Now, I always like, when there is a metaphor to keep to the metaphor. Some of the eminent doctors said in Rowland Hill's days that there were no such beings as angels—that they were only Oriental metaphors: "Very well," said Rowland Hill, "then when it is said that Jesus Christ spoiled angels, he spoiled Oriental metaphors. Angels are Oriental metaphors: then it was a company of Oriental metaphors that sang at the birth of Christ, 'Glory to God in the highest.' Angels are Oriental metaphors: then it was an Oriental metaphor that slew 185,000 of Sennacherib's army in a single night. Angels are Oriental metaphors: then it was an Oriental metaphor that appeared to Peter in prison, that knocked off his chains, and led him through the streets. Truly," said he, "wonderful things these Oriental metaphors are." We will try the same rule here. "You, hath he metaphorically quickened, who were metaphorically dead in trespasses and sins!" A fine metaphorical Gospel that is! Then again: "To be carnally-minded, is metaphorical death; but to be spiritually-minded, is metaphorical life and peace." And so language does not mean anything at all. My friends, it's all nonsense about metaphors. Men are *really* dead in a spiritual sense.

But I must tell you in what this death consists. Now, there are different grades of life: understand that to commence with. There is the life of a plant, which a stone does not possess; therefore, a stone is dead. There is the life of an animal, which the plant does not possess; and if you were speaking of animal life you might describe the plant as dead. Then, again, there is mental life; and since the animal has no mind, you might say that the animal is mentally dead. Then there is a grade beyond the soulful life of a man—a spiritual life. To an ungodly man there are only two parts—soul and body; to the Christian there are three—body, soul, and *spirit*; and as a body without a soul would be dead naturally, a man without a spirit, a man who has not had a spark struck off from the great orb of light called God—is spiritually dead. Nevertheless, there are some who assert that men who are ungodly are spiritually alive. Come, sinner, if thou thinkest thus, I must argue with thee a little while. First of all, if thou art spiritually alive, and canst do spiritual actions, the first thing I ask thee is, Why dost not thou do them now? Some men say, they can repent and believe when they like, and do not believe that to do this they need the power of the Spirit. Then, sir, if you can do it, and do not do it, if any man deserves to be damned it is you; and if there is a corner of the pit hotter than another, you ought to be put there, on your own

showing, and doomed to a tenfold damnation. But the next thing I have to say to thee, O sinner, is this. Thou sayest, "I am not dead; I have spiritual life, and can pray, and repent, and believe;" let me ask, hast thou tried to do it? Dost thou say "Yes?" Well, then, I know thou wilt confess, unless thou wilt lie before God, that thou hast found out thine inability. There never was a man yet who strove to pray sincerely before God, but he felt something repressing his devotion. When he has come before God, under an agony of guilt, crying out for mercy, he has felt at times as if he could not pray—as if he could not utter a single word. Have none of you known what it is to be in such a condition that you cannot pray, that you cannot believe, that you cannot repent; when you put your hand on your heart and say, "O heavens! my heart is hard; I wish it would melt; I cannot break it;" when you would pray, do not you feel your heart is far away, wandering in the world? The best method of proving a man's inability, is to set him about doing the thing. When the young man said, "All these things have I kept from my youth," Jesus, just to try him, said, "Sell all thou hast." Ah! beloved, if we look back upon our own experience, when God brought us to himself, we strove with God, wrestled in prayer, pleaded with him; but we were taught, after all, that the power must come from God, for there were certain times and seasons when we could no more have prayed than we could have flown up to heaven—when we could no more have believed than we could have taken the moon in our hands. We could not grasp a promise; in vain every thought came before us—we could not grapple with a single temptation; we felt ourselves to be powerless, and lost, and dead. Sinner! I tell thee thou art dead, as to all spiritual matters, and dead thou ever wilt be, if left to thyself; and thou canst not by any means carry thyself to heaven. The sovereign will and power of God alone must quicken thee, or else thou canst do nothing except sin. Neither righteous acts nor coming to Jesus canst thou ever do of thyself.

But methinks I hear some say, "If I cannot do anything, I will sit down where I am, and make myself content." What, man! wilt thou sit thyself down, when hell blazes before thee, when the pit is yawning at thy feet, when damnation stares thee in the face, when God is angry with thee, when thy sins are bellowing out to high heaven for condemnation? Wilt thou sit down? I tell thee, thou canst not, and durst not sit down. Sit down? As well might a man sit on yonder house-top, when the flames are rioting around him; as well might he float down the Rapids, to be at once dashed to pieces. Ah! if thou talkest about sitting down thou givest me the best proof in all the world that thou art "dead in trespasses and sins;" for if thou wert not dead thou wouldst be beginning to cry out, "O God! quicken me; O God! give me life! I know that I am dead; I feel that I can do nothing; but thou hast promised to do it all for me; though I am less than nothing thou hast Omnipotence to give me life." Dost thou not see, man, that I am putting thee down that Christ may pick thee up? Dost thou not see that I am laying thee low, not to perish, not to be trampled on in the dust, but rather that, like a corn of wheat, thou mightest fall into the ground and die, and afterwards be quickened and bring forth fruit? For nothing can bring a man into a state of life so well as a feeling of death; and if I could get my hearers, one and all, to recognise, acknowledge, and feel that they were in a state of spiritual death, and utterly powerless, I could then have hopes for them; for no man can confess himself to be dead, and yet sit down contentedly; he will cry out for grace, and ask God to deliver him from that death.

But there is one thing I have yet to tell you, before I pass away from this point; and it is, that the ungodly man is something more than dead. He is like Lazarus lying in his tomb. You remember those homely words which Martha used to Jesus. They are translated into plain Saxon, and I dare say the Hebrew is quite as expressive, "Lord, by this time he stinketh; for he hath been dead four days." Ay, brethren, and this is the condition of every ungodly man. He is not

only dead, but he is become positively corrupt in God's sight. There are some here, to whom I might point at this moment, who know what I mean when I say they not only groan under a sense of spiritual death, but feel themselves to be a stench in their own nostrils, and in God's also. I ask thee, poor convicted sinner, does there live or exist in this world a greater nuisance than thyself? I know thou wilt say, "No: there may be filthy and abominable things; but I feel myself to be the most loathsome incarnation of filthiness that ever could have existed. I did not always think myself to be so; but I do now. I feel that I am not simply dead and powerless; but I feel offensive to myself, so that I wish I could run away from myself; and I feel offensive, moreover, to God—utterly obnoxious to Him." Well, then, if it is thy feeling, thou art brought low enough; for it is just when we begin to corrupt as the body of Lazarus did, and we, like Martha, are for giving everything up as hopeless, that Jesus Christ calls as he did then, "Lazarus, come forth."

And now you see what I have made my congregation out to be. Some of you are alive—you have been quickened by God; but as for the rest of you, I am standing in an immense catacomb to-night, and all around me there are dead persons—in the gallery and down below—men and women that are dead.

II. But now comes the wonder-working process—the VOICE OF LIFE. Jesus said, "Lazarus, come forth!"

We commence, then, with this wonder-working process by saying, that the work of life was an instantaneous work with regard to Lazarus. There lay Lazarus in the grave, dead and corrupt. Jesus said, "Lazarus, come forth!" We do not read that a single moment elapsed between the time when Christ said the word, and when Lazarus came out of his grave. It did not take the soul an instant to wing its way from Hades into the body of Lazarus; nor did that body need any delay to become alive again. So, if the Lord speaks to a man, and quickens him to spiritual life, it is an instantaneous work. There are some of you standing there, apparently alive; but you feel, you acknowledge, you confess, that you are dead. Well, if the Lord speaks to you to-night, life will come into you in a moment, in one single instant. The power of grace is shown in this, that it converts a man instantly, and on the spot. It does not take hours to justify—justification is done in a moment; it does not take hours to regenerate—regeneration is done in a second. We are born, and we die, naturally, in instants; and so it is with regard to spiritual death and spiritual life; they occupy no period of time, but are done instantly, whenever Jesus speaks. Oh! if my Master to-night would cry, "Lazarus, come forth," there is not a Lazarus here—although covered with the shroud of drunkenness, bound about with the belt of swearing, or surrounded with a huge sarcophagus of evil habit and wickedness—that would not burst that sarcophagus, and come forth a living man.

But mark: it was not the disciples that said, "Lazarus, come forth," but Jesus. How often have I striven to preach you, if possible, into life; but that could not be done. I remember, when I have preached at different times in the country, and sometimes here, that my whole soul has agonized over men, every nerve of my body has been strained, and I could have wept my whole body out of my eyes, and carried my whole frame away in a flood of tears, if I could but win souls. On such occasions how we preach, as if we had men before us personally, and were clutching them, and begging them to come to Christ. But with all that, I know I never made a soul alive yet, and never shall; and I am perfectly conscious, that all the pleadings of all the living ambassadors from God, will never induce a sinner to come to Jesus, unless Jesus comes to that sinner. Peter might have cried for a long while, "Lazarus, come forth," before Lazarus would have moved an inch, so might James or John; but when Jesus does it, it is done to the purpose. Oh! does not this lower the pride of the minister? What is he? He is a poor little

trumpet through which God blows, but nothing else. In vain do I scatter seed, it is on God the work depends; and all my brethren in the ministry might preach till they were blind, but they would have no success unless the Spirit attended the quickening word. But, poor soul, though the hearer cannot do it, and although the minister cannot do it, I want to persuade thee, if I can, to-night, that dead as thou art, Jesus can speak thee to life. Let me single out a character, for I like to do that. There is a man who says, "I have been living fifty years in sin, and to-night I am worse than ever; my old habits bind me hand and foot, and I have no hope of being delivered." Now, if to-night, my hearer, Jesus says, "Lazarus, come forth;" you will come forth in an instant. Nay, but sayest thou, "I am corrupt." Ah! but Christ is mightier than thy corruption. Dost thou say, "I am dead?" Nay, but Christ is "life." Dost thou say "I am bound hand and foot, and in a dungeon of darkness?" Nay, but Christ is a light in darkness, and He will disperse the gloom. Thou sayest, perhaps, "I don't deserve it;" but Jesus cares nothing for deserving. The dead corpse of Lazarus deserved nothing; it was putrid, and only deserved to have the stone against it for ever. "Roll away the stone," says Christ;" and oh, what noisomeness issued thence! And there may be some from whom Jesus Christ may have rolled away the stone to-night; and they may be standing at their own graves, and feeling themselves loathsome and offensive. But still, my hearer, offensive as thou art, Jesus cares not for thy merits, He asks no merit of thee; He will give thee his merits. It is only for Him to say, "Come forth," and thou thyself wilt this night come forth from thy grave, and be made alive in Christ Jesus. Oh! may our God wake many dead souls that may be present, and bring them to life by his summons, "Lazarus, come forth!"

Methinks I hear another person saying, "Ah! but I am afraid, sir, that if I were told to come forth, the devil would not let me; he has been oppressing me so long; he has been trying to keep me down, and make me lie still in my grave; I feel that he is now sitting upon my breast, and weighing down all my hopes, and quenching all my love!" Ah! but let me tell thee, sinner, there is not one down in hell that is so mighty as Christ is in heaven. The evil one is in His power; he has His chain on; and if thou wilt but call upon Him, if He hath given thee only a groan this night, He will cry unto thee "Come forth, and thou shalt live."

III. But now for the last thought, for a few moments; and that is, the PARTIAL BONDAGE; that even when a soul is called by divine grace from death to life, yet it often wears its grave-clothes for a long while. Many of my dear friends are afraid they are not converted, because they are not like Mr. So-and-so, or Mrs. So-and-so; they have not so much faith and assurance, and do not know so much, and a number of other things; and they are afraid they are not alive. I have got a word of comfort for them. The fact that Lazarus came forth in his grave-clothes, with a napkin wrapped about his head—what does that teach us? Why, that many of us, though we are alive in Christ, have got our grave-clothes on, and our napkins about our head. Now, I tell you what I think of my friends the Arminians. I believe they are alive, many of them, but they have their napkin still about their head; they have not got quite free from trusting in works. They used when dead to believe in salvation by works—they do not now, but still they have some remnants of their napkin hanging about them; they have not yet got it clean off; they have not yet come to believe that salvation is by sovereign grace alone, but will have some little works mixed up with it. They think that if they are not holy and pious, and so on, God will cast them out of the covenant. Oh, if we could but tear the napkin off! We will not quarrel with them—we will not be angry with them; but we think we hear Jesus Christ say to us, "Loose them, and let them go;" and we will try all the ways in our power by preaching, to pull the napkin from their eyes, and let them see "free election known by calling," full salvation, matchless security, discriminating

grace, particular redemption, and all those things that make up the great strength of the Gospel of Jesus. But this is not the point I want to dwell on with you, because I think most of you may have got that napkin off your eyes. But when we first come to life, how many grave-clothes there are hanging about us! A man who has been a drunkard, even though he becomes a living child of God, will find his old habits clinging to him. I have known many drunkards give up their drunkenness, but when they have been going by a public-house they have thought that for the life of them they could not keep from going in; and they have often well nigh gone astray, and their feet have almost slipped. And the man who has been a swearer will confess that there have been times when the vile words have almost come from his lips—perhaps not quite—I hope not; but there will be enough to show that he has some of his grave-clothes still hanging about him. And we have known men who have indulged in other kinds of vices and sins—whenever an opportunity has presented itself, there has been the old feeling getting up, and saying “Let me do it—let me do it,” and they have striven to keep it down, but they have hardly been strong enough; the grave-clothes have been about them still; and those grave-clothes will keep on very tight until the habit is quite broken off; and I believe there is not a Christian living who has not some shreds of his grave-clothes remaining; and that until we lie down in the grave, we shall carry them about with us. Look at poor Paul! Who could have been a more holy man than he? And yet he cried, “O wretched man that I am, who shall deliver me from the body of this death?” Let this comfort and cheer the man who has come to Christ, but who is yet striving against his corruption. Perhaps his unbelief says, “If you were a child of God, you would not have these wicked thoughts and inclinations!” But, let me ask, do you hate those thoughts and inclinations? Then tell the devil next time that he lies, for verily, this is not a sign that you are not his, but rather a sign that you are; for if you were not a child of God, you would take these things easy; but since you are a child of God, you strive against them.

These wicked grave-clothes, they will be showing themselves sometimes; and we know some who seem as if they could not get rid of their old angry tempers as long as they live. Their grave-clothes have been rent in shreds by Divine grace; they do not quite strap their arms up: but the shreds hang about them still; and our brethren, even though converted, still seem inclined sometimes to be hot and fierce; and we meet with instances now and then in the church, of some brethren who cannot exactly curb themselves; they have got some of their grave-clothes still about them. Do not think I am speaking to exonerate or excuse you; I am striving to comfort you. You may be alive with these grave-clothes on, if you call them grave-clothes, if you struggle against them, and try to get them off; but if you like them, they are not your grave-clothes, but your living clothes; you are doing the work of your father, and his portion ye shall have. If you feel your sins to be grave-clothes, and are anxious to get rid of them, though you cannot conquer all your sins and corruptions, be not dismayed; trust in Christ; though the grave-clothes yet hang about you, still trust his mercy and his grace; for by and by Jesus Christ shall say, “Loose him, and let him go.”

Here we are loosed first from one bad habit and then from another. All the while I live I feel I carry some of my grave-clothes about with me—the garment that encumbers me, and the sin that doth most easily beset me. But by and by (it may only be to-morrow, it may be many years; perhaps some of you will pray for me that it may be many years; but I don't know why we should wish it) but by and by the time will come, and Christ will say, “Loose him, and let him go.” I see you lying on your bed; the eye glancing upward to heaven; the pulses faint and few; the breath heaving heavily; the body decaying. What does all this mean? Why, it is the undoing of the wires of the cage; and in a little while, when sickness and pain have done their work, Christ will say, “Loose him, and let him go.” I remember hearing a brother

minister telling me of his pious sister's death-bed. When she was very near dying, "Stay me up a moment," she said; and they did. She then said—

"Oh! that the final word were given,
Loose me, and let me rise to heaven,
And wrap myself in God."

In a moment or two she fell back. God had said, "Loose her, and let her go." Oh! how our disembodied spirits will rejoice when God says, "Loose them, and let them go!" We are fettered now; we shall be emancipated then. Then our spirits shall fly more rapidly than the flashing lightning; then shall they be wafted along, swifter than the gales of the North or the winds of the South. We shall fly upwards to our God, and be free for ever from all that now distresses us; for God shall have said, "Loose them, and let them go."

And now a thought or two, dear hearers, to finish up with, before God can ever say, "Loose him, and let him go," recollect you must have had life. And now I come to this last solemn inquiry, How many of us in this place to-night have life? How frequently it is the case, that we preach to our people with all our soul and might, and yet nobody takes it home to himself! How often, my friends, have I preached in vain, from the simple fact that the hearer has listened, and there has been no application of it to his own soul! But, oh! I would not let you go, feeble as I am, and unable to say much to you, until I have tried to press this matter home upon your souls. My hearers, in a little while I, too, must stand before God's bar; and when I think of it, it is enough to make me tremble; when I call to mind the tens and hundreds of thousands unto whom I have ministered the word of the Gospel, and think, if there should on the last day be found one person who shall lay his damnation to my charge, how horrible and terrible must be my lot! If, after having preached to others, I should have been unfaithful, and should prove a castaway, what a thing that would be! In these days it is advertised that there is a sermon to be preached, and people rush off to hear a sermon by a popular preacher, or somebody that happens to be much talked about; but do you know what that man does when he preaches, and what you do when you hear? Are you aware that every time that man stands in the pulpit, if he is unfaithful, he subjects himself to the wrath of God? For He has said, "Woe unto you, ye shepherds that deal not faithfully with the flock." Do you not know, that if at last that man who stands up to preach to the people, should have been discovered to have preached false doctrine, his doom must be horrible in the extreme.

And do you recollect, that when you hear it is not as if you go to hear a play, or listen to a recital, you are listening to a man who professes to speak by God and for God, and to speak for your good, and that his heart yearns over your salvation? Oh, it is solemn work to preach, and it should be solemn work to hear. For every preaching and every hearing the Lord will bring us to account in the last great day, when he shall judge the secrets of men by Jesus Christ. Well, and what has the man talked of to-night? He has told you, first, that you are all dead; and some of you will go away and laugh at it; but laughing at it will not make you alive. He has told you, in the next place, that Christ can make you alive, and you despise that Christ; but mark, your despising him will not free you from condemnation at the last great day. He has told you of the bands of death that some of you are bound with, and you are, perhaps, tempted to smile; but mark you this: if you never sorrow over the bands of death here, you will have to wear everlasting fetters for ever. Did I speak of fiction when I said that? I speak not of fiction, but a dread reality. There is somewhere—God wots where it is—a place where the fire of Gehenna shall torture bodies for ever, and where unutterable misery shall pain souls. And oh! tremble, ye heavens, and shake ye hills! O earth, let thy solid ribs of brass shake, and let thy bowels be dissolved! It is a fact, and a fearful fact, that there is a hell. I know not where it is. My spirit longs not

to visit that dread region; but had it wings, it might fly somewhere, and it would find a hell—not a picture, not a dream, but a positive hell; and there are souls there this night that are biting their bonds of iron, and shrieking out under inexpressible torture. And there are some of your friends and relations there perhaps—some whom you knew in the flesh—the man with whom you drained the wine-cups last, the harlot, the adulterer, the thief, and such like persons. There they are, in hell at this hour. Do you believe it? I do not think you do. But do you believe God's word? or are you hardy infidels and deny it? It is true, you say. Then are you so mad and irrational as to persevere in the road thither? O, sirs, if there were some tremendous precipice, and I saw you approaching hastily to it, would not I cry out to you, and say, "Stop! stop! stop! there is ruin before you?" and may I not to-night plead with you for your life, that you may be led to stop in your course of sin; for "the wages of sin is death," while the "gift of God is eternal life, through Jesus Christ our Lord," whom you are shunning, avoiding and grieving. Must I not plead with you? Shall you be going to hell blindfolded, and shall not one of your poor fellow creatures pull the bandage from your eyes? Shall he not call to you, without being thought mad or an enthusiast? Well, if I am mad in that respect, may I ever be so; and if that is to be an enthusiast, let none be sober. But if it is mad and enthusiastic to go to heaven, how much more so is it to go to hell! O God! show these poor souls what their portion in the flames must be, and tell them—for thy mercy's sake tell them—what salvation by Jesus Christ is. Do you ask me to tell you that before I finish. Do I hear you say, "Men and brethren, what must I do to be saved?" I answer, "Believe on the Lord Jesus Christ, and be baptized, and thou shalt be saved; for it is written, "He that believeth and is baptized, shall be saved; but he that believeth not," though he be baptized, "shall be damned." If you will trust in Jesus to-night, you shall be saved. It does not say such and such a person that believeth, but "he that believeth"—if he has been a drunkard, a swearer, or what not—"he that believeth and is baptized." Mark how the two are put together; I dare not sunder what God has joined, nor dare I put one before the other—"he that believeth and is baptized shall be saved." Farewell, to you, my hearers, for this night; I shall never meet some of you again in this world. Before another Sabbath day is come, your corpse may have fed a grave. Which of us shall it be, on whom the hungry teeth of death shall feed, before another Sabbath shall let its chimes be heard? Oh! if thou art the mad, or if the preacher is the doomed one, may it be fulfilled—

"Prepare me, Lord, for thy right hand;
Then come the joyful day;
Come death, and some celestial band,
To hear my soul away."

But another says, "I will not enter this chapel any more; I will never see that man again; I will never again hear his voice." Good bye, my friend; I hope thou wilt hear some one that will be as faithful to thee; and if thou findest a man that loves thee more, or would suffer more for thy sake, go and hear him; God bless him to thy soul! But one says, "I will hear no more of this matter; it is cant; it is nonsense; I will not turn. Ah! my hearer, if I see thee, as I said, going to destruction, and thou knowest it not, it is none the less destruction because thou dost not see it. But another says, "This night I must give myself to Jesus; for I know I want life; I lie down, a dead corpse; and though I cannot move, I know that when He passes by, He will give me life. Go thou! God has something for thee; go and fall before him. Thou shalt have life bestowed upon thee; go and accept it. For wherever there is a "now," it is of God. The Holy Ghost says, "To-day, if ye will hear his voice, harden not your hearts."

THE JUDGE.

BY THE REV. JAMES SMITH, CHELTENHAM.

God is the Judge," Pa. lxxv. 7.

THERE must be one supreme judge of what is right and wrong, and that judge is Jesus. He is qualified to judge, and He is appointed to sit in judgment on all the actions of men, and to reward every one according to his works. But it is not to the final judgment we are about to refer, but to the present. Many professors talk, or seem to feel, as if great mistakes were made, and therefore they justify themselves in complaining. But Jesus is Judge of what is right, and what is best. His wisdom is infinite; his knowledge comprehends the past, the present, and the future; his power is omnipotent; his mercy is from everlasting to everlasting, and is over all his works; his love to his people passeth knowledge. This being the case, there can be no question but Jesus is the best Judge of what is right, and of what should be. He is the Judge.

First, AS TO OUR PERSONS.—Some wish they had more strength, some that they had more health, some that they had more beauty, some one thing, some another. Some are too tall, and some not tall enough; some are crooked, or otherwise deformed, and are grieved that they are not straight or well formed. But God is the Judge, and our formation, size, shape, appearance, &c., are all according to his will; and if according to his will, it must be best. Beware how ye sit in judgment on the wisdom of God, or think yourself capable of improving his plans. God is the Judge as to who should be born, their size, shape, appearance, and every other particular; therefore be silent before Him; be satisfied with your lot, and believe that bye and bye you will see a reason for what tries or troubles you at present. If you were humble, you would not be much affected by what man may think, or what man may say, but would bow before God, and say, "If I can honour Thee by being deformed, or destitute of beauty, or weak, or diseased, it is enough; thy will be done, thy name be hallowed, thy glory be advanced, and I am content; more, I am pleased."

Second, AS TO OUR CIRCUMSTANCES.—God is the Judge. Whether to be rich or to be poor; whether I am employer or employed; whether I am healthy or sick; whether I thrive or go to wreck, God is the Judge as to which is best—which ought to be. He is Judge as to the nature or number of my mercies, trials, troubles, comforts, crosses, losses, bereavements and varied changes. I cannot tell what would be best, what would really do me good. I must bow to the wisdom of the All-wise, accept the appointments of Grace, and be satisfied with the arrangements of Infinite Love. If there was anything like chance, I might complain, or wish for an alteration; but as God exercises his judgment, and has ordained my lot, it is for me to approve of it, and seek grace that I may honour Him in it.

Thirdly, AS TO EVENTS.—Many things are sent to try us; and they try our judgment, our faith, our fortitude, our patience, our humility, and our perseverance. How things may end we know not. What certain providences are intended to produce, we are not informed. But we may rest assured of this—that God's ends will be accomplished, his purposes will be performed, and the predictions of his Word will

be fulfilled. We may, therefore, very safely leave all results to God. The path of duty is plainly marked out. We should walk in that path, taking no thought for the morrow. We should trust God's promises, walk by God's precepts, observe God's providences; and then we may say, "I have nothing to do with the future, for God is the Judge, He putteth down one, and setteth up another."

Christian, are you tempted to complain of your lot? Or, do you wish to choose for yourself? Better leave it, and try to believe that it is best to be as you are, and where you are. There is no doubt but you can glorify God *where* you are, more than anywhere else. You can do all God wishes you to do, and be all God wishes you to be, where you are.—It is not a change of circumstances, so much as a change of nature that you need. More grace, rather than more health, or wealth, or beauty. Depend upon it, God has made no mistake; and if you are not so finely formed, or so indulged with health, or so favoured with gifts as some are, it is all right, for God is the Judge, it is his doing, and "Shall not the Judge of all the earth do right?" Defer to God's judgment, lie low before God's throne, seek to be filled with God's Spirit, so will you be satisfied to have all things ruled by God's will. He doeth according to his will in heaven, and there is no complaint or repining there; and he doeth according to his will on earth, and there should be no dissatisfaction there. It is our pride that is the cause of all our dissatisfaction with God's allotments. We have too high an opinion of ourselves, and of our own judgments; and while this is the case, we shall attempt to invade the rights of the Most High, or to dictate to the Supreme. Man—poor, vain man—would fain be judge; he would take the throne of his Maker:

"Snatch from his hand the balance and the rod;
Rejudge his justice, be the God of God."

But who art thou that repliest against God? Shall the thing formed say unto him that formed it, "Why hast thou made me thus?" God is the Judge; therefore be silent all the earth before the Lord.

Nov. 2, 1855.

THE PRECIOUSNESS OF TIME.

BY THE REV. W. P. BALFERN, OF BOW.

"Redeeming the time."—Eph. v. 16.

THAT time is unspeakably precious, and that we are responsible for the use we make of it, all Christians will admit. The Apostle intimates the high estimation he put upon it in the above language. "Redeem the time," he says. Alas! alas! much of the precious material has been lost; but, brethren, buy as much of it back as you can, seize the precious moments as they fly, grasp them, put them under tribute, devote them to spiritual purposes. They are hastening away; they will soon be gone. Oh, consider how many of them you have already lost; prize what remains. You now profess, among other things, that God has taught you the value of time; let it appear; let men see it; make men *feel* it; they view their time as their own—you view it as belonging to God; let it appear; let the difference be seen. Whatsoever you may lose of other things, it may be regained; but this, once lost, is lost for ever. It is more valuable than gold, more priceless than rubies; while yet, if we allow it to escape us, it never returns. In proportion to the value of a thing we may have lost, in that proportion are we anxious to get it back; and if we cannot get the whole, we eagerly seize what we can reach. Who can fully tell the value of time? Can the lost in hell? the saved in heaven? No.

that our faith should be strong and active! To encourage and increase it, or, to make faith in God habitual, everything has been done that can be done. A perfectly suitable object has been provided in the person, offices, and work of Christ; the fullest warrant, and freest invitations are given, the Holy Spirit is promised to all who seek that "good gift," and numbers of instances are left upon record to prove that great sinners have become happy believers. How encouraging are the following gracious words: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the only begotten Son of God." "Be not then faithless but believing." Cry earnestly, "Lord increase my faith," "work in me all the good pleasure of thy goodness, and the work of faith with power;" so shall you prove that "the Lord giveth power to the faint, even power to take home to your own heart the soul-reviving thought, *I have trusted alone to the Saviour for salvation, and he hath saved me.*

How important is the act of believing; seeing that without faith there is no salvation. We have already put the question, "What is the soul worth?" let us now ask, "*What is faith? Faith is a right state of heart towards God and eternal things.*" It is so to believe what God says, as to be influenced by, and led to act upon the same. To all who believe, three words stand out in bold relief, and the subjects to which they refer are regarded by them as of greater importance than all things beside. These words are the SOUL, SIN, and SALVATION. The believer has been taught the *value of the soul, the evil of sin, and the glory of salvation.* Faith makes the soul tremble at sin, trust in the Saviour, and triumph in salvation. The faith which thus through the energy of the Holy Spirit brings the soul to Christ, and unites it to Him, shews its heavenly ancestry, and holy tendencies, by taking the tinsel off from earthly things, and showing them in their native insignificance; by enriching the soul with the treasures of the world above, and by aiming at and hoping for perfect salvation. The believing soul groans under the diseases which cleave to it, and thirsts for perfect health, even complete purity. Such an one pants for fresh victories, and larger possessions, and the God of salvation owns and honours the claims of faith, and is glorified by its actings.

Faith which is so necessary and useful now, will be greatly honoured in the day of God. Then how mean and miserable will the sensualist, the rationalist, and all who despised a life of faith appear; while the believer will be highly honoured, and truly happy. "Here, (the exulting saints will then say, as they point to their glorious inheritance) here is the world, the existence of which we believed; this is the crown for which we hoped, and these are the joys for which we panted. How many foolishly derided our hopes; *but all is come to pass, we are saved, and saved to the uttermost.* We did not follow cunningly devised fables, every word on which we rested has brought forth its appropriate blessing. God is true, and we who believed are saved eternally. In time we were saved by hope, now we have the fruition of all we hoped for."

In conclusion, we may learn who it is that neglects the soul. It is the *unbeliever.* If God's message of mercy is not received—if the salvation wrought out by the Saviour is not rested on, then the soul is neglected. You who are thus acting are starving the soul. You are mocking it with shadows instead of giving it food. You are ruining it. Slowly, but surely, you are murdering your own soul. Do you want food for the soul, treasures for eternity, life beyond death? behold them all fully revealed in the Gospel, and freely proclaimed to you, without money and without price. The only real way of caring for the soul is believing on the Lord Jesus Christ. Reader, try to realize deeply and personally this solemn fact: *I must be a believer in the Lord Jesus Christ, or lose my soul.*

Pintico, Nov. 5.

THE PHARISEE'S VISIT TO JESUS, AND WHAT CAME OF IT.

BY MR. RAYMOND BEAZLEY.

"The same came to Jesus by night," JOHN iii. 2.

THAT is, Nicodemus, "a man of the Pharisees," came to Jesus. What strange characters have at different times come to Jesus, and that when they could go no where else!

How this may be illustrated: First, in the case of *this man*. The Pharisees frequently came to Jesus; they intruded too frequently upon his notice; they put themselves purposely and offensively in his way; but it was *not* to sympathize with him—not that he might *instruct* them, but that they might *obstruct* him. They cavilled, they hated, they persecuted him; they were his avowed and intense enemies, bitter and unceasing was their animosity. But "this man," Nicodemus, came to be taught; and he had to submit to a trying ordeal, he had to learn as a little child. His Pharisaical exactness and dry formalism were naught; to be repudiated and abandoned; he had all to lay aside. His riches and his learning, his standing, experience, and influence, all went for nothing with Christ; before his piercing glance and righteous estimate Nicodemus was divested of all distinctions, and regarded as a *man* and a *sinner*. But the Lord was as ready to teach *him* as he was the woman of Samaria; and it is beautiful to observe how in each case the *lesson* was adapted to the state and condition of the character taught. Nicodemus had at the outset expressed his confidence in the Teacher—"We know that thou art a teacher come from God:" well, this was much for a Pharisee to admit, and withal a most pleasing and hopeful sign. It is a great matter for a scholar to have confidence in his teacher; Christ, therefore, had not to defend his own claims on this occasion, but to proceed at once with his lesson of instruction. He did so, without preface or apology; and what a lesson! and for a Pharisee! Truly Christ sought his profit rather than his approval; yet if Nicodemus were profited, his approval was secured.

He "came to Jesus by *night*;" and wherefore by night? was he afraid or ashamed to come by day? had he not courage enough to bear the taunts and revilings of his party? was he dreading excommunication? or did he select the quiet hour, after the bustle and stir of the day had ceased, as more suitable for his purpose? Let us judge charitably, and hope the best of this inquirer; there might have been other motives weighing in his awakening mind besides those usually imputed. And where did he find Christ? was it at some humble and obscure lodging, some retired and unfrequented spot? did he find him alone, housed in some unpretending dwelling? Possibly so; and how engaged? Was he poring over some of the sacred records? was he taking his evening meal? was he offering his evening prayer, after the miracles and mercies wrought and scattered by him during the day? Where found, and how engaged, we may not know; but this we know—the man of the Pharisees was not rebuked as an intruder—no; sinners may come at any time to Christ.

Nicodemus *came*; he was not driven nor dragged, but he came; and still Christ says, "Him that cometh I will in nowise cast out." Christ complained not that people came unto him, but that they did *not* come.

But this "man of the Pharisees" came again; he who came by night, though stealthily and in the shrouding darkness, shall acquire a courage and a daring, that eventually he shall come by day, and before crowds; for the "secret chamber" leads to the "housetop." If a man sit at the feet of Jesus and learn of him, he shall presently proclaim his lesson, either by his lip or his life, to the world. And were he to be silent, the stones would rebuke him: "I believe, and therefore have spoken," said one—"We also believe, and therefore speak."

The Pharisees and chief priests sent officers to take Christ, and they returned without him. "Why have you not brought him?" was the frowning interrogation. They replied, "*Never man spake like this man.*" "What! are ye also deceived? have any of the rulers or of the *Pharisees* believed on him? But this people, who knoweth not the law, are cursed." There among the Pharisees sat Nicodemus—the "same that came to Jesus by night;" he was one of them. And now he may say a word for Christ, and he does so; yes, nobly does the Pharisee speak up and speak out. Ah, he remembered the nightly visit, the interview, and the lesson; he remembered the kind and faithful Teacher, his affability and his patience; and as he heard the question put in open court, "Have any of the Pharisees believed on him?" he could not remain silent; so, rising from his seat and gaining audience, he inquired, "*Doth our law judge any man before it hear him and know what he doeth?*" Thanks to thee, thou man of the Pharisees, for this word for truth and justice against clamour and cruelty! Thy colleagues are confounded, the proceedings abruptly terminate, and every man makes the best of his way home! Truly, if we were disposed at one time to regret thy timidity, we cannot but now admire thy wise and timely courage.

But we pass on, as the events successively disclose themselves; we shall meet the Pharisee again. The Crucifixion draws nigh, and the terrible tragedy of Gethsemane and Calvary is about to take place. The Son of God pours forth his blood and life, He "becomes obedient unto death, even the death of the cross." His disciples forsake him. They who were first to pledge unswerving adherence and fidelity are first to flee! The beloved disciple goes to his "own home," and they who tenderly sympathised with the beloved sufferer stand "afar off." The ninth hour arrives, and the Son of God expires; the multitudes gathered to behold "that sight" draw off and disperse, and the evening is approaching. The bodies of the crucified may not hang until the following day; what shall be done with that of Christ, all pierced and mangled by spear and thorn? What? why here is a disciple, that no one knew as *such*—one who, while Christ lived, was too timid openly to own his discipleship, but now can boldly adventure into the presence of Pilate, and beg the body of Jesus. He has a tomb already hewn and prepared; and, as the great work is "finished," no more of injury and insult shall be offered to the precious remains. And here is *another disciple*—a "man of the Pharisees,"—he also will avow, in the time of necessity, *his* discipleship. He has brought myrrh and aloes in abundance, and these two (secret disciples hitherto) shall piously and attentively discharge the last sad offices; and the faithful services rendered to the body of our Saviour by Joseph of Arimathea, and the man of the Pharisees, shall be written for a memorial for all generations.

Nov. 6, 1855.

BIBLICAL CRITICISMS.

BY MR. JOHN FREEMAN.

No. III.—THE IMPORT OF THE TERM "MESSIAH."

"THE MESSIAH," in Hebrew phraseology "the MESSIAS," which exhibits Hebrew in a Greek dress, and "the CHRIST" in real Greek, are phrases signifying "the ANOINTED." In reference, therefore, to an anointing or a messiahship with oil, David, in 1 Sam. xxiv. 6, twice calls Saul "the Lord's anointed," though

afterwards David says in 2 Samuel i. 21 "There (in Gilboa) the shield of the mighty was thrown away, the shield of Saul, as though he had not had any messiahship with oil."

That the term oil, however, as a figurative expression, is significant of the Divine Spirit, is shown in John ii. 20, where we virtually read, "ye have

an anointing from the Holy Spirit, and know all things." There is, moreover, one in human form thus addressed in Ps. xlv. 7, "O God, thy God hath anointed Thee with the oil of gladness above thy associates."

Thus, on the one hand, every one whose body is a temple of the Holy Ghost is, as to his inner man, an anointed one, while, on the other hand, He in whom dwelleth all the fulness of the Godhead bodily is THE ANOINTED. Though, however, at the time of the Saviour's birth, the Holy Spirit revealed him to Simeon as "the Lord's Anointed," yet the Saviour's Godhead and his human nature then appeared more remotely associated than they were thirty years afterwards. This arrangement gave scope for the diverse parts of his human nature to develop themselves, and thus we read, in Luke ii. 52, "Jesus advanced in wisdom and stature."

Thus, though Jesus had actually been the Messiah, the Christ, or the Anointed from his birth, he did not obviously become so till when, immediately after his baptism, the Holy Spirit descended on him in a bodily form like a dove. This anointing was to the prophetic office, for the Saviour, soon after the aforesaid descent of the Holy Spirit upon him, read and applied to himself this language, found in Is. lxi. 1, 2: "The Spirit of the Lord is upon me, inasmuch as he hath anointed me to publish glad tidings to the poor; he hath commissioned me to heal the

broken-hearted, to announce liberty to the captives, and recovery of sight to the blind, to release the oppressed, to proclaim the year of acceptance with the Lord."

Again, the hostile attitude of Herod and Pontius Pilate is represented as against the Divine Father, and against his Anointed, the Divine Son. Thus the Holy Spirit, a third Divine personage, constituted, by his descent on the Saviour at the Jordan, the anointing referred to in Ps. ii. 2, where we read, "Potentates of the earth rise up in hostility; yea, rulers combine against Jehovah and against his Anointed."

Moreover, that the anointing which so obviously constituted Jesus the Messiah was his receiving the Holy Ghost in the plenitude already described, may be learned from the language of Peter, who says, in Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

Thus, while the name Jehovah applies to Father, Son, or Holy Ghost, the phrase "the Messiah," meaning "the Anointed," is applicable exclusively to God's Son, who now, as "Lord of all" in his mediatorial kingdom, has taken the book out of the Father's hands according to Rev. v. 7, and is carrying into effect all that is written therein. Let us then honour the Son as we honour the Father, and esteem it our greatest wisdom to love him, and keep his commandments.

Maryland Point, Stratford, Essex.

GERMS OF THOUGHT.

From the "Christian's Penny Almanack for 1856."

If we suffer, we shall also reign with him, Tim. ii. 12. — Cheer up believer, the robe of your glory is weaving, the crown, of your glory is moulding the laurel of your victory is growing, and soon shall be worn by you in that blessed world where Christ sits, and loves to delight and honour those who have honoured him upon earth.

To be spiritually minded is life Rom. viii. 6. — As sin is weakness, so holiness is strength; as carnality impairs, so spirituality invigorates; the one deadens, the other vivifies; close dealing with essential life, increases the life of spirituality. There is life in prayer, life in the word, life in ordinances, life in the enjoyment of vital religion, which transmits the

thrill of its deep pulsations throughout the whole soul.

It is good for me that I have been afflicted, Ps. cxix. 71.—Sanctified affliction crucifies the world, mortifies sin, quickens prayer, extracts the balmy sweets of the promises, endears the Saviour: and, to crown all, it directs the mind to that glorious state where the days of our mourning shall be ended.

Nor faint when thou art rebuked of Him, Heb. xii. 5.—We may overrate our afflictions when they absorb us in grief, unfit us for duty, keep us from walking in the path God has marked out for us, hold us back from prayer, and from the means of grace. When they lead us to think hardly of God, then we overrate God's chastisements, and prevent the good they were so kindly sent to produce in us.

He restoreth my soul, Ps. xxiii. 3.—There are false attractions which lure

the affections from God, and deaden the spirituality of the mind; let God remove these false attractions—let the eternal Spirit apply with his own quickening power some precious truth to the heart, and the wayward tremulous needle returns to its centre, and the heart is again fixed on God, its exceeding joy. Oh, how holy and precious are these restorings.

I delight in the law of God after the inward man, Rom. vii. 22.—“Oh, my Lord!” the Christian exclaims, “my holiness is in submission to thy authority, my happiness flows from doing and suffering thy will; I rejoice that the sceptre is in thy hands, and I desire that the thoughts of my mind, and the affections of my heart, may be brought into perfect obedience to thyself. Be my soul thy kingdom, be my heart thy throne, and let grace reign through righteousness unto eternal life.”

The Christian's Penny Almanack is the cheapest and the best of the annuals, it contains (besides a mass of general and statistical information) THREE HUNDRED AND SIXTY-FIVE DAILY PORTIONS similar to the above. By the REVS. J. A. JAMES of Birmingham, and OCTAVIUS WINSLOW, D.D. And all for ONE PENNY. We need hardly say more, to induce all our readers to procure it for themselves.

OUR FATHER.

OUR Father, look on us and smile; we wait to feel thy love,
For our spirits are so earth-bound, that they cannot soar above;
Stretch forth thy powerful hand, and draw us very near to thee,
Enfold us in thy kind embrace, that we may happy be,
Our Father, till thy children shall from all their wanderings cease,
O guide and guard our footsteps in the pleasant paths of peace
Speak to us of the glorious home—the mansions of the blest,
Where the wicked cease from troubling, and the weary are at rest.
Our Father, storms are raging, let us in thy shadow hide,
O let not danger harm thy own, who in thy love confide,
Beneath the droppings of thy love, we would for ever lie,
Drink in the music of thy voice, and Abba Father cry.
Our Father, lead us gently on, bid our grieved hearts be still,
Let all our wishes and desires be swallowed in thy will,
And meeten us to join the host of saved ones above,
Who evermore adoring sing, free graces and dying love.

Furningham, Nov. 20.

M. A. HEART.

DENOMINATIONAL INTELLIGENCE.

MINISTERIAL CHANGES.

Abingdon.—The Rev. S. Edgar, from Kimbolton, Hunts.
Lythorn, Hunts.—Mr. F. Medcalf has accepted an invitation to the pastorate.
Chelsea, Paradise Walk.—The Rev. T. J. Cole has resigned the pastorate of the Baptist Church, and finishes his services the first Sabbath in January.
Dover.—Salem-chapel, the Rev. A. Pitt from Upton-on-Severn.
Penbrooke Dock, Bethel.—The Rev. W. B. Bliss, of Kingston, Herefordshire, has accepted the invitation to the pastorate.
Reading.—The Rev. J. Aldis, of Maze Pond has accepted the invitation to the pastorate. The Church at Maze Pond intend

holding a valedictory service, and presenting Mr. A. with a testimonial of their affectionate esteem.

St. Pethering, Cornwall.—The Rev. T. Williams has accepted the invitation to the pastorate of the Baptist Church in that place.

NEW CHAPELS.

Lincoln.—On Monday, Oct. 14, the Baptist chapel, Mint Lane, Lincoln, was re-opened for Divine worship after enlargement, when three sermons were preached; in the morning and evening by the Rev. R. B. Brawer, of Leeds, and in the afternoon by the Rev. — Metcalf (Ind.) On Monday a social tea meeting was held, at which up-

wards of 600 persons sat down to tea; after which the Rev. R. Brewer made an excellent speech.

London, Kingsgate-street, Holborn (late Eagle-street), Oct. 24.—The foundation stone of a new Baptist chapel was laid by Sir S. M. Peto, Bart. The proceedings were commenced by prayer, offered by the Rev. C. Woollacott, Dr. Wills, and Rev. W. Brock; after which the Rev. W. Brock delivered an eloquent address. The Rev. F. Wills (pastor) read a record of the chapel from its commencement; Sir S. M. Peto then addressed the assembly, and the service concluded with prayer and the benediction.

RECOGNITION SERVICES.

Lee, High Road, Kent, Nov. 14.—Of the Rev. H. Marten, B.A., as pastor of the newly formed Baptist Church. The Rev. Joshua Russell of Greenwich, read the Scriptures and prayed. Dr. Steane, who presided, stated the purpose of the meeting. Mr. Benson, one of the deacons, related some interesting facts connected with the origin of the cause; and Mr. Warrington, another deacon, read the covenant of the Church, after which Mr. Marten ascended the pulpit, and assigned his reasons for leaving his former charge at Abingdon, and for his acceptance of the pastorate of the Church at Lee. The Rev. W. Brock, of Bloomsbury chapel, offered the recognition prayer. Dr. Angus delivered an address on the relation in which the Church stands to the Pastor; the Rev. S. Green showed the relation of the Pastor to the Church. The Revs. W. Lucy, of Greenwich; W. Baker, Lewisham;—Jackson, Eltham, and Dr. Steane, took part in the devotional exercises.

Westbury, Wills, Oct. 23.—Of the Rev. J. Hurlestone, as pastor of the Baptist Church, assembling in Pentrop chapel. The charge to the pastor was delivered by the Rev. T. Winter, of Bristol, and the Rev. J. Grigg, A.M., addressed the Church and the congregation; after which 300 persons sat down to tea. In the evening a public meeting was held, presided over by the Rev. T. Winter. Statements of the history of the Church and of the religious experience of the newly-recognised pastor, and other interesting addresses were delivered. The Rev. Messrs. Shonning, Anderson, How, — Watson, and Clifts, ministers of the town and neighbourhood, took part in these interesting services.

Islington, Cross St. Chapel, Oct. 24.—Of the Rev. Alfred C. Thomas, late of Edinburgh, as Pastor in that place. Addresses were delivered by the Rev. Messrs. Allon, Edwards, Katterns, and Dr. Angus. The devotional exercises were conducted by the Rev. Messrs. White, Wallace, Thomas, and Hellier.

Lambeth, Regent Street, Nov. 6.—Of the Rev. J. Harcourt, when nearly 400 persons sat down to tea. At six o'clock the service commenced, the chapel being filled; the chair was taken by J. Stiff, Esq., one of the deacons; after prayer by the Rev. S. Green. The Chairman then gave a brief statement of the leadings of Providence,

which led to the connection recently formed between the pastor and the people; followed by a similar statement from the Rev. J. Harcourt. The charge was delivered by the Rev. J. Aldis, of Maze Pond, and the Rev. W. Howieson, of Walworth, addressed the Church. The Rev. J. J. Davies, of Luton, spoke on "the Obligations a Church owes to a new Pastor." The Rev. J. Hart, of Houghton, Hunts, followed on "the best means of sustaining respect to the pastor and to each other in a Christian Church." Potto Brown, Esq., of Houghton, Hunts, spoke on "the advantages of Point and Simplicity in preaching the Gospel, and of the Duty of Church Members to aid their Minister;" the Rev. J. Burton, of St. Ives, Hunts, spoke on "the Obligations of the Church to seek the Evangelization of the densely populated neighbourhood, &c." The Revs. W. Leask, of Kensington, and R. Robinson, of Lambeth, gave short fraternal addresses. The latter concluded with prayer.

SPECIAL SERVICES.

New Park Street Chapel Day School, and Mission Hall.—The effort contemplated by the excursion of Mr. Spurgeon's friends to Rosherville, in August last, having proved successful, large premises in Guildford-street have been obtained and fitted up for these purposes. A public tea meeting was held, Nov. 9; the Rev. C. H. Spurgeon presiding. After partaking of tea refreshments, a crowded audience assembled in New Park-street chapel, when addresses were delivered by the Rev. A. Fletcher, D.D.; the Rev. T. J. Cole, Mr. Tottlefield, and Joseph Payne, Esq., the philanthropic barrister, who made the following characteristic reference to the vacancy in the representation of the borough of Southwark. It had caused much talk, and the question was who should succeed to the honourable position of M.P.? He thought their Chairman (Mr. Spurgeon) was an M.P. already, for he was a Man of Principle, Made on Purpose to Move the People; a Magnificent Preacher, Marvellously Patient and Mightily Persevering. He spoke of four kinds of preachers—the freezing, the teasing, the pleasing and the squeezing. The speaker next remarked that there were four causes, and four effects connected with that meeting. The four causes were juvenility, capability, versatility, and true humility—which had produced these four effects: a stirring call, an opening hall, a social greeting, and a glorious meeting.

Paulton, Somerset, Sept. 26.—The Baptist Church held a bi-centenary service. In the afternoon, after reading the Scriptures, and prayer by the Rev. J. Joplin, of Keynsham; the Rev. F. Bosworth, A.M., of Bristol, delivered an interesting discourse on our early denominational history, to the year 1655. In the evening, after prayer offered by G. C. Ashmead, esq., of Bristol, addresses were delivered by the Chairman, J. Brigg, Esq., of Radford House; the Rev. D. Wassell, of Bath; — Davies, of Wells, Tuttle-ship (Ind.) and Such (Wesleyan) addressed the meeting. The pastor, the

Rev. H. W. Stembidge, in giving a history of the Church during the past 200 years, stated that eleven pastors had presided over it. The pastorates of the first four extended over a period of 143 years. 379 have been added by baptism; the Church numbers at present 128 members.

Edgeware Road, New Church Street.—On Lord's day, Oct. 28, Jubilee services were commenced; and when the Pastor, the Rev. Jabez Burns, D.D., preached two sermons to crowded congregations; liberal collections were made for the extinction of the debt upon the chapel. On the following evening a Public Meeting was held in Portman Hall, which was filled to overflowing although it poured with rain the whole of the evening; upwards of 400 persons partook of tea refreshments, after which, the friends adjourned to the chapel, when an interesting service was held, presided over by Dr. Burns, upon the motion of Mr. Balfour, the senior officer of the church, it was unanimously resolved to present the amount of the collection, over the claim of the chapel debt, to their Pastor. Addresses were delivered by Messrs. Wilson, Soane, Merry, and Robinson. The Rev. W. A. Blake, of Shouldham Street, put the resolution to the Meeting, expressing his great satisfaction and delight in it, and in the interesting proceedings of the evening.

BAPTISMS.

Aberdare, Sep. 8.—Two in the River Cynnon, and Sept. 23, six, by Mr. Price.

Banbury, Oct. 3.—Five by Mr. Henderson.

Bedford, Mill-street, Sept. 34.—One by Mr. Killen.

Breachwood Green, near Welwyn, Herts., Sept. 2.—Two by Mr. Parkins.

Brosley (Old Chapel), Sept. 30.—Four by Mr. Yale.

Burnley, Enon Chapel, Sept. 30.—Six by Mr. Batey.

Burslem, Staffordshire, Sept. 30.—Two by Mr. Kirton.

Cardiff, Bethel Bute Dock, Sept. 30.—Seven by Mr. Thomas, of Pontypool.

Deeping, St. James, Lincolnshire, Sept. 2.—Four by Mr. Tryon.

Folkstone, Kent, Oct. 3.—Five by Mr. Jones.

Greenwich, London Road, Aug. 30.—Two by Mr. Russell.

Liverpool, Stanhope Street, Sept. 30.—Eight by Mr. Hughes.

London, New Park Street, Nov. 22.—Fourteen by Mr. Spurgeon.

Church Street, Blackfriars, Nov. 25, Three by Mr. Whimper, after a sermon by the Pastor.

Montrose, Scotland, George Street, July 7.—Five by Mr. Anderson, and Aug. 14, two by Mr. Alexander.

Newcastle, Emilyn, Sept. 30.—Five by Mr. Owen.

Paisley, Scotland, Sept. 23.—One, and Sept. 30, one by Mr. Wallace.

Poplar, Cotton Street, near London, Nov. 25. Six by Mr. Preece.

Sheffield, Egre Street, Sept. 30.—Six by Mr. Ashberry.

Somersham, Hunts., Oct. 18.—After a sermon

by Mr. Whiting, of Needingworth, threecin the River Ouse, by Mr. Flory.

Tarporely, Oct. 6.—Five by Mr. Dutton, after a sermon by the Pastor, Mr. H. Smith.

Trowbridge, Wilts., Oct. 4.—Eight by Mr. Warburton.

Back Street, Oct. 31.—Four, one a respectable County Magistrate, by Mr. Barnes.

Bethesda, Oct. 4.—Five by Mr. Webster.

Whitebrook, near Monmouth, Oct. 14.—Two by Mr. Stowells.

DEATHS.

Mursell, Mrs. A., wife of the Rev. J. P. Mursell, of Leicester, Nov. 4, aged 36.

Ives, Rev. D., twenty-eight years pastor of the Baptist Church, Gold Hill, Bucks, on Lord's Day, Nov. 18, aged 50 years.

Stanger, Mr. S., of the Baptist Mission House, Nov. 11, aged 74. Mr. S. was a son of the late Rev. Mr. Stanger, pastor of the Baptist Church, Bessel's Green, Kent. He attended the recognition service of his pastor, Mr. Balfour, at Bow, held September 27; on which occasion we have a pleasing, though mournful, recollection of being led by him to the spot, in the burial ground of the chapel, he had chosen as his last resting place.—*Dr. B. M.*

Evans, Rev. J., formerly Baptist minister of Redruth, Cornwall, Oct. 18. Mr. Evans accepted the unanimous invitation of the Church at that place to become their pastor, after a probationary visit of three months, and commenced his labours Oct. 2, 1853. Whilst at Redruth, his labours were crowned with success; 29 members were added to the Church during a ministry of a year and a half. At the end of that time, in consequence of ill health, he resigned the pastorate. By the advice of a medical friend he went to Guernsey, afterwards to Malvern, to try the benefit of the water cure. No good, however, having resulted, he went to his own home in Anglesea, North Wales, where, after lingering for a few months, he at length expired, in sure and certain hope of a glorious resurrection to eternal life. His character was that of a true Christian—he was ardent and full of zeal in his Master's cause. During his stay at Redruth he established cottage prayer-meetings; inquirer's meetings; enlarged the sphere of tract distribution. He also took a deep interest in the welfare of the Sunday-school; he himself instructed a class of young men on Sabbath afternoons. During his stay the children of the Sunday school were almost doubled; and the school never looked so flourishing before. When he left Redruth he carried with him the best wishes, and was followed by the prayers of the Church. His friends fully anticipated his speedy recovery, and expected he would resume his labours amongst them in a few months. But the Lord had willed otherwise, and at length has called him home! He is now, we have no doubt, amongst the happy number of those who have washed their robes, and made them white in the blood of the Lamb.

* * NOTICES TO CORRESPONDENTS, and REVIEWS OF BOOKS, for want of room, must be deferred until next month.