

C. H. SPURGEON'S WORKS

AS PUBLISHED IN HIS MONTHLY MAGAZINE

THE SWORD AND THE TROWEL

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THE SWORD AND THE TROWEL

A RECORD

OF

COMBAT WITH SIN AND OF LABOR
FOR THE LORD.

EDITED BY C. H. SPURGEON.

1883.

“They which builded On the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builder, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.” — Nehemiah 4:17, 18.

PREFACE.

OUR aim in these pages has always been a practical one. the name of the magazine brings before the reader two of the most practical of tools, essential to war and peace, needful to fighting with evil, and upbuilding for good. Both have been used when needed; not always wisely, perhaps; but ever with a hearty intent to do service unto the Lord and his church. Nineteen years have run their course since our *Sword and trowel* were plied in this particular manner, and all along we have received a loving appreciation at the hands of friends, for which may God be praised, and by which may the generous helpers themselves be blessed. We do not like repeating the story of those nineteen years; but we dare not pass it over without saying that enough has been done to make our heart ring merry peals; enough to keep both *the Sword and the trowel* bright as steel; and enough to nerve the arm that has wielded them for attempting still more. It may seem paradoxical, but, truth to tell, that arm sometimes grows weary, and yet never wearies of its work. Refreshed by ten thousand mercies, the heart is happy under its burdens, and though the brain grows a little tired, yet as the inner man is renewed day by day, the hands which hang down are lifted up, the Sword clashes against the armor of the foe without; losing its edge, and the trowel rings on the wall with a cheery sound.

There is sad need to keep the Sword out of its scabbard, for the enemy is gathering strength, and mustering his bold forces for fiercer attacks. What doctrine is now left unassailed? What holy thing is regarded as sacred? truths once regarded as fundamental, are either denied, or else turned inside out till nothing of their essence remains. Holy Scripture is no longer admitted to be the infallible record of revelation; but is made to be a doormat for "*thought*" to wipe its shoes upon. Every sign of the times warns us of a desperate conflict for all that is precious and vital in our religion. It behoves all lovers of the old faith to be valiant for the truth, decided in their convictions, and instant in prayer. there is not the slightest reason for fear, for the Lord of Hosts will cover the head of truth in the day of battle, and she is clad in armor of proof; but there is no excuse for lukewarmness or hesitation; for while we hesitate, the adversary is carrying all before him. God's own elect will not be deceived; but unless a clear testimony is borne, tens of thousands for whom we hoped better things will be deluded. With much pretense of learning, and loud boast of culture, infidels professing to

be Christians are mocking at the old doctrine, and pushing forward their novel inventions. We know what the end will be; but meanwhile the Captain of our salvation cries to all the warriors of the cross," "Quit you like men, Be strong." Huge as the Present Goliath is, let no man's heart fail because of him: the Lord that delivered his church from the jaw of the lion and the paw of the bear, will again manifest his power, "and so all Israel shall be saved."

The trowel is associated with far more pleasant labor, and for it also there is as much work as ever. It is by building up the walls of truth that error is to be shut out. We must one and all work with a will, drawing all our strength from him who has made us workers together with himself. Wonderful position to occupy! If the Holy Spirit had not himself used the phrase we should not have dared to coin it. May all Christian men be up and doing; charmed by the sweet music of those in heaven, saved by grace; moved by the bitter cry of outcasts here on earth; and stirred to agony by the terrible remembrance of those who have passed beyond all evangelic agencies. We have each one a niche to fill, and a service to perform. At the roll-call let none of us be away. the drum beats in our ears — Now or NEVER! NOW OR Never! the work of the hour can only be done in the hour. the waste of a single day is an irremediable calamity. Redeemed by the blood of our Lord Jesus, and quickened into his life, it is not for us to loiter. Infinite obligations and immense responsibilities call upon us to spend and to be spent.

The readers' loving servant, the Editor, is now in the middle of his fiftieth year, and he has deep down in his heart the desire that ere it is closed all the various works of which he is the director may be put into the best possible condition. the *College* ought to share in this Jubilee, and assuredly the *Orphanage* will do so. the *Colportage*, the *Evangelist Societies*, the *Book Fund*, and all the smaller agencies deserve a rich replenishment. thousands to whom the printed sermon of the tabernacle Pulpit is as weekly food, together with the many who listen to our voice will, we trust, be moved to cheer with extra aid a heart that is sometimes heavy laden. Whether our works for God are kept going in this way or not, the Lord will be true to his word, and we shall not lack any good thing. All will go well as all has gone well. Our trust is in the All-sufficient God. We shall not plead *in forma pauperis* for works carried oft for our Lord Jesus; but yet we are sufficiently immodest to say — if our friends have derived comfort and strength from our labors, we trust they will permit the works of the

Lord in our hands to reap of their continuous kindness. those who owe all to the Master must excuse the servant if he presses the claims of that portion of the service which is intrusted to him. If our fiftieth year can be a Jubilee to our companies of orphans, students, colporteurs, evangelists, and other workers, we shall be more happy than if we had been personally enriched. We suggest the idea, and leave it with the generous in heart;.

Far more earnestly do we entreat the prayers of all our friends in Christ Jesus. Old friends depart, many have done so this year: pray that new helpers may come forward. On all our enterprises we need the blessing of the Lord in growing plenitude. When it is well with the reader it will be esteemed a great favor if he will breathe a prayer for his much needing friend and fellow-servant,

C. H. SPURGEON.

Beulah Hill, Upper Norwood.

THE SWORD A THE TROWEL

JANUARY, 1883.

SEALED BAND— A WINTER SERMON

BY C. H. SPURGEON.

*“He sealeth up the hand of every man; that all men may know his work.” —
Job 37:7.*

WHEN the Lord seals up a man’s hand he is unable to perform his labor. the Lord has an object in this, namely, “that all men may know *his* work.” When they cannot do their own work they are invited to observe the works of God. this is a fact which I fear many of us have never noticed. When

the ground is hardened into iron by the frost, when the land lies deep beneath the snow, when the ox rests in the stall, and the servants warm their hands at the fire, then the husbandman’s hand is sealed up; but I fear the divine purpose is not often heeded. As you look through the frosted pane upon the driving snow do you say to yourself, God has taken me off from my own work and given me a holiday, which he would have me turn into a holy day? Let me now turn my thoughts to the Lord’s great works in nature, providence, and grace. Shut out from my calling, I am also shut in to think of my God and of his work.

to the most of us it happens at sundry times that we are set aside from our ordinary service, and it is well if we improve the hour. One is never absent from his desk, another is regularly behind the counter, a third is always diligent in his traveling; but sooner or later there comes a day of pain and weakness, when the usual course of life is interrupted, and the busiest man lies still. In the sick. chamber for weeks and months God seals up the active hand, and thus he presents to the busy a quiet season for reflection. In France they call the hospital “*the* house of God,” and it is well when it becomes so. the man who will not think of God if he can help it, while he is busy in the world, is by sickness blessed with time for consideration, and being set aside from turmoil he is invited to rise above his engrossing cares.

the great Father seems to say, "Lie there alone: lie awake through the night-watches, and think of your past ways, and what they lead to. Listen to the tick of the clock and mark the flight of time, till you number your days, and apply your heart unto wisdom. Your own work you cannot touch; now, therefore, think of the work of your God and Savior till you obtain the blessing which comes of it." this is the design of sickness and inability to follow our calling: thus is our hand sealed from its occupation that our heart may be unsealed towards God, and heaven, and eternal things.

It is clear that God can easily seal up the hand of man if he uses his strength in rebellion or folly, for he has other seals besides sickness. When the wicked are determined to carry out a plan which is not according to his mind, he can baffle them. See the people gathering on the plain of Shinar, bringing together brick and slime that they may build a tower whose lofty height shall mark the center of a universal monarchy! What does God do? Simply by confounding their language he seals every man's hand. No storm, or flood, or earthquake could have more effectually caused the workmen to desist. Look through the loopholes of retreat to-night upon this wicked world, and see men urgent with schemes which to them appear admirable. If they are not for God's glory, he that sits in heaven doth laugh, the Lord doth have them in derision. With a word he seals up their hand, so that it loses all its cunning, and their purpose falls to the ground. Sometimes he closes up the hands of his inveterate enemies with the cold seal of death. Walk over the place where Sennacherib's hosts had pitched their tents. they spread themselves upon the face of the earth and threatened to devour Judah and Jerusalem, yea, to swallow them up quick; but "the angel of death spread his wings on the blast," and the sleepers never again rose to blaspheme Jehovah. they lie with their weapons under their heads, but they cannot grasp them: bows, and spears, and chariots remain as a spoil to the armies of the Lord. Let us never, therefore, be disturbed by the vauntings of the adversaries of Jehovah. He can seal up their hands, and then the men of might are captives. "the Lord reigneth."

We will leave that part of the subject, and handle the text in another way. Here is a word to *Christian workers*; and when we have so expounded it we shall turn to *struggling believers*, panting for victory; for with both these classes there are seasons when their hands are sealed. thirdly, we shall speak to *such as are toiling after self-salvation*; for it is a happy thing

when such an hour comes to them also, and they cease from their own work, and know the work of the Lord.

I. First, then, I speak to YOU WHO ARE GOD'S PEOPLE, and have grown into strong men in Christ Jesus.

Do not be surprised if sometimes your Master seals up your hand by *a consciousness of unfitness*. You may have preached for years, and yet just now you feel as if you could never preach again. Your cry is, "I am shut up, and cannot come forth." the brain is weary and the heart is faint, and you are on the brink of saying, "I will speak no more in the name or' the Lord." Your seed-basket is empty, and your ploughshare is rusty; when you get to the granary it, seems to be locked against you. What are you to do? No message from God drops sweetly into your soul, and how can your speech among the people distill as the dew? Perhaps some of you who have lately begun to serve the Lord wonder that it Should ever be so with us older workers. You will not wonder long, for it will happen to you also. When a farmer sows his field with a drill, the drill has no aches and pains, for it has no nerves, and nothing to prevent the seed shaking out of it with precise regularity; but our great Lord never sows his fields with iron drills. He Uses men and women like ourselves, who are liable to headaches and heartaches, and all sorts of miseries, and therefore cannot sow as they could wish. Comrades in the Lord's work, it is essential that we learn our own inability; it is profitable to feel that without our Lord we can do nothing, but that the Lord can do very well without us. if we cannot break the clods, his frost is doing it; if we cannot water the soft, his snow is saturating it. When man is paralyzed, God is not even hindered. When we feel our own weakness it is that we may know the Lord's work, and comprehend that whatever understanding we have he gave us, whatever thought or utterance we have he wrought it in us, and if we have any power among men to deliver the precious gospel of Christ, he has anointed us to that end. therefore, if we have received, we may not boast as if we had not received. It is a great blessing for us to be emptied of self that God may be all in all, for then our infirmities cease to be drawbacks, and rise into qualifications through divine grace. this has a world of comfort in it.

Sometimes the Christian worker's hand is sealed, not by his own incompetence, but by *the hardness of the hearts he has to deal with*. Do we not often cry, "I cannot make any impression upon that man. I have tried him several ways, but I cannot find a vulnerable place in him. I cannot

get the sword of truth to strike at him”? Have you never mourned that you could not touch those children, they were so volatile and frivolous? Have you not been ready to weep because so many men are so coarse, so drunken, and so reckless? Have you not groaned, “Lord, I cannot get at those wealthy people: they are educated, and sneer at my mistakes, and they are so eaten up with the conceit of their own position that they will not come to thee as the poor do, and receive thy salvation. truly my hand is sealed “? this is all meant to drive you to your God in prayer, crying, “It is time for thee, Lord, to work.” Oh, for that word which is like a hammer, breaking the rock in pieces! Oh that the fire would melt and save the sinner!

Another thing which often seals the hand of the worker, and leaves it maimed and bleeding, is *the apostasy of any who were thought to be converts*. Oh, how we rejoiced over them! Perhaps just a little, behind the door, We thought how wonderfully well we labored to have such converts. AS we saw them at worship, and remembered that they · were once drunkards and swearers, we almost whispered that a notable miracle had been wrought by us. Ah me, how light-fingered we are!

How ready to rob God of his glory to clothe self with it! What did the Lord do? He let our precious convert go reeling home, and he that prayed at the prayer-meeting was heard cursing: thus all our weaving was unraveled. then we wept and cried, “We have accomplished nothing at all! We have only bred a generation of hypocrites! they only need to be tempted and they go back again! Alas for us!” We shall return to our work with more tenderness and humility, with more prayer and faith, and looking alone to God we shall see his hand outstretched to save. We shall wonder that we have not gone back ourselves, and shall be prepared to sing Jude’s doxology: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.” When the Lord seals up your hand in any way, then, dear Christian worker, consider God’s work, and call him into the field.

Some think the text teaches that when God seals up a man’s hand it is that he may know his own work — that is, that he may perceive what poor imperfect work it is; that he may form a correct estimate of it, and not glory in it; that he may observe the scantiness of the sphere of human

action, and mourn hoar ineffective, how despicable, how feeble man's efforts are apart from God's power. It is a great blessing to know our own work and to be humble, but still it is a higher blessing to know the Lord's work and to be confident in him.

Oh, brothers and sisters, we must be nothing, or the Lord will not use us. If the ax vaunteth itself against him that felleth therewith he will fling that ax away. If we sacrifice to our own net, the great Fisherman will never drag the sea with us again till he has made us more fit for use. Oh to be nothing! to lie at his feet! And then, full of his power, because emptied of our own, to move forward to victory. May the Lord work in us to will and to do of his good pleasure, then shall we work out a glorious destiny to his praise.

II. this Scripture equally applies to THE CASE or THE STRUGGLING BELIEVER. the man is earnestly striving. See him! *He is seeking to Fray.*, I sometimes ask young people, "Do you pray?" they answer, could not live without prayer." "Can you always pray alike?" I thank God that I usually receive the answer, "No, sir. I wish I could always be earnest." Just so. A steam-engine can always do its work with equal force, but a living man cannot always pray. A mere actor can perform the externals of devotion at any time, but the real suppliant has his variations. We have all read of the preacher who while preaching used to cry most unaccountably when others were untouched. the reason was that he had put in the margin of his manuscript, "Cry here," and this he had done in the quiet of his study, without considering whether the passage would really produce tears. A man of genuine emotion cannot make himself cry at, say, half-past seven in the morning and ten at night. Mighty prevailing prayer is an effect of the inward impulses of the Spirit of God, and the Spirit bloweth where he listeth. We cannot command his influence. We ought always to pray most when We think we cannot pray at all. Mark that paradox. When you feel disinclined to pray let it be a sign unto you that prayer is doubly needful. Pray for prayer. Yet there are times with me, and I suppose with you, when at the throne of grace I mourn because I cannot mourn, and feel wretched because all feeling has fled. the Lord has sealed up my hand; that is that I may learn anew how his Spirit helpeth my infirmities, and that I am powerless in supplication till he quickens me. We could as easily create a world as present a fervent prayer without the Spirit of God. We need to have this written upon our hearts, for only so shall we offer those enwrought supplications which the Lord hears with delight.

See the struggling believer, next, when *he tries to learn the truth of God*. For instance, in reading the Scriptures he pants to know the meaning of them. Did you never try to dig into a passage and find yourself unable to make headway? Fetch a commentary! Do you find that it leaves your difficulty untouched? Have you not begun at the wrong end? 'Would it not be better to pray your way into the text, and when you have got somewhat through the rind of it, will it not be well to imitate a mouse when he meets with a cheese and eats his way to the center? Work away at the passage by prayer and experience, and you will tunnel into the secret. Yet you will at times find yourself lost among grand truths, and quite unable to cut your way through the forest of doctrines, because your understanding seems to have lost its edge. God has sealed up your hand that now you may go to him for instruction, and clearly see that not in books nor in teachers, but in his Holy Spirit, is the light by which the word of truth is to be understood by the soul. He seals up our hand that we may sit at his feet.

The struggling believer may have *set himself to watch against a certain sin*. Possibly he has enjoyed his morning's devotion, and he goes downstairs resolved to be patient, whatever provocation may occur, for he wept last night over the evil done by a quick temper. He converses cheerfully, and yet before the breakfast is over the lion is roused, and he is in the wars again. the poor man murmurs to himself, "What will become of me? this hot temper runs away with me." Do not excuse yourself, but still learn from your own folly. Would not the Lord thus let you see your own weakness more and more till you gird on his strength and overcome it. Remember, it must be conquered. You must not dare to be the slave of a fierce temper, or indeed of any sin. If the Son make you free you shall be free indeed, and it is his emancipating hand that you need within. Sanctification is the work of the Spirit of God, and only he can accomplish it; and it is yours to cry unto the strong for strength.

Perhaps the struggle is of yet another kind. *You long to grow in grace*. this is a -matter worthy of the utmost desire and labor, and yet as a matter of fact neither plants nor souls do actually grow through conscious effort. "Consider the lilies of the field, how they grow; they toil not, neither do they spin." Children of God, when they grow, grow up into Christ, not by agonies and excitements, but by the quiet force of the inward life renewed from day to day by the Holy Ghost. We have heard some true saints complain that they felt as if they were rather growing downward than upward, for they feel worse instead of better. thus do many of the plants of

our garden grow, and we are joyful that it is so, for we want not the useless top growth, but we prize the root. To grow downward in humility may be the best possible growth: the hand sealed may be bringing us more spiritual profit than the hand at work.

III. I might thus enlarge, but it would come to the same thing; and therefore I leave the struggling Christians, just to lend a hand to THE SELF-RIGHTEOUS, whom I would gladly help into a ditch, and leave there till the Mighty One shall come to pull them out.

If we believe their own statements, there are a great many very good people in this world. true, the Bible says, “there is none that doeth good; no, not one”; but that is an old-fashioned sort of book. Good men are plentiful as blackberries. I hear certain of them bearing witness that they are quite as good as those who make a profession of religion, and, in fact, rather better. they are so good that they do not even profess to trust the Lord Jesus Christ. Now, you excessively good people, I am right glad when the Lord seals up your hands so that you cannot persevere in your fine doings, and are compelled to try the true way of getting to heaven. *Sometimes that sealing up comes by a discovery that the law of God is spiritual*, and that the service of God is a matter of the heart, Here is a good woman! She says, “I never stole a penny. I always pay my debts. I am sober, kind, and industrious. I thank God I am not a gossip, or proud, or idle, as so many are.” Is she not a superior person? But observe a change! She hears a sermon, or reads the Bible, and finds that external goodness is nothing unless there is goodness in the heart, unless there is love to God and love to men, unless there is the new birth, and a consequent total and radical change of nature, manifested by a simple reliance upon Christ. Is this the same woman? How different her manner! How changed the tone of her talk! Hear her exclaim, “I am utterly lost! I had no idea that God required the heart, and judged our thoughts and desires. What searching truths! A look can make me guilty of adultery. Anger without a cause is murder.” If this fact comes with power to the heart, the hand is sealed, and all hope of salvation by works is gone. Oh, that this would happen to all self-justifiers! Oh, that the Lord would wean them from self, that they might know *his* work — the work of Christ, who satisfied the law for all his people, that they might be made the righteousness of God in him!

Sometimes an actual sin has let in light upon the sinfulness of the heart! I knew a young man who, in his own esteem, was as fine a fellow as ever

worked in a shop. He prided himself that he had never told a lie, nor been dishonest, nor a drunkard, nor loose in his life; and if the Savior had said to him that he must keep the commandments, he would have replied, “*All these have I kept from my youth up.*” In pushing a fellow-workman he upset an oil-can. It happened to have been upset before, and the master had spoken strongly about the careless waste. the master, coming along on this occasion, called out, “*Who upset that can?*” the young man said that he did not know, though he himself was the offender. that passed away. No farther question was asked, but in a moment he said to himself, “I have told a lie.! never would have believed myself capable of such meanness.” His beautiful card-house tumbled down; the bubble of his reputation burst, and he said to himself, “Now I understand what Mr. Spurgeon means by the depravity of the heart. I am a good-for-nothing creature: what must I do to be saved?” No doubt outward sin has often revealed the secret power of evil in the heart. the leprosy has come out upon the skin, and so it has been seen to be in the system. thus is pride hidden from man, and his hand is sealed up that he may look for mercy from God and live.

Yes, I have known God seal up some men’s hands *by a sense of spiritual inability*; so that they have said, “I cannot pray. I thought I prayed every morning and night, but I now see that it is not prayer at all. I cannot now praise God: I used to sit in the choir, and sing as sweetly as any of them, but I was singing to my own glory, and not unto the Lord.! fear I have been deceiving myself and setting up my righteousness instead of Christ’s; and that is the worst form of idolatry. I have dishonored God, and I have crucified Christ, by arrogating to myself the-power of self-salvation. I have un-Christed Christ, and counted his blood to be a superfluous thing.” When a man has come to that, then he-

*“Casts his deadly doing down,
Down at Jesu’s feet,
to stand in him, in him alone,
Gloriously complete!”*

“What,” cries yonder friend, “would you not have us do good works?” Yes, a host of them, but not to save yourselves thereby. You must do them because you are saved. You know what children do when they are little and silly: they go into their father’s garden, and pick handfuls of flowers, and make a garden: “A pretty, pretty garden,” so they say. Wait till tomorrow morning, and every flower will be withered, and there will be no pretty garden at all, for their flowers have no roots. that is what you do

when you cultivate good works before faith; it is a foolish, fruitless business. Repent of sin, and believe in Jesus, for these are the roots of good works; and, though at first they look like black bulbs, with no beauty in them, yet out of them shall come the rarest flowers in the garden of holiness. Get away with your good works. Get away with your salvation of yourself. this is all proud fancy and falsehood. Why did God send a Savior if you need no saving? What need of the cross, if you can be saved by your own works? Why did Jesus bleed and die if your own merits are sufficient? Come, ye guilty; come, ye weary; come, ye whose hands are sealed, so that ye can do nothing more; take the work of Christ, and be saved by it at once. A young sister, whom I saw just now, told me how a friend helped her to see the way of salvation. She could not believe in Jesus Christ because she did not feel herself to be all that she wanted to be; but the friend said to her, "Suppose I were to give you this Bible for a present." "Yes." "Would it not be yours as soon as you took it? It would not depend upon whether you were good or not: would it?" "No." "Well, then," the friend replied, "the Lord God has given Jesus Christ to you as a free gift, and if you take him by faith, he is yours immediately, whoever you may be." the case stands just so. Accept Jesus as the free gift of God to you, and you are saved; and being saved you will work with all your might' to show your gratitude to God your Savior.

A HISTORY OF SPURGEON'S TABERNACLE

ERIE W, HAYDEN

IN 1856 a young preacher in London was faced with a problem that had arisen because of the success of his own ministry. Within two years of his arrival from Waterbeach. Cambridge, Charles Haddon Spurgeon had tilled his church in New Park Street, Southwark, to capacity. Considerably enlarged it was still found to be too small. the only solution was to erect a building big enough to accommodate the crowds who wished to hear him. the Rev. Eric W. Hayden describes this "mammoth undertaking", the erection of Spurgeon's tabernacle, and traces the religious, educational, and social influence of Spurgeon and his church upon the nineteenth century Metropolis.

Dr. Wilbur M. Smith: “It is just good solid factual material, put together with real warmth, and I have been refreshed by reading these pages.”

FREE GRACE RECORD: “It is a veritable mine of information. It is more than just the history of Spurgeon’s tabernacle. there is a sense in which it is the history of evangelicalism in England during the past hundred years. It is a book which must be consulted by those wishing to trace the decline of evangelicalism in the last hundred years in England.”

THE SOUTH AFRICAN BAPTIST: “A masterly chronicle, made vivid by many little-known incidents which are woven into a fascinating story.”

THE AUSTRALIAN BAPTIST: “the Rev. E. W. Hayden has given us some new details about this great Man, which shows great *research*.”

THE LONDON CITY MISSION MAGAZINE: “A useful piece of church history which will stir memories of a great preacher, and of his legacy to the ‘world.’”

Rev. D P. Kingdon (Principal of the Irish Baptist College): “Mr. Hayden rightly fixes attention on the real issue in any assessment of the Down Grade Controversy, and a particularly valuable feature of the book is an evaluation of the religious, educational and social influence of the church upon the life of London.”

THE EVANGELICAL MAGAZINE: “It is both fascinating and also holds valuable lessons for present-day evangelicals. there are new insights into the work of Spurgeon and the influence of this great church.”

THE BAPTIST TIMES: “this history is welcome. It is the result of research into, records and minutes by Mr. Hayden who is to be commended upon the volume.”

Rev. D. H. Pascoe (former Pastor of Spurgeon’s Tabernacle): “I have read this book with interest and profit, and wish to recommend it. It is informative and its style is pleasing; it reveals the industry and especially the devotion which our former pastor brought to his task. It should be in the possession of all lovers of the tabernacle.”

THE TABERNACLE TWO THOUSAND

BY ELDER G. E. ELVIN.

SOME would think they were more than two thousand. It is, avowedly, very difficult to estimate the number of persons in a congregation, and it is specially difficult at the tabernacle to count them. Not that they are a number whom no man can number, but they are only to be seen together when a certain preacher is addressing them; and if anyone should begin to count, he will find this certain preacher sure to say something startling or sparkling before he has got half through his task, and his attention will be drawn to the preacher from the congregation, so that his counting will be broken off, and very likely not resumed.

It may be taken for granted, however, that, as a rule, the Thursday congregation will number about two thousand, year in and year out, and may fairly be described as the tabernacle two thousand. It meets · under somewhat different conditions from those of the five or six thousand who gather under the same roof at each service every Lord's-day; and they have a remarkable method of proclaiming this; for many of them have a habit of very unnecessarily announcing their arrival by dropping sticks and umbrellas on the floor, and of repeating the performance at uncertain intervals. But on Sundays there is no room in the tabernacle for this solemn diversion. then the aisles, as well as the seats, are all occupied by earnest worshippers; and if an individual has the awkward knack of knocking over his umbrella, it only falls on the head or the back of some person sitting in the aisle. It has no room to fall on the ground, and consequently it makes no sound; at all events, none to be noticed, except by persons in the immediate vicinity. this latter fact accounts for the friends attending the tabernacle not being well-skilled in the art of minding their umbrellas, so that on the occasions when there are only two thousand present, these useful articles fall about in all directions, and proclaim aloud, as they reach the floor, that the five thousand are not present. It would be well if these worthy chapel-goers brought to the large meeting-house the larger umbrellas which their ancestors carried to the house of prayer, for these would fall upon their capacious gingham much more decorously and silently than the tiny appendages now carried by their descendants, which, coming down on their handles upon the ground, without their fall being broken by the silk so tightly bound around them, proclaim by their sudden

raps upon the floor, that “*there* are not the five thousand, but only the two thousand at the tabernacle.”

Is there any reason why these “two thousand” gatherings of a Thursday evening should not be five thousand? the well-lighted tabernacle is so homely and comfortable, and the well-known preacher is so remarkably fresh and spiritual, that it is a pity there should not be the larger this article is taken from *Saturday Night*, No. 2, and we have appropriated it ‘because of the accuracy and vividness of the description. Mr. Elvin, the leader of the Evangelists Association, has evidently a graphic pen, as we all know that he has a warm heart towards his Pastor and the tabernacle. *Saturday Night* itself is a lively monthly of a very superior order, but we fear that its constituency is hardly large enough to sustain a self-supporting sale. If its sale could be measured by its quality, it. would be a remunerative property.—ED.

number to listen to and profit by the brilliant discourses which are delivered on these occasions. the tabernacle ought to be as full on the Thursday evening as it is on the Sunday. What are the three thousand about who absent themselves? the two thousand who do come are the happiest two thousand people to be met with anywhere. they find a Sabbath in the middle of the week, and they are so well fed, upon the richest of spiritual food, that they are nourished and strengthened for Christian work and warfare in a remarkable degree. they are a very mixed assemblage; but for the most part they seem to be business-men. the very conformation of the congregation augurs this; for the side nearest to the busy City is sure to be fuller than the other. the businessmen coming from the City have no time to go to the further door, but must take the first entrance they come to, so as to get inside as quickly as they can, that they may not heedlessly lose a single word; for these City men do not. leave their business all at the same time, and they come dropping in, one at a time, until the preacher has got well into his sermon, and then the two thousand are complete. Among the two thousand are always to be seen many ministers of the Gospel, who are deeply appreciative of the provisions of the house, and of the masterly way in which they are dealt, out to the delighted guests. Many a matron also is present, snatching an hour of restful quiet from her restless life of household care; many a true working-man, rejoicing with a joy unspeakable as he hears of that brother Working-man, his Savior; many a young disciple learning to equip himself with the whole armor of God, that he may fight the good fight, and withstand the fiery darts of the evil one;

many a young Lydia, whose heart the Lord is opening to receive the words which are spoken unto her; and many an aged disciple, coming yet once more (it may be for the last time) to hear the old, old story which he has heard so often and loved so long.

The two thousand at the tabernacle are not one of the congregations which Mrs. Grundy has engaged to keep together. In fact, there may be one or two persons who occasionally drop in who feel that they owe an apology to her for coming. Her congregations are easily distinguished. Her slaves are always very restless, and they ever employ their time in looking at the clock with a longing desire for the hour at which her ladyship allows them to depart. Not so at the tabernacle. there they have no fear of Mrs. Grundy before their eyes. Hence there is probably no audience in the world which manifests more unmistakable signs of unconscious patience and true delight than this Thursday evening two thousand, and it may be doubted whether a similar number of persons could be gathered together anywhere else to whom old time could be made to pass on his way at once so speedily, agreeably, and profitably.

Although the two thousand are not five, it is nevertheless a remarkable fact that there should be so many congregated in one place on a week-night to listen to the gospel of the ever-blessed God. Noted as the city of London is for pressing business and gay frivolity, yet there are to be seen at least two thousand assembled in one place to wait upon God and to hear his word; and when it is remembered that there are scores of other places opened for the same purpose, on the same evening, surely there is still hope for London. the salt of the earth is to be found in the midst of her, and she is not yet wholly as Sodom and Gomorrah.

The nucleus of the two thousand is formed at six o'clock, when a few choice spirits meet with the Pastor in a lower room to pray together for a blessing to rest upon the coming service. there would be many more attending to this privilege could it be enjoyed at a more convenient hour. AS it is, however, it is a meeting quite unique in char-utter, in the metropolis or elsewhere; for is there any other place of worship where the Pastor and even a few of his church-members meet for an hour to pray before the commencement of the week-night service? From this prayer-meeting the Pastor ascends to the tabernacle, evidently greatly refreshed, and as much in the Spirit as on the Lord's-day; and it is no wonder that the two thousand find it good to be there, to say "Amen" to the Pastor's

fervent prayers in the sanctuary, to listen to his marvelous exposition of the Scriptures, and to contemplate with him the wonders of redeeming love, as he is sure to discover them in some passage taken from God's Holy Word.

What manner of men and women ought the two thousand to be, in business and at home! they surely cannot fail to carry the savor of the sanctuary with them into everyday life, and London must be the better for having them in her midst.

DUMB BELL.

MR. GATTY, in his book on Bells, gives the following anecdote, on the credit of Cardinal Baronius: "When Charles II., King of France, A.D. 615, was at Sens, in Burgundy, he heard a bell in the church of St. Stephen, the sound of which pleased him so much that he ordered it to be transported to Paris. the Bishop of Sens, however, was greatly displeased at this; and the bell so sympathized with him, that it turned dumb on the road, and lost all its sound. When the king heard of this, he commanded that the bell should be carried back to its old quarters; when, strange to relate, as it approached the town, it recovered its original tone, and began to ring so as to be heard at Sens, whilst yet about four leagues distant from it."

The true preacher grows silent if forced to any other service than his Lord's. If he attempts to speak on any other topic than that which concerns his Lord and the gospel, he misses his former force; he is not at home, he is glad to end his speech, and sit down. If the moderns command us to preach their gospel, which was born but yesterday, we cannot do it, for we should find no pleasure in it: it has nothing in it to move our heart, or stir our enthusiasm. Our bell is dumb if it does not ring out for Jesus and the doctrines of grace. the world would soon dismiss us if it had hired us to be its orator, for our heart is elsewhere, and only upon the one dear, familiar theme can we be eloquent. No doubt the merely nominal minister could change his theme, and be all the more fluent; but not so the ordained of the Lord: he has a tongue for the truth, and for that alone; with him it is *ant Caesar ant nullus*, either Christ or nothing, gospel preaching or silence. —
C. H. S.

NOTES.

PROPERLY speaking, the Editor has very little to place under this head on the present occasion; and he would drop this part of the magazine were it not that so many kind friends will have *personal* information about him, and think themselves injured if it is not given. Our relations with our readers are of a peculiarly fraternal kind, and therefore we are obliged to write matters which else might seem egotistical.

Brain-weariness has driven the Pastor to take his accustomed 'rest. If this had not been delayed, a painful attack would not, in all probability, have overtaken him. No disease remained, in his system, but there was a general weariness, and hence a crash, which is now over.

December 17th, on which this paragraph is penned, is at Mentone; a balmy day of clear sunshine and summer warmth. One may sit out of doors all day, and drink in the healing influences of sun, and sea, and air. there is nothing like it for an invalid, to whom the cold and the dam are killing By God's grace the lame man finds such rapid restoration that he hopes soon to be on his feet, and the overworked brain enters into such rest, that it anticipates, with strong hope, the bliss of being in full work again.

Among the *debris* of the elections, which need to be swept away, is the statement made by several divines, that Mr. Spurgeon *has acknowledged the Church of England to be the only bulwark of the faith.* this we have neither thought nor said. We are glad to see so many faithful preachers of the gospel in the Episcopalian body, and we are happy to acknowledge all the good which they accomplish; but there are, alas! many in the Church who are as far from being like them as the east is from the west. The Establishment is, as we believe, itself an error; and it 'works for error rather than for truth; it does the Episcopalian church great harm to be endowed and established, and renders it less a bulwark of truth than it might be. Witness the Rome-ward tendency of many officials, and the sacramentarianism preached from so many pulpits, and judge whether a Protestant Dissenter can think the Anglican Establishment a bulwark of the faith. A cause is hard driven which needs to twist the admissions of candor into such a statement.

If we were to pretend to answer all the mis-statements, to which our name has been tacked during the heated contest of the past few weeks, we should need all the magazine for several months; and, therefore, with one or two exceptions, we have let them pass, trusting that they will come to an end with the excitement which produced them. God grant that out of these storms some good result may yet come, though one sees not as yet how it is to be! the battle upon the subject of a favored church will be long and fierce, and will tax all the Christian temper of men on both sides; for it is a question upon which we each feel very deeply, and are solemnly resolved never to give way, because we believe we are right. the sooner we give each other credit for intensely sincere convictions the better, for thus we may prevent a thousand needless blunders.

thirty-one volumes of sermons are now completed, and we feel that we have overflowing reason for blessing God for his gracious help. Our publishers are commencing the work of reissuing the first volumes in the larger type, so as to make the whole set uniform. It must be a work of time, as we hope to look them all through.

Very gratefully do we acknowledge Mrs. Paxton Hood's dedication of her husband's last work — *The throne of Eloquence*. It is no small honor to have a second homiletical volume dedicated to us by such a racy writer. We have just completed this month's book notices, and therefore can only say that we look forward to a banquet when we come to the reading of this work.

Have our friends forgotten that we have a large collection of engravings, etc., illustrative of the Reformation, which we are happy to lend for exhibition at bazaars, etc.? All particulars as to space required, and conditions on which they are lent, can be obtained of Mr. H. Hibbert, Metropolitan tabernacle.

Our Constantinople friend, who is arranging for the translation of Noreott's "Baptism Discovered," reports that the Armenian version is ready for publication. We have, therefore, sent him the £15 contributed for this object at the tabernacle prayer-meeting; and we have promised to forward the £30 when the other translations are completed. We need a few pounds before we shall have the required amount; but, doubtless, the necessary amount will be made up in one way or another. We have also had further evidence of the usefulness of the little book in leading Bulgarian believers to see what the Scriptures teach upon baptism; and in

response to an earnest request from Peru, we have sent some copies to that country for the guidance of Christians who desire to know the will of the Lord upon this matter. It would seem that believers in many places are exercised, upon this subject; and it is well that they should be.

On *Tuesday evening, November 24th*, one of the most successful meetings ever held if, HADDON HALL resulted in raising £108 for the Benevolent Fund connected with the work there. Although a very wet night about 300 of the workers and congregation met, under the presidency of C. F. Allison, Esq., to hold the annual meeting of the sister societies, the tract Society and the Benevolent Fund. After addresses, encouraging the tract-distributors, a collection was taken for the Benevolent Fund. Pastor C. H. Spurgeon sent £5, and the same amount was contributed by Messrs. R. V. Barrow, J. T. Olney, T. H. Olney, and E. Bithray, and by Mrs. Bithray. Several Bermondsey firms, and also some friends at the 'tabernacle sent generous help; while members of the congregation contributed £30 in small sums. We recognize the good hand of our God with us in all this.

COLLEGE.—Mr. A. Graham has accepted the pastorate of the church at Tweekesbury. Mr. F. J. Aust has removed, from Willenhall, to Cradley Heath, near Dudley; Mr. J. Hollinshead, from Eye, to Ringstead, Northamptonshire; and Mr. G. H. Trapp, from West Chester, to Towanda, Pennsylvania, U.S.A.

Mr. E. J. Welch, of Sarratt, hopes soon to sail for Australia, where he will be glad of the assistance of any of our brethren who can guide him to a sphere of labor.

Mr. F. W. Aurathe, who has done good service in Canada, since he left the College in 1882, has been accepted by the Canadian Baptist Foreign Mission Board as a missionary to the Teloogeois, in India.

One of the brethren, who settled recently in the United States, writes: "If we could import a thousand of the younger ministers from England, they would all be able to find work and a living in the States. Inquire in what district we may, we shall find churches wanting pastors. *the National Baptist and The New York Examiner* every week tell of churches vacant, and in distress for want of pastors."

Pastor C. Chapman, of Spanish town, Jamaica, reports that, during his eighteen months' pastorate, 250 persons have been received into church-membership, of whom 150 have been baptized, and 70 restored, or

transferred from other churches, He greatly needs increased accommodation in different stations under his charge. At Kitson town, where a church of about 180 members has just been formed, one third of the congregation usually cannot get inside the chapel. · mission-hall is also needed at a little distance from Passage Fort, and another in a thickly-populated part of Spanish town, where also the principal chapel requires repairs which will probably cost £200. the people are mostly very poor, and their pastor will be exceedingly grateful for any help that British Christians can send him.

EVANGELISTS. — the reports of Messrs. *Fullerton and Smith's* services at Abbey

Road Chapel, St. John's Wood, were very cheering. Pastor W. Stott and his friends expressed great gratitude for the help received through the Evangelists visit; and as a practical proof of it they sent a substantial thankoffering for the Society's funds.

During the greater part of December our brethren have been in Norwood, where the services are still in progress at the time of: making up these" Notes."

Friends in London may be interested in knowing that Messrs. Fullerton and Smith will conduct the Watch-night Service at the tabernacle. As December 31 comes on a, Thursday, the service will commence at seven p.m., and be continued, with perhaps a brief interval, until midnight. May the first moments of the new year be the beginning of new life or new consecration to very many ' ,

On Jan, 10, the Evangelists are to commence a mission at Broadmead Chapel, Bristol, in connection with Pastor E.G. Gange; and on Feb. 7 they return to London to Mr. Charrington's new hall in the Mile End Road.

Mr. Burnham is continuing his work in Dorsetshire amid much encouragement. this month (Jan. 4 to 11) he goes to Bere, Regis, and Jan. 13 to 19 to Spalding; and next month to Bridport.

Mr. Harmer's services at Little Tew, Ox-fordshire, were not without signs of the Lord's approval, especially at the latter part of the fortnight he spent there. During December he has visited King's Langley, Hertfordshire, and Bloxham, Oxfordshire; and this month he is engaged at Chippen-ham and Luton.

Messrs. Mateer and Parker have found the way open for evangelistic services; in the United States, so they will probably remain there for the present. they have conducted missions at Brookfield and Lawrence, Massachusetts; Ansonia, Connecticut (with our brother McKinney); and Kingston, and Oneonta, New York. In every place they have been kindly received, and the hand of the Lord has been. with them.

For this Evangelistic work we have received' very little help of late, with the exception of sums collected at the services of Messrs. Fullerton and Smith. Do our friends wish us to give up?

ORPHANAGE. — We have had several exceedingly encouraging contributions during the past month, and we regret that our limited space will only permit brief references to these tokens of the Lord's goodness to us, and of the loving interest taken by many friends in our large fatherless family at Stockwell.

In the December number of *The Sword; and the Towel* we mentioned the need of increased funds for the Orphanage. Before *the magazine was issued* a friend, till then unknown, sent £500, with a kind note expressive of his desire to give his money in the future where it would help in the spread of the old truths that many are now casting aside.

A day or two later another unknown sermon-reader came a considerable distance in order to place in the President's hand thirty sovereigns which he had saved up for the. Girls' Orphanage Building Fund. the venerable saint's testimony to the blessing which had rested on the reading and distribution of the printed sermons was even more gratifying than his generous gift.

The West Croydon Baptist Church, under the pastoral care of J.-A. Spurgeon, the Vice-President of the Orphanage, has held another bazaar or sale of work, in aid of the Orphanage. through the energetic efforts of Mrs. J. A. Spurgeon and her many lady friends, and the generosity of the Croydon Baptists and other helpers, the sum of £100 has been paid to the funds of the institution, and sufficient articles have been left to furnish a stall at the next annual fete. We hereby convey our heartiest thanks to all who have in any degree helped to achieve this most desirable end. It has been suggested to us that other churches might like to provide stalls:, either at the 1866 festival, or on some future occasion. We should be indeed grateful if this idea could be carried out:, and should be glad to correspond with friends who can thus aid us in our work.

Our good friends at Reading, who last year held a home-bazaar for the Orphanage, have sent us the proceeds of this year's sale of work. the articles have been made in odd minutes by the father, mother, two children, assistant, servant, and one or two friends; a draper has supplied material at greatly reduced prices; a portion of the shop has been devoted to the sale of the goods, for which purchasers have been forthcoming, and the result has been the addition of ten pounds to the funds of the Orphanage. May the Lord very richly reward every one of the workers, givers, and buyers! there are always in Reading many who delight in caring for the widow and the fatherless.

Mr. Charlesworth and his choir have completed their annual southern tom', which this year has comprised Winchester, Southampton, Portsmouth, Gosport, Waterlooville, Shoreham, Brighton, 'Lewes, and Eastbourne. We must leave till next month full particulars of the meetings; but we must mention one item which will be included in the noble sum of £100 contributed by Portsmouth and Southsea. We have agreed with our Brother Medhurst that the following letter deserves a place in *The Sword and the Trowel*. —

“Dear Sir, — I am once again permitted to forward, through you, ,*my threepenny-piece offering to the Stockwell Orphanage*. During the past year I have had through my hands a considerable sum of money at different times, each threepenny piece I just made prisoner of, and kept them in durance vile: till the time came for handing them over to you which I now do with much pleasure. think there are more than last year. May our heavenly Father bless yet more abundantly the President, masters, children, and all connected with the Orphanage! “Dear sir, one request for myself, and I close: “Just at the present I am placed in very straitened circumstances. Will you kindly ask our heavenly Father, if it is his will, to move the difficulties out of the way, or to give me more faith to bear them bravely? “May God comfort you in this your hour of tidal, is the earnest prayer of “One belonging to Lake Road Chapel” We pray for a blessing upon the writer, upon our sorely-tried friend Medhurst, and upon all our kind helpers everywhere.

COLPORTAGE. — Just lately, the extension of the Colportage work into new districts has been almost at a standstill; and as several of our agents have been withdrawn through the cessation of local subscriptions, the present number is reduced to seventy-four. this is a goodly staff; but surely

such a valuable enterprise as Colportage should go forward instead of going backward, or remaining stationary. Impurity, skepticism, and irreligion are being thrust wholesale upon the public by an unscrupulous press, in a form to secure the notice of readers of all ages and conditions. the spread of secular education creates the ability and taste for reading generally, and vast injury is being inflicted on the minds of tens of thousands by an immense circulation of books and periodicals of evil tendency. Further, it is well known that, although there is a plentiful stock of literature of the highest possible value, and attractively got up, comparatively little is sold by the regular shopkeepers. Hence the need that it should be carried to the people in their homes, and its importance urged upon them.

This is the colporteur's business; and how well it *succeeds* may be inferred from the fact that last year our Association was able to distribute over £9,000 worth of Bibles and moral and religious literature of all kinds. Surely there are scores of districts in the land where a colporteur could be supported! the expense to the locality is only £40 a year (in quarterly installments), for which comparatively small sum the entire services are secured of a Christian worker, who is at once a traveling bookseller, sick-visitor, and evangelist. We are glad to note that a new district has been opened in the neighborhood of Bromley, Kent, under the auspices of the Congregational Church, and superintended by our esteemed friend, Pastor R. H. Lovell. Are there not at least a dozen more churches or friends who will imitate this good example? ∴ Are there not many who love our Lord who will help us in this most needful and most useful service for souls?

The Secretary, W. Corden Jones, will gladly correspond with any friends desiring information or help. the depot is in the Pastors' College, temple Street, Southwark, where all letters should be addressed.

PERSONAL NOTES. — A friend in *Scotland* tells us of quite a gracious revival which has resulted., instrumentally, through the reading of our sermon on "the blood of Jesus Christ his Son cleanseth us from all sin" (No. 663).

One of our brethren in *Jamaica* sends us a tract entitled, "Christ the food of the soul," containing an extract from one of our sermons. It Was given to him by a man who was about to be hanged, who said that it had been a great blessing to him in his terrible condition.

Another pastor in *Jamaica* writes : — “Your sermons do good in all sorts of ways. Mrs. Spurgeon sends me four every month. I read them, and then lend them to people whom they are likely to suit and help. My day-school teacher conducts service at, when I am not there (always twice a month), on which occasion he reads one of your sermons. Last Sunday he read “the Looking-Glass” (No. 1848). It will cheer you to know that our people appreciate them very much. A Christian merchant—a Wesleyan local preacher — always reads one of your sermons when it is his turn to conduct service.”

Baptisms at Metropolitan Tabernacle. — November 19, nine; December 3, six.

THE SWORD AND THE TROWEL

FEBRUARY, 1883.

AN ADDRESS AT THE LORD'S SUPPER,
DELIVERED AT MENTONE,

BY C. H. SPURGEON.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.” — 1 Corinthians 10:16, 17.

I WILL read you the text as it is given in the Revised Version - “*the* cup of blessing which we bless, is it not a loaf which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one loaf, one body: for we all partake of the one loaf” the word “*loaf*” helps to bring out more clearly the idea of unity intended to be set forth by the apostle.

It is a lamentable fact that some have fancied that this simple ordinance of the Lord's Supper has a certain magical, or at least physical power about it, so that by the mere act of eating and drinking this bread and wine men can be made partakers of the body and blood of Christ It is marvelous that so plain a symbol should have been so complicated by genuflections, adornments, and technical phrases. Can any one see the slightest resemblance between the Master's sitting down with the twelve, and the mass of the Roman community? the original rite is lost in the super-imposed ritual. Superstition has produced a sacrament where Jesus intended a fellowship. too many, who would not go the length of Rome, yet speak of this simple feast as if it were a mystery dark and obscure. they employ all manner of hard words to turn the children's bread into a stone. It is not the Lord's Supper, but the Eucharist; we see before us no plate, but a “paten”; the cup is a “chalice,” and the table is an “altar.” these are

incrustations of superstition, whereby the blessed ordinance of Christ is likely to be again overgrown and perverted.

What does this supper mean? It means communion: communion with Christ, communion with one another.

What is communion? the word breaks up easily into union, and its prefix corn, which means *with*, union with. We must, therefore, first enjoy union with Christ: and with his church, or else we cannot enjoy communion. Union lies at the basis of communion. We must be one with Christ in heart, and soul, and life; baptized into his death; quickened by his life, and so brought to be members of his body, one with the whole church of which he is the head. We cannot have communion with Christ till we are in union with *him*; and we cannot have communion with the church till we are in vital union with *it*.

I. the teaching of the Lord's Supper is just this — that while we have many ways of COMMUNION WITH CHRIST, yet the receiving of Christ into our souls as our Savior is the best way of communion with him.

I said, dear friends, that we have many ways of communion with Christ; let me show you that it is so.

Communion is ours *by personal intercourse* with the Lord Jesus. We speak with him in prayer, and he speaks with us through the Word. Some of us speak oftener with Christ than we do with wife or child, and our communion with Jesus is deeper and more thorough than our fellowship with our nearest friend. In meditation and its attendant thanksgiving we speak with our risen Lord, and by his Holy Spirit he answers us by creating fresh thought and emotion in our minds. I like sometimes in prayer, when I do not feel that I can say anything, just to sit; still, and look up; then faith spiritually descends the Welt-beloved, and hears his voice in the solemn silence of the mind. thus we have intercourse with Jesus of a closer sort than any words could possibly express. Our soul melts beneath the warmth of Jesus' love, and darts upward her own love in return. think not that I am dreaming, or am carried off by the memory of some unusual rhapsody: no, I assert that the devout soul can converse with the Lord Jesus all the day, and can have as true fellowship with him as if he still dwelt bodily among men. this thing comes to me, not by the hearing of the ear, but by my own personal experience: I know of a surety that Jesus manifests himself unto his people as he doth not unto the world.

Ah! what sweet communion often exists between the saint and the Well-beloved, when there is no bread and wine upon the table, for the Spirit himself draws the heart of the renewed one, and it runs after Jesus, while the Lord himself appears unto the longing spirit! truly our fellowship is with the Father, and with his Son Jesus Christ. Do *you* enjoy this charming converse?

Next, we have communion with Christ *in his thoughts, views, and purposes*; for his thoughts are our thoughts according to our capacity and sanctity. Believers take the same view of matters as Jesus does; that which pleases him pleases them, and that which grieves him grieves them also. Consider, for instance, the greatest theme of our thought, and see whether our thoughts are not like those of Christ. He delights in the Father, he loves to glorify the Father: do not we? Is not the Father the center of our soul's delight? Do we not rejoice at the very sound of his name? Does not our spirit cry, "Abba, Father"? thus it is clear we feel as Jesus feels towards the Father, and so we have the truest communion with him. this is but one instance; your contemplations will bring before you a wide variety of topics wherein we think with Jesus. Now, identity of judgment, opinion, and purpose forms the highway of communion; yea, it is communion.

We have also communion 'with Christ *in our emotions*. Have you never felt a holy horror when you have heard a word of blasphemy in the street? Thus Jesus felt when he saw sin, and bore it in his own person: only he felt it infinitely more than you do. Have you never felt as you looked upon sinners that you must weep over them? those are holy tears, and contain the same ingredients as those which Jesus shed when he lamented over Jerusalem. Yes, in our zeal for God, our hatred of sin, our detestation of falsehood, our pity for men, we have true communion with Jesus.

Further: we have had fellowship with Christ *in many of our actions*. Have you ever tried to teach the ignorant? this Jesus did. Have you found it difficult? So Jesus found it. Have you striven to reclaim the backslider :? then you were in communion with the Good Shepherd who hastens into the wilderness to find the one lost sheep; finds it, lays it upon his shoulders, and brings it home rejoicing. Have you ever watched over a soul night and day with tears? then you have had communion with him who has borne all our names upon his broken ;heart, and carries the memorial of them upon his pierced hands. Yes, in acts of self-denial, liberality, benevolence, and piety, we enter into communion with him who went about doing good.

Whenever we try to disentangle the snarls of strife, and to make peace between men who are at enmity, then are we doing what the great Peacemaker did, and we have communion with the Lord and Giver of peace. Wherever, indeed, we co-operate with the Lord Jesus in his designs of love to men, we are in true and active communion with him.

So it is *with our sorrows*. Certain of us have had large fellowship with the Lord Jesus in affliction. “*Jesus wept*”: he lost a friend, and so have we. Jesus grieved over the hardness of men’s hearts: we know that grief. Jesus was exceedingly sorry that the hopeful young man turned away, and went back to the world: we know that sorrow. Those who have sympathetic hearts, and live for others, readily enter into the experience of “the Man of sorrows.” the wounds of calumny, the reproaches of the proud, the venom of the bigoted, the treachery of the false, and the weakness of the true, we have known in our measure; and therein have had communion with Jesus.

Nor this alone: we have been with our divine Master *in his joys*. I suppose there never lived a happier man than the Lord Jesus. He was rightly called “*the Man of sorrows*”; but he might with unimpeachable truth have been called “*the Man of joys*.” He must have rejoiced as he called his disciples, and they came unto him; as he bestowed healing and relief; as he gave pardon to penitents, and breathed peace on believers. His was the joy of finding the sheep, and taking the piece of money out of the dust. His work was his joy: such joy that for its sake he endured the cross, despising the shame. the exercise of benevolence is joy to loving hearts: the more pain it costs the more joy it is. Kind actions make us happy, and in such joy we find communion with the great heart of Jesus.

Thus have I given you a list of windows of agate and gates of carbuncle through which you may come at the Lord; but the ordinance of the Lord’s Supper sets forth a way which surpasses them all. It is the most, accessible and the most effectual method of fellowship. Here it is that we have fellowship with the Lord Jesus by receiving him as our Savior. We, being guilty, accept of his atonement as our sacrificial cleansing, and in token thereof we eat this bread and drink this cup. “Oh!” says one, “I do not feel that I can get near to Christ. He is so high and holy, and I am only a poor sinner.” Just so. For that very reason you can have fellowship with Christ in that which lies nearest to his heart: he is a Savior, and to be a Savior there must be a sinner to be saved. Be you that one, and Christ and you shall at once be in union and communion: he shall save, and you shall be

saved; he shall sanctify, and you shall be sanctified; and twain shall thus be one. this table sets before you his great sacrifice. Jesus has offered it; will you accept it? He does not ask you to bring any-thing — no drop of blood, no pang of flesh: all is here, and your part is to come and partake of it, even as of old the offered partook of the peace-offering which he had brought, and so feasted with God and with the priest. If you work for Christ, that will certainly be some kind of fellowship with him; but I tell you that the communion of receiving him into your inmost soul is the nearest and closest fellowship possible to mortal man. the fellowship of service is exceedingly honorable, when we and Christ work together for the same objects; the fellowship of suffering is exceedingly instructive, when our heart has graven upon it the same characters as were graven upon the heart of Christ: but still, the fellowship of the soul which receives Christ, and is received by Christ, is closer, more vital, more essential than any other. Such fellowship is eternal. No power upon earth can henceforth take from me the piece of bread which I have just now eaten, it has gone where it will be made up into blood, and nerve, and muscle, and bone. It is within me, and of me. that drop of wine has ,coursed through my veins, and is part and parcel of my being. So he that takes Jesus by faith to be his Savior has chosen the good part which shall not be taken away from him. He has received the Christ into his inward parts, and all the men on earth, and all the devils in hell, cannot extract Christ from him. Jesus saith, “He that eateth me, even he shall live by me.” By our sincere reception of Jesus into our hearts an indissoluble union is established between us and the Lord, and this manifests itself in mutual communion. to as many as received him, to them has he given this communion, even to them that believe on his name.

II. I have now to look at another side of communion,—namely, the: FELLOWSHIP OF TRUE BELIEVERS WITH EACH OTHER. We have many ways of communing the one with the other, but there is no way of mutual communing like the common reception of the same Christ in the same way.! have said that there are many ways in which Christians commune with one another, and these doors of fellowship I would mention at some length.

Let me go over much the same ground as before. We commune by *holy converse*. I wish we had more of this. time was when they that feared the Lord spake often one to another; I am afraid that now they more often speak one against another. It is a grievous thing that fall often love lies

bleeding by a brother's hand. Where we are not quite so bad as that, yet we are often backward and silent, and so miss profitable converse. Our insular reserve has often made one Christian sit by another in utter isolation, when each would have been charmed with the other's company. Children of one family need not wait to be introduced to each other: having eaten of this one bread we have given and received the token of brotherhood; let us therefore act consistently with our relationship, and fall into holy conversation next time we meet. I am afraid that Christian brotherhood in many cases begins and ends inside the place of worship. Let it not be so among us. Let it be our delight to find our society in the circle of which Jesus is the center, and let us make those our friends who are the friends of Jesus. By frequent united prayer and praise, and by ministering the one to the other the things which we have learned by the Spirit, we shall have fellowship with each other in our Lord Jesus Christ.

I am sure that all Christians have fellowship together in their *thoughts*. In the essentials of the gospel we think alike: in our thoughts of God, of Christ, of *sin*, of holiness, we keep step; in our intense desire to promote the kingdom of our Lord we are as one. All spiritual life is one. the thoughts raised by the Spirit of God in the souls of men are never contrary to each other. I say not that the thoughts of all professors agree, but I do assert that the minds of the truly regenerate in all sects, and in all ages, are in harmony with each other, — a harmony which often excites delighted surprise in those who perceive it. the marks that divide one set of nominal Christians from another set are very deep and wide to those who have 'nothing of religion but the name; yet living believers scarcely notice them.' Boundaries which separate the cattle of the field are no division to the birds of the air. Our minds, thoughts, desires, and hopes are one in Christ Jesus, and herein we have communion.

Beloved friends, our *emotions* are another royal road of fellowship. You sit down and tell your experience, and I smile to think that you are telling mine. Sometimes a young believer enlarges upon the sad story of his trials and temptations, imagining that nobody ever had to endure so great a fight, when all the while he is only describing the common adventures of those who go on pilgrimage; and we are all communing with him, When we talk together about our Lord, are we not agreed? When we speak of our Father, and all his dealings with us, are we not one? And when we weep, and when we sigh, and when we sing, and when we rejoice, are we not all akin? Heavenly fingers touching like strings within our hearts bring forth

the selfsame notes, for we are the products of the same Maker, and tuned to the same praise. Real harmony exists among all the true people of God: Christians are one in Christ.

We have communion with one another, too, in our *actions*. We unite in trying to save men: I hope we do. We join in instructing, warning, inviting, and persuading sinners to come to Jesus. Our life-ministry is the same: we are workers together with God. We live out the one desire ‘thy kingdom come. Thy will be done in earth, as it is in heaven.’”

Certainly we have much communion one with the other in our *sufferings* there is not a poor sick or despondent saint upon the earth with whom we do not sympathize at this moment, for we are fellow-members, and partakers of the sufferings of Christ. I hope we can say’-

*“Is there a lamb in all thy flock,
I would disdain to feed?
Is there a foe, before whose face,
I fear thy cause to plead?”*

No, we suffer with each other, and bear each other’s burdens, and so fulfill the law of Christ. If we do not, we have reason for questioning our own faith; but if we do so, we have communion with each other.

I hope we have fellowship in our *joys*. Is one happy? We would not envy him, but rejoice with him. Perhaps this is not so universal as it should be among professors. Are we at once glad because another prospers? If another star outshines ours, do we delight in its radiance? When we meet a brother with ten talents, do we congratulate ourselves on having such a man given to help us, or do we depreciate him as much as we can? Such is the depravity of our nature that we do not readily rejoice in the progress of others if they leave us behind; but we must school ourselves to this. A man will readily sit down and sympathize with a friend’s griefs, but if he sees him honored and esteemed he is apt to regard him as a rival, and does not readily rejoice with him. this ought not to be; without effort we ought to be happy in our brother’s happiness. If we are ill, be this our comfort, that many are in robust health; if we are faint, let us be glad that others are strong in the Lord. thus shall we enjoy a happy fellowship like that of the perfected above.

When I have put all these modes of Christian communion together, no one of them is so sure, so strong, so deep, as communion in receiving the same

Christ as our Savior, and trusting in the same blood for cleansing unto eternal life. Here on the table you have the tokens of the broadest and fullest communion. this is a kind of communion which you and I cannot choose or reject: if we are in Christ, it is and must be ours. Certain brethren restrict their communion in the outward ordinance, and they think they have good reasons for doing so; but, I am unable to see the force of their reasoning, because I joyfully observe that these brethren commune with other believers in prayer, and praise, and hearing of the word, and other ways: the fact being that the matter of real communion is very largely beyond human control, and is to the spiritual body what the circulation of the blood is to the natural body, — a necessary process not dependent upon volition. In perusing a deeply spiritual book of devotion you have been charmed and benefited, and yet upon looking at the title-page it may be you have found that the author belonged to the church of Rome. What then? Why, then it has happened that the inner life has broken all barriers, and your spirits have communed. For my own part, in reading certain precious works, I have loathed their Romanism, and yet I have had close fellowship with their writers in weeping over sin, in adoring at the foot of the cross, and in rejoicing in the glorious enthronement of our Lord. Blood is thicker than water, and no fellowship is more inevitable and sincere than fellowship in the precious blood, and in the risen life of our Lord Jesus Christ. Here in the common reception of the one loaf we bear witness that we are one: and in the actual participation of all the ,chosen in the one redemption that unity is in very deed displayed and matured in the most substantial manner. Washed in the one blood, fed on the same loaf, cheered by the same cup, all differences pass away:, and “we, being many, are one body in Christ, and every one members one of another.”

Now then, dear friends, if this kind of fellowship be the best, LET US TAKE CARE TO ENJOY It. Let us at this hour avail ourselves of it. Let us take care *to see Christ* in the mirror of this ordinance. Have any of you eaten the bread, and yet have you not seen Christ? then you have gained no benefit. Have you drunk the wine, but have you not remembered the Lord? Alas, I fear you have eaten and drunk condemnation to yourselves, not discerning the Lord's body. But if you did see through the emblems, as aged persons see through their spectacles, then you have been thankful for such aids to vision. But what is the use of glasses if there is nothing to look at? and what is the use of the communion if Christ be not in our thoughts and hearts?

If you did discern the Lord then be sure, again, to *accept him*. Say to yourself, “All that Christ is to any he shall be to me. Does he save sinners? He shall save me. Dose he change men’s hearts? He shall change mine. Is he all in all to those that trust him? He shall be all in all to me.” I have heard persons say that they do not know how to take Christ. What says the apostle? “the word is nigh thee, even in thy mouth, and in thy heart.” If you have something in your mouth that you desire to eat, what is the best thing to do? Will you not swallow it? that is exactly what faith does. Christ’s word of grace is very near you, it is on your tongue: let it go down into your inmost soul. Say to your Savior, “I know I am not fit to receive thee, O Jesus, but since thou dost graciously come to me as bread comes to the hungry, I joyfully receive thee, rejoicing to feed upon thee. Since thou dost come to me as the fruit of the vine to a thirsty man, Lord, I take thee, willingly, and I thank thee that this reception is all that thou dost require of me. Has not thy Spirit so put it — ‘As many as received him, to them gave he power to become the sons of God, ,even to them that believe on his name’?”

Beloved friends, when you have thus received Jesus, fail not to *rejoice in him* as having received him. How many there are who have received Christ, who talk and act as if they never had received him. It is a poor dinner of which a man says, after he has eaten it, that he feels as if he had not dined; and it is a poor Christ of whom anyone can say, “I have received him, but I am none the happier, none the more at peace.” If you have received Jesus into your heart, you *are* saved; you *are* justified. Do you whisper, “I hope so”? Is that all? Do you not know? the hopings and hoppings of so many are a poor way of going; put both feet clown, and say, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” You are either saved or lost; there is no state between the two. You are either pardoned or condemned; and you have good reason for the highest happiness or else you have grave causes for the direst anxiety. If you have received the atonement, be as glad as you can be; and if you are still an unbeliever, rest not till Christ is yours.

Oh, the joy of continually entering into fellowship with Christ, in such a way that you never lose his company! Be this yours, beloved, every day, and all the day! May his shadow fall upon you as you rest in the sun, or stray in the gardens. May his voice cheer you as you lie down upon the sea-shore, and listen to the murmuring of the waves; may his presence glorify the mountain solitude as you climb the hills. May Jesus; be to you

an all-surrounding presence, lighting up the night, perfuming the day, gladdening all places, and sanctifying all pursuits. Our Beloved is not a friend for Lord's-days only, but for week-days too: he is the inseparable companion of his loving disciples. those who have had fellowship with his body and his blood at this table may have the Lord as an habitual guest at their own tables: those who have met their Master in this upper room may expect him to make their own chamber bright with his royal presence. Let fellowship with Jesus and with the elect brotherhood be henceforth the atmosphere of our life, the joy of our existence. this will give us a heaven below, and prepare us for heaven above.

SICKENING OF SIN

A MAN mad with brandy leaped into the harbor at Boulogne. A fisherman plunged in, and lifted him out. In a few minutes the poor lunatic repeated the act, and was again rescued. this did not suffice, for he was over the boat's side again, and more than ever likely to be drowned, He who undertook to save him this third time was a wise man, and therefore saved him on a better system than before. He ducked him beneath the waves again and again, sousing, saturating, and filling' him with the brine, so as to give him a sickening of it. thus have we seen your easy converts return to the danger from which we hoped they had escaped: but by deep convictions, and a sense of divine wrath, the Holy Spirit makes surer work of those upon whom he operates; for thus he sickens men of venturing again into the deep. fro? which they have been drawn with difficulty. Any true conversion is good, but we confess our liking, to the old-fashioned Bunyan-like experience. A little drenching and half-drowning in terror nauseates men of iniquity, and this is a great point gained.—C. H. S.

MAKE ALL SURE

BY C. H. SPURGEON.

A HOUSE had been rapidly run up. It was six stories high, and built of stone, with thick walls. All had proceeded without hindrance, and the roof was being placed upon the structure. It was, however, wretchedly put together, and the foundation was bad. What mattered? It looked

substantial. Plastered over it would make an attractive hotel, for it was admirably situated; and if it did not stand for ages yet it would serve for immediate use, and bring in a good return, and then it could be sold, and the new comer would have to look to repairs. So thought the builder, and he was no more of a rogue than others are who think only of themselves and the immediate present. Had all gone smoothly so might it have been; but things did not go smoothly, for there came a waterspout upon the hills above the town, and the rain fell in tropical abundance upon the town itself. A flood rushed into the streets, and swept by the wall of this new Fabric with tremendous force. It lasted scarce half-an-hour, but it was a torrent, four feet deep, of mud and water, driven with great velocity, and it did a vast amount of mischief in that space, even to the drowning of six or more human beings. When we saw the fine new hotel that was to have been, it was shored up with immense timbers, for the foundations were giving way, and the walls were ready to “come down in a heap. Everybody said, “It must be taken down.”

This is after the fashion of many a man’s religion. It is a fine pile, and promises great usefulness to the man himself, and possibly to others. true, it is somewhat of the kind known as “a contract job,” yet it is fairly well put together. Not much cement of grace, no solid foundation upon eternal verities — such things are rather old-fashioned; but in lieu of these substantial matters a good deal of stucco and plaster of Paris has been used, composed of charity to all denominations, and broad views on spiritual subjects. the lofty edifice might have stood a lifetime at least if the weather had been propitious, but alas! an unusual temptation happened, and in a few minutes the structure would have gone to the ground if it had not been propped up with extra hypocrisy and cunning deceit. As it is, it will have to be taken down sooner or later, and it will be better sooner than later.

The hotel is a wretched object now, and hardly safe for those who pass by; it must come down. But what a waste of labor I What ruinous expense in putting up, taking down, and putting up again.. the like is the case of the badly-built professor; his condition after has late temptation by no means commands respect. to what purpose has been his waste of professional zeal! What cost yet awaits him! Getting up the name of a Christian man, repenting of the deceit, and clearing one’s self of the falsehood, and then going to God in sincerity so as to get upon the true foundation: all these make up a lengthened process. How much better for the professing man to

have taken heed to his building at the first! Solidity turns out to be economy. truth pays best. Wood, hay, and stubble may be cheap at the moment, but before long they prove to be more costly than gold, silver, and precious stones. When the fire comes, see how they are whirled away in clouds of smoke, while the poor builder loses his all. Mark how in another case the flood saps and mines the lower tiers of stone, and makes the wall heave, and shift, and bulge till great is the fall thereof. Let us learn from the follies of others. Fires and floods will come to us also, and we shall be doubly blamed if they find us unprepared; for as we are forewarned we ought to be forearmed. God grant we may be.

Take heed to thyself, good master, and do thy work for eternity, for anything less lasting will bring thee misery, Dig deep; build firmly, and be prepared for the unexpected. The motto of the Armorers' Company in the olden time is a wise counsel for every man among us. Leave nothing uncertain in thy soul's affairs, but—MAKE ALL SURE.

CALL TO THE MINISTRY

JAMES," said a motherly woman to a young man whose first sermon she had just heard, "James, why did you enter the ministry?" "I had a call from the Lord," said the young man. And then came the reply, "But are you sure it wasn't some other noise that you heard?"

We wish this "motherly woman" had been near when certain good men, whom we will not further indicate, first went up the pulpit stairs. But as providence did not so arrange it, we beg to state that we know of a fatherly man who longs to see the aforesaid brethren receive a divine call to go back to the plough, the needle, the awl, the yard-measure, or the scales. Is it not better to attempt something you can do, than weary people with what you can't do? Is it not better to be a genuine penny than a sovereign that everybody refuses to take? It must be more glorifying to God for a man to build the walls of a barn than to pull down those of a church. Better sew cloth than rend a congregation. Better feed sheep than starve souls. Nobody likes to say this to any one individual, but it were a consummation devoutly to be wished if the right persons would be so good as to think it for themselves. Kindness, benevolence, admiration, can in some cases do no better thing than gently say, "Dear good brother, do give yourself a fair chance of serving God. Leave off being a poor tongue, and be a dexterous

hand, or a watchful eye.” Is there not something in the observation?—C. H. S.

TO THE BIBLE-CLASSES AT MANSFIELD-STREET SOUTHWARK

A LETTER FROM PASTOR C. H. SPURGEON.

DEAR YOUNG FRIENDS,—the wheels of my mind have been revolving without grinding anything, because I could not find the grist for the mill in the form of a subject. At last I have found one very near home in the name of the classes to which you belong. You are members of BIBLE-CLASSES, and therein lies much that is worth considering. the Bible is the best of studies; may you be the best of students. It deserves at your hands reverence, attention, meditation, obedience, and imitation: if these be rendered to it, the Bible will render back to you a choice return. the warning of our Lord concerning hearing the word is equally true of the reading of it; he said, “take heed what ye hear: with what measure ye mete it shall be measured to you; and unto you that hear shall more be given.”

Certain insects assume the color of the leaves they feed upon; and they are but emblems of a great law of our being: our minds take the hue of the subjects whereon they think. “As a man thinketh in his heart, so is he.” Readers of trash become trashy; lovers of skeptical books become skeptical; and students of the Bible, who are in real earnest, become biblical, and display the qualities of the Bible. If you read, mark, learn, and inwardly digest the word of *God*, the qualities of that word will be displayed in you. A man fed on Bibles is a man indeed. In the history of heroes, there are none who show so much moral muscle and spiritual sinew as those who make the word of God their necessary ‘food.

At this time I would remind you of one of the most striking characteristics of the Bible, namely, its *holiness*. On the back of nearly every copy of the Sacred Scriptures we read the words HOLY BIBLES. It is not the only holy thing or holy book in the world; but yet the Bible is pre-eminently holy, because of its holy Author, its holy subjects its holy spirit, and its holy tendency. It is a book for holy men, and a book to make men holy. You

are, then, members of Holy Bible-classes; may the classes be holy as well as the Bible, and may you all be holy members of Bible-classes.

Hard-by this word Holy Bible lies my subject; indeed, it grows out of it. I want you to exhibit *holy happiness*. the devil has cunningly persuaded many young people that holiness means mopishness and misery. No falsehood is more entirely baseless than this; and yet it is commonly accepted, and works a world of mischief. For youthful minds are fascinated by the idea of happiness, and frightened with the notion of melancholy; and therefore the evil one tries to blacken the fair face of holiness with the ‘smoke of this slanderous suggestion —that godly people are gloomy people. the fact is that true holiness is the only source of real happiness. No man can be thoroughly and lastingly happy unless he is holy; and if he be holy, no man can be utterly or lastingly miserable. Holiness and happiness are so joined together by the hand of God that they never can be long apart. through various causes they may for awhile be sundered; but they are so wedded that they are sure to meet again. I desire greatly that all of you who are believers in the Lord Jesus may prove by your happy and holy lives that this is the case. I would have the warmth of your zeal for God attended by the light of your joy in God. I would have the sharp sword of your convictions adorned with the golden hilt of your delight in the Lord. this will cause you to honor God, and make you useful to others. I have heard that of old they would smear the wings of a dove with delicious perfume, and thus attract flocks of others to the dove-cote. Joyful Christians are attractive Christians, and my prayer is that all of you may be such.

You will see clearly that holiness and happiness must walk hand in hand if you will remember that the most holy being in existence, namely, the Lord our God himself, is also the happiest of beings. He is the blessed God because his name is “. Holy,. holy, holy!” We may be sure, then, that those who become like God in holiness will become like him in happiness. Holiness draws them near to God, makes them enjoy more of the love of God, and makes them more full of God, and hence it gives them fellowship with the bliss of God, in whose presence there is fullness of joy. the next happiest beings are holy angels: and these are supremely happy because they are wholly sanctified unto God: they have harps in their hands and hallelujahs on their lips because they have holiness in their hearts. My observation proves to me that the happiest of men are those whose lives are “holiness unto the Lord.” they have sorrows and trials which the

wicked do not share; but, they have also an exceeding store of happiness with which the ungodly cannot meddle. Certainly there are no people in this world that I have ever envied except those whom I have known to be remarkable for their holy lives. I have never longed to be a king, nor wished to be an emperor, but I have sighed, and cried, and prayed to be like the excellent of the earth, in whom is all my delight.

Next, it must seem highly probable to you that God would have created us so that obedience to himself would yield us satisfaction, and disobedience would bring with it disquietude and sorrow. And, indeed, he has constituted us upon that principle, so that righteousness is peace to a man, and sin is misery. This order has been greatly disturbed by the Fall, and by the existence of wicked men; and hence it occurs that apparently the wicked have the, best of it, and the gracious are sorely tried: still it remains true that when we are in accord with the Lord our mind enjoys peace, and when we quarrel with him we quarrel with ourselves. In this lies the essence of happiness or misery, for if there be peace within the bosom, no outward trouble can disturb our joy; and if there be no rest within, no external comforts can cheer the heart. Conscience is a deadly foe to happiness when men indulge in sin. Folly full often bears with it a temporary pleasure like the crackling of thorns under a pot; it yields a passing gratification as the meteor flashes for a moment; but, after all, the utmost enjoyments that come of sin are so short-lived and so mean that they are not worthy of immortal man. Pleasures which we share with swine are but of small account. the deep content which springs from being right and doing right is a jewel worth more than all the mirth which ever stirred the soul of the gayest of the gay at the height of their hilarity. the human mind cannot find a quiet anchorage except in the roadstead of full fellowship with God: it is so formed and fashioned that as long as it is sinful it is like the troubled sea which cannot rest. If you have ever come home at night from a place of questionable amusement, I am sure you have felt much disquiet when left alone; you have forgotten all your merriment when your companions have departed, and in the pain of reflection you have made a resolve never to go again. How different your thoughts upon returning home from a Bible-class, or a prayer-meeting, where you have enjoyed the presence of God! You have felt a deep repose of heart, and a true joy, which needed no noisy company or boisterous shouting to keep it up. this is the happiness which I wish you always to feel—a joy which can be weighed in the scales of judgment, tried by the tests of reason, enjoyed

in solitude, ay, and enjoyed on a dying bed. God, I say, has so made you that happiness comes to you through holiness. Believe me, except you are holy, you shall never know what real happiness means. Again, it would appear to be according to the universal rule of nature that a man who obeys the laws of God should be happy, and that he who rebels against them should find it hard to kick against the pricks. Outward nature teaches us that harmony is produced by obedience to law. Sun, moon, and stars, and all the elements are invariably obedient to their Maker's will. Since the hour when he established the heavens and the earth they have kept his ordinances without a single breach, and consequently they have continued to stand fast and abide in their places. If there could be a planet uncontrolled by gravitation, what would become of it? Now, if a man sets himself in opposition to the course of creation and the custom of the universe, must he not in many ways come into collision with God. and with the forces under his control, and so meet with damage and injury? For my part, I find my rest in being at one with the one God, and in being a loyal subject of the blessed and only Potentate. I like to look up to the silent stars and feel that the God who made them all is my Friend, and that! desire to order my life in accordance with his will. this gives me great happiness; but if I were compelled to confess myself the enemy of that All-wise and Almighty One, who rides upon the wings of the wind, and makes the clouds the dust of his feet, I should feel. that I had entered upon a contest for which I am altogether unequal, and that it would surely involve me in pains and penalties which I am not able to bear.

Those who talk of holiness as being necessarily mopishness have no reason by which they can justify their statement. What is there in a gracious life that should involve misery? A holy man is pardoned: is there anything in the forgiveness of sins to produce distress of mind? A holy man is changed in heart: is there anything g to be deplored in a new heart and a right spirit? A holy man is a child of God, beloved of his heavenly Father, guarded by holy angels, comforted by the Holy Spirit, made an heir of God, and joint heir with Jesus Christ: is there anything in all this to excite sorrow? A holy man knows that all his present affairs are in the hands of God, that even his trials and afflictions are sanctified to his good, and that God will never leave him, nor forsake him, world without end: what is here in this state of things to make him feel unhappy? the Christian is on his way to a peaceful death, a glorious resurrection, and an eternal life of immeasurable felicity, — will such an outlook make him wretched? to my mind there are ten

thousand times ten thousand reasons why every genuine Christian should be happy as the days are long; and there is not one single reason in holiness why a man should ever exhibit a doleful countenance. Alas! it is our unholiness which troubles us: it is because we cannot be as holy as we wish that we are not as happy as we wish. When we shall be perfectly holy we shall be perfectly happy.

But it is not a matter of mere argument and supposition. I have seen for myself, ay, and enjoyed for myself, the happiness which comes of holiness. I have seen very poor Christian persons far more happy than rich worldlings, because they have walked with God. I have visited bed-ridden persons, full of pain and near to death, who have been almost as happy as the angels in heaven, and have sent me out of their bed-chambers refreshed with their psalms of delight. Yes, and I have seen, dying with consumption and other diseases, young people like yourselves, who have displayed in the hour of their departure far more exquisite joy than I have witnessed at wedding-feasts. When I have myself been able to plead successfully with God in prayer, when I have overcome a temptation to evil in my own heart, when I have been able to do the work of the Lord Jesus Christ faithfully and truly, — then have I felt that holiness is happiness; and therefore I speak positively upon this point.

If any of you still entertain a doubt, I would say, “*O* taste and see that the Lord is good!” As Samson brought the honey in his hands to his father and mother, so would I tell you of my happiness, that you may enjoy the like. No knowledge is so sure as that which comes of personal experience: why should we not obtain such knowledge, each one for himself? Hasten by humble prayer to the Lord Jesus, and put your trust in him: his atonement is the lifeblood of holiness. His Spirit will create in you that clean heart which is the well-spring of a holy life. thus washed and renewed you shall go forth with joy, and be led forth with peace: the mountains and the hills shall break forth before you into slurring, and all the trees of the field shall clap their hands.

I am rejoiced to hear that some of your number have been converted to God, and have lately put on Christ. to you I would more especially say — let your holiness be always clothed in the silken garments of happiness. Be pictures of Christ in your lives, and let the pictures be hung in the golden frames of cheerfulness. Be not frivolous, but be joyful; gravely, heartily, deeply joyful. Is it not written, Let the righteous glad; let them rejoice

before God; yea, let them exceedingly rejoice “? Happiness is the light which flashes from the glittering armor of *righteousness*. If holiness be the priest, let happiness be the ephod of blue, and scarlet, and fine-twined linen, hung with bells and pomegranates, which he wears for glory and for beauty. Spend your days, not in sighing over the present, but in singing about the future; not in finding fault with others, but in finding help for them; not in moaning and groaning over your hard work or your ill-health, but in praising and blessing God for the comforts of your station, and for the possibilities of glorifying his name. Be most happy when you are most engaged in holy service: then is the time for the high-sounding cymbals. Have happy Sundays, happy Bible-classes, happy prayer-meetings, and happy *school-addresses*. May all these be preludes of that happiest of days when you shall see the face of the happy God, and be with him for ever and ever.

Yours very heartily,
C. H. SPURGEON.

THE POPULAR AND BROMLEY TABERNACLE, BRUNSWICK ROAD, POPLAR

THE accompanying engraving is a representation of the tabernacle which was opened, on the 13th of September last, for the ministry of Pastor W. T. Lambourne, who entered the College in 1872. It has been the lot of Mr. Lain bourne to serve the Master in one of the most needy quarters of the metropolis, and the completion of this new building shows in what degree his persevering labors have been successful. He began with scarcely any congregation at all; but there is a fair prospect of the new building—which will seat over eleven hundred persons — being fairly filled from Sabbath to Sabbath. The cost will be £3,700, and about a fourth part of that sum will have to be raised before the debt is finally extinguished. the energy which the pastor has thrown into the work deserves to be cordially recognized; and much is it needed in his vast and religiously destitute district. there are miles upon miles of streets, and a teeming population, in Poplar, and churches and chapels appear to be almost as scarce as trees in a sandy desert. the chapel is so constructed that an additional gallery can be put in when required, and we trust that this will speedily be the case. the present schoolroom is not half large enough to accommodate the children who

attend, and a sum of (pounds)1600 is required to double the space, by raising the roof and putting in another floor. this work will not 'be begun until the main building is out of debt. Mr. Lambourne has gathered his own congregation; and there is room for other brethren who have the ability to build upon their own foundation. the harvest is vast indeed in the East End; where are the laborers? London grows at an amazing rate, and there are few that lay its needs to heart. It threatens to become the citadel of heathenism, for attendance at places of worship grows less and less from year to year; and houses of prayer do not multiply as the people do. the struggle to build a new chapel is something terrible: men fail under it. Yet this need not be, and should not be. If men of wealth gave as they should there would remain no great difficulty; but, alas, few think of their stewardship, and many care only to increase their hoardings. A curse is on the gold which is withheld at the price of blood, — reserved to the ruin of souls.

The Roman; or, On the Wings of the Morning. A tale of the Renaissance. By D. Alcock. T. Fisher Unwin. WELL intended, but heavy. When we had, as a matter of duty, read this volume we felt utterly wearied, and came to the conclusion that the game did not pay for the candle. Five minutes of history or three minutes of theology would have conveyed to us far more instruction than an hour of such elaborate story-telling.

NOTES

OUR personal record for the past month may be summed up in the words of the Psalmist, "I will sing of mercy and judgment." Never did we enjoy better health and more sweet repose than at Mentone up to December 18th. All the time of our sojourn in the south the mind had been clear and vigorous, and much good work was done. Such happiness was enjoyed that we considered it to be the forecast of coming trial, and the preparation for it. the remark was made to our ,dear friend and secretary, Joseph W. Harrald, that such enjoyment must surely be followed by tribulation. So has it proved. We reached home on December 19th, and on Sunday, Dec. 24th, Mr. Harrald's wife suddenly sickened and died, leaving him with four little ones. On that day an attack of rheumatism was upon us, and though the preaching was carried on, we could not rise from the conch on Christmas-day, the 25th. It was no small sorrow to find our companion so sorely

bereaved, and to be unable to unite with our dear orphan family in their joys. this was the dawn of the dark day. While we were still ill, and unable to visit him, our dear and valued friend and deacon, William Higgs, was called to his rest, January 3rd. In him his family have lost the best, of fathers, we have lost a loving helper, the church a valued counselor, and the Orphanage its treasurer and a wise trustee. He was buried at Norwood, amid a great representative assembly, who all lamented him. At that very hour the hand of the Lord was stretched out again, and a second greatly-esteemed deacon fell down in paralysis, never to recover consciousness again. William Mills, our faithful helper, fell asleep January 12th, leaving us all to mourn his loss. In him the poor of the church have lost a kind and careful guardian, and all of us a hearty friend, Other friends, less known but much esteemed, also had passed away a little before these blows at the first staggered, not only the pastor, but all the circle of workers. Blessed be God, he has helped us, he has sustained the bereaved, and enabled us all to say — “ the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

May we not beg for a special share in the prayers of the Lord’s people in this hour of our need? Surely. these clouds mean rain. A great blessing ;s on its way, and these trials are the shadow of its wings. God grant it may be so. Ministers die, deacons die, but Christ lives; and his church must live also. the Lord will provide men for his work; for are they not his ascension gifts for the perfecting of his church?

We beg to record with unutterable thankfulness the great kindness of many friends, who have offered us their sympathy and their aid; and especially we would note the goodness of the Lord in leading so many to send in liberal help to the Institutions at a time when any care in that direction would have added to our burden. the addition of girls to the Orphanage has much increased the need, but we joyfully believe that the Lord is in proportion multiplying the number of our helping friends. thank you, dear helpers, one and all. You are true yoke-fellows. If the day of sorrow should come to you also, may cups of cold water be handed out to you when your souls are athirst for sympathy.

Here, too, we must make public record of our boundless debt of gratitude to our brother, J. A. Spurgeon, who has borne far more than his share of burdens, with that unwearied love and endurance which he has ever shown to his weaker brother. His spirit dwells in all our beloved church-officers,

and is found in the whole circle of our helpers. the Lord reward him and them.

We gird up our loins for work to come. the Lord of hosts is with us. the God. of Jacob is our Refuge. “the Lord is good, a strong-hold in the day of trouble; and he knoweth them that trust in him.”

On *Monday evening, January 8*, special interest was given to the tabernacle prayer-meeting by the attendance of several clergymen and ministers and their friends, who had assembled for united prayer, in response to the invitation of the South London B ranch of the Evangelical Alliance. three incumbents, and three times as many ministers, took tea together, and spent a happy season in prayer and communion before the public gathering. It was good to be there. Pastor C. H. Spurgeon, and the Revs. Burman Cassin, of St. George’s, and J. McKenny, of Lambeth, addressed the meeting. Many prayers were presented at the throne of grace, and it would have been hard to tell who was the Wesleyan and who ‘the Calvinist, who the Churchman and who the Dissenter.

*The saints in prayer appear as one
In word, and deed, and mind;
While with the Father and the Son
Sweet fellowship they find.”*

On *Monday evening, January 15*, the Pastors, and Deacons, and Elders of the tabernacle church met for tea, prayer, and communion before the regular prayer-meeting, in order to unitedly recognize the hand of God in the removal of the two deacons *who* had been called to their reward, and also to seek divine guidance in the season of sorrow. Old men were there past fourscore years, and the younger brethren who have more lately been ordained to office: none were absent of the whole number save four whose sorrow it was to be unable to come, and these were there in spirit. It was a solemn, holy, hopeful gathering of men chastened in spirit, and the Holy Spirit made it full of spiritual benefit to all present. the Lord was known among us in the breaking of bread. the Pastor’s heart was comforted. At the public assembly in the tabernacle a very large congregation met together, and the spirit which had pervaded the officers’ meeting manifestly rested upon the greater company. there was much solemn heartsearching, deep submission to our heavenly Father’s will, and an earnest desire that his glory might be increased by the dark experience through which we were

passing; and we believe it will be so. Joyous hope is visible, like clear shining after rain.

The Bazaar in aid of the fund for the erection of the New Mission Hall for Bermondsey was a great success. the first four days' sales realized £1,800, and so many articles remained unsold that it was decided to re-open the bazaar, after the necessary interval, during which we attended to the mournful duty of burying our beloved deacons, W. Higgs and W. Mills. the stall-keepers were again at; their posts on the 17th ult., and a considerable amount was added to the fund. the Pastor heartily thanks those indefatigable friends who have worked so cheerfully under Mr. Murrell's lead, and accomplished this grand result; and also those devoted followers who came from far to help in this effort. A good deal remains to be done to complete the Bermondsey Hall; but the worst; of the work is over. this great enterprise will be inaugurated most hopefully; by the help of a few more givers the matter will be put out of hand. Another well opened in the wilderness! the Lord be praised!

Mrs. SPURGEON'S BOOK: FUND. — the seventh annual diary of the Book Fund and its Work is now ready, and can be obtained of Messrs. Passmore and Alabaster, post.-free for seven stamps, or through any bookseller for sixpence. Next month we hope, to give extracts from this fragrant annual. Meanwhile, in our impartial, critical judgment, we declare this Report to be equal to any of its predecessors; what more could be said?

AUCKLAND TABERNACLE. — From son tom comes the following letter:—

Auckland, New Zealand,

Monday, Dec. 4, 1882. My very dear Father,-I know not how to thank you for the great interest you have taken in our cause and work. We shall have a vast deal to thank you for before you have done, I can see. Up to the present! have received only the October *Sword and Trowel*, and were this letter penned a week hence I should, doubtless, have to acknowledge a far larger amount than that records. Sight demands much gratitude, and Faith says, "Make it more." I beg, therefore, to thank you, and through you the kind donors, for the material assistance rendered to us. Many of the names in the Magazine list I recognize as belonging to dear friends to whom I would gladly write, but that too much time would so be occupied. Please thank them on my behalf. this is my opportunity, also, for acknowledging

the loving gifts of those who have been working for our bazaar. the goods will be here in time, though they are not yet to hand.

Such friends, as well as yourself, will rejoice to learn that we have lately had many encouragements. A gentleman who is not a member with us has given us £100, and from several of my colonial friends we have had some substantial aid. By March next we hope to have paid for the site (£3200), and to possess the value of old property as a nucleus for actual building operations. this, I think, is good work in a short time, and the best of it is that nothing has been stinted — rather have we had extraordinary expenses connected with church work. We want (“if possible,” some add) to pay our way, and avoid debt. *it is possible — we must make it possible — so* I say, and cry, “It shall be done.”

We have no doubt that when we receive a picture of the proposed chapel, and the work has commenced, friends will give ample help to our son.

COLLEGE. — During the past month Mr. t. Perry has settled at Lordship Lane, Dulwich, and Mr. F. Potter at Thaxted, Essex. Mr. A. Greet has removed from Quorndon to Little King’s Hill, Great Missenden, Bucks; and Mr. C. Wilson Smith from Carbondale to Bloomsburg, Columbia County, Pennsylvania.

Mr. A. Fairbrother has arrived safely in Auckland, and has commenced his mission work among the Maoris. Our son, Thomas Spurgeon, has firm confidence that we have sent the right man. Oh for the seal of the Holy Spirit upon his labors!

EVANGELISTS. — Messrs. Fullerton and Smith commenced, under very hopeful auspices, a series of services at *Hitchin*, on the 14th. ult., at the close of which they are to visit *Luton* the reports sent to us concerning their meetings at *Ross* and *Hereford*, at the, end of last year, are exceedingly encouraging. We cannot find space for all that we should like to publish, but we must insert the following letter, with grateful thanks to the venerable writer for his valuable testimony : —

“Dear Mr. Spurgeon, — Although the correspondence that, every day claims a share of your attention must be enormous, yet, as the oldest nonconformist minister, in age and service, holding a charge in this city, I cannot refrain from very warmly thanking you for the services of the two honored brethren, Messrs. Fullerton and Smith. their visit to this city has been truly a blessing. Not only have many come forward to declare

themselves on the Lord's side, but I have good reason to hope, from what I have already seen, that the members of our churches have received a quickening which will issue in permanent results. Our dear brother, Mr. Fullerton, preaches the gospel with a clearness and power I have never heard surpassed; and Mr. Smith has the happy gift of throwing over the audience such a mellowing influence that minds unconsciously open, like the flower to the sun, to receive without prejudice the solemn things they listen to. Night after night we have had overflowing congregations and inquiring souls. I wish to say that during thirty-six years of ministerial life I have never attended a series of Evangelistic services which have commended themselves so entirely to my intelligence and heart as those we have just been privileged with. With many thanks to you and the dear brethren, and with all my heart wishing them 'God speed' everywhere,

"I am,
 "Faithfully yours,
 "J.O. HILL."

"Minister of Eignbrook Chapel Hereford."

Similar testimony is borne to the usefulness of Mr. Burnham's services at *Peterchurch*, Hereford, where quite a revival of religion has been experienced. Mr. Frank Russell has begun his work in connection with the Surrey and Middlesex *Association* by holding services at *Richmond*, which appear to have been productive of much spiritual benefit. Just as we are making up the "Notes," he is conducting meetings at *St. Margaret's* near Twickenham. We beg for much prayer for this our fourth evangelist.

ORPHANAGE.—the Christmas festivities passed off as happily as usual, although the President *was*, almost at the last moment, prevented from being present through an attack of rheumatism. the long lists of contributions of money and mate rinds for the children's merry-making testify to the unfailing kindness of many generous helpers, to all of whom we desire to express our heartfelt thanks, and the boys and girls unite With us with "three times three."

Some friends continue their liberality all through the year, and even year after year, and to these our gratitude is proportionately great. For instance, Messrs. Freeman and Hillyard have for years supplied all the baking-powder required for the institution, ;red they still send us sufficient for all

our wants. May all such liberal souls be abundantly rewarded by the Father of the fatherless!

Notice to Collectors. — the next collectors' meeting will be held at the Orphanage on Friday evening, February 9th. Will all collectors try then to bring in their boxes or books, or send in the amounts they have collected? Friends willing to help the Institution by collecting funds can obtain books or boxes on application to the Secretary, Stockwell Orphanage, Clapham-road, London.

COLPORTAGE. — the present number of colporteurs employed (67) is rather under the average, and the Association is ready and anxious to occupy more districts if the friends in desirable localities will only try to raise the very moderate sum of £40 a-year to enable the committee to send them one of these valuable workers.

The colporteur is the bearer of light amid the darkness of ignorance, of truth where the errors of sacerdotalism and skepticism prevail, of medicine to counteract the 'unhealthy productions of the press, and of the tidings of salvation to a lost and guilty world. His work is *thorough*, aiming at the visitation of every home; *undenominational*, seeking only to make known Jesus, and the way of salvation; *varied*, speaking by books, conversations, and public *addresses*; *economical*, the profits on the sales helping to pay his wages; and *approved* by long experience.

Surely, there are many districts where friends can be found, who will either support a man, or aid others to do so! A few ladies would easily collect the amount in most districts, and collecting-books or boxes will be gladly sent.

We gratefully note that a friend sends a donation of £100 for the General Fund, and another sends £5 towards the £15 required to continue the poor district for which an appeal has been made in these columns. Another £10 will keep the district open during this year.

One of the colporteurs thus writes in his last quarterly report : — "*If the people in the villages, at least many of them, do not have the gospel brought to them, either by personal contact with them, or else by their perusal of books brought to them, I do not know how they are going to get much of it. In so many villages, at the one place where the Bread should be dealt out to the hungry, there it is not dealt out to them; and many of them either dare not go elsewhere to seek for the Bread of life unless they are prepared to give up the bread that perisheth, or else they are prejudiced*

through erroneous teaching, and they will not go anywhere else. the ‘ woe ‘ that Christ renounced upon the lawyers of his day for entering not into the kingdom of God ‘themselves, and preventing them that were entering, is surely hanging over the heads of scores and hundreds in our own land and day in many villages. But, thank God, we are taking them back the key of knowledge, and some are using it and entering the kingdom, and many, we trust, yet win enter. One occasionally gets dispirited, but I often think and feel that I would not give up the work of colportage for any occupation in the land; and if I were a rich man I would still be a colporteur, because of the blessed privileges and opportunities one has of dealing personally with people about their souls and salvation.”

Personal Notes.—*John Ploughman’s Almanac* for 1883 has brought in many contributions for the Orphanage, but, better far even than that, it has been the means of leading a soul into light and liberty. A poor widow, in delicate health, left with six young children, had been for some time past anxiously seeking the salvation of her soul, when, taking up the new Almanac, her eye rested on the motto for June 24, *Salvation comes by faith, not by feeling*, and the message brought peace to her troubled spirit. the Lord’s name be praised.

The Free Church Monthly for December contains an account of a visit paid to the lighthouse-keepers on the Skerries rock. On the little island there are four families, comprising sixteen individuals. Being almost entirely isolated, they have few religious privileges, but “every Lord’s-day,” so says the *Monthly*, “they conduct a service among themselves, reading one of Mr. Spurgeon’s sermons. thus the words, to which thousands in London listen every week, and which are read in every corner of the world, are feeding and comforting the sixteen inhabitants of a lonely rock beaten by the fierce waters that surge in the Pentland Firth.”

THE SWORD AND THE TROWEL

MARCH, 1883.

LEAVING SECULAR BUSINESS.

BY C. H. SPURGEON.

IN these days our churches cannot afford to maintain a single unserviceable minister. the hive needs more working-bees; but it has room for none who are inefficient. the commissariat is straitened, so that no man is welcome at the mess who is not worthily forward in the battle. the times are hard with most of our churches: there may be plenty of worldly goods in the hands of the Lord's stewards, but they are not excessively eager to lay them out. Economy is therefore incumbent upon us, and we are bound to husband our resources for the Lord's sake, and the work's sake. Many struggling churches, especially in the rural districts, are unable to support a man whose time is wholly given to the ministry. they recognize the value of such a worker, and acknowledge the duty of maintaining him; but they have not the means to do so. there are also many districts in our large cities which are left almost to absolute heathendom, because there are no funds forthcoming for the support of missionary pastors.

The most practicable remedy is to find *volunteer laborers* who will not need maintenance from the people. this admirable remedy is already largely used, but not so largely as it might be. We have among us numbers of brethren engaged in handicrafts and professions who are endowed with gifts at least sufficient for the gathering of moderate congregations; and some of them display ability equal if not superior to the average of stipendiary pastors. It is an exceedingly great gain to the community when these brethren addict themselves to the ministry of the saints. Attending to a store, or an office; driving a plane, or forging a bar; visiting patients, or building houses ; — they are also intent upon soul-winning, and abundantly successful in it. Some of these gather around them a band of earnest workers, whom they lead on to holy enterprises, while they themselves, so far from being weak:, and needing to be supported, are strong enough to

support the weak. theirs is an exceedingly high style and order of Christian ministry: we know of none superior to it. Paul the apostle accounted it his glory that he earned his own bread, and was chargeable to no man. He would by no means come down from his elevation to the lower level of being supported by the gifts of his fellow-Christians. He did not teach that all preachers should belong to this honorable order; on the contrary, he claimed for the giver of spirituals that he should be a receiver of temporals; but he himself personally resolved to belong to the Great Unpaid. He rejoiced that he could say, "Mine own hands have ministered unto my necessities."

With devout thankfulness we remember many brethren who have taken and still hold high rank among the free lances of Christ's army: all honor to them; may their shadows never grow less! Instead of being in the least looked down upon because they do not belong to "the regular *clergy*," but are miscalled "laymen," they are deserving of double honor, for to them the church is under special obligation.

We have too frequently noticed a great unrest among this class of brethren; it is evident that many of them think that they are not "wholly in the ministry," and they are not easy in what they conceive to be their amphibious condition. this unrest is not so noticeable among the better sort of them as among the feebler. Those whom we would invite to the paid ministry are usually shy of it, and those whom we would dissuade are the most eager for it. The man has been a tower of strength in the village where he lives; he has preached the word, administered gospel ordinances, managed a church, and been looked upon as a father by all around him; but he cannot let well alone, nothing will do but he must undermine his own standing, and ruin his own usefulness, by quitting his secular calling, leaving those who esteem him, and casting himself on some church which knows nothing about him, for he is well aware that he could not find a support sufficient among his present people. He comes to ask our advice as to whether he had not better give up his grocery, and become what is called a "regular minister;" as if he had been irregular before. We devoutly wish that the craze had never touched the good man's brain.

A man is earning a living for his wife and family in a town, and having his evenings to spare, he zealously devotes them to the service of the Lord. His pastor looks upon him as invaluable, and his brethren esteem him highly; he has taken up a neglected district, and worked it well, nobody

could do it better: he is a godsend to the region. Suddenly he, too, is bitten with the clerical disease, he looks upon shop-keeping as degradation, he loathes the white apron and longs for the white cravat, — which said white cravat he has already donned, but the apron detracts from its starchiness. With or without the advice of others, this brother persists in casting himself upon the churches; and now, instead of a boon he is a burden, and the godsend is a hindrance. When it turns out that the brother has not sufficient ability or grace to be the leader of a people who have to support him, the support itself scarcely reaches starvation point, and the man becomes disheartened, and useless. It is wonderful what a difference it makes in the estimate of service whether it is remunerated or not; but another thing is by no means astonishing, namely, the different feeling of a man who is giving his work, and to another who is dependent upon the people. It is fine walking when you have a horse at hand, and it is splendid to be a pastor, and yet to feel that you can fall back upon your own resources. Many a man who has parted with his horse has found it rough walking all the rest of his days.

We have just received a letter from a pious but weak person, asking' us to give careful attention to a very important and importunate case. A *dear* man (they are always *dear* men), engaged in business, is the object of solicitude; he is such a *dear* man that he is bringing up his *dear* family in a most extraordinary and exemplary manner; but the *dear* man feels that his calling injures his spirituality, and he wants to get out of it. He is not sure that he has gifts for the ministry, but he had a liking for it when he was a boy in petticoats, and he is quite sure that he would like to have a living in one church or another, he is not particular as to which. If we could give him support for his *dear* wife and family for a couple of years, the probability is that the *dear* man would become a burning and a shining light; but it is necessary, first of all, that we should guarantee that a stipend should be found for the dear man sufficient for the future education of his *dear*, amiable, and numerous children. He would then feel that he was called in providence to take the important step of" selling off at a great reduction." We had no difficulty in pronouncing upon the case. So far as we are concerned, this dear man, as valuable as he is unknown, will remain at his unspiritual counter. We have no doubt that the same application will be made to a dozen other ministers, and it is barely possible that some simple brother will consider the *dear* man's case, but we shall not, for it needs no considering.

If this worthy person thinks that God has called him to preach, let him do so; if the church wants him to give it all his time, let him consider the request; but he had better wait till that request comes. When God's call and the request of a church unitedly press upon a man to renounce his means of livelihood, let him do so in full faith that the Lord will provide. this is a very different case from seeking guarantees, and proposing "to enter the church," and all that nonsense.

Upon this subject it is our fate to be frequently Consulted, and upon no point are we less eager to give advice. As a general rule, the brother has made up his mind long beforehand, and only wants our opinion to back up his own. We have gone down to zero in the judgment of those whose foregone conclusion we have questioned, and we have learned the truth of that little verse-

*“Determined beforehand, we gravely pretend
to seek the advice and the thoughts of a friend.
Should he differ from us upon any pretense,
We blush for his want both of judgment and sense.
But should he fall in with and flatter our plan,
Why, really, we think him a sensible man.”*

It is said that a certain village *cure* was waited upon by a young gentleman upon the matter of marriage. the priest, knowing the uselessness of all advice on this tender subject, bade him go and listen to the bells, and to do whatever they said. When the youth came out into the open air, the bells were ringing out as distinctly as possible the words, "Make haste and get married! Make haste and get married!" Capital counsel! Admirable *cure!* the wedding was not long delayed. After a brief season of married bliss, the young man repented at his leisure, and at length called upon the good *cure* a second time to tell him of the ill result of obeying his paternal directions. Alas! Marguerite was not the pearl she once seemed to be. the *cure* replied, "I gave you good advice. I told you to listen to the bells, and you must have mistaken what they said. If you had listened more carefully, this would not have happened. Go out of doors now, and lend your ear to them, and learn their true teaching." to the great astonishment of the distressed husband, the bells were, with manifest emphasis, declaring the following warning : — " Never get married! Never get married!" In nine cases out of ten it would be wise for us also to transfer our responsibility to the bells, or to any other oracle

A good man once wrote to us that he felt bound to preach, but that his pastor and the deacons of the church, and all the friends around him were cold, unspiritual persons, who had not the least sympathy with him; what did *we* think? for our judgment would be sure to be weighty and powerful. We sent a laconic reply upon a post-card to this effect, Dear brother, if God has opened your mouth, the devil cannot shut it; but if the devil has opened your mouth, may God shut it at once." We chanced to meet that brother soon after, when he shook our hand with much enthusiasm, and declared that he had never derived more encouragement from anything than from our post-card: he had gone: on preaching, and, despite his minister and the devil, his mouth was not shut. We asked him if he had read the second of our two sentences, but he seemed to have forgotten what it was. the honors of the Delphic oracle were ours, but we did not put the wreath upon our brow, for we knew the tendency of sanguine natures to accept every word of encouragement and to overlook every form of warning.

In the faint hope of deterring here and there one from what is often an act of mental suicide we have jotted down a few thoughts, leaving it to each wise man to use them or reject them as he sees fit.

As a rule it is bad for a man to change his calling — at least, in England; we do not know what it may be in America. By frequent changes a man becomes Jack-of all-trades and master of none. transplanted trees never make much growth. Before their roots have well searched the soil of one spot they have to begin upon another, and when they are getting pretty nearly at home in the second garden they have to migrate again. the tree is usually stunted, and the fruit is scanty. A man may be everything and yet be nothing. If among his changes he includes the ministry it is most likely that this is the feeblest part he has played, and the church may be felicitated when he quits the stage and appears in another character.

Next, it is, evidently unwise to leave a work which we do understand for one which is totally new to us. What becomes of all those years of apprenticeship to any one profession? A thoroughly good tailor may make a very moderate carpenter; and a first-rate carpenter may be hardly at home in setting bones and administering boluses. What becomes of the adaptation to the sphere which it takes so many years to acquire? New yokes are not so fitted to the shoulder as the old ones.

A man may glorify God in his calling, and have money to give and time to spare for the cause of truth; but if he enters the paid ministry he may not glorify God, he may have no money to give, and his time may not be worth a brass farthing to anybody. there is a fancy among men to be other than themselves, — a fancy also to be what they were never meant to be. Several ancient rulers did not find the management of their dominions sufficiently burdensome, and so one of them became a fiddler, another a poet, and another an orator. the world never had, a worse fiddler than Nero, nor a more wearisome poet than Dionysius, nor a more blundering orator than Caligula; and we might fearlessly assert also that the world never had worse princes than these three. Such instances are exceedingly instructive, and remind us of the sculptor's advice to the cobbler to stick to his last. Each tub had better stand on its own bottom; for when tubs take to rolling about they spill all that they contain, be it either wine or water. Would that all men had such a holy dread of the sacred office of pastor as to cry from their inmost hearts, *Nolo episcopari* : — *I am unwilling to assume the bishopric.*

Do all our eager brethren really know the pressure of mind, and the strain of soul which are involved in preaching to one set of people year after year? Have they any notion of the heart-pangs, and the soul-travail, and the bitterness of disappointment involved in the care of souls? Do they judge it to be so mean an employment that slender gifts and graces will suffice for it? Or do they think that a minister means simply a black coat and a white choker? No doubt many raw country lads think that soldiering means a red coat, a stripe down the legs, and evenings with nothing to do; but when they get enlisted, and war time comes on, they find that powder does not smell half so well as *Eau de Cologne*, and that an ugly hole in one's breast is hardly repaid by the medal which may afterwards be hung over the orifice. We recommend to many an aspirant for pulpit honors the example of the young recruit who was thus addressed: "You need not have run away during the first five minutes of the battle." "Well," said he, "I had rather be a coward for five minutes than *be a corpse all the rest of my life.*" "We think we know some brethren who have been not very unlike corpses ever since their ordination.

The ministry is a high and honorable calling when a man is really fitted for it; but without the necessary qualifications it must be little better than sheer slavery with a fine name to it. We are overdone with mediocrity, and the grades below that poor level. We feel sure that many have mistaken their

calling: we should not have so many preachers and so little good preaching if the divine call had been waited for. Oh that men could foresee the misery of non-success, and could recognize the possibility that it will be their portion.

A man who is established in life, with a family about him, usually has many duties incumbent upon him. there are aged relatives to support, and, at any rate, the wife of his bosom and the olive-branches round about his table need looking after. May he make any remove which would unfit him for the fulfillment of these evident claims? We think not. It is always an evil thing to offer to God one duty stained with the blood of another. It is always a pity to leave a certain obligation for an uncertain one. It is always suspicious when the pursuit to which we aspire appears to be more honorable than that which we would relinquish. there is such a thing as giving one's self up to the service of God and our own benefit; and when the two things rather evidently come together a few questions may always be suggested to the thoughtful man by the singular fact. We feel a little jealous of a man's proposal to glorify God by that. which falls in with his own inclination and conduces to his own comfort. We all too readily insinuate self into our desire for the divine honor, and yet we may not be conscious of it. Our prayers are not quite so honest as the grace which is used by the Grocers; Company before their feasts, — "God preserve the Church, the Queen, *and the Worshipful Company of Grocers.*" Yes — that's the point: the worshipful Company of Grocers must come in somehow, and so must our worshipful selves.

We have frequently said to a young man making application for admission to the College: "*Do not be a minister if you can help it.*" that "if you can help it" is the hinge of the matter. He who gives himself up, heart and soul, unreservedly, to the work of the ministry, because woe is unto him if he preach not the gospel, will enter upon his labors from a heavenly compulsion, which it is altogether beyond his power to resist. then, with confidence in God, he may face poverty, shame, discomfort, anything and everything; but without the call, where can be the faith? Without the impulse, where is the warrant? that preaching which is inspired by vain glory must necessarily be in vain. If a man gets where God did not place him he may take care of himself. Many a boy has clambered up a rock and has wished himself down again a thousand times; ere long broken bones have proven the wisdom of his wish. We do not doubt that there are hundreds of men, half-starved in the Christian ministry, who would act

wisely if they could add a secular business to their sacred calling. If this would relieve them from want it would not encumber them, but set them free. they would serve the Master better rather than worse if they ploughed the fields or opened shop. We know men with large families and small churches who are greatly pinched. Why do they not take up their old trades? If it would be disreputable to do a little tailoring, is it not more so to be in debt? the apostolic spectacle of a man of God using the needle may be Seen of men and angels, and yet it need never cause him a blush. We know a very useful minister who at a pinch peddled maps, another to this day serves as clerk, a third helps in the harvest-field, and a fourth sells books and does colporteur's work. Why not?

While we would thus for the present distress urge our pastors to shake off all notion of being degraded by secular work, we still look for much aid from what are called our "lay brethren."

Instead of fewer of these, we need ten times as many of them: the more the merrier. Success to the guild! May its worthy members become more and more efficient, and supply for our poorer churches that lack of service from which they are greatly suffering. So we say for England ;: we dare say the same truth applies to the United States.

THE JOINERS' MOTTO

THAT is an instructive motto of the Joiners' Company, "Join *truth with truth.*'

Does it mean join one truth with another, and do not make up a creed of half Bible and half tradition; partly the teaching of the Holy Spirit, and partly the invention of carnal reason? If so, we commend it to those whose creed is not all of a piece, but a mingle-mangle of truth and error. the error is sure in due time to elbow out the truth, and even now it neutralizes its influence.

Does it mean, join the truth of a holy life with the truth of an orthodox belief? It' so, we commend it to those who fight for the doctrine-but; trifle with the precept. Practical righteousness is as precious as doctrinal correctness: the two should never be divorced, for he who is "*the truth*" is also "the life" and "the way." to hear men talk about "the truth" while their

lives give the lie to holiness is as lamentable as to see a jewel of gold in a swine's snout.

Or does the motto bid us join truths together in a loving and truthful spirit, the "with truth" being an adverbial expression? It may be so, and the precept is significant. When the portions of our faith are glued together by mere theory or logic, instead of being welded by the fires of conviction, our creed is apt to fall to pieces, and the fabric drops into fragments. Our joinery should be well and truly done: the marriage of good things should be legal, and not a sort of runaway match, wherein the name of unity stands for a sham. Heartily and sincerely let us love the truth which reveals to us the heart of God.

We are all joiners in some way or other, and so, good liverymen of the City Company, we thank you for your pithy advice, and we would join one holy truth to another, till all truth dwells in us. We would add truth of faith to truth of courage, and to true courage the truth of knowledge, and to true knowledge the grand truth of temperance, and to true temperance the truth of brotherly kindness, and to true brotherly kindness the noblest of all truths, which is charity. What marvelous cabinet-work shall we make if we carefully gather together the virtues, omitting none of them, and then arrange them in fair harmony, and ore them together so that they may never be rent asunder. Good things are all the better for being placed in good company: each grace lends a charm to every other. It is a pity when men cultivate one excellence at the cost of all the rest. What God hath joined together let no, man put asunder. We cannot afford to omit a truth from our creed or a virtue from our lives. A body deprived of a single member is maimed, and such is a life from which any one point of obedience is absent. At the same time, as a dead bone in the body causes pain and breeds mischief, so will falsehood in faith or hypocrisy in life create sin and sorrow in the heart that tolerates it. *Join truth with truth, and truth only*, is the advice of wisdom. — C. H. S.

REPORT OF MRS. SPURGEON'S BOOK FUND 1882

MRS. SPURGEON'S Book Fund pursues its useful course, placing sound and useful theology upon ministers' shelves, and thus blessing their hearers. If

anyone wants to know how much this work is needed, and how greatly it is appreciated, let him read this Report. He need not fear that he will be wearied by dull pages of dry recital; on the contrary, he will be charmed with graceful writing and pleasant imagery. Although we may be supposed to be partial, we do not hesitate to say that a more delicious piece of composition was never given to the press. No one who peruses the sweetly-flowing sentences would ever dream that they cost; their authoress an amount of anxiety and labor which so exhaust her that we fear she will not be able to prepare a Report for next year. the cross of the Book Fund work Lies mainly in the necessity laid upon the worker to write an account of what she has done; yet no one else could write it half so well as herself, nor throw such touching interest into it. We counsel our readers at once to invest sixpence in this little book, and we believe that in every case we shall be thanked for the advice. Apart from its subject, the Report is in itself most interesting reading; its glimpses of home-life, and its choice pictures from nature, must gratify every reader whose tastes and desires are of the right sort.

The sore famine of books yet continues and threatens to do so, for our ministerial brethren in the villages can hardly expect any improve meat in their position while the agricultural depression continues, and another bad season is threatened. Our rural churches are being crushed by the poverty of the farming members who were once their strength: many of their pastors have barely bread to eat; how can they purchase books? and without books how are they to maintain the freshness and attractiveness of their preaching?

It is a sad, sad thing that so many ministers should be poor, but it is a glorious fact that so many should be willing to be preachers of the gospel even though poverty should be the condition of their office. So long as there are ministers in need, so long will it be a holy work to supply them, not only with food for their households, but with books for themselves. the Report is a plea for the servants of the Lord of the most. touching kind. Here is a specimen of its pleadings :— “That there are! good men in the ministry who would do God better service by coming out of it I have no manner of doubt; they would make far better shoes than sermons, and more consistently occupy a pew than a pulpit; they are fitted to work with their hands rather than with their heads, and everybody but themselves can see that they have intruded into the sacred office, and lack the credentials with which a true ambassador of the King of kings is always furnished.

Dwindling churches, empty baptisteries, lifeless prayer-meetings, fruitless services..... these all mark the course of such a man, and methinks he had better go and sweep a crossing, ‘doing it heartily, as unto the Lord,’ than seek to remain in a position for which his Master never designed him, and where, consequently, the dew of his blessing does not fall.

“So much I must sorrowfully confess as regards some who have evidently mistaken their vocation, and there I leave them, for to their own Master they stand or fall.

“*But* my reflections and my somewhat extensive experience in the matter both assure me that by far the majority of poor pastors are true shepherds of the sheep, feeding the flock of God with loving care, bearing the burden and heat of the day with patient fortitude, enduring hardness for Christ’s sake and the gospel’s, doing good and faithful work which will have its reward in heaven. I do not believe that their poverty is the result of their unfitness for service, or is owing to repletion in their ranks, but that it is *partly* an outcome of the universal depression brooding over our land, partly a dishonor on the churches to whom they minister, and wholly a state of things to be ashamed of and remedied as soon as possible. I can with perfect truthfulness say that, I know scores of men who toil on from year to year in the face of bitter, privation, seeking not their own, but their people’s good, and in many cases hiding their sufferings lest the work should be hindered. they are ‘heroes,’ some of them; and, though the world never hears their name in song or story, it shall be proclaimed in that day when the Lord shall say, ‘Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.’ I know one brother with a wife and seven children, and barely £100 per annum to keep them on; yet he says, ‘Our need is very real, but the Lord knows it, and I would not for the world take the matter out of his hand!’ And another who writes, ‘With £80 a-year, a wife and three children, I have but very little to spend in books; but it is God’s work, and he will provide.’

“Are not these bright stars shining out of a dark night? Does not such sweet submission and cheerfulness under trial bring glory to God? this radiance of faith and trust would not have been visible in the daylight of prosperity, and so the very darkness is made the means of revealing the grace of God shining in the heart. ‘A few years ago,’ writes a very poor but successful preacher, ‘I was an untaught collier boy, yet from the

depths God called me to labor in his vineyard, and by his grace I have been upheld till now. *My whole soul is in the work, and I would not exchange my pulpit for a throne.*’ this is the manner of spirit God’s ministers are of, and surely such men claim our hearty love and sympathy — men who, like Paul, are ready, not to be bound only, but also to die for the name of the Lord Jesus!

“Those who are ‘called, chosen, and faithful’ have necessity laid upon them, yea, woe is unto them if they preach not the gospel, and then it naturally follows that ‘ even so hath the Lord ordained, that they which preach the gospel should live of the gospel.’

“I have said that some sensitive natures try to hide the fact of their poverty from the people, and it is often thus; but why do not their congregations open their eyes, their ears, their hearts, their purses? Is not the laborer worthy of his hire? If he has sown unto you spiritual things, is it a great thing if he shall reap your carnal things? Why, the rough men in yonder brickfield are far better paid than many a village pastor, and the wages of a head gardener, coachman, or valet would be comparative riches to some of our straitened brethren. there are people who act as if they thought their ministers were fashioned in a different mould to other mortals, not needing so much to eat or so many garments to put on; they deem them, in fact, so nearly celestial, that a little judicious starvation will transform them altogether into angels! (the experiment will succeed one day if they are allowed to persevere.) Ah! if they would but know it, this way of dealing with his servants is displeasing and dishonoring to the Great Master, and is likely to provoke his correction and rebuke. they do not, perhaps, go to quite such extremes as did the husbandmen in our Lord’s parable, who, when the messenger came to them, ‘ caught him, and beat him, and sent him away empty;’ and yet — and yet I fear there have been cases in which it came to pretty much the same thing, and then is it any wonder that straightway that vineyard brought forth nothing but wild grapes? the minister’s comfort should be the church’s care, and then his care for them will be their constant comfort. An old writer says — ‘A minister’s calling is not easy, but painful and laborious; as it, is an honor, so it is a burden, and such an one, too, as requireth the strength of angels to bear it.’

“People of God let your love for your pastors flourish again; hold up the hands that hang down, and strengthen the feeble knees: help them with sympathy, prayer, and temporal blessings. ‘ Bring ye all the tithes into the

storehouse, that there may be meat in mine house, and prove me now *herewith*, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.””

We abstain from quoting the beauties of this tempting book, because our confidence is that our readers will sooner purchase the whole mosaic than desire to see a few of the marbles of which it is composed. We heard of a preacher saying, “I read it for the illustrations,” and he was no mean master of the art Of metaphor. Private Christians may read it to see what one person may accomplish even when weighted with weakness and pain. Wealthy persons should study it that they may see where their Master’s substance can be well laid out. All may peruse the humble page that they may join in praising the Lord for hearing prayer, and remembering his servants: in time of need. Our beloved wife has dipped her pen in her very heart while writing these pages; and therefore we feel persuaded that her tearful labors will not be in gain. Christian people, while reading her appeals, will become impressed with the needs of ministers, and will not only replenish funds already in operation, but will carry out personal plans of their own by which at; least a part of the dire distress may be alleviated. If our readers could see the load of books which goes forth from Westwood each fortnight they might fancy that ministers would soon be stocked; but when they saw the daily pile of letters their minds would change. No better work was ever dreamed of than to feed the fountain-head of church life with streams of holy thought. Let our friends one and all see what has been done and what is doing, that they may be moved to make it sure that more will be done.

NOTES

On Tuesday, Jan. 23, according to long-established Custom, the pastors and deacons of the tabernacle entertained the ministers of the London Baptist Association to dinner, and the delegates to tea. the Association has a warm place in our heart as the center of brotherly fellowship, and the means of mutual help, and the instrument for extending the Redeemer’s kingdom in London. One object of it is to build at least one chapel a year in London. At this time we are in need of sites and local committees. Are there not many districts in the metro-polls where new populations are

gathering, and there is no Nonconformist place of worship for them? If in such localities friends would get together and form a committee, they could hopefully apply to the Association for aid. In laying out estates, friends should reserve a site for a chapel, and give it to the Association. Our friend, Mr. Higgs, did this some time ago, and others did the same before him. We hope the suggestion now sown in these pages will prove to be a fruitful one.

On *Wednesday evening Jan. 31*, the annual meeting of the tabernacle church was held, under the presidency of Pastor C. H. Spurgeon. It was a great gathering, a holy and happy festival. the heavy losses suffered by the church during the year in the deaths of two deacons and four elders, and many members, added unusual solemnity to the proceedings of the meeting; but a spirit of devout thankfulness and cheerful hopefulness pervaded the whole assembly. this is not the place to record in detail the business transacted, but we may just mention that our venerable friend, James Stiff, Esq., was unanimously elected to the office of deacon; and that the statistics for the year were as follow : — *Increase:* by baptism, 267; letter, 116; profession (those who have been previously baptized), 57; restoration, 4. *Decrease:* by dismissions, 140; person, who joined other churches without letters, 45; names removed for non-attendance, 57; for other causes, 5; emigration, 15; deaths, 65; making a net increase of 117, and bringing up the number of members on the roll to 5,427. On the reading of the balance-sheets of the church, the poor, and the almshouses, it appeared that there was about £150 due to the treasurer., but the Pastor was able to announce that the whole amount had been paid by himself and the deacons and a few friends, so that the church should start upon the new year without any encumbrance of debt. the number of the: poor of the church is very great, and quite out of proportion to the usual condition of churches; hence the poor fund needs *strengthening*. the work carried on is great, and those who can afford to give largely are few in comparison with the needy who are in fellowship with us. It is our joy and honor to be a church in which the working-class and the poor abound; but this fact tries our finances sternly. the annual meeting was of the most cheering character. Pastors, officers, and people work for the Lord with a warm heartiness which makes fellowship real and delightful. How grateful we ought to be that, on entering upon the thirtieth year of the same pastorate, the same affection is displayed all round as at the first; and, what is better still, the same blessing rests upon the labors of the church! Our second

Pastor, J. A. Spurgeon, deserves special mention for the manner in which he conducts the internal work of this large church, and leads on our honored elders in their laborious care of so great a flock. At this meeting the accounts of the College were presented and passed, the College being always regarded as a peculiar institution of the church.

On *Monday evening, Feb. 5*, the monthly missionary prayer meeting at the tabernacle was made an occasion for pressing the claims of the Zenana Auxiliary formed last year in connection with our church. Pastors C. H. and J. A. Spurgeon took part in the meeting; addresses were delivered by Mrs. Rouse, of Calcutta, and the veteran missionary, Mr. t. Morgan, of Howrah; and Mr. Allison reported that £185 had been received by the treasurer, and that the committee desired to make up the amount to £200. Prayer was offered by several brethren. this work by Christian ladies in the shut-up rooms of the women of India is full of hope. If the wives and mothers of Hindostan can be elevated, it will be in itself a God-like blessing; but the benefit will not stay there, — the whole, population will be the better for the upraising of the women. Everything in society depends upon the mothers. If Christian mothers are found in the Zenanas, India will be won to Christ. We, therefore, rejoice greatly that our tabernacle sisters have united with others in this hopeful work.'

On *Tuesday evening, February 6*, our son, Pastor Charles Spurgeon, of Greenwich, delivered his singularly interesting lecture on his trip to America to a large audience at the tabernacle... the eighty dissolving-views, which illustrate the rapid, condensed descriptions, are as fine as any we have ever seen; and the whole lecture made everybody wish to hear it again. At the close a well-deserved vote of thanks was heartily accorded to the lecturer on the motion of Mr. W. Olney, seconded by Mr. Allison. thanks to kind friends in the United States for generous hospitality to our son. We wish they could have heard his hearty expressions of appreciation of their large-heartedness. though it may never be our privilege to visit the States in person, our heart abides in hearty fellowship with dear and faithful friends in the great Republic.

Thursday, Feb. 15. — Our sermon at the City temple was well attended by a host of kind friends of all denominations. Never was a reception more hearty than that accorded to us by Dr. Parker, who has on many other occasions displayed a kindness towards us for which we are at a loss to account, except by the largeness of his own heart. A Colportage Society

was inaugurated by that service, to which we wish abounding prosperity. the more we see of Colportage, the more we regret that it is not more extensively employed in England, and the more glad we are to see the public mind directed to it. Led by so vigorous man as Dr. Parker, we may hope to see the *City temple* sending out scores of colporteurs. So be it.

We beg to intimate that the case of Mr. R. A. Lawrence's wife and family, which is fully described in our advertisement columns, is one which deserves aid. think of a mother left with eight children, and no provision! We trust that the design of her friends will be fully accomplished.

Our well beloved brother, Mr. Archibald Brown, has issued his Report of a year's work in t/he East-end of London. It makes us pray for this most useful worker, but far more it makes our flesh creep, and ore' heart bleed, to hear of what he sees with his own eyes Can this be England; Can this be London. People so crowded together that decency is gone! So poor that their nakedness is not covered, and they cannot come out even to beg! How much we wish that Mr. Brown's utterances could be heard, repeated, and thundered out by the daily press till something is done for over-crowded regions where vice becomes well-. nigh inevitable to both sexes from the condition of their lodging — say of their pigging in together. Modern sensationalism in religion is alluded to by Mr. Brown in very sensible terms. He sees and feels the mischief of it. It is time that somebody spoke now that the attempt is made to make men' religious by turning all religion into a game of soldiers Because they would not hinder anything.: that promised well, Christian met{ have borne with much that grieved them, but; then, is a point beyond which longsuffering charity cannot; go. that point is nearly reached: even the most ultra-tolerant must; feel that hope has been disappointed, and fear now takes its place. Our readers can get Mr. Brown's Report by writing and enclosing a subscription to East London Tabernacle, Burdett-road, Bow.

AUCKLAND TABERNACLE—the following letter, has come from our son Thomas: — “My Dear Father, At a late deacons' and church-meeting it was unanimously resolved to forward to you, and through you to all our home-helpers, the hearty thanks of the Auckland Baptists, for the practical sympathy which has poured on to our shores like a warm gulf-stream. *the Sword and the trowel* list for each month tells the names of kind contributors; and the large cases lately received for bazaar, and now turned into cash, spoke loudly of the loving interest of tabernacle workers. Please

convey our gratitude to the good ladies whose busy fingers plied the needle and thread on our behalf and the Master's. I was especially gratified, amongst numerous notes accompanying the present (which I fear I cannot answer) to find some from the good folk in the *almshouses*, with half-crowns for our Building Fund. the blind and the lame and the old have come to our help as well as the young and able. You and they will rejoice to hear that our sale proved an unqualified success. £1,155 was the total intake, which will leave us about £1,000 clear. this is wonderful for a comparatively small place like Auckland, and for the despised Baptists— for they have been so in days gone by. We altogether discarded raffles, lotteries, lucky-bags, and auctions. Our own people worked magnificently, and spent freely, and the whole affair has done us good — eliciting enthusiasm and interest and kindly feeling from all.

“John Ploughman's Stall proved (as I knew it would) a great attraction.

“So fully were the various stalls furnished that £500 worth of goods remains unto this present. these must be disposed of at some future date — possibly at the stone-laying. I know whom I should like to perform that ceremony, or to open the Brew tabernacle, *or both* / But I fear it cannot be. Regard this as an ample invitation, will you? and don't say you weren't asked. the Auckland church desires hereby to greet its friends across the seas, and to wish them and their beloved Pastor the choicest blessings possible. He who writes for the church heads the list, and adds hereto the warmest love of

“Son Tom.”

“Auckland, N.Z.,

“December 29, 1882.”

We wish we had much more to send out to our worthy son, for he has a heavy task before him. He will need at least £6,000 more, than he has at present, and we earnestly pray that he may not break down under the pressure which this must bring upon him. We have received comparatively little as yet, but we must give a drawing of the proposed building, and make an appeal further on. Auckland is not like London, and all the towns and cities in Australia lie wide apart; hence the toil and weariness of a collecting-tour to a young man who is not strong. May a bountiful Providence supply the used of his servant in this thing.

COLLEGE — Mr. J. Hope has become pastor of the church at Ipsley-street, Redditch; Mr. T. J. Longhurst at Cambray Chapel, Cheltenham; and Mr. R. Scott at Ulverston, Lancashire.

Mr. W. Durban, B.A., of Chester, has been elected Secretary to the Monthly tract Society. He will be glad to hear of preaching engagements in and around London on Sundays. Mr. J. T. Almy has removed from Ryde to Brixham, Devon. Mr. A. Billington, whose health has been re-established during his stay in England, has returned to mission-work on the Congo.

So many students have settled recently that we shall be able to receive in August rather more men than we anticipated. Those who have good reason to believe that they are called to the ministry, but need more education, should apply at once.

The *Annual Conference* of the Pastors' College Association will (D.V.) be held in the week commencing April 16, i.e., the week preceding the Baptist Union meetings.

The half-yearly meeting of the *Students' Missionary Association* was held on *Friday*, Feb. 9. In the afternoon Professor Gracey occupied the chair. The Rev. E. E. Jenkins, M.A., Secretary of the Wesleyan Missionary Society, delivered an eloquent and instructive address. For an hour and three quarters the students listened to him with the closest attention. After combating the hostility to missions which is manifested in some quarters, he described a visit he made to Japan. In the capital, Tokyo, he found a flourishing university, with English and German professors, where English was thoroughly taught. Such questions as these were put to the students in their examinations:—“Why is Shakespeare a more popular poet than Spenser?” “Contrast the style of Johnson and Addison.” Leaving Japan, Mr. Jenkins related how he found all China on the move. Many secret disciples were there, who but for fear of persecution would openly become Christians. In India, Christianity had made rapid strides since he labored there, thirty years ago. When he visited that empire in 1876 he found that the Bible had penetrated almost everywhere. It was studied by the cultured Brahmin as well as by the peasant and tradesman.

In the evening James Stiff, Esq., took the chair. Pastor W. Williams, of Upton Chapel, delivered a stirring address, and was followed by the Rev. Sinclair Paterson, M.D., who spoke of the difficulties of foreign mission work; and the Rev. J. Davy, of the Bahamas, who related the story of

missions in that group of Islands. All felt the meetings to be both pleasant and profitable.

EVANGELISTS.—We have received several very cheering accounts of Messrs. Smith and Fullerton's services at *Hitchin*. We can only give brief extracts from the various communications. Our esteemed friend, Professor Marchant, thus describes one service : —" My chapel was crowded to the doors. Mr. Smith's singing and exposition were excellent One solo made me feel more than I ever realized before that this new weapon of our warfare is not only not carnal, but rightly used is one of 'great power. But how shall I describe the holy and marvelous address of Mr. Fullerton.? I could only think of it in the light of the phrase, 'the Lord working with them.' The people were spell-bound, and the spell was the healthy gospel of the grace of God. Mr. Fullerton's close pleading, his tender and earnest spirit, his racy manner, his grip of his subject, and his hold of men, all these were good; but, better than all these, I felt the presence and power of the Holy Ghost. Some twelve or fifteen persons came into the vestry at the close of the service, where they were met by an earnest band of workers, who felt that most of these dear seeking friends had really found the Savior."

Pastor A. Mcintosh, the Independent minister, writing at a later date, says:— "My chapel seats 750, but last night there were about 1,000 crammed in, and about 200 in our upper school-room. Power from on high was there. At the prayer-meeting after the service, the chapel was full of people. Very many went into the lecture-room to seek and find Jesus. It was a glorious sight. I am greatly pleased and delighted at the blessing which has come through dear Fullerton and Smith. there has been on their part an earnest, constant endeavor simply to win souls and glorify the Master."

Another correspondent writes : — " I have seen many religious gatherings in *Hitchin*, in the course of over fifty years, but have never witnessed such large companies brought together, night after night for a whole fortnight, to hear the truth as it is in Jesus, without any sensational attraction or improper excitement."

On Sunday evening, Feb. 4, the Evangelists conducted a most interesting service in the study at "Westwood"; after which they spent five days at Benson, Oxon, with the most encouraging results; and for the past

fortnight they have been at *Liverpool*, where their mission gives promise of great SUCCESS.

Encouraging reports have reached us concerning Mr. Burnham's visits to *East Finchley*, *Thorpe-le-Soken*, and *Highgate*. In all these places pastors and people appear to have been pleased and profited by our brother's preaching and singing. This month Mr. Burnham is to be at Walton-on-the-Naze; Melbourne, Cambs.; and Great Torrington, Devon.

Mr. Frank Russell has conducted services in *St. Margaret's* and *Harefield* during the past month. He continues to receive very cheering news of the results of his work at Richmond, and he believes that at *St. Margaret's* also many have been brought into the liberty of the gospel.

ORPHANAGE.—On Friday, Feb. 2, the trustees elected James Stiff, Esq., and William Higgs, Esq., jun., to fill up the two vacancies caused by the lamented decease of Messrs. Higgs and Mills. May they prove towers of strength to the Institution.

It will be remembered that about this time last year Mr. It. Cory, of Cardiff, sent us £250 towards the amount needed for the completion of the Girl's Orphanage buildings, and offered to, double his donation if nine other friends would during the year give an equal sum. He has now forwarded £250 more, without insisting upon the condition of his offer, although he hopes that his challenge will prompt others to give liberally to the same object. A few more such generous helpers would enable 'us speedily to finish the whole scheme. „Just as the lists were being printed we received £200 as a thankoffering from two sisters, to be divided between the General Fund and the Girls' Orphanage Building Fund. We are very grateful to the kind donors. The second annual report of the Reading *Young Ladies' Working Party for the Orphanage* has just come to hand. It contains fresh evidence of the love of our Reading friends for the orphans, and of their desire to help us in caring for them. the meetings are held monthly at the house of our valued helper, Mrs. James Withers, and, as the result of the gifts and work of the ladies, the Orphanage has received during the year 231 garments for the children, 42 sheets, and 7 pillowcases. How heartily we thank these young ladies! May the best of blessings rest on each one of them! Could not other towns follow the example of Reading? Within the last few weeks Mr. Charlesworth and the Orphanage choir have visited Brighton, Eastbourne, Lewes, Hastings, Stockwell Baptist Chapel, John-street Chapel, Bedford-row, the Lambeth Baths, and

New Southgate; and as we are making up the "Notes," arrangements are being completed for meetings in, Norwich, Swaffham, Dereham. and Bury St. Edmund's. Everywhere that the boys go they meet with a most enthusiastic reception, and by their singing, reciting, bell-ringing, etc., and Mr. Charlesworth's description of the institution, they bring in substantial help to the funds, as our contribution-lists continually prove. We are deeply grateful to all who have helped in the various places to bring about such satisfactory results, Mr. Charlesworth will always be glad to hear from friends, in London or in the provinces, who are willing to devote an evening to this object. It injures no one, and helps the cause of the fatherless. On *Friday afternoon, February 9*, a large number of the collectors brought in their boxes and books, and after tea spent a pleasant evening listening to the children's singing, bell-ringing, and: reciting; to addresses from the ;President and Mr. Charleswelch; and to some humorous sketches by Mr., Leslie Main. the receipts of the day amounted to a little over £100, in addition to which a considerable sum was received by ;post from collectors unable to be present at the meeting. thanks are hereby rendered to all subscribers and collectors, great and small. 'What a grand work is performed by the many lillies which come into the treasury.

COLPORTAGE. — During the past month two new applications have been received for the appointment of colporteurs in districts where £40 a-year has been guaranteed, and the men will soon be at work. the association would gladly start others at once upon the same terms. We are most anxious to extend the benefits of colportage, but are powerless unless friends or churches in the districts to be worked will first arrange to provide a part of the necessary funds. Constant testimony is received, both from the colporteurs and from observers of their work, as to the value and efficiency of the agency. the following letter was received quite recently from Swadlincote, signed by the Pastor and Secretary of the Baptist church. It was unsolicited, and contained a donation to the General Funds. "We forward herewith a small sum subscribed by a few friends in this locality towards helping on the good work in which your agents are engaged. We are directed by the Baptist church in this place to express the deep sense of obligation they have for the earnest self-denying efforts of our friend Mr. Beard, who for some years has been your agent in this district. "His labors, more especially among those who are rarely, if ever, found in our places of worship, and among the sick and dying, have won for him a good name; and he is held in the highest esteem by all classes of

the community. We trust the day is far distant when his efforts on behalf of Christ's kingdom and precious souls in this neighborhood will cease, and that the divine blessing will still' more richly descend, upon him and on his important work.

Will no good friend find the £10 needed to keep on for this year the poor district for which an appeal was made last month? the colporteur calls upon hundreds who are far from any means of grace, and have no other visitor. Surely so many precious souls are not to have the gospel withheld for lack of these few pounds!

The Association earnestly solicits the prayers and increased sympathy of the readers of the *Sword and the trowel* for an enlarged blessing upon its useful work.

PERSONAL NOTE.—An Australian minister writes to us : — “ the first Lord's-day evening in last month was a red-letter day in my life since I left my happy home and kind church; for my soul and intellect had been on starving allowance, so far as sermon hearing is concerned I hope God will spare you yet for many' years to England, and not only to England, but to the uttermost ends of the earth. My eldest daughter, who is married to a minister in Tasmania, says in a recent letter — ‘ If Mr. Spurgeon knew how his sermons are appreciated in our Southern forests, where no preachers have been for years until my dear husband went to them, and how many cases of conversion met with through the reading of them, he would be amazed, and rejoice with unspeakable joy.’ ”

THE SWORD AND THE TROWEL

APRIL, 1883.

YOUR BEST ALWAYS

BY C.H. SPURGEON

SIR JOSHUA REYNOLDS was one of the most distinguished painters of his day and, in answer to the inquiry, how he attained' to such excellence, he replied, By observing, one simple rule, viz., *to make each painting the best*. Depend upon it that the same thing is true in the service of God. He who wishes to preach well should endeavor each time to preach his best. the audience may be small, and the hearers illiterate; but the best possible sermon will not be thrown away upon them. It may be that the minister is invited to make one among several speakers at a tea-meeting. Never let him talk mere nonsense to fill up the time, as so many have done in days past; but let him use the occasion as an opportunity for quietly uttering most important truths. It is for the preacher's own good that he should never descend into mere dribble. Beyond all expectation, he may be accomplishing a great work, when his only idea is that he is doing a little one as well as he can. Our firm opinion is that we often accomplish most when the occasion appears to be the least favorable.

Well do we remember a young man who was called to preach on a certain week-day morning, at the anniversary of a village chapel, He was Somewhat surprised to find that only eight persons were present in a spacious edifice; but he gave himself up, heart and soul, to the service as thoroughly as if eight thousand had been gathered together. It was a time of refreshing to the eight, and to the preacher himself, and so nine were benefited! What was the result? In the evening the audience filled the place: the rumor of the morning sermon had been industriously spread by the villagers, the scantiness of the audience being a factor in the singularity of the news; and every available person was mustered to cheer the poor young man, who was such a singular preacher. What was far better, there were memorials of good having been accomplished in the salvation of

souls. A brother minister, who was present in the morning:, because he was the preacher of the afternoon remarked that if it had been his lot to conduct that morning service the slender congregation would have taken all the life out of him, but that he saw the wisdom of always doing one's best under all sorts of circumstances, for it would be sure to lead up to something larger by-and-by. Let every young speaker think of this, and throw all his energies into a discourse in a cottage to a dozen old ladies. It is an old saying that, when the farrier's name is up, he need not take care how he makes his horse-shoes; but it is a gross and wicked falsehood; for the more a man has succeeded, the more is it incumbent upon him to do better, and still better, that his reputation may not become a falsehood, and that younger men may not find in his example an excuse for trifling. He who can do best should still do his best: the best of the best is no better than our God deserves.

Perhaps there is no greater evil under the sun than "a great sermon.." which people speak of as "*quite* an intellectual treat;" and yet, in another sense, every sermon should be great, and every address should be solid. the toleration of slight work in the service of God shows a want of reverence *for* his holy name. If Dr. Johnson was right' in his proverbial saying, that "Whatever is worth doing at all, is worth doing well," with what emphasis should we accept the sentence if the work is to be done for the Lord of hosts. How dare we offer to him that which costs us nothing? How dare we think that any workmanship which has been performed in a slovenly manner is fit to present before the infinitely glorious One? A high respect for the Lord God should be the leading motive for holy carefulness in every service, but, new to this, self-respect ought to urge us to thoroughness. Let us do nothing unworthy of servants of the Lord Jesus. We treat ourselves with contempt when we perform inferior work: we ought not to condescend to such drudgery. We are; the children of a God who puts all his heart into the creation of a tiny moss or a microscopic insect. He does nothing by "contract-work," nor should those who are "imitators of God, as dear children." trifling should be left to worldlings, for whose little day it may suffice as an ignoble pastime; but to immortal men earnest, hearty work is alone suitable. Let us put all our hearts even into a conversation with a little child, or a talk with a peasant, or the writing of a letter to a friend, if we feel called upon to seek usefulness by, any of these methods. Let "*thorough*" be our watchword, and let all that we *attempt* for God and truth be carried out /in such style that we may not be ashamed to see it all

again by the light of the Great White throne. No “scamping” should ever be dreamed of by those who are building in the New Jerusalem, — building in prospect, of the fire which shall try every man’s work of what sort it is.

ANECDOTES FROM THE PULPIT.

A LECTURE TO THE COLLEGE, BY C. H. SPURGEON.

It is pretty generally admitted that sermons may wisely be adorned with a fair share of illustrations; but anecdotes used to that end are still regarded by the prudes of the pulpit with a measure of suspicion. they will come down low enough to quote an emblem, they will deign to use poetic imagery, but they cannot stoop to tell a simple, homely story. they would, probably, say in confidence to their younger brethren, “Beware how you lower yourselves and your sacred office by repeating anecdotes, which are best appreciated by the vulgar and uneducated.” We would not retort by exhorting all men to abound in stories, for there ought to be discrimination. It is freely admitted that there are useful and admirable styles of oratory which would be disfigured by a rustic tale; and there are, honored brethren whose genius would never allow them to relate a story, for it would not appear suitable to their mode of thought. Upon these we would not even by implication hint at a censure; but when we are dealing with others who seem to be somewhat, and are not what they seem, we feel no tenderness; nay, we are even moved to assail their stilted greatness. If they sneer at anecdotes, we smile at *them* and their sneers, and wish them more sense and less starch. Affectation of intellectual superiority and love of rhetorical splendor have prevented many from setting forth gospel truth in the easiest imaginable manner, namely, by analogies drawn from common events. Because they could not condescend to men of low estate they have refrained from repeating incidents which would have accurately explained their meaning. Fearing to be thought vulgar, they have lost golden opportunities. As well might David have refused to sling one of the smooth stones at Goliath’s brow because it came out of a common brook.

From individuals so lofty in their ideas nothing is likely to flow down to the masses of the people but a glacial eloquence — a river of ice. Dignity is a most poor and despicable consideration unless it be the dignity of turning many to righteousness; and yet divines who have had scarcely enough of

real dignity to save themselves from contempt, have swollen “*huge* as high Olympus” through the affectation of it. A young gentleman, after delivering an elaborate discourse, was told that not more than five or six in the congregation had been able to understand him. this he accepted as a tribute to his genius; but I take leave to place him in the same class with another person who was accustomed to shake his head in the most profound manner that he might make his prelections the more impressive, and this had some effect with the groundlings, until a shrewd Christian woman made the remark that he did shake his head certainly, but that *there was nothing in it*. those who are too refined to be simple need to be refined again. Luther has well put it in his table-talk: “Cursed are all preachers that in the church aim at high and hard things; and, neglecting the saving health of the poor unlearned people, seek their own honor and praise, and therefore try to please one or two great persons. *When 2 preach I sink myself deep dozen.*” It may be superfluous to remind you of the oft-quoted passage from George Herbert’s “Country Parson,” and yet I cannot omit it, because it is so much to my mind: “the parson also serves himself of the judgments of God, as those of ancient times, so especially of the late ones; and those most which are nearest to his parish; for people are very attentive at such discourses, and think it behoves them to be so when God is so near them:, and even over their heads. Sometimes he tells them stories and sayings of others, according as his text invites him; for them also men heed, and remember better than exhortations; which, though earnest, yet often die with the sermon, especially with country people, which ‘are thick and heavy, and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them, but stories and sayings they will well remember.” It ought never to be forgotten that the great God himself, when he would instruct men, employs histories and biographies. Our Bible contains both doctrines, promises, and precepts; but these are not left alone, the ‘whole book is vivified and illustrated by marvelous records of things said and done by God and by men. He who is taught of God values the sacred histories, and knows that in them there is a special fullness and forcibleness of instruction. teachers of Scripture cannot do better than instruct their fellows after the manner of the Scriptures. Our Lord Jesus Christ, the great teacher of teachers, did not disdain the use of anecdotes. to my mind it seems clear that certain of his parables were facts, and, consequently, anecdotes. May not the story of the Prodigal Son have been a literal truth? Were there not actual instances of an enemy sowing tares among the wheat? May not the rich fool who said—” from the life? Did

not Dives 'red Lazarus actually figure on the stage of history? Certainly the story of those who were crushed by the fall of the tower of Siloam, and the sad tragedy of the Galileans, "*whose* blood Pilate had mingled with ;heir sacrifices," were matters of current Jewish gossip, and our Lord turned both of them to good account. What HE did we need not be ashamed to do. that we may do it with all wisdom and prudence, let us seek the guidance of the Divine Spirit which rested upon him so continually.

I shall make up this present address, by quoting the examples of great preachers, beginning with the era of the Reformation, and following on without any very rigid chronological order down to our own day.

Examples are more powerful than precepts, hence I quote them.

First, let; me mention that grand old preacher, *Hugh Latimer*, the most English of all our divines; and one whose influence over our land was undoubtedly most powerful Southey says, "Latimer more than any other man promoted the Reformation by his preaching"; and in this he echoes the more important utterance of Ridley, who wrote from his prison, I do think that the Lord hath placed old Father Latimer to be his standard-bearer in our age and country against his mortal foe, Antichrist.' If you have read any of his sermons, you must have been struck with the number of his quaint stories, seasoned with a homely humor which smacks of that Leicestershire farmhouse wherein he was brought up by a father who did yeoman's service, and a mother who milked thirty kine. No doubt we may attribute to these stories the breaking down of pews by the overwhelming rush of the people to hear him, and the general interest which his sermons excited. More of such preaching, and we should have less fear of the return of Popery. the common people heard him gladly, and his lively anecdotes accounted for much of their eager attention. A few of these narratives one could hardly repeat, for the taste of our age has happily improved in delicacy; but others are most admirable and instructive. Here are three of them : —

THE FRIAR'S MAN AND THE TEN COMMANDMENTS.

"I will tell you now a pretty story of a friar to refresh you withal. A limiter of the grey friars in the time of his limitation preached many times, and had but, one sermon at all times; which sermon was of the ten commandments. And. because this friar had preached this sermon so often, one that heard it before told the friar's servant that his master was called 'Friar John ten

Commandments': wherefore the servant showed the friar his master thereof, and advised him to preach of some other matters; for it grieved the servant to hear his master derided. Now, the friar made answer saying, 'Belike, then, thou canst say the ten commandments well, seeing thou hast heard them so many a time.' 'Yea,' said the servant, 'I warrant you.' 'Let me hear them,' saith the master; then he began, — 'Pride, covetousness, lechery,' and so numbered the deadly sins for the ten commandments. And so there be many at this time, which be weary of the old gospel; they would fain hear some new things: they think themselves so perfect in the old, when they be no more skillful than this servant was in his ten commandments."

S. ANTHONY AND THE COBBLER.

"We read a pretty story of S. Anthony, which, being in the wilderness, led there a very hard and strait life, insomuch as none at that time did the like. to whom came a voice from heaven, saying, 'Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria.' Anthony, hearing this, rose up. forthwith, and took his staff and went till he came to Alexandria, where he found the cobbler. the cobbler was astonished to see so reverend a father to come into his house. then Anthony said unto him, 'Come and tell me thy whole conversation, and how thou spendest thy time.' 'Sir,' said the cobbler, 'as for me, good works I have none, for my life is but simple and slender; I am but a poor cobbler. In the morning, when I arise, I pray for the whole city wherein I dwell, specially for all such neighbors and poor friends as I have. After, I set me at my labor, where I spend the whole day in getting of my living, and keep me from all falsehood; for I hate nothing so much as I do deceitfulness: wherefore, when I make to any man a promise, I keep it and do it truly; and so spend my time poorly with my wife and children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. this is the sum of my simple life.'

"In this story you see how God loveth those that follow their vocation, and live uprightly without any falsehood in their dealing. this Anthony was a great and holy man, yet this cobbler was as much esteemed before God as he."

THE DANGER OF PROSPERITY.

“I read once a story of a good bishop, which rode by the way and was weary, being yet far off from any town; therefore seeing a fair house, he went thither, and was very well and honorably received: there were great preparations made for him, and a great banquet; all things were in plenty. then the man of the house set out his prosperity, and told the bishop what riches he had, in what honors and dignities he was, how’ many fair children he had, what a virtuous wife God had provided for him, so that he had no lack of any manner of thing; he had no trouble nor vexations, neither outward nor inward. Now this holy man, hearing the good estate of that man, called one of his servants, and commanded him to make ready the horses: for the bishop thought that God was not in that house, because there was no temptation there: he took his leave and went his ways. Now when he came a two or three mile off, he remembered his book which he had left behind him; he sent his man back again to fetch that book, and when the servant came again the house was sunken and all that was in it. Here it appeareth that it is a good thing to have temptation. this man thought himself a jolly fellow, because all things went well with him. But he knew not S. James’ lesson: *Beatus qui sufferet tentationem*, ‘Blessed is he that endureth temptation.’ Let us therefore learn here, not to be irksome when God layeth his cross upon us.”

Let us take a long leap of about a century, and we come to *Jeremy Taylor*, another bishop, whom I mention immediately after *Latimer* because he is apparently such a contrast to that homely divine, while yet in very truth he has a measure of likeness to him as to the point ‘now in hand. they both rejoiced in figure and metaphor, and equally delighted in incident and narrative. true, the one would talk of John and William, and the other of Anaxagoras and Scipio; but actual scenes were the delight of each. In this respect Jeremy Taylor may be said to be Latimer turned into Latin. Jeremy Taylor is as full of classical allusions as a king’s palace is full of rare treasures, and his language is of the lofty order which more becomes a patrician audience than a popular assembly; but when you come to the essence of things, you see that if Latimer is homely, so also Taylor narrates incidents which are *homely to him*; but his home is among philosophers of Greece and senators of Rome. this being understood, we venture to say that no one used more anecdotes than this splendid poet-preacher. His biographer truly says, — “It would be hard to point out a branch of learning or of scientific pursuit to which he does not occasionally allude; or

any author of eminence, either ancient or modern, with whom he does not evince himself acquainted. He more than once refers to obscure stories in ancient writers, as if they were of necessity as familiar to all his readers as to himself; as, for instance, he talks of ‘poor Attilius Aviola,’ and again of ‘the Libyan lion that brake loose into his wilderness and killed two Roman boys.’” In all this he is eminently select and classical, and therefore I the more freely introduce him here; for there can be no reason why our anecdotes should all be rustic; we, too, may rifle the treasures of antiquity, and make the heathen contribute to the gospel, even as Hiram of Tyre served under Solomon’s direction for the building of the temple of the Lord.

I am no admirer of Taylor’s style in other respects, and his teaching seems to be at times semi-popish; but in this place I have only to deal with him upon one particular, and of that matter he is an admirable example. He lavishes classic stories even as an Asiatic queen bedecks herself with countless pearls. Out of a single sermon I extract the following, which may suffice for our purpose :-

STUDENTS PROGRESSING BACKWARDS,

“Menedemus was wont to say, ‘that the young boys that went to Athens, the first year were wise men, the second year philosophers, the third orators, and the fourth were but ‘plebeians, and understood nothing but their own ignorance.’ And just so it happens to some in the progresses of religion; at first they are violent and active, and then they satiate all the appetites of religion: and that which is left is, that they were soon weary, and sat down in displeasure, and return to the world, and dwell in the business of pride or money; and, by this time, they understand that their religion is declined, and passed from the heats and follies of youth to the coldness and infirmities of old age.”

THE PROUD MAN WHO BOASTED OF HIS HUMILITY.

“He was noted for a vain person, who, being overjoyed for the cure (as he thought) of his pride, cried out to his wife, ‘*Cerne, Dionysia, deposui fastum;*’ ‘Behold, I have laid aside all my pride.’”

DIOGENES AND THE YOUNG MAN.

“Diogenes once spied a young man coming out of a tavern or place of entertainment, who, perceiving himself observed by the philosopher, with some confusion stepped back again, that he might, if possible, preserve his fame. with that severe person. But Diogenes told him, *Quanto magis intraveris, tanto magis eris in caupona*: ‘ the more you go back, the longer you are in the place where you are ashamed to be seen.’ He that conceals his sin still retains that which he counts his shame and burden.”

(TO BE CONTINUED.)

HOLINESS?

WE are not greatly surprised to find that a certain society, many of whose members claim to have reached perfect holiness can at the same time issue orders to its leaders which are anything but straightforward. Professing themselves to be wise, men become otherwise; boasting that they are rich, braggarts betray their poverty. there! there, good friend! we will hear about your holiness after we have seen you give up acting the part of” the Artful Dodger.” You are to allow Christians to help you till you can do without them, and then you are to get rid of them, so your “General” tells you. We will hear about the holiness of your character when we have seen the common honesty, not to say charity, of such a line of procedure. You are taught to get people to pray that you may discover their notions upon religious subjects. this may commend itself to the worldly wise, but ordinary Christians who make no pretense to perfection would shudder at the idea of using the throne of grace as a means of spying out the land. Fine holiness this!

Holiness includes obedience to the laws of Christ; and when these laws are ignored, and other regulations are preferred, the name of holiness may remain, but the thing itself has gone. Perfect men would never use cunning and concealment as a part of their mode of doing good, Holiness courts the sunlight, and walks according to truth, and not according to the secret rules of an underhand policy. If a band of tradesmen were to form a society for trade purposes, and were to issue rules approximating to those found in “the *Orders and Regulations*,” we should hear them denounced on all

sides. Sad, indeed, it is that holiness should be mentioned in connection with craft. Christ's battles are to be fought with the weapons of truth.

NOTES

It is one of the disadvantages of the early preparation of monthly periodicals that notices must sometimes appear late. Friends must pardon the lateness of an *in memoriam* note concerning James Harvey Esq., of Hampstead. He was for many years one of the most liberal helpers of the work which the Lord has entrusted to us: and we hear that he has left a legacy of £500 to the Orphanage. We may not mention many of the things which were done of him in secret; but we may say that he was the donor of the house on the boys' side of the Orphanage, which is known as "the Merchant's House." This he gave without a request, or even a hint from us. He was a man of mark: independent, yet ready to learn; lenient towards doubt, but himself a firm believer. His views of truth were his own, and would not be parallel in all points with those of anybody else; but we always felt at one with him, and even where we judged him to be mistaken we were glad to love him just as he was. Our personal loss is very heavy, and, hence, we can the more tenderly sympathize with the esteemed mourners who have lost father and brother. We shall not soon look upon his like again. Are there not other merchants who love our Lord, and will be baptized for the dead, filling up the vacancies caused by these many deaths, and taking thought that the cause of Christ shall know no lack? We commend to all our readers an extract from Mr. Brock's admirable sermon — the sermon itself can be had of J. Hewetson, Hampstead : —

"While in good health he was exemplary for punctuality at the service of God; and on very rare occasions was he absent from his place. 'I am come,' he said to me, the very Thursday evening before his fatal illness, when! expressed surprise at seeing him, 'because I am able to go to business, and I do not think I ought to be absent from the church-meeting.'"

Our beloved and lamented deacon, Mr. William Higgs, left by his will £500 to the Orphanage, £500 to the College, and £500 to the poor of the church. This last donation is peculiarly valuable, as the expenditure upon this item is very great and growing. Our church contains within it an unusually large proportion of the Lord's poor, and as the Almshouses' endowment is not

found to be sufficient for the widows who dwell in the rooms, this occasions another draft upon our funds, which tends to weigh them down. this legacy will help us for some few years to meet the annual deficiency, and before it is all spent we hope some donor will more fully endow the Almshouses.

A Petition for closing public-houses on the Lord's-day has some time ago received the full sanction of most of the religious bodies, and we gladly express our hearty sympathy with its prayer. It may be questioned whether the people of London are ripe for it; but, at any rate, a trial could do no harm to anybody, not even the drink-sellers. 'Where Sunday-closing has been tried the best results have followed to the morals of the people and the quietude of the neighborhood. Perhaps if our fellow-citizens were driven to the horrible necessity of going without alcoholic liquors for one day in the week they might lose some of their present dread of total abstinence, and try it during the other six days. If that cannot be., they may at least be taught a little forethought by having to get in their precious cordials on a Saturday night: even this would be greater providence than some of them have as yet exercised. If harmless articles may not legally be sold on the Sabbath we fail to see why the Sunday trade in intoxication should be under national sanction. We do 'not care much for sobriety by Act of Parliament, but we do care for anything which promotes order, lessens drunkenness, and helps to tranquilize neighbor-hoods where Sunday night becomes the terror of all quiet families.

Friends are reminded that the annual meeting of the Liberation Society will be held at the tabernacle on the evening' of May 2. the present state of the Church demands fresh efforts on the part of those who would see it freed from vassalage to the State,.

On *Monday* evening, *March 5*, the annual meeting of the LADIES' BENEVOLENT SOCIETY, was held at the tabernacle. the report, read: by Mr. Harrald, contained particulars of several very distressing cases that had been relieved during the year, and pointed out the need for additional workers and fresh subscribers to carry on the work efficiently. the balance-sheet showed that the total expenditure had been £99 18s. 0d., and that the balance in hand was £4 11s. 6d. Addresses were delivered by Pastors C. H. and J. A. Spurgeon, and Deacons W. Olney and B. W. Carr. Ladies who are at liberty on the Thursday after the first Sunday in each month will be heartily welcomed at the working-meetings. the more of benevolent work

our churches can perform the better for themselves, for it is a healthy thing to care for the sorrows of others. Well-to-do people nowadays are almost universally quitting the poorer neighborhoods to live in the suburbs, and who can blame them? But should they not keep up their subscriptions to the charities which are intended to relieve the poorer districts? Will they leave the poor to the poor? Will the wealthy attempt to live by themselves, and forget the sorrows of those whose lot is daily toil? If so, the worst results are inevitable. Irreligion will be fostered by the indifference of professors, want will fester into anarchy, and poverty will pine to starvation. Hence we wish to see all our benevolent societies greatly strengthened.

On *Sunday evening, March 11*, the regular tabernacle congregation stayed away to allow strangers to come to the service. It was a very wintry night, so that there was not quite so large a crowd as usual outside, but the building was well filled, and probably four-fifths of those present were men. Special prayer was offered that the word might be blessed, and many friends were on the watch for anxious souls. Here may be the place to remind our country friends that they can find seats in the tabernacle right readily on Thursday nights at seven; and that on the Lord's-day, if they are *bona fide* strangers, they can always obtain admission by stating their case to the appointed officer at the door, who will supply them with the means of entrance. Many fear to make a trial of getting to the tabernacle because they may not find room; but we hope they will now venture, since they can be reasonably sure of entrance *if they are from the country*.

On *Tuesday evening, March 13*, the sixteenth annual BUTCHERS' FESTIVAL was held at the tabernacle. the master butchers and their wives partook of tea together at the College, and afterwards between seventeen hundred and eighteen hundred of the men employed in the Metropolitan Meat Market sat down to a substantial meal. the quantity of provisions consumed on these occasions is enormous; but it is all paid for by the willing subscriptions of the masters. After tea the men adjourned to the tabernacle, where a meeting was held under the presidency of t. A. Denny, Esq., and addresses were delivered by Mr. Henry Varley, Mr. J. Ward, of Croydon, and Pastor C. H. Spurgeon. Prayer is requested that the testimony for Jesus thus given may be effectual for conversion. the men are rough, but there is about them that honest heartiness which is characteristic of good soil. telling words were uttered as to drinking, gambling, swearing, and the like vices; but Jesus was lifted up as the Savior from sin, and this was the

main theme of the addresses. Oh, for the Spirit's power to water the good seed, and bring a harvest from it! Mr. Varley has long been the prime mover in this business, and the tabernacle has been gladly put at his service: he will be specially glad to see more abundant results from this great effort.

On *Wednesday evening, March 14*, the anniversary of the formation of the METROPOLITAN TABERNACLE TOTAL ABSTINENCE SOCIETY was celebrated. Between 400 and 500 persons were present at the tea in the Lecture Hall, and afterwards a large assembly met in the tabernacle. the chair was occupied by Pastor C. H. Spurgeon, several anthems were sung by a special choir, the annual report was read by the secretary, Mr. A. E. Studhers, and gospel temperance addresses were delivered by the chairman, the Revs. Newman Hall, L.L.B., G. M. Murphy, G. W. McCree, and W. J. Mills, and Messrs. G. Thorneloe and J. T. Dunn, as the result of which seventy-five persons signed the pledge. From the report it appears that during the past year, in addition to more than 12,000 new pledges taken during Mr. Booth's mission in September, 1183 persons have signed the pledge at the weekly meetings of the society, 2634 at the gospel temperance services at the Elephant and Castle theater on Sunday evenings, and 280 at ether special gather-tugs. Exclusive of the mission receipts, the income of the society has been £141 3s. 6d., and the expenditure £126 4s. 9½d. It is a great joy to us to know that the gospel is kept well 'to the front in the whole of this work, and. the consequence is that many have been, not only reclaimed from drunkenness, but also converted to Christ, and are now living as consistent Christians. the friends who manage the society do not intend it to become a temperance work with a little gospel tagged on; but they are resolved to put as much as possible of Christ and free grace into all efforts on behalf of sobriety and abstinence. It is something to wash the blackamoors of drunkenness, but our hearts can never rest till grace makes them white once for all. We wish it were possible to keep on the Sunday services at the Elephant and Castle theater, but the expenses are some £5 per week, and the funds are not equal to such a strain. Crowds pass the doors on Sunday nights, and many look in: it is a means of grace to a crowded neighborhood, but it will be closed for lack of funds unless some friend is raised up to help.

COLLEGE. — Mr. A. Cooper has settled at Batley, Yorkshire, and Mr. H. P. Gower at New Mill, Tring. Mr. W. Clatworthy has removed from Kingskerswell to Helston, Cornwall, and Mr. E. P. Riley from Spennymoor

to Pinchbeck, Lincolnshire. May these settlements and removals be under the divine approval.

The Nineteenth Annual Conference of the Pastors' College Association will (D. V.) be held in the week commencing April 10th. Will all our readers pray that a rich blessing may rest upon all who will be present? Deacons of churches, whose pastors belong to the Conference, would be a wise and kind thing if they helped their pastors to come up. 'Some miss the blessing because they cannot afford the traveling expenses.

When the London brethren met to arrange for the Conference we were rejoicing that the hand of death had not been laid upon any of our number during the year. Our brother W. Mummery, of Chatham-road, Wandsworth, was with us then, but he has since been called suddenly to his rest and reward, leaving a widow and three children.

On Friday evening, March 2, about sixty of the London ministers educated in the College met at the tabernacle for a conference upon the moral and spiritual condition of the metropolis. the President occupied the chair, and delivered a short address; after which brief but able reports of the districts with which they were acquainted were presented by the following brethren: — W. J. Orsman, C. B. Sawday, T. Greenwood, W. Townsend, W. Olney, Jun., J. Wilson, and A. G. Brown. From the information supplied to us it is evident that there are the greatest possible contrasts between the various divisions of our four-million-peopled city; in some parts there appears to be adequate accommodation for those who desire to worship God, and the people are outwardly religious; while in others, and especially in the East of London, the poverty, misery, and vice are absolutely appalling. We left the meeting feeling that there was little that we could do to affect the multitudes around us except to preach the gospel clearly, simply, earnestly, and faithfully, and to pray to the Lord to raise up from amongst his people a band of men and women who would carry his word to the homes of the hundreds of thousands who will not come out to hear it. the testimony of our brethren confirms our own conviction that the much-vaunted ultra-sensational methods that some adopt do not really reach "the lapsed masses," but rather that they attract to their services those unstable ones who have been members of our churches, and are anxious for something new. to these the result is evil rather than good. After awhile the truly gracious come back, but those who are for ever seeking some new thing go from one delusion to another. the testimony to the mischievous results of

noisy demonstrations in the street was intensely strong; those who most admire open-air preaching are the most distressed at this out-of-door carnival. Many ministers with whom we meet protest earnestly against the disturbance of their services, the enticing of their school-children into the streets, and the general spirit of disorder, and irreverence which is being spread among the populace. "Our streets are rendered unsafe, and our homes unendurable by a constant Pandemonium under the name of this Army and the *other*," — *so* have brethren from certain regions complained to us again and again. the mob is being taught the art of rioting and disturbing public worship: taught it by those whose own conduct is the example.

EVANGELISTS. — Messrs. Smith and Fullerton have continued their services at *Liverpool* during the whole of the past month. After three weeks of meetings at Pembroke Chapel they spent a week at Soho-street with our Brother Waiters, and another week at Byrom Hall with our good friend, John Houghton, Esq. they also conducted services at the Rotunda - Hall and the Circus, and closed their mission by paying a farewell visit to Pembroke Chapel. the Pastor, R. Richards, has been so considerate as to write concerning their work :—

"Dear Sir, — I feel constrained to send you a brief intimation in reference to the gracious work that has been wrought among us during the past three weeks through the instrumentality of your Evangelists, Messrs. Fullerton and Smith. the traditions of 'Pembroke' were not in favor of such a special evangelistic movement as we have just witnessed, and some of our older members were gravely shaking their heads and doubting the wisdom and propriety of the project when first mooted; but I can now safely say that the common sentiment of all in regard to the work done is, ' It is of the Lord, and it is marvelous in our eyes.' Many lost ones have been found; many anxious ones have been brought to peace; many prodigals have returned home; and (not the least blessing) very many of the Lord's people have been stirred up to unwonted zeal for the salvation of souls and the extension of their Master's kingdom. the attendance throughout the meetings has been wonderfully good: at some — notably at the ' Men's meetings,' on Sunday afternoons, and at the ' Song Services,' on Saturday evenings — the chapel has been densely crowded. Some of the older members wept tears of joy at seeing the ancient glories of ' Pembroke ' revived; and both the effective singing of Mr. Smith and the plain, practical pleadings of Mr. Fullerton were felt to be' with the demonstration of the

Spirit and with power.' Moreover, these two brethren have so endeared themselves to us, not only by their earnest and faithful work for our common Lord, but also by their genial bearing and kindly disposition towards all around, that we could not help pleading with them for a renewal of their visit before they leave Liverpool. At a meeting called last week upwards of one hundred attended to testify to special blessing received during the mission. the Lord grant that these one hundred cases may represent much permanent addition of strength and usefulness to his church, that so his name may be glorified. Believing that you would be interested in some little account of the work done, I have hastily penned you this, and will send you a few further notes when the Liverpool campaign is ended, should, you desire it."

Messrs. Moody and Sankey's Committee gave our brethren a pressing invitation to remain and assist the American Evangelists, but they were unable to stay, as arrangements had been made for services at *Hull*, commencing April 1st. Will all our friends in that town rally to the work?

Mr. Burnham reports good services at Wintoun-street, *Leeds*, better at New *Whittington*, and best of all at *Long Buckby*. On his arrival there he found that a prayerful interest in the work had been already awakened, and consequently from the commencement the meetings were very successful. this month Mr. Burnham is to be at Great torrington, Lyme Regis, Enfield Highway, and Sheffield. He asks us to state that he is not fully engaged for June and July. His address is 24, Keston-road, East Dulwich-road.

Mr. Frank Russell will also have some vacant dates after the Conference. the county of Surrey does not appear to be ripe for evangelistic effort, and he is therefore ready to go elsewhere. Brethren would do well to write at once if they desire either of the evangelists to come to their help. Mr. Russell's address is 33, Wyndham-street, Bryanston-square.

ORPHANAGE.— Mr. Charlesworth and his choir have held a very successful series of meetings recently at Norwich, Swaffham, Dereham, and Bury St. Edmund's. In each place large numbers of friends assembled, interest in the institution was either created or increased, and a good substantial amount was added to the funds. We are very grateful to all who in any degree contributed to this happy result. God bless you, dear friends, and send you a rich reward.

COLPORTAGE.—In reporting upon the Col-portage work during another month we are very glad to say that a friend, who prefers his name to be unpublished, has sent the £10 required for the needy district which was in danger of being discontinued. We are very thankful to him, as this ensures the continuance of the work during the whole of 1883, and it is hoped that extraneous aid will be forthcoming for the future when required. the secretary has been preaching during the month at Market Harborough, where the colporteur is doing a good work. He visits regularly 45 villages, and supplies more than 300 monthly magazines, besides preaching at East Lungton on the Lord's- day. home mission meeting was held on the Monday evening, at which it transpired that a considerable proportion of the amount required for the support of the colporteur was subscribed in weekly pence regularly collected by about half-a-dozen young ladies connected with' the Congregational. ,Church' If others would "go and do likewise there is hardly any limit to the extension of this most useful work. We marvel every day that this holy service is not taken up on all hands. We will not weary our readers and ourselves by arguing the matter again.

A new district has been opened in the neighborhood of Aylesbury, in Buckinghamshire, where there is scope for a good work to be accomplished. the Association is still desirous of opening up other districts where £40 a year can be subscribed for a colporteur. Reports and full information will be gladly sent on application to the secretary, W. Corden Jones.

SCOTCH NOTES AND DRAFTS. — D. M., whose kind contribution of £2 has been gratefully placed to the funds of the College, asks us to say in *the Sword and the Trowel* whether it costs much to change Scotch notes. *Our* bankers always charge one penny in the pound for commission on Scotch and Irish note; but on *drafts* that are *not payable in London*, the commission is much larger; generally amounting to one shilling on all sums not exceeding £5. If friends have to pay for obtaining the drafts they will find it cheaper to purchase post-office orders, which, of course, we can cash without any deduction..

PERSONAL NOTE. — A correspondent, writing to *Joyful News*, says : — Reading of the recent work at Nottingham brought to my recollection a circumstance which happened while I was traveling there. I was asked to go to a public-house, and see a woman who was dying. I found her rejoicing in the Savior. I asked her how she had found the Lord. 'Reading

that,' she replied, handing me a torn piece of newspaper. I looked at it, and found that it was part of an American paper, containing an extract from one of 'Spurgeon's Sermons,' which extract had been the means of her conversion. 'Where did you get this newspaper from?' I said. She answered, 'It was wrapped round a parcel which was sent me from Australia.' talk about the hidden life of the good seed! think of that. Sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, part then torn off (as we should say, accidentally) for the parcel, despatched to England, and, after all its wanderings, conveys the message of salvation to the woman's son. God's word shall not return to him void,"

RICHMOND-STREET MISSION, WALWORTH. — the annual meeting of the friends engaged at this mission was held on *Wednesday evening*, Feb. 28. After tea, at which ninety friends were present, Mr. Dunn presided, and was supported by Messrs. Barr, Llewellyn, Northcroft, Williams, Woollard, Johnson, and many other sympathizers with the work. Seventeen reports of the various works carried on at the Mission were read or delivered. Every department of Christian work represented at this offshoot of the tabernacle is in a healthy and flourishing condition both financially and religiously, the money required for carrying on each department being subscribed by the workers themselves. there are at least one hundred friends engaged in this Mission, most of whom are members of the tabernacle church. two young men, old scholars of the school, were present, and gave their testimony to the benefits they had individually received. One of them, who is now engaged in the Lord's work in another part of London, stated that, when he first came to the school, he tried all in his power to break his teacher's leg, but the Lord broke his heart. the other, "who was ready to fight anybody," found the Savior before he left the school, and a few years ago joined her Majesty's Navy, and we believe is a power for good among his shipmates. Many cases similar to these could be mentioned. All who are engaged in this work rejoice to know that they are not laboring in vain in the Lord.

The Mission has the willing services of 100 Christian men and women, and comprises Ragged- schools, Sunday- schools, Young Men's and Women's Bible-classes, Children's Services, Mothers Meetings, Penny Bank, Band of Hope, Young Christians' Association, tract Society, Pure Literature Society, Mutual Improvement Society, Evangelists' Association, Libraries, etc., etc. It can be carried on without considerable expense, and the

committee, therefore, appeal for additional subscriptions, which will be gladly received by the treasurer, Mr. Russell, 231, Walworth-road; or the president, Mr. Dunn, 65, Boyson-road.

Baptisms at Metropolitan tabernacle :-February 22, nineteen; February, 26 thirteen; March 1, nineteen.

THE SWORD AND THE TROWEL

MAY, 1883.

THE USE OF WOOL IN THE EARS

BY C. H. SPURGEON.

WE are told concerning Bernard of Clairvaux that, after he had given himself up entirely to contemplation and walking with God, he met with a considerable difficulty in the visits of those friends who were still in the world. their conversation brought back thoughts and feelings connected with the frivolities which he had for ever forsaken; and on one occasion, after he had been wearied with the idle chit-chat of his visitors, he found himself unable to raise his heart towards heaven. When he was engaged in the exercise of prayer he felt that their idle talk was evidently the cause of his losing fellowship with God. He could not well forbid his friends coming, and therefore he prepared himself for their injurious conversation by carefully stopping his ears with little wads of flax. He then buried his head deep in his cowl, and though exposed for an hour to their conversation, he heard nothing, and consequently suffered no injury. He spoke to each of them some few words for edification, and they went their way. We do not suppose that for: any great length of time he was much troubled with such visitors, for he must have been an uncommonly uninteresting companion. If people once discover that their clatter is lost upon you, they are not quite so eager to repeat the infliction.

We ace not admirers of Bernard's monastic severity, but we wish it were possible to imitate his use of wool, in the spirit if not in the letter. We are all thrown in the way of persons who will talk; and their talk: has in it about as much solidify as the comet, of which we are told that a thousand square miles, if condensed and compressed, would go into a thimble or an acorn-cup. Cowper made an accurate computation of the value of ordinary conversation when he said, —

*“Collect at ev’ning what the day brought forth,
Compress the sum into its solid worth,
And if it weigh the importance of a fly,
the scales are false, or algebra a lie.”*

If it were of any use to these human fog-horns, whose noise so much disturbs gracious souls, we would reason with them: but, alas, it would be casting pearls before parrots, who would hop off with them, drop them, and come back to scream again. Still, though it may be wasted effort, we would tell them a little story, which we met with in a tiny book called “Gold Dust.” “‘Mother,’ asked a child, ‘since nothing is ever lost, where do all our thoughts go?’ ‘to God,’ answered the mother, gravely, ‘who remembers them for ever.’ ‘For ever!’ said the child; he leaned his head, and drawing closer to his mother, murmured, ‘I am frightened!’”

Do you triflers never feel frightened too? If so, permit this healthy fear to grow; and remember that idle words are worse than idle thoughts, for they lead others into evil, and murder good thoughts in those who else might have quietly meditated.

As the topics of conversation which are usually intruded upon devout minds are worthless, if not worse, the best way is to escape from them altogether; but when this is not possible; oh, would that the gift of deafness could be conferred upon us! Oh, to protect the drum of the ear with a plate of iron! Will no one invent us ear-shields? The process of letting chit-chat go in at one ear and out at the other is greatly injurious to the brain; and the mere passage of such traffic through the mind is painful to the spiritual man’s heart.. It would be a far better thing not to let it enter at all. Could we not manage, by determinedly introducing holy topics, to become as truly bores to the foolish talkers as the chatterboxes are to us? or, better still, could we not turn the flood of conversation into a profitable channel, and subdue wild tongues to some useful service, as men tame rushing rivulets and make them turn their mill-wheels? Oh, that it were possible!

How often, immediately after a holy service, where in heart and mind we have been carried to the top of tabor, so that we have beheld the transfiguration of all gracious truth, have we come down to the foot of the mountain to meet with very fools! they have inane remarks to offer upon the congregation, the faults of the singing, the mistakes of the preacher, or other worthless trifles. they behave as if, in the presence of God, and heaven, and hell, they found a fit place for acting the merry-andrew, and

playing their fantastic tricks. If they have ever been in the presence of the King of kings, they have been more engrossed by the dust beneath his feet than with his majesty and glory. this dust they bring away, and throw into our eyes, so that with the pain thereof the holy vision vanishes away. Oh, that such beings should exist! the kites and ravens which pounced upon Abraham's sacrifice the patriarch drove away; but these swoop down upon a sudden, and, despite our protests, they remain to rob the altars of God.

We are in our study, wrapt in holy meditation: woe unto us, for there is a knock at the door, and a person enters who cannot be denied admission. A draught of cold air seems to follow him into the room. Our devotion is chilled. He goes away, and it would seem as if the Master went out of the door at the same time. It may take us hours of earnest, seeking to find our Beloved again: the heavenly spell is broken, and we could weep scalding tears of regret that so much is lost without compensation and without reason. The senseless caller has not left a thought behind him worth throwing into the waste-basket. then have we sighed for "a lodge in some vast wilderness, some boundless contiguity of shade," that sound of chattering talkatives might never reach us more.

We have sought solitude; we have stolen away from the haunts of men. into the congenial sphere of nature: holiness is written upon every leaf, and flower, and green blade; a solemn stillness girds us; our heart is ascending like the lark that rises from the field to heaven; our spirit is exhaling odors of gratitude and joy, like the fragrant perfume of the flowers around us; we feel fellowship with the Master when the Spirit led him into the wilderness: and lo! to complete the parallel, the devil appears to tempt us. He comes not in the form of the fiend himself, for then would we commence a sacred combat, in which, by God's help, we would gain the victory; but he comes in the shape of a worldly acquaintance, uninvited, undesired. this said friend is well enough for a passing salute, and by no means so malicious as willfully to play the serpent in our Paradise: but just here and now! Oh Providence, thy wisdom is inscrutable! Why bring this being here? He, of all men! What want we with *him*? We might as well have met the boatswain of Barclay's Ship of Fools. Oh, dear good creature, why stray you in this direction? Poor soul, what sent you here to do for my meditations what Newton's dog Diamond did for the philosopher's profound calculations when he overturned the candle and set the papers on a blaze? Yet here he is, and there is no hiding from him among the trees of the wood; we must beat' his idle prattle as best we may. He cracks a

senseless joke, and then chatters on with meaningless remarks upon the weather, and our own appearance, and our solitude, lie cannot be shaken off; he must rattle till he has run down. Sympathy with silence he never had, nor with sense either. Ah me! His thoughtless foot has trampled on our communion with Jesus; his idle talk has chased away the sacred Dove! It is our duty to pray for such spiritual Goths and Vandals; but among the petitions is one that we may be delivered from them. We have longed to be like Alexander Selkirk, on a desert island, with ten thousand leagues of impassable water, or fire if need be, between us and the distracting tongues of empty minds. Do you wonder that men have built cells for themselves amid the crags of Sinai, or have roamed over desert sands by the Red Sea shore, or have immured themselves in monasteries to escape from distractions? the restless scourge of vanity has whipped noble minds into an intolerance of men.

Why is it that devotion is so fair and frail a thing? Must it ever be so? Cannot meditation grow more robust? Alas, we fear that if holy contemplation grows within the sterile soil of our heart, it must always be a delicate exotic, liable to be withered by the first breath of earth's sirocco? Shall we never come to be in such a condition that fellowship with God will be like the grass that grows in the meadows, which may be trodden on by a thousand travelers and yet will lift up its head again, and spread a carpet fit for the feet of angels? Surely there must be something radically wrong with us still: regenerating work cannot be so complete as it might be. If we were wholly renewed we might traverse a market, and remain in heaven; pass through all the babble of contention's tongues, and yet possess the peace of God which passeth all understanding; dwell in the tents of Kedar, and yet be as much alone with God as if every scoffer were a saint, and every fool an angel Shall we ever reach to this? the burning aspiration for it is the promise that; we shall. Let us struggle upwards till our absorption into the love of Christ shall fill our ears with something better than wads of wool, and our communion with the heavenly shall make us like David when he said, "I, as a deaf man, heard not." till that comes it will be a sign of grace to be weary of that which is graceless. It will be a mark of wisdom to be impatient of the follies of human converse. It will be a sign of heavenliness if we can regard our disturbers with compassions, and lend ourselves to lift up these earthbound ones as well as our own hearts. Even as the eagle is said to bear her young upon her wings, and soar upward with them toward the sun, we too, though

burdened with the load, may yet learn to bear all companies, and all their converse, upward into fellowship with God.

PROFESSORS OF THE HIGHER LIFE

A METHODIST preacher of long experience (a doctor of divinity too). lately remarked in a Southern paper: "I have known hundreds of men and women, who made no pretensions to holiness, who had experienced no 'second blessing,' who had found no 'new light,' who sought no 'higher life,' who, in fact, were just as pure, true, and holy in life and conversation as the best so-called 'holiness people' I ever saw, and *not half so troublesome in the church.*" there is nobody who can stir 'up so many church rows, and keep them boiling so long, as your brother or sister who has received the "second blessing" and is. living the "' higher life.'" — *New York Examiner.*

On looking back through thirty years of church life we are compelled to come to the conclusion that the most unsatisfactory members we have ever had have been those who were most satisfied with themselves. One brother became so thoroughly sanctified that he could not live with his wife; and another had so clean escaped from sin of every sort that he quitted us all in disgust. We find in the Sunday-school, the Lay Preachers'-Association, the Christian Young Men's meetings, and in all other forms of work, that as soon as any of the brethren or the sisters begin to brag about their holiness they become wholly useless, and before long the place that knew them. knows them no more. "Great cry and little wool" men are not very numerous among us, but we have a few now and then just by way or' variety. — C. H. S.

ANECDOTES FROM THE PULPIT.

A LECTURE TO THE COLLEGE, BY C. H. SPURGEON.

(CONTINUED).

NO examples will have greater weight with you than those taken from among the Puritans, in whose steps it is our desire to walk, though, alas!

we follow with feeble feet. Certain of them abounded in anecdotes and stories: Thomas *Brooks* is a signal instance of the wise and wealthy use of holy fancy. I put him first, because I reckon him to be the first in the special art which is now under consideration. He hath dust of gold; for even in the margins of his books there are sentences of exceeding preciousness, and hints at classic stories. His style is clear and full; he never so exceeds in illustration as to lose sight of his doctrine, His floods of metaphor never drown his meaning, but float it; upon their surface. If you have never read his works I almost envy you the joy of entering for the first time upon his “unsearchable Remedies,” Riches, trying his Precious communing with his “Mute Christian,” and enjoying his other masterly writings. Let me give you a taste of his quality in the way of anecdotes. Here are a few brief ones which lie almost upon the same page; but he so abounds with them that you may readily call scores of better ones for yourselves.

MR. WELCH WEeping.

“A soul under special manifestations of love weeps that it can love Christ no more. Mr. Welch, a Suffolk minister, weeping at table, and being asked the reason of it, answered, it was because he could love Christ no more. the true lovers of Christ; can never rise high enough in their love to Christ; they count a little love to be no love; great love to be but little; strong love to be but weak; and the highest love to be infinitely below the worth of Christ, the beauty and glory of Christ, the fullness, sweetness, and goodness of Christ. the top of their misery in this life is that they love so little, though they are so much beloved.”

SUBMISSIVE SILENCE

“Such was the silence of Philip the Second, King of Spain, that when his invincible Armada, that had been three years a-fitting, was lost, he gave command that all over Spain they should give thanks to God and the saints that it was no more grievous.”

FAVORITES SUBMITTING TO THEIR LORDS.

“When Teribazus, a noble Persian, was arrested, at first he drew his sword and defended himself; but when they charged him in the king’s name, and informed him that they came from the king, and were commanded to bring him to the king, he yielded willingly. Seneca persuaded his friend to bear

his affliction quietly, because he was the emperor's favorite, telling him that it was not lawful for him to complain whilst Caesar was his friend.. So saith the holy Christian, Oh, my soul, be quiet, be still; all is in love, all is a fruit of Divine favor."

SIR PHILIP SYDNEY.

"A religious commander being shot in battle, when the wound was searched and the bullet cut out, some standing by pitying his pain, he replied, ' though! groan, yet I bless God I do not grumble.' God allows his people to groan, though not to grumble."

Thomas Adams, the Conforming Puritan, whose sermons are full of rugged force and. profound meaning, never hesitated to insert a story when he felt that it would enforce his teaching. His starting-point is ever some Biblical sentence, or Scriptural history; and this he works out with much elaboration, bringing to it all the treasures of his mind. As Stowell says, "Fables, anecdotes, classical poetry, gems from the fathers and other old writers, are scattered over almost every page" His anecdotes are usually rough-and-ready ones, and might be compared to those of Latimer, only they are not so genial; their humor is generally grim and caustic. the following may serve as fair specimens : —

THE HUSBAND AND HIS WITTY' WIFE.

"the husband told his wife that he had one ill quality, he was given to be angry without cause; she wittily replied that she would keep him from that fault, for she would give him cause enough. It is the folly of some that they will be offended without cause, to whom the world promises that they shall have causes enough. ' In the world ye shall have tribulation.'"

THE SERVANT AT THE SERMON.

"It is ordinary with many to commend the lecture to others' ears, but few commend it; to their' own hearts. It is morally true what the Christian tell-truth relates: A servant coming from church praiseth the sermon to his master. He asks him what was the text. '..gay, quoth the servant, it was begun before I came in. What, then, was his conclusion? He answered, I came out before it was done But what said he in the midst? Indeed, I was asleep in the midst. Many crowd to get into the church, but make no room for the sermon to get into them."

THE PICTURE OF A HORSE.

“One charged a painter to draw him *equum volituntem*, a trotting or prancing horse; and he (mistaking the word) drew him *equum volutantem*, a wallowing or tumbling horse, with his heels upward. Being brought home, and the bespoker blaming his error; I would have him prancing, and you have made him tumbling, If that be all, quoth the painter, it is but turning the picture wrong side uppermost, and you have your desire. thus in their quodlibetical discourses they can but turn the lineaments, and the matter is as they would have it. I speak not this to disgrace all their learning, but their fruitless, needless disputes and arguments, who find themselves a tongue where the Scripture allows them none.”

THE PIRATE.

“As when the desperate pirate, ransacking and rifling a bottom, was told by the master, that though no law could touch him for the present, he should answer it at the day of judgment; replied, Nay, if I may stay so long ere I come to it, I will take thee and thy vessel too. A conceit wherewith too many land-thieves, oppressors, flatter themselves in their hearts, though they dare not utter it with their lips.”

William Gurnall, the author of “the Christian in Complete Armor,” runs; surely have been a relater of pertinent stories in his sermons, since even in his set and solid writings they occur. Perhaps I need not have made the distinction between his writings and his preaching, for it appears from the preface that *his* “Christian in Complete Armor” was preached’ before it was printed. In vivid imagery every page of his famous book abounds, and whenever this is the case we are sure to light upon short narratives and striking incidents. He’ is as profuse in illustration as either Brooks, Watson, or Swinnoek. Happy Lavenham to have been served by such a pastor. By the way, this “*Complete Armor*” is beyond all others a preacher’s book: I should think that more discourses have been suggested by it than by any other uninspired volume. I have often resorted to it when my own fire has been burning low, and I have seldom failed to find a glowing coal upon Gurnall’s hearth. John Newton said that if he might read only one book beside the Bible, he would choose “the Christian in Complete Armor,” and Cecil was of much the same opinion. J. C. Ryle has said of it, “You will often find in a line and a half some great truth, put so concisely, and yet so fully.. that you really marvel how so much thought

could be got into so few words.” One or two stories from the early part of his great work must, suture our purpose.

THE BIRD SAFE IN A MAN’S BOSOM.

“A heathen could say, when a, bird (feared by a hawk) flew into his bosom, I will not betray thee unto thine enemy, seeing thou comest for sanctuary unto me.’ How much less will God yield up a soul unto its enemy, when it takes sanctuary in his Name, saying, ‘ Lord, I am hunted with such a temptation, dogged with such a lust; either thou must pardon it, or I am damned; mortify it, or I shall be a slave to it; take me into the bosom of thy love, for Christ’s sake; castle me in the arms of thy everlasting strength; it is in thy power to save me from, or give me up into, the hands of my enemy; I have no confidence in myself or any other; into thy hands I commit my cause, my life, and rely on thee.’ this dependence of a soul undoubtedly will awaken the almighty power of God for such a one’s defense: he hath sworn the greatest oath that can come out of his blessed lips, even by himself, that such as ‘ flee for refuge’ to hope in him shall have ‘strong consolation’: Hebrews 6 17, 18.”

THE PRINCE WITH HIS FAMILY IN DANGER.

“Suppose a king’s son should get out of a besieged city, where he hath left his wife and children (whom he loves as his own soul), and these all ready to die by sword or famine, if supply come not the sooner; could this prince, when arrived at his father’s house, please himself with the delights of the court, and forget the distress of his family? or rather would he not come post to his father (having their cries and groans always in his ears), and, before he ate or drank, do his errand to his father, and entreat him, if ever he loved him, that he would send all the force of his kingdom to raise the siege, rather than any of his dear relations should perish? Surely, sirs, though Christ be in the top of his preferment, and out of the storm in regard of his own person, yet his children, left behind in the midst of sin’s, Satan’s, and the world’s batteries, are in his heart, and shall not be forgotten a moment by him. the care he takes in our business appeared in the speedy dispatch he made of his Spirit to his apostles’ supply, which, as soon almost as he was warm in his seat at his Fathers right hand, he sent, to the incomparable comfort of his apostles and us that to this day, yea, to the end of the world, do or shall believe on him/’

JOHN CARELESS.

“When God honors a person to suffer for his truth, this is a great privilege: ‘Unto you it is given not only to believe, but to suffer for his sake.’ God doth not use to give worthless gifts to his saints, there is some preciousness in it which a carnal eye cannot see. Faith, you will say, is a great gift; but perseverance greater, without which faith would be little worth, and perseverance in suffering is above both honorable. this made *John Careless*, an English martyr (who though he died not at the stake, yet in prison for Christ), say, ‘Such an honor tis as angels are not permitted to have, therefore God forgive me mine unthankfulness.’”

MR. BENBRIDGE.

“*Oh*, how many die at the gallows as martyrs in the devil’s cause for felonies, rapes, and murders! He might withdraw his grace, and leave thee to thy own cowardice and unbelief, and then thou wouldest soon show thyself in thy colors. ‘I, he stoutest champions for Christ have been taught how weak they are if Christ steps aside. Some that have given great testimony of their faith and resolution in Christ’s cause, even to come so near dying for his name as to give themselves to be bound to the stake, and fire to be kindled upon them, yet their hearts have failed; as that holy man, Mr. Benbridge, in our English martyrology, who thrust the faggots from him, and cried out, ‘*I recant, I recant!*.’ Yet this man, when reinforced in his faith, and indued with power from above, was able, within the space of a week after that sad foil, to die at the stake cheerfully. He that once overcame death for us, ‘tis he that always overcame death in us.’”

John Flavel is a name which I shall have to quote in another lecture, for he is the greatest in metaphor and allegory; but in the matter of anecdote }’, is preaching is a fine example. It was said of his ministry that he who was unaffected by it must either have had a very soft, head or a very hard heart. He had a fired of striking incidents, and a faculty of happy illustration, and as he was a man in whose manner cheerfulness was blended with solemnity, he was popular in the highest degree both at; home and abroad. He sought, out words which might suit the sailors of Dartmouth and farmers of Devon, and therefore he has left, behind him his “*Navigation Spiritualized*” and his” *Husbandry Spiritualized*,” a legacy for each of the two orders of men who plough the sea and the land. He was a man worth making a pilgrimage to ;hear. What a crime it was to silence his heaven-

touched lips by the abominable Act of Uniformity! Instead of quoting several passages from his sermons, each one containing an anecdote, I have thought it as well to give a mass of stories as we find them in his prelections upon —

PROVIDENCE IN CONVERSION.

“A scrap of paper accidentally coming to view hath been used as an occasion of conversion. this was the case of a minister of Wales, who had two livings, hut took little care of either. He being at a fair, bought something at a peddler’s standing, and rent off a leaf of Sir. Perkins’ catechism to wrap it; in; and reading a line or two of it, God sent it home so as it did the work.”

“The marriage of a godly man into a carnal family hath been ordered by Providence for the conversion and salvation of many therein. thus we read, in the life of that renowned English worthy, Mr. John Bruen, that, in his second match, it was agreed that he should have one year’s diet in his mother-in-law’s house. During his abode there that year (saith Mr. Clark) the Lord was pleased by his means graciously to work upon her soul, as also upon his wife’s sister, and half-sister, their brothers, Mr. William and Mr. Thomas Fox, with one or two of the servants in that family.”

“Not only the reading of a book, or hearing of a minister, but (which is most remarkable’) the very mistake or forgetfulness of a minister hath been improved by Providence for this end and purpose. Augustine, once preaching to his congregation, forgot the argument which he first proposed, and fell upon the errors *of the Manichees*, beside his first intention; by which discourse he converted one Firmns, his auditor, who fell down at his feet weeping, and confessing he had lived a Manichee many years. Another I knew, who, going to preach, took up another Bible than that he had designed, in which not only missing his notes, but the chapter also in which his text lay, he was put to some loss thereby; but after a short pause he resolved to speak to any other Scripture that might be presented to him, and accordingly read the text, ‘ the Lord is not slack concerning his promise’ (2 Peter 3:2); and though he had nothing prepared, yet the Lord helped him to speak both methodically and pertinently from it; by which discourse a gracious change was wrought upon one in the congregation, who hath since given good evidence of a sound conversation, and acknowledged this sermon to be the first and only means thereof.”

“*Going to hear s, sermon in jest* hath proved some men’s conversion in earnest. Mr. Firmin, in his ‘Real Christian,’ tells us of a notorious drunkard, whom the drunkards called ‘*Father,*’ that one day would needs go to hear what Wilson said, out of no other design, it seems, but to scoff at the holy man; but in the. prayer before sermon, his heart began to thaw, and when he read his text, which *was,* ‘Sin no more, lest a worse thing come unto thee’ (John 5:14), he could not contain; and in that sermon the Lord changed his heart, though formerly so bitter an enemy that the minister on lecture-days was afraid to go to church, before his shop door.’ *Lo,* these are parts of his ways: but how small a portion, is known of him?....

George Swinnoek, for some years chaplain to Hampden, had the gift of illustration largely developed, as his works prove. Some of his similes are far-fetched, and the growth of knowledge has rendered certain of them obsolete; but they served his purpose, and made his teaching attractive. After deducting all his fancies which in the present age would be judged to be strained, there remains “a rare amount of sanctified wit and wisdom”; and sparkling here and there we spy out a few telling stories, mostly of classic origin.

THE. PRAYER OF PAULINUS

“It was the speech of Paulinus, when his city was taken by the barbarians, *Domine, ne excrucier ob aurum et argentum:* ‘Lord, let me not be troubled for my silver and gold which I have lost, for thou art all things.’ As Noah, when. the whole world was overwhelmed with water, had a fair epitome of it in the ark, having all sorts of beasts and fowls there; so he that in a deluge hath God to be his God, hath the original of all mercies. He who enjoyeth the ocean may rejoice, though some drops are taken from him.”

QUEEN ELIZABETH AND THE MILKMAID.

“Queen Elizabeth envied the milkmaid when she was in prison; but had she known the glorious reign which she was to have for forty-four years, she would not have repined at the poor happiness of so mean a person. Christians are too prone to envy the husks which wandering sinners fill themselves with here below; but would they set before them their glorious

hopes of a heaven, how they must reign with Christ for ever and ever, they would see little reason for their repining.”

THE BELIEVING CHILD.

“I have read a story of a little child about eight or nine years old, that being extremely pinched with hunger, looked one day pitifully necessitous on her mother, and said., ‘ Mother, do you think that God will starve us? ‘ the mother answered, ‘No, child, he will not’ the child replied, ‘But if he do, yet we. must love him and serve him.’ Here was language that spake a well-grown Christian. For indeed God brings us to want and misery, to try us whether we love him for his own sake, or for our own sakes; for those excellencies that are in him, or for those mercies we have from him; to see whether we will say with the cynic to Antisthenes, *Nullus tam durus erit baculus*, etc.’ there should be’ no cudgel so, crabbed as to heat me from thee.”

FASHIONABLE RELIGION

“I have read of a popish lady in Paris, that when she saw a glorious procession to one of their saints, cried out, Oh, how fine is our religion beyond that of the Huguenots! — they have a mean and beggarly religion, but ours is full of bravery and solemnity. But as heralds say of a coat of arms, if it be full of gays and devices, it speaks a mean descent; so truly that manner of worship which is mingled with men’s inventions speaks its descent to be mean — namely, from man.”

THE BUSY DUKE

“The French Duke d’Alva could say, when he was asked by Henry the Fourth whether he had seen the eclipse of the sun, that he had so much business to do upon earth, that he has no time to look up to heaven. Sure I am, the Christian may say with more truth and conscience, that he hath so much business to do for heaven, that he hath no time to mind vain or earthly things.

THOMAS WATSON was one of the many Puritan preachers who won the popular ear by their frequent illustrations. In the clear flowing stream of his teaching we find pearls of anecdote very frequently. No one ever grew weary under such pleasant yet weighty discourse as that which we find in his “Beatitudes.” Let two quotations serve to show his skill.

THE VESTAL AND THE BRACELETS

“Most men think:, because God hath blessed them with an estate, therefore they are blessed. Alas! God often gives these things in anger: He loads his enemies with gold and silver; as Plutarch reports of Tarpeia, a Vestal nun, who bargained with the enemy to betray the Capital of Rome to them, in case she might have the golden bracelets on their left hands, which they promised; and being entered into the Capitol, they threw not only their bracelets, but their bucklers, too, upon her, through the weight whereof she was pressed to death. God often lets men have the golden bracelets of worldly substance, the weight whereof sinks them into hell. Oh, let us *superna anhelare*, get our eyes ‘fixed’ and our hearts ‘united’ to God the, supreme good; this is to pursue *blessedness* as in a Chase.”

HEDGEHOG AND CONIES

“The Fabulist tells a story of the hedgehog that came to the coney-burrows in stormy weather, and desired harbor, promising that he would be a quiet guest; but when once he had gotten entertainment, he did set up his prickles, and did never leave till he had thurst the poor conies out of their burrows: so covetousness, though it hath many fair pleas to insinuate, and wind itself into the heart, yet as soon as you have let it in, this thorn will never cease pricking till it hath choked all good beginnings, and thrust all religion out of your hearts.”

I think this must suffice to represent the men of the Paritanic period, who added to their profound theology and varied learning a zeal to be understood, and a skill in setting forth truth by the help of everyday occurrences. the age which followed them was barren of spiritual life, and was afflicted by a race of rhetorical divines, whose words had little connection with *the Word* of life. the scanty thought of the Queen Anne dignitaries needed no aid of metaphor or parable; there was nothing to explain to the people: the utmost endeavor of these divines was to hide the nakedness of their discourses with the fig-leaves of Latinized verbiage. Living preaching was gone, spiritual life was gone, and consequently a pulpit was set up which had no voice for the common people; no voice, indeed, for anybody except the mere formalist, who is content if decorum be observed and respectability maintained. Of course, our notion of making truth clear by stories did not suit the dignified death of the period, and it

was only when the dry bones began to be stirred that the popular method was again brought to the front.

The illustrious *George Whitefield* stands, with Wesley, at the head of that noble army who led the Revival of the last century. It is not at this present any part of my plan to speak of his matchless eloquence, unquenchable earnestness, and incessant labor; but it is quite according to the run of my lecture to remind you of his own saying, — “ I use market language.” He employed pure, good, flowing English; but he was as simple as if he spoke to children. Although by no means abounding in illustration, yet he always employed it when needed, and he narrated incidents with great power of action and emphasis. His stories were so told that they thrilled the people: they saw as well as heard, for each word had its proper gesture. One reason why he could be understood at so great a distance was the fact that the eye helped the ear. As specimens of his anecdotes I have selected these which follow : —

THE TWO CHAPLAINS.

“You cannot do without the grace of God when you come to die. there was a nobleman that kept a deistical chaplain, and his lady a Christian one; when he was dying, he says to his chaplain — ‘ I liked you very well when I was in health; but it is my lady’s chaplain I must have when I am sick.’”

NEVER SATISFIED.

“My dear hearers, there is not a single soul of you all that are satisfied in your stations: is not the language of your hearts when apprentices, — We think we shall do very well when journeymen; when journeymen, that we should do very well when masters; when single, that we shall do well when married; and to be sure you think you shall do well when you keep a carriage. I have heard ,of one who began low: he first wanted a house; than, says he, ‘ I want two, then four, then six’; and when he. had them, he said, ‘ I think I want nothing else.’ ‘ Yes,’ says his friend, ‘ you will soon want another thing, that is, a hearse-and-six to carry you to your grave’; and that made him tremble.”

DR. MANTON’S HEART.

“A good woman, who was charmed with Dr. Manton, said, ‘ Oh, sir, you have made an excellent sermon to-day; I wish I had your heart.’ ‘ Do you

so? ‘ said he, ‘ good woman; you had better not wish for it; for if you had it, you would wish for your own again.’ the best of men see themselves in the worst light.”

Fearing that the quotation of any more examples might prove tedious, I would only remind you that such men as Berridge, Rowland Hill, Matthew Wilks, Christmas Evans, William Jay, and others who have but lately departed from us, owed much of their attractiveness to the way in which they aroused their audiences, and flashed truth into their faces by well-chosen anecdotes time calls upon me to have done, and how can I come to a better close than by mentioning one living man, who, above all others, has in two continents stirred the masses of the people: I refer to D. L. Moody. this admirable brother has a great aversion to the printing of his sermons; and well he may have, for he is incessantly preaching, and has no time allowed him for the preparation of fresh discourses; and therefore it would be great unwisdom on his part to print at once these addresses with which he is working through a campaign. We hope, however, that when he has done with a sermon he will never suffer it to die out, but give it to the church and to the world through the press. Our esteemed brother has a lively, telling style, and he thinks it wise frequently to fasten a nail with the hammer of anecdote. Here are four or five extracts from the little book entitled, “Arrows and Anecdotes,” by D. L. Moody. By John Lobb : —

THE IDIOT’S MOTHER.

“I know a mother who has an idiot child. For it she gave up all society almost everything, and devoted her whole life to it. ‘And now,’ said she, ‘for fourteen years I have tended it and loved it, and it does not even know me. Oh! it is breaking my heart!’ Oh! how the Lord must say this of hundreds here. Jesus comes here, and goes from seat to seat, asking if there is a place for him. Oh! will not some of you take him into your hearts?”

SURGEON AND ‘PATIENT

“When I was in Belfast I knew a doctor who had a friend a leading surgeon there, and he told me that the surgeon’s custom was, before performing any operation, to say to the patient; ‘ take a good look at the wound, and then fix your eyes on me, and don’t take them off till I get through the operation.’ I thought at the time that was a good illustration. Sinner, take a

good look at the wound to-night, and then fix your eyes on Christ, and don't take them off. It is better to look at the remedy than at the wound."

THE ORPHAN'S PRAYER.

"A little child, whose father and mother had died, was taken into another family. the first night she asked if she could pray, as she used to do. they said, ' Oh, yes.' So she knelt down, and prayed as her mother had taught her: and, when that was ended, she added a little prayer of her own: ' Oh, God, make these people as kind to me as father and mother were.' then she paused, and looked up, as if expecting the answer, and added: ' Of course he will.' How sweetly simple was that little one's faith; she expected God to 'do,' and, of course, she got her request."

THE ROLL CALL

"A soldier lay on his dying couch during our last war, and they heard him say, ' Here!' they asked him what he wanted, and he put up his hand and said: ' Hush! they are calling the roll of heaven, and I am answering to my name'; and presently he whispered: ' Here! ' and he was gone."

NO HOME BEYOND THE GRAVE.

"I have been told of a wealthy man who died recently. Death came unexpectedly to him, as it almost always does; and he sent out for his lawyer to draw his 'will. And lie went on willing away his property; and when he came to his wife and child, he said he wanted them to have the home. But the little child didn't understand what death was. She was standing near, and she said, ' Papa, have you got a home in that land you are going to?' the arrow reached that heart; but it was too late. He saw his mistake. He had got no, home beyond the grave."

I will weary you no longer. You may safely do what the most useful of men have done before you. Copy them, not only in their use of illustration, but in their wisely keeping it in subservience to their design. they were not story-tellers, but preachers of the gospel; they did not aim at the entertainment of the people, but at their conversion. Never did they go out of their way to drag in a telling bit which they had been saving up for display, and never could anyone say of their illustrations that they were

*“Windows that exclude the light,
And passages that lead to nothing.”*

Keep you the due proportion of things, lest I do worse than lose my labor, by becoming the cause of your presenting to the people strings of anecdotes instead of sound doctrines; for that would be as evil a thing as if you offered to hungry men flowers instead of bread, and gave to the naked gauze of gossamer instead of woolen doth.

Erect a beacon on your sickness, and let the soft, sweet light of patience and resignation shine therefrom. Kindle a light upon the supposed disadvantage of your obscurity, and let your humble self-abnegation and content appear to Jesus’s praise.

Your very poverty, or ignorance, or former wickedness, may be made the means of leading others to Him who receiveth sinners and eateth with them. May the good Spirit help us in this matter. God’s grace builds lighthouses on sunken rocks, and paints rainbows on the blackest clouds. Our great Captain can so train his soldiers that even their left-handedness shall redound to the glory of His right hand and holy name. Let every reader say, “Amen.”

I find that in all probability many of these left-handed Benjamites were able to use both hands equally well; but as there is neither time nor space just; now to speak of this, I will reserve for the next paper some few remarks on “Both-handed Men.”

NO PAY NO PLAY

At Brighton such a company of outsiders follow the foxhounds that it is found needful to give no further public announcements of the meets, and instead thereof to send private intimations to subscribers only.. the world deals out a sort of rough justice, and endeavors to shut out those who share the play but not the pay. We have plenty of these gentlemen in the religious world, and it is our impression that the great, Lord of all things carries out much the same regulation. those who neither contribute of substance, time, or labor to the cause of God are never happy Christians: they never share in the secret jots of the truly consecrated, they have no idea of the peculiar delights of hearts devoted to the Redeemer’s service. May not this account for much of the doubting and fearing which is

abroad, and for the despondency of many professors? As they do not work, neither shall they eat. they give little and receive little. — C. H. S.

LIVE ABODE FEELINGS

PAYING a pastoral visit to a brother who was gradually melting away, we said to him, "Dear friend, it may be that when this disease has greatly weakened you, your spirits will fall, and you will think that your faith is giving way. Do not be cast down by your feelings." His answer was most satisfactory, for he replied, "No, sir, I am in no danger of that, for when I have had the most joyful feelings, I never rested in them. You have taught me that a soul can only lean on eternal verities, and these I know come from the mouth of God, and never from the changing feelings of the flesh." Yes, that is it. Do not rise upon feelings, and you will not sink under them. Keep to believing: rest all your weight on the promises of God, and when heart and flesh fail, God will be the strength of your life, and your portion for ever. —C.H.S.

NOTES

On Monday *evening April 2*, additional interest was given to the missionary prayer-meeting by the presence of some friends connected with the China Inland Mission. Mr. J. Hudson Taylor, who had just returned to England after several years' absence in China, asked the prayers of the church for Mr.. George Nicoll, a missionary who is returning to his work in the Celestial Empire; and Mr. B. Broomhall requested a like favor for Mr. Wood, who had been accepted as one of the agents of the Mission. Both the brethren, spoke, and earnest petition...; were presented, not only for China's millions, but also for the success of all missionaries, both in the foreign field and at home. Should not individual believers be stirred to weekly prayer and giving? We are wearied with statistics as to what can be done with a penny a week. Oh, that all our members would give it a year's trial!

On *Tuesday evening, April 8*, the annual meeting of the Metropolitan tabernacle Sunday-school was held in the Lecture Hall, Pastor C. H. Spurgeon in the chair. A printed report was issued, showing that out of

1,405 scholars on the books 314 are over fifteen years of age, and 157 are in the infant classes; 108 are church members, 21 having joined during the past year. the average attendance is, teachers : — Morning, 60; afternoon, 92; Scholars : — Morning, 416; afternoon, 1,044. there are eight Bible-classes, with attendances varying from 30 to 60, also children's services, prayer-meetings for teachers and scholars, a magazine department, Band of Hope, Dorcas Society, Young Christians' Association, and Mutual Improvement Society. the sum of £150 18s. 6½d. was raised during the year for missionary purposes, in addition to £50 from Mr. Wigney's Bible-class: 815 scholars and teachers have joined the Bible Reading Union. and out of 85 scholars who entered for the annual scholars' examination 52 obtained certificates, and eight prizes. Mr. Spurgeon, in the course of his remarks, said: there is much need at the present time for every form of Christian work. Sunday-school teaching was a work calculated to do much good. teachers should not leave their scholars in ignorance, but seek to obtain their religious affection, so that the softened heart might retain the words that fell from the teachers' lips. the teachers' work does not lessen the parents' responsibility. Earnestness and prayerfulness are wanted, and if these means are used, and the child is brought up in the way he should go, conversion is almost sure to be the result.. May all scholars in the school be led to the Savior's feet. Addresses were given by Messrs. t. H. Olney, W. Mountain, T. Heyland, S. Wigney, and C. Waters; and £20 was collected towards replenishing the Scholars' library.

COLLEGE. — Mr. I. Bridge, formerly of Waterbeach, has gone to Kirton-in-Lindsey, Lineolnshire, a church which needs to find a friend who would contribute £20 or £30 a year to keep it going. Mr. Bridge is so devoted to his Lord's work that he has gone, though we cannot see how he is to be adequately supported. Mr. W. Julyan has removed, from Cheltenham to Bournemouth; and Mr. J. Wilkins, who recently returned from America, has settled at Swaffham, Norfolk.

Any friends who can assist Mr. Stone in his work at Nottingham may rest assured that their help is greatly needed and richly deserved. Our friend has had to struggle against many difficulties, and has bravely held on his way. Just now he has to bear the extra burden of raising nearly £1,000 for painting, cleaning, repairs, etc., and with a heavy debt: on the place this will be a severe task unless the Lord's stewards liberally aid him. We have done and shall still do all we can for him. but so many look to us that our resources are taxed to their utmost. It would be a great joy to us to see the

Nottingham tabernacle wholly freed from debt, so that: the church might direct all its energies to the development of the mission-stations which Mr. Stone has started in the surrounding districts. No church within the range of our knowledge more truly deserves aid than this work at Nottingham.

CONFERENCE. — the *Nineteenth Annual Conference* of the Pastors' College Association was held, as announced, in the week commencing *Monday, April 16th*, and writing these "Notes" immediately after the close of the meetings we can truly say that, notwithstanding the great disappointment and sorrow caused by the President's absence from all the meetings, after the Monday night, the Conference of 1883 will compare most favorably with all that preceded it. On former occasions the President has been once or twice taken ill before the end of the week, but never until this year has he been prevented from delivering his inaugural address, or presenting the annual report at the subscribers' supper.. His disappointment at being laid aside just when it seemed that he was most needed was keen indeed, but as the tidings arrived day after day that the meetings were quite up to the usual standard, that the interest was unflagging, the liberality of the subscribers as great as ever, and the presence and blessing of the Lord most manifest in every part of the proceedings, what could he do but praise and magnify the grace of God which was thus signally vouchsafed? The assembly of 1883 will be remembered in days to come as the *dark-bright* Conference — dark, because of the sickness and sorrow that came like a black cloud to hide the sun; and bright, because of the mercies and favors that our gracious Master poured out in such generous abundance. Again has he proved in our experience that he doeth all things well.

This year, instead of the opening prayer-meeting on the Monday afternoon being held at the College, it was transferred to the same place as the tea and public meet-tug, for which an invitation had been received from Pastor W. Hobbs and the church at Gipsy-road, Lower Norwood. As the result of this alteration, the attendance was much larger than has been usual at the afternoon meetings in former years. Our venerable friend, Professor Rogers, presided; and many fervent petitions for a blessing upon the week's proceedings were presented at the throne of grace. At the tea in the school-room the brethren had the joy of welcoming not only their President, but also Mrs. Spurgeon, who was as happy to see them as they were to look upon her. After the meal, hearty words of welcome and thanks were uttered, and then we adjourned to the chapel for the public meeting. This was a smaller assembly than we have had on previous

occasions, but there was a clear gospel ring about every speech, and the whole gathering was a fitting commencement of the week's program. Addresses were delivered by the President, and Pastors W. Whale (Middlesbro'), W. E. Rice (Earl's Colne), and W. Hackney (Oxford). All who were present were grieved to see the President suffering great pain in one of his hands, but rejoiced that he was able to speak with all his wonted fervor and force. At the tabernacle the Vice-President occupied the chair at the regular prayer-meeting, which was largely attended by ministers from the country. Several of the brethren offered prayer, and Pastor t. W. Medhurst (Lake-road, Landport), delivered an able address.

On Tuesday morning, April 17, the ministers and students met in the College Lecture-hall in larger numbers than on any previous occasion. After the opening hymn the Vice-President, who occupied the chair in his brother's absence, read the following letter : —

“Dear Brethren, — After a night of extreme pain, I find myself unable to leave my bed to-day — at least, I fear so. I am bitterly disappointed; but as I have had no hand in it, I must yield myself to our Great Father's will. May the presence and power of the Holy Spirit be with you all day long. If I find at any time that I am recovering, I shall set out for your Conference at once, and may appear at any time. Meanwhile, I shall be glad if the Vice-President will kindly go on with any part of the program which may be ready. When such a sad Providence intervenes we must make the best of it. I am somewhat in hopes that the attack is so sharp that it cannot last long. It is furiously upon me at this moment. — Your suffering President,

“C. H. SPURGEON.” the sincerest sympathy of the whole assembly was evoked by this sad communication, and the most fervent prayers were offered for the speedy recovery of the Lord's suffering servant. It did not please our heavenly Father to grant all the petitions that were presented, and yet we are sure that they were heard in heaven, and that as far as it was good for us they were answered. At the close of the season of supplication the Vice-President carried out his brother's request, as far as possible, by delivering at once his address founded upon the words of our Lord to John the Baptist, “Thus it becometh us to fulfill all righteousness.” It was a timely message, and though uttered before the speaker had the opportunity of preparing as carefully as he had intended, those who heard it felt that it could scarcely have been improved by any amount of additional study and thought. Before dispersing for a brief recess it was resolved that the

following telegram should be sent to our beloved President : — “ We suffer with you. We are greatly disappointed, but trust it will only be for a while. Our prayers are, multiplied for you,”

On reassembling, Professor Gracey read his ‘wise and weighty paper on “Faith,” after which the business of the Conference was transacted. the principal items of general interest were as follows : — the deaths of one minister and one student were reported, the names of twenty-six students who have been. more than six months in the College were added to the roll, and three names were for various reasons removed. Mr. Allison’s report of the Assurance Community showed that the total payments had amounted to £71 2s., and that the balance in hand was £6 15s. 6d. Our friend was heartily thanked for his management of the fund, and consented to continue his kind services during the ensuing year. Brethren who have not paid their subscription,; should at; once send 5s. to Mr. Allison at the Tabernacle, that they may be entitled to the benefits of the fund should death enter their homes during the year. It was agreed that MONDAY, JUNE 18th should be set apart for special united prayer by all the churches connected with the Conference. the letter from the Australian brethren, which is printed in the report, was read, and also the following communication from the Canadian branch of our Association, which arrived just too late to be published in the proper place : —

“Toronto, March 29, 1883. “to the Brethren of the Pastors’ College in Conference Assembled. “From the Brethren in Canada.

“Dear Brethren, — It again becomes our pleasing duty to send our annual greetings, and wish you all grace and wisdom in your Conference, and that you may return to your various fields of labor encouraged, strengthened, and abundantly blessed.

“To ,every one of us it would be a privilege of exceeding value to be permitted to meet with you, with our beloved tutors, and above all with our greatly honored President, who dwells in our hearts, and for whom we cease not to give thanks, that we have known him in the flesh, and have sat as his feet.

Changes, in nearly every case for the better, have marked the year now closing. Brother Joseph Forth has removed from London to Dresden; Brother C. A. Cook from Kingston to Parliament Street, Toronto; Brother Robert Holmes from Aylmer to College Street, Toronto; Brother Jesse

Gibson from Plattsville to Portage La Prairie, Manitoba; Brother W. W. Willis from Coalingwood to Colebrook, Ohio, U.S., and the writer from the College Street Church in this city to the management of the Standard Publishing Company, created by the munificence of Senator McMaster as the publishing society of the Denomination in Ontario, Quebec, and Manitoba. Brother H. F. Adams, having changed his views on the Communion question, has resigned the pastorate of the open-communion church, Quebec, and has accepted an invitation as supply, with a view to the pastorate of the Regular Baptist Church, Mount Vernon, Ohio, U.S. Brethren James Grant, Robert Lennie, and Henry Cox remain in the same fields of labor at Paris, Dundas, and Leamington.

“It will be, a joy to you to know that our brethren have all kept resolutely in the ‘ old paths;’ and that they are known everywhere as lovers of the gospel and preachers thereof, with manifest tokens of the Master’s approval.

“We hear frequently that the ranks of the ministry are over-full in England, and that sometimes good men find it difficult to secure suitable fields of labor. If such be the case, we would say that there is plenty of room and a right royal welcome here for brethren of good education, respectable pulpit gifts, and sincere piety, whose names have never been sullied by folly or sin; and whose convictions in reference to open-communion are not such that they must ever make it a bone of contention and a cause of offense. But if there are brethren who are so strong on this question, that they must run against the close-communion wall on every occasion, much to the injury — not of the wall, but of their own heads, we would say — well, we would say to such: — ‘ try some place on the other side of the world, Australia for instance.’ For, rightly or wrongly, the communion question is so settled on, this continent, that even a Robert Hall could not turn the shadow back on the dial of Ahaz.

“Rejoicing that time and distance, cannot weaken, much less break, the bonds which unite us together, we remain, in behalf of the Canadian Branch of the Pastors’ College Association,

“Yours in the service of the Gospel, “S. A. DYKE, President for 1883.
“JAMES GRANT, Secretary.”

Dinner was served at the tabernacle, and the mention of that fact leads us to record our deep indebtedness to our devoted deacon, Mr. Murrell, for

all his care, of the brethren during the week. It is no easy matter to provide dinner and tea for three or four hundred ministers on four successive days, in addition to arranging for the subscribers' supper one evening, and the ministers and students' feast the next night, but with the help of his many coworkers, Mr. Murrell does the whole business in first-rate style, and he richly deserves the hearty thanks that were presented to him during the meetings.

Tuesday evening is usually spent at the Orphanage, in order to still further strengthen the bonds of friendship that exist between that institution and the College. After tea the sweet singers and clever hand-bell ringers provided a most enjoyable entertainment, in the course of which appropriate addresses were delivered by the Vice-President, and Pastor A. G. Brown (East London tabernacle), and the day's proceedings were pleasantly closed by an exhibition of Pastor Charles Spurgeon's beautiful dissolving views of his American tour, for which he was heartily thanked in the name of all the brethren.

On *Wednesday morning, April 18th*, the 'news of our President continued sickness filled us with grief, and tidings also reached us that the wife of our much-loved brother Gango, of Bristol, had been called home. Heartfelt supplications ascended both for the afflicted and the bereaved; and after the reading and exposition of Psalm 132. by our venerable tutor, Professor Rogers, all who were present were delighted to listen to our honored friend, Dr. Stanford, as he in his own unique style explained and applied the words of our Lord to the first preachers of the gospel — "I give you a mouth and wisdom." Pastor W. J. Styles (Keppel-street) next followed with a valuable paper upon "Conversion, and its Counterfeit?" and the remainder of the morning was occupied with interesting accounts of foreign work given by Pastor W. Norris (of Calcutta), and Mr. J. J. Turner, who was until recently connected with the China Inland Mission. In the evening the subscribers and friends of the College met for tea, and afterwards assembled for the annual meeting, under the presidency of John Houghton, Esq., of Liverpool. All were grieved that the President was unable to be present, and he was equally sorry to miss the opportunity of personally thanking his many generous helpers for their continued liberality to this branch of the Lord's work under his care. In his absence the report of the year's work was presented by the Vice-President, and addresses were delivered by the Chairman, Pastors R. J. Middleton (Great Torrington), C.T. Johnson (Longton), F. E. Blackaby (Stow-on-the-Wold),

and \$. Glover (Coorobe Martin), and our missionary brethren, W. Norris, J. J. turner, and A. Billington, who in turn pleaded for India, China, and Africa. the company then adjourned to the tabernacle Lecture-ball, to partake of the supper given by Mr. Spurgeon and two or three friends, and prepared by Mr. Murrell and his assistants. When the list of donations and promises was completed, it was found that the contributions amounted to £2,073 18s. the gifts of friends unable to be present brought up the total to £2,100 — truly a noble sum, for which we heartily thank every donor, while we bless the name of the Lord who moved them thus to cheer and help us.

On Thursday morning, April 19, after a time of earnest wrestling with God in prayer, Professor Rogers briefly but forcibly addressed the assembly, Pastor J. Hillman (Hampden Chapel, Hackney) read a useful paper on ‘Persistence in our Work,’ and Pastor W. Anderson (Reading) read his searching, scriptural, spiritual essay on “the Christian minister’s dependence upon the Holy Spirit.” At the dinner-table it was resolved that the grateful thanks of the brethren should be forwarded to Mrs. Spurgeon for her kind gift of the President’s new book, “Illustrations and Meditations,” with the assurance of the heartfelt sympathy of every member of the Conference, and their united prayers for the speedy restoration to health of their honored President; and his beloved wife. (Any of our brethren who were unable to be present can obtain the book by writing to Mrs. Spurgeon, and enclosing four stamps for postage).

The annual public meeting, in the tabernacle, in the evening, was one of the largest and best ever held. the Vice-President presided, and again gave a *resume*; of the work of the year; addresses were delivered by Professor Fergusson, and Pastors G. Samuel (Birmingham), t. J. Longhurst (Cheltenham), W. J. Mayers (Bristol), and t. G. tarn (Cambridge); brethren Mayers and Parker led us in sacred song; and Pastor C. Spurgeon, in the name of his father and of the whole Conference, thanked the Vice-President for his invaluable services in the specially trying circumstances of the week. the ministers and students were then entertained at supper in the usual bountiful manner, and on their behalf the deacons of the tabernacle church were assured of the deep gratitude of every brother for all their services to the College. After Messrs. Murrell and Carr had suitably responded, sentiments of hearty congratulation and loving welcome to Mrs. James Spurgeon were expressed by two of the pastors, and acknowledged by the Vice-President.

On -Friday morning, April 20, after a season of earnest prayer, the following letters from the President and Mrs. Spurgeon were read : —

‘DEAR BRETHREN — I send my hearty love to one and all of you. I am very grateful to all who have done so much to make the Conference a success. I feel as if I had double reason for praising and blessing God. If I had one reason for complaining that I was not allowed to come, I seem to have two reasons for rejoicing that although I did not come the blessing came all the same, and it does not matter what becomes of me so long as you get blessed. I hope I shall meet the whole of you in a hundred years’ time.

*“You’ll not be in glory
And leave me behind.’
God bless you all for ever.
So prays,*

Your President and Friend,

‘C. H.. SPURGEON.’”

DEAR BRETHREN— I rejoice in the sweet message you have, sent to me, and thank you for receiving my little present so lovingly. May the book be s, choice companion to you throughout the year, and a true helpmeet in your work. “I think you will delight to walk in this Puritan garden, for it is a place of fragrance and beauty’, and “Supposing *Him* to be the Gardener,’ it is likely you may there often meet with your Lord. “Of the great loss you have sustained, in *our* President’s absence from Conference, I can scarcely speak. It has been a bitter grief to me — to you it must have been an overwhelming disappointment, yet the Lord has in his own gracious and wonderful way given you some compensation in the exceeding blessing he has poured out on your meetings, and, may it not be that the fervent prayers evoked by this sorrow may be answered by some totally unexpected acts of grace? From the sick-bed of a suffering President there come many voices of entreaty to his noble band of preachers, but I think the loudest and most importunate is that of Paul to timothy, ‘Preach the word, be instant in season, and out of season be not ashamed of the testimony of our Lord, nor *of me his* prisoner.’

‘Pardon me that I cannot more worthily reply’ to your graceful message, but believe that in all loving sympathy and sincere respect, I am ever

“Your devoted friend,

“S. SPURGEON.,

The Vice-President was again graciously helped to take his brother's place by preaching from Malachi 3:3. then followed the communion, and our closing hymn, commencing—

“Pray that Jerusalem may have,

Peace and felicity;” sung to the tune “Martyrdom” by the whole band of brothers standing with hands linked in token of our union with our one Lord and with one another.

At the farewell dinner our faithful Remembrancer, Pastor F. H. White, reported that 187 pastors had collected or contributed £608 towards the College funds since the last Conference — an increase of more than £100 over the previous year. the Vice-President touchingly alluded to the great loss the College had sustained by the deaths of Deacons Higgs and Mills, and cordially thanked all who had helped to ensure the success of the Conference. Messrs. Charles-worth, Murrell, Gracey, Fergusson, and Marchant briefly spoke, and the Conference was appropriately closed with the doxology and benediction.

EVANGELISTS.—Messrs. Smith and Fullerton have conducted a most successful three weeks' mission at *Hull* during the past month. A local paper in reporting the opening services thus describes the evangelists:—”That Messrs. Fullerton and Smith are men who, to use a vulgar phrase, are ‘cut out’ for their work cannot be doubted. they are of the type of preachers whom ‘the common people’ must always hear gladly, men of intense earnestness and power, not remarkable, perhaps, for profound learning, but possessing wide Biblical knowledge, a fine appreciation of many phases of human character, and a wealth of natural eloquence which their somewhat. rugged provincial dialect does not diminish Had they not been so prominently introduced as coming from the Rev. C. H. Spurgeon, in whose Pastors' College they have received much of their training, they might easily have been pronounced as of Mr. Spurgeon's ‘school,’ both from their style of preaching and the doctrine they teach.”

Later reports convey the cheering news that much blessing has rested upon the work. During the first fortnight in this month our brethren are to be at Chesterfield, in response to an invitation from all the Nonconformist churches, and on the 20th they are to visit Maidenhead.

Up to the present time we have received for sermons to be distributed at the evangelists' services £26 15s. 6d., and expended £25.

Mr. Higgins, who was the pioneer of the Society of Evangelists, sends us a good report of Mr. Burnham's services at *Melbourne*, Cambs., and Mr. Middleton forwards equally welcome tidings of our brother's visit to *Great Torrington*, Devon. So many persons have derived spiritual benefit from the meetings that Mr. Burnham has promised to go again in July for a fortnight of tent services. From Torrington he went next to *Lyme Regis*, and thence home for the Conference. this month he is to be at Poole.

Mr. Frank Russell has conducted special services at *Godstone* and *West Drayton*,

with cheering results.

ORPHANAGE.—*Special Preliminary Notice.* —Will all our friends kindly note that the Annual Fete will (D.V.) be held on *Tuesday, June 19th*, the President's birthday? those of our helpers from the country who will be in town for the Handel Festival may be glad to know where they can spend one of the off-days between the musical performances at the Crystal Palace. We hope a large number of our friends will, as usual, attend the Stockwell Orphanage Festival. We expect on this occasion to be ready for the laying of the memorial-stone of the next block of buildings, which will comprise the head-master's house and the necessary premises for the accommodation of the working and teaching staff. In addition to our usual anniversary program we are arranging for an interesting and instructive exhibition of engravings of scenes connected with the history of the Protestant Reformation in our own land and on the Continent

What, some of our young friends are doing. —Some time ago two little ladies at Penzance sent us the proceeds of a sale of work in their garden. During the past month they have had another meeting, which was held in the schoolroom of the chapel: some friends helped them by giving a tea, so that altogether they were able to forward a cheque for £6 5s. for the Orphanage. Last year two young gentlemen at Stowmarket presented us with a guinea, which they had realized by giving an entertainment on behalf of the orphans. they have recently called their friends together again, and, as the result, have sent us thirty shillings, with a neat little note, in which they say, "We hope to be able to do even more another year, as we like working for so good a cause." We are, very grateful to all the kind Cornish

and Suffolk folk who helped our young friends, and we shall be glad to hear of similar efforts in other parts of the country. It is a capital idea for children to be taught to sympathize with the poor and needy, and to assist them as far as they are able. this is the, way to train up a generation of philanthropists to take the place of those who are being called away from us one by one..

COLPORTAGE.—Special attention is called to the annual meeting of the Colportage Association, which is fixed for *Monday, May 7th, in the Metropolitan tabernacle.* the President will take the chair, if he is well enough to be out, and S. D. Waddy, Esq., Q.C., M.P., and the Rev. J. Reid Howatt, of Camberwell Presbyterian Church, have promised to address the meeting. Full reports of the work will be given, and several of the colporteurs will tell interesting incidents of their experience in book-selling, visiting, preaching, etc.

PERSONAL NOTE. — During the past month we have received a large number of letters concerning friends who have fallen asleep, to whom our sermons and other works have been made useful. It would not be possible to publish all of them, but we must find room for the following note:—

“My dear sir,—Allow me to forward you what I believe will be a word of encourage-merit.

“A dear niece of mine, who was consumptive, sweetly fell asleep in Jesus on Monday evening last, at the early age of twenty-five. Previous to her illness she was not a Christian. Since, her heart has been changed, and she has died a most triumphant death.

“During her illness your book, ‘Morning by Morning,’ has been a blessed comfort to her; it has been spiritual food to her soul She devoured it eagerly, and was delighted when some relative or friend read some appropriate portion to her. the text and comment for March 3rd, , I have chosen thee in the furnace of affliction,’ were singularly appropriate and precious to her. She has manifested her appreciation of the book by presenting her father and mother and her husband’s father with a copy each. I pray that it may prove as great a blessing to them as it has to her.

“I may say that the fear of death was taken entirely from her, and she calmly waited its approach. Until the day of her death she would have the inimitable hymns, ‘ Jesus, lover of my soul,’ ‘ Rock of Ages,’ ‘Nearer, my God, to thee,’ ‘I heard the voice of Jesus say,’ etc., sung by her *sisters*, and

even when her voice could not be heard louder than the faintest whisper, she would join with them, or reiterate, 'Sing them again, sing them again.' On the day of her death it seemed as if heaven's glory had burst through the veil, her face lit up with the most heavenly smile, and with sparkling eyes, she said, Look. Jesus. Jesus. At five o'clock in the afternoon she said, 'I am almost there, I shall soon be with Jesus.' At ten minutes past five she asked what time it was. When her sister told her, she said, '*I shall be in heave, by half-past six.*' Her father, mother, aunt, and three sisters were in the room when she said this. Several times after she asked the time: once she said, '*Why does not the time go quicker?*' She had not much longer to wait, at ten *minutes past six*, or just one hour after she made the statement, in the presence of her friends, she calmly and sweetly fell asleep in Jesus. "I must apologize for forwarding this letter to you, but the victory has been so complete and marvelous, and achieved by one very unlikely to achieve such a glorious victory, and your precious book has been the chief instrument used by the Holy Spirit to accomplish it, that I thought it would not be out of place to acquaint you with the facts. With sincere prayers that you may be long spared to be a great blessing to others, "I remain, my dear Sir, "*Yours* very truly,

ANNUAL PAPER

CONCERNING

THE LORD'S WORK

IN CONNECTION WITH

THE PASTORS' COLLEGE,

NEWINGTON, LONDON. 1882-.83.

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SECRETARY.

MR. C. H. THOMAS, Metropolitan tabernacle.

The work of the College has for many years been adopted by the Church at tire tabernacle as its own. the accounts are examined with the accouters of the Church by auditors chosen by the Church, and are read and passed at the Annual Church Meeting in the beginning of the year.

FORM OF BEQUEST.

I Give and Bequeath the sum of _____ pounds sterling, to be paid out of that part of my personal estate which may by law be given will effect for charitable purposes, to be paid to the treasurer for the time being of the Pastors' College, Metropolitan Tabernacle, Newington, Surrey, and his receipt shall be a sufficient discharge for the said legacy ; and this legacy, when received by such treasurer, to be applied for the general purposes of the College.

CONCERNING COLLEGE AS WE SEE IT.

BY C. H. SPURGEON.

YEARS ago, when I had newly commenced my ministry, I felt a burden from the Lord laid upon me; and this was the nature of it, — I was bound over not only to preach the gospel myself, but to see that others were helped to do the same. In Paul's word to Timothy I found my own pastoral

charge: “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (See 2 Timothy 2. 1, 2.)

How weighty a matter was thus laid upon me I did not perceive at the first, and peradventure I do not even yet fully estimate it, though much of it now lies open and clear in the words of the great apostle. It may be that the fullness of his meaning is not to be learned except by experience; certainly, by experience I have discovered that any enterprise taxes all my strength, and makes me cry for more. That I may obtain this extraordinary help, I desire the intercessions of all who have power with God. To win the prayerful sympathy of friends I will spend a little time in meditating upon the words of the apostle. My pert runs sermon fashion, and my heart is warm with my theme; forgive me, therefore, if I preach rather than write a report. I want to plead for myself, and for all who have to keep the charge of the Lord’s house; for we need the hearty good wishes and supplications of all our Master’s servants. I desire to put my readers in sympathy with one of our old hymns: —

*“‘Tis not a cause of small import
The pastor’s care demands;
But what might fill an angel’s heart,
And fill’d a Savior’s hands.”*

The exhortation of the apostle urges the man of God to be himself strong; for the task imposed upon him is one for which no weakling is fitted. “*Thou* therefore, my son, be strong in the grace which is in Christ Jesus.” Some read it, “be inwardly strengthened ‘ be invested with power such as only grace can bestow. Never were Paul’s words more needful than at this hour. “Quit yourselves like men, be strong,” is the most fitting exhortation for this critical moment. Strength of grace’ is needed in these evil times to avow the truth, and to remain constant to it in one’s own personal ministry; but much more is required if we are to hand on the sacred deposit of revealed doctrine to others.

The simplicity and openness of the work are, in part, its trial. We are not allowed in this matter to use the craft which commends itself to minds of the Jesuitical order; for having received the doctrines of Christ, as Paul saith, “among many witnesses,” we know not the art of private communication, and utterly abjure the idea of secret directions delivered

with closed doors. Our teaching might be written across the midday sky: we desire nothing better. We have nothing to keep secret for the initiated: for these things were not done in a corner, but were meant for the light of day, and for proclamation upon the housetops. The “many witnesses” are mentioned to show how open and aboveboard are the tactics of the servants of the Lord. We can only transmit to faithful men the open and simple truth of Christ Jesus, and the grace which is treasured up in him. For the *doctrina arcani*, or secret traditional doctrine of the Catholics, we care nothing, and for private rules of brotherhoods and societies we care less: the thing which has been delivered to us to be handed on is nothing new, nothing of our own inventing, nothing which we can improve upon, but only the apostolic teaching which the Holy Ghost has written in the open Bible, and engraved upon our own hearts by his gracious operations. This is the priceless treasure which we are to commit to faithful men, and in this matter we are to give ourselves no rest till the sacred committal is perfected. Our work is plain, and the truth to be handed on is clear; and this fact lifts our service above the dreary depths of human cunning into the sublime difficulties of a Christ-like service. It is by no means a severe task to invent a system, and invest it with mystery; but to keep to plain, well-known truth, and nothing else, in the same: steady manner as our forefathers did, is a trial of steadfastness which some minds’ cannot endure.

Committing the plain gospel to faithful men is not so small a matter as it looks to be. Since upon most minds the temptation is forcible to display personal ability by teaching novel doctrines or freshly-devised practices, the minister of Christ had need be strong in the grace which is in Christ Jesus that he may boldly adhere to the old faith, and to scriptural methods, which so many are apt to deride as antiquated and worn-out. The disease of seeking some new thing takes possession of minds which are not fortified by the grace of God; so that to adhere in all points to the things which are verily believed among us, and yet to proclaim them with freshness, requires daily renewal of strength from the invisible fountain of power. Babes are soon blown off their feet by winds of doctrine, and boys run into the meadows after every nest which silly birds may choose to build: this is the natural frivolity of unstable, because unestablished, minds. To be firm in the faith needs spiritual manhood, and to reach that manhood is not a thing of everyday occurrence: hence the need of the power of the Holy Ghost and of the prayers of all the saints that the minister of Christ

may attain thereto. The virtue for this age is *steadfastness*. In none is it more required than in the man who is set for the defense of the gospel. In his measure each believer in Christ is thus *set* by his Lord; yet there is a still most emphatic sense in which this is true of the more prominent among the Lord's servants, and they therefore require a larger endowment of power from on high. The wind rages, and all cables are strained: the current rushes madly towards error, and all steam is needed to force the vessel up stream. "*Brethren, pray for us,*" is the cry of every one of those who contend earnestly for the faith once delivered to the saints; and very piteously would some of us utter the entreaty, for we are of all men the most unhappy if we are deprived of the intercessions of our brethren.

Mischief is sure to be done if we fall into an error, which commonly waylays teachers at every turning while engaged in this weighty business: the Christian tutor is liable to be led astray by a desire to stand well with his men, and with others engaged in similar pursuits. It is not; the easiest thing in the world to sink the instructor in the instruction; and to be nothing, that the truth taught may be all in all. We would prefer to be reckoned great and enlightened rabbis if it might be so, and our work be at the same time passably performed: to be mere old-fashioned teachers of a time-worn faith is no tempting object for ordinary carnal ambition. Tutors naturally like to be had in honor among their fellows; and even modesty suggests that they should not follow singularity for its own sake: hence, let no man deceive himself with the notion that we pride ourselves upon being called old-fashioned, and behind the age. If it were all the same to our critics, we would as willingly be thought to have some little culture as to have none: yet, as their opinions will not materially alter the fact one way or another, we do not intend to go down on our knees to pray them to deal mercifully with us. At the present time there is an affectation of liberalism abroad, and the desire to be had in repute as a person of enlarged views is a common snare to men of reading and influence. It flatters young men to let them imagine that they are not being taught any fixed dogmas; and in return they flatter their teacher by ascribing to him a breadth of mind and a candor of judgment which in all probability he does not possess. He is teaching heresy and *they are* believing a lie, and they mutually encourage each other. The blind lead the blind, and we know the consequences. Unless grace is given to make a man strong in the Lord, educated believers are in these days frequently tempted to aspire after the position of "leaders of thought," "men who are abreast of the times," and "persons of

thoughtful minds.” Old-fashioned believers are at a discount, and are sneered at as a kind of idiots: this is not a pleasant experience for those who know that they are the equals, if not the superiors, of their despisers. If we are strong in the Lord, we shall cast off all tendency to give place by subjection to the theories of the hour, even as a vigorous constitution resists the malaria by which it is surrounded: but in all cases where men bear large responsibilities it is most desirable that daily prayer should be offered that they may be upheld by grace, so that the standard-bearers do not fall.

.Another influence may, however, entangle the feet of the teacher of those who are soon to be teachers of others. He will meet with many discouragements because the work of the Lord does not appear to prosper in his hand; and by these discouragements he may be urged to vain devices. Those whom he helps to become teachers may prove inefficient in the ordinary manner of ministry, and even among the more successful, progress may not attain to express speed; and herein lies the trial of hi.,; faith in God and in the gospel. Weak minds are apt to rush upon plans and methods which promise to effect speedily what otherwise may be long in coming. Fascinating schemes, unauthorized by the Word of God, are gendered by the fermentation of heated brains; and all manner of noisy vanities go forth into the world in the name of him whose kingdom cometh not with observation. For the same reason truth is altered and twisted, so that by being accommodated to the carnal mind it may make more rapid progress; and the idol of compromise is set up, before which burns an altar consecrated both to God and to Belial. Everywhere the noxious endeavor to do something more than rehearse the teaching of revelation and obey the rules of King Jesus is working evil. Fever is mistaken for life, and noise is substituted for inward piety. Enterprises are attempted and carried out in ways which were never suggested by the Scriptures, nor by the Holy Spirit; and God is asked to bless modes of spreading the gospel which he never authorized. The air around us at this time appears to be charged with the mephitic vapor of will-worship. We are traversing that part of the pilgrim road which was known to the great allegorist as The Enchanted Ground: grace alone can now keep us pressing forward in the right way, and that grace had need be of a forceful character. Oh, that the Holy Spirit may be specially given to all the masters in our schools of the prophets, lest they commit to their students a deposit of mire and dirt from the troubled sea of human thought, or hand to them the mushroom spawn of fanaticism,

instead of the incorruptible seed of the Word of God which liveth and abideth for ever.

As for myself and my associates, we believe the doctrines of the gospel to have been settled when the Spirit first inspired the Bible; the mode of its being spread to have been ordained when our Savior gave forth his commission; and the ordering of the church to have been determined by our Lord and his apostles; and therefore we feel bound to keep within given rules and fixed regulations. Whether such work as we judge to be prescribed us prospers or fails according to human judgment is no matter of weight with us; we have taken our resolve to abide by the old faith, and to leave the consequences with our Lord. We can do no other. God help us!

The evil tendencies which I have just mentioned are but two among many which beset those who are put in trust with the gospel; but if I were so to enlarge as to mention all the perils which beset them, I should but have named one out of a thousand reasons why they should be strong in the grace which is in Christ Jesus. It is assuredly true that a sevenfold measure of divine strength, is required in a man who, in addition to his own testimony to the truth, endeavors to instruct others in the art of witness-bearing; for if he be not strong himself, his spiritual children are not likely to be vigorous; and what is to be done with weaklings in the ministry? We have enough dwarfs already, without knowingly increasing the number; and yet, if the fathers be dwarfs, what are their sons likely to be? Herein is a solemn consideration, calling for supernatural help. Whatsoever diseases may weaken the teacher will probably be developed with greater force in those who are taught; and it will be a dreadful evil if, in committing the truth to men, we also transmit our own infirmities and deformities. Tutors should be what they wish their students to be; and what manner of men should ministers be? They should thunder in preaching, and lighten in conversation; they should be flaming in prayer, shining in life, and burning in spirit. If they be not so, what can they effect? If they be not spiritual Samsons how can the roaring lion be overcome? How can the gates of hell be lifted from their hinges? How can the house of evil be pulled down upon those who gather in it? Who is sufficient for these things? Truly, our sufficiency is of God; but how much we need that all who prize the truth of God should lift up their hearts and voices to heaven on our behalf!

Provided that we know the truth and are confirmed in it by divine grace, it is yet no trifling work to pass on the heavenly treasure to those who are to become its guardians in the future. David had the ark of God in his land, but the Lord was not pleased with the manner of his moving it to its resting-place, and therefore he made a breach upon him. The like may happen to us in handing over the truth of God to others: it is a delicate and difficult service. A man must first know the truth in his own soul before he can effectually transmit it to those who sit at his feet: how shall he teach what he does not know? Knowing it, he must live in the daily enjoyment of it, or else his knowledge will become stagnant, and instruction will not flow from him in a clear, limpid stream, filling those who wait to receive it. Only as the Holy Ghost overshadows a man's mind can he influence other minds in a right manner. The spirit of the gospel must be in him as well as its doctrine, or he will bear the truth to his pupils with such rough, unsteady, or uncomely hands that they will not care to accept it from him, their minds being far more distracted by the ill humor of their tutor than attracted by the preciousness of what he teaches. The best of food may be rendered unpalatable through the slovenliness of the cook: yea, an absolute abhorrence of dainty meat may be wrought by an uncleanly finger. We fear that certain highly orthodox teachers have been unconscious suggesters and promoters of heresy in the minds of those who have found their manner of stating the truth to be altogether intolerable. Right daintily and tenderly should the virgin of truth be escorted by those who have the honor to be her champions. The crystal vase of sound doctrine must not be rudely dashed at the feet of the learner, lest he wound his hands in gathering up the fragments of that which ought to have been presented to him as a thing of beauty and a joy for ever.

Even if the teacher were perfectly skilled in the art of transmitting the truth to others, another no less serious difficulty would remain in his way. He is charged to commit the gospel to men possessed of a twofold suitability: they are to be "faithful men," and they are to be "able to teach others also." Where shall we find such men? Herein lies a demand for great care, discrimination, and judiciousness in the selection of men from the numbers who apply. Where, at the outset, shall we find *faithful* men? Men of faith are none too common; but men full of faith are rare as diamonds. To be faithful in the sense intended by the apostle is something more even than being full of faith; it means to be trustworthy persons, fit to be relied upon. These men who are to teach others must be faithful to Christ, as he is the..

Way, the Truth, and the Life; faithful, so that their conduct shows the road to heaven; faithful, so that their doctrine is the pure truth of God; faithful, so that their inner life quickens all that they do. We are to search out for men whose hearts are godly, whose minds have sincerely received the truth, and whose tongues are prepared honestly to preach it. It is at our peril that we lay hands suddenly on any man: there must be full examination and prayerful judgment. The pearl of great price is not to be trusted to every thief who clamors for its possession. The wise man saith, "One sinner destroyeth much good," and this is especially true if he be admitted to minister in God's sanctuary. The Egyptians chose their priests from their philosophers, and when they needed kings they chose them from their priests: ministers of God should be choice men who would be fitted to undertake the highest offices in the realm. Men who have a deep experience of the things of God, and a grip of truth which they cannot relax, are likely to remain faithful to it, and are to be preferred. Faithfulness is better than scholarship. The two combined are best; but we can give the second, the first must come from God alone: therefore, to begin with, we must mainly keep our eye on the spiritual jewel of faithfulness. Alas, we are frequently deceived, and even the letters of pastors and the judgments of churches cannot save us from this calamity. Men who have been useful for years have been known to drop into an evil state of mind when the prospect of the ministry has exalted them; others are good as students; but in after-life, from ill acquaintance, or from the pride of intellect, they fall into erroneous opinions. Too many lose the fire with which they burned at the first, and cool down into mere professional repeaters of orthodoxy. How have I been ready to weep my heart away when I have seen one man carried away with vainglory, another overthrown by heresy, a third enticed by riches, a fourth silenced by inconsistency, a fifth beguiled by novelty, a sixth ruined by unaccountable folly. Those who were supposed to be "*faithful* men" turn out to be faithless men, and the treasure committed to them is discarded for some form or other of the world's dross. Ah, the heartbreak of seeing hopeful usefulness wrecked upon the rocks at the moment when it seemed most likely to make a prosperous voyage! The choicer the fruit, and the more care taken in raising it, the greater the grief which sees the worm devour it. The sorrow of the Master himself in beholding Judas develop into a devil is repeated to us in our measure when we see the instructed disciple perverted into the betrayer of his Lord. Yet this desolating grief is not unknown to us. What do we do in this case? Wounded, do we leave the field? Do we yield to the stunning force of a

traitor's blow, and leave our life-work? Far from it: it remains that again we seek out faithful men, and learn from our misfortune how to choose more prayerfully and teach more thoroughly.

Further than this, death is also a great adversary, at least in appearance; for the godly man is taken home when there seemed urgent need for him on earth. When the earnest young brother is as yet like a fair blossom, there comes a frost, a killing frost. Or later on, when he is experienced in holy warfare, and is becoming a veteran in the armies of the Lord, he is taken up from among us, and though he himself receives his full reward, our work is yet to do, for the dead cannot keep the treasure of the living God. Our graveyard is gradually enriched with dear remains, and our harvest-field pines for more laborious binders of the sheaves. More men must be "baptized for the dead," recruits must be accepted to fill up the ranks; and so our work repeats itself because this immortal conflict is fought out by mortal men. Assuredly leaders in this enterprise need consolations of no ordinary kind. Must it not be so where both the death-roll and the black list of failures furnish food for sorrow? Will not the Lord's people stand by all of us who war this warfare, and sustain us in all ways that lie in their power? If they do not, we are indeed as men set to lead a forlorn hope, deserted of their comrades. No, we recall the language; we are not forlorn, for we shall not even then be forsaken of our God.

We may not forget the second qualification which the apostle incidentally mentions. It is not enough that the men be faithful; they must be "able to teach": ability must not be divided from suitability. Trustworthiness is their moral and spiritual qualification; but the teachers of others need a mental qualification also: they must be *apt to teach*, or they will be of no value. This qualification includes both the ability to instruct others and the readiness to do so: the faculty, and the call to exercise it, must meet. It is not without serious thought and devout supplication that a man will be able to discover whether the teaching faculty exists in those who desire to take upon themselves the office which requires it. It is impossible to tell by looking in a man's face, or by searching into his moral character, or by reading papers and essays which he has prepared, or even by hearing him preach once or twice, whether he is a born teacher.

It might not be easy to say why some can teach and others cannot; but, assuredly, both children and grown-up people refuse to learn from certain individuals, and when these persons labor their very hardest, their failure is

all the more painfully evident. The truth is in them, but they cannot either get it out of themselves or get it into others. In all probability the persons to be taught could give no reason for their aversion; but the aversion is plain enough: the brother has no winsome ways, he has something forbidding in his countenance, or his tones, or his general style: one could hardly light on the exact point of disqualification; but the fact is clear, the man cannot teach, for nobody will learn of him. Matters of temper, heart, and spirit, and even of mannerism, in some secret manner impress common folk for or against a person who aims to be their teacher; and it is of no use arguing against that impression, for it will not be removed by argument. A man is certainly not "able to teach others" if others steadfastly refuse to be taught by him. Hence there is a secret something which we must look for, and if we see it not, it is vain to hope to produce it.

A teaching man must think in a clear and practical manner; he must arrange his thoughts in an orderly and forcible fashion; and then he must clothe them in appropriate language, or he will say a great many good things, but he will teach nothing. The best instruction, if it be confused, disordered, hazy, will end in smoke. An able teacher must adapt himself to his audience so as to catch their attention, and retain it; otherwise he may deliver a wonderful discourse, and the pity may be that another congregation did not hear it, since it was suitable to none who were in the actual audience. A man must not only be able to teach in the abstract, but able to teach those particular persons with whom his lot will be cast in after-life. A young man may have been exceedingly successful in the Sabbath-school, and in village preaching, but yet he may never be a fit person for any wider sphere. He is able to teach those about him, but the range of his ability goes no further. Care is needed in those instances which appear to be plainest.

A teacher, of course, needs knowledge in the first place, and the more of it the better. He requires a sound memory, that he may bring forth out of his treasury things new and old; and then he needs a door of utterance, that he may be able to set forth his precious things with skill, and commend them to those round about him. But if the preacher should possess all these, there is still a nameless endowment, a mystic anointing, a sacred unction from the Holy One by which the man is qualified as he never could otherwise have been by all the teaching which his fellow Christians may bring to bear upon him. I remember a story connected with the great Council of Nice, which was told to our students by Mr. Paxton Hood, when he was delivering a course of lectures among us. I think I must quote

it, for it explains my meaning. It is the story of Spiridion, “a rude shepherd,” but a robust believer. “It is said that the disputes were running high, and the philosophers sounding on their perilous way, when before one of the chief disputants there limped the shepherd Spiridion. He had but one eye, and he had a limping leg; he had lost an eye, and had been maimed through suffering For the faith, and now abruptly he broke in and said, ‘Christ and his apostles left us not a system of logic, nor a vain deceit, but a naked truth, to be guarded by faith and good works.’ Turning full upon the disputants, especially one Eulogius, nick-named Fair-speech, he said, “In the name of Jesus Christ, hear me, philosophers; — there is one God, Maker of heaven and earth, and of all things visible and invisible, who made all things by the word of his power, and by the holiness of his Holy Spirit; — this Word, by which name we call the Son of God, took compassion on men, for their wandering astray, and for their savage condition, and chose to be born of a woman, and to converse with men, and to die for them, and he shall come to judge every one for the things done in life. These things we believe without curious inquiry: cease, then, from the vain labors of seeking proof against what is established by faith, and the manner in which these things may be, or may not be; but if thou believest, answer at once the questions as I put them to you.’ The philosopher was struck dumb by this new mode of argument. He could only reply, in a general way, that he assented. ‘Then,’ answered the old man, ‘if thou believest, rise, and follow me to the Lord’s house, and receive the sign of this faith.’ The philosopher was staggered; he turned to the crowd of his disciples, and he said, ‘*Hear me*, my learned friends. So long as it was a matter of words to words, whatever was opposed I overthrew by my skill in speaking; but when, in the place of *words*, *power came out of the speaker’s lips*, words could no longer resist power — man could no longer resist God. If any of you feel as I have felt, let him believe in Christ, and follow this old man in whom God has spoken.’ I think this story illustrates what we desire the power of the preacher to be — the magnetic power of earnestness, and its simplicity, over argument and speculation.” This power is the grand mark of the man sent of God. Enthusiasm based on conviction, and quickened by the Holy Ghost, is the essential endowment. Where we believe we see this precious thing we are prompt to impart all that we have received of the Divine word; but in that belief we may greatly err, and so lay hands on one who cannot teach, and will not learn, in the gospel sense of those terms. Each mistake in this business is gall and wormwood to us, and yet Solomon himself might have

fallen into the error many a time; for the imitations of the heavenly gift are numerous and cleverly devised.

Success in our high vocation, when it does come, repays for all. With an intense delight I look upon hundreds of brethren who have hitherto made full proof of their ministry. There they are! Firm as rocks for the eternal verities, earnest as apostles for the winning of souls, fruitful as gardens of the Lord in all hallowed service! You, my brethren, who have from year to year supplied me with funds, are partners in my joy; I would there were more of you! Many hundreds of friends help me to support orphans, but only a few, comparatively, aid me in the training of ministers. These are both good works; but I know which I conceive to be the more fruitful in results, the more useful to the church, and the more glorifying to the Lord Jesus. Common humanity cares for the orphan, but thoughtful piety alone will consider the student. I care not to set one of my life-works over against another; but I venture to say with special earnestness, Do not FORGET THE COLLEGE. Aid me still to equip for holy labor those faithful men who shall be able to teach others also. If you can do nothing else for me, enrich me with your prayers. The Lord deal graciously with you even as you deal with me in this effort, which holds a chief place in my heart of hearts.

COLLEGE NOTES

WORK DONE BY MEN FROM OUR RANKS.

THE following facts are points of interest which crop up in the - year's work of our College brotherhood. We attempt no complete report; it would not be possible this year, perhaps not at any time. To God be praise for substantial progress.

CHISWICK. — From the year 1867 to 1877 the little old Nonconformist chapel in this place was a preaching-station connected with our College. Towards the latter part of that period a church was formed, which might have been classed with the “Zoars” of our denomination; for it was indeed “a little one,” when the present pastor, Mr. W. E. Lynn, went to minister there. The divine blessing has followed our brother's labors, and his church now numbers nearly eighty members. The lease of the old chapel expired in March, 188i, and the friends were obliged to find another home. Early last

year they secured a very good site, and have erected the commodious iron chapel in which they now worship.

POPLAR AND BROMLEY TABERNACLE, BRUNSWICK-ROAD. — About ten years ago Mr. W. T. Lambourne became pastor of the church meeting in George-street, Bromley-by-Bow, which had become reduced to a very low state for want of pastoral oversight. Great blessing was vouchsafed to our brother's labors, and in the course of three years the friends were greatly incommoded and the work hindered for want of room. Passing over many interesting details, we have only space to say that, as a temporary expedient, a very large tent was erected upon a suitable site, and services held therein for a considerable time till a large schoolroom could be erected. This accomplished, our earnest brother and his hardworking people set about building the chapel proper, a handsome structure, with sittings for rather more than eleven hundred persons. It was opened in September last. The membership is about two hundred.

WOOLWICH. — Mr. Spurgeon last year purchased at public auction a small chapel in *Joseph Street*, in which one of the students is preaching with much acceptance.

HORNCHURCH (Essex). — A Christian friend, Mr. Abraham, sought the help of Mr. Spurgeon in providing gospel privileges for this locality, and Mr. E. Dyer, of the College, was sent to Preach the word about two years ago. He has succeeded in gathering a congregation, and has seen some fruit from his labors. On July 18, last year, Mr. Spurgeon preached in the open air, and aided at the laying of the foundation-stone of a chapel, to which he has contributed £100. The chapel was opened in September by our beloved brother, Archibald Brown. £300 more will be needed to free the place from debt.

HAWICK, N.B. — The Baptist church in this town invited our student, Mr. W. Seaman, to become its pastor in February, 1880. The chapel being small and inconvenient, the principal services have been conducted in the Temperance Hall, pending the erection of a suitable building. This has now been effected at a cost £1,350, and the new chapel was opened for worship on February 18, by Rev. W. Tulloch, President of the Baptist Union of Scotland.

GLASGOW. — The church, under the pastoral care of Pastor W. H. Elliott, which used to worship at the Standard Hall, Main-street, Gorbals, removed

this time last year to a neat and substantial brick structure at the corner of Kirk and Buchan Streets. The chapel seats four hundred and fifty persons. Our brother has been with his people seven years. There is a fellowship of one hundred and seventy-nine members, an increase of thirty-one over last year's return. This work deserves liberal aid.

SANDOWN (Isle of Wight). — On February 9, 1882, Pastor J. A. Spurgeon conducted service in the Old Town Hall, where Mr. A. Bird had gathered a congregation. Twenty believers were formed into a church on that occasion; since then the membership has been doubled. A chapel, which will seat 320 persons, has been erected in Pell Street, at a cost of about £1,000. Pastor J. A. Spurgeon preached the first sermon in the new chapel on July 20. £112 were contributed during the day, including £50 from the President. The prospects of this new cause are bright, but at present it needs help from us.

LEICESTER (Carley Street). — A new chapel has been erected on the site of the old one which had been for some time too strait for the congregation; it was, moreover, in a very dilapidated condition. The Leicester General Baptists, having obtained possession of the building about eight years ago, invited Pastor Jacob Forth, then of Wirksworth, to begin Christian work therein, and soon a church of twenty members was formed: there are now more than a hundred in church-fellowship.

ST. LEONARDS-ON-SEA. — About three years since a few friends, resident in the locality, hired the Warrior Square Concert Rooms, and Pastor W. W. Haines, of Eye, was invited to preach, with the view of establishing a Baptist church. The church, formed in 1881, now consists of eighty-five members. A substantial chapel, with school and class-rooms, has been erected in Chapel-park Road, at a cost, including freehold land of about £4,500, towards which we have contributed as much as we could spare, but would like to give a great deal more. The town needed this chapel, and we doubt not that a large and influential congregation will be gathered.

NEW BUSTER AND SOUTH WATFORD. — From 1869, when Mr. Spurgeon purchased the iron chapel in Bushey New Town, until last October, the Baptist church has made steady progress and worked hard to secure a place of worship suited to the needs of the growing neighborhood. They have happily succeeded, and now meet in their handsome chapel at Chalk-hill, which, with school-rooms, has cost £3,250. This site was generously given by Mr. Bailey. We believe that there only remains a debt of six or

seven hundred pounds. There are one hundred and ten members in fellowship, and good congregations.

ST. ALBAN'S TABERNACLE. — We know nothing as to the reasons for forming a second Baptist church in St. Alban's; but as this congregation has chosen our friend H. W. Taylor for their pastor, we are bound to record the building of a commodious chapel and the gathering of a growing people. In loving harmony with all other existing churches may this church go from strength to strength.

WEST HAM LANE. — We know very little of the history of the chapel here known as "The Tabernacle," but believe it was erected by a zealous Christian man, who hoped to make the building a center of usefulness, but failed to gather a sufficient number of helpers to sustain the work. The building would have been closed had not our former student, Mr. J. W. Wilkinson, offered to conduct services in it, and met with sufficient encouragement to induce him to hire it at a rather heavy rental. A Baptist church of seventy members has been formed, and Mr. Wilkinson will, we have good reason to believe, make the undertaking a success. He is well known to many of our friends as a former successful pastor of Ventnor Baptist church.

CHRISTCHURCH (New Zealand). — During the five-and-a-half years' pastorate of our brother Charles Dallaston the church has been greatly cheered and encouraged by signs of Divine blessing in their midst; four hundred and twenty-seven believers having been received into fellowship during that time. The crowded congregations rendered increased accommodation necessary, and the friends were compelled to build. They have recently opened their present commodious chapel (or "*church*" as Colonials call a meeting-house), seated for eight hundred, and with provision for galleries when further accommodation shall be required. The cost was about F3,200.

GIPSY ROAD (Lower Norwood). — The large and handsome chapel erected for the church under the pastoral care of Mr. Hobbs was opened in May last, and almost from the commencement has been well filled. Best of all, souls are continually being saved. During the past year over one hundred have been added to the church. The Sunday-school, Bible-classes, Temperance and Band of Hope work, and other agencies are in active operation, and there is scarcely an evening in the week when the chapel or lecture-hall is not in use. The premises cost altogether £4,600, of which a

debt of £2,000 still remains. It is hoped that, with the help of the London Baptist Association Chapel Debts' Fund, at least one-fourth of this amount will be removed during the present year.

PROJECTS WHICH OUGHT TO BE CARRIED OUT

as speedily as possible, being sterling enterprises worthy to be attended to with all dispatch. Many beside these are most desirable; but we dare not mention more at this present lest in the crowd they should all be forgotten.

TUNBRIDGE WELLS (Calverly Row). — The church and congregation worshipping in the Town-hall have been gathered by brethren from our College during the past nine years. Mr. James Smith (formerly of Leeds) is now the minister, and here, as in previous spheres, the Lord has owned and blessed his earnest preaching. It has become imperative upon the people to build a house for the Lord, and they have purchased an eligible site for £1,900, and are preparing to erect a chapel to seat six hundred and thirty persons, together with a lecture-room for school purposes, at a total cost, inclusive of the ground, of £5,500. The church members are mostly of the working-classes, and will need liberal and prompt aid. Our esteemed friend, Mr. Samuel Barrow, is their Treasurer.

BAYSWATER (Talbot Tabernacle). — Our beloved brother, Mr. Frank White, and his devoted people, are in need of the help of the Lord's stewards that they may at once replace the worn-out iron structure in which they now worship by a commodious and substantial building suitable for their many good works. They must build, or else surrender the ground upon which their present chapel stands, the only available spot in the neighborhood; they have no alternative but that of abandoning the work. Our dear friend has now been laboring in London for twenty years, helping every good work within his power; his praise is in all the churches, and we commend his work and its present needs to the generous help of the Lord's servants.

CAMBERWELL NEW ROAD (Masonic Hall and Wyndham Road Chapel). — The friends here have been toiling on, and have paid for their freehold ground; but the task of building a suitable place of worship will be too much for them unless the Lord should incline some of his stewards to come

to their rescue. Mr. Hockey and his friends deserve all the good things which we could possibly say of them.

PUTNEY (Werter Road). — There is an earnest working church here of members meeting in a school-chapel much too small for their needs; indeed, like several other places of the kind, this was but a temporary expedient. The work is one of the results of our Tabernacle Country Mission. Plans have been drawn for the new chapel to be erected in front of the present building (which will then serve admirably for school purposes); the estimated cost is £3,800. C.H. Spurgeon is the Treasurer, and we may say that, up to the present, his many burdens have not been made the heavier by the office; for very little has been received by him. Putney Baptist Chapel ought to be one of the earliest completed.

PONDER'S END. — A church and a fair congregation have been gathered by Mr. A. F. Cotton, one of our students, who has been working here under considerable disadvantages for want of suitable accommodation. The Sabbath-school numbers two hundred and fifty children and twenty teachers. It is interesting to see a wood engraving of Ponder's End Chapel and Schools in the Baptist Handbook of 1882. May they soon exist.

BATTERSEA PARK CHAPEL. — Again and again have we had to record the progress of the Lord's work here under the three successive and successful pastors, W. J. Mayers, A. Bax, and T. Lardner, and almost from the first, thirteen years ago, we have seen the need of a larger building upon the vacant ground in front. The school-chapel is now shut out of sight by blocks of buildings; and even worse, church and school work are hindered for want of room. We need a large sum. Our plea of "urgency" in other cases applies here.

LAMMAS HALL, BATTERSEA. — Here also is a church full of life and energy; but we fear it will be a long struggle before it has a house to call its own. Mr. Stone ought to be helped liberally and speedily.

ORPINGTON. — For more than thirty years the only Nonconformist meeting-house has been a converted cottage, which until lately has been large enough for the few converted cottagers who met to hear the Sunday supplies. Latterly, however, under the earnest preaching of Mr. White (whom we took into the College) quite a change has come over the "Baptist cause." A good site has been presented for a new chapel, and our good friend Mr. W. Vinson and our brother and Deacon Mr. Allison have

given and collected about three hundred pounds, which we, “*treasure*” as a nest egg.

TOOTING. — Mr. Witney’s people worshipping in their school-room much need a chapel. The ground is their property.

NEW BROMPTON. — In this suburb of Chatham, Mr. Blocksidge has bought ground and erected a room to hold 250 persons. This is so full that they must build a chapel as soon as they can.

AUCKLAND, NEW ZEALAND. — Last, but not least, aid is greatly needed for Thomas Spurgeon, whose work is hindered for want of a suitable Tabernacle.

LETTERS.

The following letters are full of interest to those who are in full sympathy with the work: —

WEST INDIES. — Mr. R. E. Gammon is employed by the Baptist Missionary Society in the Bahamas. He has one native preacher (J. H. Pusey, from Calabar College), and thirteen schoolmasters and other Christian workers under his direction at the fourteen, stations and sub-stations. He has just sent us the following letter with statistics of the several stations. Fifty-seven converts have been baptized during the year, and the several churches under our brother’s care have an aggregate membership of seven hundred and sixty-eight.

“Puerto Plata, Santo Domingo, January 15, 1883. “

My dear President, — Enclosed is the schedule of statistics of work done during the year just closed; we have been far from realizing many of our hopes;; still, our Master has not left us without tokens of his presence and blessing.

“On Christmas-Eve eleven candidates, in the presence of a crowded congregation, including a large number of Roman Catholic natives, publicly professed their discipleship to Christ by baptism, in Puerto Plata, and our increase in this church for the year is thirteen. In a Roman Catholic country like this, we have to be glad of small additions, as a proof of the spread of the truth as it is in Jesus. There were to have been twelve candidates, but

the husband of the last (so I am told) followed her with a revolver, threatening to shoot her, and would not allow her to be baptized — perhaps, later on, he may repent of his folly, and permit her to obey her Lord’s command.

“On New Year’s Day the Padre (priest), ex-President of this republic, in consecrating 8, new image of San Felipe (the patron saint of Puerto Plata) gave a long address to a large audience, and amongst other things said: — ‘they (the Romanists) were vilified by *non-Romanists* as image worshippers — that it was untrue, they merely had them as visible representations of the good and saintly of past days, to bring their lives more vividly before the untutored and ignorant minds’; but I fear the ignorant ones are just those who do not distinguish the difference between admiring the virtues of the saintly ancients and worshipping them; and were some iconoclast to enter their church and smash one of their saints, no doubt he would fare badly if the people caught him. Some few weeks ago an ‘Alcade’ (a kind of magistrate here) who has been attending our services for some time, was suddenly stricken with blindness, and some of the people immediately said, it was a judgment on him because he had left off praying to the saints. Although we do not make rapid progress, we are hopeful because the Romanists manifest a kindly spirit towards us.

“The total number baptized in the district (i e., Santo Domingo and Turks and Caicos Islands,) is fifty-seven, and the net increase for the year is twenty-three in Turks Islands, many of the old members having died during the year.

“Hoping to present a better report before long, I remain, wishing prosperity to yourself, your work, and the College,

“My dear President, affectionately yours,
“R. E. GAMMON.”

The following letter intended for last Conference, arrived about a week too late; but we insert it here that all our brethren may see it, and remember in prayer their comrades who are battling bravely against the idolatry and superstition of India: —

“EAST INDIES, MARCH 20, 1882.

“Beloved President, Vice-President, Tutors, and Brethren, — From this distant part of:’ our Master’s vineyard we send our united love and

greeting, praying also that your gatherings in Conference may be seasons of ‘refreshing from the presence of the Lord.’ Scattered over this vast continent of India, and engaged in work as varied as the: languages we have to employ, we still feel united to each other, and to you, by the blessed associations and memories of our beloved College. Three of us have to labor in English, one in Telugu, one in Hindee and Hindustani, and one in Bengalee and Mussulmani-Bengalee; and yet we have but ‘one Lord, one faith, and one baptism’ to declare to these different races. Our spheres of labor are very far apart. One of us is in Madras, one in Agra, two in Calcutta, one in Bachergunge, and one in Darjeeling. In each of these places idolaters, or followers of the false prophet, abound. ‘At Athens, Paul’s spirit was stirred in him when he saw the city wholly given to idolatry; ‘and we often feel the same; yet we desire to be stirred up to far greater devotion in our work and zeal for our Master. Everything here tends to deaden and depress, unless we are constantly conscious of our Savior’s presence and help. Could we meet with you in Conference, we feel it would be the means of arousing and quickening us; but it *will* help to cheer us greatly to know that these few words will reach you, and that we have your sympathy and love.

“Finally, brethren, pray for us, that the Word of the Lord may run, and be glorified (in India) *even as also it is with* you: and that we may be delivered from unreasonable and evil men, for all have not faith. But the Lord is faithful. In Him is our trust, for ‘He must reign,’ and every form of idolatry and error must ultimately perish.

“With intense love to you all, and especially to our revered President, we remain, faithfully yours in Christ,

“ROBERT SPURGEON, Barisaul.

“WILLIAM NORRIS, Calcutta.

“G. H. HOOK, Lall Bazar, Calcutta.

“R. W. MAPLESDEN, Ongole, *Madras Presidency*.

“JAMES G. POTTER, Agra, N.W.P.

“H. RYLANDS BROWN, Darjeeling, Himalayas.”

“West Melbourne, Victoria, 15th Nov., 1882.

**“THE STUDENTS OF THE PASTORS’ COLLEGE, NOW
SETTLED IN VICTORIA, TO THEIR
BELOVED PRESIDENT, C. H. SPURGEON.**

“Dear Sir, — You received a letter from us two years ago so kindly that we gladly avail ourselves of this opportunity, when we are gathered at the Annual Session of the Victorian Baptist Association, to send another. Two of the brethren who signed the last letter have gone within the veil. Horatio H. Garrett, so beloved and useful, was called home with dread suddenness by a railway accident; and Henry Marsden received the summons to go up higher, after long weakness through wasting disease; yet he was enabled to preach to the last, and singularly glorified Christ by a holy, loving life and ministry.

“We feel sure that our President, with the Tutors and friends of the College, will be pleased to learn that, by the suffrages of the denomination, Brother William Clark, of Ballarat, has been called to the chairmanship of the association; Brother F. G. Buckingham, of Emerald Hill, Melbourne, preached the association sermon this year with marked power and general appreciation; whilst Brother A. J. Clarke, of West Melbourne, is the chairman elect for next year. Several years ago Brother W. C. Bunning, of Geelong, was similarly honored.

“Whilst we mourn that we have not to record greater and grander successes achieved for our Divine Master, we yet feel there is great cause for adoring gratitude that sustaining grace and much blessing have been given. Many souls have been won for Jesus, the churches have been built up in the faith, and church-building debts wholly or partially liquidated this year.

“Suffer us to repeat our assurances to you, beloved President, of our desire to be faithful to the truth we learned from you and our Tutors; to be instruments our Lord can use because he finds us lowly and purified; and that distance may never weaken our affection for you and yours, or for the Institution which God has so honored at home and abroad.

“Through you, dear sir, we greet the goodly fellowship of our brothers in the ministry, and those who are now studying in College. May we all live so near to him who is the life and light as to draw from him power to do and suffer faithfully even unto the end.” In token of loving salutation to

you, and of holy pledge of fealty to our Redeemer-King, we sign our names.

“Farewell. May all grace be yours, for soul and body, through the Son of God. Amen.

“WM. CHRISTR. BUNNING, Geelong.

“WILLIAM CLARK, Ballarat.

“ALFRED J. CLARKE, West Melbourne.

“F. G. BUCKINGHAM, Emerald Hill.

“FREDERICK PAGE, South Yarra.

“JAMES BLAIKIE, Kew.

“ALEX. J. HAMILTON, Eaglehawk.

“JOHN DOWNING, Melbourne.

“HARRY WOOD, Melbourne.”

GENERAL RESULTS

DURING the twenty-seven years of our existence as a school of the prophets, six hundred and fifty-two men, exclusive of those at present studying with us, have been received into the College, “of whom the greater part remain unto this day; but some (forty-four) have fallen asleep.” Making all deductions, there are now in the work of the Lord, in some department or other of useful service, about five hundred and forty brethren. Of these four hundred and eighty-six are in our own denomination as Pastors, Missionaries, and Evangelists. They may be thus summarized: —

Number of brethren who have been educated in the College	652
now in our ranks as Pastors, Missionaries, and Evangelists..	486
without Pastorates, but regularly engaged in the work of the Lord	29
not now engaged in the work (in secular callings)	19
Medical Missionary Students	3
Educated for other Denominations	2
Dead — (Pastors, 38; Students, 6)	44

Permanently Invalided

5

Names removed from the List for various reasons, such as joining other Denominations, etc.

64

These last are not removed from our list in all cases from causes which imply any dishonor, for many of them are doing good service to the common Lord under some other banner. We are sorry for their leaving us, and astounded that they should change their views upon Baptism; but this also is one of those mysteries of human life which are beyond our control.

PASTORS' COLLEGE SOCIETY OF EVANGELISTS.

SINCE the last Annual Report our Brethren SMITH and FULLERTON have completed their twelve months' mission in London by conducting services at Mr. Charrington's large Assembly Hall, Mile End Road; Dr. Barnardo's Edinboro' Castle; Trinity Chapel, John Street, Edgware Road; Salters' Hall Chapel, Islington; and Woolwich. After their summer vacation they recommenced work in the provinces, and they have since visited Bath, Gloucester, Ross, Hereford, Hitchin, Benson, Liverpool, and Hull. The monthly notes in *The Sword and the Trowel* testify to the continued usefulness of this form of Christian service. Wherever our brethren go they win the hearty approval of ministers and churches of all denominations. They do not in any case labor apart from existing organizations, or in opposition to them, but as a rule their services are secured by committees representing most of the evangelical Christians in the city or town they are about to visit, and the converts at their meetings are counseled to unite themselves with the churches where they will be likely to derive most spiritual benefit. It is quite impossible to tell how many souls have been won for Christ through the preaching and singing of our brethren; but in every place where they have gone large numbers have professed to find the Savior, and many believers have been stimulated to fuller consecration and more earnest labor for the Lord.

Mr. BURNHAM'S work among the smaller churches is, in its measure, equally blessed. Our brother has both to preach and sing, as the places visited by him could not usually pay the expenses of two evangelists; and he generally manages to find his way into the houses of the people in the

town or village where he is staying. It is a great joy to us to hear, in almost every instance, of the conversion of one or more of the inmates of the home where Mr. Burnham is entertained; and the appreciation of his services is shown by the fact that he is constantly being invited for the third or fourth time to conduct meetings in the same place. During the past year he has had engagements at Burnham (Essex), Trowbridge, Charlton Kings, Aldershot, Sandy, Watton, Luton, Collingham, Knighton, Weston-super-Mare, Peterchurch, Fairford, Burnham (Somerset), East Finchley, Thorpe-le-Soken, Highgate, Leeds, Long Buckby, Melbourn, Great Torrington, and Lyme Regis, in addition to spending a month, as usual, among the hop-pickers in Kent.

Mr. PARKER continues to sing and preach the gospel in different places, and we have recently increased our staff of Evangelists by the appointment of Mr. FRANK RUSSELL. This brother was set apart for evangelistic work in connection with the Surrey and Middlesex Association; but those counties do not appear to be fully ripe for such services, and therefore he will be at the disposal of churches in other parts of the kingdom, though we hope that Surrey may be able to use him also.

THE PASTORS' COLLEGE.

BY AN OBSERVER.

As I have for several years observed the work of your College, it has occurred to me that it might not be displeasing to you to hear what can be said of the Institution by an observer. I confess that my observations may be to you of little value, seeing the College is your own child, and has grown up under your own hand and eye. But if the observations I make be without interest to you, they may not be valueless to your many generous friends and faithful helpers. And for this reason: Yourself, the Vice-President, and Tutors are pleased in your Annual Report to favor us with views of the College work drawn from the inside; what I have to say shall be taken from the outside. If I shall speak with all frankness, you may be assured it is the frankness of friendliness, and that there is naught "set down in malice."

The first thing which, as a "candid friend," I will acknowledge is that, while I have heard many things that indicate a hearty appreciation, I have also

now and then heard strictures which make me desirous of defining the niche your College occupies among the ministerial training institutions of the country. The Pastors' College appears to me to have sprung into life amid the throes of the greatest religious and educational revolution this century has witnessed. both elements of this revolution — the religious and the educational — have, I believe as they deserve, the entire sympathy of every right-thinking individual in the country, because when properly treated they are helpful to each other. For our present purpose it is not needful to inquire whether the religious movement first excited the educational, or the educational first quickened the religious; nor will I stop to ask whether, in this result, so far as it is seen, religion has gained more from education than education has reaped from religion. The one only outcome I have in view, and that bears a relation to the work of the Pastors' College, is this — and I think it will not be disputed — that there is now more education on the side of religious people, however gravely it may be questioned whether there is more religion on the side of the educated.

In early days, then, the problem was, How shall the Pastors' College minister to the peculiar need of the times and circumstances that gave it birth? The solution of this problem I have watched, it must be confessed, at times with considerable anxiety. Will the young school minister satisfactorily and efficiently to the double-mouthed need? Owing its origin directly to a revival of religion, it did not take much discernment to see that it would doubtless suitably provide for the demands of a revived religion. But can it make adequate provision for a revived religion stimulated and accompanied by a higher education? Thus the question stood.

In deciding whether the Pastors' College has risen to "the height of this great argument," it is not a necessary condition to require that all the alumni should be "wranglers" or "double firsts." It meets every equity of the case if there should be a number sufficient to occupy a due proportion of pulpits where scholarship as well as piety is deemed essential in the ministrations. On looking around, what do I behold? Some of the pulpits of the denomination most valuable and illustrious in past generations — the two, Cambridge and Broadmead, most famous of all — I find are occupied by men from the Pastors' College. Nor do I observe that the laurels gained by their predecessors wither in the wearing of these younger men trained in the younger, though not the youngest, school of Baptist pastors.

Such achievements are, to my mind, full of meaning. When, too, I put these results side by side with the vast and truly sympathetic efforts made to reach the masses which have their typical representatives in the East London Tabernacle and in the Shoreditch Tabernacle, in the former case backed up by much practical philanthropy extended to the miserable, I cannot but admit that the Pastors' College is effecting a solution of the problem above stated that might give content to the most exact and to the most exacting. To the double-mouthed need it is ministering with a double-handed plenitude. The comprehensiveness which enlists both a spirit and capacity, not only fully abreast of religious life and action, but which has in many places within my knowledge inspired and directed them to higher efforts, I submit fully entitles the Pastors' College to take rank with the most vigorous and apt institutions of our times for ministerial training. I take it that its history hitherto has shown that all doubt as to its thorough fitness to fulfill the mission embodied in its name is now laid at rest. In all fairness to others as well as to myself, however, I must confess there was a period when fears would come and doubts also, though I was very averse to give them any entertainment. Would the College be a mere transient growth? Would it subside into the narrow groove of training temporary preachers and itinerant evangelists? Would it give only a rough-and-ready preparation for the lower grades of work, and send no representatives into the higher and more permanent ranks? These were questions with me in common with many friends who wished well to the undertaking. Some early indications gave me hope that in due time a full proportion of the higher forms would fall to your share. But this was not everywhere recognized, and in some quarters where it was seen to be inevitable it was not much appreciated. I trust a more generous feeling has now set in. I recall the time when you were emerging from the dreary quarters in the basement of the Tabernacle to the light and airy and commodious rooms in the substantial new College buildings, and I wondered whether that change of scene would be marked by a corresponding emergence into a freer and cheerier recognition of the College and its work.

That such a recognition had long been deserved I was convinced in my own mind. Now, I am bound to testify that I meet with few who are not of that opinion. I am inclined to look upon your new buildings as an outward and visible sign of the esteem, won by dint of merit, from the public at large. I must say, from what I have seen and heard, this esteem had to be

won; nay, in some circles compelled. But being gained thus, it is the more valuable, and is likely to be the more durable.

May I now, without pretending to do anything more than is well within the range of an outside observer, glance at those qualities which have led on to success? I will not venture on the dogmatic, and you may take my opinion for what it is worth.

I have had many opportunities of observing, both the “brighter stars” and the “lesser lights” among the preachers that hail from the Pastors’ College. I have found much variety, much dissimilarity in gifts, in capacities, in styles of preaching. But in the midst of this copious variety, I think I have been able to detect a very close family likeness. The point of resemblance, and what has most impressed my mind, is that the Pastors’ College men have invariably something definite to say on the great themes of the Gospel. I find they have some crisp and pointed teaching that bears directly on the conscience, concerning the nature of sin, and the one Divine way of escape therefrom. I find that they do not aim to set these things forth on a basis of speculation, but on the authority of God’s Word. And I cannot but say that even where the finer graces of style may be wanting — where there may be very little of eloquence, or ornament, or illustration — yet the wholesome plainness of sound doctrine, delivered with the accent of a heartfelt conviction, which I generally find among your students, has a grace and an eloquence all its own, and storms the human heart. I feel assured, too, that such ministrations are on the line of the great Evangelical testimony and message of God to perishing men in all ages. These are the chief qualities which I believe have conciliated the affections and won the support of so many of the best friends of the Gospel in “*all the churches.*” Alongside with these leading characteristics I note others. I regard it as a most hopeful feature that your men seem to be alive and awake to the requirements of their office. In the absence of University examinations, which I understand are not comprised in your methods, you have succeeded somehow in thoroughly arousing the energies of your men, and drawing out their capacities. I notice they come forth from College, not as if their energies had been spent there, but invigorated. An impulse rests on them; there is movement in them, and they, as a rule, rise to the demands of their work. This is a great point. For whatever be the educational standard; whether it be so low as in Queen Elizabeth’s days, when some parish clergymen were ordered by the Queen in Council to peruse the lessons in private, because they were “but meane readers;” or so high as

Edward Irving set it, when he said “that no man is furnished for the ministry till he can unclasp his pocket Bible, and wherever it opens, discourse from it largely and spiritually to the people”; or so much beside the mark as to consist chiefly in “Pagan literature,” as Mr. Mozley confesses was the case with himself and others at Oxford fifty years ago; no ministerial training can be effective which does not stimulate and strengthen in the minister of the Gospel, both his capacities as a man and his graces and energies as a Christian.

Your specialty — pastoral work — implies a great deal. It may, and ought to be, the focus of many converging beams of knowledge and experience. The excellency and efficiency of your work lie, not so much in cultivating separate branches of knowledge, but in combining kindred subjects, and concentrating various lights upon your one exclusive object.

As you advance, I, in company with every well-wisher, earnestly trust you will still keep the one aim steadily in view. The proper prominence given to this will keep all parts in their rightful place. It will subordinate the literary to the devotional, the critical to the believing, the intellectual to the spiritual, the merely denominational to the broadly Catholic and Christian purposes of the ministry of the Gospel. And if you will allow me to make a suggestion, I would add that the way to secure these results increasingly, is, in addition to all your other educational machinery, to let the Word of God be increasingly an open book — open in its original languages, open in all the variety and inspired authority of its teachings — before the eyes of your students, for their humble, prayerful, and believing study. The method of Haldane, with his student-friends at Geneva, I hold to be very near the normal Christian method of preparation for the ministry. The Pastor “*mighty* in the Scriptures” will be “thoroughly furnished for every good work.”

VICE-PRESIDENT’S REPORT

AGAIN we are glad to report “all well.” Our numbers have been A fewer, but equal to the demands of the churches. Great assiduity in duty, and much faithful College work have characterized the past year. As usual, the men differ in talent and disposition, as also in their methods of acquiring knowledge; but, happily, they are one in their consecration to the service of the Great Master. The amount of preaching has been upon an average with

former years, though the direct applications from the churches have been fewer. The change of population in the country towns and rural districts, owing to the long depression in agriculture, has greatly affected our country churches, and we are more than ever anxious to provide suitable men who will be prepared to face the self-denial incident to such increasingly difficult posts, and to fill them with the consecration, zeal, and efficiency which are necessary to secure success.

The question may be asked whether our College, based as it is on avowedly definite and peculiar principles, has in any measure ceased to be a necessity? We think not. We most gladly admit that in many quarters the same gospel is being preached, and the same Bible is revered. We hail gladly any evidence of approaching unity of feeling and effort in the one harvest, field; but we are more than ever persuaded that we need to bear our witness to the old Calvinistic doctrines of grace, and to uphold our distinctive view of the ordinance of believer's baptism. Our young people are in great need of being taught something definite. Our Sunday-schools are very generally united with the Sunday-school Union, and the lessons brought before them are mainly on such general points of truth and practice as are generally styled "undenominational"; and unless we are upon our guard to maintain from the pulpit clear, definite utterances of what are our own flaws, We shall have raised up about us a race of church-members without any grip of the truth, and with no special attachment to our own, or indeed to any other body of Christians. Now, we are persuaded that such a colorless system, if it be milk for babes, is not meat for strong men. We can hardly hope to rally champions to fight for indefinite teachings and uncertain practices. The canker of Plymouth-Brotherism, the delirium of more recent ebullitions of zeal, and the growing love of change, make it imperative upon us to rear up able men who shall know what they believe, and shall be filled with a true Biblical enthusiasm for certain ascertained divine truths, facts, and ordinances. We profess to be positive and dogmatic in our testimony for the truth as it is in Jesus. We are persuaded that to have one common garden where no one has any "burden of the Lord" laid upon him to cultivate any one portion of it, will not result in such a vintage for the great Husbandman's praise as will be the case if we all (as led of the Spirit) are found faithful in that which is committed to our charge. We are willing to help any and all of our great Catholic societies; but in the proportion in which we expand our area of Christian sympathy we shall need to deepen and intensify our own home love. We must, as our

branches spread, deepen our roofs, or the first tempest will be our downfall. We need more than ever our Denominational Colleges, and our Calvinistic Baptist Pastors' College first and foremost of them all.

JAMES A. SPURGEON.

REMARKS BY REV. GEORGE ROGERS

THE proceedings of our College from year to year are substantially the same. It had from the first a distinctive character, which was given to it, not by man, but by God; and that distinctive character it still retains. Its position amongst other colleges and similar institutions of the present day consists not so much in that which it has in common with them as in that which it has in distinction from them. Every new society supposes a particular need, and its particular adaptation to that need. If the need be temporary only, the agency for its supply will soon cease; if the need be permanent, the agency for its supply will be required to be in continual operation. The two principal aspects of the religious world in modern times have been a growing desire for a more intellectual Christianity on the one hand, and a more powerful Christianity on the other. "What is truth?" is the language of some. "Give us bread to eat which the world knows nothing of," is the language of others. A high-class Biblical scholarship may meet the demands of the one, but the earnest enforcement of truths already made known can alone meet the demands of the other. As these two classes in the religious world are clearly distinct from each other, it is hopeless to attempt to meet the wants of both. We are content, therefore, to leave the more controverted parts of the Bible to others, while we endeavor clearly and fully to understand and to make known that which is without controversy, and which is infinitely more important to the souls of men, who for lack of this knowledge, and this only, might perish.

It was at the time that Biblical criticism and intellectual Christianity came into unusual notice and operation, originating in Germany, and imported into Dissenting colleges, as well as others in this country, that the Pastors' College, like a cloud about the size of a man's hand, appeared, and poured down upon the thirsty land its reviving and fertilizing showers. No preparation was made for its coming. No plan of operation was formed. No means of support were prearranged. It was no part of organized Christianity. It grew into shape by the providential circumstances that

called it into being. It took speedy possession of the opening which had been left by others for what they deemed higher, but what proved to be less fertile ground, and has there met with success beyond all other movements of the same kind unto the present day. It has not only supplied the lack of service in others, but has entered upon new spheres of successful ministrations, and is still aggressive in its movements. Its work is not done, but rather only begun; neither has any modification of its course of studies or methods of operation been required to suit what are called the demands of the present age; so little has there been of man and so much of God in its original formation, and its continual adaptation to its end.

We maintain, then, that we have our distinctive principles as a College, and that they are worth preserving still. Let us see what they are. We are at the remotest distance from secularized Christianity, and such we hope ever to remain. Endowed Christianity is at one extremity of the series and we are at the other. We should scorn to receive one farthing of the public money for doing far more for the public good than those whose hands sink deep in the public exchequer. One good reason may be that the opportunity is not likely to be given us; but we trust we should be found true to our principles if it were. We are simple in our forms of worship. In our inmost souls we loathe Ritualism, both in Conformists and in its imitations by so-called Nonconformists. Our one chief desire is to be distinguished for our zeal for the spiritual and eternal welfare of our fellow-men. We watch for souls as they that must give account. We do not by any means assume that this is entirely neglected by others, or that there are not individuals in other denominations whose zeal in this respect is not equal to our own; but that this is the one prevalent desire in those who have gone from our College, and that in this they have been remarkably blessed is a fact which it would be ungrateful, and even sinful, to disown.

It is another distinguishing peculiarity of our College, and which accounts in a great measure for its spiritual results, that it adheres to the Puritanic in distinction from the Germanic theology. This oneness of faith it is which unites Presidents, Tutors, and Students in one bond of fellowship which no after associations are able to dissolve. We rejoice that by innumerable others the grace of the gospel is equally maintained; but with hardly any other College is it, we think, so exclusively identified, and by none is it more unhesitatingly avowed. No one who has gone from us in this respect would care to avow that he had ever been of us. To these considerations we may confidently add that, although the students of the Pastors' College

might not be qualified with those of some other Colleges to pass an examination for literary honors before University Councils, they are well able to compete for the honor of acceptance as Pastors and Teachers of Christian Churches, and for long and extensive usefulness. Sufficiently versed in the original languages of both Testaments, in Biblical Science, and in all the general departments of literature to make a creditable commencement of their ministry, by diligent study and prayerful dependence upon Divine aid, and a zealous determination to qualify themselves, as far as possible, for the great end they have in view, they have not come behind any other apostles in modern times.

MR. GRACEY'S REPORT

LIKE all its predecessors of our past history, the year that now closes has been truly to the College a "year of grace." As a result, the College has been true in heart to its great mission. At no previous period has the spirit of prayer, of faith in God, and in the gospel, of zeal for the glory of Christ, and of love for the souls of men, been more abundant among us. I cannot speak too highly of the diligence of the brethren, and of their willingness, even in cases of enfeebled health, to work to the utmost of their ability. nothing out of the ordinary course, now so well tried, has been attempted. Our chief desire has been to maintain a "patient continuance in well-doing." The sermons read for criticism have, if anything, been above the average, and at our discussions considerable ability in debate has been shown. I have kept on with my course of lectures on Systematic Theology, using Hodge's Handbook in a separate class. The usual classes have been held in Hebrew, Senior and Junior, where we have read portions of Genesis and the Psalms; in Greek Testament, where we have read in the Acts, the Epistle to the Hebrews, the 1st Epistle of John, and the Gospel according to Mark; in Trench's Synonyms of the Greek Testament; in Homiletics; in Church History; in Classic Greek, where we have read in Sophocles and Homer; and in Latin, where Virgil's Aeneid, Cicero, and Horace have furnished us with subjects.

MR. FURGUSSON'S REPORT

THE steadiness of the attendance, and the constancy in faithfully carrying out the work appointed them, as far as the men in my department are concerned, have left me nothing to desire. The noiseless tenor of their way has been so uniform as to render my report a duty of the most formal character. Yet in this noiseless productive formality lie the strength, utility, and success of the object for which our department was called into existence. The men entered the College under the pressure of the high, holy, and merciful desire of honoring Christ, mainly by gathering round his cross as many brands plucked from the burning, by their ministry, as they possibly could; and everything, however humble or small, that fed this desire, was sacred in their eyes. What has been offered to them in our department they believed did minister to this passion of their life; and under this influence — that of honoring Christ by conversions chiefly; everything that helped them to foster and turn it to practical account was valued, pursued, appropriated, and made their own. Thus I can easily account for their industry. This holy hunger, in my judgment, accounts also for the constancy of their presence in the class-room, the faithfulness with which they discharged their daily duties, and the unflagging energy put forth in finishing the work given them to do. Judging from the effects of the same course of education in the actual ministry of those who have passed through it, I can assure the young men that verily their industry shall not lose its reward.

In the year that is past I have been cheered in my work by beholding in my men the unfolding of many of those features that mark the character of the Christ-sent minister. That the reader may be partaker of my joy, he will perhaps allow me to name one or two. For instance, the feature that marks a man in earnest; again, the presence of those characteristics which single out the man who feels himself personally a sinner saved by grace; also, and not the least, that marked individuality of purpose which separates from the ordinary race of workers for God the man on whose shoulders has been laid the iron necessity of preaching the gospel by our Lord Jesus Christ the Most High God. This year I have found tutorial work most pleasing. I have felt it all through the year a privilege to be associated with such men in Christ's work. To the subscribers and friends of the College I can honestly say, from what I have seen, that in no previous year have they entrusted their gold and silver to men more able and willing to carry out the holy

intentions of their liberality. Yes, they will preach the gospel after the way and manner so peculiar to the Pastors' College; and which have been so much honored by the eternal Spirit.

It only remains for me to enumerate the classes of my department and the class-books. Its work to the reader will then appear at a glance. They are as follows: —

BIBLICAL STUDIES. — Blackie's Bible Geography, Angus's Bible Handbook.

ETHICS AND PHILOSOPHY. — Wayland's Ethics alternated with Butler's Analogy, Taylor's Elements of Thought, Thomson's Laws of Thought, Sir William Hamilton's Metaphysics, Fowler's Inductive and Deductive Logic.

ENGLISH. — Lennie, Fleming's Analysis, Bain's English Composition, Paradise Lost (for Analysis), Roget's Thesaurus, Exercises for composition in original papers and essays.

MR. MARCHANT'S REPORT.

THE work throughout the year has been well sustained. While a few brethren have made marked and unusual progress, the advance of my classes as a whole has, I think, been considerably above the average of the few years of my previous connection with the tutorial work of the College. We have had fewer laggards, and some of the most conspicuous instances of improvement have been among brethren whose early education was very poor, and whose steady plodding has been most commendable.

Middle Classes in Greek have been engaged with Xenophon's "Anabasis," and the First Book of Arnold's Exercises. From the Latin of Cornelius Nepos, Themistocles, Aristides, and Pausanias have been translated and parsed, and the first five Eclogues from the "Bucolics" of Virgil. Arnold's "Henry" has also been carefully gone through. The Junior Classes have, as usual, been occupied with the Grammar and Valpy's Delectus in each language; while in Latin about twenty brethren have read the first few chapters from the Epitome of Roman History by Eutropius. In Euclid, the Seniors have gone to about the middle of the Third Book, and have done several of the Exercises as well. A Junior Class is proceeding with the First Book.

When I first partly severed myself from my Church at Hitchin, it was a matter of much anxiety to me lest my ministerial work should suffer by reason of my engagement at the College: You will be glad to know that God has been better to me than my fears. My congregations were never so good as they have been for the past three years; a spirit of unusual prayer and earnestness has animated the people; seventy persons, nearly all from the world, were last year added to the Church; while now, largely through God's blessing on dear Messrs. Fullerton and Smith's labors at the close of last January, many more are seeking fellowship with us. My dear people, who were also a little afraid about the result of having "only half a ministers" have learned with me an old lesson: "There is that scattereth and yet increaseth." LAUS DEO!

MR. CHESHIRE'S REPORT

DEAR MR. SPURGEON, — In rendering my first report of our science work in connection with the College, it will perhaps be desirable, if not even necessary, for me to give a fuller reference to myself than might at other times be pardonable. In my introduction to the men I explained that however much science might be learned, as the result of our study, I, for one, should regard all as a failure if our reverence was not deepened, and the students strengthened for their work as preachers of the everlasting gospel. I soon discovered that this feeling was largely shared by my class, more conspicuously by many whose time for entering upon pastoral work was close at hand. With this idea before us we have labored, and I have been cheered again and again by spontaneous testimony that our labor has not been in vain. In my department science is our means, but not our end. God has made the visible as well as the invisible, and in both he may be seen. -*True* science is but the discovery of his thoughts; for as Oersted has put it — The laws of nature are the thoughts of God.

The difficulties of a Christian science-teacher are now especially great, and it has been necessary to point out that science is as yet as utterly baffled with ultimate principles as she is conversant with the manner in which those principles interwork. She can tell us what life does, often; but what life is, never. The *roof* of all things is hidden from her gaze if she will not look up and behold her God. In the face of modern scientific assumption, if we see this, we may be saved much anxiety, for we shall discover that we

can afford to wait for the solution of many difficulties. Surely we, who have only just begun to be, cannot suppose that at the opening of an endless existence we ought to possess a full understanding of the working of the infinite mind throughout the eternal ages. Mystery *must* be ours, as yet, at least. If there were no mystery, then we, understanding all, should be greater than all, and God would not be a necessity in our philosophy.

We are striving in our class-work to find in nature illustrations of Christian truth, and thus, humbly, and in our measure, to make the same use of it as our Lord frequently did in his parables. For example, when we discover that the magnet not only draws other pieces of metal to itself, but that it makes them, by its very touch, into magnets, we are reminded of Christ, the great Magnet, who, being lifted up, draws all men to himself, and who by his touch changes them, and gives of himself to them so that they become magnets too. And as we further learn that nearness of the metal-pieces to the Master-magnet gives them power which they lose as they recede from it, so we see the illustration of the law of Christian life, that Christ is our life, and our nearness to him the measure of our real strength.

Sometimes we cause the false assumptions (science falsely so called), unhappily nowadays getting so common, to answer themselves by example. We are told by some that to believe in an omnipresent personal God is unreasonable, and yet these very men say that every atom in the universe attracts every other; that every atom in the sun has some power over the earth; remove one atom from the sun, the aggregate of his attractive influence will be reduced. Thus, then, they teach us, and teach us truly, that every atom makes its presence felt throughout the universe: there is no point in space where it may not at the same moment assert itself. To believe in this is scientific. Oh, foolish and slow of heart to believe: How can they in the same breath tell us that to believe in an omnipresent Father is unreasonable? We believe in him because he has shown himself in the works of his hands, but more intensely because the Only Begotten Son, who was in his bosom, hath declared him.

But lest I draw this report to an excessive length, let this explanation of my position and of the direction of our work suffice.

Instead, during the past year, of entering at once upon any rigid course, I judged it best to take up points which current events made prominent; and so, in view of the excitement prevailing respecting electricity and electric lighting, took about Twelve Lectures upon this subject. I know, dear Mr.

Spurgeon, you yourself feel the value of centering the attention upon what has already gained a hold upon the popular mind, and my idea was that thus the students might not only be helped in general conversation, but in illustration and allusion in their ministerial work.

‘The Temperance Movement could not be forgotten by us, and so a course of Eight Lectures was taken on the physiological aspects of this matter. I know you will agree that it is not science, but Christ-given love for our fellows, which has been the backbone of this Temperance work; for science has not a heart of its own, and knowledge without love has no impulse, and will do nothing. It was felt that a diffusion of physiological knowledge would, from this very cause, be particularly serviceable, and this course has in some measure, at least, furnished material for many addresses given in divers places by the students. Some Lectures on the Structure of Insects and their relation to flowering plants, have also been included, my South Kensington diagrams being used. Physics is now occupying our attention.

I must not close without saying that I rejoice in the opportunity my present position in the College affords for influencing for good, as I humbly trust, the men who are to do so much in the future in the propagation of a positive Gospel, while I must thank all, from our loved President downwards, for the spirit of kindness, helpfulness, and trust with which I have been received.

By reordering the old apparatus, and making very substantial additions to it, we are now provided with a very suitable and efficient instrument with which to pursue our work; and it shall be my endeavor, as it is my hope, that the considerable outlay involved shall be justified by the good work accomplished by its means.

The attendance at the Class has been uniformly good, and not infrequently we have with us those who are now settled pastors, but who come as visitors to their “Alma Mater,” and I may add that brethren from Mr. G. Guinness’s Institution are often welcomed by us.

The interest and earnestness of the students have very palpably grown, and that reserve with which a new tutor is inevitably received has given place to confidence, and so supplied constant and growing opportunity for friendly and informal converse, during which, I hope, not the least important part of my work is accomplished. May our studies be acceptable

service unto the Lord, because undertaken through our Father's grace for his honor!

CYCLE OF DAILY PRAYER

IN CONNECTION WITH THE PASTORS' COLLEGE STUDENTS' MISSIONARY ASSOCIATION.

SUNDAY. — Special prayer for the provision and preparation of laborers, and for the outpouring of the Holy Spirit on all missionary operations.

MONDAY. — AFRICA.

BAKUNDU: C. H. Richardson.

BLANTYRE: J. H. Dean (Invalided).

CONGO RIVER: J. H. Weeks and A. Billington.

TUESDAY. — CHINA AND JAPAN.

CHINA: S. B. Drake, Dr. E. H. Edwards, and J. J. Turner (in England at present).

JAPAN: W. J. White.

WEDNESDAY. — CONTINENT OF EUROPE.

NAPLES: N. Papengouth.

SPAIN: T. Blamire and J. P. Wigstone.

THURSDAY. — INDIA.

AGRA: J. G. Potter.

BARISAUL: R. Spurgeon.

KOTTAPATAM: R. Maplesden.

SANTHALISTAN: W. S. Mitchell. Missionary Pastors: H. R. Brown, G. H. Hook, W. Norris (in England at present), and A. W. Wood.

FRIDAY. — HAYTI, BRAZIL, etc.

HAYTI: A. V. Papengouth.

PUERTO PLATA AND TURK'S ISLANDS: R. E. Gammon.

RIO DE JANEIRO: J. M. G. dos Santos.

SATURDAY. — PASTORS SETTLED ABROAD.

AUSTRALIA: J. Blaikie, E. Booth, F. G. Buckingham, W. C. Bunning, A. J. Clarke, W. Clark, W. Coller, J. Downing, S. Fairey, A. J. Hamilton, J. S. Harrison, F. Hibberd, W. Higlett, E. G. Ince, H. Morgan, M. Morris, F. Page, C.J.A.N. Padley, N. Rogers, J. A. Soper, E. Vaughan, and H. Wood.

TASMANIA: A.W. Grant, E. Isaac, R. McCullough, and R. Williamson. NEW ZEALAND: C. Dallaston, A. Fairbrother, T. Harrington, and T. Spurgeon. CAPE COLONY: H. J. Batts, G. V. Cross, E.G. Evans, W. Hamilton, and G. C. Williams. ST. HELENA: W. J. Cother.

CANADA: H. F. Adams, H. Cocks, C. A. Cook, S. A. Dyke, J. Forth, J. Gibson, J. Grant, R. Holmes, F. A. Holzhausen, R. Lennie, J. E. Moyle, and R. Wallace.

NOVA SCOTI: J. F. Avery, H. Bool, J. Clark, and A. MacArthur.

JAMAICA: C. B. Berry and J. J. Kendon.

UNITED STATES: G. Boulsher, T. J. Bristow, W. Carnes, J. Coker, W. Fuller, A. Gibb, W. Gilkes, C. W. Gregory, R. M. Harrison, G. Ireland, T. L. Johnson (in England at present), It. A. Marshall, W. McKinney, M. Noble, W. Ostler, W. E. Prichard, R. A. Shadick, A. H. Stote, C. W. Smith, G. H. Trapp, P. J. Ward, John Wilson, and W. W. Willis.

THE SWORD AND THE TROWEL

JUNE, 1883.

OVER THE MOUNTAINS

A COMMUNION ADDRESS BY C. H. SPURGEON.

“My beloved is mine, and I am his: he feedeth among the lilies. Until the clay break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.” — Solomon’s Song 2:16, 17.

IT may be that there are saints who are always at their best, and are happy enough never to lose the light of their Father’s countenance. I am not sure that there are such persons, for those believers with whom I have been most intimate have had a varied experience; and those whom I have known, who have boasted of their constant perfectness, have not been the most reliable of individuals. I hope there is a spiritual region attainable where there are no clouds to hide the Sun of our soul; but I cannot speak with positiveness, for I have not traversed that happy land. Every year of my life has had a winter as well as a summer, and every day its night. I have hitherto seen clear shinings and heavy rains, and felt warm breezes and fierce winds. Speaking for the many of my brethren, I confess that though the substance be in us, as in the teil-tree and the oak, yet we do lose our leaves, and the sap within us does not flow with equal vigor at all seasons. We have our downs as well as our ups, our valleys as well as our hills. We are not always rejoicing; we are sometimes in heaviness through manifold trials. Alas! we are grieved to confess that our fellowship with the Well-beloved is not always that of rapturous delight; but we have at times to seek him, and cry, “Oh, that I knew where I might find him.” This appears to me to have been in a measure the condition of the spouse when she cried, “Until the day break, and the shadows flee away, turn, my beloved.”

I. These words teach us, first, that COMMUNION MAY BE BROKEN. The spouse had lost the company of her bridegroom: conscious communion

with him was gone, though she loved her Lord and sighed for him. In her loneliness she was sorrowful; but *she had by no means ceased to love him*, for she calls him her beloved, and speaks as one who felt no doubt upon that point. Love to the Lord Jesus may be quite as true, and perhaps quite as strong, when we sit in darkness as when we walk in the light. Nay, *she had not lost her assurance of his love to her*, and of their mutual interest in one another; for she says, "My beloved is mine, and I am his": and yet she adds, "Turn, my beloved." The condition of our graces does not always coincide with the state of our joys. We may be rich in faith and love, and yet have so low an esteem of ourselves as to be much depressed. It is plain from this sacred Canticle that the spouse may love and be loved, may be confident in her Lord, and be fully assured of her possession of him, and yet there may for the present be mountains between her and him. Yes, we may even be far advanced in the divine life, and yet be exiled for a while from conscious fellowship. There are nights for men as well as babes, and the strong know that the sun is hidden quite as well as do the sick and the feeble. Do not, therefore, condemn yourself, my brother, because a cloud is over you; cast not away your confidence; but the rather let faith burn up in the gloom, and let your love resolve to come at your Lord again whatever be the barriers which divide you from him.

When Jesus is absent from a true heir of heaven sorrow will ensue. The healthier our condition the sooner will that absence be perceived, and the more deeply will it be lamented. This sorrow is described in the text as darkness; this is implied in the expression, "Until *the day · break.*" Till Christ appears no day has dawned for us. We dwell in midnight darkness; the stars of the promises and the moon of experience yield no light of comfort till our Lord, like the sun, arises and ends the night. We must have Christ with us, or we are benighted: we grope like blind men for the wall, and wander in dismay.

The spouse also speaks of shadows. "Until the day break, *and the shadows flee away.*" Shadows are multiplied by the departure of the sun, and these are apt to distress the timid. We are not afraid of real enemies when Jesus is with us; but when we miss him we tremble at a shade. How sweet is that song, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me!" But we change our note when midnight is now come, and Jesus is not with us: then we people the night with terrors: specters, demons, hobgoblins,

and things that never existed save in fancy, are apt to swarm about us; and we are in fear where no fear is.

The spouse's worst trouble was that *the back of her beloved was turned to her*, and so she cried, "Turn, my beloved." When his face is towards her she suns herself in his love; but if the light of his countenance is withdrawn she is sore troubled. Our Lord turns his face from his people though he never turns his heart from his people. He may even close his eyes in sleep when the vessel is tossed by the tempest, but his heart is awake all the while. Still, it is pain enough to have grieved him in any degree: it cuts us to the quick to think that we have wounded his tender heart. He is jealous, but never without cause. If he turns his back upon us for a while there is doubtless a more than sufficient reason. He would not walk contrary to us if we had not walked contrary to him. Ah, it is sad work this! The presence of the Lord makes this life the preface to the life celestial; but his absence leaves us pining and fainting, neither doth any comfort remain in the land of our banishment. The Scriptures and the ordinances, private devotion and public worship are all as sun-dials — most excellent when the sun shines, but of small avail in the dark. Oh, Lord Jesus, nothing can compensate us for thy loss! Draw near to thy beloved yet again, for without thee our night will never end.

*“See! I repent, and vex my soul,
That I should leave thee so!
Where will those vile affections roll
That let my Savior go?”*

When communion with Christ is broken, in all true hearts *there is a strong desire to win it back again*. The man who has known the joy of communion with Christ, if he loses it, will never be content until it is restored. Hast thou ever entertained the Prince Emmanuel? Is he gone elsewhere? Thy chamber will be dreary till he comes back again. "Give me Christ, or else I die," is the cry of every spirit that has lost the dear companionship of Jesus. We do not part with such heavenly delights without many a pang. It is not with us a matter of "*maybe* he will return, and we hope he will"; but it must be, or we faint and die. We cannot live without him; and this is a cheering sign; for the soul that cannot live without him shall not live without him: he comes speedily where life and death hang on his coming. If you must have Christ you shall have him. This is just how the matter stands: we must drink of this well or die of thirst; we must feed upon Jesus or our spirit will famish.

II. We will now advance a step, and say that when communion with Christ is broken, THERE ARE GREAT DIFFICULTIES IN THE WAY OF ITS RENEWAL. It is much easier to go down hill than to climb to the same height again. It is far easier to lose joy in God than to find the lost jewel. The spouse speaks of “mountains” dividing her from her beloved: she means that *the difficulties were great*. They were not little hills, but mountains, that closed up her way. Mountains of remembered sin, alps of backsliding, dread ranges of forgetfulness, ingratitude, worldliness, coldness in prayer, frivolity, pride, unbelief. Ah me, I cannot teach you all the dark geography of this sad experience! Giant walls rose before her like the towering steeps of Lebanon. How could she come at her Beloved? *The dividing difficulties were many* as well as great. She does not speak of “a mountain,” but of “*mountains:*” alps rose on alps, wall after wall. She was distressed to think that in so short a time so much could come between her and him of whom she sang just now, “His left hand is under my head, and his right hand doth embrace me.” Alas, we multiply these mountains of Bether with a sad rapidity! Our Lord is jealous, and we give him far too much reason for hiding his face. A fault, which seemed so small at the time we committed it, is seen in the light of its own consequences, and then it grows and swells till it towers aloft, and hides the face of the Beloved. Then has our sun gone down, and fear whispers, “*Will his light ever return? Will it ever be day-break? Will the shadows ever flee away?*” It is easy to grieve away the heavenly sunlight, but ah, how hard to clear the skies, and regain the unclouded brightness!

Perhaps the worst thought of all to the spouse was the dread that *the dividing barrier might be permanent*. It was high, but it might dissolve; the walls were many, but they might fall; but, alas, they were mountains, and these stand fast for ages! She felt like the Psalmist, when he cried, “*My sin is ever before me.*” The pain of our Lord’s absence becomes intolerable when we fear that we are hopelessly shut out from him. A night one can bear, hoping for the morning; but what if the day should never break? And you and I, if we have wandered away from Christ, and feel that there are ranges of immovable mountains between him and us, will feel sick at heart. We try to pray, but devotion dies on our lips. We attempt to approach the Lord at the communion-table, but we feel more like Judas than John. At such times we have felt that we would give our eyes once more to behold the Bridegroom’s face, and to know that he delights in us as in happier

days. Still there stand the awful mountains, black, threatening, impassable; and in the far-off land the Life of our life is away, and grieved.

So the spouse seems to have come to the conclusion that *the difficulties in her way were insurmountable by her own power*. She does not even think of herself going over the mountains to her beloved, but she cries, "Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether." She will not try to climb the mountains, she knows she cannot: if they had been less high, she might have attempted it; but their summits reach to heaven. If they had been less craggy or difficult, she might have tried to scale them; but these mountains are terrible, and no foot may stand upon their lone crags. Oh, the mercy of utter self-despair! I love to see a soul driven into that close corner, and forced therefore to look to God alone. The end of the creature is the beginning of the Creator. Where the sinner ends the Savior begins. If the mountains can be climbed, we shall have to climb them; but if they are quite impassable, then the soul cries out with the prophet, "*Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence!*" Our souls are lame, they cannot move to Christ, and lo! we turn our strong desires to him, and fix our hopes alone upon him; will he not remember us in love, and fly to us as he did to his servant of old when he rode upon a cherub, and did fly, yea, he did fly upon the wings of the wind?

III. Here arises THAT PRAYER OF THE TEXT WHICH FULLY MEETS THE CASE. "Turn, my beloved, and be thou like a roe or a young hart upon the mountains of division." Jesus can come to us when we cannot go to him. The roe and the young hart, or, as you may read it, the gazelle and the ibex, live among the crags of the mountains, and leap across the abyss with amazing agility. For swiftness and sure-footedness they are unrivaled. The sacred poet said, "He maketh my feet like hinds' feet, and setteth me upon my high places," alluding to the feet of those creatures which are so fitted to stand securely on the mountain's side. Our blessed Lord is called in the title of the twenty-second psalm, "the hind of the morning"; and the spouse in this golden Canticle sings, "My beloved is like a roe or a young hart; behold he cometh, leaping upon the mountains, skipping, upon the hills."

Here I would remind you that this prayer is one that we may, fairly offer, because *it is the way of Christ to come to us* when our coming to him is out of the question. “How?” say you. I answer that of old he did this; for we remember “his great love wherewith he loved us even when we were dead in trespasses and in sins.” His first coming into the world in human form, was it not because man could never come to God until God had come to him? I hear of no tears, or prayers, or entreaties after God on the part of our first parents; but the offended Lord spontaneously gave the promise that the seed of the woman should bruise the serpent’s head. Our Lord’s coming into the world was unbought, unsought, unthought of; he came altogether of his own free will, delighting to redeem —

*“With pitying eyes the Prince of grace
Beheld our helpless grief;
He saw, and oh, amazing love!
He ran to our relief.”*

His incarnation was a type of the way in which he comes to us by his Spirit. He saw us cast out, polluted, shameful, perishing; and as he passed by his tender lips said, “Live!” In us is fulfilled that word, “I am found of them that sought me not.” We were too averse to holiness, too much in bondage to sin ever to have returned to him if he had not turned to us. What think you? Did he come to us when we were enemies, and will he not visit us now that we are friends? Did he, come to us when we were dead sinners, and will he not hear us now that we are weeping saints? If Christ’s coming to the earth was after this manner, and if his coming to each one of us was after this style, we may well hope that now he will come to us in like fashion, like the dew which refreshes the grass, and waiteth not for man, neither tarrieth for the sons of men. Besides, he is coming again in person, in the latter-day, and mountains of sin, and error, and idolatry, and superstition, and oppression stand in the way of his kingdom; but he will surely come and overturn, and overturn, till he shall reign over all. He will come in the latter-days, I say, though he shall leap the hills to do it, and because of that I am sure we may comfortably conclude that he will draw near to us who mourn his absence so bitterly. Then let us bow our heads a moment and silently present to his most excellent Majesty the petition of our text: “Tarn, my beloved, and be thou like a roe or a young hart upon the mountains, of division.”

Our text gives us sweet assurance that *our Lord is at home with those difficulties* which are quite insurmountable by us. Just as the roe or the

young hart knows the passes of the mountains, and the stepping-places among the rugged rocks, and is void of all fear among the ravines and the precipices, so does our Lord know the heights and depths, the torrents and the caverns of our sin and sorrow. He carried the whole of our transgression, and so became aware of the tremendous load of our guilt. He is quite at home with the infirmities of our nature; he knew temptation in the wilderness, heart-break in the garden, desertion on the cross. He is quite at-home with pain and weakness, for "*himself* took our infirmities, and bare our sicknesses." He is at home with despondency, "*for* he was a Man of sorrows, and acquainted with grief." He is at home even with death, for he gave up the ghost, and passed through the sepulcher to resurrection. Oh yawning gulfs and frowning steepes of woe, our Beloved, like hind or hart, has traversed your glooms! Oh, my Lord, thou knowest all that divides me from thee; and thou knowest also that I am far too feeble to climb these dividing mountains, so that I may come at thee; therefore, I pray thee, come thou over the mountains to meet my longing spirit! Thou knowest each yawning gulf and slippery steep, but none of these can stay thee; haste thou to me, thy servant, thy beloved, and let me again live by thy presence.

It is easy, too, for Christ to come over the mountains for our relief It is easy for the gazelle to cross the mountains; it is made for that end; so is it easy for Jesus, for to this purpose was he ordained from of old that he might come to man in his worst estate, and bring with him the Father's love. What is it that separates us from Christ? Is it a sense of sin? You have been pardoned once, and Jesus can renew most vividly a sense of full forgiveness. But you say, "Alas! I have sinned again: fresh guilt alarms me." He can remove it in an instant, for the fountain appointed for that purpose is opened, and is still full. It is easy for the dear lips of redeeming love to put away the child's offenses, since he has already obtained pardon for the criminal's iniquities. If with his heart's blood he won our pardon from our Judge, he can easily enough bring us the forgiveness of our Father. Oh, yes, it is easy enough for Christ to say again, "Thy sins be forgiven!" "But I feel so unfit, so unable to enjoy communion." He that healed all manner of bodily diseases can heal with a word your spiritual infirmities. Remember the man whose ankle-bones received strength so that he ran and leaped; and her who was sick of a fever, and was healed at once, and arose, and ministered unto her Lord. "My grace is sufficient for thee; my strength is made perfect in weakness," "But I have such

afflictions, such troubles, such sorrows, that I am weighted down, and cannot rise into joyful fellowship." Yes, but Jesus can make every burden light, and cause each yoke to be easy. Your trials can be made to aid your heavenward course instead of hindering it. I know all about those heavy weights, and I perceive that you cannot lift them; but skillful engineers can adapt ropes and pulleys in such a way that heavy weights lift other weights. The Lord Jesus is great at gracious machinery, and he has the art of causing a weight of tribulation to lift from us a load of spiritual deadness, so that we ascend by that which, like a millstone, threatened to sink us down. What else doth hinder? I am sure that if it were a sheer impossibility the Lord Jesus could remove it, for things impossible with men are possible with God. But someone objects," I am so unworthy of Christ. I can understand eminent saints and beloved disciples being greatly indulged, but I am a worm, and no man; utterly below such condescension." Say you so? Know you not that the worthiness of Christ covers your unworthiness, and he is made of God unto you wisdom, righteousness, sanctification, and redemption? In Christ the Father thinks not so meanly of you as you think of yourself; you are not worthy to be called his child, but he does call you so, and reckons you to be among his jewels. Listen, and you shall hear him say, "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee. I gave Egypt for thy ransom; Ethiopia and Seba for thee." Thus, then, there remains nothing which Jesus cannot overleap if he resolves to come to you and re-establish your broken fellowship.

To conclude, *our Lord can do all this directly*. As in the twinkling of an eye the dead shall be raised incorruptible, so in a moment can our dead affections rise to fullness of delight. He can say to this mountain, "Be thou removed hence, and be thou cast into the midst of the sea," and it shall be done. In the sacred emblems now upon this supper table Jesus is already among us. Faith cries, "He has come!" Like John the Baptist she gazes intently on him, and cries, "Behold the Lamb of God!" At this table Jesus feeds us with his body and blood. His corporeal presence we have not, but his real spiritual presence we perceive. We are like the disciples when none of them durst ask him, "Who art thou?" knowing that it was the Lord. He is come. He looketh forth at these windows — I mean this bread and wine; showing himself through the lattices of this instructive and endearing ordinance. He speaks. He saith, "The winter is past, the rain is over and gone." And so it is; we feel it to be so: a heavenly springtide warms our frozen hearts. Like the spouse, we wonderingly cry, "Or ever I was aware,

my soul made me like the chariots of Ammi-nadib.” Now in happy fellowship we see the Beloved, and hear his voice; our heart burns; our affections glow; we are happy, restful, brimming over with delight. The King has brought us into his banqueting-house, and his banner over us is love. It is good to be here!

Friends, we must now go our ways. A voice saith, “Arise, let us go hence.” O thou Lord of our hearts, go with us. Home will not be home without thee. Life will not be life without thee. Heaven itself would not be heaven if thou wert absent. Abide with us. The world grows dark, the gloaming of time draws on. Abide with us, for it is toward evening. Our years increase, and we near the night when dews fall cold and chill. A great future is all about us, the splendors of the last age are coming down; and while we wait in solemn, awe-struck expectation, our heart continually cries within herself, “Until the day break, and the shadows flee away, turn, my beloved!

KEEPING A COW

BY C. H. SPURGEON.

“OUR little boys and girls who live in the City will all see the wit of this. Little six-year-old Dan went into the country visiting, and for his supper he was given a big bowl of bread and milk. He tasted it, and then stopped as if thinking. ‘Don’t you like it?’ asked mamma. Smacking his lips as only a small boy can, he said, ‘Yes, mamma. I do like it very much. I was only wishing our milkman in the City would keep a cow.’”

This little slip, from a newspaper, has its moral. After hearing a sermon full of precious doctrine, and rich with the truth of Christ Jesus, the hearer is apt to wish that all discourses were of like quality. If this is the unadulterated milk of the word, oh, that all preachers kept a cow; or rather, in plain English, that they went to the one great source of supply! To us it is a growing marvel that so many must needs labor, and tug, and toil, to produce poor marrowless essays, when the rich, plain, soul-filling gospel lies so near at hand. They cannot stay at the true house of bread, but must needs go farther and fare worse.

“Milk-and-water” is far too abundant in the world. We might not think so badly of it, if it were not so often palmed off for pure milk. Quimby

perceived one morning that the milk that he was pouring into his coffee-cup was none of the richest. On this he said to his hostess, "Haven't you any milk that is more cheerful than this?" "What do you mean by that?" asked she. "Why, this milk seems to have the blues," was the ready retort. We think we know a good deal of San-day teaching which has the blues too, and we would gladly see it wear' a more creamy appearance. A person once asked his friend why the preacher cried so much when for the life of him he could see nothing to call for tears. "You would cry, too," was the reply, "if you had to talk for near an hour, and had so little to say." Preachers might afford to be happier if their sermons were fuller of the gospel: the blues would vanish if the cream were visible.

Some preachers seem to be afraid lest their sermons should be too rich in doctrine, and so injure the spiritual digestions of their hearers. The fear is superfluous. They fancy that if they put too much divinity into their discourses people might hanker after more. What if they did? Is there not more to be had? Perhaps the sermonizer has no very large supply, and is not himself very familiar with the fount of truth; then let him go to the great Teacher above, and learn of him. Possibly the preacher himself has no great love for the undiluted gospel. The more's the pity! We shall never evangelize the masses till the preachers are more evangelical. May the Lord restore to us old-fashioned divines like Boston and the Erskines, and they will never lack for hearers. If Puritanic preaching filled the pulpits, it would soon fill the pews. The people are losing all desire to attend our services because the one grand attraction has been too often thrown into the shade. Oh, that all preachers and teachers would, for one twelvemonth, try what the gospel by itself would do! Even if they doomed us to partake of nothing but the diluting element for the next six months afterwards, we would like the experiment to be tried, for we could stop away when the diluting tap was turned on. We remember once in our lives hearing a complaint that the milk, which came from a certain dairy, was 'too rich. We heard that complaint once, and only once. It was not difficult to suggest that the purchaser could water the milk himself till it fell to his own standard. If men heard the gospel in its essence they could dilute it at home if they wished to do so. We should like to get the article in such a pure condition that we could exercise our own discrimination as to how much we should mingle with it; but we do not care to have our adulteration done for us without our assent and consent. In our present state of mind we should prefer to receive the gospel in all its richness, as we find it in the

word. Do not our readers sympathize with our preference? This is not a theological age, and therefore it rails at sound doctrinal teaching, on the principle that ignorance despises wisdom. The glorious giants of the Puritan age fed on something better than the whipped creams and pastries which are now so much in vogue. They did not need flashy metaphors, rounded periods, and philosophical theories: they wanted the doctrines of grace, and they took care to have them. Hence their force of character, their unbending integrity, their awe-struck fear of God, and fearlessness of man. What food they fed upon was seen in their countenances. Alas, what food many professors feed on is seen in their worldliness, pulpiness, and general debility!

‘We sigh for preachers who will give us the unadulterated milk of the word, even as the child longed that the City milkman would keep a cow. When the churches will have nothing but the truth it will be forthcoming: the demand will find its supply. If, in choosing ministers, more regard were had to solidity than to cleverness, if grace were preferred to gift, and orthodoxy to intellect, we should soon see a change pass over the spirit of the scene. So may the Lord make it to be.

CHANCES FOR YOUNG MEN

CROAKERS say that the time for young men to compete for the ‘prize has passed — that the coveted places of thrift and honor are overcrowded, and that now young men must content themselves with a back seat and small acquisitions. But the plea is false. There never was so much room for the best as there is to-day. Though it may be more difficult to succeed in certain pursuits than it was formerly, young men possess greater facilities now than ever. The wisdom, example, inventions, discoveries, thoughts, labors, and progress of the preceding ages are theirs in an important sense. These furnish helps to which former generations were strangers. With these aids, the resolution that triumphed half a century ago may overcome the greater difficulties of to-day. When Napoleon was told that the Alps, were in the way of his army, he replied, “*Then there shall be no Alps; ‘ and he built the road across the Simplon. nothing is impossible to such resolution.* — *From “Tact, Push, and Principle.” By William M. Thayer*

A WORK TO SOUL-WINNERS

**SPOKEN ON A LATE MONDAY EVENING,
BY C. H. SPURGEON.**

I WANT to say a word to you who are trying to bring souls to Jesus. You long and pray to be useful: do you know what this involves? Are you sure you do? Prepare yourselves, then, to see and suffer many things which you would rather be unacquainted with. Experiences which would be unnecessary to you personally will become your portion if the Lord uses you for the salvation of others. An ordinary person may rest in his bed all night, but a surgeon will be called up at all hours; a farming-man may take his ease at his fireside, but if he becomes a shepherd he must be out among the lambs, and bear all weathers for them; even so doth Paul say “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” For this cause we shall be made to undergo experiences which will surprise us.

Some five years ago I was the subject of fearful depression of spirit. Certain troublous events had happened to me; I was also unwell, and my heart sank within me. Out of the depths I was forced to cry unto the Lord. Just before I went away to Mentone for rest I suffered greatly in body, but far more in soul, for my spirit was overwhelmed. Under this pressure I preached a sermon from the words, “My God, my God, why hast thou forsaken me?” I was as much qualified to preach from that text as I ever expect to be; indeed, I hope that few of my brethren could have entered so deeply into those heart-breaking words. I felt to the full of my measure the horror of a soul forsaken of God. Now, that was not a desirable experience. I tremble at the bare idea of passing again through that eclipse of soul: I pray that I may never suffer in that fashion again unless the same result should hang upon it. That night, after sermon, there came into the vestry a man who was as nearly insane as he could be to be out of an asylum. His eyes seemed ready to start from his head, and he said that he should utterly have despaired if he had not heard that discourse, which had made him feel that there was one man alive who understood his feelings, and could describe his experience. I talked with him, and tried to encourage him, and asked him to come again on the Monday night, when I should have a little more time to talk with him. I saw the brother again, and I told him that I thought he was a hopeful patient, and I was glad that the

word had been so suited to his case. Apparently he put aside the comfort which I presented for his acceptance, and yet I had the consciousness upon me that the precious truth which he had heard was at work upon his mind, and that the storm of his soul would soon subside into a deep calm. Now hear the sequel. Last night, of all the times in the year, when, strange to say, I was preaching from the words, "The Almighty hath vexed my soul," after the service in walked this self-same brother who had called on me five years before. This time he looked as different as noonday from midnight, or as life from death. I said to him, I am glad to see you, for I have often thought about you, and wondered whether you were brought into perfect peace. I told you that I went to Mentone, and my patient also went into the country, so that we had not met for five years. To my inquiries this brother replied, "Yes, you said I was a hopeful patient, and I am sure you will be glad to know that I have walked in the sunlight from that day till now. Everything is changed and altered with me." Dear friends, as soon as I saw my poor despairing patient the first time, I blessed God that my fearful experience had prepared me to sympathize with him and guide him, but last night when I saw him perfectly restored, my heart over-flowed with gratitude to God for my former sorrowful feelings. I would go into the deeps a hundred times to cheer a downcast spirit: it is good for me to have been afflicted that I might know how to speak a word in season to one that is weary.

Suppose that by some painful operation you could have your right arm made a little longer, I do not suppose you would care to undergo the operation; but if you foresaw that by undergoing the pain you would be enabled to reach and save drowning men who else would sink before your eyes, I think you would willingly bear the agony, and pay a heavy fee to the surgeon to be thus qualified for the rescue of your fellows. Reckon, then, that to acquire soul-winning power you will have to go through fire and water, through doubt and despair, through mental torment and soul distress. It will not, of course, be the same with you all., nor perhaps with any two of you, but according to the work allotted you will be your preparation. You must go into the fire if you are to pull others out of it, and you will have to dive into the floods if you are to draw others out of the water. You cannot work a fire-escape without feeling the scorch of the conflagration, nor man a life-boat without being covered with the waves. If Joseph is to preserve his brethren alive, he must himself go down into Egypt; if Moses is to lead the people through the wilderness, he must first

himself spend forty years there with his flock. Payson truly said, "If any one asks to be made a successful minister he knows not what he asks; and it becomes him to consider whether he can drink deeply of Christ's bitter cup and be baptized in his baptism."

I was led to think of this by the prayer which has just been offered by our esteemed brother, Mr. Levinsohn. He is, as you perceive, of the seed of Abraham, and he owed his conversion to a City missionary of his own nation. If that City missionary had not himself been a Jew, he would not have known the heart of the young stranger, nor have won his ear for the gospel message. Men are usually won to Christ by *suitable* instruments, and this suitability often lies in the power to sympathize. A key opens a door because it fits the wards of the lock; an earnest address touches the heart because it meets the state of that heart. You and I have to be made into all sorts of shapes to suit all forms of mind and heart; just as Paul says, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." These processes must be wrought out upon us also. Let us cheerfully bear whatever the Holy Spirit shall work within our spirits that we may thus be the more largely blest to our fellow men. Come, brethren, and lay your all on the altar! Give yourselves up, you workers, into the Lord's hand. You who have delicacy and refinement may have to be shocked into the power to benefit the coarse and ignorant. You who are wise and educated, may have to be made fools of, that you may win fools to Jesus; for fools need saving, and many of them will not be saved except by means which men of culture cannot admire.

How finely some people go to work when the thing needed may not be daintiness, but energy! On the other hand, how violent some are when the desired thing is tact and gentleness, and not force. This has to be learned; we must be trained to it as dogs to follow game. Here is one form of experience: — The brother is elegant; he wishes to speak earnestly, but he must be elaborate too. He has written out a nicely prepared address, his notes are carefully arranged. Alas! he has left the priceless document at home! What will he do? He is too gracious to give up: he will try to speak. He begins nicely and gets through firstly. "Fair and softly," good sir. What

comes next? See, he is gazing aloft for secondly. What should be said? What can be said? The good man flounders about, but he cannot swim; he struggles to land, and as he rises from the flood you can hear him mentally saying, "That's my last attempt." Yet it is not so. He speaks again. He gathers confidence: he grows into an impressive speaker. By such humiliations as these the Lord prepares him to do his work efficiently. In our beginnings we are too fine to be fit, or too great to be good. We must serve an apprenticeship, and thus learn our trade. A blacklead pencil is of no use at all till it is cut; the fine cedar wood must be cut away; and then the inward metal which marks and writes will have fair lay. Brethren, the knife of affliction is sharp, but salutary; you cannot delight in it, but faith may teach you to value it. Are you not willing to pass through every ordeal if by any means you may save some? If this be not your spirit, you had better keep to your farm and to your merchandise, for no man will ever win a soul who is not prepared to suffer everything within the compass of possibility for that soul's sake.

A good deal may have to be suffered through fear, and yet that fear may assist in stirring the soul and putting it into a fit posture for work; at least, it may drive the heart to prayer, and that alone is a great part of the necessary preparation. A good man thus describes one of his early attempts at visiting, with the view of speaking with individuals upon their spiritual condition: — "I was thinking, on the way to the residence of the party how I would introduce the subject, all what I would say. All the while I was trembling and agitated. Reaching the door, it seemed as if I should sink through the stones; my courage was gone, and, lifting my hand to the knocker, it dropped at my side without touching it. I went partly down the steps from sheer fear; a moment's reflection sent me again to the knocker, and I entered the house. The sentences I uttered and the prayer offered were very broken; but thankful, yet thankful I am that my fears and cowardice did not prevail. They' was ice broken.'" That process of ice-breaking must be gone through, and its result is highly beneficial.

Oh, poor souls, you that wish to find the Savior, Jesus has died for you; and now his people live for you! We cannot offer any stoning sacrifice for you; there is no need that we should; but still we would gladly make sacrifices for your soul's sake. Did you not hear what our brother said just now in his prayer — We would do anything, be anything, give anything, and suffer anything if we might but bring you to Christ? I assure you that many of us feel even so. Will you not care for yourselves? Shall *we* be

earnest about your souls, and will you trifle them away? Be wiser, I beseech you, and may infinite wisdom at once lead you to our dear Savior's feet.

NOTES.

It is probably a waste of effort to ask again that we may be spared the pain of refusing applications for sermons, addresses, lectures, etc., which it is quite out of our power to grant; but we will repeat the substance of what we said in the magazine not many months ago. Our own legitimate work has grown so enormously that it is as much as we can possibly accomplish without being laid aside, and we have lately proved once more that it is the extra, outside services that bring about such sad breakdowns as the one we have recently experienced. If, therefore, there are chapels or bazaars to be opened, anniversaries to be celebrated, debts to be removed, tea-meetings to be held, schools to be built, or blue ribbon missions to be inaugurated; and the question is put, "Shall we ask Mr. Spurgeon to come?" we beg beforehand to furnish the answer — "DON'T" Most gladly would we serve all our brethren to the utmost if health permitted, but repeated warnings convince us that the wisest course for us is to use the strength given to us for the work which rightly claims our first attention, and leave other efforts to those who have been entrusted by God with greater physical force. It is a great sorrow to be shut up to this, lint what else can we do?

The cleaning of the Tabernacle. — It will be a great kindness if friends will oblige us by waiting for an *official* announcement concerning the closing of the Tabernacle for the renovation that must be done as soon as we can find a suitable temporary meeting-place for our large congregation. This is no easy matter; but it will be attended to with all possible dispatch; and meanwhile, the unauthorized and incorrect notices that have appeared in various papers have done us serious injury in many ways. Our friends and the general public will have due notice when the arrangements are completed, and till then it may be taken for granted that the , services will be held as usual at the Tabernacle, and that, health permitting, the Pastor will be at his post on Sundays and week-nights.

By the way, our Thursday-night assemblies are notable gatherings of friends from all parts; but there is still room for more, and those who are

afraid of not getting seats on the Sabbath would find easy access at this week-evening lecture, which commences at seven.

During the past few weeks there have been more “May meetings” than usual at the Tabernacle, all of which appear to have been well attended and enthusiastic, while some have exerted an influence which will be felt for many a month and year to come. It has not been our privilege to be at the gatherings of the tribes; for while they have been holding their festive assemblies, we have been obliged to tarry at home, suffering pain of body and depression of spirit. While debarred from meeting with our brethren, it has been a joy to us to hear of the progress of the Master’s cause, and to observe the tokens of his presence in the midst of his people.

We can do little more than make a list of the various meetings, and probably that is all that is required, as the denominational and other papers have so fully reported the proceedings. On *Tuesday, April 24*, the annual meetings of the BAPTIST TOTAL ABSTINENCE ASSOCIATION were closed by a large public meeting in the Tabernacle, presided over by W. S. Caine, Esq., M.P., and addressed by several able speakers. Temperance principles are evidently making progress among our churches, but there is yet much land to be possessed. We would call special attention to the advertisement, on another page, of the Bazaar which is to be held in the Cannon-street Hotel, on June 4, 5, and 6, for the purpose of raising funds for the extension of Band of Hope and Temperance work in connection with the Baptist Total Abstinence Association.

On *Thursday, April 26*, the London Baptist Association once more entertained the members of the BAPTIST UNION at dinner in the Tabernacle Lecture-hall, the arrangements being satisfactorily carried out by Mr. Murrell and his helpers.

On Sunday *afternoon, April 29*, the annual sermon in the Tabernacle, in connection with the NATIONAL TEMPERANCE LEAGUE, was preached by the Rev. R. H. Lovell, who placed the argument for total abstinence powerfully before the great congregation as he pleaded with them *for Christ’s sake* to take the right side in this great struggle.

At the prayer-meeting on *Monday, April 30*, the Rev. E. W. Matthews, and several of the missionaries of the British And Foreign SAILORS’ SOCIETY, were present. Special petitions were presented for those that go down to

the sea in ships, and interesting incidents of the work: of the Society were reported. This is a noble Society, and deserves liberal support.

The following evening, May 1, our PRIMITIVE METHODIST friends held their annual MISSIONARY MEETING in the Tabernacle. They appear to have spent a very profitable evening. May these useful workers enjoy abundant prosperity.

The most notable gathering of the month was undoubtedly the public meeting which concluded the thirteenth Triennial Conference of the SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE PATRONAGE AND CONTROL. The Tabernacle was densely crowded, and had the building been three times as large there would probably have been no space to spare. The tone of the meeting was all that could be desired, and the speeches were worthy of the occasion. The Right Hon. John Bright, M.P., was never more at home than when he was addressing the vast throng of sturdy, resolute, determined, intelligent, representative Liberationists, who listened with intense delight to "the old man eloquent," as he showed the lack of benefit derived from the union of the Church with the State, in clear and convincing language, which was all the more powerful because free from the least tinge of unkindness or unfairness. The daily papers, almost without exception, spoke of this as Mr. Bright's first appearance at the Liberation Society's meetings. They seem to have forgotten that many years ago he occupied a similar position on the Tabernacle platform when the disestablishment of the Irish Church was the question of the hour.

On Sunday afternoon, May 6, a Gospel Temperance address was delivered in the Tabernacle by Mr. R. T. Booth, who has been obliged, on account of ill-health, to spend the winter in the South of France, where he has derived much benefit. The building was crowded, and at the close of the service between three hundred and four hundred persons signed the pledge. In the course of the afternoon Mr. Booth asked all the abstainers present to hold up their hands, when at least three-fourths of the audience did so.

It may not be thought unworthy of mention here that on Monday, *May* 14, our honored father and mother were spared to celebrate their GOLDEN WEDDING-DAY with us at "Westwood." All their children, and grandchildren, and great-grandchildren were present, with the exception of our beloved son Thomas, and the company consisted of thirty-two persons in all. Of this household seven are preachers of the gospel. Very gracious has the Lord been to us as a family, for from a remote ancestry the fear of

God has ruled the house, and a blessing has rested upon it because of the ark of the Lord. The past was reviewed with praise, the present enjoyed in happy unity of love, and the future expected with hope. Our own dear departed grandfather, so long an honored winner of souls, used to rejoice in five of us as ministers of Christ, but now "we are seven," and there are others among us who occasionally bear witness for the truth in public. May all our friends have a like blessing, and may young people commencing life be wise enough to perceive that family piety and domestic happiness must go together: let them not expect the first without the second.

On *Monday afternoon, May 21*, the memorial stone of the BERMONDSEY MISSION HALL was laid by Samuel Barrow, Esq. The weather was most favorable for the ceremony, and there was a large gathering of friends from the Tabernacle and the district in which the hall will be situated, and the numbers were increased by generous helpers who had come from a distance to show their sympathy with the work. Prayer was offered by the Rev. J.P. Chown and Mr. William Olney, Jun., the conductor of the Mission. Mr. William Olney made a statement as to the history and progress of the Mission, and read a long list of contributions from Bermondsey and other friends, and addresses were delivered by Mr. E. Crisp, a churchman, who has a Mission-hall close to the new premises; the Rev. B. Senior, of Surrey Chapel; and Pastor C. H. Spurgeon, who concluded his speech by presenting to Mr. Barrow a very beautifully chased silver-gilt trowel. It was explained that this had not been purchased out of the funds collected, but was the gift of Messrs. William and T. H. Olney, as a mark of their respect for Mr. Barrow, and their appreciation of his services in the erection, at his own cost, of five Baptist chapels. Messrs. Barrow Brothers had promised £250 for the new hall, and in handing that amount to the treasurer Mr. Barrow added a further contribution of £125 from himself and his wife. The stone having been duly laid, prayer was offered by Pastor C. Spurgeon, and the company adjourned to the Tabernacle for tea. Afterwards a meeting was held in the Lecture-hall, under the presidency of Mr. J. T. Olney, when further speeches were given by the Rev. W. Penfold Cope, of Maze Pond Chapel; Mr. Jeffery, of Melior-street Mission; and Mr. Win. Olney, who reported that, as the result of the afternoon's proceedings, the total received and promised had been brought up to £5,155, that is as nearly as possible the amount that will be needed to pay for the building and furnishing, leaving still about £1000 to be raised in order to set the ground free. How we wish we could

see this £1000 speedily presented to the Lord. At the prayer-meeting at the Tabernacle, Bermondsey was still the burden of the prayers of the brethren, and addresses of sympathy and encouragement were delivered by the Rev. A. Strawbridge, of St. Stephen's Church, Dover-road; the Rev. F. Crozier, of Long Lane Wesleyan Chapel, Southwark; Mr. Win. Olney, Jun.; and Pastor C. H. Spurgeon.

METROPOLITAN TABERNACLE SUNDAY SCHOOL. — On Sunday afternoon *April 29*, the teachers met for their quarterly tea-meeting, which was followed by a lecture by Mr. T. Irving Smith, entitled, "The best modes of securing the spiritual results of Sunday-school instruction." The subject was ably treated, and important truths, with numerous pithy illustrations, were conveyed to the minds of the teachers.

COLLEGE. — Mr. J. McAuslane has accepted an invitation from the friends meeting in the Temperance Hall, Crawley, Sussex, where we trust he will be able to raise a self-supporting church.

Mr. B. W. Clinch, whose health will not permit him to remain in England, has sailed for Australia, where he hopes soon to find a suitable sphere. He is thoroughly worthy of the esteem and help of our brethren at the Antipodes. Mr. D. Menzies, who came to us from Canada, has returned to the Dominion. He has been invited to the pastorate of the church at Papineauville, on the Ottawa River. He is a good and able preacher, and may be received with all confidence by our Canadian friends. Mr. G. T. Bailey has removed from Smethwick to Bury Road, Haslingden; Mr. F. Harvey, from Neatishead to Great Ellingham, Norfolk; and Mr. J. J. Dalton, from Frome to Dorchester. Mr. J. Barton, of Havdock, has taken charge of the Belle Isle Mission, Camden Town, which our good friend, Mr. Joseph Benson, has been obliged to give up — at least, for a time — on account of ill-health. Pastor A. Bird, of Sundown, Isle of Wight, asks us to mention that his friends are arranging for a Bazaar in August in aid of the Chapel Debt Liquidation Fund; and that Mrs. J. A. Spurgeon, Campbeltown House, Croydon; Mr. E. H. Bartlett, 56, New-street, Kennington-park-road, S.E.; and Mrs. Bird, Sandown, will be glad to receive articles for sale. This effort deserves aid from all who would help a struggling interest in a favorite health-resort. *Annual day of United Prayer.* — Will all our brethren bear in mind that it was agreed at the Conference that Monday, *June 18*, should be set apart as the DAY OF UNITED PRAYER by all the churches in the Pastors' College Association? Oh, for a great

;blessing! Make it, dear brethren, a time of mighty pleading. So prays your friend, C. H. Spurgeon. We do not feel that we dare withhold the enclosed, but we are sorry from our inmost soul that it should be so sadly needful: — “To the Editor of *The Sword and the Trowel* “Dear Brother, — A friend having put into my hands the May number of your excellent magazine, the ‘Remarks by the Rev. George Rogers,’ on your College, caught my eye, and read the page with intense interest. It somewhat lifted off a burden which had been weighing heavily on any heart and conscience for some little time, as it testified that one College in London, at least, intended to teach faithfully the foundation truths of the gospel of God; and ‘not to introduce any modification of its course of studies, to suit what are called the *demands of the age*.’ “A fortnight or three weeks ago one of our foremost religious journals sounded a flourish of trumpets because there had been afforded ‘a happy indication that the days of bigotry were drawing to an end.’ This referred to a meeting for discussion, held in one of our metropolitan denominational Colleges, and presided over by the leading and most prominent minister of the *Unitarian body in London* — a man of splendid talents, most fascinating eloquence, great learning, and the highest social character. His writings are considered, from an intellectual and literary standpoint, as of the greatest excellence. Had he been an obscure, ignorant, uninfluential person, the danger would not be so imminent. Mr. Rogers says of your College ‘that it adheres to the Puritanic in distinction from Germanic theology; ‘this is, in the estimation of many, its honor and glory; but the students in the College referred to are led to *fraternize* with the most influential teacher of Unitarianism! and recommended to read his books!! What is this but leading our future ministers into temptation? It is teaching them to break down the barriers which now separate the believers in Christ’s Godhead from those who esteem him as *only a man* — true, the *ideal* man, the holiest, ‘wisest, highest man among men, but still ‘A Mawr,’ thereby making us who worship him as ‘God over all ‘idolaters.

“The Unitarian also denies that fundamental doctrine of the cross, ‘He was delivered for our offenses, and raised again for our justification ‘ — the atonement offered for our sins by the God-man. Are our students for the ministry to be taught that these two foundation truths of God’s word are of so little importance that those who persistently oppose them may be bidden God speed? Through evil report and through good report I would a thousand times say ‘No!’

“Had I a thousand pounds at my command, I would cheerfully, notwithstanding my different view from yours of baptism, hand it over to the treasurer of your College, for in the words of patriarch Rogers, ‘Its work is not done, but rather only begun.’

“Yours in gospel bonds,
“A CONGREGATIONAL Minister.”

“*May 12th, 1883.*”

EVANGELISTS. — MESSERS. Smith and Fullerton’s three weeks’ mission in Hull was so richly blessed in the conversion of sinners and the restoration of backsliders, that they were constrained to continue their labors for another week. The sacrifice of this period of rest, to which they were fully entitled, was amply rewarded by the crowds that came every night to hear their message, and the large number of those who professed to find the Savior. Just before closing our contribution-lists we received a thank offering of £50, which Mr. Willis and Capt. Vickerman assure us would have been much larger if the expenses for the hire of the public-rooms and circus had not been so great. Our brethren have several times expressed their gratitude to the gentlemen just mentioned for all the help they have rendered at the services, and they also speak in the highest terms of Pastor W. Sumner, who has felt himself compelled to leave Hull, and they cordially commend him to any church that may be seeking a good, genial, spiritually-minded pastor.

During the first fortnight of the past month the Evangelists have been at *Chesterfield*, where their services appear to have ‘been productive of great good. A similar remark may be made concerning Mr. Burnham’s visit to Poole, and we trust we shall be able next month to report a like blessing from the tent-services he is just commencing at Worthing. For the carrying on of this evangelistic work we need just now a measure of aid from the Lord’s stewards.

Ministers who desire to arrange for evangelistic services ought not to experience any difficulty in securing suitable preachers, for Mr. Frank Russell is available wherever the Lord may open the way, and Mr. E. J. Parker and Mr. J. Mateer have also felt called to offer themselves for united work in visiting the churches of the denomination. These last two brethren, though not supported by our Evangelists’ Fund, have both honorably passed through the College, and proved in many places their

fitness for this form of Christian labor. Letters will reach them if directed to the care of Pastor T. Perry, Lordship-lane, S.E. Mr. Russell's address is 33, Wyndham-street, Bryanston-square, W. These brethren will also need and deserve help through us.

ORPHANAGE. — All who are interested in our large fatherless family will remember that the annual festival will be held on *Tuesday, June 19th*, the anniversary of the President's forty-ninth birthday. Samuel Morley, Esq., M.P., has kindly promised to lay the memorial stone of the new house for the head-master, and the additional premises for the staff. With such a leader we maybe sure that the proceedings will be both interesting and profitable, and we shall endeavor to secure a goodly array of speakers for the open-air meeting in the evening. Dr. Parker has promised to be one of them.

We hope every visitor at the *fete* will carefully inspect our collection of engravings of Reformation scenes, which will be on view in one of the buildings. There is a danger of our forgetting how dearly our forefathers purchased the civil and religious liberties that we enjoy, and it will be some reward for the time and money we have expended in gathering together these memorials of men and women, "of whom the world was not worthy," if we can, in at least some hearts, arouse enthusiasm for the truths for which our ancestors died, and which many of their descendants now deride.

All our collectors are earnestly requested to bring or send their boxes and books, with the amounts received, on or before June 19th, and the President and trustees will be glad if many fresh friends will volunteer to solicit subscriptions and donations in aid of the funds of the institution. Our regular expenditure has been largely increased by the addition of the girls' department, and for a time, owing to the tender age at which the little ones are admitted, and the extra care needed by them, the cost per head will, probably, be in excess of that on the boys' side; while up to the present *there has not been a proportionate addition to our general income*. Through the goodness of God there has been no lack of means, either for the new buildings for girls or the maintenance and general expenses' fund; but this result is to be attributed to the fact that during the year several large legacies have become available. We cannot be too grateful to our liberal friends who remember the Orphanage and our other works for the Lord in the distribution of their property; but we cannot reasonably expect

every year to produce a fixed amount from this source, and therefore it will be a great relief to our mind if those who desire to aid us in caring for the widow and the fatherless will, by personal gifts, or by collecting from others, try to make our regular receipts grow in the same ratio as our daily expenditure. Are there not thousands of our brethren who hardly give this work a thought? Perhaps they imagine that money is sure to come to Mr. Spurgeon, and so they excuse themselves. Brethren, it will come, but how would you like to be in the position of seeing doubled outgoings and little or no increase of help from the living? Sick men had need have few cares; we could soon sink under ours if we did not look to the hills whence cometh our help. Our orphans have as much claim on our readers as upon us: will they not remember their needs?

COLPORTAGE. — During the past month between twenty and thirty of the colporteurs have met the committee for their annual season of conference and prayer. The President was very sorry that he was not: well enough to address this earnest band of Christian workers, and they were equally disappointed that they could not see him. At the annual public meeting the Vice-President, Pastor J. A. Spurgeon, occupied the chair; the Secretary, Mr. W. Corden Jones, presented an abstract of the Report, which is printed in full at the end of the present magazine; and addresses were delivered by the Rev. J. Reid Howatt, of Camberwell Presbyterian Church, Mr. R. Cory, of Cardiff, and several of the colporteurs. We hope our readers will carefully examine the report of the past year's work, and if they think it is satisfactory, that they will imitate "two friends" who have just sent us £40 as a token of their appreciation of the Society's usefulness.

Baptisms at Metropolitan Tabernacle — April 26, eighteen; May 3, twenty-six.

METROPOLITAN TABERNACLE

COLPORTAGE ASSOCIATION.

THE SIXTEENTH ANNUAL REPORT, 1882.

THE object of this Association is the increased circulation of *religious and healthy literature* among all classes, in order to counteract the evil of the vicious publications which abound, and lead, to much immorality, crime, and neglect of religion. This object is carried out in a twofold manner: — 1st. — By means of Christian Colporteurs, who are paid a fixed salary, and devote all their time to the work, visiting every accessible house with Bibles and good books and periodicals for sale, and performing other missionary services, such as visitation of the sick and dying, and conducting meetings and open-air services as opportunities occur. This is the most important method, enabling the Colporteur to visit every part of the district regularly.

The average total cost of a Colporteur is from £75 to £80; but the Committee will appoint a man to any district for which £40 a year is subscribed, if the funds of the Association will permit.

2nd. — By means of Book Agents who canvass for orders for periodicals, and supply them month by month; these receive a liberal percentage on the sales to remunerate them for their trouble.

This second method is admirably adapted to the requirements of districts where the guaranteed subscription for a Colporteur cannot be obtained. Shopkeepers or other persons willing to become Book Agents may communicate with the Secretary.

The Association is unsectarian in its operations, “doing work for the friends of a full and free gospel anywhere and everywhere.”

Cheques may be crossed London and County Bank; and Post Office Orders made payable to W. C. JONES, at the Chief Office, St. Martin’s-le-Grand. All communications should be addressed to REV. W. CORDEN

JONES, *Colportage Association, Temple Street, St. George's Road, Southwark, London, S.E.*

IN presenting the Sixteenth Annual Report, the Committee desire to record their deep thankfulness to God for the amount of work which the Association has been enabled to accomplish through its Colporteurs during another year, and that in so many instances their labors have been crowned with manifest blessing.

The number of districts occupied has been 79, as compared with 78 in the preceding year. Eight of these were new; but as 13 had to be discontinued because of the failure of local subscriptions, only 65 men were actually employed at the close of the year. While the Committee deeply regret this reduction, they did not feel justified, with the funds at their disposal, in working districts where no adequate assistance could be obtained towards the total cost, but trust that many other localities will be found where £40 a-year can be raised for a Colporteur.

But, although the number of men was rather less, the actual results 'were considerably in advance of previous years. The gross value of sales by Colporteurs was £8,038 2s. 2d., being an increase of £364 18s. 8d.; but, besides this, sales by Book Agents, etc., amounted to £214 7s. 9d. Considering, however, that a large proportion of this amount was realized by the sale of Magazines and Books varying in value from a halfpenny to sixpence, an amount of minute and persevering labor is evident, which it is difficult to estimate, either in its wide-spread area or in its far-reaching moral and spiritual results. The following statement will furnish some further illustration of the extent of the work: — 152,085 Books were sold; 290,373 Magazines; 620,850 visits to families; 7, x49 Services conducted; 74,000 Tracts given away. So considerable a quantity of thoroughly reliable literature, embracing Bibles and Testaments and many books which faithfully present the Gospel of Jesus Christ, having been purchased, and therefore probably read, cannot but have a powerful influence for good upon the readers; and numerous cases of conversion to Christ are reported as resulting therefrom.

But it should be remembered also that, in connection with their business of bookselling, the Colporteurs constantly visit so many thousands of homes as Christian Missionaries, and that they have, in a simple way, given so many Gospel Addresses.

There can be no doubt that this appeal to the eye of the mute, yet eloquent, printed page, and to the ear of the more persuasive power of the living voice of a sympathetic Christian man, constitutes an agency of unusual efficiency.

By these means the Colporteurs have been instrumental in making known the glad tidings of salvation so thoroughly and so widely that, accompanied by the Holy Spirit, an abundant harvest of souls shall be gathered, of which some first-fruits have already appeared, particulars of which are recorded in the extracts from the Agents' letters which follow.

Besides statistical testimony, however, many unsolicited commendations of the work have been received, accompanied in one instance by a donation of £100.

The need for Colportage was never greater than at present. *Infidelity* is industriously using the printing press for circulating its blasphemies by means of tracts and pamphlets even in quiet rural districts, and the pack of the Colporteur contains the surest antidote in sound literature and scriptural truth. *Sacerdotalism*, and a religion of forms, is spreading in many localities where the only available and efficient counteractive is the Colporteur's quiet work.

Worse than all, perhaps, is the alarming *indifference* to all religion now so prevalent. But if the people will not go to a place of worship, the Colporteur goes to *them*, carrying the gospel of the Sanctuary to their places of labor and homes, both in affliction and health. The young, too, are being *educated* and will receive injury from the dangerous sensational publications in "Novelette and Penny Dreadful" form, which they will read unless some agency places within their reach the attractive and instructive serials so plentifully issued by many respectable publishers, and to do this is eminently the Colporteur's mission.

The Committee again call attention to the cheapness of the Agency, as only £40 a-year is required from a district towards the Agent's support; also to its undenominational character, the Colporteur being sent to labor amongst any evangelical Christians willing to co-operate for his support. The employment of Colporteurs is earnestly commended to the consideration of County Associations, Young Men's Christian Associations, Town Missions, and large employers of labor, any of whom might adopt Colportage with great advantage and economy. And while thankful for the

assistance rendered by so many donors, the Committee trust that during the coming year the General Fund, which has to supplement almost all District Subscriptions, will be liberally supported. The thanks of the Committee are also due to the Religious Tract Society for liberal grants of Tracts and Books at a reduced rate, and to the British and Foreign Bible Society for the favorable terms upon which the Association has been supplied by them.

SELECTIONS FROM THE COLPORTEURS' REPORTS.

Mr. Beaney, who labors in a quiet Hampshire District, writes: — I sold a book to a woman as a present to her daughter who was just leaving to go to service for the first time. She has often written to her mother since then, about certain passages of Scripture in that book, and speaks of the great blessing it has been to her. Her mother has every reason to believe that it has been the means of her daughter's conversion.

“A gentleman met me the other day, and told me of an old couple who had told him that they often found a good gospel book, which I had sold them, to be a great help and comfort to them, as they were getting old and feeble, and often could not venture so far as the places of worship were from their cottage.

“A blacksmith told me that a member of the Church, who had been very fond of intoxicating drinks, had called upon him to sign the pledge, giving as his reason, that I had made him so thoroughly ashamed of himself, that he felt bound to sign it for conscience' sake.

“*The sick and infirm are always glad to see me; and the tracts are often eagerly sought for and read by those whom I used to think too abandoned to read anything good.*

“I have enclosed a few tracts entitled ‘Freethinker Tracts,’ as samples of a large number which I find in the houses about my district. Some of them are given away personally, others are sent by post. Books are also lent to people, the titles of some of the chapters being as follows: ‘Christ a liar,’ ‘Was Christ sane?’ etc. Perhaps, sir, you will think these tracts and books are *too* blasphemous and vulgar to do much harm; but there is a large class of people who eagerly devour them, and upon whom their effects are seen.

Sometimes those who distribute them will come and listen to me preaching, and, although I fear they come only to scoff and ridicule, I pray God the Word may be applied with power to their souls.”

AN INFIDEL CONVERTED BY READING A BOOK. — The Colporteur at Horley also reports meeting with infidelity in his district: —

“I came in contact with an infidel; his wife lay dead in the house. He first refused me admission, but I got an entrance. I then told him of the realities of death and the future world, to which he must shortly pass. I spoke to him about his wife, and the words touched him, and tears came in his eyes. He said he would give the matter careful consideration. I left him a tract, gave him a book called ‘The Child of Jesus,’ trusting to the Lord to save his soul, and to reveal himself to him as the fairest among ten thousand, and altogether lovely.

“I sold a book called ‘Saving Faith,’ and the reader was led to see his error, and let all his trust in good works fall to the ground, and trusted in the blood of Christ for the pardon of his sins.

“In the case that I mentioned, where! went to the infidel, the book that! left with him he read; and that little book called ‘The Child of Jesus’ led him to See that there was something beyond the grave, and when I revisited him he wished me to explain to him concerning another world, and by my weak efforts I tried to do, and he was led to see his error, and *haw he has burnt all his infidel boo/s*, and bought some from me; he is now rejoicing in a real Savior. The truth that I tell is winning its way to the hearts of those that read it, and at the Mission Church that I go to every Sunday evening to preach the word there are anxious inquirers who

have been impressed under the sound of the blessed gospel.” From Thornbury, Gloucestershire, the agent reports:—NEED OF COLPORTEURS EVERYWHERE. — “I am more than ever convinced that a regular visitor is needed to visit the cottages of our poor; for I find a large number of very old people living in my district little cared for by anyone, and still in darkness as regards the future. Some of them have had to confess to me that ‘No one ever calls but you, sir,’ to tell them of Jesu’s love, and of a heaven to gain. I will illustrate by telling of one, an aged woman, thirteen years past the allotted time of life (viz. three score years and ten), living almost alone, her son coming home evenings. She cannot read or write, and owns herself to be still without an interest in the Blood of Christ. I

read, talked, sang, and prayed with her several times, which seemed to make a favorable impression, as the tears that ran down her thin face would indicate. Our only prayer is, that the Lord will have mercy upon her and save her soul. I could mention plenty of such cases that have come under my own notice.

“But you have done me good, sir,” said another old lady I had visited from month to month, with whom I had talked and prayed, all of which seemed to me to be to no purpose, but I was very glad to find that it was otherwise, and it just proved the word of the Lord to be true, “My word shall not return unto Me void.” My stay was not quite so long as usual, and the old lady wondered at my hasty departure. On taking leave of her, I said, “I don’t know that I can do you any good if I stay,” and, with tears in her eyes, she said. “But you have done me good, sir.” I asked her, in what way? And she told me that she had found consolation and peace through my visits, and that she was happier by far than she had ever been before. I went back into her house and thanked God.”

Cottage Services are largely conducted by the Colporteurs, and Mr. Meats, in Brentford District, has had much blessing. He says: — “I am thankful to tell you the Lord is increasingly blessing me in my labors for Him, most especially in visiting the sick. I called on a poor old woman one day at Heston, 85 years old, and another one attending her 83. After speaking to them of the love of Jesus and His mighty power to save all who come to Him, I knelt down by the bedside, and each of them caught hold of one of my hands, and while I was pleading with God for them their tears were fast falling on my hands; it was a sight I shall never forget; they said they should look for my next visit. The Lord, too, is blessing me richly in the cottage meetings for prayer. Praise the Lord, I have had the joy of seeing one poor sinner brought to our precious Savior, and a poor backslider reclaimed, and they are both now rejoicing in the knowledge of sin forgiven, they have now peace with God. The Lord has opened three houses in the road where I live, for prayer; we feel we live in a different atmosphere; it rejoices my soul to see the happy faces of the people as they come to the houses for prayer. I have been engaged in this work for many years, but never as now have I felt the power of prayer, and out of a full heart I can say Bless the Lord, oh my soul, and ALL that is within me, bless His HOLY name.”

Mr. J. SMITH, who has been very successful with a bookstall in *the Market* at Nottingham, sends cheering tidings: — “This quarter I have to bless God for His goodness; I have, with His Grace, been instrumental in winning three souls for the Savior. One of these came to me in the market, and said he had been brought to the knowledge of the truth; the other upon a bed of affliction; and another through the preaching of the gospel. Also, this quarter, I have visited the Union; in each ward I read, expounded the word, and prayed with them; many expressed that they were blessed through the reading, and asked me to come again.

“I have also been instrumental in taking over 200 pledges this quarter. Some who signed the pledge have been habitual drunkards; one man told me he felt quite a new creature since he had been an abstainer; he seemed as if he could not express how grateful he was to me for inducing him to become an abstainer. This is encouragement to go on, and with His Grace try to accomplish more for the Savior.

““ I have met with two this last month who told me they first attended Nottingham Tabernacle through an invitation given them by me; they are both members of the Church, and very earnest Christians. I gave an address at one of the Tabernacle Mission Stations, when the word was blessed to one who had been a backslider a long time. She was brought back to the Lord with the power of His Spirit; she exclaimed, she knew that the Lord had again forgiven her backslidings, and with His Grace she was restored. As far as I can ascertain, she walks as a Christian should walk day by day. I have not heard of any book this last quarter that has been the means of the conversion of any, but, in speaking and selling, one does not instantly see the result of the work done.”

Mr. SKINNER, of Alcester, writes: — “I am thankful to say I find a willing ear for the gospel, and a desire for good books if poor people had more work. I am often overwhelmed with kindness, and, thankful to say, well received, and I find there is a healthier tone among the people in my district. *I do not complain in the least, neither am I discouraged.* I do not belong to that class that looks upon everything as failure. I know it is the Lord’s work, and cannot be lost, though the work is very hard and the responsibility very great. In my mind the object is grand, and the divine promises sure. ‘They that sow in tears *shall* reap in joy; the bearer of precious seed *shalt* doubtless come again with rejoicing, bringing *His sheaves with Him.*’”

Where a Colporteur has been working in a District for some time he always has to report an increased desire for good literature, and a corresponding decrease in the bad. Mr. Paine, at Hadleigh, reports: — “I have to thank God for His goodness and mercy through another quarter. Sales have been good, considering the depression in the agricultural districts. I am often told by the people that they have no money, and that they would buy if they had the money, which I believe to be quite true. I am thankful to say the desire for reading in my District has grown rapidly this last six months. Persons that I know had no desire for reading now take monthlies regularly of me, and, what is still more pleasing, the Bible is now taken down from the shelf and carefully read; this I have heard in several instances. I am thankful to inform you that *a woman has decided for Jesus by reading Mr. Spurgeon’s sermon* in the “Baptist Messenger” for January, text: ‘Oh that I knew where I could find Him!’ I knew she was convinced of her sins, and was longing to find God. I had read this sermon myself, and thought it was just the thing for her. I lent it to her, and then prayed that God would reveal Himself to her, and one night, soon after, she met me in the chapel yard, to thank me for the sermon, and told me how, by reading it, she had realized the pardon of her sins. She is now making herself very useful with us. A schoolmaster of the Board School asked when I called, ‘Have you anything of Mr. Spurgeon’s? because I cannot get anything at Church to satisfy me.’ A great change has come over this man since I have traveled in this District. ‘Seven Wonders of Grace’ is still working wonders. Another man recently has made another ‘Wonder of Grace.’ Hope Mr. Spurgeon will soon write again. People begin to ask if Mr. Spurgeon hasn’t published another shilling series; I suppose they think these shilling series came within their reach. ‘Christie’s Old Organ’ is doing a good work. A man died here yesterday morning; this case I have referred to in a previous report. He imbibed infidel principles, never went to any place of worship; but during my visit quite a change has taken place. I was with him last Sunday evening and yesterday morning, just before he died. We have a hope of him. Another case, a young man, who had been in the army, died a fortnight ago. Some time ago he would not hear anything about his soul; I was asked to call and see him, which I did, and read and prayed with him, which did not seem to make much impression; called again next week, asked him the state of his mind, to which he replied, ‘It is very dark,’ then directed him to the Light of the World. Prayed with him, which then seemed to make a deep impression; had to leave him in the hands of God. Before he died he was quite a changed man, and said it was through my

visits. I know my visits have been made a blessing to the people here. I am still holding cottage services in the villages with good results. I return home ;frequently with weary legs by reason of Suffolk mud, but I can praise the Lord, I am very happy in the work.”

A new District has been occupied for a few months around Tewkesbury, about which the Colporteur reports as follows: — “Although I may not be able to send such glowing Reports as some of my fellow-workers, yet it gives a healthy tone when we ,consider the increase in number of Periodicals in the first year of labor here, as it is ofttimes only after a deal of persuasion that we can induce the people to take a monthly publication. One instance worthy of notice — a woman whom I called upon in order to induce her to take a periodical, said she should like to if I could get her a copy of a few; I at once showed her ‘ Sunday at Home;’ in a few weeks I called again; the woman consulted her husband, telling him that instead of taking a weekly newspaper, which cost them 1 1/2d., she could save the money and purchase the ‘ Sunday at Home ‘ monthly, and, therefore, gave me the order. Another instance where I was asked to get ‘The Argosy’ I induced the man to take ‘ The Quiver’ instead, and am now supplying him with the same.

“In my journeys by the wayside many opportunities offer of speaking to individuals. “Also visits to the sick and aged and dying have been very numerous; many of these looking forward to the monthly visits with a great degree of pleasure. I visited a poor woman a few days since, in the last stage of consumption, who had been visited by Roman Catholic friends, but I began to tell her about Jesus as the only Savior able to forgive sins, when she at once told me that was just what she wanted to hear about, and then in as simple a manner as possible, I gave her the gospel, illustrating the story of the Cross by the history of the Brazen Serpent. I pray that the message. may be blessed to her soul’s salvation. I have said nothing about services in which! am continually engaged, but feel assured they are being blessed; also temperance work in which I am engaged, but feel assured eternity alone will unfold all the real good that has resulted from the work here as in other districts.”

Mr. LLOYD continues his useful work at Poole. This agent visits the villages and hamlets covering a radius of nearly ten miles. In his report he states: —

I have also distributed upwards of 6,000 gospel and temperance tracts. I have delivered 129 sermons and temperance addresses in chapels, cottages, and the open air, besides having read portions of Scripture and engaged in prayer in many homes under cases of illness and bereavement, as well as with the aged and infirm.

“I have now upon my book about 500 subscribers for monthly magazines, 300 of whom used not to purchase or read any good or pure literature, until induced to do so by my efforts.

“Again, I often meet cases in which the influence of good literature on the morals of the people is manifest. Some on whom I used to call were very careless about themselves and their children, who are now anxious to improve themselves in every way they can, and very anxious about their children’s welfare. Also I can point to several cases of youths and young women who used to read novels and papers of an immoral character, who have been induced to change them for the ‘ Boy’s’ or ‘ Girl’s Own Paper,’ and other magazines of a similar type, and I have had the thanks of the parents for the change.”

Mr. KEDDIE sends a yearly report from Maldon District, Essex, where much success has been given to him. He conducts religious services regularly at the Mission Chapel, Woodham Walter, which he has been instrumental in getting built and paid for. He reports:

“*In* looking back over the past year, I can see more causes for rejoicing than for despair. I have managed to sell 59 Bibles, 42 Testaments, 940 books under 6d., 377 over 6d., 7,265 magazines, 27 packets of books, 51 packets of cards, amounting, in all to £136 5s. 10 1/2d., being an advance on last year of £9, and I cannot conceive of such an amount of good books being sold without corresponding results. I mourn sometimes that I cannot see more visibly the effects of our endeavors to win the hearts of men to Jesus by good books, yet have hope that they are having a great secret influence on men, and will ultimately accomplish the end desired.

“I have been enabled to conduct 9° religious services, none of which have been void of interest and blessing. Men who formerly “cared for none of these things” are now sitting regularly and attentively under the preached word. One who was in the act of committing suicide by hanging himself, and was only saved by being cut down, is now we hope under serious impressions.

“We have formed a branch of the Blue Ribbon Army Gospel Temperance movement at our Mission Station at Woodham Walter. Our first meeting resulted in over 50 signing the pledge. Since then the numbers have increased to 80, and amongst these were two of the greatest drunkards in the neighborhood. In connection with one of those men’s signing there is an interesting incident. The one who is a blacksmith by trade hires a man to help him in his work in the evenings. the two usually went direct to the public-house on closing up, and spent more than they earned. However, the blacksmith abstaining put a stop to it, and the other man, on hearing what his master had done, resolved in his mind that he never would taste it either but keeping (at the same time) his conviction to himself. A few weeks had passed, in the course of which he had saved a considerable sum of money: he then went into the town and purchased three pairs of boots for his children, came home as sober as he went out, and as he opened the door of his home his wife looked at him rather curiously as she saw him take the boots and place them on the table. She saw he looked affected and kept silent until he could command his feelings. We will leave you to guess his thoughts. But, further, this man has been constant in attendance at our Chapel since, and he makes a practice of going home, where he takes his Bible, reads the chapter, and then the hymns which we have had at service. Last Sabbath evening he was observed while doing so to be deeply affected; indeed, he firmly believes he is under deep soul concern.

“I have opened a new Mission in one of the lowest parts of the town.! spoke to a gentleman about it, and he has agreed to pay half of the rent of the premises. It will be uphill work, but remember us in prayer. ‘

Mr. Keddie concludes by describing a case in which he had induced a man who did not know the alphabet to learn to read, and who now takes delight in the Bible.

Mr. GILPIN, of Ironbridge, sends also his yearly Report, which will be read with interest: —

COLPORTEUR’S REPORT, for the year ending, October 31st, 1882. — “It is with pleasure I lay before my Committee my yearly Report, ending October 31st, 1882, as Colporteur for the Ironbridge and Coalbrookdale District.

“During the year there have been sold 8,461 publications, comprising, 126 Bibles, 160 Testaments, 1,829 books under the value of sixpence, 11,067 above that value,

4,967 Magazines, 312 packets of tracts, cards, etc., of the total value of £132 6s. 2 1/2d.

“In addition to this 9,500 tracts have been distributed free of cost, and about 900 visits to families in cases of affliction, spiritual conversation, reading of scriptures and prayer.

“During the year there have been held 310 cottage and open-air services.

Cottage services held as follows:- Frog Meadow, Monday, average attendance...

Average attendance weekly, 190, the greater portion of whom do not attend any other regular place of worship.

“Every Sunday during a greater part of the summer three open-air services have been held (with the assistance of kind friends) and they have been well attended.

“As to results, I may state that the seed has been scattered broadcast; some few have been gathered into the fold of Christ, whilst in others there has been a marked change in moral habits, if no more.

“In visitation of the sick there are those who have been pointed to Christ, who have professed to believe on Him, to the reality of such cases I must leave them in the hands of a loving and merciful God.

“I beg to express my thanks to those kind friends who have been true helpers, and for the very kind reception I have had from a large circle of supporters.

“*Grateful* to the Master Himself for such measure of His blessing as my labor has received, looking up to Him for grace in the future, I remain, yours in Christ Jesus Our Lord.”

Mr. GARRETT, of Cheddar, reports a large amount of sales made: — “I am glad when I look over my last year’s account to find that, although I cannot record striking conversions through the sale of books or preaching, much good seed has been scattered, which must do good, and, I hope, bear some good fruit. Last year, from January to December, my returns were £294 17s. 2d., against £291 13s. the year before. This is a little increase, but not so much as I should like to see. The weather for the whole of the year has been very trying for traveling and also for the farm laborer. It is

the same cry, door after door — ‘ Cannot buy, no money; my husband has no work, or can’t work on account of the wet.’ To leave a tract, and drop a word of good cheer, under such circumstances is but cold comfort where the common necessities of life are needed. Still, this is all we can do in such cases as these. One place where I call through on my rounds, an old woman whom I visit tells me, that no one ever calls to see her, to read or ‘make a prar’ (offer prayer).”

Mr. COLLIER, of Swaffham, Cambs, has good news of numerous conversions in his District: — “I am glad to be able to tell you that the Lord is doing great things for us here, for which we cannot but praise his holy name. The last Sunday in last year was a very blessed time, the power of the Holy Spirit being manifestly engaged throughout the whole day, We began with a special service among the Sunday-school children, several of our teachers helping me at the service. I preached again, afternoon and evening, and conducted a watchnight service. Some four or five were led to decide for Christ that night, which was the first-fruits of others to come in. We commenced a week of special meetings the first day of the year, and such was the power of the Spirit — working through those meetings — that we could not give them up, but have kept them on most nights since. We had as many as fourteen stand up for Jesus Christ at once, and last Thursday evening (February 2nd) Mr. Apthorpe and the Rev. Mr. Tarn, of Cambridge, with two other gentlemen, came over to receive twenty-seven new members into the Church, most of whom professed directly or indirectly to have been led to Jesus through my poor services. They came to the meetings, where, awakened to a sense of their condition as poor lost sinners, became anxious about their souls’ salvation. I then visited them at their homes, using every means, both by reading, talking, and praying with them, and God blessed the efforts thus put forth. The work is still going on.

I was conducting the services on Sunday last, and two others gave me their names for membership, and the service to-night (28th) was quite as largely attended, and a good feeling throughout the meeting was manifest. My visits among the sick and afflicted (and there have been a great many such of late) have been much blessed, both to the comfort of those who believed on Christ, and to the leading of others to a saving knowledge of Him as their Savior. Some have passed away to be with Christ, others have been raised up again, in whose lives there is a marked change. One I saw to-day told me he was very near home, who, although a regular attendant at the

chapel here, when I first visited him, some weeks ago, could not feel he was safe for eternity, but now, thank God, can say he is on the rock Christ Jesus.

“*Blessing* has also rested upon the books sold, especially Mr. Spurgeon’s sermons, one. woman telling me, she never had a sermon do her so much good as one from the text, ‘Come unto Me, all ye that labor and are heavy laden, and I will give you rest.’ Another woman has been led to cast away the hope of being saved by her good works, and to trust Christ alone for salvation, through reading a tract I left with her. I might tell much more, but space forbids. May the Lord give out His Spirit more abundantly upon us all, that still greater things may be done in the name of Jesus.. I have made for the quarter 2,799 visits, those to the sick not included, services held 47, Bibles sold 13, books (various) 328, magazines 633, good, (assorted) 171; amount of cash taken, £18 4s. 1d. Hoping the sales may go on increasing, and be as successful as other branches of the work.”

Mr. FORD, of Minchinhampton, writes: — “I sold ‘A Peep Behind the Scenes’ to a young woman for 3d., and the Lord has blessed it to all the family so much that she gave me an order for one at 3s. 6d. She said she would always have one in the house. The young woman had been very wicked. The magazines are like to the wind, their influence is felt all round, wherever they go. Many are taken into the factory, and are read by those that do not buy one; and they are carried by those that buy them to the sick and the aged. Dear sir, if you could see the influence that these magazines carry into villages where there is no place of worship. Sometimes the whole of the family will come out to meet me with the books, and I know that from reading them they have been induced to attend a place of worship. The visits with the tracts have been made a blessing. I called upon an aged person where there was a family of little children. After talking with them some of their neighbors came in, and we held a prayer meeting in the house. With tears they asked me to come soon again.”

LUDLOW DISTRICT. — Mr. Cornock sends the following report: — “On one occasion I got access to a gentleman’s house and embraced the opportunity of speaking to the servants, eight or ten in number. On opening my knapsack one of them coolly remarked ‘Those soft things, I have a box full upstairs; I always burn them.’ I carefully but candidly observed, ‘I wonder that you have a box full if you always burn them,’ but in the end disposed her to buy some of my good books, although she first

called them ‘soft things. Another remarked, in a disappointed tone, ‘Why, they are all religious,’ showing her aversion to such literature, but she also purchased a good book. Another very abruptly said, ‘Bring me a good murder and I will buy it.’ I offered her the Bible, saying ‘This Book tells of the most dreadful murder ever committed. They murdered the *Lord* Jesus, and you and I are among his murderers, and shall be held responsible unless we accept the gospel and believe in Him for the pardon of our sins.’

“February 6, 1882: Was led to take a motto to market, ‘Behold the Lamb of God, which taketh away the sin of the world.’ Observing an old man reading it, I asked him ‘Has He put away your sin?’ He shook his head, saying, ‘Time He had.’ I then added ‘It says sin of the *world*. You are in the *world*, don’t you think He *means* you.’ I again urged this point, when the old man, seeming to realize it, exclaimed ‘Bless God for that! Bless God for that!’ I trust he got the blessing.

A young man had been reading penny novels before I came in contact with him, but the Lord enabled me to persuade him to give it up, and take a better book from me. Before leaving this district he bore the following testimony to me personally: ‘I like your books, Mr. C., I feel happier since I gave up the novel. I am glad you persuaded me to give it up. Can you post them to me where I am going?’

Mr. BEARD, of Burton-on-Trent, reports: — “In many cases I have been able to persuade young people to give up reading such light trash as ‘Bow Bells,’ and take in the ‘Sunday at Home,’ ‘Quiver,’ etc. I have also been much blessed in visiting the sick. God has made me the instrument in bringing them to the foot of the Cross. I was called in to visit a young man who had been visited by a lot of Christian men. I asked him if he had received the joy of salvation. His answer was, No. But that is what you want, is it not? He said, ‘Oh, yes,’ but he had not faith enough. I said, ‘My friend, it is not faith that saves you, it is Christ, and Him alone.’ I prayed with him and pointed him to Christ. The next time I went, he had to do most of the talking, he was so full (he said) of the love of Christ, he hardly knew where he was. In a few days he passed away; his end was perfect peace. During the three years I have been here, I have established seven Temperance Societies, and Bands of Hope; six out of the seven are doing well. Unto God be the glory.”

Mr. BOYDEN, of Cardiff, gives an encouraging account of his work; — “I am glad to tell you that my work is prospering in this district. I am making

good sales, and feel that the Lord is blessing my labors, in speaking and holding cottage meetings. I hold two cottage meetings weekly in the town, and go to the village chapels and mission rooms to take services on Sunday. I am glad to tell you that I have heard of three cases lately, that books I have sold have been made a blessing to those who bought them. I sold 'Danesbury House' to a man who was addicted to drink. He did not know it was a temperance tale or perhaps he would not have bought it, but God blessed the reading of it, and led him to give up the drink, and, when I went that way again, he gave me a warm welcome, and bought five shillings' worth of books. He sent me home with a light heart. It is an awful place for drink where he lives, so that I cannot sell many books there. "The other was a man blessed by the B. W. M. for October. His sister bought ;and lent it to him; and the other was a poor crippled girl, who was fond of reading. Her mother bought the 'Sunshine' and other little books for her, and God blessed them to her soul; and now He has taken her home to be with Him. "The cheap editions issued by the R. T. S. has been a great help to me in getting into homes that I could not before. They would buy a penny book, and then that has given them a taste for reading. "Bad literature is sold by nearly all booksellers in this town. So many novelettes of impure character, that we have a great work to fight against it, and we need your prayers that we may prosper in the work." Collecting Boxes or Books will be gladly sent on application to the Secretary.

THE PREVALENCE OF EVIL AN ARGUMENT IN PRAYER

AN ADDRESS BY C. H. SPURGEON.

THERE are many ways of pleading for the same thing when we draw near to God in prayer. In one condition of heart one form of argument will rise to the lip, while at another season our circumstances may suggest quite a different way of pleading with God. I was noticing while reading in the one-hundred and nineteenth Psalm the plea which the Psalmist urges with the Most High while entreating him graciously to work among men: he says, "It is time for thee, Lord, to work: for they have made void thy law." We might urge as reasons for the Lord's 'working, the sorrows of mankind, the terrors of the world to come, the glory of God, and the merits of the Savior. We might plead the promises, the covenant, the prophecies, and the long weary time of waiting before they are fulfilled; but it is a bright use of a gloomy fact when we can turn even the infidelity, the superstition, and the rebellion of man into an argument for the Lord's interference: "It is time for thee, Lord, to work: for they have made void thy law." Thus we set our sail so as to use an adverse wind. We extract a reason for grace out of the reeking of iniquity.

We observe that many men now *deny the inspiration of the Scriptures*, and that is to make void the law of the Lord. Of what use is the Bible to us if it be not infallibly inspired of the Holy Spirit? An erring guide is as bad as none at all when a step may lead to ruin. If we have not the very mind of God in these pages, their essence, their authority, their life, their power are gone. Yet certain ministers, ay, ministers of Nonconformist churches, speak of the Bible as though it were in considerable portions of it blurred with mistakes, and by no means to be relied upon. They talk of "essential parts of the Old Testament," as if other parts might be laid aside; and some of them set up the gospels above the epistles, as if the one Spirit had not dictated all the Word. It is grievous to hear divines undermining the foundations of the faith which they are supposed to preach. "O Lord, we turn from these thine unfaithful servants to thyself, and cry, 'Do thou prove the Scriptures, fulfill the promises, and put power into the teaching of the cross, so that men may be compelled to own that thy law is not void, but that the Scripture cannot be broken.'" Thirty years ago or more John

Angell James snide” Infidelity was never more subtle, more hurtful, more plausible, perhaps more successful, than in the day in which we live. It has left the low grounds of vulgarity and coarseness and ribaldry, and entrenched itself upon the lofty heights of criticism, philology, and even science itself. It pervades to a fearful extent our popular literature; it has invested itself with the charms of poetry, to throw its spell over the public mind; it has endeavored to enweave itself with science; and he must be little acquainted with the state of opinion in this land, who does not know that it is espoused by a large portion of the cultivated mind of this generation. ‘It is time for thee, Lord, to work.’” The statement is even more true at this hour, for still “not many wise men after the flesh, not many mighty are chosen.” Let our prayers increase in fervor as we implore that “*philosophy*, falsely so called,” may not be allowed to poison the springs of gospel teaching.

Certain bold spirits make void the law of God in a very dreadful way *by teaching a code of morals and a system of ethics contrary to the Word of God*. Laws as to property are freely assailed, as if the Lord had never said, “*Thou shalt not covet*.” Killing is thought to be no murder if it is performed upon an enormous scale. The sacred chastities which give sacredness to family institutions are abused, and an attempt is made to exalt lust into the place which is due only to conjugal affection; indeed, there are filthy pens which dare to write of the marriage bond as if it were a chain and a curse. Lewd tongues attack all laws by which the social fabric is held together; the Sabbath is ridiculed, and the honoring of parents is considered out of date. Images are set up in places of worship, and material objects are publicly adored, as if this had not been most positively forbidden by the Lord of all. If it were not that the Lord of hosts has left unto us a small remnant, we should long ere this have been as Sodom, and been made like unto Gomorrah. Politically we should before now have shot over our national Niagara into anarchy and abomination; and we should have seen in London all the horrors of the French Revolution if it had not been for the godly who leaven the mass. How dreadful it must have been to have lived in Paris when all the foundations of society were loosed; when religion was debased into the worship of the goddess of reason; when virtue was regarded as vice, and vice as virtue! Ere it comes to that dreadful pass, be it ours to cry out unto the Lord — “It is time for thee to work.” Surely it is now needful for the Lord to vindicate his holy law when loud-mouthed blasphemers criticize their Savior, censure their God, and propose to

overturn from its base the pillar of society. They not only make their own lives void of morality, but they labor to make void the law itself, that no one may regard it. As Caryl says, they act “as if they would not only sin against the Law, but sin away the Law; not only withdraw themselves from the obedience of it, but drive it out of the world; they would make void and repeal the holy acts of God, that their own wicked acts might not be questioned; and lest the Law should have a power to punish them, they will deny it a power to rule them.”

Another order of men are active and earnest in attacking the law of God from another side *by multiplying rites and exalting ceremonies into a place which they should never usurp*. Of these I may say for the most part, “*Father, forgive them, for they know not what they do.*” “*They have a zeal of God, but not according to knowledge.*” They make void the law of God through their traditions. Being in all things too superstitious, they destroy the worship of God by their will-worship. To support their own invented rites and ceremonies they give us interpretations which becloud the gospel, and afford cover for priestcraft, monkery, Mariolatry, and image-worship. Sometimes these persons are called Papists, at other times Ritualists, and in many cases it is extremely difficult to see the slightest distinction: they are two apples from the same tree. Remember that to worship God otherwise than he has ordained is a sin which makes void his law. We are not really serving God at all if we presume to do it in our own way rather than in his way. To present to God “the unbloody sacrifice of the mass,” is to dishonor the one sacrifice of our Lord Jesus. To worship Mary is to offend Jehovah. To bow before a crucifix is to commit idolatry under pretense of reverence. Superstition is as real an adversary to the truth as skepticism itself, and it ultimately leads to irreligion. Idolatry conducts men to atheism, and superstition lands them in infidelity. Now that we see Anglican Popery covering our land with its altars, we may well cry, “It is time for thee, Lord, to work: for they have made void thy law.” Plead with God whenever you meet with either Rationalism or Ritualism, that he would graciously stretch out his hand and get to his pure word the victory!

I find that, upon the passage before us, I have written in my “Treasury of David” as follows: — “‘It is time for thee, Lord, to work: for they have made void thy law.’ David was a servant, and therefore it was always *his* time to work; but being oppressed by a sight of man’s ungodly behavior, he feels that his Master’s hand is wanted, and therefore he appeals to him to work against the working of evil. Men make void the law of God by

denying it to be his law, by promulgating commands and doctrines in opposition to it, by setting up tradition in its place, or by utterly disregarding and scorning the authority of the Lawgiver. When sin becomes fashionable, a holy walk is regarded as a contemptible Puritanism; vice is styled pleasure, and vanity bears the bell. Then the saints sigh for the presence and power of their God. Oh for an hour of the King upon his throne, wielding the rod of iron! Oh for another Pentecost, with all its wonders, to reveal the energy of God to gainsayers, and make them see that there is a God in Israel! Man's extremity, whether of need or sin, is God's opportunity. When the earth was without form and void, the Spirit came and moved upon the face of the waters: should he not come when society is returning to a like chaos? When Israel in Egypt was reduced to the lowest point, and it seemed that the covenant would be void, then Moses appeared and wrought mighty miracles; so, too, when the church of God is trampled down, and her message is derided, we may expect to see the hand of the Lord stretched out for the revival of religion, the defense of the truth, and the glorifying of the divine name. The Lord can work either by judgments which hurl down the ramparts of the foe, or by revivals which build up the walls of his own Jerusalem. How heartily may we pray the Lord to raise up new evangelists, to quicken those we already have, to set his whole church on fire, and to bring the world to his feet."

Thus, dear friends, you see how the prominence of evil can be made to quicken us in supplication. *Every sin may be used as a plea in prayer.* If we were in a right state of mind, every time we heard a man swear in the street we should at once pray, "It is time for thee, Lord, to work: for they have made void thy law." Every time we took up a newspaper, and our eye glanced upon a police case, we should pray in like manner. Every time we saw sin in our neighbors, or in our families, or felt its working in ourselves, we should cry out to God, "Lord, sin is at work, be thou at work; sin is hardening, sin is defiling; come, Lord, and work with all the softening and quickening processes of thy blessed Spirit, with all the purifying power of the water and of the blood, and so undo the evil working of the world, the flesh, and the devil. O Lord, meet energy with energy, meet fire with fire; and let thy Son, the seed of the woman, meet the seed of the serpent, and destroy all the works of the devil."

Thus, you see that good arguments for prayer may be raked up among the stubble of sin. As the Greenlanders find their wood washed up by the sea, so let us find fuel for the fire of our earnestness borne to us by the troubled

sea of human wickedness. Brethren, let us wrestle in prayer, using this plea. Before we do so, let us distill a song from it, and sing a part of the twelfth psalm: —

*“Lord, when iniquities abound,
And blasphemy grows bold,
When faith is hardly to be found,
And love is waxing cold,
“Is not thy chariot hastening on?
Hast thou not given this sign?
May we not trust and live upon
A promise so divine?
“ Yes,’ saith the Lord, ‘ now will I rise,
And make oppressors flee;
I shall appear to their surprise,
And set my servants free.”
C. H. Spurgeon’s Prayers*

PREPARING THE SERMON.

BY C. H. SPURGEON.

A YOUNG man inquired of a certain preacher how long it had taken him to prepare the discourse, which he had just delivered. The youth learned that only two hours had been actually spent in its elaboration; and he was fool enough to draw the inference that two hours would be quite long enough for himself to spend in studying a sermon. “It is all that the celebrated Mr. — — takes, and therefore it is all that I require.” Vain boasting! The ox has drank up one pool, and the frog is about to drink another. The foolish inference of the juvenile divine reminds us of the story of the Spanish sculptor who executed a statue for a wealthy gentleman in twenty-five days. The astonished purchaser proposed to pay him by the day, to which proposal the artist answered, “What! Do you not know that I worked hard for twenty-five years to learn how to make that statue in twenty-five days?” The sculptor had justice upon his side: the wealthy man’s proposal was absurd. If we probe to the bottom of the matter, we shall come to the conclusion that the artist had spent twenty-five years *plus* twenty-five days in making that statue. The same rule holds good with regard to discourses which are rapidly prepared, and are worth anything. The preacher has been

a student for many years; he has practiced sacred oratory for half a lifetime; he has reached perspicuity of thought, fullness of teaching, and clearness of language by a lengthened and arduous process, and therefore we might fairly say that it took him two hours *plus* half a lifetime to prepare his sermon. He who fancies that he can throw off the same kind of productions, though he has never undergone the previous training, is a simpleton of the largest size.

A husbandman has occupied many months in digging a well, and at considerable expense he has fitted excellent machinery to it. By the lifting of a handle he fills a bucket in half a minute. Another person, who has no such well, but simply stands upon his farm, fancies that he also can procure water from the earth beneath him in a few moments. He is at once considered to be a proper inmate for a lunatic asylum. The young gentleman, of whom we have been speaking, may not be hastily clapped up among the mentally-diseased, but his inference is altogether as insane. A poet, in an inspired hour, may compose a work of surpassing excellence, for he is a man of intellect and culture; but the versifier who should attempt the same feat would succeed only in producing a wearisome rhyme, and in setting himself up as a laughingstock. "I threw this off in ten minutes," softly said the poet, placing the manuscript on the editorial table. The editor said that when it came to speed no long-haired poet should distance *him*; and he threw it off in less than ten seconds—off the table into the waste-paper basket. "I prepared that sermon," said a young sprig of divinity. "in half an hour, and preached it at once, and thought nothing of it." "In that," said an older and wiser clergyman, "*your* hearers are at one with you, for they also thought nothing of it." A man cannot shake off sermons as a tree sheds its leaves. That which comes from a man's mind without thought and research is comparable to that which comes of ground without ploughing or sowing. Words without thought are in no respect better than weeds.

Let the young preacher believe that study and thought are essential to his success. Let him depend upon the Holy Spirit for help; but let him not dream that the Spirit of God will minister to his idleness. The divine Spirit helps us to will and to do, not to wish and to do nothing. If the preacher shall go up and down all the week, wasting his time, and neglecting his books, and then shall go into his study on Saturday evening expecting to be suddenly filled with holy matter, he will be mistaken. The trifler will find that he has grieved the Spirit by his indolence, and that he is left on the

Sabbath to vent his nimble nonsense, or to wander through a wilderness, seeking rest and finding none. This is the cause of much of that incoherent discoursing of which Cowper sings-

*Digression is so much in modern use
Thought is so rare, and fancy so profuse,
Some never seem so wide of their intent
As when returning to the theme they meant;
As mendicants, whose business is to roam,
Make every parish but their own their home."*

God is not mocked: if the man has sown nothing in the study he will reap nothing in the pulpit. If there is one employment which, beyond every other, demands the concentration of every power and faculty, it is the ministry of the gospel of Jesus Christ. It is the best work under heaven; perhaps in heaven itself there is none nobler; and it ought to be performed with the full energy of our entire manhood when it is elevated to its highest pitch. Poor preaching has driven the poor from preaching. Vapid discoursing lies at the bottom of the indifference of the working classes to the house of God. If they had been interested they would have continued to attend; but much of the preaching they have never been able to understand, and much more of it was worth nothing when they did understand it. Who that is free to do as he wills, and feels no religious obligation upon him, would go and sit Sabbath after Sabbath, to hear the same platitudes repeated ad *nauseam*, and repeated so dreamily that an irresistible impulse to sleep falls upon the auditor? God has not made the Sabbath to be a day of doing penance, but some of God's servants have made it so; and the penance which they set before their hearers is one which no priest of the Romish church' would have had the cruelty to appoint. When I have nothing to say I ought to say it to myself; but to get a number of people together, under a sense of religious duty, and compel them to sit for three-quarters of an hour to hear me say nothing in an extremely doleful or flippant manner, is a barbarity which the Spanish Inquisition has scarcely ever excelled. You, young sir, may be allowed to compose a sermon in two hours when it turns out to be such that it will be remembered for two centuries: *but not till then.*

NOTES.

We have now made definite arrangements with regard to the cleaning of the Tabernacle, so far as mortal man may arrange for the future. The building will be closed during the whole of August. On Sundays we shall assemble in Exeter Hall, and we hope that many who have not been over to the Tabernacle will join our worship at the Hall. A few special tickets will be issued, but as the Hall is only half as capacious as the Tabernacle we shall have to issue them with discretion. The Pastor will be absent on July 22, but he will (D.V.) preach in the Tabernacle all the other Sundays in July including the 29th, when the great monthly communion service will be held in the evening instead of on August 5. We hope to return to the Tabernacle on September 2.

The transmission of our Sunday morning sermons by the Atlantic Telegraph Cable to New York and their publication in many of the leading American daily papers every Monday morning are among the most remarkable signs of the times in which we live. We had nothing whatever to do with the arrangements, and have not even been consulted upon the matter, so that we are not at all responsible for any extra Sunday labor that may be caused. We may add that we do not guarantee the accuracy of the reports of our discourses. Those that we have at present seen are far from correct, but what else could be expected considering the hurry with which the whole thing has to be done, and the double — if not treble — transmission by telegraph? A friend who has been in the United States lately was informed by the editor of one of the leading papers that not less than a million copies of the reported sermon would be printed every week. We cannot tell how long our enterprising cousins across the water will continue the experiments but meanwhile we are glad of the opportunity of preaching to such enormous numbers on both sides of the Atlantic, and we pray that the word as it is heard in the Tabernacle, or read in America, may have living power over many souls.

It was a pleasing sight on the Sunday after the opening of the Fisheries Exhibition to see the fishermen come down in such numbers to the Tabernacle; it was better still to hear their voices at the early prayer-meeting both in holy pleading and praising. They made quite a feature in the morning gathering. God bless the brave fellows!

By the way, do all our friends know that there is always a prayer-meeting at the Tabernacle on Saturday evening at 7.30, another on Sabbath morning at seven, a third at ten, and a fourth at eight p m.? Besides these there are the meetings for prayer connected with the schools, and the various classes and societies. The Scripture speaks of "salt without prescribing how much," and the same applies to prayer: we cannot have too much of it.

In answer to inquiries about the Flower Mission we would say, direct your parcels of flowers to Miss Higgs, Metropolitan Tabernacle, and take care that they arrive early on Wednesday morning. The more the merrier. What a joy a flower is in a London infirmary! Do not send flowers after they have been faded in a so-called flower-service; they are only so much rubbish. Better put them on your own dust-heap.

On Friday evening, June 1, the annual meeting of the METROPOLITAN TABERNACLE MEN'S BIBLE-CLASS was held in the lecture-hall. Addresses were delivered by Pastor C. H. Spurgeon, who presided; by Mr. J. T. Dunn, the president of the class; and by many of the earnest young brethren. The secretary, Mr. Hudson, reported that there were 140 members on the roll of the class, the average attendance being about one hundred. The treasurer, Mr. Boulter, in the name of all his brethren, presented to the Pastor £12 for the College, and £31 for the Indian Evangelists' Fund, these amounts having been subscribed by the members during the year: besides which, they had helped their sick and needy members. The time of the class is not wasted with discussions which are worse than useless, but every meeting is, as far as possible, turned to the use of soul-winning and Christian training. One brother stands in the street outside, and persuades strangers to come in.

On *Friday evening, June 8*, the fourteenth annual meeting of the METROPOLITAN TABERNACLE COUNTRY MISSION was held in the lecture-hall, Pastor C. H. Spurgeon in the chair. The secretary, Mr. Goldston, reported the present condition of the work at North Cheam, Teddington, Southgate, Bell Green, Bedfont and Hatton, and Shoreham; and the prospects of new missions in other directions. The treasurer, Mr. Hayward, stated that the year's receipts of the Mission had been £144, and the payments £154. Addresses were delivered by the chairman; by Mr. Bowker, the venerable president of the Mission, and by several of the preachers. This earnest and useful little society has need of more men who are

qualified to preach the gospel in the country districts around the metropolis, and it also requires larger means. If money were forthcoming stations might at once be opened in several suburban districts where there is scarcely any true teaching. Fields are disappearing, houses are springing up as fast as Jonah's gourd, whole towns are created in a few months, and if we were rich enough we could provide the people with houses of prayer at once, and so catch them before they acquire the evil habit of loafing about at home on the Sabbath. Our two societies are adapted for great ends if they were not crippled by lack of cash: Mr. Elvin's Evangelists occupy London itself, and Mr. Bowker's preachers hunt further afield in the suburban villages. A great deal of preaching is done, and no expense is incurred except for rent, traveling, lamps, etc. Such work deserves that some wealthy brother should water it with a little gold-water, and make it grow like a cedar in Lebanon. Meanwhile we invoke upon it showers of divine grace. Plentifully may they fall. Friends who are good enough to leave a portion of their donations to be used at our discretion often render us great service by enabling us to help these less known parts of our work for the Lord.

On *Sunday evening, June 10*, the seat-holders at the Tabernacle staid away to allow strangers to be present. The building was quite crowded with a most miscellaneous congregation, some of whom will, we believe, eternally bless the Lord that they were present. Our scouts brought us in tidings of wounded ones. We are longing for more. Would all friends who were decided by grace during that evening's service kindly let us know of it? Such encouraging information would be to our great joy. We have daily letters mentioning the printed sermons as cheering saints and impressing sinners, but of these extra services and free quarterly gatherings we have not yet personally seen the result.

Monday, June 18, was, we believe, generally observed as a day of special prayer by the churches connected with the College Conference. At the Tabernacle we had special meetings at seven o'clock in the morning, and six in the evening; and at the usual meeting at seven we specially remembered in prayer the whole of our holy brotherhood, and not only our own brethren but all ministers and missionaries everywhere. We trust that wherever the meetings were held there was an earnest of coming blessing. Oh that Zion's travail would come, for then should we see her children.

TREASURY OF DAVID. — We are persuaded that many of our friends are unaware that Volume VI. of this gigantic work is to be purchased. It contains Psalm 119. and five other psalms. We are proceeding steadily with Volume VII., with which our happy labors upon the Psalms will come.

Caution to Donors. — *Friends* occasionally write to complain that their contributions have not been acknowledged. We usually find that the amount is in the list, or that it has been received just after the fourteenth of the month, when the accounts for the *Sword and Trowel* are sent to the printers. In one case that we have recently traced., a letter was lost, or stolen, in transmission through the post, and as the postal orders contained in it were not filled up the thief was able to get the cash for them. This result could always be avoided if friends would make Post Office and Postal Orders payable at the General Post Office, to C. H. Spurgeon, and cross them. They could then only be paid through a banker. Cheques Should always be crossed, and coin and notes should invariably be registered.

COLLEGE. — Mr. E.G. Evans, formerly of Belfast, has gone to East London, Cape Colony, to try to form a Baptist Church. The prospects are encouraging.

Mr. C. B. Berry, after five years of happy work in Jamaica, is obliged, for his health's sake, to return to England. He is coming back this month, to resume his pastorate of the church at Cullingworth, Bingley, Yorks.

Mr. W. G. Hailstone has removed from Birmingham to Falmouth. May the Lord greatly bless this beloved brother. Several worthy brethren are wishing for changes, and we shall be right glad to hear from churches seeking pastors.

The students are now away for their summer vacation. We have selected as many fresh men as we feel we ought to receive in August, so that it will be useless for any other candidates to apply before next year. Our number has been much reduced for some time to enable brethren who are without pastorates to avail themselves of openings.

EVANGELISTS. — Pastor W. F. Harris thus writes of Messrs. Smith and Fullerton's services at *Chesterfield*. "I speak for all the ministers, I think, when I say that we are devoutly thankful that Messrs. Fullerton and Smith were led to come to us, and none of our churches are without evident blessing. The mission united Congregationalists, Methodists of every type,

Baptists, and Friends; and every place of worship here, Conformist as well as Nonconformist, has benefited thereby. It is many years since such large congregations gathered to listen to the gospel, and, I may add, many years since they heard it preached so fully, forcefully, and fervently as Mr. Fullerton preaches it. Mr. Smith's sweet singing and racy speaking secure an entrance into hearts otherwise closed; and I cannot conceive of their visiting any place, and not leaving it the better for their earnest and faithful work." Very similar testimony is borne by Pastor notes.

J. J. Irving concerning the Evangelists' visit to *Maidenhead* from May 20 to June 3.

Our brethren are now taking their summer rest. They begin work again next month in North-east Lancashire. Both the Baptist and Congregational ministers at *Poole* send us cheering accounts of Mr. Burnham's services. The two churches united in the invitation to our brother, and they appear to have shared the blessing equally between them. The tent-services at *Worthing* during the past month have been a great success. Mr. Burnham was happy in having the help of Pastors T. Perry, of Lordship Lane, C. D. Crouch, of Shoreham, and other friends on the spot.

Mr. Frank Russell has been holding services at *Southport*, in connection with Pastor G. H. Carr. He has now nearly sufficient engagements to last him until the end of the year, but we would like to see all unoccupied days allotted. Direct to F. Russell, 33, Wyndham Street, Bryanston Square.

ORPHANAGE. — The annual *fete* in celebration of the President's birthday, June 19, was a great success. Contributions began to come in from all quarters, far and near, some days before the 19th, and on the day itself our postman found his bag heavier than ever. It is quite impossible to convey any true idea of the loads of love that poured in with the help for the Orphanage. Contributions, whether large or small, came in with such hearty good wishes that the gifts seemed all wrapt up in holy love. The afternoon ceremony passed off exceedingly well. Samuel Money, Esq. M.P., and Jas. Duncan, Esq., laid the memorial stones of the new house for the head-master and the offices for the board and staff, and they, together with the President and the Rev. Burman Cassin, briefly addressed the company in the afternoon. A large number of friends availed themselves of the opportunity of visiting our Collection of Pictures of the Reformation which during the day were seen by upwards of 1000 persons. We should be glad to have this Collection of engravings, etc., exhibited in many suitable

schoolrooms so that the Orphanage might be helped and Protestant principles at the same time spread abroad. Friends may write us about this matter.

In the evening a great public meeting was held in the grounds. Several thousands gathered around the platform, from which addresses were delivered by the President, Vice-President, the Revs. Canon Hussey, Joseph Parker. D.D., Hugh Price Hughes. M.A., Charles Spurgeon, J. M. Smith, and Dr. Barnardo. We are not able to tell the exact financial result of the day's proceedings, but the Institution will, we think, be benefited at least £1400, besides what our friend Mr. Morley will give. Friends will please notice that the *Sword and Trowel* lists are made up on the fourteenth of the month, so that contributions received after to an end. Our own impression is that Volume VI. is the best yet issued that date cannot be acknowledged before the August number: then we shall have a long list indeed. Thanks, ten thousand times repeated, to all our generous helpers. God bless them all! others who are considering what they ought to do are thanked in prospect of their liberal devisings. Please read the Report at the end of the magazine.

COLPORTAGE. — We are encouraged by friends in two fresh districts applying for colporteurs, and our agents will commence work almost immediately, one in the neighborhood of Cosham, Hants, the other at Great Totham, Essex. The Association is anxious to have at least 100 men at work. This could be accomplished if thirty other friends would each guarantee £40 a year for an additional District. The work of the colporteur is a valuable home-mission agency, with the advantage of being economical and efficient. The profit on the sales enables the Association to send a man for the small sum of £40 a year. In most cases the colporteur is a real helper to existing agencies. He assists the ministry by hunting up those who are "ignorant and out of the way," and by holding gospel services in cottages and out-of-the-way places. Sun-day-schools and Bands of Hope, too, are strengthened and assisted both by the personal services of the colporteurs and the good books and periodicals disseminated by them. The importance of having a Christian man *constantly* going from door to door with Bibles and gospel books is of great importance as a means of guiding aright the young who are being educated and will read something, good or bad. Good books are greatly needed as an antidote to the injurious periodicals which are being circulated everywhere.

The, following letter, recently received from Brentford, is very encouraging.

“Dear Sir, — Having read in the April Sword and Trowel an account of ‘Cottage Work in a provincial town,’ I thought you would like to hear what is being done by our colporteur, Mr. H. Meats, in this dark place. Mr. Meats is holding weekly two prayer-meetings, one at my house, the other at other cottages, often at Mr. G.’s, where the good man has kept his bed for months, and the service is held in the same room, which will hold forty or fifty adults. Mr. M.’s labors have been very much blessed at another cottage Mrs.—, after some weeks, got her husband to consent to the meetings being held there, and through them Mrs. in — has come out boldly for the Lord, and one of her sons could hold out no longer, but was obliged to confess the Lord Jesus. In another case, a son of godly parents has found peace in believing, and is now praying for others, at which we all rejoice. The meetings in my house are much blessed, and at the one last Tuesday week, my eldest daughter came boldly out for the Lord, which made us all weep for very joy, for now three out of our seven children are on the Lord’s side.”

Another colporteur, who was compelled through disease to enter a hospital, was made useful to the conversion of the matron. After he had left she wrote to him: — “I do most sincerely thank God that you came to this place to be the means of bringing me out of darkness into light, and now that I am going to ‘Home, sweet home!’ for an indefinite period, with both colors nailed to the mast, I feel constrained to tell you that, with God’s blessing, they sham never be hauled down.”

The last Annual Report, full of interesting particulars, will be gladly sent on application to the Secretary, also full information about the appointment of colporteurs. Ad-dress — W. Corden JONES, Colportage Association, Temple-street, St. George’s-road, London, S.E.

Baptisms at Metropolitan Tabernacle.—May 24, seventeen; May 31, twelve.

THE STOCKWELL ORPHANAGE FOR BOYS AND GIRLS

Applications for the admission of destitute Fatherless Children, between the ages of six and ten, should be addressed in writing to the Secretary, and full particulars given. As the number of candidates is largely in excess of the accommodation, the Trustees may decline to issue a form; for it would be useless to cause trouble when there is no prospect of success. If a form be granted, it must not be regarded as a guarantee that the application will succeed.

The questions must be fully and frankly answered by the applicant, and the form returned as soon as possible. The slightest untruthfulness will necessitate the immediate rejection of the case. Unhealthy, deformed, and imbecile children are not eligible. Only children born in wedlock can be received. Under no possible circumstances can exceptions be made to this rule, as the trust is definite and unalterable.

If the case is entered on the list of approved candidates, the Trustees appoint a visitor to make personal inquiries. Should these be satisfactory, the child will appear before the Committee in due course, and if it is then among the most needy and deserving, it may be recommended for admission to the Institution, as soon as there is room.

Friends who are only acquainted with the case in which they are specially interested must not be surprised at its rejection by the Trustees at any stage if it is proved by them to be less necessitous than others; nor must they wonder if the child is declined because of unsuitability, for the Institution is not a Hospital, nor a Reformatory, nor an Idiot Asylum. The election of children not being determined by subscribers' votes, the Trustees maintain the strictest impartiality while considering the claims of the various applicants, and the greatest need always has the loudest voice with them.

Applicants are requested not to call upon the Trustees privately, as they are bound not to attend to them otherwise than officially. Cases will be considered on their own merits, and they will derive no advantage from personal solicitation. Mr. Spurgeon cannot personally see any applicants, and should not be written to. All letters on this business must be addressed to the Secretary.

The Institution is mainly supported by spontaneous gifts, a number of donors sending as regularly, year by year, as if they were pledged to do so. An increase to the number of subscribers would greatly cheer the President's heart. Now that girls as well as boys have to be fed, clothed, and educated, the income needs to be doubled. *Will not the reader of this Report become a helper?* Subscriptions, large or small, will be gratefully received by C. H. SPURGEON, Westwood, Beulah Hill, Upper Norwood, S.E. Collecting Boxes or Books may be obtained of the Secretary, Stockwell Orphanage. Gifts of Food, Stores, clothes, Books, Toys, and useful articles are always welcome, and should be directed to

VERNON J. CHARLESWORTH, Head Master,

The Orphanage, Stockwell, London, S.W. note. — Letters requiring an answer should contain a stamped directed envelope.

REPORT

1882-88.

During the past year the Trustees of the Stockwell Orphanage have pursued their work with all diligence upon the original lines. The President and Trustees sought from the first to relieve the worst cases, and therefore they abolished canvassing and polling, in order that the widows might not be put to the large expense incurred in a confer. We feared that those children who had the most friends would in all probability gain the most votes, and thus the neediest would go to the wall. We pledged ourselves to the public and to one another to use our best endeavors to make the Orphanage the means of relieving want, and a place for training youth in the fear of the Lord. The children were divided into families, and instead of military discipline, domestic tale was established. The use of any uniform was also carefully avoided, and the children were dressed in various ways, so as to prevent the look of pauperism. We tried to let the boys and girls be free, happy, individual beings, and not fractions of an institution. Above all, we desired to 'keep up a high moral and religious tone. Our experience leads us to feel that we are on the right tack, and we are more than ever resolved to go a-head in the same direction. We hope to develop, but not to deviate; we shall remain the same, but we shall not stagnate.

During the year we have had a large number of applications for the admission of both boys and girls, and of course we have had to refuse very many. We hope our friends will not be angry when the cases recommended by them are declined. In their judgment, and probably as a matter of fact, the children in whom they are interested are really destitute, and the mothers are highly deserving; but when we have only one vacancy for three or four or even more candidates, some must be excluded; and it may so happen that there is a still more destitute child and a still more needy widow than the one which our friends would select, and that case will have the preference. We are therefore compelled to set aside scores, or even hundreds, whom we should have been right glad to admit, because they have not attained to that preeminence in misery which wins our suffrages. Till someone will invent expanding houses, and show us how to make a pound grow into forty shillings, when there is need for it, we fear it will always be our sorrow to have to turn many deserving applicants from our door.

It would greatly pain the hearts of our subscribers if they could hear only a few of the stories of the bereaved women who appeal to us. Often sickly themselves, altogether without business capacity, grieving for the loss of their husbands, and having half-a-dozen or more children tugging at their skirts, they are true objects of Christian sympathy. When we can take one of their children they are overjoyed, although they still have more than enough to provide for. We have seen them slave and toil, and almost starve themselves, that they might feed their little ones; and somehow or other they succeed beyond all that we could expect, till we have often held up our hands in astonishment at the way in which the Lord has appeared for the help of the widow and the fatherless. The relief afforded by our taking one child has often inspired a poor woman with hope, given her a little breathing-space, and enabled her to accomplish the difficult task which still remained. Often have our hearts been filled to overflowing with mingled emotions of sympathetic sorrow and sincere joy; sorrow for the trouble which still remained, and joy that we had been able to lighten the lead, at least by an ounce or two. Frequently have we had to see the hand of the Lord helping choice saints by means of our Institution. Are there not thousands who will share our burden and our blessing? Will not our reader continue to do so?

In our records of the year which is past we have to write the score of a mingled song, and touch our harp to varying notes while we sing of mercy

and of judgment. The year 1883 opened with stroke upon stroke of affliction to the Orphanage in the loss of two of its first Trustees. Mr. William Higgs had from the first taken the deepest interest in the work. He had watched the building, stone by stone. He had been diligent in the work of visiting the applicants, attending Committees, and caring for the fabric; and of late years he had been the Treasurer of the Institution, to which he devoted a large part of his time. His judgment was as one of the wise men of old, and his knowledge upon all practical matters was admitted by his brethren to be invaluable. It seemed to us that he was absolutely necessary to our work, but the Lord removed him, to our deepest sorrow. It is not possible, in the brief compass of this report, if possible at all, to set forth what the Institution owed to him; for by day and by night he carried it on his heart, and consecrated to it his judgment, his time, and his substance. He had already given largely to it in his lifetime, that he might be his own executor, but, to our surprise, after his death, we found that he had left the substantial sum of £500 as a last love-token. It is a sweet solace to us that the name of William Higgs is still upon the roll of the Trustees, for the eldest son of our beloved friend, although immersed in the cares of a large business, has nevertheless consented to take his father's place upon the Board. The President blesses the Lord for this, but he still misses every hair of the head of the well-beloved father who has gone to his rest.

Within a few days after the decease of our lamented brother Higgs we were all called upon to sorrow over the loss of another of the Trustees, our friend Mr. William MILLS, a man of quiet, serene, and gentle spirit, with whom it was a great pleasure to be associated. Whenever called upon to serve the Institution, he was ready to do so to the utmost of his power. He did his part of the work very unobtrusively, ministering to the harmony of the brotherhood and adding to its strength. This second blow renewed our grief; but again we have with gratitude to record that the gap thus made in our ranks has been filled by the willing service of Mr. James Stiff, who lives close to the Orphanage, and has most heartily thrown himself into its work. We can never forget the two dear departed friends, whose loss is the heaviest we have yet sustained. The President feels that their names are interwoven with his own, and that his life-work could not have been what it has been, speaking after the manner of men, if these brethren had not been at his side as deacons, trustees, and brothers. May those who now fill their places be helped of God to do an equal life-work.

Here we think it meet to record the death of our esteemed sister, Miss Hannah MOORE. In the last Report we mentioned that she had gone to Canada. We trusted that it would be for the recovery of her health, and we were greatly distressed to receive, soon after she landed, the information that she had suddenly died. She had been an invaluable helper in the Institution in former days, and it had been the President's hope that she would take a leading position in the Girls' department, but she gradually declined in vigor and in spirits, so that all idea of her taking upon herself any great responsibility had to be given up. We little knew that she was suffering from heart-disease. This was afterwards discovered, upon a *post-mortem* examination, by the Canadian coroner, who writes to us that "under any circumstances her life could only have been of very brief duration, owing to a condition of the heart, which had been gradually coming on for years." She was a sweet Christian, and loved the work to which she had consecrated her life. It seems a mysterious part of the Divine plan that so devoted a woman should have been taken from us when her abilities were at their best. We feel much gratitude to all our faithful servants at the Orphanage, and when such a one as Miss Moore is removed by death we cannot pass it over as a small matter.

A very considerable number of the most faithful helpers of the Institution have also fallen on sleep during the past year. We do not like to mention any one, because we cannot mention all. Unbelief has been apt to cry, "What shall we do, when so many liberal supporters are removed?" But we have never been allowed to indulge such unjustifiable fears, for one after another the Lord's stewards have been pushed forward by divine grace, and moved to care for the widow and the fatherless, and we have never been without abundant and willing helpers; neither shall we be, for the work is the Lord's, and he will take care of it. A load of care would press most crushingly upon us if we did not feel that we were called to this labor of love, and that the honor of the Lord's name is pledged to bear us through.

At the last annual fete the Infirmary for Girls was formally opened by Mr. and Mrs. Wood, to whom a silver key was presented as a memorial of their liberality in presenting £1,000 to the Institution. At the same time, the building which contains the play-hall for girls, and also a large swimming-bath, was opened by Pastor J. A. Spurgeon, whose invaluable services to the Institution right well deserved some public acknowledgment. By his continual watchfulness, together with the indefatigable labors of the other

Trustees, the President is relieved of the details of the work, and is enabled to give his entire attention to his own department. The buildings thus opened have been of the utmost service to the children.

We have now accepted tenders for the erection of the Master's house, rooms for the masters and others of the staff, and for the necessary business offices. This will set free that portion of the Girls' Orphanage which is for the present necessarily occupied by the Master, and then we shall come nearer to our ordained number of 250 girls. When we reach to the number of 500 boys and girls we propose to make no further increase, for this is about as many as we can manage with all our other work. Quite enough, we think. We hope our friends will remember that even to do this we shall need increased help. That is a point which they will not forget — will they?

'The mention of the Infirmary leads us to remark that the *health of the children* has been marvelously good; indeed, considering what they are, when they first come to us, and the fact that they frequently belong to consumptive families, it is astonishing what little sickness there has been among us. We lost no child by death during the year. We have, however, felt compelled to attend to the sanitary arrangements connected with the boys' houses, which were pronounced by the proper authorities to be somewhat defective. This necessitated an outlay of £634 ls. 10d. We were also obliged to spend £627 9s. 4d. in putting the outside of the boys' houses into thorough repair, as the red bricks were decayed in very many places. We were poor when the boys' houses were built, and therefore studied economy, but now we have to suffer for it. The girls' houses are built upon a more satisfactory scale, because generous friends have enabled us to do so.

Perhaps friends may like to see the Doctor's Report. Here it is — "Mr. President and Gentlemen, — I have the pleasure to hand you my Report of the health of the inmates of the Boys' and Girls' Stockwell Orphanage, for the year ending 31st March, 1883.

"The state of health and general freedom from sickness among so large a number of children and officers is a subject for congratulation. In regard to the children, coming as they do from a stock very frequently enfeebled by poverty and ill-health, one is prepared to expect some evidence of hereditary taint, and by the desire of the Trustees especial care has been taken to select as healthy admissions as circumstances will admit. The

Orphanage, like other institutions, has not escaped a considerable number of febrile disorders, none of them grave in character; but, with improved sanitation, these difficulties have subsided. In the erection of new buildings, old drains have to be disturbed, and these become a fertile source of mischief. I think that, taking the Infirmary and Orphanage generally, we may invite comparison in regard to all the essential conditions of good health.

“A frequent source of sickness in other establishments has had my earnest attention, and that is the milk supply; the more so from the fact that milk enters largely into my medical treatment, to the exclusion of wine or beer. I have for years made it a point in this and in a kindred institution to dispense almost entirely with stimulants, with the certain result of improved health, and the non-creation of a taste for one of the greatest curses of the nation.

“One has considerable difficulty in the rejection of undesirable cases, in the face of entreaties from friends, but as a rule none but healthy cases are received. The appearance of the children will, I think, bear out this remark. Ringworm, abscess, eruptions, chilblains are, like the poor, ‘always with us’; but the former is unavoidable where cases are admitted otherwise than at stated times in the year. It is a fact that a child is admitted sound, and after three months with good diet and hygiene, troubles will come on. The bath has proved a great boon, and is much appreciated. I have to acknowledge with grateful thanks the eminent value of our consulting staff, who are one and all ready to afford me every assistance, and to thank you, Mr. President and Gentlemen, for your uniform help in all matters relating to the welfare of the Orphanage. I am, Mr. President, your obedient servant,

“WILLIAM SOPER, M.R.C.S.E., L.S.A.,

“307, CLAPHAM ROAD.”

We offer our profound thanks to the Most High, that we have not been vexed with any epidemic, nor visited with sore disease. No one can tell the trouble and anxiety that are brought upon a large institution by a widespread visitation of sickness; parents with large families can, however, form some idea of what it must be. Our best thanks are due to our Medical Officer, Dr. Soper, and also to those honorable gentlemen who have for so many years voluntarily discharged, without fee or reward, the offices of

Hon. Consulting Physician, Hon. Consulting Surgeon, Hon. Consulting Ophthalmic Surgeon, and Hon. Dentist. The last gentleman has a curious record of an immense number of teeth stopped or extracted, which shows that his office is no sinecure. As the work is all for love, and nothing for reward, we trust that these gentlemen will receive a special blessing from the great Father of the fatherless.

In order to the more efficient management of the Girls' Department, the Trustees have thought it wise to call in the assistance of a *Ladies' Committee*, by whose kindly observation and advice they hope to be better able to arrange for the comfort of that side of the establishment. A number of ladies, mostly the wives of the Trustees, very cheerfully accepted the duty, and we look for happy results therefrom.

A dear personal friend of the President has presented to the Orphanage a set of massive *iron gates*. We needed them, but did not like to go to the expense of buying them. A hint to this generous soul was sufficient to procure them.

Mr. Ross, of the Horse Shoe Iron Wharf, Old Kent Road, greatly delighted the children by inviting them to a *strawberry feast* last summer. The President took the chair, and a singular spectacle greeted his eye. Never did children's eyes behold a more sumptuous feast, and never was a host more delighted with his guests than was Mr. Ross. He speaks of doing the same thing on a grander scale at the Orphanage itself, where there will be ampler space than upon his wharf. Mr. Ross frequently makes us presents, and we are deeply grateful to him.

We would here give a hint to our friends that gifts of goods and clothing, such as they trade in, would be very acceptable. Sometimes a person can spare material who could not give actual cash. Food, clothing, toys, fuel, furniture, books, and all other useful articles can be used on the premises, and fancy goods can be sold at the annual sale. All is grist which comes to this mill. Our motto is: "*All contributions thankfully received.*"

The *finances* of an Institution which does not cultivate annual subscribers, but depends upon the spontaneous gifts of gracious men and women, may be thought to be very uncertain. There seems to be something most substantial about a long list of donors, who may be waited upon by a collector at certain times, and who may be expected to subscribe regularly; yet we observe that several such institutions have been advertising their

distresses, and pleading most piteously for help. We have neither advertised, nor needed to do so. God's providence is our inheritance, and it is the surest income under heaven. On looking over the, Balance-sheet we are a little inclined to remark that the contributions to the general fund for the maintenance of both boys and girls might, with great advantage, be increased. Bequests — at least, in part — should be laid by, and not spent all at once. The intention of friends who leave us legacies frequently is that thereby they may supply the lack occasioned by their decease; they have been accustomed to help us, and they wish to leave us a sum which will bring in the same amount. Now, if this is all expended in one year, their design is not fulfilled. In managing the Lord's money there should be as much prudence as if there were no faith. We feel bound, therefore, to ask attention from our friends to the matter of giving to the orphans while they live. However, even on this point we are not pressing. Let those who give, give liberally, freely, heartily, spontaneously. If they do not give in that way, we certainly shall not go round, after the manner of a tax-gatherer, and extort from them an unwilling toll. It has been said that fish were never offered upon the altar of Jehovah, because they could not come there alive. We desire gifts for the Lord that come to him on their own feet, not such as are borne there without the exercise of a will graciously made free.

Our Educational arrangements are the same as in former years, the object being to impart a sound useful and religious education. For the girls we provide a plain education, and we hope to fit them for house duties, so that they may be prepared for their future lives. Their *special* vocation must in a large measure be left to their mothers, but *our* view is to fit them for domestic service in good families.

Family worship is conducted twice daily; the Word of God is read and expounded, hymns are sung, and prayer is offered, and the children repeat a text selected for the day. A service is conducted for the elder boys every Wednesday evening, by Mr. W. J. Evans, when addresses are given by ministers and other friends.

On the Lord's-day morning the elder children attend public service, and a suitable service is conducted for the rest at the Orphanage by Messrs. Bartlett and Daniels. A Sunday-school is held in the afternoon, superintended by Mr. W. J. Evans, when a staff of volunteer teachers instruct the children in the Scriptures. Mr. C. Carpenter presides over the Evening Service. Most of these good friends, who labor with commendable

zeal to win the children to Christ, have been connected with the Institution from its commencement. By these arrangements the masters and matrons, who are with the children all the week, find a welcome relief, while the influence of earnest helpers from without is of the most salutary kind. Children who give evidence of a change of heart are formed into a “*Young Christians’ Band*.”

The admirable custom of making shirts for the boys has been continued by the young ladies of an educational establishment, who have for many years helped us in ‘this manner, For this we return our best thanks. As this establishment is about to be closed, we wish that some other seminary or college would aspire to the vacant position.

Who will volunteer? These efforts have been supplemented by several Working Associations, Bible-classes, and individual ladies, both in town and country, but the supply is not yet sufficient, and we cordially invite the help of others, to whom we shall be glad to send samples and patterns.

Several Working Meetings have espoused the cause of the girls, and are making garments for their use. This year we have received from the Reading Young Ladies’ Working Party alone no less than 231 garments for the children, 42 sheets, and seven pillow-cases. Thanks to the ladies of Reading! Thanks many and hearty! How grateful we should be if others would copy their example and keep the girls’ wardrobes replenished! Any garments suitable for girls between the ages of six and fifteen would be joyfully received.

From the Orphanage Acre at Waterbeach, under the skillful farming of Mr. Toller, we continue to receive a welcome supply of flour and potatoes. other friends have sent us a portion of their potato crops, and several millers have occasionally forwarded sacks of flour. Puddings and potatoes form important articles of diet, and we shall be glad if farmers will remember our orphans in “Seed time and harvest.” Such an offering of first-fruits will sanctify the whole crop. A good friend at Reading has dedicated a pear-tree to the Orphanage, and sends either the fruit or the money realized by its sale.

It would be impossible to enumerate all the presents sent by generous friends, but they are acknowledged every month in *The Sword and the Trowel*. We repeat our thanks to one and all. We are sorry when friends do not receive a prompt acknowledgment of their gifts, but in almost all

instances where this has occurred, the donor *has failed to send name and address with the parcel*. Please therefore do us the following kindness: — Write in your plainest hand and put your name in the parcel, and then send a post-card or note to say that such a parcel is on the road, and contains such and such articles.

Friends can help us by becoming *collectors*. The President has a choice band of loving ones, who correspond with him personally, and send in substantial assistance. There are vacancies in this royal regiment, and early applications will be welcomed. Another fruitful method of aiding the Orphanage is the getting up of meetings, to which a choir of Orphan boys can be sent. The head master, with a company of lads, first-rate singers and reciters, has gone to town after town, and made the Orphanage known in a first-rate way. Friends have seen the boys, heard their harmonious voices, entertained them at their houses, subscribed to their expenses, and thus have become interested in them and in the Institution which shelters them. The entertainment given by the boys is of a first-rate order, and is calculated to do moral and spiritual good. We have a team of bell-ringers, who add to the attraction of the singing, and help to charm the ears of the audience. In many towns a visit has been accepted as a great treat, and we have received most enthusiastic letters from those who carried out the arrangements; to all of whom we send warmest thanks. The amount realized during the year by this means, after paying all expenses, is £453 19s. 1d., but incidentally much more has been brought in. A friend who could work three or four adjacent towns for us would do us the utmost service. Mr. Charlesworth will be happy to supply all particulars. Ministers could thus assist the orphans without in the least degree injuring any home funds; indeed, the people might, by being stirred up to generosity in one direction, become all the more liberal in other matters.

‘With songs of gratitude we mention that EIGHT HUNDRED AND THIRTY-SEVEN FATHERLESS CHILDREN have up to this date been admitted to the benefits of the Institution. What an amount of substantial benefit this represents! As we seldom take more than one of a family, we have thus aided nearly as many widows, and how many other fatherless children have thus indirectly been benefited the reader will be able to estimate.

Of the 48 boys who left, 43 were sent to situations; 4 returned to friends to be placed in situations; and 1 was dismissed on the remarriage of his mother. Most of our old boys are doing well; some are rising in the world,

and we hope that in the future those who have prospered will substantially help their *alma mater*, and keep her well supplied.

We have no *old* girls yet. Will the term ever be proper? But as the girls grow up we hope our friends will take them, and treat them well, either as nursery-governesses or as domestic servants.

Total number received — 837.

Left — 472.

In residence — 365.

The first of the two following tables shows that the children come to us mainly from London; and this is very natural, for there the masses are found, and as they are at our doors they are most easily visited; but the second list proves that from numbers of provincial towns the destitute are sent to us. As the area of givers widens, so will that of receivers. When a number of subscribers in a town recommend a case, or when one generous donor does so, the Trustees always give due weight to the desire of their helpers, and, as far as may be consistent, admit their candidates.

With regard to the 79 admissions during the year, the following facts attest the impartiality of the Committee of Selection, and indicate the wide area over which the benevolent operations of the Institution are distributed: 43 children were received from 29 parishes in London, and 35 from 31 towns in 14 counties. Of the 31 towns 20 are represented for the first time in the history of the Institution.

The Institution being open to ALL CLASSES of the community, the following table shows the wide range of its operations as *to the parentage* of the children: —

Of the 79 received during the past year, 37 were children of parents belonging to classes who live by manual labor; 16 were the children of clerks, 21 of tradesmen and shopkeepers, and 5 were the children of professional gentlemen.

No preference is shown to the children of any one denomination, the Institution being *non-sectarian* in its objects. The supreme desire of the Managers is to train the children for Christ, to instruct them in the truths of our common Christianity, and to see them renewed in spirit by the Holy Ghost. Of the 79 received during the year, the following sections of the

Christian Church were represented, as under: — Church of England, 39; Baptists, 20; Wesleyans, 6; Congregational, 5; Presbyterian, 2; not specified, 7.

The following table of the religious professions of the parents illustrates the catholicity of the Institution: —

All sections of the Church and of the community are thus laid under obligation, and we gladly add that members of every communion contribute to the funds of the Institution. It would be a calamity to be deplored were theological differences allowed to mar so beneficent a work as that of assisting the widow and the fatherless. We minister not to ourselves, but to the poor and needy. The Lord accept our work of faith and labor of love.

‘Will not our friends like to read a small selection of notes *from our Visitors’ Book*?’

The RT. Hon. The Earl, Or Shaftesbury, K.G., writes: — “not only pleased, but delighted, and grateful to Almighty God.”

R. GLADDING, Esq., and the Clerk to the Guardians, Whitechapel Union, came as a Deputation, and said: — “These buildings seem to us to ‘be wisely designed, as it respects both economy and efficiency. We cannot but express our pleasure and satisfaction with what we have seen of the present condition and excellent management thereof.’”

S. O. HABERSHON, ESQ., M.D., of London, writes: — “Exceedingly pleased with all that I have seen. May God’s blessing rest upon Mr. Spurgeon and his good work.”

We pray that our loving helpers may long be spared to share in our service of love; but as our heartiest wishes cannot preserve them from death, we trust they will not forget the orphans when they are distributing their estates. As it is most important to comply with legal conditions, in order to secure the validity of a legacy, we append the necessary form. Persons deviating from such form are likely to frustrate their own intentions, and no sane man would wish to do that. It cannot be too clearly understood that bequests of land or houses for charitable purposes are null and void. By forgetting this fact, friends have put the President to serious trouble. Those are wisest who are their own executors, and distribute their money in their

own life-time; but; if this cannot be accomplished, friends should at least; make their wills, and see that they are legally drawn up and executed.

FORM OF BEQUEST.

I Give and Bequeath the sum of _____pounds sterling, to be paid out of that part of my personal estate which may by law be given with effect for charitable purposes, to be paid to the Treasurer for the time being of the Stockwell Orphanage, Clapham Road, Surrey, and Ms receipt shall be a sufficient discharge for the said legacy;

and this legacy, when received by such Treasurer, to be applied for the general purposes of the Orphanage.

THE SWORD AND THE TROWEL

AUGUST, 1883.

HOW TO ATTRACT A CONGREGATION

**AN ADDRESS BY MR. SPURGEON TO HIS STUDENTS. NOW
PUBLISHED ON BEHALF OF THE TIMES.**

NEWSPAPERS are not always edited by Solomons, or if they are, the father is frequently out of the way, and his son Rehoboam manages the business. Silly seasons occur with journals as well as with other terrestrial concerns. Among the absurd articles which have appeared lately, I noticed one which gravely asserted that in our colleges young ministers are taught everything but their main business: that main business being the *art of attracting a congregation*. Is not that a remarkably wise remark? Surely, a Daniel has at last come to judgment. Not taught how to attract a congregation. What a grievous omission! Surely a subscription should be commenced, and a chair founded for this neglected department of practical theology. Who shall occupy the aforesaid chair? Let us hope it will be a good arm-chair, well made, and daintily stuffed for the benefit of the professor who is to sit in it: but what will he do in return for his endowment? What text-book will he use? Into what divisions will he apportion his scientific observations? I am lost in conjecture. Assuredly, I am not a candidate for the proposed office. It might not be easy to nominate a professor unless we proposed to confer the office upon the genius who first started the idea. In the absence of a seconder, our proposal falls to the ground, and the dignity is open to competition.

What little I have to say will run in the unscientific direction. It is important that people should be attracted to hear the gospel, but each man must go his own way to work about it. His taste, moral and spiritual; his sense of the decent and becoming; and his own personal position and character, must suggest to his zeal how far it should go, and in what ways it should work. There are things legitimate and things questionable, and herein we must be a law unto ourselves. To lay' down arbitrary rules and give

uniform directions would be ridiculous; and even to make the attracting of crowds an object, would be a 'wretched business unworthy of a Christian minister. One thing, however, I may assert on my own behalf in dealing with this business: I cannot be suspected of over-delicacy or narrowness as to methods of winning the popular ear. Honestly, I am prepared to go a long way myself, and to let others go a great deal further. I am so anxious that men should hear the gospel and be saved that I would rather commend than censure the originalities and eccentricities of sincere soul-winners. Mr. Whitefield once said of his own times, "We must be disorderly or useless." In that case, I for one should have no hesitation as to which to choose. Rampant disorder is preferable to decorous perdition. I should be false to my own life and to my most cherished convictions if this were not true of me. I think if I cry out against any form of procedure there must really be a cause. So far as I know my own heart, I am prepared to rejoice in the success of any man living who sincerely serves the cause of Christ, and I am ready to put up with a world of things which I could not myself endorse; and yet at this time I must speak, even if I be charged with bitterness. Evils past bearing are multiplying upon us.

If you want to know how to *distract* a congregation, you have only to go to the great drum-thumping establishments, and hear for yourself how noise can be glorified. Outside of those emporiums instruments of brass are in full blast, with their still small voices proclaiming peace on earth, good will toward men. To put it more plainly, the age of the tin-kettle and the banjo has arrived, and with these weapons of our warfare the strong-holds of evil are to be thrown down. In certain districts the Sabbath is made hideous, the streets are rendered dangerous, and quiet is banished, in the name of the Lord Jesus, and with the view of attracting the masses to Him. The design is admirable, the method intolerable. Among our natural rights and liberties there is one which is in some danger in these turbulent days, and that is the right of occasionally being free from the banging of drums and the blaring of trumpets in the open streets. A contemporary has been asked: "*Can* a man belong to a brass band and be a Christian?" It replies, "We see no impediment in the way; but if he is a member of a brass band, and is given to practicing on his cornet or trombone at home, it is an impossibility for the man next door to be a Christian." This verdict is one in which I heartily coincide, only I extend it a little further, and include the equal difficulty of displaying a Christian temper when Salvation Bands go banging through the streets day after day. A tremendous noise is one way

of attracting a congregation; but whether or not it is one which Jesus and his apostles would have followed, I leave to be decided by those best able to judge. The other day we read in an official report, "Brass band better than ever: thirteen blowing salvation through their instruments." If this be so, let them blow till all is blue: it is not for us to rail at sounding brass if it has indeed become a channel of salvation. Blow by all means. If any of you judge that this is your high calling, pursue it ardently; and if outraged humanity should pelt you with mud and rotten eggs, do not reckon that a strange thing has happened unto you. If you should also create about twice as much blasphemy as religious feeling, do not be surprised: if your course of action should bring ridicule on all religion, and educate the mob in the art of rioting, which they may use by-and-by with unexpected results, do not marvel. If you conceive this to be your line of usefulness, listen to no advice; reckon all who differ from you as your enemies; become martyrs; and go forward like good soldiers, so long as leather and brass hold out. Only be prepared for contingencies. Suppose the big drum and the tambourine should cease to charm, what next? What else is to be done? Will you stand on our head? Hornpipes have been tried; will you try the tight-rope? cannot suggest to you a novelty — since we have already heard of Brummagem Bruisers, devil-dodgers, converted clog-dancers, etc. No, I cannot continue the list, for it must include several profane titles if it become at all complete; and, above all, and worst of all, it must needs contain those blasphemous insults to the eternal and incommunicable name which arise out of the desecration of the word "hallelujah." It only occurs to me to suggest the question — Might it not be possible to be a little less vulgar, and so to create variety without extreme exertion? It might be a novelty to some people to conduct a meeting in which there should be no slang; — let it be attempted.

A second-class order of attraction has been tried by certain brethren in the way of advertising; but I think the Professor of Attractive Science will hardly commend it to you. Against causing services to be publicly known in a reputable manner no sane person can raise an objection, but we do object to employing the language of puffery. The method would seem to have originated with flash drapers and others, whose goods are made to sell. It consists in little puffs instead of big blasts. Odd ways of making yourself known are supposed to be effectual. One advertises on small tissue bills," *Do you like sugar? Then hear Rev. T. Offey!*" Another thus emblazons himself, "*Have you heard Richard Tones?*" repeated ten times

in separate lines, and followed next week by the advice, “Go *early* if you wish to hear Richard Tones.” This can be supported by, “Over *the garden wall!* There is no need to attempt this feat in order to hear Richard Tones, if you are at the chapel by six o’clock.” This style of proceeding has its admirers, but it does not add much to the influence exercised by Mr. Tones over judicious minds. He will probably be left in the limbo of quacks by those who give so much as a passing thought to him. Surely this is not our Lord’s way of going to work: his condescension stooped to the lowest deed of self-denying love, and yet there was always a majestic propriety about him. Cheap-jack advertising is altogether out of harmony with the grand truths and the glorious spirit of the gospel. I am not censuring legitimate publication, but the little dodges of it. Abjure them.

The Ritualistic clergy, with far greater taste, have gone in for pretty things, and have drawn crowds together by a combination of costume, flowers, paint, perfumery, and music. To say the least, this is a more ancient and reputable method than those which we have already mentioned. In some quarters, its attractions have lasted for a considerable period — after a fashion; but as a special draw it is by no means a general success. When the people have seen the pretty things a few times they grow weary of the show. Look at Catholic countries, where the business is done to perfection, and you will see a few women charmed with the gaudy altars, but in the great towns the overwhelming proportion of the men are alienated from the very semblance of religion. A silly desire to imitate these fineries may arise among our weaker brethren, but it may as well be dismissed. I could give many valid reasons, but one may well suffice: — we are not able to do the business properly, even if it were a fit thing to be attempted. Our Dissenting gothic is an utter abomination to all architectural taste, our organs are usually of the baser sort, and if a fine service is attempted, it is a ridiculous travesty. Why will men pine to do that which they can never do well? And the more especially when, if they succeeded to perfection, the thing would not be worth a bad halfpenny. With the noblest architecture, the best music, and the most gorgeous scenic apparatus, the people are not to be drawn to the worship of God: the question is — if they were drawn, would the performance be the worship of God after all? Would it not be as well for them to see millinery, and hear music, and smell incense in the usual depots for such luxuries? We think it would be far better; for then there would not be such a mix-up of things secular and sacred, and such a mistaking of sensuous emotion for spiritual worship.

.An American friend has admirably sketched the method too often followed in the United States, with their quartets of operatic performers. I sincerely wish that we had nothing in Great Britain to correspond therewith: we have the beginnings and may soon have the full-blown mischief.

Congregational singing is snuffed out to make room for musical display: the church silences the saints to listen to the players? How a professional performance of this kind can attract a congregation I know not, but I suppose it does, or our friends would not go in for it. The writer we allude to says: —

“Not long ago we went to church in the city of — well, no matter where. There had recently occurred in our personal experience some things to gladden us, and others to give us anxiety, and we felt unusually disposed to seek the relief of prayer and praise in public worship. We hoped that the minister would be able to express our desires better than we could; and that we might be able to join in some hymn of thanksgiving set to a familiar tune — our repertoire is not large. We had been sitting in the richly-upholstered pew, and, staring at the painted windows but a ‘few moments, when the organ suddenly hushed, and in a distant corner of the church four fashionably-dressed ladies and gentlemen arose and sang; and this is what they sang:

‘God is a Spirit — God is a Spirit, and they that worship him — and they that worship him — and they that worship him, must worship him in spirit and in truth. God is a — God is a Spirit, and they that worship him — God is a Spirit — must worship him — they must — must worship — worship in spirit and in truth. For the Father seeketh such — [tenor] for the Father [all, loud] seeketh such — seeketh such — seeketh such to worship him. [Very softly] God is a Spirit — [waxing louder] God is a Spirit, and they — that worship him — they — and they — they that worship him — must worship him — must worship him — and [loud, *yellendo*] they that worship him — and they — must — that worship him — [tenor, softly] must [contralto] worship [all] him in spirit and in truth, [All but tenor] For [All] the Father seeketh such — [bass] seeketh such [all, softly] to worship him — to worship him [sort of dying away] in spirit and in truth.’”

“As the concluding cadences softly died away among the vacant pews, like the ‘still small voice’ among the cliffs of Sinai, we could not help wondering whether those much-tortured words *had any meaning*; and if

so, whether that meaning had any application to the performance just ended. What is ‘worship in spirit and in truth?’”

Those of us who are of the conservative order are not carried off our feet by the amazing success of any sensuous methods of attraction which we have seen in operation up to this present. To us they appear to have been complete failures. Like thorns under a pot they have crackled loudly for the moment, and have blazed most furiously, but they have soon ended in dismal smoke and ultimate potash. We are still surrounded by those who cry, “Lo, here!” and “Lo, there!”; and certain of the feebler sort are sure that we do very wrong because we do not lose our heads, and dance to every new tune; but we are not at all disturbed; for we have now seen so many wonderful devices blaze out and explode, that it will take a good deal in the way of fireworks to astonish us. A former age was for a while astounded by Dr. Katterfelto and his black cats, but the amazement fell off, and soon the populace saw —

*“Dr. Katterfelto with his hair on end
At his own wonders, wondering for his bread!”*

Poverty is the ultimate issue in most cases: the bladder is blown till it bursts, the cord is strained till it snaps. Places of worship are advertised till they are abhorred; and sensations are multiplied till the people grow sick of the whole concern.

Yet we cannot endure to see empty pews, and we cannot hope to do good by our preaching to those who will not listen to us. Are there no other modes of gathering the people to our places of worship? Must we either become voices in the wilderness, or else learn the arts of the showman and the advertiser? We have hitherto gloried in the cross, and conceived that the gospel alone would win the day: are we now to change our tactics, and go down to Egypt for help? I think not.

I believe that the best, surest, and most permanent way to fill a place of worship is to *preach the gospel*, and to preach it *in a natural, simple interesting, earnest way*. The gospel itself has a singularly fascinating power about it, and unless impeded by an unworthy delivery, or by some other great evil, it will win its own way. It certainly did so at the first, and what is to hinder it now? Like the angels, it flew upon its own wings; like the dew, it tarried not for man, neither waited for the sons of men. The Lord gave the word; great was the company of them that published it; their

line went forth throughout all the world, and the nations heard the glad tidings from heaven. The gospel has a secret charm about it which secures a hearing: it casts its good spell over human ears, and they must hearken. It is God's own word to men; it is precisely what human necessities require; it commends itself to man's conscience, and, sent home by the Holy Spirit, it wakes an echo in every heart. In every age the faithful preaching of the good news has brought forth hosts of men to hear it, made willing in the day of God's power. I shall need a vast amount of evidence before I shall come to the conclusion that its old power is gone. My own experience does not drive me to such a belief, but leads me in the opposite direction. Thirty years of crowded houses leave me confident of the attractions of divine truth: I see nothing as yet to make me doubt its sufficiency for its own propagation. Shorn of its graciousness, robbed of its certainty, spoiled of its peculiarities, the sacred word may become unattractive; but decked in the glories of free and sovereign grace, wearing the crown-royal of the covenant, and the purple of atonement, the gospel, like a queen, is still glorious for beauty, supreme over hearts and minds. Published in all its fullness, with a clear statement of its efficacy and immutability, it is still the most acceptable news that ever reached the ears of mortals. You shall not in my most despondent moments convince me that our Lord was mistaken when he said, "I, if I be lifted up, will draw all men unto me."

This being settled, be careful of the manner of your proclaiming the gospel. Do declare it in a *natural* style. Why should a truthful gospel be so frequently preached in a false and artificial manner? I know a brother who undoubtedly preaches the gospel, but one would suppose that he was originally ordained to wear a black cap and pronounce sentence on the condemned: do you wonder that he is not followed? Another bawls at the beginning of his sermon, and raves towards the close, and the friends complain that he gives them the headache: can you not see that he is himself to blame for his thin congregation? A third has a pronounced nasal twang, and somehow people do not enjoy the good news when it savors too much of the nose. Another friend is earnest and good, but he is supernaturally monotonous. I suppose that spiritual men take no notice of monotony, but! am sure that carnal men do; and they carefully get out of the way of Mr. Dronish. Certain preachers were far afield when the melodious voices were being distributed; yet even these would do better if they used their own natural speech, and did not affect a holy tone. I have noticed that if a bad-voiced brother talks to his friends he does not do it in

the same tone as that in which he preaches or prays, and I am sure that it will be wise in that brother to keep to the tone of his usual conversation. People will bear *that*, for they see it to be natural; but they will make no excuse for assumed voices, whines, and drawls. Some brethren might improve their voices by learning to sing; and in any case, they ought to do their best to speak well. I do not urge this as a mode of attracting people, but as the removal of a hindrance which in many cases acts most seriously against collecting a congregation. I believe that the great means of gathering and holding a people is to say something worth their hearing: sensible persons will be much more affected by truth than tone, and I fancy that tone itself will be improved by the fact of having a valuable message to communicate. At any rate, speak like men and not as mimics, and as much as in you lies avoid driving people away by unpleasant mannerisms. Then we must take care that we preach the gospel *simply*. This seems an easy thing, but it is harder than it looks. I could tell you of ministers within my knowledge who could not be understood by anybody except by those technically educated. It would cost them a supreme effort to translate their language into market-English. How can they expect ordinary people to listen to them? They have a predilection for long sentences, scholarly phrases, hard words, and even new words. Do not, brethren, if you can help it, be obscure; and do recollect that what is plain as a pikestaff to us in the classroom may be dim and unintelligible to nine-tenths of our hearers. The language of studious, bookish people is far out of the reach of laborers and artisans, and I feel convinced that many of the terms which we commonly use in our theological discussions are no more understood by the multitude than their equivalents in Latin. Crumble down the bread when you serve it out to the children. Break the loaves and fishes for the multitude. The common people like to hear that which their minds can grasp, but they shun the jargon of the schools.

Labor also to preach the gospel *interestingly*; and therefore illustrate it abundantly. Do not mind wise men objecting that you tell anecdotes; there is no sin in that habit. Put in plenty of good similes, metaphors, and illustrations, and if the learned few find fault with you for doing it, remind them of him of whom it is said, “*Without a parable spake he not unto them.*” Your Lord and Master constantly said, “*the kingdom of heaven is like*” this, and like that; and herein he is your example as teachers of the multitude. It should be a joy to your hearers to listen to a sermon from you: a pleasure, and by no means an ordeal. In some cases it is by no

means a delight, but an infliction, to hear a sermon. The three reasons which a good woman presented for objecting to a preacher were striking ones. She said that, in the first place, he read his sermon; in the second, he did not read it well; and, in the third place, it was not worth reading. Did you ever notice a secondary definition of a *Preacher* which is given by Walker? — it runs thus: “One who is apt to harangue tediously in discourse.” Never come under the lash of that definition. Gain the attention, fix it, rivet it, fascinate it. Center your whole mind upon the mastering of other minds with your subject. Do at least attempt the penning of all the flock within the hurdles of your sermon. Feed the sheep: feed the lambs. Make yourself understood by children; for if you are an interesting preacher to children you are an interesting preacher to everybody. I am certain that the man whom children delight to hear will not fail with grown-up people. Say, as a certain grand old preacher used to do, “Here is a little bit for the children.” Their parents will recollect that bit better than anything else, and the probability is that they will profit most by it. Do avoid dullness. A living gospel must not be preached in a dead fashion. With a theme so vital, with a Bible so boundless, with a wealth of illustration all around us, with daily experience so varied, we ought to be as fresh in our discoursings as the trees by the river of life which yield their fruit every month. Oh, for grace to keep our own heart lively, and then our preaching will sparkle and glow!

Sometimes the sermon is dull because the preacher has not done his best to gather things new and old, and at other times because he has not waited upon the Lord in prayer, and so has not drawn upon the fresh springs which are found only in the eternal hills. Work hard at your sermons, that it may be easy to preach them; fill them with good matter, that it may be pleasant to hear them; and pray the Holy Spirit to anoint them with fresh oil, for so they will never be barren or unprofitable.

After all, if you put all these things together, I believe that the quality which fills the house is *real earnestness*. *nothing* attracts all eyes like fire. Flame with zeal and you will soon be known. Whether he uses copious illustration or not, if a man is in downright earnest he will win attention, and secure an audience. Do you wonder if some chapels are almost empty? Would you go yourselves to hear certain trifling individuals whom I will not mention? Would it answer any man’s purpose to go far to hear men who do not themselves feel sure that what they preach is true? Would some of you go far to hear yourselves preach? Give an honest answer in

the quiet of your own thoughts. I dare say, my brother, you have as good an opinion of yourself as other people have of you, and if it would not be worth your while to go to hear yourself preach, perhaps it is not worth the people's while to do so. If so, make yourself more worthy of an audience and an audience will come. Exhibitions of utter dullness are so frequent in the pulpit that it is no wonder that men do not succeed. I could relate cases of ministerial folly which I should have regarded as incredible if they had only been reported to me; but they have come under my own notice. It is a miracle that the people put up with such sheer stupidity as I have observed here and there. It would appear that some have taken leave of their common sense. A brother well known to me had recently before him a small congregation of poor working people, and nothing to do but to instruct them. One would have thought that he could have talked to them in a warmhearted, brotherly way; but no, he must needs *read* them a regular sermon with the orthodox three heads. He did this as coolly as if they had all been seasoned Christians, inured to prosiness; and of course he did not see those people again. His sermon might just as well have been in Sanskrit. What could ail the brother? I fear he is a hopeless dolt. A live coal from off the altar might have loosed his tongue, and made him burn his way into those waiting hearts; but I am afraid live coals are not in his line of things. Downright earnestness, zeal at blood-heat, energy at its utmost — these are necessary, and, as a rule, there will neither be success without them nor defeat with them. *The gospel, preached in a red-hot style, will find a way for itself, whatever may oppose it.* TRY IT, AND SEE.

BARKING AT THUNDER

THE first time our young dog heard the thunder it startled him. He leaped up, gazed around in anger, and then began to bark at the disturber of his peace. When the next crash came he grew furious, and flew round the room, seeking to tear in pieces the intruder who dared thus to defy him. It was an odd scene. The yelping of a dog pitted against the artillery of heaven! Poor foolish creature, to think that his bark could silence the thunder-clap, or intimidate the tempest! What was he like? His imitators are not far to seek. Among us at, this particular juncture there are men of an exceedingly doggish breed who go about howling at their Maker. They endeavor to bark the Almighty out of existence, to silence the voice of his gospel, and to let him know that their rest is not to be disturbed by his

warnings. We need not particularize; the creatures are often heard, and are very fond of public note, even when it takes an unfriendly form. Let them alone. They present a pitiful spectacle. We could smile at them if we did not feel much more compelled to weep. The elements of a tragedy are wrapt up in this comedy. To-day they defy their Maker, but to-morrow they may be crushed beneath his righteous indignation. At any rate, the idea of fearing them must never occur to us; their loudest noise is vocalized folly; their malice is impotent, their fury is mere fume. "He that sitteth in the heavens doth laugh: the Lord doth have them in derision." — C. H. S.

SOUND BUT LAZY

It is good to hold fast to the old truths, and to contend earnestly (but not savagely) for the faith once delivered to the saints; but it is possible to be sound in doctrine and sound asleep at the same time. Truth turned into a pillow for an idle head is a good thing turned to most evil use. If we wish our form of teaching to exercise power, we must exhibit its practical influence right diligently. A doctrine that will not work will not live. Some very orthodox people are very lazy, and laziness is certainly heterodoxy of the worst type. A good-for nothing Christian is a great sinner. There never was a period when there was more need for zeal and faithfulness than now. We have fallen upon bad days for slumber: activity is lord of the hour. Oh, lovers of truth, bestir yourselves. Work together when you can; but, most of all, see to it that you are each one faithful to his own conscience. Thoroughly consecrated and quickened men are needed now that the fight grows hotter than ever.

THE MIDDLE WALL OF PARTITION

SURELY there remains no region untrodden by the missionary's foot. With the exception of untraversed regions in Africa, and one or two of the larger Asiatic islands, all lands have seen some one ambassador of the Lord Jesus. We have most of us regarded Thibet and Mongol Tartary as realms of mystery, but even into those out-of-the-way regions the preacher of Christ has penetrated. Last month we gave a brief commendatory notice of Mr. Gilmour's book, "*Among the Mongols*," and we felt that we must return to it, not for the sake of gratifying, but whetting, the curiosity of our readers.

It is a journal full of interest, containing memorials of a former mission which was crushed out by Russian despotism, and giving information about a strange, outlandish race, of whom the world seems to know no more to day than it did five hundred years ago.

One incident remained upon our mind after reading this work, and will abide there for ever. We cannot tell why this should beyond all the rest secure a lodging-place, but certainly it has done so, and therefore we thought we would say a word or two about it to our readers. Mr. Gilmour crossed the great desert of Gobi with a guide who, it turned out, had never been there before; but he met with no danger or accident, and so the ignorance of his guide was no great evil after all. Near the close of his journey, and at night, he lifted up his eyes, and, lo! before him rose a great black ridge. His wretched guide informed him that it was a mountain; but on a nearer approach it proved to be

THE GREAT WALL OF CHINA.

Think of coming upon that wonder of the world in the night! What must be its proportions to allow it to be mistaken for a mountain! On it goes, tower after tower, over hill and dale, spanning chasms, and topping mountains, for many hundreds of miles; an ancient bulwark intended to guard a settled people from wandering tribes intent on plunder. Huge and high it rose before the traveler's gaze, a darker shadow thrown upon the shades which were all about him. He says, "We passed the wall at a gateway, and followed the road till we found ourselves on a lofty pass, and so surrounded with yawning precipices that came to the very edge of the road, and went sheer down into the darkness, that it was dangerous to go on without light. We lay down, and waited for the dawn."

This great wall, colossal as it is, was but a petty shift of civilization to protect itself from savagery. China had been a grander nation could it have taught the Mongols better things, and won them to the ways of peace. Exclusion is easy work; comprehension is a far nobler ambition. It is the genius of true Christianity that it levels walls, removes barriers, and unites mankind; and yet many professed followers of the Lord Jesus have evidently fallen back upon the old device of the Chinese, and think more of keeping sinners off than of winning them for the Lord. It is easier to isolate than to convert. The Church has tried to wall in herself, and wall out the vicious, the heterodox, the superstitious, the degraded: this involves less

labor and requires no faith, if, is therefore preferred by our idle flesh to the stern task of conquering the graceless for the Savior. How often do we see this huge black wall! It shuts us out from the Romanists. We complain that we cannot get at them. Do we wonder? Time was when we walled them out. The fallen women? Walled out too. The rough, the coarse, the unclean, the profane are all to a large extent built out by a huge rampart of society walls. Even more of this work is being done both by Christians and temperance folk. Certain trades and pursuits of an injurious kind are denounced so bitterly that, it is evident, good men mean to build them out with walls, huge as high Olympus. Is this the way of wisdom and of Christian love? Have we not had sufficient of this? Have we not set the lepers by themselves long enough? Is it not, time for the Christly touch, and the "Be thou clean"? May it come to pass that these middle walls of division shall all become as useless as this Chinese wall, which only remains as a thing to be wondered at, that it was ever made to make earth groan beneath the iron weight of such a chain!

C.H.S.

NOTES

The past month has brought us much weakness and pain, and twice of late we have been kept out of the pulpit. The newspapers, without inquiry, stated — "Mr. Spurgeon is again laid aside by an attack of rheumatic gout." Of course, they followed one another like a flock of sheep; and it little mattered whether their track was right or wrong. As it happened, they were on the wrong trail altogether; but it is of no use correcting their announcements, for they will be sure-to be out one way or another; and it is of small consequence to anyone except the sufferer, and those who are led to forward the wrong remedies. These frequent ailments are incidental to our work, and we must accept them as a part of the price of our service. Our esteemed friend, Mr. Guinness Rogers, of Clapham, preached for us at a few hours' notice, and we shall ever feel deeply grateful to him for this most brotherly act. In a letter he goes nearer the cause of our infirmities than most people have been able to do. He says, "Your great congregation is an inspiration; but it is also an overwhelming responsibility. I do not wonder that continuous labor in it tolls on you, and in ways you may not suspect. I do not envy the man who can preach there without having his

whole nature strained to the utmost, and that means nervous exhaustion, of all others the most difficult to contend against. May the Lord spare you many years to do a work to which not one in ten thousand would be equal.”

The sermons were not long telegraphed to America, so that our friends who feared that the Sabbath would be desecrated may feel their minds relieved. We are not sorry; for the sermons which we saw in the American papers may have been ours, but they were so battered and disfigured that we would not have owned them. In the process of transmission the eggs were ‘broken, and the very life of them was crushed. We much prefer to revise and publish for ourselves, and as these forms of publication are permanent, their usefulness becomes in the long run greater than would come of a wide scattering of faulty reports.

We have collected some two hundred engravings of scenes connected with the Reformation. These are framed and glazed, and, on being exhibited at the Orphanage, more than one thousand visited the gallery in one day. We now wish to lend the pictures for exhibition: we should prefer to help the Orphanage, but we shall also be Willing to let them be shown to help any good work. The pictures require a very large loom, and would cause some expense in hanging; and this had better be considered by our friends before applying for them; by charging sixpence for admission a profit would be made. Our one object is to awaken Protestant feeling by spreading information as to the brave times in which men witnessed even to the death for the truth’s sake; therefore we will lend the collection without fee or reward to those who will preserve it, and restore it, carriage paid, to the Orphanage.

During the whole of the month of August the Tabernacle will be closed for cleaning, etc., and we shall meet for worship- each Sunday morning and evening at Exeter Hall. In the morning we must accommodate our own seat-holders, but in the evening we purpose to leave all seats open to the public. The doors will be opened early, and all who come will be admitted till the hall is full. Our hope is that we shall gather a new contingent for our army. Oh, that the Lord may induce many outsiders to come and hear the word, and feel the power of it! The prayers of all saints are desired that this may be a time of ingathering. Our church has sojourned at Exeter Hall twice before, and we return to it with the joyful expectation of a season of grace.

Our purpose is to carry on our Monday evening prayer-meeting in the Tabernacle Lecture-hall, and the Thursday sermon at Mr. Newman Hall's chapel, which is kindly lent to us. The friends at Westminster chapel also displayed their generous fraternal feeling by inviting us to their noble sanctuary. We enjoy these hearty tokens of the love of the brethren.

As some of our friends will be unable to for as far as Exeter Hall, we have arranged r services morning and evening in the Tabernacle Lecture-hall. Mr. John Spurgeon, sen., will take the first Sabbath, August 5.

Mr. Spurgeon hopes to preach in Southampton on August 1: and to be again the guest of Canon Wilberforce.

On *Friday evening, June 15*, the fifth anniversary of MRS. Allison's Bible-Class Was held in the Tabernacle Lecture-hall. About two hundred and twenty friends met for tea, and afterwards a large company assembled for the annual meeting. Mrs. Allison presided, and spoke upon the work of the class; Mr. Bignell, the colporteur at Orpington, who is partly supported by the class, delivered an address; and several ladies and gentlemen, by vocal and instrumental music, helped to make up a pleasant and profitable evening. From the report of Miss Clarkson, the secretary, we learn that Mrs. Allison commenced the class with only twelve members, but the attendance now averages one hundred and thirty to one hundred and forty, so that the Ladies' Room, in which the meetings are held, is inconveniently crowded, while many who would attend if a larger room could be obtained, are unable to do so. The object of the class is to instruct and strengthen those who have found the Savior, and to fit them for Christian service, and also to make known the way of salvation to any unconverted persons who may be present, and much success has attended both these forms of usefulness. The members are very liberal in their contributions to the Lord's work under our care, for, in addition to £15 or £16 annually raised for the support of the colporteur, they have recently subscribed £3 to the Zenana Mission Fund, and presented as with £29 5s. for the Orphanage.

The Adult classes are a great feature in Tabernacle work. Their usefulness it would be difficult to measure. Each one constitutes a church within itself, carrying on all the various forms of work which are generally connected with a distinct church. Pastors who have never organized adult classes have missed a splendid opportunity. They are good in ten thousand ways, and should be carefully cultivated by all who wish to see the churches edified.

On *Monday erecting, June 25*, the annual meeting of the POOR Ministers' Clothing Society was held in the Tabernacle Lecture-hall. Pastor C. H. Spurgeon presided, and there was an unusually large gathering of the Society's friends, who were very delighted to have the presence of their beloved President, Mrs. Spurgeon. The report contained the following touching words which she had written: — "From the depths of my heart I pray 'God bless the Missionary Working Society,' especially that branch of it which cares for poor ministers' wants, and relieves them of many a burden concerning temporal things. Our friends will be glad to know that the Society still goes on its way, scattering blessings broadcast; and many a wearied, tried servant of Christ has during the past year had cause to sing for joy because, with both hands full, it has come like an angel to his house. There is, alas, no improvement in the position of our poor country brethren; poverty and privation seem rather on the increase than otherwise; for the general depression in trade and agriculture tells upon their scanty salaries, and adds bitterly to their heavy burdens. Never were the loving guts of this Society more needed than at present, never did its Christ-like efforts more deserve or claim the kind and practical help of all who love the Master's servants. We used to think, in times gone by, that the stipends of our poor pastors were at their lowest ebb; but pitiful as they were, *they did receive them!* Now we hear of cases where the money is owing quarter after quarter, and the poor man is driven to his wits' end, and to debt, for the necessaries of life for himself and his children. We know of some servants of God so destitute that they seldom see meat more than once a week; and there are many families where, but for the nice and suitable clothing given by this excellent Society, the children of the minister could not have appeared in the house of God, their garments were so shabby; and an utter want of means prevented any renewal of their scanty wardrobe. I cannot give too much praise to the dear friends connected with this Working-meeting, whose unceasing efforts have done so much to ameliorate this terrible state of things. Loving heads, nimble fingers, and consecrated hearts have been united in this one object — to give tender sisterly help and earnest practical relief to many overburdened and struggling ministers, whose sad cases have been brought before them. How gratefully that help has been received our committee will joyfully tell; how much more assistance is needed will be a sadder theme; and while we rejoice greatly in the success which God has given to this sweet womanly work, we would earnestly ask for it an increased and extended operation. If our Christian sisters, all over the land, were but to take to heart the deep

needs of Christ's ministering servants, and help them with resolute purpose and love, they would very soon wipe away this sad blot from the page of our history, and in so doing bring down a rich reward into their own hearts, and an unexpected blessing on their lives."

During the year 48 parcels have been sent out, containing 1814 garments, 100 sheets, blankets, etc., 689 yards of dress-material, besides boots, shoes, bonnets, and hats; the total value of the parcels being about £250. The balance-sheet closed with a debt of £11 Os. 5d., but this amount was generously given by Mr. and Mrs. Stiff, so that the Society starts upon the new year under most favorable auspices. All friends who desire to help this good work can obtain all particulars of Mrs. Evans, 61, Gurney-street, New Kent-road. Parcels of new or partly-worn clothing of all kinds, and material that can be made up into garments for the ministers, or their wives or children, will be gratefully received by Mrs. Evans, at the Tabernacle. She asks us to mention that a box has safely arrived from Mrs. Cope, but she has been unable to express the committee's thanks for its welcome contents, or to return the box, as she does not know the address of the kind donor. 235 articles of clothing and a large number of toys have been contributed by friends connected with Shooter's Hill Baptist Church, Blackheath. Could not many other churches help in a similar way?

On *Tuesday, June 26*, the quarterly meeting of the LONDON BAPTIST ASSOCIATION was held at our son's chapel, at Greenwich. The morning meeting was thinly attended at first, but as the time advanced others arrived, until a very fair company gathered to listen to Mr. Thompson's admirable paper on "The Christian Minister a Seer." As we listened to our friend we rejoiced that the Pastors' College could claim him as one of her sons, and thanked God on his behalf. At the afternoon meeting, after the business, we were all charmed with Dr. Stanford's wise, weighty, and witty words on "Preaching by the Churches." As the address has been published, and can be obtained for one penny, or 5s. per 100, we need only say, "Let all our ministers and members read it, and circulate it, and put into practice the suggestions it contains."

On *Monday evening, July 2*, we took part in the celebration of the centenary of the opening of Surrey Chapel by preaching at Christ Church, Westminster Bridge Road. The subject was "whole-hearted service of God," from the text "All that is within me Bless his holy name." Of this Rowland Hill was a fine example. He employed every faculty in his life-

work of soul-winning, and did not repress the outflow of his nature. Hence the good man was not only solemnly in earnest, but he was also cheerfully humorous. To his wit he owed a large portion of his popularity, and as it was pure and innocent, and altogether consecrated, he was not so foolish as to reckon it common or unclean. In every walk of usefulness Rowland Hill was to be found; he intermeddled with all practical reforms, and gave up all his time, his substance, and his talents to glorifying God by blessing the sons of men. He was exceedingly unlike Mr. Sherman, his successor, even as Mr. Sherman differed greatly from Newman Hall. It would have been absurd for Rowland Hill to have attempted to weep like Sherman, or for Sherman to have excited a smile after the manner of Mr. Hill. Each man was great after his own order, and it is a lesson of great value, but it is not always learned at once, that each man should be himself, and seek to use every power which God has given him in the great Master's service.

COLLEGE. — Mr. F. J. Flatt has become pastor of the churches at Bugbrooke and Heyford; and Mr. H. Martin has settled at York Town, Surrey;

Mr. D. C. Chapman has removed from Oakengates to Oxford-street, Grantham; Mr. A. E. Johnson from Hanley to Car-marthen-road, Swansea; Mr. A. Mills from Dereham to Chester; and Mr. J. Porter, late of Soham, has gone to Thetford.

Mr. C. Testro, who has been for many years at Lechlade, Gloucestershire, where he has done a very useful work, is about to sail, with his family, for Australia. We hope he will soon find a suitable sphere of labor, for he is a worthy brother.

Mr. J. F. Frewin, who has been for more than ten years pastor of the church at Dover Tabernacle, is also about to leave for Australia. His people are sorry to lose him, but he feels called to go to the colonies, and we trust he will there do as good work as he has done here.

EVANGELISTS. — Messrs. Smith and Fullerion, after a season of rest, recommence 'work this month in North East Lancashire, beginning at Nelson and the district around, then taking Bacup, and afterwards Bury,

Blackburn, Burnley, Preston, etc. November is to be spent with Mr. Medhurst, at Portsmouth, and possibly December will be required for the same region. Funds for this work have been rather slack of late, but

doubtless with such a chairman for the Lancashire Mission as our good friend, Mr. Altham, of Burnley, this matter will soon be set right.

Mr. G. H. Cart sends a cheering report of Mr. Russell's services at *Southport*, where much blessing was received both by saints and sinners. Mr. Compton forwards similar tidings concerning Messrs. Mateer and Parker's mission at *Gosport*. These brethren have since been to Merthyr Tydvil, and other places in Wales, and next month they go to Staffordshire and Lancashire.

ORPHANAGE. — On *Wednesday evening, July 4*, Mr. W. Ross, of the Horse Shoe Iron Wharf, Old Kent-road, gave another Strawberry Tea to the children, teachers, and staff at the Orphanage, for which, in the name of all connected with the Institution, we beg most heartily to thank the kind donor. A large number of friends paid for admission to the feast, and after tea a collection was made for the Orphanage funds. We are afraid to say how many strawberries were consumed, but we believe it was more than a ton. A quantity remained after the mothers had feasted the second day, but there was no loss, for our boys and girls have great capacity for the reception of jam of any kind. Housewives may at any time dispose of surplus jams by forwarding them to the Stockwell Orphanage. Mr. Ross was presented with an album containing the portraits of the young people whose lives he has sweetened by his fruit-festival. It is well of him that he makes the widow and the fatherless to taste of the good things of the field and the garden.

COLPORTAGE. — Mr. Jones writes: — “I am glad to report that, having recently visited Nottingham, I arranged for two additional colporteurs to work there, which will make four in the town and immediate vicinity. One of them stands in the large market, and disposes of a great quantity of good books, which are thus scattered far and wide. The anniversary of the opening of the Mission Chapel at Woodham Walter has just been held. This place was built and opened practically free of debt, through the exertions of Mr. Keddie, our Malden colporteur, who preaches there every Sunday, in addition to his regular colportage work. Thus a congregation has been gathered in a very scattered population, and, better still, many souls have been won for Jesus. Very few applications have been made for last year's Report, which will be sent free by post.”

Baptisms at Metropolitan Tabernacle.—June 21st, twenty-one; June 28th, fifteen.

THE SWORD AND THE TROWEL

SEPTEMBER, 1883.

“WE SHALL GET HOME; WE SHALL GET HOME.”

A PRAYER-MEETING TALK, BY C. H. SPURGEON.

CONVERSING just now with an elder of the church, I remarked that he must be somewhere about seventy-five, and he replied, “I am eighty-two.” “That,” I replied, “is a good old age.” “Yes,” said he, “it is”; and then he cheerfully nodded his head, and added, “*We shall get home; WE SHALL GET HOME!*” And so we shall, brothers; so we shall, sisters. In chorus we will take up our brother’s word, and say, “*We shall get home.*”

“We shall get home.” There is music in that simple sentence; a soft melody, as of the evening bell. Early in life its sound may be more stirring and trumpet-like, nerving our youth to energy, and making us cry “Excelsior”; but as our years increase, and the sun descends, its note is sweet and soothing, and we love to listen to it in our quiet moods, for each word has a silvery tone — “*We shall get home; WE SHALL GET HOME.*” This is our great comfort: however long the way, we shall get home. We may live to be eighty-two, or even ninety-nine; but we shall get home in due time. We may not doubt that blessed truth, for the Lord has taught us to sing in the song of Moses, his servant, “Thou shalt bring them in, and plant them in the mountain of thine inheritance.” The way may be rough, but it is the king’s highway, and no brigands can drag us off from it: we shall by this road get home to the Father’s own house above. Some of us are not nearing threescore years as yet, and perhaps we have many long leagues to traverse, but we shall get home — glory be to God!

*“His love has fixed the happy day
When the last tears will wet our eyes,
And God shall wipe those dews away,
And fill us with divine surprise,
To be at home, and see his face,
And feel his infinite embrace.”*

One reason why I feel sure that we shall get home is this, that *we are found in the road which leads there*. This is a great wonder; in fact, a greater wonder than our getting home will be. When we were far astray, with our backs to the Father's house, fond of riotous living, the Lord in his infinite mercy visited us, made us long to return to him, and set our feet upon the way of life. This is a miracle of grace, and I am never tired of thinking of it; and because of all that it includes I feel quite at ease about getting home. "For 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." The love which plucked us out of the fire will assuredly keep us from falling back into it. God does not begin a work without intending to finish it.

Besides, my brethren, *we have already come far on the road*, and therefore we shall get home. Considering our many temptations and trials, and the evil of our nature, we are bound to praise the Lord with our whole hearts because we have been preserved unto this day. Our life in the future can hardly be more full of miracle than the past has been; why should we suppose that the Lord will stay his hand? Nothing but omnipotent grace could have brought us thus far, and that grace is quite sufficient to preserve us through all the rest of the way. We shall get home; for "the Lord hath been mindful of us: he will bless us." Even in the hour of death fear shall not overshadow us. You know how quaintly John Mason puts it —

***"I have a God that changeth not:
Why should I be perplex?
My God, that owns me in this world,
Will own me in the next.***

***"Go fearless then, my soul, with God
Into another room:
Thou who hast walked with him here,
Go, see thy God at home."***

I am persuaded we shall get home because *oftentimes we receive messages from the Father himself*, and these love-words assure us that he remembers us; and if he remembers us he will not let us perish. Moreover, we receive substantial help from him, and comforts by the way both by day and by night. If he meant to cast us off at last he would not so often have cheered our spirits by his gracious visits and love-tokens on the road. As the land-birds which light upon the rigging of his vessel assure the voyager that he is nearing the shore, which as yet he sees not, so heavenly blessings without

number flying to our succor tell us that the glory-land is nigh. We shall soon cast anchor in the Fair Havens.

We shall get home, for *others have done so* who were once at our side traveling the same path. We asked them, as they departed from us, how they hoped to reach their journey's end, and they told us that all their hope rested upon sovereign grace: what less or what more do we rest in? That grace which has secured to them a safe journey, will secure the like to us; why should it not? It is true that we do not deserve it, nor did they; it was to them a matter of grace, as it certainly will be to us. But that grace is true and constant. All who sail with Jesus shall be saved from the yawning deep. Yes, even though it should be on boards and broken pieces of the ship, we shall get safe to land!

We shall get home; for oh, *if we do not, what a lament there will be in heaven!* Think of that. If the children do not come home, what mourning for the lost ones will be heard in the mansions above. Neither God nor good men could see the divine family broken and yet be happy. Every angel in heaven would feel a disappointment if one child of God was absent at the reading of the muster-roll. Did they not once rejoice over each one of us as a sinner repenting? Their sympathetic mirth was premature in our cases if we perish by the way. But angels are not doomed to find their hopes frustrated, neither will the great Father find that he himself was glad too soon. Heaven would be a desolate place if at its banquets some David's seat was empty! We cannot endure to imagine some member of the sacred family missing, lost forever, cast into hell! It must not be, for in that land of absolute perfectness there is

***“No missing heir, no harp that lies unstrung,
No vacant place those hallowed halls among.”***

We shall get home, for the great Father himself will never rest until we do; and he that bought us with his precious blood will never be satisfied till all his redeemed shall stand around him girt in their snow-white robes. If we had been on pilgrimage with our families, and we had reached home ourselves, and then missed a dear child, what a stir there would be! I appeal to every father's heart: would you sleep with a child lost? Would you not tramp back every step of the road to seek your dear stray lamb? You would cry everywhere, “Saw ye him whom my soul loveth!” Well can I imagine our good Shepherd using the same words concerning any one of us if we did not get home, and asking everywhere, “Saw ye him whom my

soul loveth?" He would not rest until he had found his chosen, his heart's delight. Did he rest the first time till he brought us home on his shoulders rejoicing? Would he rest a second time till he had folded us in glory? No, he can never have full joy in his heart until all his ransomed are in the place where the many mansions be. "We shall get home."

Brothers, we shall get home, I am sure we shall; and what a joy it will be! Think of the bliss of seeing our Father, our home, our Savior, and all those who are dear to us for Jesus' sake. A venerable sister who saw me very busy the other day remarked that we shall have plenty of time to talk to each other in eternity. I do not quite see how there can be time where time shall be no more; but no doubt there will be space and opportunity for the fullest communion with each other, and for much fellowship of united delight in the adorable person of our blessed Lord. I anticipate much felicity from fellowship with perfect saints above, since I have had so much pleasure in the society of imperfect saints below. Many have gone home from us of late, and we are all getting older; but let us not regret the fact, since the home above is being filled, and a perfect society is being formed which will last forever.

I remember a remark of my dear friend John Edwards before he left us for the fatherland above. I said to him one day, "Our brother So-and-so is gone home," and he replied, "*Where else should he go?*" Just so. When evening draws nigh, home is the fit place for each one of us, and we instinctively turn to it. We think badly of people who do not care to go home when their work is done. Some workmen make long hours, and stay late at work, but nobody envies them on that account: most persons think the sooner they are home the better. Do not you think so? Do you not long for the home-going? It is best to have no impatience about it, but to fill up the whole day with holy service, and then consider going home as the crown of it all. Even this poor world can be made very home-like if we have the true child-like spirit. "Where is your home?" said one to a little girl. The reply was — "My home is where mother is." Even so our home is where Jesus is; and if he wills us to tarry out of heaven for awhile, we will feel at home in the desert in his sweet company.

Here, however, comes in a word of caution; it will be wise to ask ourselves — Where is our home? Somebody said, "It is well to go home *if we have a good home to go to.*" That point is worthy of deep thought. Every creature goes to its own place: the fox to its hole, the bird to its nest, the lion to its

den, and man to his home. The righteous will rise to the light that is sown for them; but as for the ungodly, where will they go? Where must they go? You may judge of their place *by their pleasures*. What are their pleasures? Vanity, sin, self. There are none of these things in heaven, and therefore those who love them cannot enter there. If they have found their pleasure in the ways of Satan, there shall they find their endless portion.

We may judge men *by their company*. Like will to like. What sort of company do you prefer? The man who sings the drunkard's song, the man who pours forth loose talk, is he your companion and friend? Then you shall be gathered to him, and to such as he, in the assembly of the dead. I remember a good woman saying to me on her dying bed, "I am sure the Lord will not cause me to dwell for ever with the ungodly and the profane, for I have never loved such society. I think he will let me go to my own company." Yes, that he will. Those who are your companions here will be your companions hereafter.

You may also foretell your future abode from *your present character*, for your eternal destiny will be the ripe fruit of your character in time. If you are numbered amongst the ungodly when the Lord comes to judgment you must have your portion far off from God. The false, the foul, the prayerless, cannot find a home among the true, the pure, the holy. Oh, you who are unrenewed, I pray you think over those words of the psalmist — "*If I make my bed in hell.*" What a bed! But as you make it you will have to lie upon it. If you find rest in sin you will make your bed in hell. O my beloved, do not one of you run the risk of such a doom. We have loved each other here; let us not be divided. Let us go together along the way of holiness. Together let us follow Jesus, and then we shall all get home to the same Father's house. My joy, my crown, my second heaven shall be to meet you all there in that sweet, sweet home, where danger shall be ended, where sorrow shall be banished, and sin excluded. Our Father will receive us, our elder Brother will joy in us, and the Spirit of God will be glad over us. The dear ones whom we wept as lost will meet us, and all the rest of the company redeemed by blood will welcome us. Do not our souls joyfully anticipate that grandest of all family gatherings? Is it not a jubilee to our hearts to think of the general assembly and church of the firstborn, whose names are written in heaven?

WE SHALL GET HOME;

WE SHALL GET HOME.

A LIVELY NEWSPAPER CALLED 'THE SWORD AND THE TROWEL'

The good Bishop of Rochester has described *The Sword and Trowel* to the House of Lords as “*a lively newspaper.*” We are afraid our friend is not so well acquainted with his *Sword and Trowel* as we could wish him to be, for it can hardly be called a newspaper; its shape, form, and monthly period of issue most distinctly *place* it among magazines. Still, that is near enough for recognition; and the adjective appended is so complimentary that we accept it with pleasure, and consider it rather a feather in our cap. What good can a magazine or any other publication effect, if it is not *lively*? Our trying state of health often makes us fear that we shall grow dull, and we accept the Bishop’s kindly criticism as a doctor’s certificate that the magazine is up to the mark, is, in fact, a “lively paper.” It is all that we can hope it our readers will add, “and so say all of us.”

The occasion of the Bishop’s criticism is, however, far more important than the remark itself. It arose out of the matter of church lands, and the number of public-houses thereon. Many of our readers are already well acquainted with the incident which connected us therewith, but for the sake of others we must go over the ground again. In the early part of 1882 we received for review a book entitled, “Disestablishment from a Church Point of View.” This book is written by Mr. Gilbert, an attached member of the Church of England, whom we hold in very high esteem. He is an indefatigable hunter up or hunter down of abuses of all kinds; unnoticed wrongs he drags to the light, and so assists in their removal. We would take Mr. Gilbert’s word without question, whatever he might allege, for we have full reliance upon his honor. He may be mistaken, but he is incapable of a willful misstatement, or even of an exaggeration. In this book he deals with the Temperance question in connection with the Church of England, and therein makes some declarations which struck us as being nothing less than terrible. We quoted a passage, and said, “Is it true? We ask without casting any doubt on Mr. Gilbert’s veracity; but fearing the possibility that he has been led into error as to the true state of affairs. His book is before

the world, and challenges reply.” It will be observed, therefore, that *The Sword and Trowel* is not the source of a single statement upon the matter of the Ecclesiastical Commissioners and their public-houses; nor did it, even go the length of making a quotation, and asserting it to be a matter of fact. The quotation wits given because we wished to call attention to the book, and therefore selected a striking extract; as it involved a very serious matter, it was cautiously guarded with the question, ‘:’ Is it true?’” We do not see how we can review books at all it’ we are required to investigate the accuracy of every paragraph we quote; life is not long enough for such labor. Neither do we see how we could call public attention to any important statement in a more guarded and judicious manner than that which is conspicuous in this incident. If the case were so, it was time it was looked into.

Our esteemed friend, Canon Wilberforce, saw the aforesaid passage in *The Sword and Trowel*, and straightway, like the bravely honest. man that he is, he addressed a letter to the late Archbishop of Canterbury upon the subject. This was precisely the best thing that could have been done, for there is nothing like appealing to head-quarters when anything is thought to be wrong. The Archbishop was of opinion that some notice should be taken of the Canon’s letter. It is clear that a conscience may dwell in a corporation, for the Ecclesiastical Commissioners thought it worth their while at once to appoint a Committee to inquire into the allegations. They could not bear to lie under the imputation that they were the largest owners of public-house property in the world.

The Sword and Trowel never thought itself of so much consequence as to stir the minds of these notables, but the fact that they were so stirred should give the Commissioners a higher place in public estimation. Evidently they are not men inclined to sit down under a charge of complicity with the drink traffic. Be it remembered that *we* never brought this charge, we simply quoted it, and asked, “Is it true?” We were very pleased to find from the report of the committee of inquiry that the mischief was nothing like so great as Mr. Gilbert had supposed. We must leave him to defend his own statements (and we have a lurking suspicion that he can defend them), but at the same time, as far as we are concerned, we rejoice to abandon any share in the charge. We never brought the charge, and, therefore, cannot retract it, but we rejoice to answer our own question — “ Is it true?’” by saying it is only true in a very. small degree. No doubt there are public-houses on church lauds, and no doubt in years

gone by this was not regarded as an evil, but a change has passed over the spirit of the scene. The Commissioners are evidently anxious to abate the evils engendered by the past as much as they possibly can with due regard to prudence and faithfulness to their trust. They ought not to be charged with the offenses of their predecessors. The most earnest abstainer can ask no more than that they should get rid of inherited mischiefs as soon as they can. It is almost impossible to buy ground-rents to any extent without a licensed house being included with them; and so long as the purchaser intends to give up the license the moment he is able to do so we cannot see how he can be blamed for holding the property, especially if he does so as a trustee. It must be exceedingly satisfactory to Canon Wilberforce to observe the zeal with which gentlemen in office endeavor to clear themselves from the charge of making money for the church out of the sale of alcoholic drinks. It is nothing more than they ought to do, but it is cheering that they do it so zealously. Thus has our "lively newspaper" said its little say upon an important question, and we are sure the Bishop of Rochester will believe us when we say that we are glad that the committee could to so large an extent, clear the Commission, and we hope that in the future the Ecclesiastical Trustees will become yet more blameless and harmless, utterly without rebuke, C. H. S.

NOTES

WE feel bound at this, our earliest opportunity, to record our protest against the continued imprisonment of the men who endeavored to prevent the public breach of the Sabbath at Strome Ferry. Whatever their error, they meant to do right. No one has ever hinted that they had any selfish or sinister motive: they conceived that God's law was about to be broken, and they stepped in to prevent it. It is true they were violating the law of the land, and going far beyond their province in trying to compel others to be as regardful of the Sabbath as themselves; but surely for this wonderful offense they have already suffered enough. The law has told them that even their religious scruples cannot justify them in riotous behavior; can the law now teach them anything more? We consider that a longer imprisonment will answer no good end, but, on the contrary, will arouse indignation against the law which allows men to be thus punished. We wish we had a people in England good enough to be capable of this Scotch crime—the crime of fearing God so much as to use violence for the preservation of the

day of rest. Little has been said but we can assure our rulers that the minds of Christian people, both in England and Scotland, would be greatly relieved if they heard that these mistaken but true-hearted men were at once set; at liberty.

Great mercy has mingled in my grievous affliction; for my son Charles, of Greenwich, has been able to preach, in my stead on several occasions, and the universal feeling is that the Lord has raised up in him an able and faithful preacher of the gospel. “*Instead of the fathers shall be the children.*

Yet would I earnestly pray to be myself restored to former rigor. This cruel rheumatism hung upon me all the time I was in Scotland, and it has kept its fangs in my flesh over since. It robs the mind of its freshness, and the spirit of its cheerfulness; yet the Lord liveth, and good must surely arise even out of this evil. Is it not a joy that when hardest pressed another helper has been prepared for me by the kind Father of our spirits?

Here we would thank innumerable friends for their prayers and letters of sympathy. We have been refreshed by them, and there was need of such refreshment, for the pain has been violent, and many trials have arisen out of it. Our venerated friend, Dr. Motfat, has fallen asleep; and we were at once asked to speak at his grave. It was a severe mortification to us to be obliged to reply, ‘too feeble to leave the house.’ Many other matters of a similar sort have brought us much disappointment and unrest; and all this makes these bouts of suffering doubly trying. Still, “it is well.”

Our son Thomas, of Auckland, as usual, contributes an interesting paper to *The Sword and the Trowel*. Might we say a word about him? He is anxious to build a large Tabernacle in Auckland, New Zealand, and he has a considerable sum towards it, But he is pledged not to get into debt. It is not easy to see how the needed funds are to be forthcoming. His trust is in the Lord alone, and that is well; but when we come to look around on second causes it strikes us that one of the assets ought to be a good round sum from England. We confess we hoped to receive large help, but it has not come to hand. A few friends sent their gifts to us very promptly, but they were so few that we have retained the amount until it; grows larger. The church in Auckland needs a few hundreds from the Lord’s stewards, and we hope they will not withhold them, for it is’ of the utmost importance that these young, growing colonies should be provided with the gospel. If numbers of friends who cannot deal in large figures would forward small sums they would be most gratefully received, and we are

sure our son would personally acknowledge the aid thus afforded. We long to hear that he is preaching in his own Tabernacle to thousands of saved souls.

Our best thanks are due to the Committee at Exeter Hall for their kind and courteous reception of us during our month of sojourn there. It is twenty-eight and a-half years ago since first we used that building for our Sabbath congregation, and we returned to it with a longing that former mercies might be renewed. We trust it has been so. Conversions have been met with at each service, and hearts have been stirred up to seek the Lord with deeper *earnestness*. We bespeak for the Young Men's Christian Association at Exeter Hall the prayers and help of all the Lord's people. A great and useful work is being done in that noble building and its many chambers.

The cleaning of the Tabernacle is now finished, and we think all our friends will agree with us that the amount it has cost has been well spent. We shall (D.V.) return to the Tabernacle on the second Sunday in this month (Sept. 9), and we earnestly pray that our health may be sufficiently restored to enable us to preach regularly for some time to come. Under ordinary circumstances Sept. 9 would have been the date of our free service, but this must be omitted for the present quarter, as so many of our seat-holders and church-members have been unable to worship with us at Exeter Hall. Collections will be made at the first Sunday services in aid of the cleaning fund, and we shall be very grateful if the balance of the £1,100 required can be cleared off at once. We never have been in debt, and we do not intend to begin that system now. Just now, however, we need special aid for the old house at home. While we are so ill we trust we shall not be allowed to know a care about this matter. If Tabernacle friends are away at the sea-side, or in the country, perhaps they will kindly send up their contributions towards the collection. The Central-house itself must not be neglected; we ought not to need to ask more than this once for the funds wherewith to pay for its restoration. Our confidence is that it will be done before another magazine appears.

Our sincere thanks are due to Mr. Newman Hall and his elders for the use of their noble edifice during our cleaning. These friends are always true neighbors. May the Lord richly reward them according to his grace. We ought to add that Mr. Simon and his friends, at Westminster Chapel, spontaneously offered their spacious building, and Mr. Mills, and the

church at Wal-worth-road, did the same with their chapel. These tokens of brotherly love ought not to be unrecorded. We felt much touched by the kindness which showed itself all round.

OUR REFORMATION PICTURES. — We have received so many applications for the loan of our “Gallery of the Reformation” that we have no vacant dates now until the beginning of next year. We shall probably make some use of them ourselves during the week of the celebration of the four hundredth anniversary of the birth of Martin Luther (November 10). It will save some trouble if only those friends will apply who have a large room in which the pictures can be properly exhibited; and, as a rule, the exhibition, ought to last nearly if not quite a week, or the expenses will prevent either the Orphanage or local funds from being benefited. In the traveling-cases the pictures weigh nearly a ton and a quarter, so friends can ascertain what the carriage and other expenses of fixing, advertising, etc., will be, and then decide whether it will answer their purpose to have them.

On *Wednesday evening, July 18*, a crowded and enthusiastic gathering was held in the Tabernacle Lecture Hall, on the occasion of the Public Examination of our DAY SCHOOLS, under the management of Mr. S. Johnson. In the unavoidable absence of the Pastor, the chair was taken by Mr. James Stiff, late of the London School Board: the examiners being Messrs. John Birkley and Thomas F. Bowers. A very full program was presented, comprising anthems, part-singing, and choruses. The singing, conducted by Mr. Johnson, deserves great commendation on account of its sweetness and precision. The readiness and thoughtfulness with which the boys and girls answered the various questions in Grammar, Geography, English History, and Mental Arithmetic, showed that: they had been very carefully trained. It was also evident that the children are especially well grounded in Scriptural knowledge. Miss Simpson and Miss Kendall are entitled to the highest praise for the great proficiency shown by their pupils in Needlework and Drawing. The French special class, examined by their master, M. A. Cogery, also proved the excellence of the instruction received by them.

COLLEGE. — Mr. W. C. Bryan has accepted an invitation from the church at Bluntisham, but he will continue in the College until Christmas. Mr. A. W. Latham has settled at Lydbrook, Gloucestershire; and Mr. R. Yeatman, who has been for some time laboring at Mrs. Gladstone’s Mission-room at Liverpool, has taken charge of the church at Widnes, Lancashire.

Mr. Sidney A. Comber, after completing his course of study at Edinburgh Medical Mission, has gone out to join his brother on the River Congo.

Mr. G. T. Edgley has removed, from Bow, to Hemel Hempstead ;; and Mr. W. Thorn, from Loose, to the Dover Tabernacle.

Quite a new departure has taken place this year at the opening meeting of the College summer session, which was held on *Tuesday, August 14*, at Enfield, by the kind invitation of Pastor G. W. White, and his generous friends. Everything that could be thought of to make the day enjoyable was provided, and everybody was thoroughly happy. Dinner was served most sumptuously in the schoolroom attached to the Enfield Tabernacle, and at its close the President expressed the hearty thanks of the whole company for the day's entertainment, and then delivered a short address specially to the new students. Mr. White, and his excellent deacons, Messrs. Gibbons and Buck, responded on behalf of the Enfield friends, and after a few cheering words from Professor Gracey, the brethren returned to their outdoor engagements. The proceedings of the day were brought to a happy conclusion by an hour's service in the chapel, which was quite crowded by an audience that appeared greatly to enjoy the President's short sermon. Altogether it was a happy idea, most satisfactorily carried out; and we shall be very glad if next year some other brother will imitate the good example that has been set by Mr. White and his willing helpers.

It may save some correspondence if we inform all intending applicants for admission to the College that we have received as many students as we think we ought to admit, and that there will not be any more vacancies this year.

EVANGELISTS.—After their summer rest, Messrs. Smith and Fullerton commenced their Lancashire tour by visiting -Nelson and various places in the neighborhood. The work at Nelson is peculiarly interesting to our brethren, for it was in that town that they began work together as members of the College Society of Evangelists. At the end of one week's services, Mr. Smith writes :—" This is the first time we have ever revisited a place for a prolonged stay, and our hearts are made to leap for joy as we see what the Lord did by us when here four years ago. Two nights this week we visited one church where, from our last mission, nearly one hundred members were received. Of these fifteen had died, or left the town, or gone back to the world, but all the rest stand firm in the faith." The Evangelists have good reason to believe that this series of services will be blessed quite

as much as their former work was. From Nelson they go on to Colne, then to Lumb, Bury, and other Lancashire towns, finishing up with Burnley, with our Brother Kemp, who is acting as secretary for the whole district, and nobly preparing the way for the Evangelists.

Mr. Burnham goes this month to *Kent* to labor among the hop-pickers, who will soon be streaming down from London in exceptionally large numbers to gather in what is said to be an unusually abundant harvest. Our readers must, by this time, be quite familiar with the work among the hoppers, which has been so often described in the magazine; and it only remains for us to say that; contributions in aid of the expenses will be gratefully received by Mr. Burnham, at 24, Keston Road, Peckham Rye, S.E., while parcels of tracts, left-off clothing, etc., will be heartily welcome, if sent, carriage paid, to Rev. J. J. Kendon, Marden Station, S.E.R. Mr. Burnham asks us to mention that he is fully engaged until the end of January, so that brethren who desire his services in the early part of next year had better write to him at once.

Mr. Russell has recently held evangelistic services, or is about to conduct them at *Reading, Eastcombe, Minchinhampton, and Great Grimsby*. He also has made engagements until the end of February. Brethren who wish to invite him for a later date, can apply to him at his new address, 6, Halford Terrace, Richmond, Surrey.

Messrs. Mateer and Parker send us very glowing accounts of the blessing that has rested upon their services at *Merthyr Tydvil, Trocodyrhiw, and Caerphilly*; and report that this month they are going to Newcastle-under-Lyme and Rushden. They have accepted sufficient invitations to last until the middle of January, but will be pleased to correspond with friends who would like a visit after that time.

It will be evident from the above that the churches are fully alive to the value of the work of the Evangelists, and we have no doubt that if we had twice as many workers there would be plenty of openings for their efforts. Unfortunately, the funds for the support of the brethren do not keep pace with the applications for their services, and for some little time we have been rather anxious lest this account should be overdrawn. A moment's thought will make it clear that many of the places that most need the Evangelists' visits can scarcely pay the necessary expenses. *Just now we have special need of help in this direction*. Are there not some of the Lord's stewards who are looking out for a good investment of their

Master's money, and who will entrust it to us for this Purpose? We do not know how it could be expended so as to bring in a larger revenue of precious souls saved through the preaching of the everlasting gospel.

ORPHANAGE,. — Among the students received into the College this session is Mr. J. Maynard, who was formerly one of the boys in our Orphanage. He has been for some time preaching most acceptably to a church in South Africa, during the absence of its pastor, and he has returned to England in order to avail himself of the advantages of the Pastors' College. Mr. Maynard is the fourth of our "old boys" who are already in the ministry, or preparing for it; and it is with peculiar pleasure that; we welcome to one of the institutions 'under our care another who has already passed with credit through the other institution. We hope these brethren will be the forerunners of a numerous race of orphans who will in due time become leaders and teachers of others. We mention this fact that our Orphanage subscribers may rejoice with us in the joy of having helped to train those who in their turn will train others for Christ.

COLPORTAGE. — The exact number of districts now occupied by our colporteurs is sixty-seven. Two more will be opened this month, and arrangements are pending for two additional ones. Messrs. A. and F. Carter have guaranteed £30 for a man for Mitcham district, and a friend having given £10 through the Secretary, the committee have been enabled to accept this guarantee. We are glad to note this addition to the numbers which had been somewhat largely reduced during the past year by the discontinuance of several districts on account of the failure of local funds.

The Association is still prepared to extend its work if local friends will assist to the extent of £40 a year, which is really a small sum to secure the entire services of a Christian agent, who is at once a distributor of Christian literature, a house-to-house visitor, and, in most cases, a lay preacher. In each of these departments there are numerous tokens of the Divine blessing resting upon the labors of the colporteurs. A few extracts from the agents' letters are appended. Mr. Bellamy, laboring in the New Forest, writes :—"A young man said to me, 'Mr. B — , I shall never forget that night you spoke to me, for you knocked it all out of me, and I went home and read the Bible, and prayed, and now I am a saved young man. I wrote to one of my sisters, and told her all about it, *and asked her to give up reading bad books* and give herself to the Lord Jesus Christ. In a few weeks, through reading that letter, she did so, and wrote to another sister, who was also

led to Christ.' The young man also spoke of other servants who had been brought to Christ through these sisters, ' and,' said he, ' it was all through you.'”

Mr. Allen, of Repton, writes : — “ A young man followed me some distance up the street, and at last he stepped up to me, and asked if I remembered above a year ago sheltering under a shed from a storm one night, and selling him a book, and speaking to him about Jesus as the only safe shelter for sinners? I said, ' I remember selling you the book, but I so often speak of Jesus that I have forgotten what I said.' He replied, 'I have forgotten some part of what you said, but you finished by saying, “Seek, and ye shall find.” Those words have never left me; I have been seeking, and am seeking still.' I advised him, took him to our house, pointed him to some of the promises, prayed with him, and he prayed. I have seen him a time or two since, and he tells me that he has found the Savior, and is quite happy. So I thank God for blessing me in leading one soul to Jesus, and take courage.”

Mr. Walker, of East Lungton, who is regularly engaged in preaching on Sundays, gives several instances of good from his work. He writes : — “ In one of the villages, where there was no Sunday-school, and only one service at the church, a friend and I have held an open-air service now for seven weeks regularly, and the dear children gather round, and the people, too, anxious to hear the word. We also give away tracts at each service, which are being anxiously read. I am thankful that I have been able to speak a word for Jesus, and since I held these meetings, and distributed the tracts, I have been enabled to sell good books where I never could before. One man, about sixty years of age, who never would buy anything, has commenced to attend the service, and has now purchased a large Bible that he may learn to read. I hope he will be led thus to give himself to the Savior.”

Here, then, is an instrumentality which God is abundantly blessing to the salvation of souls by the dissemination of his word and good literature. Surely, our friends will begin to realize its importance more largely, and enable us to increase the staff until, at least, one hundred districts are occupied. The work is carried on in an un-sectarian spirit in connection with various Christ/an churches and friends.

The general fund greatly needs help just now, as a glance at the small list of contributions this month will show.

All remittances and correspondence will be gladly acknowledged by the general secretary, 'W. Corden Jones, Temple-street, St. George's-road, Southwark, S. E.

PERSONAL NOTES. — While in *Scotland*, and since our return, many pleasing testimonies of the value of the printed sermons have come under our notice. In many a shepherd's cottage and lonely hut in highland glens they form, with the word of God, the spiritual food of the Lord's hidden ones, while cases of conversion through reading them are constantly being brought to light. In one far-away village in the North the little country shop is opened on Saturdays expressly for the sale of the sermons; and what the customers want is so clearly understood that often not a word is spoken by either buyer or seller, but the people walk in, put down the penny, and march off with the sermon that is to be their Sabbath feast. In a Convalescent Home every Sabbath evening during the winter the matron reads one of the sermons to the inmates, who appear to be very grateful for them. The sermon No. 1,712, entitled, "Filling the Empty Vessels," was specially 'blessed to two young men. for it led them to decide for Christ.'

A Congregational minister in the South of *England* writes :—"I do not know whether in my last letter I thanked you for the sermon on "A Good Soldier of Jesus Christ," which you 'preached at Cheshunt College anniversary, ten or eleven years ago. I have had to bless God often for that sermon during the last nine years; it has made music for me in many dark hours, and has helped to keep alive my ideal of the Christian ministry. With deep gratitude, and every prayer that you may be strengthened through all suffering, and that you may *wear out* (rather than be worn out by) the malady which thousands would gladly help you to bear if they could, Believe me, yours very truly,—"

A lady member of the Society of Friends sent the following cheering letter more than a year ago, but it will be quite new to our readers, and it is really too good to remain unpublished :-

"While staying at a 'health resort,' amidst a large company, I placed on the salon table, the 'Twelve Selected Soul-Winning Sermons,' the 'Twelve Striking Sermons,' and some of the sermons in little book-form. Two ladies, who valued them in the old shape, were greatly pleased with these editions, and said that they would at once order some. Many others read them while I remained there; but what I wish to relate arose from a storm of indignation from a stiff, aged Churchman against the works of the man

who cursed our Church.' He was very indignant at my introducing the sermons, when a sweet Christian lady came to my help, and told him the sermons were so good, that she and her husband regarded the arrival of the weekly one as their Sabbath treat; they read half in the morning, and the rest in the evening, adding that they were very useful in Aberdeen. In her district there lives an old soldier, whose hardened, wretched condition baffled all the Christian labors bestowed upon him until she lent him 'Only trust Him' (No. 1635). This the Lord blessed as the means of his conversion. The change was, and is, marvelous, and now, when a visitor enters, he soon begins to fumble over the buttons of his waistcoat, and thrusting in his hand, he draws forth his beloved sermon, and joyfully tells of what the Lord has done for him by the blessed tidings it contains. Having gained the attention of our offended companion,' she added, 'and there is a Roman Catholic woman also, who *was* one of the most miserable beings I had ever seen. All her confessions and penances went for nothing, her state was really pitiable; when "Jesus Only" (No. 1924) was lent to her, and the effect of her cordially receiving the Lord was as marvelous as the old soldier's spiritual transformation. They are living witnesses to the mighty power of divine grace. Instead of hiding her beloved sermon in her bosom as he does, she lends it to all who will read it, and says "That almost her only trouble *now* is that others are not made as joyful by its contents as she is, not yet understanding there must be hunger to appreciate food." ' Our aged opposer listened attentively to Mrs. L., and when she left us, he asked me what she had lent to the old soldier, for he knew as wretched a one, an atheist.! told him that I had the sermon, and asked if I might read it to him. He coolly consented, and fixed a time ill the next day. When I had finished, his only remark was, 'Did she not mention another?' I said she did, and asked if I might read that also. Again he consented, and each day that remained, I read one to him, his brief remarks proving the thaw that was progressing in his mind. I shall just repeat some of them. 'The venom is passing away. 'I feel it going.' 'I shall buy those sermons, and send them to my Broad Church son, and I hope they will do him and his wife good, and that he will preach them in his hutch.' I offered to give him the copy I had read from, which he cordially received, and when he took it, he said, 'They have softened an old rebel.' I think that these facts afford too much cause for praise for it to be right to withhold them from him whom the *Lord* employed to preach them to the world. Thy friend affectionately —

A friend, who has for many years sent eight sermons every week to *New Zealand* says that the lady to whom he forwards them takes great pains in circulating them, although she is quite an invalid. She has often mentioned cases in which they have been useful, and recently reported the following pleasing instance of the way in which the Lord carries the word home to those whom he intends to bless. Two of the sermons were given to a lady, who sent them back to England to an aged aunt, to whom they brought the message of everlasting life.

The same friend has long supplied the sermons to an evangelist who is now in *yorkshire*, invalided, but who still finds opportunities of doing good work, as the following letter will show : —

“My dear Sir, — I continue to distribute the sermons in the way which I think most adapted to meet your wishes in sending them, as, indeed, I have from the very first. How long that is I do not remember, but it must be upwards of twenty years since I first received them, without a failure for a single week. I conceived your desire to be not merely to circulate them, which, indeed, I might have done to a few individuals, but to introduce them to as wide a circle as possible. Keeping this in view, I have not only from time to time put one or more copies in nearly every house in this neighborhood, but have sent them by various agencies for miles around, and by the post have sent them into different districts that I knew in other counties. Here is one plan that I adopted. I know a baker in Norfolk, and to him I send some to distribute amongst the poor families to whom he delivers his bread, as he goes through the villages with his cart. In the same way, by post, and other means, to other individuals, as to so many centers, getting them to lend them from house to house amongst their neighbors. I make a few sermons reach a wide circle, chiefly amongst those who else would never see them. Nor has this been without results, as I have from time to time intimated. Scores have felt in a measure what one woman experienced from reading one; it gave her so much comfort that she told me she had read it a hundred times, and that with undiminished pleasure, and wore it in her bosom till she wore it to tatters. I have been induced to make these remarks by reading the account of Mr. Spurgeon’s birthday, which made me think how widely his work has been extended by your liberality.”

Our friend does not wish his name to be mentioned, but he has long helped us in our work for the Lord. May he enjoy a rich reward in his own soul.

Possibly others might imitate his example, and extend the circulation and usefulness of the sermons.

THE SWORD AND THE TROWEL

A PROPHETIC WARNING.

OCTOBER, 1883

A SHORT DISCOURSE BY C. H. SPURGEON.

“And because iniquity shall abound, the love of many shall wax cold.” — MATTHEW 24:12.

CHRIST had spoken to His disciples of earthquakes in divers places, famines, and pestilences; but these were only the beginning of sorrows. Such things as these need not trouble Christians, for though the earth be removed, and the mountains be carried into the midst of the sea, yet may the believer be confident, and his heart may abide at rest. Even when the Master told his disciples that they should be hated of all men for his name sake, that needed not afflict them. He had taught them before, “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” They were thus braced up to meet the fiery trial. Earthquake, and pestilence, and war, and persecution fail to disturb the serenity of believers in Christ. But the evil spoken of in our text — this is the wound, this is the sorrow! Here is something to tremble at : — “Because iniquity shall abound” — that is worse than pestilence; “the love of many shall wax cold” — that is worse than persecution. As all the water outside a vessel can do it no hurt until it enters the vessel itself, so outward persecutions cannot really injure the Church of God; but when the mischief oozes into the church, and the love of God’s people waxes cold — ah, then the barque is in sore distress. I fear that we are much in this condition at the present hour. May the Holy Spirit bless the alarming prophecy now before us to our’ arousing!

I. Notice, first, THE CAUSE OF THAT GRIEVOUS CHILL OF HEART which is here spoken of: — “Because iniquity shall abound, the love of many shall wax cold.” When love grows cold it is a serious sign. Then the heart is affected — affected with a chill! Is not this the forerunner of death? What is the cause of it? According to our text it is the abounding of iniquity.

Sin does 'its best to destroy grace. So much sin, so much the less of holiness, so much the less of every' Christian grace. Sin is like a poisonous atmosphere; if a man has to live in it, he had good need to pray that he may not be overcome by it. You and I, seeing that we are in this world, and cannot go altogether out of it, must come into contact with evil. In our daily avocations, however careful we are, we must encounter this infection. We cannot but feel that the evil around us is a hindrance to our holiness, and a detriment to our growth in grace. When the society around the Christian becomes flagrantly wicked, corrupt, and offensive, it is hard for him to maintain the purity of his life, and the strength of his spiritual character. At this time we live in an atmosphere which hinders our growth; yet in the early days of Christianity the Lord's people had, as a rule, to live in worse society than that which surrounds us to-day. I will not say this without an exception. There are quarters of London, I am told, as vicious as ever existed in Corinth, or in old Rome; and I am afraid that some of the grossest vices, which we dare not even mention, abound in this city. We have a fringe of respectability which barely conceals the licentiousness and abomination which abound. I have been reading to-day some details as to the number of illegitimate births, and I am perfectly astounded at the awful wickedness of this land. We call ourselves a Christian country. Forbear to speak so falsely. This is growing to be a heathen land, part of it bowing before images, another part howling out, "There is no God," and a third secretly reveling in unutterable filthiness.

Still the most of us do not come into contact with vice to the same degree as the first Christians did. Society in the Roman Empire was utterly rotten. It is a wonder that God permitted the world to exist in that loathsome age. It tended greatly to the depression of Christian principle for infamous crimes to be tolerated in the society which surrounded the faithful. Look at those first churches which some think so much of! They were not half as good as the churches of to-day, bad as these are. Take the church at Corinth, for instance. Did you ever hear of a church in our day which allowed drunkenness at the Lord's Supper? Have we personally met with a church which would knowingly allow a person living in incest to remain in its membership? I hope not. But gross offenses had become so common in general society in Paul's day that it; did not strike even Christian people that some of these things were wrong. Iniquity abounded, and it was greatly detrimental to grace.

Again, *iniquity is especially injurious to the growth of love*. Because iniquity abounded, therefore the love of many waxed cold. Men inside the Christian church found themselves betrayed by other members of the church. Frequently the heads of the brethren were sold to the executioner by hypocrites like Judas. That would greatly tend to injure Christian love. Men began to suspect one another. You did not know that the man who sat next you at the Lord's table would not to-morrow inform against you, and get blood-money for you; therefore suspicion entered with its wintry breath. It was natural that it should be so: albeit that there was sin in it, yet you and I would have probably fallen into the same. All around men were so loathsome, that Christian love, which teaches us to pity the most degraded, and to do good to the most unworthy:, found it a hard struggle to live. Godly men endeavored to win the ungodly from their lusts, but they found themselves persecuted in consequence: the more they sought to do good, the more they were hated; and this put their love to a severe test.

I think that you can see why our Savior has given us a warning in this particular form.

Iniquity is naturally opposed to grace, but it is most of all injurious to the grace of love. If sin abounds in a church it is little wonder if the love of many should wax cold. Young members introduced into the church after a short time find that those whom they looked upon as being examples, are walking disorderly, and using lightness of speech and of behavior. Those young people cannot be very warm in love: they are stumbled and scandalized. Older saints who have for years held on their way in integrity, and by grace have kept their garments unspotted from the world, see those around them who have come into the church who seem to be of quite another race, who can drink of the cup of Belial and of the cup of the Lord, who seem to follow Christ and the devil too; seeing this evil these godly men gather up their garments in holy indignation, and find it hard to feel the love of purer days.

Oh, friends, if the frost of sin rules in a church, every tender flower is injured, and nothing flourishes. Love is a sensitive plant, and if it be touched by the finger of sin, it will show it. The lilies of Love's Paradise cannot bloom amid the smoke and dust of unholiness.

Because iniquity abounds even in the professing church, the love of many is waxing cold to-day. What a sermon one might preach upon this! — but I shall not do anything of the kind. I am not so desirous to deplore the evils

of others as to watch against evils within myself. I am not so anxious to make you discover transgression in the church as to make you watch against it in your own hearts; for rest sure of this, if you give sin any license in your heart, your love will wax cold. You cannot walk in love to Christ and yet live in the love of sin. If you to-day have indulged in unholy temper, if you have given way to covetousness, if you have in any way transgressed against the Lord, you will not feel that; warmth of love towards Jesus Christ which you felt yesterday. Your life will have lost much of its beauty and its sweetness. Cry to God that he would give it back to you. Do not rest satisfied until it is perfectly restored.

II. Now, let us consider Trite SERIOUS CHARACTER OF THIS EVIL.

“*The love of many shall wax cold.*” It is a very dreadful thing that love in any man’s heart should wax cold. Observe the bearings of Christian love, and you will see the sin of it under various aspects. Our love is, first, *a love to the great Father*, our Father who chose us before ever the earth was, by whom we have been begotten again, and received into his family. If our love to him grows cold, what mischief that must bring! Coldness towards the father in a family — do you know any household afflicted in that way? I should be very sorry to be member of it. Coldness of love to the father? Why, that household is scarcely a family! It has lost the bond which holds it together, and constitutes it a family. May the good Lord save us from this ruin of all holy unity!

Next, our love is *love to Jesus Christ*, “*who loved us, and gave himself for us.*” If love to Jesus should grow cold the result would be grievous. Is there any spiritual grace within you that can be in a healthy condition when your love to Christ is declining? Are you right anywhere if your heart is wrong towards your Lord? Can you do anything earnestly when love to Jesus is chilled? Can you sing aright? Can you pray aright? Can you live aright? Do not let us dream of fruit if we are severed from the Vine. It is vitally important that we should love *Jesus* with all ore: *heart*, and soul, and strength.

Christian love also embraces *the truth*. They that love God and his divine Son, love the truth which he has committed to them. The church is the trustee of the gospel: she is “*the pillar and ground of the truth.*” And when men begin to play with the truth, and think that one set of doctrines is as good as another, and that nothing is of any particular importance, evil must come. In former days our fathers counted it a small thin g to go to prison

for a doctrine, or to be burnt to death for a testimony; Look: at the multitudes in Holland who were drowned, or who were tied to ladders and roasted to death, for nothing but their conviction that; believers should be baptized. Nowadays people consider scriptural views of baptism to be a mere trifle. I question whether our present Broad Churchmen think that there is any doctrine worth a person's losing the first joint of his little finger for: as to burning to death for a truth, that must seem a great absurdity to these liberal theologians. Now that things have reached this pass, need we wonder that heresies and all manner of errors rush in torrents down our streets? When she can afford to trifle with truth, what is the church worth?

Our love is also love to fellow-*Christians*. This is vital principle. "We know that we have passed from death unto life, because we love the brethren." But when members of churches have no love to one another, when a professor does not care at all what becomes of his brethren — has the church any Christianity left then? No, it has a name to live, and is dead. Christianity is gone when the heart is cold; its very life is mutual attraction.

Then, again, we are to love *the ungodly and the unconverted*. It is by love that we: are to win them to Christ. But if the church has no love to the dying sons of men, what is she worth? Where will be her missionary operations? What will be the use of her ministry? Think of her Sunday-schools without; love to the children. Think of people pretending to win souls who have no love for them, and do not care whether they are lost or saved. Can the church sustain a worse loss than the losing of her fervent love to persisting men? And yet iniquity abounds, this is the great risk we run, compassionate love will cease to minister to man's miseries.

Beloved: when we love best, how little is our love compared with what it ought to be for him who left the royalties of heaven for the shame and sorrow of our nature! If we glowed with seraphic fire night and day, through a life as long as that of Methuselah, our love could not repay the love of Christ. If that love, poor as it is, grows colder, what will it; come to? Oh, eyes that are to look upon the Well-beloved for ever and ever, if you cease to see beauty in him now — what has blinded you? Oh, hearts that are to glow for ever with delight in the presence of the Reining One, who once was crucified — what all ye, if ye grow chill when most ye need his love, and tire receiving most from him? I cannot bear it — that we should love Jesus little. It seems to me horrible. Not to have your heart all

on fire for Christ — this is execrable! Let us love him to the utmost. Let us ask him to give us larger hearts, and to fire them with the flame that is in his own, that we may love him to the utmost possibilities of affection.

Ah! then, beloved, think again. Suppose our love waxes cold, do you not see how it paralyzes the entire system? If the reservoir is empty, you cannot expect to get much water from the pipes. If the heart grows cold, everything will be coldly done. When love declines, what cold preaching we have! All moonlight — light without heat; polished like marble, and as chill. What cold singing we get — pretty music, made by pipes and wind, but oh, how little soul-song ‘, — how little singing in the Holy Ghost;, making melody in the heart unto God! And what poor praying! Do you call it praying? What little giving! When the heart is cold, the hands can find nothing in the purse; and Christ’s church, and Christ’s poor, and the heathen may perish, for we must needs hoard up for ourselves, and live to grow rich. Is there anything that goes on as it ought to go when love waxes cold? I should like to act throughout life as I have acted when my soul has been stirred to its inmost depths with affection for my Lord. I would continually act as if I had just seen *him*, and had put my fingers into the print of the nails. I would live as if I had been just sitting at his feet with Mary, ay, and were sitting there still. I would speak for him, and work for him, and give for him as if I had freshly lifted my head from John’s place upon his bosom.

III. Thirdly, THE SOLEMN DANGER of the spread of this mischief. I will read you the text translated accurately. “*Because* iniquity shall abound, the love of *the* nunny shall wax cold.” That is a more saddening expression than “the love of many.” It is “the love of *the* many,” that is, of the major part of the church — the bulk of it. This supposes a dreadful state of things, because when *the many* have become cold *they keep one another in countenance*. One cold brother says to the other, “What is your temperature?” “I think I am far below zero.” “So am I,” says the first; one, “and we are about right.” If the majority are warm, then the cold ones are thawed; but if they are all below zero, then they freeze into a wretched compactness. It is the most sober, respectable church you ever knew: they have no quarreling, everything is so comfortable, and orderly. Alas! they are frozen together, and their peace is that of death. The love of the many has waxed cold; and they are full of mutual admiration for their quietness.

They have nobody to rebuke them. If the many have waxed cold, then the few among them, instead of being able to rebuke with authority, are themselves snubbed. “*He* is a terribly fanatical young man! That zealous fellow never leaves anyone alone!” “*He* will grow out of that,” says one; “by the time that he gets to my age he will be as prudent as I am.” Yonder good woman feels great anxiety for the conversion of souls, and she is making a stir. A lady of repute declares that she is too forward, or has got a bee in her bonnet. Active people are looked upon as rather troublesome when the love of the many waxes cold. The few have a hard time of it; and if they do venture upon a rebuke they are soon snuffed out: this confirms the evil.

And then *the tendency is to grow colder still.* They go on freezing. There is no telling how cold people can be. I have been burnt with cold, and I suppose you have been. I have preached in places whose spiritual temperature was that of an ice-house; and, preach as hard as I could, nothing could possibly come of it, for my words fell to the ground like lumps of ice. Colder and colder, churches become, till at last the great God, who breaks up icebergs in due season, destroys such a church, and its place knows it; no more.

IV. In the presence of the danger which is seriously threatening many churches, there is A CALL FOR SERIOUS ACTION ON OUR PART. What is that serious action? Why, it is, first, that we should remember that if the love of the many may wax cold then *our love may wax cold.* What are we that we should think ourselves secure where others are in danger? If other men, as good as we are, have gradually cooled down, may not we? Let us be watchful and careful, and let us go to God for more grace.

Let us notice, next, that if the love of the many waxes cold it is not much use our complaining about it, but *the few must get together, and pray.* The real vitality of a church seldom lies in the many, but generally in the few. Inside the election there is another election. Do you remember that out of Christ’s disciples there were twelve: out of the twelve there were three: out of the three there was one. And so election has rings within rings;. Inside the church — (we cannot say whether they are all God’s people or not) — the many may grow cold; but there ought to be a remnant who abide in life and love. God grant that we may belong to it. We must at once grow warmer. We must live nearer to Christ. We must be more enthusiastic. Oh, for a band of choice spirits — men fit to walk with Christ in white, for they

are worthy — men who will be prepared to follow the Lamb whithersoever he goeth! The Spirit said, “*Thou* hast a few names even in Sardis which have not defiled their garments”; and so in every church there are some that have not grown idle or heretical. Let them get together, and help each other. I thank God for those whom the Lord keeps very near to him: may their number be daily increased! May each one of us be filled with the Spirit! When I hear of one minister after another giving up the old fashioned gospel, do you know what I say to myself? I resolve that I *will* stick the closer to it. If many cannot bear Calvinistic doctrine, I will be more Calvinistic than ever. The more men do not like the truth the more they shall have it. Let this be our line of action. If men become worldly, we will become more Puritanical. If professing Christians do not exhibit the spirit of Christ, we will ask our Lord to give us sevenfold of his spirit, that we may maintain the truth. Suppose you expected a famine in London as there was in Paris during the siege. Everybody would get in a hundred-fold supply of provisions.

Every god housewife would lay out every penny that she could get, and fill her cellars full of food. There is going to be a famine, therefore buy the truth, and sell it not. Go to your Lord and get larger supplies from him. Do not go to one another for it. That will be like saying, “*Give* us of your oil;” and your companions will wisely reply, “Not so, lest there be not enough for us and you.” Go you to your Master, and ask him to fan the fire within you to a great heat, that, if there should be cold everywhere else, there may be warmth in your bosoms. The Lord help you to do this, dear friends, for Jesus Christ’s sake. Amen.

OLD FLOWERS AND OLD FAITHS

*AS dear familiar fragrant flowers,
That in old gardens bloom,
In these new times and moods of ours,
To foreign plants give room;
So the sweet faiths of former days,
Deep-rooted in the heart,
Beseem no more our fickle ways,
And with old flowers depart.*

*New dogmas and new doubts replace
 The creeds our young lips breathed,
 these, heavy with their inward grace —
 Those, light with graces wreathed.
 These with a mother's love enwrought,
 Like violets pure and fair;
 Those, with fantastic fancies fraught,
 Like orchids fed on air.*

*Give me the dear old blossoms yet,
 The lilac and the pink;
 The pansy and pale mignonette,
 Whatever others think;
 No green-house gives me half the joy
 Some old-time garden yields;
 And love I still, as when a boy,
 The wild flowers of the fields.*

*And mine shall be the faiths of old
 In God and Christ and heaven;
 In reason's creeds I am not bold,
 But fear their human leaven;
 With the old nosegays in my hand,
 The old creeds in my heart,
 Beside the cross I'll humbly stand,
 And thence from earth depart.*

WILLIAM C. RICHARDS.

ANSWERS TO PRAYER

THE best answers to prayer are those we have to wait and trust for. if we are answered quickly let us be thankful; but let us be assured that by-and-by God will change his method with us, and that we shall be often made to wait.

“I will cry unto God that performeth all things for me.” (Psalm 57:2.) Every such prayer must be answered; but we must wait God's time and ways. The finest fruit of the Spirit ripens the latest; the longer we have to wait for answers to our prayers the richer the blessing: we are blessed while we continue to pray; faith grows by waiting; the blessing is full when it comes, and the time of the answer is seen to be the right time. Asking of

God what is most precious in his sight, we surely obtain all inferior good. Thus did Solomon. (1 Kings 3:6-14.) All mercies are bound up with God's gift of Christ. It is not good for us to obtain deliverance and gifts from God until we fully justify him in his way of dealing with us. (Psalm 22) The answer to prayer will sometimes come when our patience is spent. "Let patience have her perfect work" (James 1:4), that such rebukes of God's love may not be needful. Many of God's people pray without waiting for God to work in his own time and manner. Let us not quiet conscience by praying, and then, in fleshly haste, take our own way. The way wherein it pleases God to answer our prayer, if we have a right mind, will always please us *well*. — *From "Choice Sayings."* By Robert U. Chapman.

COMMONPLACE.

*A COMMONPLACE life," we say, and we sigh;
But why should we sigh as we say?*

*The commonplace sun in the commonplace sky,
Makes up the commonplace day;*

*The moon and the stars are commonplace things, And the flower that blooms,
and the bird that sings; But dark were the world and sad our lot*

If the flowers failed and the sun shone not;

And God, who studies each separate soul,

Out of commonplace lives makes his beautiful whole.

— SUSAN COOLIDGE.

PREACHING TO SINNERS.

A PRAYER-MEETING ADDRESS, BY C. H. SPURGEON.

WE shall always, I trust, as a church, cultivate an anxious desire for the conversion of all who come within our gates, yea, and of all who dwell around us. Never, I hope, will you wish the pastor to preach so that you shall be fed, careless as to whether sinners are saved or not; nor will you make yourselves into a snug corporation for purposes of profit and mutual admiration. We long to see the wedding furnished with guests, and our Redeemer seeing of the travail of his soul. The public ministry must not be confined to a part of the truth,. for it should reflect the whole counsel of

God as far as mortal mind can do so. It is my delight to preach the doctrine of election, and all the other grand teachings which declare Jehovah's special love to his chosen; but at the same time I have felt it to be my duty to preach the gospel to every creature. We know no other limit to our invitation than this, "*Whosoever* will, let him take the water of life freely."; "He, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

I have been amused lately with a story told me by a dear fellow-laborer in the gospel. One of his church-members came to him, and said that she was going to unite herself with another church, a church higher in doctrine, and less given to evangelistic efforts. She said, "when you preach the doctrines of grace I am very happy; but when I hear you inviting sinners to Christ, my heart goes down into my shoes." "That is a very sad thing," said the minister, "*but* I cannot alter my preaching on that account, for I think you are wrong." When our brother met his people at the prayer-meeting in the evening, he told them what had occurred, and said, "I cannot help preaching to sinners as I do; and even if more of you go, it will be the same. I shall preach to sinners as long as there are any sinners left." 'Our friend then went on to say that the mode of preaching among certain friends reminded him of his school-boy days. A boy had a nice, rosy-cheeked apple, which he tossed up in the air before our friend's eyes, and then he shouted to him, "*Do* you see this apple?" "*Yes.*"! Well, now, take a good look at it," replied the boy, "for that is your share of it;" and he put it back into his pocket. Another playmate pretended to be more generous, and said, "Oh, give the poor fellow a smell!" Even *his* liberality went no further. Have you never heard preaching of that sort? "Here is a precious salvation! I hope you sinners see how precious it is, for that is your share of it." The minister puts the heavenly fruit back again into his pocket, and the sermon is over: and this is called free-grace! The most liberal of those who dare not invite the sinner, try to give him a smell of the gospel by telling him of the peace and joy which it brings. Now, when I am preaching to sinners, I feel inclined always to beg everyone of them to put the golden apple in his pocket, for this choice fruit of the tree of life may belong to millions, and yet the whole of it will remain for millions more. There is not a sinner in the world who is to be told that he may not come to Jesus and receive the whole of the blessings of the gospel. What a blessing to have a free salvation to preach as well as a full salvation! At least, I feel it to be

so. Everyone must speak according to his light; but while I see clearly the doctrines of distinguishing grace, I see also the universality of the gospel command.

Many years ago I had a good old friend, who, like myself, had a very sweet tooth for Calvinistic doctrine; and I cannot do with any other' doctrine any more than he could. He said to me one day, "I love to hear you preach the doctrines of grace, but I feel very uncomfortable when you are giving free invitations to sinners; I feel as if I could not sit in the place." I said to him, "Well, shall I give up inviting sinners in order to please you?" "No," he replied, "*by* no manner of means; for about s, month or two ago my son-in-law, about whom I was very anxious, went to hear your sermon, and you were very persuasive with sinners, and set Christ before them most freely. I did not enjoy it at all; but when I got home I found my son-in-law in tears, and that sermon, by the blessing of the eternal Spirit, brought him to the Savior. therefore I think you had better go on in your own style, and don't alter your preaching to please a poor old man like me." I answered, "That is just how I feel; I would gladly agree with you in everything, but I dare not try to appear consistent by leaving out one side of the truth." He said to me afterwards, "*If* I do not quite agree with your invitations to sinners, it is clear that God blesses them; and therefore I must look into the matter, and see whether I am right or not. You have declared the doctrines of grace, yet you have freely given the invitations of the gospel; and I hope, my dear sir, you wilt long continue to preach what you feel you have learned in your own soul." I have followed his advice, and I hope to do the same as long as the Lord spares me. We shall proclaim the doctrine of God's sovereignty without toning it down, and electing love without any stuttering over it; but we shall have the other also.

Those who differ from us in one direction ought also to remember that there are others who differ from us on the other side. A sister has written to me saying that even if I do believe in election she would not have me preach it, but keep it in my own mind, and get comfort from it for myself. I do not know who the friend is, for she forgot to put her name to her letter; but I would like her to know that I cannot accept her idea for a moment. I feel sure she does not expect me to do as she says, for if I did I should act like a Jesuit: I should say one thing and believe another, and that be far from me. I hope that no earthly power could bring me to do that; no, not even an anonymous letter from a good lady. Everything that I believe to be in God's word I shall preach, whether my hearers accept it or not. It is to

me a great comfort that such numbers do receive my teaching; and I never feel surprised when I meet with those who do not. I do not expect everybody to eat everything that I put on the table. I may flavor a dish with too much salt or too much pepper at times, but your own prayerful judgments will guide your tastes. We must preach all the truth; and this one thing is certain; we shall never give up loving the souls of men, or cease from trying to bring in the lost from the highways and hedges. We shall throughout life echo that blessed call of our Lord Jesus — “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Laborers and burden-bearers shall hear continually that gracious word; and if they do not come to Jesus, their blood shall be upon their;” own heads, for the invitation is as free as the blessing is full. The gospel trumpet rings out clearly over hill and dale. “*The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*” We cannot make men come; that is the work of the Holy Spirit; but we can persuade them by the love of Jesus and by the terrors of the Lord. We can preach Christ to sinners if we cannot preach sinners to Christ; and we know that the Lord’s word shall not return unto him void.

NOTES

THE great event of our church for the past month has been the return to the Tabernacle, which has been thoroughly cleaned and renovated. Our sojourn in other places has brought salvation to many of whom we have heard, but we pray to hear of many more. Those converted under our ministry are seldom of the “after-meeting kind,” excited, and over-persuaded. They usually go their way, and think the matter over, and come forward to confess their faith when they have tried themselves, and tested their conversion; hence we believe that we have as yet seen only the advance-guard of the army of converts. We feel very grateful for the friendly shelter of Exeter-hall and Christ Church, and to the authorities in each of those notable places we are under great obligations; but we were glad to get home where there is more room. Those who worshipped in the Tabernacle Lecture-hall. spent very happy and profitable Sabbaths under the ministry of Mr. Harrald; and the Sunday-school and other agencies were kept up vigorously, but still we were all glad to be on our own ground again.

The reopening service was held on *Thursday evening, September 6*, when there must have been 'nearly four thousand persons present, and on the following Lord's-day every available inch of space was occupied. In the evening nearly as many people were shut out as were accommodated in the building. The Pastor had written to the members of the church and seat-holders, asking as a special favor that the whole of the £1,200 expended in the renovation might be raised by private contributions and one *collection*, and when this had been made after the Sunday morning service he was very grateful 'to find that the required sum had been given, and something more, for other needful expenses. Thus, at one stroke, all shade of debt was averted.

On Wednesday evening, September 12 a social tea was held in the schoolroom, and afterwards a public meeting in that Tabernacle for the purpose of thanking God and congratulating one another that the money to pay for the work had been so promptly and freely given. Addresses were, delivered by Pastors C. H. and J. A. Spurgeon; Mr. A. Burson, of Exeter-hall. who mentioned several bite resting cases of conversion that he had met with after Mr. Spurgeon's services; Mr. J. W. Harrald; Pastor W. Williams, of Upton Chapel; and: two of our good deacons, Messrs. Thomas Olney and J. Stiff. During the evening the, orphanage children and Mr. Chamberlain sang several anthems and sacred songs. It; was a great family reunion, full of gratitude for the past, joy in the present, and hope for the future. The Pastor was never more cheered in his life than when he received letters from rich and poor:, all expressing their love to him, and enclosing liberal aid. To God be all the praise that a church exists which, without pressure, would at once respond to the pastor's call, and immediately and ungrudgingly raise more than was requested of it.

On Monday evening, September 17, Mr. S. A. Comber, M.B., C.M., who was formerly in the College, then at the Edinburgh Medical Mission, and who has been accepted by the Baptist Missionary Society for work on the Congo, came to the Tabernacle prayer-meeting to say farewell, and to ask for the prayers of the church for his safety and success. He is a fine young man, of a solid, gracious spirit, and like his brother, he will be heard of in the dark continent.

On Lord's-day evening, September 23, our beloved brother, George Muller, of Bristol, worshipped with Tabernacle, and joined with us at the Communion Table. We mention this because this man of God left

immediately after for India. He has heard the entreaties of many that, at his advanced age, he should not run the great risk of India; but he feels a call from the Lord, and therefore his face is steadfastly set for Madras. All after that journey remains with the Lord, to whom our honored friend looks up for guidance with a childlike confidence seldom seen in these days of doubt.

Lest our absence from the Baptist Union Meetings at Leicester should be misinterpreted, we beg to say that prudence restrains us from engagements outside the Tabernacle for the present, and that we think it wise on the part of the brethren to bring new men to the front, and not call upon any one man to preach at each succeeding autumnal gathering. We declined firmly, but with hearty gratitude for the kindness which pressed us to accept the proffered honor. A complaint has been made that new brethren are not asked to appear at our great meetings; but the boot is on the other leg — the younger brethren who are entreated to come forward are so overdone with modesty that they decline to take prominent places. We know that this has been the result of the secretary's applications. Personally, though we make no claim to excessive modesty, we also shrink from being too conspicuous. The Committee will bear us witness that we should not have preached at the Autumnal Session so many times if they had not pressed us beyond measure owing to the wishes of the local friends. For once we have been firm, strengthened therein by conscious physical weakness.

As we have received one or two letters requesting information as to Mr. R. T. Booth, the Gospel Temperance Lecturer, we would say most heartily that he has our fullest confidence. There is no truth in the statement that he made a heavy charge for his services at the Tabernacle. The matter was left entirely in our hands by the Committee of the Temperance Society, and we gave Mr. Booth what we thought was both just and generous. He received what we tendered with sincere gratitude, and whether it was much or little ours was the sole responsibility.. If anybody wishes to pay others meanly they will be good enough to find another paymaster; skinning flints is not in our line. It is not true that Mr. Booth has made his fortune: poor man, he needs help wherewith to get out to Australia, for he has nearly killed himself by his exertions, and ore' fogs will end him unless he gets away soon. We have lived in the same hotel with him, and seen him from day to day, and we judge him to be a man of God, of a child-like spirit, who marvels at the usefulness which the Lord has granted him. We do not deny that he is an American. Is that come to be a crime? We do not; see how the

unfortunate individual could have avoided such a calamity. If his detractors had been Americans we might never have heard of them, and that might have been no loss. Mr. Booth is not a man of brilliant talents. What then? He has moved the hearts of thousands as they were never moved before, and the great-talent-people cannot make it out. Does that matter much? We wish him God speed: though we often fear that his work will bring him to a speedy ;grave, unless he can restrain his intense enthusiasm.

Here is the place to note our sense of personal bereavement in the death of our friend Mr. T. B. Smithies, the editor of *The British Workman*, and of a host of first-class serials, full of all that is good. Has any man in modern times done a better day's work than this amiable and earnest gentleman? We think not. His mourning friends may well be comforted by remembering his fruitful life. Our hard-working neighbor, Mr. Lloyd Harris, of the "Help-my-self-Association," has also fallen on sleep suddenly. Thus the earnest workers are called home one by one: the demand upon those who survive is heavier, and the need for recruits increases. "The Lord liveth, and blessed be my Rock."

COLLEGE.. — Mr. W. J. N. Yenstone has accepted the pastorate of the churches at Hay and Bronith, South Wales. Mr. C. E. Stone has removed from Laminas Hall, Battersea, to Chatham-road, Wandsworth Common; Mr. J. J. Fitch, from Nottingham to Houghton-street, Southport; and Mr. C. D. Crouch is leaving Shoreham, Sussex, in order to try to revive the church at Worthing. He will at once begin collecting funds for the erection of a new chapel, which he pledges himself will not be opened until the whole cost is raised. He has done a good work in his previous pastorates at Bulwell and Shoreham, and we admire his heroism and self-sacrifice in leaving his present position for one which must entail much self-denial and arduous toil.

Mr. W. V. Young, of Tring, expects to leave England on the 18th inst., by the S.S. *Liguria*, for Queensland, where he is going to take the oversight of the church at Ipswich. Mr. A. J. Clarke, who has been eminently successful at West Melbourne, has resigned his pastorate in order to give himself wholly to evangelistic work, for which he has aforesaid proved himself to be singularly qualified.

EVANGELISTS. — Messrs. Fullerton and Smith report that the first month of their Lancashire campaign has been as successful as could be expected, seeing that it was the season when feasts, holidays, and excursions

attracted great numbers in other directions rather than to the services. Still, good meetings have been held in all the places visited, and many have found the Savior through the preaching and singing of our brethren in Barrowford, Haggate, Nelson, Brierfield, Colne, Lumb, Waterfoot, and Bury. In the last-named town most of the Nonconformist ministers were on the committee, and united prayer-meetings were held in several of the chapels, so that when the evangelists arrived they received a most hearty welcome, which augured well for the success of the services. Pastor W. L. Mayo, writing at the end of the first week, says — “ There is a certain quiet power about the evangelists which keeps down undue excitement, and tends to make the work real and deep rather than noisy and evanescent. We have refrained from calculating the amount of good done by the number of professed penitents, but we have had proofs at; all the services that the Lord has been answering our prayers by bringing sinners to his feet.” Pastor H. Abraham, of Lumb, writes — “ Mr. Fullerton’s earnest, thoughtful, well-illustrated, and pointed addresses, and Mr. Smith’s cheery singing and graphic anecdotes, will be cherished in the memories of the people for many a day to come. We had sensation without sensationalism, and the excitement of religion as distinguished from the religion of excludement. *We herd expected a blessing, and therefore we got it.* Just as we prepared for its coming, so also have we endeavored to follow up the work since the brethren left US. After leaving Bury, our brethren go to Blackburn, and this month they are to be at Burnley and Preston, beginning on Nov 4 month’s services with Brother Medhurst at Landport, where they are certain to have a very cordial reception. There we bespeak for them the enthusiastic co-operation of our numerous warm-hearted friends.

Mr. Burnham has been spending the whole of the past month among the hoppickers in Kent. Contributions amounting in all to about £15 have reached us in response to his appeal, and these have enabled him to carry out various plans for getting at the poor hoppers which otherwise would not have been possible, He and his coworkers are deeply grateful to all who have helped them. This month Mr. Burnham pays his second visit to Walton-on-the-Naze and afterwards goes for the third time, to Holbeach.

Mr. Russell has had much blessing upon his labors at Reading, Eastcombe, and Minchinhampton, the news from the last place being especially cheering.

COLPORTAGE. — The following extracts from the last Annual Report of the Worcestershire Colportage Association deserve the careful attention of those who are seeking to evangelize the remote country tricts. They are written after nine years' experience of the work : —

“Ten years ago to-day the ministers and delegates met at Alcester, and talked over the sad state, religiously considered, of the village population, and decided upon the employment of colporteurs. The step can now be reviewed with satisfaction, as having met a great need, and there is reason to be very thankful to God that he has enabled us to continue the employment of four colporteurs, and that they have been, and still are, well received by all whom they visit. Past success must not close our eyes to the fact; that our work is as much needed to-day as ever it was. Earl Shaftesbury, at the annual meeting of the Bible Society, referred to the many efforts now made for the welfare of the people; and he added most truly., ‘That never were the emissaries of infidelity more busy among the masses than now;’ and this is not merely in our large towns, but in the villages. Our work is peculiarly adapted to meet the missionaries of error, to create a taste for good reading, and to supply books which will benefit those who rear)them. By means of this agency the people are not only forewarned, but forearmed, and we have no reason to fear the result of the conflict between truth and error. It will perhaps surprise some to learn that, out of 195 villages worked by our colporteurs, there are 42 villages, containing a population of 3.983, without, any religious services whatever; and there still remain 120 villages., with a population of 20,000 to 30,000, in which no Protestant Dissenter is at work. These figures must speak for themselves; their require no comment.”

But not only in Worcestershire does this lack exist; there are many other districts equally needy. Here is an agency confessedly adapted to meet the necessity, and it can be utilized for about half the cost of most others, as only £40 a-year is required from any district towards the colporteur's support. Is there not a Christian lady or gentleman in, thirty different districts who will take this matter up, and collect the £40 needed? Those who cannot do this, might aid the General Fund by collecting small sums. Books ruled for the purpose can be obtained of the Secretary, Mr. W. Corden Jones; and additional donations will be very thankfully received.

ORPHANAGE. — Our next Collectors *Meeting* will be held at the Orphanage, on *Friday evening, Oct. 12*. Tea will be provided at five

o'clock, and afterwards the President hopes to preside at the meeting, for which an interesting program will be arranged. Will those of our collectors who cannot be present kindly send in their boxes or books, with the amounts they have collected? This will also be a good opportunity for fresh friends to join the noble army of those who serve the orphans by soliciting subscriptions and donations for their support. As our numbers increase, we want our list of collectors to grow at the same rate; and we continually need extra helpers to take the place of those who are called home, or who are no longer able to assist us.

Will friends be so good as to notice that our income for August and September for most of our Institutions has been far below the expenditure? It is almost always so during the holiday season; but in every preceding year, as in this, the Lord has provided, and therefore we are sure that he will still provide. When good people get home from the sea-side they will think of us again.

Mr. Charlesworth asks us to mention that he has arranged to take the Orphanage choir to the following places this month : — Oct. 8, Leyton; 9, Walthamstow; 16, Paddington Chapel; 18, Belle Isle Mission, Camden Town; 23, High Wycombe; 24, Aylesbury. Meetings may also be held at Oxford and Reading. The other evenings in the month are free for engagements in London. We shall be very grateful to all who by helping this work will bring grist to the Orphanage mill, which is for ever grinding.

PERSONAL NOTES. — In a recent number of *The British Messenger*, there appeared the following pleasing testimony to the usefulness of an extract from one of our sermons, which had been published in the series of Floral Tracts issued from the Stirling Tract Depot:—

“Calling upon Mr. George Heath, of Canterbury, a truly devoted Evangelist, he gave me the following interesting account of what recently occurred at one of his meetings. A woman attended one of the meetings, listened to an earnest address by Mr. Heath, came under distress of soul on account of her deep-dyed sins, she being a sinner of no ordinary character. She was spoken to, directed to the Savior, and prayed with; but no relief of mind came. As she left the hall, Mr. Heath gave her one of your little tracts, entitled, ‘Welcome to Jesus, His Blood cleanses from all Sin,’ and rising her to read it, and pray over it, which she promised to do. A few days afterwards she went to Mr. Heath with a radiant countenance, and in reply to the question, ‘How are you now?’ she said, ‘Oh, sir, I am so

happy; the little book you gave me did it!’ Abundant evidence of the genuineness of the change has since been furnished.”

One of our own colporteurs writes — “ Dear Sir, — It should encourage you to know that not only are your large volumes being blessed, but so also are your leaflets. I sold a poor old woman one pennyworth of your ‘Illustrated Tracts,’ telling her to begin, and do something for the Lord. Some time after, when visiting the same village, a man asked me if I had the tract entitled, ‘Our Father holds the rope.’ He said, ‘ Poor old Mrs. — — gave me that tract, and it has been a blessing to me. I was anxious for a long time, but the tract removed all my doubts and fears. I cannot read, but I got it read to me four times. It is worn out now, and I want a new one just like it. This has encouraged me to go on sowing the good seed of the kingdom; and it should encourage some to spend their money to spread the gospel, believing that not even a penny shall be spent in vain.”

A warning to story-tellers and scandal-mongers. — We fancy’ that there must be many people who might be benefited by reading this letter which we have recently received : —

“Dear Mr. Spurgeon,—As I see that you are still occasionally put to the trouble of answering inquiries as to the truth of various anecdotes, etc., concerning yourself, I thought the following brief statement might interest you, or some of your numerous readers, if you think it well to publish it. About seventeen years ago I was for some time at a well-known health-resort on the South Coast. At the *table d’ hote* I sat next to a young married lady, who was, alas! consumptive, and of that temperament which is so common in such cases, *tres spirituelle*, and very learned and accomplished. You may be sure she never lacked auditors for her lively conversation. At dessert one day she was ‘ telling stories ‘ (in the literal and juvenile sense of the phrase) about yourself. I let her go on for some time, until I thought the fun was getting a little too fast; and then I said, ‘I hope, Mrs. —, you do not believe the stories you are detailing, because, I assure you, I heard nearly all of them in my childhood, before Mr. Spurgeon was born, and that most of them were then attributed to Rowland Hill — doubtless with equal lack of authenticity.’ She looked me calmly in the face, with a very comical expression, and replied, ‘Oh, Mr. — —, we never ask whether such stories are true :: it is quite sufficient if we find them amusing.’ ‘ Well,’ I said, ‘ *so long as that is understood all round, by all means keep on.*’ The poor, brilliant, thoughtless woman and

her husband also have many years since passed away; but she has many, many successors, who are without her wit, and not quite; so good-humoredly candid as to their practice. If only you can get it ‘*understood all round*’ that such folk really do not consider whether their ‘anecdotes’ are true or not, it might save you some trouble.

Yours faithfully —.” This is quite true, but it is a pity that people should lie in jest. The lady was let off very easily. Our friend has touched the root of the matter. It is not malice, but the passion for amusement, which creates ‘the trade in falsehood, which never seems to decline.

THE SWORD AND THE TROWEL

NOVEMBER, 1883.

PRACTICAL DISCOURSE.

BY C. H. SPURGEON.

“A month they were in Lebanon, and two months at home.”—
1 Kings 5:14.

IT was right that when a temple was to be built for the Lord God of Israel the Israelites should take their fair share in the building of it. Therefore a levy was made, and a certain number of men were chosen to work in Lebanon. It was, however, most fitting that work for a gracious God should be joyful work; not the bondage of slaves, but the delight of sons. Solomon did not demand that any Israelite should toil in the mountains and quarries for years together, and leave his own fields to lie waste; but he decreed that the workers should have one month in Lebanon at work for the temple, and two months at home for their own affairs. Our God is not a taskmaster, and sacred service should not sour into forced labor. Self-sacrifice is the soul of true religion; but we must not demand of others that which would turn religion into slavery. Solomon knew that the common people would grow weary, of working even for Jehovah himself, if they were taken away from their own families and inheritances altogether; and therefore in his wisdom he put it so — “One month in Lebanon, and two months at home.”

I am about to draw from this text two lessons. They are these — first, that *you and I ought to be rendering service to the Lord our God*, and assisting to build up his spiritual temple; but secondly, that while we labor abroad, *we must be doubly careful to watch over our own households and our own souls*. Marthas must also be Maries. We are bound to serve, but we must not be cumbered with much serving. We must work with Martha and yet sit with Mary at the Master’s feet: there must be one month in Lebanon, and two months at home.

First, then, WE ARE BOUND TO DO SERVICE FOR OUR KING —service for the living temple of our God. It is not enough for us to say, “I believe in the Lord Jesus Christ, and therefore I am saved;” that is not the end of it all, else religion were a grand piece of selfishness. Our souls may not be hooped in within our own ribs. Absorption in our own safety and neglect of others would betray a spirit directly opposite to that of Jesus and his true disciples. No, brethren; as the Father sent his Son into the world, even so has he sent us into the world, that we may be made a blessing to our fellows. Our life-work is to prepare living stones which may be built upon the one foundation to be a habitation of God through the Spirit. We are to be hewers of timber and squarers of stones for the house of our God.

Lay home to your hearts, your *obligations to the Lord Jesus Christ*. “Ye are not your own, ye are bought with a price ;” therefore no man liveth unto himself. Your own salvation is of the utmost importance to you; but an essential part of it is salvation from selfishness. If you begin and end with your own interests, you are the servants of self and not of the Lord Jesus. We owe our all to the blessed Lord Jesus Christ, and henceforth his business is our business; and what is his business but to seek and to save that which was lost? We are now the life long servants of him “who, though he was rich, yet for our’ sakes he became poor.” Shall we grudge our month in Lebanon? Nay:, rather will we not see to it that the whole twelve months of the year are dedicated to temple-service, since he has called us to be priests, and therefore we always dwell in his house?

Remember also our *obligations to others*. How were we converted? Was it not through the instrumentality of some Christian man or’ woman? Directly or indirectly it was so in every case; for those who have gone to glory long ago have left us debtors for the knowledge of the gospel which they handed down to us. Most of us were blessed by direct agency: a good book was quietly placed in our way, a kind word was gently spoken, an earnest sermon was aimed at us; a holy example was set before us: by such things as these we were drawn. By the tears and prayers of others we were brought to the Savior’s feet. Some owe their conversion to their parents, others to Sabbath-school teachers, others to preachers of the word: the bulk of us were brought to Jesus by some one instrumentality or another. Pay your debt, then. You also are to bring another to Jesus as a recompense to his servants. A certain generous man used to give liberally to the poor, but he did it in this fashion: he said to each one, “I only lend this money to you, and you are to pay it back to me, when you are able to

do so, by giving as much as this to some other poor person.” That is the method of our Lord Jesus Christ: he grants us a knowledge of his gospel under bond that we tell it to others. Brethren, we are debtors; if we are built up a spiritual house, let us gladly give our month in Lebanon that other stones may be builded into the heavenly temple.

Besides, there is *a life within every Christian* which is the best prompter to holy service. My brother, if you are born again, you cannot be idle, for the life of God is never sluggish. Did not Jesus say, “My Father worketh hitherto, and I work”? If you are not diligent in sacred service, you will soon be afflicted with doubts and fears, for this disease attends on spiritual sloth. The month on breezy Lebanon is for your soul’s health. To be idle is to sicken; but to serve God is health and delight. It is like swimming to a strong swimmer, he delights to breast the waves. It is like flight to the condor of the Andes, who joyfully spreads his wings towards the sun. Tell the eagle that it is a toil to mount into the ether., and his joyful flight replies, “Toil to me to fly? I was made on purpose to dart among lightnings, and to be at home amid tempests. My eye can even dare to gaze upon the sun.” ,Oh, brothers, it is not slavery to serve Christ: even when it involves stern effort, the labor brings its own refreshment. The more we can do for Christ, the more are we indulging those sacred instincts which regeneration has implanted in us. Let us shoulder the ax and spend our month in Lebanon. Felling trees is fit work even for premiers, and preparing stones for the spiritual temple would be an honorable occupation for angels.

This work is *most beneficial to Ourselves*. Those Christian people who do nothing are usually troublesome, for they are at leisure to find fault With those who are doing their best. Many can see exactly how it ought to be done, and yet do nothing. They discover where the worker fails; they detect the little crochets and peculiarities which reveal themselves in his service. The minister would preach so much better if he did it in the patent way which his critics have invented. Why do not these fellows attempt the work themselves? No, they are too fine for that; their high vocation is to review the defects of their brethren. I am sick of them. Is not their Lord weary of them, too?

Working for the Lord necessitates prayer, and this is a great blessing to us. If a man wholly gives himself to soul-winning, he must be much in prayer, for he will be all at sea without help from heaven. If he tries to comfort the

downcast penitent, how readily will he be baffled! How soon will he cry to the Holy Spirit, the Comforter, to do the work effectually. Every grace which a Christian man possesses is bettered by its use in heavenly service. The practical value of the gospel will soon strike you if you labor among the fallen, the ignorant, the infidel. Does anybody know how precious the gospel is till he has seen it light up the eye that was dim with despondency? Does any man know how the joyful sound of the name of Jesus can charm a heart till he, has seen the smile of newborn faith? I do not see how our coming memories can minister to our eternal happiness unless we earnestly labor to bring sinners to the Savior. Let us up in earnest and win jewels for Jesus and happy reflections for ourselves. Will it not enlarge our heaven to see those in glory who were saved by our word? Was Rutherford wrong when he said, "Oh, to see the people of Artworth in heaven shall be seven heavens to me"? I can truly say of my hearers that the heaven of each one shall be another heaven to me. For this joy let us each one gladly take his month in Lebanon. Let those who have begun to loiter arouse themselves. It ill becomes any of us to be hearers of the word for ourselves, and never publishers of it to others.

It remains that I now remind you that if we take our month in Lebanon in active service for the Lord's house **WE MUST TAKE SPECIAL CARE TO SPEND OUR TWO MONTHS AT HOME.** *Our own households must have special attention.* The first duty of a Christian man is within his own heart, the second is within his own house. Teach child-ten? Yes, by all means, but begin with your own. Convert sinners? Yes; but labor first to win those who are round about you. Religion must begin at home. The apostles were to begin at Jerusalem, because Jerusalem was their home. If we care not for our own households, we shall be worse than heathen men and publicans. I am afraid that many professing Christians will have the doom of Eli pronounced upon them. Eli's sons made themselves vile, and he restrained them not. He said a gentle word to them — "Do not do so, my sons;" but he did not put his foot down, and tell them plainly, "This shall not be done in my house. You shall not profane the sanctuary of God by open sin if I can prevent it. I am resolved upon that." The end of his indulgence was their destruction, and you know how sorrowfully the old man ended his days, and what a curse fell upon his household in after-generations. God grant that it may never be so with one of us. If anybody should ask me whether I know an Eli, I fear I could put my finger on several. I do not say that I can see one here — I will not look that way, but

let each one ask, "Lord, is it I?" Rest assured that all our talk about religion, and all our public labors will go for very little if our own families run wild. It is a horrible thing in Israel when the children of godly men are the sons of Belial. Such cases do occur, and then they say to me, "It is written, 'Train up a child in the way he should go: and when he is old, he will not depart from it : ' how do you make it out when So-and-so's son is such an open rebel?" I answer, whenever I have been able to lift the veil, I have invariably found a reason for the children's non-conversion in the mismanagement of the household, or in the inconsistent conduct of the parents. I suspect that we may generally say, "Is there not a cause?" I will not say "*always*," because singular things do happen; but yet if God gives his people grace to walk uprightly before him, and they pray for their children, and instruct them, and set them a godly example, the children usually follow in their father's footsteps.

Take heed, then, that you spend your two months at home. Do not offer to God the sacrifice of public service smeared with the blood of your home duties. Do not diminish your care in your own house; for the neglect of domestic piety will prevent the acceptance of your public service.' God forbid that when, you talk to outsiders they should reply, "Look at your own children. Our own offspring must be prayed for; and we must do more than that — we must correct them for sin, instruct them in the Scriptures, and pray with them personally till we weep over them. Family prayer must be maintained in a devout and interesting manner, and our young people must go with us to the sanctuary and be trained to treasure up what they hear. I know the Spirit of God alone can renew their hearts, but he is not backward to bless the means.

If the Lord helps us to be earnest with our children, what a blessed reward awaits us! "I have no greater joy than this — that my children walk in the truth," every Christian parent may say this of his offspring. Oh, the delight it is to look upon sons and daughters all in Christ! — to hear and know that they are as earnest for the Redeemer's kingdom as we are! All the honor must be given to the sovereign grace of God; but the comfort is ours. I am sure that when my mother pleaded with me she was doing better than if she had addressed large assemblies. I am equally sure that when my father knelt down with me alone and pleaded with God for me, and besought me to pray for myself, he was doing a better day's work than when he was preaching, though in that he has had great blessing. Who knows what your son may be? Who knows what usefulness God may give

to your daughter? Surely, if Dr. Bushy used to take off his hat when he went into the schoolroom because he did not know who the boys might be, for they might turn out to be great statesmen or judges, you might take off your hat to your children, for you cannot tell what God may make of them. Pray for grace to look well to the ways of your household, that they may bring no discredit upon the cause of Christ. Use well those two months at home.

Lastly, I change the run of thought to reach another point. There is a home that is nearer home than our own homes; and that is the state of things within our own breasts. If we give a certain care to the service of God publicly, *there must be double attention to the work of grace within*. We must not neglect the cultivation of our own heart. We must watch our own growth in grace, our own communion with Christ, our own faith, our own hope, our own love; for if we do not, we shall be in great danger. I fear that many Christians are busy here and there, and their own spiritual life is withering. They accomplish little because their spiritual money is put into a bag which is full of holes. They work hard, but take no fish because they never mend their nets. If we neglect our private prayers, we shall not “so run that we may obtain.” In some cases the neglect will prove to be fatal. I do not mean in the case of the genuine child of God, but I do mean in the case of many whom we take to be such. They keep the vineyards of others, but their own vineyard they have not kept. They urge repentance, but they have not themselves repented: they teach faith, but they have not themselves believed. The work of the Holy Spirit within them they forget in their zeal for their own fussy endeavors to outdo others. If you neglect your own souls, and hope that you will get right by performing Christian duties, you are grievously mistaken. If you try to shine and have no oil in your vessels with your lamps, your lamps will go out, and you will die in the dark. If you try to tell others what you do not know, and speak to them of a Savior in ‘whom you have never trusted, your life will be a dreadful failure. You will preach and teach your own condemnation; what else can come of it? Do see to it that if you go up to Lebanon the ax is first laid to the root of your own sins.

Supposing the professor to be a real and true Christian, yet, if he is always active and never contemplative; if he spends much time in working and none in prayer and Bible reading: it will be very weakening to himself and damaging to his work. A weak hand may wield a good tool, but it cannot do much with it. When you are sickly, ailing, out of sorts, as to body, you

cannot do your work well. It would be a foolish thing to put a poor consumptive man to labor like a strong navvy on the railway; he would weary himself and do little with great pain. Fussy' work that is done for Christ without communion with Christ comes to nothing because it is not wrought in the strength of God. O, my brethren, nothing can come out of us if it is not first wrought in us by the Holy Ghost. It is essential that a Christian worker should himself be the workmanship of God. If we would heal, we must be healthy. If we get out of fellowship with Jesus, it will lead to innumerable evils; and the more we try to do, the more those evils will show themselves. We shall grow proud of our doings, and we shall censure others till we grow unbearable. We shall become self-confident; and the more we attempt, the more self-confident we shall become. Or else we shall take to murmuring and grow displeased because God does not prosper our work; and feel like Cain when the Lord had no respect to his offering. You must walk in the light as God is in the light if you are to enlighten a dark world and glorify your Lord.

Especially let me say to you, dear friends, there must be the two months at home as to *prayer*. Do not forsake the mercy-seat. Be in the frequent practice of prayer, and — what is better — be in the spirit of prayer always. May the Holy Spirit lead you to baptize every duty into the pure stream of grace, and to do the same in every lesson in the school, every sermon you deliver, and every tract you give away. Pray over the whole business. Prepare for the one month in Lebanon by the two months at home, spent in pleading with God for a blessing.

Be much in *Bible reading*. We do not read the Bible half as much as we should. Look how the Puritans searched it from end to end. How familiar they were with every book! What blessed family prayer there must have been in the household of Philip Henry since it led Matthew Henry to write that famous commentary! Oh, that we had more Bible searching and Bible preaching! Talking about the Bible is well enough, but searching the Scriptures is better. Feed on the word yourselves, or else your teaching will be thin and watery.

So, too, as to *self-examination* — a duty much neglected; let us not fail in it. How few there are that look over the actions of the day before they fall asleep at night; but how well it would be to revive the practice!

Repentance, too, that sweet grace with the diamonds in her eyes — sweet tears of holy grief for all that has been amiss — is not this pushed on one side? This must not be.

And *faith*, also, the constant trusting the Savior — should we not exercise it more continuously? Oh! to have times of quiet for the exercise of faith and the growth of love!

As for *communion with God* — *oh*, that we lived in it always I But we do not get time enough. We do not take time enough to get near our God. We are like men who eat their meals in a hurry, for business calls them away. If a man has no regular meals, but gets a snack here and a snack there, he soon gets out of sorts. He needs time for regular food and its mastication and digestion. We want the same for our holy feasts upon the heavenly food, and to this end I would urge Solomon's rule — one month in Lebanon, but two months at home. A word to the wise is enough, and therefore I say no more.

NOTES

IN answer to anxious inquiries from some friends who feel themselves aggrieved, and from others who go further, and are greatly indignant, I can only say that I think they have grave Cause for their regrets. With the heartiest wish to see all things in a favorable light, I must confess that I cannot interpret certain parts of the sayings and doings of the Baptist Union at Leicester.

The welcome given to a denier of our Lord's Godhead, I am informed by the best authorities, was accidental, and it is distinctly repudiated, if it be called an act of the Union itself!. So far I unreservedly believe the statements of those most concerned, and I am silent, after' earnestly protesting against any construing of the matter into a fraternizing with those who reckon our Lord Jesus to be no more than man, if even a perfect man.

It is also asserted, by brethren in whom great reliance may be placed, that the loudness of loose thinkers in the meetings was no index of their number or their weight: and this I hope is correct, but no one can be sure. Certainly the bonds of unity have suffered a severe 'strain. In all Christian associations there should be sufficient opportunities for differences of

opinion upon matters not essential; and I trust that I should be the last to complain of the unrestrained use of this liberty; but when truths which are viewed as vital by a large portion of any society are trifled with by others, there is so far an end of fellowship, or else of conscientiousness. I, for one, have no Christian fellowship with those who reject the gospel of our Lord Jesus Christ, neither will I pretend to have any.

Every one in a society must be prepared to bear and forbear; but it should always be remembered that this is a lighter task for those who have no fixed principles than for those who are firm in their convictions. It is not always easy to balance the requirements of charity to men with those of faithfulness to truth. This much is very clear to me, — there is a point beyond which association may not be carried, lest it become a confederacy in disloyalty. This point can be speedily reached, if it be not felt by all that the unwritten law of the Baptist Union takes it for granted that its members adhere to those grand evangelical truths which are the common heritage of the Church. We cannot remain in union on any other basis. Creeds are of little use as bonds; for men have learned to subscribe to words and to interpret them in their own sense; but there can be no real union among Baptists unless in heart and soul we all cling to the Lord Jesus as our God, our Sacrifice, and our Exemplar. We must be one in a hearty love to the gospel of his grace, or our unity will be of little worth.

It is my own personal belief that no number of men under heaven are heartier in love to Christ crucified, and to one another, than the great majority of our brethren of the Union: with them I am heartily at one, and in writing these lines I fear lest I may cause them pain; but I can say no less if I am to bear a conscience void of offense towards God. I may only add that these lines are not written without much careful thought and earnest prayer. *God* grant that they may for the present suffice as a protest not for myself alone, but for the many who share my anxiety.

In the death of Mr. John Houghton, of Liverpool, we have lost one of our kindest friends and most liberal helpers. Hundreds of the poor and needy will miss him, and there is scarcely any part of the Lord's work which will not suffer through his departure. His bereaved wife and children have our loving sympathy and prayers. Our deceased friend was 71 years of age. He was a merchant, a philanthropist, an eminent Christian, and a minister of the gospel. There are few such. He took the chair at our last College

meeting. He seemed then to be failing, but we did not think that he was so nearly home. The Lord has done it. "It is well."

In the month of June last we received the following letter from Mr. Houghton, and it is too good to be lost : — "I have read the story of the Old Sexton, in *The Sword and the Trowel* of this month, with pleasure and profit. Truly there is power in the consistent walk of Christians before the world and the church. Unbelievers say, ' Whence comes this power? ' They are abashed, and oftentimes many are converted, as in the case of the lawyer referred to, while lukewarm Christians are ashamed, and led back to their first love. Such testimony is always needful, particularly in the present day; for while many souls are being led to Christ by the earnest teaching and preaching of godly ministers and evangelists, many are likewise won by the holy and consistent lives of the Lord's people in every sphere of life, rich and poor. As Dr. Watts beautifully says : —

*' So let our lips; and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine.'*

It is like Zion awaking and putting on her beautiful garments, attracting the world by the loveliness of her attire, and many are drawn to Christ saying, ' We will go with you, for we, perceive that the Lord is with *you*.' O my soul, seek earnestness for Christ with the adornments of the Spirit."

On *Tuesday evening Sept 25*, the annual Conference of the pastors and church officers connected with the London BAPTIST Association was held in the Tabernacle Lecture-hall. Pastor J.P. Chown presided, and Joseph Tritton, Esq., the esteemed treasurer of the Baptist Missionary Society, introduced a discussion upon the present position and claims of the foreign work of the church. Pastor C. H. Spurgeon and other speakers followed, and a profitable evening was spent. It was an exceedingly happy, hearty, and holy meeting, and the speeches were full of practical hints for helping the divine work of missions. Mr. Tritton's address was so chaste, so gracious, so intense, that it struck the right key, and gave a hallowed tone to the whole meeting. Oh, that all the churches owned the claims of the heathen, and practically responded to them! The heathen are perishing! Shall we let them perish?

On *Friday evening, Sept. 28*, the annual meeting of the Metropolitan TABERNACLE EVANGELISTS' ASSOCIATION was held in the Lecture-hall, under the presidency of Pastor C. H. Spurgeon. This Association is quite distinct from the College Society of Evangelists, the brethren and sisters who preach and sing the gospel in connection with this branch of our church work being all unpaid, and as a rule their services are limited to London or its immediate neighborhood. Some idea of the work accomplished by the 109 members of the Association during the past year may be formed from the following statistics : — 560 Sunday services have been held at the mission stations under the control of the Association, and 730 at other mission stations; 459 supplies have been sent to various churches, 459 special evangelistic meetings have been conducted, 520 open-air services, 14 children's services, and 955 that are described as "miscellaneous," making a total for the twelve months of 3697—an increase upon the previous year of 370. It is impossible to estimate the blessing that must result from such continued and wide-spread sowing of the good seed of the kingdom. The year's expenditure for traveling expenses, rent, *gas*, printing, postage, etc., has been only £227 4s. 8d. — rather more than one-half of which has been contributed by the churches visited, or by donations and collections, and the balance of £100 has been provided by the Pastor. Various agencies are constantly needing help from us, and we are glad, therefore, when the Lord's stewards entrust funds to our discretion.

Pastors J. Chadburn, of Trinity Chapel, Poplar, and F. A. Jones, of *Cross-street* Chapel, Islington, gave very generous and grateful testimony to the usefulness of the Evangelists who had visited their churches. Addresses were delivered by the chairman, and Messrs. Elvin, Shurmer, Howard, and Biss. Hymns and choruses were sung by representatives of the various mission stations. Altogether, it was a grand meeting, full of fire and fervor, and yet at the same time free from all unhealthy excitement. We cannot see how money could be better expended than in supporting such an agency as this, which is often hindered by lack of funds from extending its beneficent operations. The Association is ready to undertake missions in any churches of our Lord Jesus Christ. Any contributions will be gratefully received, and all information will be gladly furnished by Mr. G. E. Elvin, 30, Surrey-square, Walworth, S.E. This worthy elder of our church not only arranges all the work of the Association with consummate skill, but he takes a large share of it himself.

Or: *Monday evening, Oct. 1*, Mr. J. Hudson Taylor, the director of the CHINA INLAND MISSION, came to the Tabernacle prayer-meeting to ask the prayers of the church for two brethren and one sister who were about to sail for China, and also for several others who had already left for their field of labor in the Celestial Empire. It was stated that during the months of September and October twenty missionaries would be going to China in connection with this one mission. ;: vet what are they among so many millions who know not the name of Christ? Brethren, pray for China.

We rejoice that one of our brethren has been moved to give £500 to the Baptist Mission on the Congo. It seems a fitting sequel to the going forth of our brother Comber from our College.

The numbers attending our Monday prayer-meetings continue to increase, and the interest of the gatherings is well-sustained. We calculate that from twelve to fifteen hundred are present at the ordinary meeting for prayer. There is a constant variety in the form assumed by the meetings, but we never leave them without blessing God for the spirit of prayer that has been poured out, and for the evidence that those who meet to pray expect to receive gracious answers to their petitions. Our Thursday evening prayer-meeting for one hour before the preaching-service is very sweet, and full of pleading power: the congregations at the Lecture are most 'wonderful for numbers, while on Sundays the crowds are greater than ever.

On Monday evening, October 15, the annual meeting of the METROPOLITAN TABERNACLE MATERNAL SOCIETY was held in the Lecture-hall. A large number of ladies met for tea, and afterwards addresses were delivered by Pastors C. H. and J. A. Spurgeon, and Messrs. W. Olney and J. W. Harrald. According to the report, 234 boxes, each containing 28 articles of clothing, have been lent during the year, and more than 400 articles of clothing have been given, in addition to £37 8s. 6d. presented in money to the poor women relieved by the Society. This help has been greatly appreciated by the recipients, and in many instances has just saved them from absolute despair. The total cost of the year's work has been under £90, and the small balance in hand will soon be expended. If any Christian ladies are looking out for a field of usefulness they cannot do better than present themselves at the Ladies' Room on the second Tuesday after the first Sunday in each month, and ask what they can do in furtherance of this generous ministry.

At the prayer-meeting in the Tabernacle the same evening there was a pleasing presentation to our esteemed elder, Mr. G. Goldston, in memory of seven years' valuable service as President of the SATURDAY EVENING TRAINING-CLASS, for the members of the Evangelists' Association and Country Mission. He has been obliged, on account of ill-health, to resign his position. The members of the class, therefore, presented him with an illuminated address, expressive of their gratitude. Mr. Elvin, who has taken the post of President, read the address; the Pastor, after referring to the assistance rendered by Mr. Goldston in the formation of new churches in various districts, presented the testimonial. Many who are now useful preachers of the word have been greatly benefited by attending the class.

MR. SPURGEON'S PROTESTANT PICTURES. —Since the exhibition was closed at the Orphanage, the collection of engravings, etc., illustrating the history of the Reformation, has been on view at South-street Chapel, Greenwich, and during the past month at Gipsy-road Chapel, Norwood, where Pastor W. Hobbs and his friends have received a large number of visitors. All who have examined them have been pleased and instructed with this unique pictorial representation of the great struggles of the Reformation. From Norwood the gallery has been removed to Southend, from there it comes to Kilburn, and from *November 5 to 8*, the pictures will be on view at the PASTORS' COLLEGE. They are then to be exhibited at EXETER HALL, under the auspices of the Luther Commemoration Committee, from *November 10 to 14*, after which they are promised to friends in Middlesbrough, Stockton, and Grantham. The pictures return to London for the last few weeks in the year. On *Sunday evening, November 11*, Pastor C. H. Spurgeon will take his share in the Luther Celebration by preaching a special sermon to Young Men at Exeter Hall, his place at the Tabernacle being supplied by his son Charles, from Greenwich.

COLLEGE. —Mr. E. Dyer, who has been the means of forming a new church at Hornchurch, Essex, has now completed his College course, and settled at Atherton, near Manchester.

Mr. W. Townsend is removing from Enfield Highway, to Canterbury; and Mr. J. A. Brown, M.R.C.S., formerly of Drummend-road, Bermondsey, has become pastor of Cottage Green Church, Camberwell.

From Australia we learn that Mr. Harry Wood has become pastor of the church at Longford, Tasmania; and that Mr. McCullough, whom he succeeds, is devoting himself to evangelistic work in the same colony.

Messrs. Harrison and Isaac have been visiting several of the Victorian churches with most gratifying results, and Mr. A. J. Clarke is doing the work of an Evangelist with marked success.

Mr. Stead, by whose earnest, self-denying labors the church in Worthing was commenced, is about to travel in the southern part of the United States, and we commend him to the Christian courtesy of our brethren in that region.

Our Baptist friends at *Eastbourne* are greatly in need of a better chapel. They have been worshipping for the last twelve years in an iron building, which is too small for the work of the church and school, and most unsuitable as a place for worship. The chapel which Mr. Osborne and the friends are about to build will cost at least £3,000, towards which the Duke of Devonshire has generously promised £100. The building will not be commenced until half the amount has been subscribed. East-bourne should possess a comfortable Baptist chapel, both for the sake of its greatly-increasing population, and for the benefit of visitors. -The members of the church and congregation are doing what they can, and earnestly appeal to other Christian friends to assist them. Donations will be most thankfully received by Pastor W. Osborne, 89, Pevensey road.

On *Tuesday and Wednesday evenings, September 25 and 26*, Mr. Thomas Cooper, our venerable Professor of Apologetics, delivered two farewell lectures to the students of the College and Evening Classes. The first evening Mr. Cooper's subject was "Charles Darwin" whose theory of "natural selection"-was conclusively refuted. The next night the lecturer discussed the question: "Is life worth living?" sad answered it in the affirmative. All the brethren who had heard Mr. Cooper before were glad to renew their acquaintance with him, and those who had not previously listened to him regretted that in all probability it was the last as well as the first time they could sit at the feet of such a valiant champion of the faith. May the closing days of our honored brother's life be bright with the coming glory.

EVANGELISTS. — Messrs. Fullerton and Smith have now completed their three months' tour in Lancashire. We referred last month to the beginning of the work at *Bury*. At the close of the mission there we were delighted to receive the following cheering letter : —

"Bury, Sept., 1883. "Rev. C. H. Spurgeon,

“Dear Sir,

“As members of the Bury Ministerial Union we desire to express our warm appreciation of the services conducted in our town by Messrs. Fullerton and Smith.

“The gospel has been faithfully and earnestly proclaimed by them, and the good hand of our God has been upon them, so that our churches have been quickened, the halting led to decision, and indifferent ones to inquiry. “We have much reason to thank God for their labors, and would also express our gratitude to you as the means of their coming.

“May we hope that the day is not far distant when we shall be favored with another visit from our brethren, in which case they would receive more hearty help both from ourselves and the members of our churches.

“We are, dear Sir,

“Your brethren in Christ

Here follow the signatures of nine ministers.

Pastor M. H. Whetnail writes concerning the services at *Blackburn*:— “A week prior to the coming of the Evangelists we sought to obey the *Master’s* word, ‘ Prepare ye the guest-chamber.’ As a church, we desired that the Master of the house should be present in our meetings, and as individual Christians we longed for more of his presence in our hearts. Our gatherings for prayer were seasons of great refreshing, and our expectations were raised very high...

The meetings have been well attended, and large numbers have been brought to decision. Not only has our own church been enriched with blessing, but many belonging to other congregations in the town have professed to find the Savior during the mission. The brethren have endeared themselves to many by their desire to set forth the Lord Jesus. The clear, striking, and effective manner in which the way of salvation has been shown, has not only been blessed to the unsaved, but also to those engaged in Christian work. One said to me, ‘ I am so glad of the addresses of Mr. Fullerton. I am sure my teaching will be more pointed, and scriptural, and successful than it has been. I seem to have such a grasp of the gospel as I never had before.’”

The work at Burnley was especially interesting to the Evangelists, as that town was the first they had ever revisited. Our good friend, Mr. A. Altham, who resides there, has been the Treasurer for the whole of the meetings of the district, and Pastor J. Kemp has acted as Secretary, and while they have done their best for their neigh-bouts, they have not neglected their own corner of the field. The ground was so well prepared before the Evangelists arrived that they started under most favorable auspices, and the interest was maintained until the closing Sabbath, when no less than seven crowded services were held. Mr. Kemp says:—"Mr. Fullerton has preached the gospel with great clearness and force. He has been enabled to ring out grandly the old doctrines of salvation by the grace of God. I am not sure that this has pleased everybody, but it seems to have pleased the Lord, for believers have been refreshed by it, careless ones have been compelled to pray for mercy, and not a few have, we trust, been quickened into newness of life. Mr. Smith is a great favorite with the children. and, indeed, his singing is pleasing to all, while his racy and instructive talks add not a little to the interest of the meetings." Mr. Altham confirms Mr. Kemp's testimony to the spiritual results of the services, and on behalf of the committee sends us the noble thankoffering of £200, one half of which is from Burnley, and the balance from the other towns visited during the three months campaign. This grand contribution has come just at the right time, for the funds of the Evangelists' Society were nearly exhausted. We are thus saved from the slightest anxiety as to the support of the brethren who are in this way so greatly owned of God wherever they go; and we are deeply grateful to Burnley friends, and all others who have thus for a season removed the burden that would otherwise have rested upon us.

This month is to be spent by the Evangelists with our good Brother Medhurst, at Portsmouth, and next month they go to St. Leonards and Hastings.

We have received the following note from Pastor J. J. Kendon, of Goudhurst, concerning Mr. *Burshera's* work among the hop-pickers : —

"Dear Sir, — Will you kindly allow me to thank you for sending Mr. J. Burnham to help our evangelistic work among the hop-pickers in Kent? We have had a most blessed series of services, which were continued all through the month of September. These. services were attended by large numbers, many of whom never hear the gospel except at these hop-pickers' meetings. In all the villages around, open-air services were held every night

in the week, and a great spirit of hearing was manifest in every assembly. On Sundays the meetings were held at the hop-pickers' camps, Mr. Burnham and a band of helpers going from one to another during the day, and finishing up with a large open-air service. Very many have been seen to weep as 'The Old, Old Story' was told or sung by Mr. Burnham and his co-workers. We have been greatly encouraged by the funds which you so kindly sent to help us, and we should like to tender through you our hearty thanks to all who have aided us in this blessed and much-needed work."

Mr. *Russell* has recently held successful services at Great Grimsby, and has also done good work at some of the village stations connected with Mr. Stone's church at Nottingham. This month he goes to Leeds and Attercliffe.

Messrs. Mateer and Parker have conducted missions at Newcastle-under-Lyme, Rushden, and Sutton-in-Craven, and in each place large numbers have gathered to hear the word preached or sung, and many have professed to find the Savior.

ORPHANAGE.—Our good friend, Mr. James Toiler, of Waterbeach, has again sent up the proceeds of the "Orphanage acre." This year the yield is three tons of potatoes, and three sacks of flour. We are very grateful for this regular and welcome help for the commissariat of the institution, and our joy would be doubled if we could hear of another acre consecrated in the same way. We had the produce of this acre when we had only *boys* in our Stockwell family: surely there is, somewhere or other, an acre of good land that might be set apart for the girls' side of the household. Do not all write at once, dear friends in the country, but do not all miss this golden opportunity of serving the Lord by helping the widow and the fatherless.

On Friday evening, October 12, a large number of the collectors brought in their boxes and books, with the amounts contributed; and after tea assembled in the dining-hall for a meeting, at which the President occupied the chair. There was an interesting program, consisting of recitations and singing by some of the children: music by the Orphanage hand-bell-ringers; addresses by the President, and Messrs. Charlesworth and Harrald; and the presentation of Bibles to the first girl who was leaving the institution to go to a situation, and to three boys who were also beginning life on their own account. Before the proceedings closed, Mr. Ladds announced that the total brought in during the evening amounted to £86 6s. 10d., or about £16 less than the receipts at the corresponding meeting last year. The President

said that if anyone present wished to make up the deficiency he would be most happy to accept it, and one generous lady promptly contributed the required amount.

Several friends who could not be present sent their amounts by post, and others are, we trust, keeping their boxes and books until they have done a little more begging. *There is still room for additions to our collectors' list.* Boxes or books, leaflets, and all information will be gladly supplied by the Secretary, Stockwell Orphanage, Clap-ham-road, London.

COLPORTAGE.— Arrangements are nearly complete for an additional colporteur to begin work at Aughten Moss, near Liverpool; and another has already commenced Operations in the neighborhood of Peckham and East Dulwich.

The Colporteur on Board Ship.—William Salter, colporteur in Cowes district, Isle of Wight, has, through the liberality of a friend, been provided with a boat, by means of which he is enabled to visit the various ships lying in the harbor. He reports that he has been well received by the sailors. He found a demand for the Scriptures in French, German, and Norwegian. May this work be as “bread east upon the waters, found after many days.”

The ingenuity of some of the colporteurs is very great in adapting their remarks to the passing circumstances of the people. One recently asked at a cottage door for a drink of water, and with the cup in his hand discoursed to the cottager upon the water of eternal life, “for which,” she writes, “she seemed to be thirsting as much as I was for the natural water.”

Another writes that he and several young men went to a neighboring village where no Sunday-evening service of any kind was held. They got 150 to 200 people at their open-air services to listen to the gospel. He concludes his report thus : — “What is to be done for the people in the winter I know not, as there is no chapel and no house large enough to hold them. One man offers to give a piece of land to build a chapel upon, but we cannot see our way clear as to what we ought to do. Will the readers of *The Sword and the Trowel* remember us in their prayers to God that he will bless us very richly?”

We want to see at least one hundred colporteurs at work. Who will help to extend our operations? All information can be obtained from the secretary, Mr. W. Corden Jones, Temple-street, St. George's-road, London, S.E. - ‘

On the first Sabbath of October fifty-five persons were received into church-fellow-ship at the Tabernacle, and there are so many coming forward to confess Christ from week to week that we expect a like addition in November. The pastor feels that he will be pretty well worn-out by the time of his retirement for rest, and the weather will also have become severe enough to try him, so he has arranged to leave for six Sabbaths in December and January.

Baptisms at Metropolitan Tabernacle :— September 27. seventeen;
October 4, twenty-six.

THE SWORD AND THE TROWEL

DECEMBER, 1883.

THE WELL-BELOVED'S VINEYARD.

A COMMUNION ADDRESS TO A LITTLE COMPANY OF BELIEVERS IN HIS OWN ROOM AT MENTONE. BY C. H. SPURGEON.

“My well-beloved hath a vineyard in a very fruitful hill.” — Isaiah 5:1.

WE recognize at once that Jesus is here. Who but he can be meant by “My well-beloved”? Here is a word of possession and a word of affection, — he is mine, and my Well-beloved tie is loveliness itself, the most loving and lovable of beings; and we personally love him with all our heart, and mind, and soul, and strength: he is ours, our beloved, our well-beloved, we can say no less.

The delightful relationship of our Lord to us is accompanied by words which remind us of our relationship to him, “My well-beloved hath a vineyard,” and what vineyard is that but our heart, our nature, our life? We are his: and we are his for the same reason that any other vineyard belongs to its owner. He made us a vineyard. Thorns and briars were all our growth naturally, but he bought us with a Price, he hedged us about, and set us apart for himself, and then he planted and cultivated us. All within us that can bring forth good fruit is of his creating, his tending, and his preserving; so that if we be vineyards at all we must be *his* vineyards. We gladly agree that it shall be so. I pray that I may not have a hair on my head that does not belong to Christ, and you all pray that your every pulse and breath may be the Lord's.

This happy afternoon I want you to note that this vineyard is said to be upon “a very fruitful hill.” I have been thinking of the advantages of my own position towards the Lord, and lamenting with great shame-facedness that I am not bringing forth such fruit to him as my position demands.

Considering our privileges, advantages, and opportunities, I fear that many of us have need to feel great searchings of heart. Perhaps to such the text may be helpful, and it may not be without profit to any one of us, it' the Lord bless it.

I. Our first thought, in considering these words, is that our POSITION AS THE LORD'S VINEYARD IS A VERY FAVORABLE ONE, —"My well-be, loved hath a vineyard in a very fruitful hill." No people could be better placed for serving Christ than we are. I hardly think that any man is better situated for glorifying God than I am. I do not think that any women could be in better positions for serving Christ than some of you, dear sisters, now occupy. Our heavenly Father has placed us just where he can do the most for us, and where we can do the most for him. Infinite wisdom has occupied itself with carefully selecting the soil and site, and aspect of every tree in the vineyard. We differ greatly, and need differing situations in order to fruitfulness: the place which would suit one might be too trying for another. Friend, the Lord has planted you in the right spot; your station may not be the best in itself, but it is the best for you. We are in the best possible position for some present service at this moment; the providence of God has put us on a vantage ground for our immediate duty: "My well-beloved hath a vineyard in a very fruitful hill."

Let us think of *the times in which we live* as calling upon us to be very fruitful when we compare them with the years gone by. Time was when we could not have met thus happily in our own room: if we had been taken in the act of breaking bread, or reading God's word, we should have been haled off to prison, and perhaps put to death. Oar forefathers scarcely dared to lift up their voices in a psalm of praise lest the enemy should be upon them. Truly, the lines have fallen unto us in pleasant places; yea, we have a goodly heritage, in a very fruitful hill.

We do not even live in times when error is so rampant as to be paramount. There is too much of it abroad; but taking a broad view of things, I venture to say that there never was a time when the truth had a wider sway than it has now, or when the gospel was more fully preached, or when there was more spiritual activity. Black clouds of error hover over us; but at the same time we rejoice that, from John o' Groat's House to the Land's End, Christ is preached by ten thousand voices, 'red even in the dark parts of the earth the name of Jesus is shining like a candle in the house. If we had the pick of

the ages in which to live, we could not have selected a better time for fruit-bearing than that which is now occurrent: this age is “a very fruitful hill.”

That this is the case some of us know positively, *because we have been fruitful*. Look back, brothers and sisters, upon times when your hearts were warm, and your zeal was fervent, and you served the Lord with gladness. I join with you in those happy memories. Then we could run with the swiftest, we could fight with the bravest, we could work with the strongest, we could suffer with the most patient. The grace of God has been upon certain of us in such an unmistakable manner that we have brought forth all the fruits of the Spirit. Perhaps to-day we look back with deep regret because we are not so fruitful as we once were: if it be so, it is well that our regrets should multiply, but we must change each one of them into a hopeful prayer. Remember, the vine may have changed, but the soil is the same. We have still the same motives for being fruitful, and even more than we used to have. ‘Why are we not more useful? Has some spiritual phylloxera taken possession of the vines, or have we become frost-bitten, or sun-burnt? ‘What is it that withholds the vintage? Certainly, if we were fruitful once, we ought to be more fruitful now. The fruitful hill is not exhausted; what aileth us that our grapes are so few?

We are planted on a fruitful hill, for *we are called to work which of all others is the most fruitful*. Blessed and happy is the man who is called to the Christian ministry; for this service has brought more glory to Christ than any other. You, beloved friends, are not called to be rulers of nations, nor inventors of engines, nor teachers of sciences, nor slayers of men; but we are soul-winners, our work is to lead men to Jesus. Ours is, of all the employments in the world, the most fruitful in benefits to men and glory to God. If we are not serving God in the gospel of his Son with all our might and ability, then we have a heavy responsibility resting upon us. “Our well-beloved hath a vineyard in a very fruitful hill :” there is not a richer bit of soil outside Eramanuel’s land than the holy ministry for souls. Certain of us are teachers, and gather the young about us while we speak of Jesus. This also is choice soil. Many teachers have gathered a grand vintage from among the little ones, and have not been a whirl behind pastors and evangelists in the glory of soul-winning. Dear teachers, your vines are planted in a very fruitful hill. But I do not confine myself to preachers and teachers; for all of us, as we have opportunities of speaking for the Lord Jesus Christ, and privately talking to individuals, have also a fertile soil to

grow in. If we do not glorify God by soul-winning we shall be greatly blameable, since of all forms of service it is most prolific in praise of God.

And what is more, *the very circumstances with which are surrounded* all tend to make our position exceedingly favorable for fruit-bearing. In this little company we have not one friend who is extremely poor; but if such were among us I should say the same thing. Christ has gathered so, me of his choicest clusters from the valley of poverty. Many eminent saints have never owned a foot of land, but lived upon their weekly wage, and found scant fare at that. Yes, by the grace of God, the vale of poverty has blossomed as the rose. It so happens, *however*, that the most of us here have a competence, we have all that we need, and something over to give to the poor and to the cause of God. Surely, we ought to be fruitful in almsgiving, in caring for the sick, and in all manner of sweet and fragrant influences. "Give me neither poverty nor riches," is a prayer that has been answered for most of us; and if we do not now give honor unto God, what excuse can we make for our barrenness? I am speaking to some who are singularly healthy, who are never hindered by aches and pains; and to others who have been prospered in business for twenty years at a stretch: yours is great indebtedness to your Lord: in your case, "My well-beloved hath a vineyard in a very fruitful hill." Give God your strength, and your wealth, my brother, while they last: see that all his care of thee is not thrown away. Others of us seldom know many months together of health, but have often had to suffer sorely in body; this ought to make us fruitful, for there is much increase from the tillage of affliction. Has not the Master obtained the richest of all fruit from bleeding vines? Do not his heaviest bunches come from vines which have been sharply cut and pruned down to the ground? Choice flavors, dainty juices, and delicious aromas come mostly from the use of the keen-edged knife of trial. Some of us are at our best for fruit-bearing when in other respects we are at our worst. Thus might truly say that whatever our circumstances may be, whether we are poor or rich, in health or in affliction, each one of our cases has its advantages, and we are planted "in a very fruitful hill."

Furthermore, when I look at *our spiritual condition*, I must say for myself, and I think for you also, "My well-beloved hath a vineyard in a very fruitful hill." For what has God done for us? To change the question — what has God *not* done for us? What more could he say than to us he hath said? What more could he do than to us he hath done? He hath dealt with us like a God. He has loved us up from the pit, he, has loved us up to the cross,

and up to the gates of heaven; he has quickened us, forgiven us, and renewed us, he dwells in us, comforts us, instructs us, upholds us, preserves us, guides us, leads us, and tie will surely perfect us. If we are not fruitful, to his praise, how shall we excuse ourselves? Where shall we hide our guilty heads? Shall yonder sea suffice to lend us briny tears wherewith to weep over our ingratitude?

II. I go a step further, by your leave, and say that our POSITION, as the Lord's vineyard, IS FAVORABLE TO THE PRODUCTION OF TILE FRUIT winch HE LOVES BEST. I believe that my own position is the most favorable for the production of the fruit that the Lord loves best in me, and that your position is the same. What is this fruit?

First:, it is *faith*. Our Lord is very delighted to see faith in his people. The trust which clings to him with childlike confidence is pleasant to his loving heart. Our position is such that faith ought to be the easiest thing in the world to us. Look at the promises he has given us in his word: can we not believe them? Look at what the Father has done for us in the gift of his dear Son: can we not trust him after that? Our daily experience all goes to strengthen our confidence in God. Every mercy asks, "Will you not trust him?" Every want that is supplied cries, "Can you not trust him?" Every sorrow sent by the great Father tests our faith, and drives us to him on whom we repose, and so strengthens and confirms our confidence in God. Mercies and miseries alike operate for the growth of faith. Some of us have been called upon to trust God on a large scale, and that necessity has been a great help towards fruit-bearing. The more troubles we have, the more is our vine digged about, and the more nourishment is laid to its roots. If faith do not ripen under trial, when will it ripen? Our afflictions fertilize the soil wherein faith may grow.

Another choice fruit is *love*. Jesus delights in love, his tender heart delights to see its love returned. Am I not of all men most bound to love the Lord? I speak for each brother and sister here — is not that your language? Do you not all say, "Lives there a person beneath you blue sky who ought to love Jesus more than I should do?" Each sister soliloquizes, "Sat there ever a woman in her chamber who had more reason for' loving God than I have?" No, the sin which has been forgiven us should make us love our Savior exceeding much. The sin which has been prevented in other cases should make us love our Preserver much. The help which God has sent us in times of need, the guidance which he has given in times of difficulty, the

joy which he has poured into us in days of fellowship, and the quiet he has breathed upon us in times of trial — all ought to make us love him. Along our life-road reasons for loving God are more numerous than the leaves upon the olives,. He has hedged us about with his goodness, even as the mountains and the sea are round our present resting-place. Look backward as far as time endures, and then look far beyond that, into the eternity which has been, and you will see the Lord's great love set upon us: all through time and eternity reasons have been accumulating which constrain us to love our Lord. Now turn sharply round, and gaze before you, and all along the future faith can see reasons for loving God, golden milestones on the way that is yet to be traversed, all calling for delight in God.

Christ is also very pleased with the fruit of *hope*, and we are so circumstanced that we ought to produce much of it. The aged ought to look forward, for they cannot expect to see much more on earth. 'time is short, and eternity is near; how precious is a good hope through grace. We who are young ought to be exceedingly hopeful; and the still younger folk, who are just beginning the spiritual life, should abound in hope most fresh and bright. If any man has expectations greater than I have, I should like to see him. We have the greatest of expectations. Have you never felt like Mercy in her dream, when she laughed, and when Christiana asked her what made her laugh she said that she had had a vision of the things yet to be revealed?

Select any fruit of the Spirit you choose, and I maintain that we are favorably circumstanced for producing it; we are planted upon a very fruitful hill.. What a fruitful hill we are living in as regards *labor* for *Christ*, Each one of us may find work for the Master; there are capital opportunities around us. There never was an age in which a man consecrated to God might do so much as he can at this time. There is nothing to restrain the most ardent zeal. We live in such happy times that, if we plunge into a sea of work, we may swim, and none can hinder us. Then, too, our labor is made, by God's grace, to be so pleasant to us. No true servant of Christ is weary of the work, though he may be weary in the work: it is not the work that he ever wearies of, for he wishes that he could do ten times more. Then our Lord makes our work to be successful. We bring one soul to Jesus, and that one brings a hundred. Sometimes when we are fishing for Jesus there may be few fish, but, blessed be his name, most of them enter the net; and we have to live praising and blessing God for all the favor with which he regards our labor of love. I do think I am

right in saying that for the bearing of the fruit which Jesus loves best our position is exceedingly favorable.

III. And now this afternoon, at this table, our POSITION HERE IS FAVORABLE EVEN NOW TO OUR PRODUCING IMMEDIATELY, and upon the spot, the richest, ripest, rarest fruit for our Well-beloved. Here at the communion-table, we are at the center of the truth, and at the well-head of consolation. Now we enter the holy of holies, and come to the most sacred meeting-place between our souls and God.

Viewed from this table, *the vineyard slopes to the south*, for everything looks towards Christ, our San. This bread, this wine, all set our souls aslope towards Jesus Christ, and he shines full upon our hearts, and minds, and souls, to make us bring forth fruit. Are we not planted on a very fruitful hill?

As we think of his passion for our sake, we feel that *a wall is set about us to the north*, to keep back every sharp blast that might destroy the tender grapes. No wrath is dreaded now, for Jesus has borne it for us; behold the tokens of his all-sufficient sacrifice! No anger of the Lord shall come to our restful spirits, for the Lord saith, "I have sworn that I will not be wroth with thee, nor rebuke thee." Here on this table are the pledges of his *love* unspeakable, and these keep out the rough winds like a wall. Surely we are planted on a very fruitful hill.

Moreover, the *Well-beloved himself is among us*. He has not put us out to husbandmen, but he himself doth undertake to care for us; and that he is here we are sure, for here is his flesh, and here is his blood. You see the outward token, may you feel the unseen reality; for we believe in his real presence, though not in the gross corporeal sense with which worldly spirits blind themselves. The King has come into his garden: let us entertain him with our fruits. He who for this vineyard poured out a bloody sweat, is now surveying the vines; shall they not at this instant give forth a good smell? The presence of our Lord makes this assembly a very fruitful hill: where he sets his feet all good things flourish.

Around this table *we are in a place where others have fruited well*. Our literature contains no words more precious than those which have been spoken at the time of communion. Perhaps you know and appreciate the discourses of Willison, delivered on sacramental occasions. Rutherford's communion sermons have a sacred unction upon them. The poems of

George Herbert, I should think, were most of them inspired by the sight of Christ in this ordinance. Think of the Canttoles of holy Bernard, how they flame with devotion. Saints and martyrs have been nourished at this table of blessing. This hallowed ordinance, I am sure, is a spot where hopes grow bright and hearts grow warm; resolves become firm and lives become fruitful, and all the clusters of our soul's knit ripen for the Lord.

Blessed be God, we *are where we hate ourselves often grown*. We have enjoyed our best times when celebrating this sacred eucharist. God grant it may be so again. Let us in calm meditation and inward thought now produce from our hearts sweet fruits of love, and zeal, and hope, and patience; let us yield great clusters like those of Eshcol, all for Jesus, and for Jesus only. Even now let us yield ourselves up to meditation, gratitude, adoration, communion, rapture. Let us spend the rest; of our lives in glorifying and magnifying the everblessed name of our Well-beloved whose vineyard we are.

NOTES.

When this magazine reaches our readers we shall be packing up for our six weeks of rest. It is to us a re-filling time when we are well. We have to pour out fresh teaching all the other days of the year, and now we try to receive by quiet meditation that which we hope to preach afterwards. In our absence we shall be much cheered if friends will remember our work. College, Orphanage, Colportage, Evangelists, — all these, are great devourers; but if the Lord's people give to them conscientiously there will be no lack. By faith we commit all these, works to the great Father's care.

The preachers at the Tabernacle on Sundays during our absence, will (D.V.) be as follow : — December 9th, R. H. Lovell; 16th and 23rd, W. Y. Fullerton; 30th, J. Jackson Wray; January 6th, Morning, A. G. Brown; Evening, J. A. Spurgeon; 13th, C. Spurgeon.

CHRISTMAS-DAY comes round again. Please, dear friends, do not forget to make good cheer at Stockwell Orphanage. Gifts specially suited for the season, such as boys and girls delight in, will be heartily welcomed. Loud were the cheers for our good helpers on the last Christmas occasion. Send on your gifts, dear friends, and thus renew your care for the fatherless: let nothing induce you to forget Christmas, it comes but once a year. The

President will be away, for which he is sorry; but it cannot be helped. It would/let him very much if he thought his dear boys and girls were stinted at Christmas. Contributions may be addressed to Mrs. Spurgeon, Beulah Hill, Upper Norwood. Presents of provisions, etc., should be directed to Mr. Charlesworth,

STOCKWELL ORPHANAGE, CLAPHAM ROAD, LONDON. — We are sorry that our good friend, The *Christian*, should have misunderstood us. We did not even *think*, that which he imputes to us, being misled by an ill-report of a fragment of our speech. We were talking of those who teach, not the doctrines of Christ, but a certain colorless, indefinite nothing, which they call Christianity. Our desire was that teachers should declare the whole counsel of God, and so far from urging this in a denominational spirit, we expressly urged the believers present to teach that which they believed, and keep back nothing which they held to be revealed in

the word. Our undenominationalism is not that which would make any man to be gagged on *any* truth of the word, but that which would urge each believing teacher to be true to his convictions, and to keep back no profitable truth from the children. Had our brother of The *Christian* been there we think he would have said “Amen.” We were not likely at a united meeting of Sunday and Ragged-school teachers to have wished them to divide themselves into parties. The whole truth is very dear to us; bodies of men formed into denominations cannot enslave us so as to make us prefer them to the truth of God, or confine our Christian love within lines which are faint indeed compared with the life of the Spirit, whereby the saints are made one in Christ.

Certain letters in *The Christian World* require no answer from us, they sufficiently betray their own spirit. If we could put the clock back to the right time, as shown by our Lord and the apostles, we would gladly do so; but this is beyond our power. The pretended advance is evil, and only evil. Each man must, however, answer for himself unto God. All we ask is to be clear of complicity in this boastful progress beyond what is plainly revealed. What next is to be done we cannot yet tell; but it would be idle to pretend to a fellowship which we do not feel. We do not regulate our theology by a clock, but by eternal truth. We may not know what’s o’clock in the Christian world, but we believe in “Jesus Christ, the same yesterday, to-day, and for ever.”

The following letter will, we believe, open up A NEW FORM OF HOLY SERVICE. May the Lord prosper the effort.

“Dear Mr. Spurgeon,—Do you not think a fund could be started to send the weekly sermon to missionaries in heathen lands. I would earnestly plead for it on two grounds :— from fellowship and communion; and it would be of immense help to many of them thus to get such a portion of meat weekly as that your sermon supplies. I speak from experience, as one of these shut-out ones, and as one who for years has been helped by this sermon. Brethren and fellow-workers at home, you to whom the Master has given the power to help thus, will you not do it?

Why, for a few pounds a-year, you can send comfort to many a sad, but true, heart, and strength to many a weary, but earnest, worker I would plead for the sake of the work in which these missionaries are engaged. There are passages and thoughts in the sermons which are admirably adapted for translation (again! speak from experience; in the land where I am working some of these translations are amongst our most popular and useful tracts), and if the missionaries had these sermons regularly, they could use them to a greater extent than they have ever been used.

“I enclose £5 towards starting such a fund, for I feel sure it only requires beginning to go forward and do a mighty work. If the Master permit, I will gladly contribute towards the fund from time to time. Oh, that he may stir up the hearts of his people, so that hundreds of his faithful servants may be thus helped! The last day only can show how truly blessed such help is.

“This letter is written to the Editor of *The Sword and the Trowel* more than to you personally, dear sir. If you think it

well to insert it, I will sign myself,

“A WORKER WHO LONGS FOR OTHERS TO BE HELPED AS HE HAS BEEN.”

Mrs. Spurgeon has undertaken this extra service. She will begin at once by supplying one hundred missionaries, and she will increase the number’ as funds are forthcoming. It is an admirable proposal, and must be carried out at once; we hope that some few liberal friends will think so, and supply the means, so that nothing will be taken from poor ministers at home.

THE MINISTERS’ CLOTHING SOCIETY, which under the careful management of Mrs. Evans provides clothing for the families of poorly-paid pastors, is

just now short of funds and materials. This work is so much needed, and is carried out so efficiently, that we hope cash and remnants will be speedily sent in. Direct to Mrs. Evans, Metropolitan Tabernacle.

THE COLPORTEURS' CLOTHING SOCIETY has been commenced by Miss Hooper and friends. When a colporteur has a large family he must be kept very poor, for his wages are small; and the matter of clothing his children must be a great difficulty. It was found impossible to continue to include colporteurs under the society for ministers, and therefore this fresh work has been inaugurated. Funds or material should be addressed to Miss Hooper, Metropolitan Tabernacle.

There are many labors of love everywhere; but we trust our good friends will give *our* many institutions a share of their help. If the Lord did not touch the hearts of so many, and incline them to aid us, we should soon be in the saddest condition of any mortal that ever lived; but the Lord faileth not. We have been deeply grieved to learn that our esteemed brother, W. POOLE BALFERN, of Brighton, after a long season of painful affliction, has been obliged, through complete prostration, to give up his pastoral charge. For thirty-five years he has earnestly labored, in the pulpit and by the press, to extend the kingdom of Christ; and many saints have been refreshed, and sinners won to the Savior, by his loving ministry. He has only been able to make very inadequate provision for himself and his wife, and therefore an effort is being made to increase the amount, so that in his old age and sickness he may not be reduced to want. We have promised help, and hope that the thousands who have profited by our worthy friend's preaching and publications will do the same. Contributions will be thankfully received by the Treasurer, Rev. J. Bigwood, Copford Lodge, Chesham Road, Brighton. A few friends have started the fund with promises amounting to about £120.

The past month has been a very busy time with us at the Tabernacle, but having: to devote eight pages of the present magazine to the preface and index of the volume, we can only briefly refer to the various meetings which have been held.

On *Friday evening, October 19*, Pastor C. H. Spurgeon presided at the annual meeting of the workers connected with the GREEN WALK MISSION, which will be transferred early in the new year to the handsome and commodious premises now being erected in the Bermondsey New Road. Mr. William Olney, junior, the manager of the Mission, reported that there

were 110 workers on his staff, services on Sunday and Thursday evenings in the hall, eight prayer-meetings, and seven open-air services every week, 29 Tract-distributors, 459 children in the Sunday-school, Mothers' Meetings, Bible-classes for young converts, a Benevolent Fund, Dorcas Society, Missionary Society, and all the other appurtenances of a vigorous home-mission work; and he stated that he believed that all the agencies had been instrumental in leading souls to the Savior. Addresses were delivered by the chairman, Pastors W. Williams. McAll, and B. Brigg, and Messrs. W. Olney, sen., W. C. Marroll, J.W. Harrald, and W. Hill. If such Missions as this were planted wherever they are needed, The bitter cry of outcast London" would be robbed of much of its bitterness. About £1500 will still be needed before the new buildings will be free from all encumbrance, and Mr. Olney will be happy to hear from anyone who will help to reduce the required amount.

On Sunday and Monday, October 21 and 22, the time set apart for special prayer on behalf of SUNDAY-SCHOOLS was observed at the Tabernacle. Extra meetings for both teachers and scholars were arranged, with the most encouraging results. The Pastor's Sunday morning sermon entitled, "Abijah, or some good thing towards the Lord," can be obtained of Messrs. Passmore and Alabaster. In another column reference has been made to the Address delivered in the Tabernacle on Monday evening to Sunday and Ragged-school Teachers, of whom many were present.

On Friday evening, October 26, Mr. Spurgeon addressed the annual meeting of the Medical PRAYER UNION, in Exeter (Lower) Hall. Dr. Thorne Thorne was in the chair. Please pray for medical students..

On Monday evening October 29, the seventeenth annual meeting of the TABERNACLE LOAN TRACT SOCIETY was held in conjunction with the usual prayer-meeting. Mr. Woods, the energetic Secretary, reported that about four thousand families were supplied with the Pastor's printed sermons every week, by one hundred and three distributor; and that during the year seventeen persons had professed to be converted through the messages left at their homes. Earnest prayer was offered by several brethren for the success of the work. and addresses were delivered by the Pastor and Elder Hill. This useful Society carries on its operations at a cost of only about £25 a year, and effects incalculable good.. In addition to the special effort of spreading the sermons, there are Mothers' Meetings, a Maternal Society, and a Relief Fund for the Sick and Poor, by which

material aid is rendered to those who without it would be beyond the reach of the more distinctly spiritual portion of the Society's work.

On *Friday evening, November 2*, the sixth annual meeting of MRS. STIFF'S BIBLE-CLASS was held at the house of the esteemed teacher of the class, under the presidency of the Pastor. Mrs. Stiff commenced with eighteen young women, and she now has fifty-two upon her roll of membership. Being connected with nine different churches it is appropriate that the meetings should be held at the Orphanage, which in its turn has received substantial help, both in contributions and clothing, from the class. During the year ten of the members have joined various Christian churches. The Pastor expounded the miracle of the healing of the deaf and dumb *man*, and applied it to the cases of those present who were spiritually in a similar condition. It was a happy, holy gathering, full of promise of blessings to come, and of gratitude for favors already received.

On *Sunday morning, November 11*, the Pastor preached "A Luther Sermon at the Tabernacle," and in the evening delivered a special discourse to young men at Exeter Hall in connection with the Luther celebration. The sermon has been published under the title of, "A Luther Sermon at Exeter Hall." It is most pleasing to have already received intimation of several conversions which attended the Exeter Hall discourse. Some twelve came forward spontaneously, and avowed their faith in the Lord Jesus Christ. God is at work, though the devil rages.

On *Monday, evening November 12*, the annual United Communion SERVICE for churches in connection with the London Baptist Association, was held at the Tabernacle, under the Presidency of Pastor C. H. Spurgeon. Several of the neighboring ministers had previously taken tea together, and spent an hour in happy Christian intercourse. Pastors W. Williams, W. P. Cope, W. J. Mills, S. H. Akehurst, and J. T. Swift took part in the communion, and many of our fellow-believers joined with us in remembering our Lord in his own appointed way. It was good to be there.

On *Friday evening, November 16*, a large number of the friends of Mr. R. T. BOOTH assembled in the Tabernacle to bid farewell to him, and Mr. T. W. Glover, who is about to sail with him to Australia. Pastor C. H. Spurgeon presided, and addresses were delivered by the Revs. Canon Basil Wilberforce and Forbes E. Winslow, the Earl of Lichfield, Messrs. R. T. Booth, T. W. Glover, and Joseph Malins, Grand Worthy Chief Templar of England. The meeting was a grand testimony to the success of the Gospel

Temperance movement, of which Mr. Booth has been so earnest an advocate. We fervently pray that his health may be restored by his visit to Australia, and that he may be spared for many years to carry on his great work of rescuing drunkards, and turning sinners to the Savior. Nothing could be more delightful than to see the intense unity which was manifested by Christians of various denominations, who had met with the common desire to fight the dragon of drink by the weapons of the gospel.

On *Monday evening, November 19*, Pastor C. H. Spurgeon delivered an address at the opening of the CENTENARY MEMORIAL SUNDAY- SCHOOL, Mansion House- street, Kennington. This is a joyous event. Heartily do we rejoice in every new Sabbath-school which is opened — a new fortress for keeping back the enemy.

COLLEGE. — The following students have accepted pastorates during the past month :-Mr. J. Briggs has gone to Shoreham, Sussex, to fill the vacancy caused by Mr. Crouch's removal to Worthing. Mr. J. Cottam has taken charge of Mrs. Gladstone's Mission, Broad Green, Liverpool; and Mr. J. T. Frost has settled at Ashton-on-Ribble, Lancashire.

Mr. H. Knee has left Peckham Park-road to become pastor of the church at Counter-slip Chapel, Bristol; Mr. H. C. Field has removed from Stalybridge to Milnsbridge, Yorkshire; Mr. G. H. Malins has settled at Bonyerie Road, Stoke Newington; and Mr. H. Tarrant at Whitebrook and Llandoge, near Monmouth.

Our generous friend, Mr. Win. Gibson, who has already erected at his own expense three tabernacles in Tasmania, is now building a fourth, which is to accommodate one thousand people, at Launceston. He has sent to us for a minister for the new place, and after much prayer and consideration we have selected Mr. A. Bird, who has been raining a church at Sundown, Isle of Wight, and who has arranged to sail for Tasmania early in the new year. We cannot too heartily bless the Lord for inclining the Messrs. Gibson to spend their wealth for the extension of the Redeemer's kingdom, and on behalf of the whole denomination we thank them most cordially for their princely liberality..

Mr. F. J. Feltham, of Winslow, will take Mr. Bird's place at Sandown, where we trust he will be as successful as he has been in Buckinghamshire.

Other items of information connected with the College, which we can only mention, are the opening of the new chapel at Orpington, Kent; and the

laying of the foundation-stone of the Battersea Park Baptist Tabernacle. Funds are specially needed by Mr. Lardher to enable him and his friends to carry out their building operations without burdening the church with a heavy debt. Mr. Barrett's work at Cornwall Road, Brixton, has been greatly helped by the bazaar opened by the President, and made successful through the earnest efforts of many friends from the Tabernacle and elsewhere. We must add that friends do not quite so often remember the College as they used to do, although in these days of declension it is more than ever needful to maintain a school of the prophets for the teaching of the orthodox faith.

On *Friday afternoon, Oct. 19*, the half-yearly meeting of the STUDENTS' MISSIONARY ASSOCIATION was held at the College. The President occupied the chair, and Dr. Llewellyn Bevan delivered a powerful address on the call to missionary work, and the kind of man required for it. We rejoice in the missionary spirit that pervades the College, and hope that members of this Association will be found in every quarter of the globe preaching the glorious gospel of the blessed God, and leading multitudes to the Savior's feet. Additional interest is always given to the Tabernacle prayer-meeting on the first Monday evening in the month by the presence and prayers or addresses of students who are preparing for foreign work. At the last monthly meeting the claims of home missions were brought before our notice in a very interesting speech by Pastor A.A. Harmer, of Dolton, Dovonshire.

EVANGELISTS. — After leaving Lancashire, Messrs. Fullerton and Smith conducted, a month's mission at Lake-road Chapel, *Portsmouth*. At the end of the first week's services Pastor T. W. Medhurst reported that each night the attendance had increased, and there had been many anxious inquirers. At the Sunday afternoon service for men, the spacious building was crowded in every part, and, at the request of the audience, similar gatherings were held on succeeding Sabbaths.

From Dec. 1 to 14, the Evangelists are to visit Cambridge; they will then return to London, as Mr. Fullerton preaches at the Tabernacle on the 16th, 20th, and 23rd inst. In conjunction with Mr. Smith he will con-duet special meetings on the 17th and 18th, and they will also take charge of the prayer-meeting and watch-night service on December 31. Mr. Marsack Day has secured their help for Jan. 2nd, 3rd, and 4th, and on the 6th they

commence a mission in Leicester, to which we look forward with many prayers.

Mr. Burnham's services at Walton-on-the-Naze and Holbeach have been blessed to the conversion of many souls, and the encouragement of the pastors and churches. This month he goes, for the second time, to Peterchurch and Ploughfield. He has a few weeks open for engagements in the new year. Brethren desiring his help should write at once to 24, Keston-road, Past Dulwich, S.E.

Mr. Russell's labors at York-road Chapel, Leeds, have been crowned with extraordinary blessing. Mr. Kitchener and his people had waited upon the Lord in prayer, so that when the Evangelist arrived he found warm hearts and willing hands ready to welcome and assist him. The number who professed to be converted was very large, the Pastor's Bible Class, some of the elder scholars, and many of the inmates of a Girls' Industrial Home receiving a goodly share of the gracious work. From Leeds? Mr. Russell went to Attercliffe, where the first services gave promise of another happy time of "bringing in the sheaves." He asks us to mention that he is fully engaged until the end of May next.

The report of *Messrs. Mater and Parker's* meetings might be in the same words as those above-written, for at Sutton-in-Craven, Scarborough, and Keighley, many received the word which they spoke or sang. This month they are to be at Leamington and Rawtenstall, and they have no vacant dates until the end of February.

ORPHANAGE. — Since our last notice Mr. Charlesworth and his choir have visited the Field Lane Ragged School; Paddington Congregational Chapel; Belle Isle Mission; High Wycombe; Aylesbury; Oxford; Brixton Hall; Denmark Place Chapel; Victoria Park Tabernacle; Tring; East till Chapel, Wandsworth; and Clapham Wesleyan Chapel. In some instances the Orphanage fund are not directly benefited by the meetings held, but information is disseminated, and fresh friends are enlisted, and, in due season the institution is remembered and helped. It will be seen from our list of contributions that the four evenings in the country brought in more than £100. We are deeply grateful to all who in any degree contributed to the success of the meetings, and pray that the Father of the fatherless may richly reward them. While the magazine is being printed, meetings are being held at Ash-ford and Folkestone; and this month the boys are to go

again to Portsmouth, Gosport, Ryde, Cowes, Southampton, and West Croydon, where they are sure to have a most hearty reception.

It is our duty to intimate that the stream of contribution runs rather low at this time. It will afford us much rest; of heart if it is increased during our absence. Still, we **are** sure that the Lord will provide.

Those who desire to aid the Orphanage are continually finding out new methods of obtaining contributions. Our beloved sister, Mrs. Jackson, of Waltham Abbey, with the help of a few friends, recently secured a number of harvest thankofferings, in the shape of flour, fruit, vegetables, and bread, which were sold at the close of a week-evening service, and realized eight guineas. In forwarding the amount, Mr. Jackson writes:—"Purchasers were just as earnest as givers, and everything was disposed of during the evening. All the friends seemed thoroughly pleased to have an opportunity of expressing sympathy with you in your philanthropic work." God bless them all!

Baptisms at Metropolitan Tabernacle.— Oct. 22, twenty-three; Nov. 1, twenty-five.

THE SWORD AND THE TROWEL

1884

PREFACE.

ON all other occasions, when the time has come to write the Preface of *The Sword and the Trowel*, the Editor has felt prepared for it. If he has not been thoroughly well, he has been granted a little furlough between the attacks of pain, and then the Preface has been written as best it could; or else some friend has appeared, who has thrown off a paragraph or two, which has been worked in. But on this occasion I am utterly hard up. Every limb of my body is tormented with pain; there is about as much pain in each limb as any one of them can conveniently bear. In addition to this, the whole system, mind and body, is in a state of fidgets, *malaise*, and depression. Can any good thing come out of such a Nazareth as this? How gladly would we give up the task, but we have no one handy to chain into our place, and, therefore, we must tug the our even if we snap our bones.

We offer ten thousand thanks to the living God, who has enabled us, notwithstanding several breaks of severe pain and sickness, to carry on his work throughout another year, and that year the year of our life's Jubilee. It has been a joyful, happy year, and the good hand of the Lord has been upon us in all respects. The Magazine is simply the instrument and organ of those various Societies which depend upon us for guidance and support. We feel, therefore, deeply grateful that nothing has had to be given up, nothing diminished; but in all things this holy war has gone forward, conquering and to conquer. Led by the weakest imaginable instrumentality, it has been, and still remains, a thing of power for God.

It would be a very perilous thing to allow *The Pastors' College* to cease, or to lessen the number of its students; for at this moment there is an orthodox and a heterodox party in almost all the churches, and the fact is manifest that lines of division will soon be drawn very clearly and very decidedly. We must be ready with good, well-educated men, to teach the old faith, and to teach it intelligently, and with fullness of instruction. Those who choose to open their eyes must see that alarming alterations are

coming on faster and faster, and the old landmark men must fix their positions, and maintain them as for dear life. Dear friends, do help us with the College, for by this instrumentality we hope to raise up many a true defender of the faith once delivered to the saints.

When we had reached as far as this passage, we were interrupted by a hurricane, consisting of rushes of pain, twitches, and all sorts of deadly apprehensions; and, therefore, the thing was shut up for the time being. When we had come back to our former condition, we dictated to our amanuensis as follows : —

I am deeply thankful to the many kind friends who have assisted the institutions under my care during another year. They are a very noble set of people, and give very largely and liberally. Their only fault is that there are comparatively few of them. Many of those who were accustomed to help us in a princely manner have “gone over to the majority,” and are now with God, where it is one of our expected delights to unite with them, and to rejoice in the remembrance of our fellowship on earth. If it were possible to increase the steady revenue of each one of our Societies, so that the money came in from time to time as it was required, it would be a very great relief to us. At the present moment, large sums are readily given when an emergency arises, but if a little forethought were exercised, there would never be any such emergency, and the poor conductor of the enterprises would have an easier time of it. Friends will please excuse these grumblings of a man who is very ill. He hardly knows what he is saying, but he thinks he is saying something which he has felt a good deal in past years. If, upon the whole, we were to be considered worthy to receive more help from the Lord’s stewards we should certainly be able to carry out many projects for the glory of God which we are now obliged to neglect.

The Orphanage has gone on gloriously. Let anybody walk inside the gates, and see what a place it is — a garden of delights, the home of music and beauty. Every visitor is charmed with the healthiness of the situation, and the joy suggested by so delightful an institution.

The Colportage Association ought to be helped a thousand times more than it is. It makes me sigh every time I think of it. Our country people are going to have the franchise. They have already received sufficient education to enable them to read, and they ought not to be left without the books which these good men supply. The books which are sold are really good books for working-people. You would be surprised to see what good

judges they are of books. They purchase large quantities of Cassell's solid literature in monthly parts. There are numbers of districts left without the gospel, which might, at least, have some light if we could send round "the man with the book."

The Evangelists' work has grown amazingly during the past year, and we have now full occupation for all the brethren connected with our Society. We do not like putting one project before another, but assuredly these Evangelists have been as a full cloud, bearing deluges of blessings to the towns which they have visited, and God forbid that we should have to stay our hand in this matter.

Mrs. Spurgeon's Book Fund can never be forgotten. It has pursued its gracious course through another year, with untold benediction to those servants of the Lord who have had their minds stimulated and refreshed by the new works which have been put in their way. It would be impossible to speak too highly of the results which must follow from this distribution of the truth.

Above all things, dear readers, let me have an increased interest in your prayers, and believe me to be

Yours ever heartily,

C. H. SPURGEON.

Upper Norwood.

THE SWORD AND THE TROWEL

JANUARY, 1884.

A LITTLE AHEAD; OR A WORD FOR THE NEW YEAR.

Like the man on the look-out of a steamer which is passing through a thick fog, we cannot see far ahead, and yet we anxiously peer into the mist. The New Year is upon us, and we would fain look into it if we could; but even the short; length of 1884 is further than our eyes can carry us. What then? Would we lift the veil? No, it is woven in mercy, and placed before us in love. Had it been good for us to be all prophets, the residue of the Spirit would have sufficed to have made us so; and therefore it. can only be a wise denial which refuses to remove the curtain. It will be our wisdom to exercise all our strength in the line of faith, since in the direction of sight we can do so little. Another morsel is broken by the great Father's hand from the loaf of time; let us eat it, asking no questions, but with all our hearts asking a blessing upon it, and giving thanks. Should not our New Year's morning-meal be a true Eucharist? Care must not sit like a Judas at the table on this first morn; but oh, that the Master may be there to sweeten every morsel of the loaves and fishes which are to be the basis of the year's banquet! May he at this moment pronounce his blessing on all the twelve monthly loaves which make up the year, so that each one when it is broken may bless our life. May he also bless each of the three hundred and sixty-five fishes which are entangled in the great annual net, not forgetting the one more which, on this occasion, has leaped within the enclosure. Our Lord's love has already prepared a fire, to which he bids us bring of the fish which we have now caught; let us see to it that no one of them is wasted for want of the coals whereon to lay it to make it fit for use.

If this New Year shall be full of unbelief, it will be sure to be dark and dreary. If it be baptized into faith, it will be saturated with benediction. If we will believe our God as he deserves to be believed, our

way will run along the still waters, and our rest will be in green pastures. Trusting in the Lord, we shall be prepared for trials, and shall even welcome them as black ships laden with bright treasures. Relying upon the faithful promise, we shall be on the watch for the expected blessing, and walk the sea-beach of confidence, casting wistful glances over the waters of time for the swift ships which bring the favors of the Eternal. Calm dependence upon our God will make us strong for labor, and willing for waiting, submissive to suffering, and superior to circumstances.

*“The heart that trusts for ever sings,
And feels as light as it had wings;
A well of peace within it springs.
Come good or ill,
Whate’er to-day or morrow brings,
It is His will.”*

We have been looking at some wonderful sunsets lately, and we have all been admiring the marvelous effects of sunlight; let us try what the light of God can do for each one of us. Let us walk in the light by a true, unwavering faith. Our gracious Father deserves from us such boundless trust as dear children, untainted by the world’s falsehood, place in a tender, loving father. We have never yet trusted him to the utmost, to the nth, as a mathematician would say; up to the hilt, as a soldier might put it. Let God be true, and every man a liar; yea, let every circumstance, reasoning, or testimony of the senses be a falsehood in comparison with him. We may be deceived by eyes and ears, by calculation and argument, but never by the Lord. Let us, then, believe without effort, as the necessary mood of a regenerate heart — believe now, believe ever, believe without question; then will our pathway be brightness itself, and our life will rise above the common weary level. Our happiness or misery for 1884 turns upon the question — *Believest thou this?* — this present, needful truth, for the hour which is now upon thee? Shall we be as waves driven of the sea, and tossed about, or will we be as rocks defying the storm, and bathing their summits in the eternal sunlight of infinite love? If the last be our choice, let us pray for grace to spend New Year’s Day in the heavenly rest of faith, and may that rest never be broken throughout the year. Why not? Is there any necessity which binds us to be unbelieving, and therefore unhappy? Did not Enoch walk with God for centuries? Shall not we achieve this lofty deed for one single year? We think we hear our divine Lord saying, “If thou canst believe, all things are possible to him that believeth.” May the

Holy Ghost lift us out of our poor feeble selves. Oh, to believe from January to December! Why should we doubt without reason? And if we never doubt our God until he gives us cause, the high, triumphant walk of faith may continue till all years have melted into Eternity!

Readers, let us take as our example of faith this year the man of whom it is written—"HE STAGGERED NOT AT THE PROMISE OF GOD THROUGH 'UNBELIEF; BUT WAS STRONG IN FAITH, GIVING GLORY TO GOD; AND BEING FULLY PERSUADED THAT, WHAT HE HAD PROMISED, HE WAS ABLE ALSO TO PERFORM."

C. H. SPURGEON.

TAKE AWAY THE FROGS

A SERMONETTE BY C. H. SPURGEON.

"Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD." — Exodus 8:8.

WHEN it pleases God by his judgments to humble men he is never at a loss for means: he can use lions or lice, famines or flies. In the armory of God there are weapons of every kind, from the stars in their courses down to caterpillars in their hosts. The dust of the earth, out of which man is formed, will at God's command forget its kinship, and overwhelm a caravan, while the waters will forsake their channels, invade the tops of the mountains and drown a rebellions race. When the Lord contends against proud men he has but to lift his finger and countless legions throng around him, all loyal to their Lord and valiant for his name. Know ye not that the beasts of the field are his servants, and the stones of the street obey his bidding? Every wave worships him, and every wind knows its Lord. If thou wouldst war against him it would be well for thee to know what his forces are: consider the battle; do no more.

In the case before us Jehovah has to deal with Pharaoh, and he humbles him by frogs. Strange! Singular! One would have thought that such despicable means would never have been used. The Lord began with the proud monarch by turning the waters into blood; but it may be that

Pharaoh said in his heart, "What a great man I am! If Jehovah comes forth against me, he must needs work a terrible miracle in order to conquer." He goes his way to his house un-humbled. This time the Lord will deal with him in another style. I grant you that the conflict was still sublime in the truest sense; but in Pharaoh's estimation the croaking frogs which came up from all the banks of Nilus were a mean sort of adversaries. From every reservoir and marsh they marched up in countless hordes, entering into his chamber and coming upon his bed and his kneading-trough. he could neither sleep nor eat, nor walk abroad, without encountering the loathsome reptiles. The Lord seemed by this to say, "Who are you that I should do great things to conquer you? I will even vanquish you by *frogs*."

There was a suitableness in God's choosing the frogs to humble Egypt's king, because frogs were worshipped by that nation as emblems of the Deity. Images of a certain flog-headed goddess were placed in the catacombs, and frogs themselves were preserved with sacred honors. These be thy gods, O Egypt! Thou shalt have enough of them! Pharaoh himself shall pay a new reverence to these reptiles. As the true God is everywhere present; around us, in our bed-chambers and in our streets, so shall Pharaoh find every place filled with what he chooses to call divine. Is it not a just way of dealing with him?

The Lord has sure ways of reaching the hearts of proud men, and if he does not use flogs to-day he can use other means, for he has servants everywhere prepared for each emergency. He knows how to reach the rich, and make them sit by the wayside, like Belisarius, begging for an bolus. The strong and healthy man, he can soon place among the invalids, and make him cry, "Give me some drink, Titinius, like a sick girl." Your children are about you to-day — your joy and pride — but he can make you childless in an hour. His arrows can pierce through a sevenfold harness of steel; no man is so encompassed as to be beyond the reach of the Almighty.

Let me speak of Pharaoh by way of observation, and I will begin by remarking that — IN SORE TROUBLE THE SERVANTS OF THE LORD ARE GREATLY VALUED.

"*Then Pharaoh called for Moses and Aaron.*" The frogs had taught him good manners, and he longs to see the ministers of the Lord. How is this? *The man was somewhat brought to his senses*, and when this happens, men begin to value those whom they aforesaid despised. Listen to this story.

There came a man of God to Bethel, where king Jeroboam was setting up the golden calves, and he began to cry against the altar'. Then Jeroboam stretched forth his hand, and cried, "Lay hold upon him." In a moment the rebel's right arm withered, and hung by his side useless; then he turned to the man of God, whom he was about to arrest, and said, "Entreat the Lord for me." Thus have persecutors been forced to crouch at the feet of those whom they would have destroyed. Another story will set forth the same truth. King Saul had been forsaken of God:, and the Philistines pressed hard upon him. In his extremity he resorted to a woman who professed to deal with the spirits of the dead. With whom would he speak? He cries, "Bring me up Samuel." Samuel was the man who had most sternly rebuked him. One would have thought that Samuel was the last person he would wish to see; but in his need he asks for no one else but Samuel. When ungodly men get into straits, how they wish they could consult with one who has gone home, against whom they pointed many a jest. They never a Bring me up the jolly fellow who filled and quaffed the bowl with me." In their tribulation they think not of such. They nearer cry, "Bring me up the wanton with whom I sported in sin, that I may again enjoy her company." Nay, in their distress they desire other advisers: they' would rather cry, "Bring me up my holy mother! Oh, for a sight of her dear, loving face as I saw it on her dying bed, when she urged me to follow her to heaven. Bring me up that old friend whom I ridiculed when I turned aside from the ways of God! Oh, for an hour with the man of God whom once I scorned!" Do you not see that it is the old tale repeated,—Pharaoh, when his troubles are multiplied, calls for Moses and Aaron!

This is also to be accounted for by the fact that *God puts a mysterious honor upon his faithful servants*. The painters place halos about the heads of the Bible saints; there were no such crowns of light upon them literally, and yet within the legend there slumbers a great truth. He who leads an upright, holy, gracious life has a power about him which impresses the beholder; his presence in an ungodly company has an influence on wicked men like that of Zephon, of whom Milton sings in *Paradise Lost* To the great fallen angel his presence was a rebuke. God hedges the good with a dignity which men feel even when they are not conscious of it. It was so in the case before us. Moses was made to be as a god unto Pharaoh. Pharaoh had said, "Get you unto your burdens," addressing Moses and Aaron as if they were slaves; but now he sends for them, and entreats their prayers on his behalf. This was like the case of Joseph. His brethren hated him, and

sold him for a slave; but how different the scene when they bowed before him, and trembled as he said, “*I am Joseph!*” The archers had shot at him, and wounded him; but still his bow abode in strength. Remember, too, Jeremiah, whom Zedekiah, the king, treated with great indignity till the Babylonians had surrounded the city, and then he sent to him, and said “*Inquire, I pray thee, of the Lord for us.*” Our Lord describes an instance more remarkable still. It belongs, to the next world, but the same principles rule in all worlds. A poor saint was laid at a rich man’s door, full of sores; he begged for the crumbs that fell from the rich man’s table, “*moreover the dogs came, and licked his sores.*” The rich man, clothed with purple and fine linen, took small note of this saint of God; but what a change happened on a day when the beggar died, and was carried by angels into Abraham’s bosom, and the rich man also died, and was buried! In hell the rich man lifted up his eyes, and Lazarus had honor before him; for he begged that Lazarus might be sent to cool his burning tongue with the tip of his finger’ dipped in water, They had changed places, for God had crowned his poor servant with glory and honor. The halo was around the head of Lazarus most assuredly.

A light shone upon the face of Moses, and a glory settled upon the brow of Jesus. “*Such honor have all the saints*” in a spiritual sense, and the proudest of men shall be made to know it.

Once more, let me note that this honor is doubtless set on saints that they may be of service to ungodly men. · God intends, by their means to bless the penitent. When it was wheat-harvest, and a thunderstorm came because Israel desired a king, you remember that, while peal on peal the dread artillery of God was heard, the people trembled, and besought Samuel the prophet to pray for them, and he said, “*God forbid that; I should sin against the Lord by ceasing to pray for you.*” Holy Samuel’s prayer was heard for them.

Much later on, an earthquake shook: the foundations of a prison, and loosed the bands of the prisoners. Then the gaoler woke up in his fright, and feared that his prisoners had escaped, and that he should have to die for it; but there stood Paul, the man whom he had thrust into the inner prison, and whose feet he had made fast in the stocks, and the gaoler trembling before him cried out, “*Sirs, what must I do to be saved?*” The answer was given, he was directed to believe and to be baptized, and the gaoler and his house were saved. If God’s servants are treated with scorn

and harshness they need not fear, for they are put just where they are that unconverted men may be blessed by their agency. Like Moses to Pharaoh, saints will yet have to say, "*Glory over me; I will pray for thee, or teach thee, so that I may but lead thee to the Savior.*"

It is clear that in times of trouble godly men and women are at a premium.

Secondly, with ungodly men, IN TIMES OF SORE TRIAL PRAYER ALSO BEGINS TO BE VALUABLE.

Then Pharaoh called for Moses and Aaron, and said, "Intreat the Lord." Pharaoh begs an interest in the prayers of good men: this is a fine change since the day wherein he said, "Who is Jehovah that I should obey his voice?" When men are sick and near to die, they send for us to pray with them. That old philosopher, Dion, showed much wisdom in his biting sarcasm. He was on shipboard, and found that among the passengers there were certain foul-mouthed desperadoes. While they were venting all manner of abominations a storm came on, and they began to pray; then Dion cried out to them, "Hold your tongues, for if the gods only know that *you* are here they will sink the vessel; be quiet, lest your prayers should be our ruin." One's thoughts have taken somewhat of that form when we have seen men fulfilling the old adage-

"When the devil was sick, the devil a saint would be."

Such prayers are too often an insult to the holiness of God.

Why is it that reprobates take to praying when they are in deep trouble? Frequently *superstition moves them*. They regard a prayer as a spell or magical charm. So in their folly they send for a minister, and cry, "Intreat the Lord for me." Among many Londoners, so dense is this superstition, that after a poor soul is dead I have heard relatives say, "We sent for the minister, and *he came and prayed to him*. Mark that word, "*prayed to him*." Does not this discover the ignorance and superstition of the people? They do not know the design and object of prayer. This superstition needs to be spoken of with great truthfulness and fidelity.

In certain instances the man's hope in prayer is the result of a *condemning faith*. There is a justifying faith and a condemning faith. "What?" say you. "Does faith ever condemn men?" Yes, when men have faith enough to know that there is a God who sends judgments upon them, that nothing can remove those judgments but the hand that sent them, and that prayer

moves that hand. There are persons who yet never pray themselves, but eagerly cry to friends, “*Intreat the Lord for me.*” There is a measure of faith which goes to increase a man’s condemnation, since he ought to know that if what he believes is true, then the proper thing is to pray himself. It would have been a wonderfully good sign if Pharaoh had said, “Join with me, O Moses and Aaron, while I pray unto Jehovah that he may take the frogs from me.” But, no, he had only a condemning faith, which contented itself with other men’s prayers.

In many instances this desire for prayer is *one of the movements of the Spirit upon the heart of man*. When a poor, afflicted man, in the depth of poverty, struck with consumption, or laid aside by some other deadly disease, desires that a minister would come and pray with him: we will never treat such a wish with neglect. While it is our duty to expose the superstition which often lurks beneath the wish, we also hope that some good thing towards the Lord God of Israel may dwell in it. It is, perhaps, the prodigal saying, “I will arise, and go unto my Father, and I will inquire the way home.” I hope it is so.

Take warning, you that do not pray; you will yet need to pray. There will come a time to the most of you when you will not be able to bear yourselves without crying unto God. May God in his infinite mercy lead you to begin at once; for when it can be said of you, “Behold: he prayeth,” it will be the best of news. Beginning to pray is the turning point of life. Why not at once set a high price upon that which in times of trouble you will seek for with tears?

Our third observation is this — IN SORE TROUBLE THE PRAYER IS OFTEN A WRONG ONE.

The petitions which men offer when they are in distress are often wrong prayers. Pharaoh said — “Intreat the Lord, that he may take away the Frogs from me.” A fatal flaw is manifest in that prayer. *It contains no confession of sin*. he says not, “I have rebelled against the Lord; entreat that I may find forgiveness!” Nothing of the kind: he loves sin as much as ever. A prayer without penitence is a prayer without acceptance. If no tear has fallen upon it, it is withered. Thou must come to God as a sinner through a Savior, but by no other way. He that comes to God like the Pharisee, with, “*God*, I thank thee that I am not as other men are,” never draws near to God at all; but he that cries, “God be merciful to me a sinner,” has come to God by the way which God has himself appointed.

There must be confession of sin before God, or our prayer is faulty, Pharaoh's prayer *dealt only with the punishment*, "Take away the frogs; take away the frogs; take away the flogs." That is his one cry. So we hear the sick exclaim, "Oh, sir, pray that I may get well." The drunkard begs that he may be helped out of his poverty. The impenitent sinner cries, "Pray that my child may not be taken from me." It is not wrong to pray, "Take away the frogs." We should all have prayed so if we had been surrounded by such pests. The evil is that this was the whole of his prayer. He said not, "Take away my sins." but "Take away the frogs." he did not cry, "Lord, take away my heart of stone," but only "Take away the frogs." Perhaps I am addressing those who are in poverty, sickness, or distress, and all they are crying about is, "Lord, take away the frogs. Deliver me from my poverty, my trouble, my hunger, my disgrace, my punishment." Now, if you have brought yourself into evil by a vicious life, your prayer must not be, "*Take away the disease and the poverty,*" but "Take away the sin." The drunkard's prayer must not be, "Lord, take away the result of my intoxication," but "Remove from me the poisoned cup." Lay the ax at the root, and cry, "Lord, take the sin away." Alas! most of the prayers of men in trouble are only like Pharaoh's selfish prayer, "Take away the frogs." The Lord did hear his petition, but nothing came of it. The frogs were gone, but flies came directly after, and all sorts of plagues followed in rapid succession, and his heart was hardened still.

When ungodly men are under a sense of divine wrath they turn not to God aright: *their prayer is devoid of spiritual requests*. When Cain had murdered his brother did he express a regret? No. He only murmured, "My punishment is greater than I can bear." Esau sold his birthright. Did he repent of the sin of having been a profane person, and seek pardon carefully? Not he; but he sought carefully with tears to get back his birthright, and he found no place for repentance in his father Isaac; the blessing had gone to Jacob, and on Jacob it must remain. Another telling case is that of Simon Magus. When Peter told him that he was in the gall of bitterness and in the bond of iniquity he replied, "Pray ye to the Lord for me that none of these things which ye have spoken come upon me;" that was all he cared about. He expressed no desire to be delivered from his evil way, but only to be screened from the consequences of it. Every knave cries out against punishment; but he is attaining to honesty who entreats to be freed from his pilfering habits.

Our last:, remark is — that THE SINNER, IN HIS SORE TROUBLES IS VERY APT TO MAKE GREAT PROMISES. Pharaoh cried, “Take away the frogs and I will let the people go, that they may do sacrifice unto the Lord.” In this way one of you talked when you were down with fever, or when you were likely to lose your situation through your folly. Yea said, “Please God I escape this once, I will be a very different man.” Such promises are *generally boastful*. Notice here the proud language of Pharaoh. “I will let the people go.” He does not long talk in this fashion; but now he is a great king, and he gives his royal word, “I will let the people go” Some folks are very big when they promised God, “I” will do this, and I will do that. But you cannot, my friend. You reply that you are going to have a new heart and a right spirit. Are you looking to create them yourself? You talk as if you were. I think you said that you were going to “turn over a new leaf”: but a new leaf in a bad book may be worse than the old leaf. But; you are going to be entirely new, are you? Are you to do all this yourself? You are greatly mistaken; true conversion does not begin by talking of what “I” will do. It begins in casting ourselves upon the Lord, and begging him to work all our works in us.

But this man’s promises were *all a lie*. I daresay that, for the moment:, he meant them; but he did not keep his word, for he did not let the people go. “When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.” Has not that been the case with many others? You promised “faithfully,” as you said: you pledged yourself that it; should be so; but it *is* not so. Stand thou still a while, and hear a message from the Lord: “Tigon hast not lied unto men, but thou hast lied unto God.” Let that sentence pierce the innermost bowels of thy conscience. “Thou hast lied unto God.” Remember Ananias and Sapphira, and what followed upon their falsehood, and be astonished that it has not followed upon yours, for you made the promise before witnesses in the presence of the Lord himself.

Mark wall that., in all this, Pharaoh *increased his quilt*. His vows heaped up his transgressions. He forgot his promises; but God did not. They were laid by in store against him, and the blows of God upon him fell heavier and heavier, until at last Jehovah drowned him and his chosen captains in the Red Sea. Oh, sirs, if God comes to ,deal with you in this fashion, what will become of you? Your promises are filed in heaven, to be witnesses against you. God reaches out these promises of yours at this hour, and holds them up before your eyes. And what does your conscience say? If

you had promised a kind friend, and broken your word, it would have been base enough; but you have been ungrateful to your God, in whose hand your breath is, and whose are all your ways. Let a sense of guilt overwhelm you, and in the name of Jesus Christ ask mercy of your God.

I will tell you how God deals with his own children, and then leave you to infer how he will deal with you if you are not his children. A certain man, to all appearance, feared God, ay, and did so with a sincere heart. He was once an earnest Christian, a member of the church, and a worker in the service, faithful to his light, and fervent in spirit; but he grew cold. He had a farm, and it occupied nearly all his time. He was filled with an intense desire to grow rich, and therefore he devoted his attention to his business till he grew colder and colder in divine things, and the means of grace on the week-days were forsaken. Work for God was dropped, communion with God ceased, and the religious professor became to all appearance an utter worldling. But yet he was a child of God, and this is how his Father restored him. He took from him the wife of his youth, to whom his heart was knit; but this made him more worldly than before, because his wife had been a great help to him in the farm, and now she was gone he must stick to it more than ever. Nothing came of the first chastisement except increased sin. He had only one son, for whom he was saving up his money, and working his business, and he saw that son cut down with consumption, like his mother. This also made him still more worldly. It ought to have brought him to his knees, but it did not. He carried on the practice of prayer, but with little heart, he said, "Now my dear son, who was such a comfort to me, has gone, I can hardly get out on Sundays at all. I *must* look after the cows and attend to the stock." So he sank deeper in the mire. Then the Lord began to deal with him in another way. He had a bad season, and lost by his farming, careful as he was. Next year was worse, and the cattle-plague emptied his stalls, he was brought down to poverty; he could scarcely keep in the farm, for the rent ran back. Still he did not yield, he had tender moments now and then; but he was usually hard, for he felt that God was dealing severely with him. He felt angry against God, and stuck to his business more than ever, while the things of God were forgotten. Then the Lord took his erring child more closely in hand than before, and sent him an incurable disease in his body. The worldly farmer lay upon a sick bed, fretting about his business: he did not turn to the Lord even then. Last of all, his house took fire, and as the barn and the ricks, and the house were all ablaze, and all that he had was going, they carried him

out into the open air upon the bed from which he could not stir, and he was heard to say, “Blessed be the Lord! Blessed be the Lord! I am cured at last.” But, dear friends, nothing would cure him till everything was gone from him. Was not that a pity? He was saved so as by fire. He would be “as the horse, and the mule, which have no understanding, whose mouth must be held in with bit and bridle,” and therefore he had to suffer for it. I pray you do not copy him. People of God, do not make rods for your own backs in that way. Do not drive your heavenly Father to bard measures. But oh, ye ungodly, if *he will deal thus with his children, how will he deal with you who are not his children?* If he means to bless you he will not let you go unpunished; but he will smite you with heavy strokes. I remember one who used to bless God for a broken leg: he said that he never ran in the ways of God until lie was lame. I believe that some parents never loved the heavenly

Father till their dear infant child was taken away. The shepherd tried to get the mother sheep into the fold, but she would not come; so he took up her lamb and carried it away in his arms, and then the mother followed him. He has done that to some of you. You would never have come to Christ if dear little Johnny had not gone home to Jesus: You lost one and another for that same purpose; have you not had strokes enough? You have been smitten till your “whole head is sick and your whole heart faint.” Will you not turn unto your God without more ado? His blows are sent in mercy: it is better far that you should have a hell here than a hell hereafter. It were better for you to live a lifelong agony than to be cast into hell for ever. Believe in the Lord Jesus Christ, and you shall be saved. He died for sinners — died for aggravating, guilty, willful sinners, and if they look to him they shall at once be forgiven. I cannot give the look of faith for you, or I would gladly do so; but I beseech you to look and live! May God the Holy Ghost lead you so to do, for Jesus’ sake! Amen.

SINGULAR PLEA.

IF any man was ever entitled to the appellation of “Christian gentleman” it was the late Dr. John Hunter. From the casual circumstance of living for many years a few doors from him, I had exceptional opportunities of enjoying his genial society, his wise counsels, his hearty hospitality, and, I may add, affectionate friendship. By a wide circle his ‘memory will never

cease to be revered and cherished, t/is was a nature overflowing with the milk of human kindness. Indeed, the demands of his extremely poor parishioners were yearly more exacting and overwhelming, just because they became more and more cognizant of that frailty which leaned to virtue's side — his *irresistible* benevolence — which at times felt itself unable to withstand what might be called “impudent” claims. One specimen I recollect hearing from his own lips, and told in his own inimitable way. A few mornings before, a woman came begging for pecuniary help. Even he was amazed, and, indeed, indignant at her presumption, as she had been one of his parochial plagues; had not only been personally offensive and hostile, to himself, but had done what she could to foster an inimical feeling among the neighbors. On going to his outer lobby, where the unabashed applicant was, he stated, as firmly as his kindly nature would admit (and yet he could assume a stern look too), that she knew well she was the very last who had any claim upon him. Decidedly refusing her, he bade her peremptorily to go away. Her reply was ready — “Sir, you are mistaken, I *have* a claim upon you.” “I should like to know, my good woman, what that claim is. You have done nothing all the years I have known you but to try and do me wrong. Tell me your claim.” “Sir, *I am your enemy*” The plea was novel, irresistible. At once the hand was in the depths of the kindly man's pocket, and something bright reflected its pedigree from the Sermon on the Mount. — From *Dr. J. R. Macduff's “Parish of Taxwood.”*

NEW THEOLOGY

GREAT inventor is to make bread without flour, and he is preparing the plan of a house which is to have no foundations. Wonderful! Isn't it? We are no longer to eat grapes as they come from the vines — they are so old-fashioned: we are to have them after they have been squeezed in a patent press, and have been fashioned into cakes of mathematical shape. We should not be at all surprised to hear that our steam-boats are all a mistake, and have become things of the past, being in fact superseded: by electrified table-cloths, which each man withdraws from his dining-table, spreads on the top of the water, and then uses as an instantaneously-prepared raft, which he steers with his knife and fork. When this comes about, we shall still be found sticking to the unchanged and unchangeable Word of God. There will be no new God, nor a new devil, and we shall never have a new Savior, nor a new atonement: why should we then be either attracted or alarmed by the error and nonsense which everywhere plead for a hearing because they are new? What is their newness to us; we are not children, nor frequenters of playhouses? Truly, to such a new toy or a new play has immense attractions; but *men* care less about the age of a thing than about its intrinsic value. To suppose that theology can be *new* is to imagine that the Lord himself is of yesterday. A doctrine which is said to have lately become true must of necessity be a lie. Falsehood has no beard, but truth is hoary with an age immeasurable. The old gospel is the only gospel. Pity is our only feeling towards those young preachers who cry, "See my new theology," in just the same spirit as little Mary says, "See my pretty new frock." — C. H. S.

ANTICIPATING THE LAST JUDGMENT.

THERE is a story told of two soldiers who, being in the valley of Jehoshaphat, the one said to the other, "Here in this place shall be the general judgment, and therefore I will now take up my place where I will then sit ;" and so, lifting up a stone, he sat down upon it, as taking his place beforehand; but, as he sat there, such a quaking and trembling fell upon him, that, falling to the earth, he remembered the day of judgment with horror and amazement for ever after.

Might it not be of exceeding value to many of our friends if they would try and seat themselves in the place which they will occupy at the last great day? Let them think that it has come, and that they are present, for it will soon be so. Let them look up, and realize the scene. Behold, a great white cloud comes floating upward and forward, and on the cloud there is a great white throne, from which everything is reflected of the past and present of mortal men. Gazing around for a moment, the mighty multitude astounds and amazes the beholder. The dead are there, and all the millions of the living. The sea has yielded up every corpse, and every foot of earth teems with myriads upon myriads of long-buried men. All eyes are turned towards the cloud, and the throne, and the Son of God, who sits thereon, surrounded by an innumerable company of angels. Who can adequately conceive,

“The pomp of that tremendous day, When Christ with clouds shall come?”

See. the books are. opened, and the last assize begins, with sound of trumpet. It is even now at our doors, and the thought of it is enough to arouse the fears and startle the consciences of all but the most brutal and graceless of men.

The putting off or forgetting of the Lord's coming and the judgment is the cause of much hardness of heart. The evil Servant would not have behaved himself so ill if he had looked upon his master's return as near at hand. Men who have death at their elbow, and see judgment before their eyes, are likely to break off their sins by righteousness, and seek to be reconciled to God. I have heard of the women of a certain island, that the first sheet they wove was the winding-sheet, and this they kept by them: I am afraid that this fashion has long since died out, and that both men and women live

as if there would be no hereafter. This is the root of much of the impiety of our age.

Sit down, dear reader, if you are as yet unsaved, and take an hour for this solemn exercise: it may prove the turning-point of your history. In a few years you will be one of that vast assembly, and have to answer for every deed 'and word of your life. Think of it long; picture it vividly; let it work upon your mind. Though at the first it fill you with fear and trembling, it may conduct you to the Savior's feet, and then, looking up to him with penitential faith, you may hear how to "have boldness in the day of judgment." If you fly to Jesus as your Savior you will not fear to face him as your King. It has been well said, "Thou wilt meet the Great Day well if thou get the Great judge to judge thee every day."

Suppose that this night you should start up, and find the day of grace over, and the day of judgment beginning! Suppose you should within an hour hear the Lord Jesus say to you, "Depart!" These are no vain imaginings. If you remain as you are they will be true ere long. Do but put them before your mind's eye a little before the time, that you may judge of the wisdom of running so grave a risk. Those who wish to act well on great public occasions rehearse their parts beforehand. Unconverted friend, rehearse your part, and prepare yourself to receive the dread sentence which awaits all who are out of Christ. Are you afraid to think of it? Be much more afraid of enduring it! If even to dream of the Last Day is a terrible event, what must it be then to be there in reality? The prisoner who will not even think of his trial is in his conscience assured of a verdict of condemnation. Would he not be far wiser to seek for a Counselor to plead his cause? Will you not seek One? Jesus, the faithful Counselor, asks no fee. Commit your cause into his hand, and you need not fear the Last Assize.

A LETTER FROM MR. SPURGEON

DEAR FRIENDS,—Before "The Bitter Cry of Outcast London" had been so pathetically reported by the press, friends connected with the Tabernacle had thought of the poor of Bermondsey, and set to work to help them. Among the best of the agencies which grew out of this thoughtfulness was the Green Walk Mission, led by Mr. William Olney, jun., which has proved to be no mere attempt at Mission work, but a solid success. Under God, the marked prosperity of every part of the work may, beyond all doubt, be

ascribed to the zeal, industry, and self-denial of the leader; but by the grace of God there has been gathered around him a singularly gracious body of people, at once docile and energetic, sensible and enthusiastic. I feel that when men like young Mr. Olney are raised up, the least thing that we can do is to find them a suitable place in which to carry on their beneficent efforts. Queen-bees are hard to find; and when one is met with, all the other bees should set to work to build a hive.

We gave the exterior in a former number, and now the interior on the opposite page will show what a noble building has been erected for Mr. Olney's enterprise. It is worthy of its object. Looking over it while in progress, we were delighted with the number and size of the rooms. It is by no means a makeshift, but altogether a model erection, admirably adapted to its purpose. It could not have been better had it been designed for West-end aristocrats, and therefore it is just suited for the poor of Bermondsey. If we do things meanly for the poor they are likely to think meanly of it. Our friends earnestly desired to designate the new hall after the Pastor of the Tabernacle; but as he just as earnestly declined the honor, a compromise has been effected, and the 'place is to be called Haddon Hall, which is, and yet is not, the Pastor's name, but is a pleasing musical name for a happy and handsome edifice.

Friends at the Tabernacle and in Bermondsey have given right royally, so that £5,205 has come in to the Fund, and this has been a great joy to my heart. Messrs. Barrow, and the three Olney brothers and other donors must have special mention; but the array of smaller donors is equally remarkable. On the whole it is well done, and is a fair example of Christian willingness, and a proof that Christian people are not negligent of what somebody, fonder of Latin than I am, has called "the lapsed masses." The spiritual work has come first, and the material structure has followed in due course. The dirty, awkward rooms in Green Walk, where, by-the-way, not a green blade ever grows, have been the nursery for a hopeful family, which will now be the commencement of a well-housed, self-supporting Mission. With God's sure blessing the future is full of joyous hope.

Now, there will be one blot on it all unless God's goodness shall move generous friends to prevent the evil. It is feared that there may be a debt of £1,300. No Tabernacle enterprise has ever yet been in debt. No building raised under our immediate auspices has ever been opened without being paid for. Is this to be an exception to an admirable rule? Shall we tarnish

our laurels? If those who have not given will now come up to the mark, the thing will be done. It is due to our Lord, to whom we owe so much, that this matter should not be left in doubt: our willing liberality must decide that this house for the Lord and the Lord's poor shall be put into trust free of all liability — present or future. May this be the case. on the day of opening in February next! This will greatly gladden the heart of your friend and Pastor, now resting at Men-tone. It will make it a delight to open the building in February.

C. H. SPURGEON.

December, 1883.

NOTES

THE editor is at Mentone, but he has carefully prepared and arranged every page of the present Magazine, and sends it forth with the best wishes for the New Year to all friends and readers. The following letter was read at the Tabernacle on Dec. 16 :—

“To my church, congregation, and readers.

“Your affectionate interest in me is not satisfied unless I send a short note during my absence, and on my part it is a great pleasure to communicate with you. When I left home I felt utterly spent, both in body and mind, and this last form of exhaustion was conducting me down into those depressions which render life a burden. But already the lead is gone. I am rested and restored, and now the days are spent in reading and meditation, and the gathering of stores for future use, — this performed in a way: which fills, but does not Strain the mind. I am deeply grateful for this quiet resting-place, and ask your prayers that I may return, in due time, in good order for another year’s service.

“Thirty years’ labor in a position which tests all my powers, and drives me to draw from the divine strength, has not been with-out its wear and tear with me. A while longer I hope I may be permitted to take my part

in the Lord’s service. If I may have his presence, and your patient love, I shall count myself thrice happy. May the blessing of the Most High God rest upon all my helpers in the Lord’s work.

“Yours to serve through life,

“C. H. SPURGEON.”

Weather in Mentone is not quite so warm as usual, but still splendid as compared with England. Under the olives it is sweet, to sit in mingled shade and sunshine, and meditate upon that providence which, it truthfully represents. Many earnest Christians are here, and so there is no lack of holy fellowship; but the most, precious things to a worn thinker and speaker are the grand opportunities for quiet which the gardens, rocks, roads, and mountain-sides afford. No lover of gaiety would care to be in this town; there is nothing to his taste in that line; but the thoughtful student and devout lover o! solitude can rest to the top of his bent from

sunrise to sunset. Visitors have not yet arrived in any great number: in all probability the singularly mild weather at home till December has allowed invalids to linger longer in their own dear homes.

COLLEGE. — During the past month Mr. R. E. Glendening has become pastor of the church at Elgin, N B.; Mr. J. W. Hartley has been accepted by the Baptist Missionary Society for mission work on the River Congo; and Mr. James Smith has settled at Reinsoy, Hants. Spheres are readily found for promising men when they are ready, and in several cases of our students they have been desired by two or more churches. Prayer is entreated for every breather upon his settlement, as also for near men just entering College.

Our generous friend, Mr. W. Gibson, writes that he hopes the new Tabernacle at Launceston, Tasmania, will be finished by March 1st, and that our son Thomas will be present at the opening. He adds, "I am thankful to be able to tell you that the men we have from the College are all doing well. Mr. McCullough has left Longford, and gone to Hobart, where he is likely to do a good work. Harry Wood takes his place." Mr. Bird sails this month for Launceston, in the S.S, *John Rider*. How greatly we long that Mr. Gibson's splendid liberality to the work in Tasmania may be rewarded by the prosperity of Mr. Bird and all the other brethren now engaged in the Lord's work on the island!

Mr. W. V. Young, who is going to Ipswich, Queensland, in the S.S. *Liguria*, reports his safe arrival at Cape Town. Mr., B. W. Clinch, who went to Australia for the benefit of his health, has formed a new church, under the auspices of the Queensland Baptist Association, at Maryborough, Queensland. With these brethren our best wishes and prayers go forth to the southern regions, where new empires are springing up, which in the future Will be populous, and exercise great influence.

On *Wednesday evening, November 28*, the annual meeting of the College was held at the Tabernacle. A considerable number of friends met for tea, and afterwards many more arrived, nearly filling the building by the time the proceedings commenced. The President, C. H. Spurgeon, occupied the chair, and spoke of the continued need of such an Institution for training preachers of sound doctrine and the cross of Christ. The Vice-president, J. A. Spurgeon, read the list of students who had entered the ministry, at home or abroad, since the last Conference; Professor Fergusson, as the representative of the tutors, and Messrs. H. Driver and W. C. Bryan, on

behalf of the students, delivered addresses; anthems and hymns were sung by the orphan children; and the remainder of the evening was devoted to a lecture by C. H. Spurgeon, on "Martin Luther," with dissolving views illustrative of the principal persons and places connected with the great Reformer. This gathering was particularly interesting from the fact that it was the last week-evening on which the Pastor met his flock before leaving England. We trust that our many friends will think of this Institution, now more needed than ever, and take care that its work shall never be hindered by lack of funds, as indeed it never has been.

EVANGELISTS. — Mr. Medhurst's anticipations concerning *Messrs. -Fullerton and Smith's* services at Portsmouth appear to have been fully realized. From the commencement to the close the mission has been very successful, and large numbers have professed to find the Savior at the meetings. Special gatherings for men were held on Sunday afternoons, for women on Wednesdays, and for children on Saturdays; and song services were given on Saturday evenings. On each occasion the spacious chapel was crowded with those whose presence was desired, and eternity alone can reveal the extent of the blessing received; but enough is already known to make us rejoice that the arm of the Lord has once more been made bare in the midst of his people, and that the Holy Spirit has again set his seal upon the preaching and singing of the everlasting gospel. Mr. Medhurst has already baptized nearly seventy converts as the result of the mission, and many more are expected to follow them; while the noble sum of £90 has been forwarded to us as a thankoffering for the Evangelists' services. It is by such spontaneous offerings as these that we are able to keep these two successful soul-winners in the field.

Mr. Burnham, on his arrival at Peter-church, near Hereford, found most cheering tokens of the blessing that had followed his former visit. Out of a population of 600 no less than 44 have been baptized during the year, and two prayer-meetings have been continued weekly all through the summer and harvest-time. On this occasion the chapel was full night after night, and many were led to the Savior. Our Bro. Vanstone, who has recently settled at Hay, rendered very valuable help at these services. After leaving Peterchurch, Mr. Burnham went for a second time to Ploughfield, and this month he is engaged at East Finchley, Countesthorpe, and Barton's End, Gloucester. Mr. Burnham earnestly begs to have a brother to go with him, for working alone has many and serious disadvantages; but where is the pay of another man to come from? We quite see the advisability of sending

all Evangelists by two and two; but this evangelistic work is growing upon us, and the income as yet barely meets the expenditure; indeed, our brethren Parker and Mateer have to find support for themselves, and we had rather it were not quite so much so. This service should largely pay for itself, and does so as far as Messrs. Fullerton and Smith are concerned, but others need aid. We will use all funds with mingled economy and liberality.

Mr. Russell's visit to Attercliffe was greatly owned of God. Pastor Ensoll and his people had prepared the way for the coming of the Evangelist by faith and prayer, and from the first service to the last backsliders were reclaimed, sinners converted, and saints strengthened and comforted. The pastor's Bible-class and children of the members of the church have been specially blessed. Mr. Russell has also held evangelistic meetings at Caversham Hill, and Newport, Isle of Wight; and in each place power has rested upon the word preached.

Messrs. Mateer and Parker have had a happy and successful season with our Bro. Williams at Leamington, and they have been greatly encouraged by the reports of the continued blessing that has rested upon the work at Keighley since they left.

ORPHANAGE. — In last month's magazine we acknowledged the receipt of £92 Os. 6d., "the amount of a disputed account;" this month a still larger sum, namely, a hundred guineas, has come to the Orphanage funds under similar circumstances. We are sorry that disputes should arise; but when fatherless children are so largely benefited by the contentions our grief is at least somewhat mitigated. Do not get into disputes, dear friends, if you can help it; but if you cannot see eye to eye, get the matter in question settled as speedily and happily as possible by sending a peace-offering to the Treasurer of the Stockwell Orphanage.

Mr. Edward Williams, of Knighton, who has long been a generous contributor to the Orphanage, and an earnest collector for the Institution, has recently arranged for an evening concert in aid of the funds of this portion of our work. With the willing help of a considerable number of friends, the musical gathering was made a great success, and the net proceeds, amounting to £24 6s. 6d.. have been safely received by us. For this spontaneous expression of sympathy, we heartily thank Mr. Williams, and all who assisted by their talents or liberality to make up such a substantial sum.

These "Notes" have to be written on a foreign shore before the Orphanage Christmas Festival is held; so we cannot tell our readers about the joy produced by their generous gifts; but we have no doubt that the happy season will be as full as ever of delight to the merry Stockwell lads and lassies, and that their thanks to the founders of the feast will be as hearty and as noisy as in former years. God bless all who have remembered the orphans, and give them — "A Happy New Year," and many of them.

The first week in December was happily spent by Mr. Charlesworth and his choir at Portsmouth, Gosport, Ryde, Cowes and Southampton. Everywhere they were most kindly received, and the Orphanage funds will be largely benefited by the meetings held. The members of our Brother Medhurst's Bible-class collect through the year for the Orphanage, and on this occasion, through their efforts, and the amount contributed at the meeting in Lake Road Chapel, the first student of the College had the joy of sending us over £100 towards the support of the sister Institution. Our good friend, Pastor H. O. Mackey, led the way at Southampton, and many of the other ministers of the town rendered valuable help, and in consequence the meeting was a great success.

COLPORTAGE. — We are doing our best to stimulate friends to employ colporteurs in connection with the various churches and county associations, but wonder much that the advantages and importance of the agency are not more widely utilized, especially in the villages. Mr. John Chappell, of Calne, Wilts, has recently applied for a colporteur to labor in the neighborhood of that town. We heartily join with him when he writes — "I hope, God helping us, that we shall continue this work, so as to form *an example to stir up little churches to look after the villages aroused them, in what appears to me to be the most Christian and economical way.* The neglect of the villages is a sad fault now lying at the doors of our country churches." We are glad, however, that others too are beginning to take this matter in hand. The Norfolk Association has tried one colporteur for a year, and has now guaranteed £40 a year for a second man, who will labor in the villages round Neatishead, assisting in the services on the Lord's-day.

There is a cry for help from our villages as real and as sad as "the Bitter Cry of Outcast London." The same evils are to be found in proportion to the numbers congregated. Ignorance, poverty, neglect of religion, and vice, abound in villages which externally look charming for their rustic beauty.

Too often that which is offered to the villagers in the name of religion is but a service of forms and ceremonies, and no real gospel teaching is given. Our colporteurs visit such places, calling from door to door, and offering for sale books and periodicals which interest and instruct the mind, and many of them directly teaching the plan of salvation through faith in the crucified Redeemer. Often the weary invalid, with no other Christian visitor, is cheered by the visit of the colporteur, and many a sinner listens to the gospel message in the cottage meeting or open-air service. Like the apostles, the colporteurs have taught publicly and from house to house, but with this advantage, that by means of the press they leave behind messages that are read when the messenger is far away. The word spoken and the word printed are both largely blessed by God through the agency of the colporteurs. We pray that more laborers may be sent forth to the harvest, and lay the matter of necessary pecuniary support before our readers.

Baptisms at Metropolitan Tabernacle :-November 26, ten; November 29, sixteen.

THE SWORD AND THE TROWEL

FEBRUARY, 1884.

NOT A DOUBT OF IT! NOT A DOUBT OF IT!

BY C. H. SPURGEON.

OUR friend, Dr. William Graham, of Bonn, has lately departed this life, and we are told that on his death-bed one said to him, "He hath said, 'I will never leave thee, nor forsake thee.'" To which the good man replied, with his dying breath, "*Not a doubt of it! Not a doubt of it!*"

It were a dreadful thing indeed if there were a doubt of it. If Jehovah could leave or forsake his own it were an evil day for us. If God began a good work, and did not carry it on; if his love accepted a soul, and then rejected it; if Jesus paid the purchase-price, and did not completely effect the redemption; if the Holy Spirit produced the new birth, and yet did not continue to breathe eternal life into the soul, it were a horrible thing indeed. Take away the doctrine of the final perseverance of divine love from the Bible, and what have you left by way of comfort and sustenance for the tried people of God? Because God perseveres in grace, therefore saints persevere in faith. The future grows dark, the sun is withdrawn, the moon refuses to shine, and every star dies out, if once eternal love is proved to be evanescent, and grace is shown to be a temporary gift. If there be a doubt of God's faithfulness, our whole being is smothered in a gloom intolerable. For my part, I should neither care to preach the gospel, nor to believe it, if it were transient, unstable, uncertain. It were worth while to go to prison and to death for the doctrine of *everlasting* life; but for a fitful gleam of life, with intermingled intervals of death, making up an existence whose end must ultimately be blackness of darkness for ever, it were not worth while to exert one single atom of our strength. We have "*Not a doubt of it! Not a doubt of it!*" On that matter we are fully assured, as we confess and pray in the same breath — "The Lord will perfect that which concerneth me: thy mercy; O Lord, endureth for ever: forsake not the works of thine own hands." "God, willing more abundantly to shew 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 upon the hope set before us.”

*“He will never fail us,
He will not forsake;
His eternal covenant
He will never break!
Resting on his promise,
Fear is far away;
God is ever with you,
Children of the Day!”*

The consolations afforded by a doctrine must depend upon the measure of faith with which it is received. “According to thy faith be it unto thee” is the rule of the kingdom. No soul can know the exceeding greatness of God’s power in any teaching of his word until it can say, “Not a doubt of it! Not a doubt of it!” Unbelief is a great disturber of quiet. He that would feel the deep peace brought by the stoning sacrifice must have no doubt about its acceptance before God. He that would know the joy of sonship must repel with energy the Satanic suggestion — “if thou be the Son of God.” He that would know the power of Christ’s resurrection, and thereby triumph over death, must have no doubt about the well-attested fact that “the Lord is risen indeed.” As a tiny stone in the shoe will make the traveler limp painfully, so will the least suspicion mar the walk of faith. We have seen an almost invisible grain of red coloring matter tinge a great quantity of water, till it all seemed turned, as by the miracle of Moses, into blood; and so the least particle of mistrust within the soul may transform a sparkling, crystalline truth into a wearisome and nauseous disputation. Faith finds truth to be meat indeed and drink indeed; but unbelief abhors all manner of meat, unless it be some loathsome carrion, for its appetite is depraved. “He feedeth on ashes: a deceived heart hath turned him aside.” Truth lives in men as they believe it, but its power expires as they question it. Such are the opposite influences of faith and doubt within the individual, and they are the same on a wider scale among the many. Preach truth with the accent of conviction, and it will produce conversion as its result; but utter it with bated breath, or sputter it forth with skeptical lip, and it will work no miracle in the hearts of the hearers. Oh, preacher, before thou goest into the pulpit, say within thy soul, “Not a doubt of it! Not a doubt of

it!" If the viper of skepticism be nestling within thy heart, keep thou silence before the Lord; or pour forth thy soul's secret groans and prayers to God that he would cause thee to believe what thou hast to proclaim, that afterwards thou mayest say, "I believed, therefore have I spoken." It is our solemn conviction, that open deniers of truth are not capable of doing a hundredth part of the damage which is done by the secret doubters of it. The infidel's envenomed blasphemies and ferocious sarcasms are arrows which fly by day, and the mass of our people shield themselves from them: but the covert suggestion, the scarcely uttered insinuation, and the apparently candid question, are as the pestilence which walketh in darkness, from which few can escape. There are names of unbelievers which we can scarcely pronounce without horror, and yet, perchance, there is infinitely less to fear from them than from certain professedly Christian ministers, who have entered by stealth into pulpits once occupied by good men and true, and from that vantage-ground are promulgating errors which their predecessors abhorred. We need not go far to find Universalism of the most pernicious kind taught within the boundaries of evangelical dissent, Socinianism defended by men who are included among the orthodox, and a scoff made of the inspiration of Holy Scripture by those who are called pastors of Protestant churches, it being meanwhile declared that "The Bible, and the Bible alone, is the religion of Protestants." This is wretched; but even this, we take it, is less baneful than teaching Scriptural truth and coupling it with a sort of undertone of questioning as to whether a word of it is matter of fact. We have seen the upper current running in an orthodox direction, but have soon perceived underneath a stronger flood rushing towards infidelity. This is despicable.

Professional preaching, *ex-officio* creed-repeating,—this is the devil's most effectual method of propagating falsehood and defeating truth. Full assurance of the certainty of what we preach in the name of the Most High God is absolutely necessary to making full proof of our ministry; in fact, it is questionable whether it is ministry for God at all 'if it is not the ministry of faith. If whatsoever is not of faith is sin, and men are forbidden to do that about which they have any scruple; much more, in sacred things, must a preaching that is not of faith be sin; and how can sin promote the righteousness of God? If Jesus the Son of God be not really and truly God to any man; if that man shall dare to assert the doctrine of the Redeemer's Deity, he will but do the truth dishonor. We may not forbid his preaching, but if the Master were here he would as surely silence him as he did the

devils when they loudly attested that he was the Son of God. If the Bible be not believed to be a supernatural book, infallibly teaching the things which make for our eternal salvation, he who, with deliberate falsehood of unbelief, yet uses it as his text-book, and refers to it as his authority, is a trifler with truth, and a mocker of sacred things. If a man believes that there is no such thing as regeneration, or that men do not need it, his attempt to preach concerning the new birth will only scatter among the multitudes doubts as to its reality. Whatever is held forth in the palsied hand of unbelief is itself made to quiver. Skepticism is a smoking lamp, which, while it gives no light, loads the atmosphere with a thick darkness, if not with a stench. If we are ever to see men brought down under the power of the law to a condition of true repentance, if we are ever to see them converted by the Holy Ghost through the gospel of Christ Jesus, if we are ever to see the converted ones sanctified, and marching forth to the Master's battles as an army with banners, we must preach the truth boldly, as we ought to preach it, and we must say of every jot and tittle of it, "*Not a doubt of it! Not a doubt of it!*"

It seems to be assumed by many men that there is no sin in doubting God's word; indeed, they count it one of the highest attainments of their intellect that they dare coolly give the lie to the glorious Jehovah. To us it seems that there is no impiety greater than to quibble and question with our Creator. To fancy the Holy Spirit to be ignorant, or mistaken, or a false witness, must very nearly verge upon the sin which is unto death. Everywhere throughout the Scriptures faith is magnified as the chief root of virtue, and unbelief is stamped with infamy as a soul-destroying evil. Error in doctrine is as truly a crime as adultery or theft. Who is he that has set man's intellect free from the dominion of the Most High? Men of old said, "Our tongues are our own"; and now they say, "*Our* minds are our own": the spirit of rebellion dictates both defiant speeches. The first and great commandment bids us love the Lord our God, not only with all our heart. but also with all our mind. The intellect is a part of the creature, and is therefore bound to be subservient to the Creator. In a redeemed man his intellect is not his own, for it is bought with a price; he counts it an essential of his discipleship that he should receive Christ's word as a little child. Pride reviews the acts of God, and censures his utterances, criticizes infinite wisdom, picks and chooses, and commends or censures the teachings of the Lord. This daring presumption makes human reason the last Arbiter, and sets man upon the throne as though he were the god of

God. To all this the apostle Paul deigns no reply but this — “Nay but, O man, who art thou that repliest against God?”

Quitting this chaos of doubt, flying from this Stygian bog of skepticism, we pray’ the Lord to maintain our sure confidence in eternal verities, and to enable the minds of his people to get so firm a grip of what he has revealed that they may all cry, “Let God be true, and every man a liar.” Then shall we feel in our own hearts the power of truth, then shall we see in the consciences and minds of others the same power working supernaturally to their conversion and sanctification: but not till then. As yet the Lord cannot do many mighty works among us because of our unbelief. The multiplying skepticism’s of the hour are hindering the operations of grace. If we will not believe we shall not be established. We shall see no age of gold until it is the custom of all Christians to say of every promise or threatening of the Most High, “*Not a doubt of it! Not a doubt of it!*” Incredulity is absurdity where God is concerned; nay, worse, it is constructive blasphemy. Doubt of revealed truth is death to communion with him who has revealed it. How can a man commune with another man till he has given him his fullest confidence? We can have no fellowship with those whom we distrust; the unbeliever can have no fellowship with God. “Without faith it is impossible to please God ;” therefore the spirit of doubt which is now abroad must be greatly displeasing to him; and if God be displeased how is the church to prosper? Our work will be hindered, our joy will be damped, our strength will be weakened, our triumph will be delayed till we can say —

“NOT A DOUBT OR IT! NOT A DOUBT OF IT!”

BOTH-HANDED MEN

BY THOMAS SPURGEON.

AMONGST the mighty men who gathered to David at Ziklag was a band of archers who “could use both the right hand and the left in hurling stones and shooting arrows out of a bow.” These men, the chronicle distinctly states, “were of Saul’s brethren of Benjamin.” Let them be as famous for their fidelity to the cause of right and truth as for their dexterity in the use of sling and bowl Saul was one of themselves, and yet each Benjamite scorned to be one of his when he departed from uprightness. When the son of Kish was crowned king he was doubtless approved by Benjamin more

than by any other tribe. None shouted more loudly than they, “God save the King”; yet when by tyranny and malice he disgraced himself and the noble house from which he sprang, they would not be tied to him by mere kinship. So long as royalty was worthy of their loyalty their homage was cheerfully accorded; but when the crown tarnished itself they no longer recognized its claims. These Benjamites evidently were no believers in “The right divine of kings to govern wrong.” These men were, doubtless, amongst those “whose hearts God had touched,” who went with Saul to Gibeah, and in proof that *God* had touched them, rather than mere fancy and friendship, they are found on the side of right when might seems in the ascendant. The pride and perfidy of the jealous king found no response in their hearts. They threw in their lot with David, the persecuted fugitive, though flesh and blood were thereby forsaken. These were mighty men indeed! None were worthier amongst all of David’s worthies, and no act of theirs ranks higher than this deed of self-denial and moral courage. Every one knows that it is easier to smite a foe than to run the risk of angering a friend.

*“The greatest vict’ry of which brave men boast,
Is to abstain from ill when pleasing most.”*

Swift as the arrows sped in after days from their full-bent bows, and surely as they hit the foe, these children of Benjamin never aimed at so good a target, nor aimed so well, as when they determined without fear or favor to uphold the cause of the oppressed and persecuted. Regardless of the pangs which must have pierced their hearts, counting not the cost of incurring the wrath of their royal kinsman, bursting ties of birth and blood, they grasp the standard of righteousness, prepared, if need be, to whirl their stones and point their arrows even at their brethren. Esteeming the reproach of David greater riches than the treasures of Saul, they found a home amongst the caves, and a service with the outlaw.

It would appear that they were the first openly and as a body to espouse the cause of the fugitive. Boldly did they announce their fealty—”Thine we are, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thy helpers, for thy God helpeth thee.” Even when the tide turned in David’s favor, and great hosts gathered to make him king in Hebron, there were but 3,000 Benjamites among them, as compared, for instance, with 40,000 of Asher, and 50,000 of Zebulun. True to the cry of nature rather than to the call of grace, “the greatest part of them kept the

ward of the house of Saul,” and when Saul himself was slain they played an important part in crowning Ish-bosheth, his son, King of Israel. All this goes to prove how great the demand must have been upon the self-denial and moral courage of the “faithful few” of Benjamin who were with David. They could set a noble example, even if there was but little hope that, it would be largely followed. They were as fearless of public opinion as they were of Philistines and Amalekites. All honor to the Benjamites who, although left-handed, were manifestly right-hearted! Imitation is the sincerest flattery, so we will strive to do as they have done, according them meanwhile the praise that they deserve for noblesse and rectitude, as rare in those days, perhaps, as in our own. Every right-hearted man will say, “Well done, noble three thousand!”

*“Brave conquerors! for so you are,
That war against your own affections,
And the huge army of the world’s desires.”*

Seeing that so good a lesson can be learned from these men in the grand act which distinguished their military career, we may hope to gain some other teachings from their character and conduct.

The first that suggests itself is as follows—It is *manifestly unfair to judge of a man at first sight and on short acquaintance*. We do not know what we ourselves can do till we try, and we cannot gauge what our fellows can do till we try them. Had we seen one of these Benjamites using his left hand, we should, most probably, have put him down as a left-handed man; and soon after another observer would have catalogued him amongst the right-handed because he happened just then to be using his right hand. Both reporters would have told the truth, but neither of them the whole truth. It might even happen that a quarrel would ensue, and like the dispute concerning the color of the chameleon, it might remain unsettled till some *savant* pointed out that just as that reptile could assume different colors at pleasure, so the Benjamite warrior could use right or left hand as he desired. *You* say he is left-handed, and I declare he is right-handed. Are you, therefore, wrong? Not at all: for the judge that ends the strife affirms that the man is ambidextrous, or both-handed. Now, besides the undoubted evil of quarreling, the subject of dispute had an injustice done to him in that he was not recognized till late to possess such powers as were really his. Beings, like things, are not always all they seem, nor do they always seem, at first sight, all they are. First impressions are not so valuable as some

would have us believe. Men, not to say women, are such fickle, changing creatures, that it is hardly to be expected that a brief interview can afford even the shrewdest character-reader a fair criterion of the man himself. One page of a book may serve as a specimen of the type, but the tenor of the whole volume may be of quite a different type from that of the single leaf. There will, of course, be some characteristics running throughout, but all cannot be discovered except in the whole. A individual who is remarkable for the even tenor of his life may be more correctly judged from a short intercourse than one whose lifetime includes all the notes in the gamut; but there is no man whose existence

is purely monotone. Our opinion of places and things is often wrongly built on the slender foundation of a fortnight's stay, marred, possibly, by an unfortunate episode. The weather was unpropitious, friends were busy, or some untoward event happened which altogether nullified charms of scenery and society which would otherwise have been enjoyed. On the other hand, many a place unattractive in itself is little short of a paradise because of its circumstances and surroundings, just as home is "sweet home," be it ever so humble.

One who lately traveled round the coast of New Zealand, tarrying at its chief ports but a few days, or a week at most, met, of course, with a great variety of scene and weather; but wherever he wandered he could not but be struck with the fact that there was something about the weather in each place, according to the residents, that was "quite exceptional." If this was really so, the traveler failed to get a correct, because not a complete, idea of the climate of each stopping-place. Certainly it is so with people, *whether or no*. You meet Mr. So-and-So at an evening gathering, and form your conclusions of him. But he was not himself. His manner was "quite exceptional." One hears a preacher, and judges of him by his discourse. But it was not a fair specimen — no one sermon is — and this one was "*quite* exceptional." Another goes to a church and happens to get a bad seat, and no hymn-book, and straightway stigmatizes that community as churlish and inhospitable. But the conclusion is erroneous. You were unfortunate; such treatment is "quite exceptional." It is most unfair to judge by single sights and cursory acquaintance. Neither persons nor parsons should be so criticized.

True, the minister 'gave it them hot,' as the saying is, at night, far too hot for the gentry whose standard is the banner of love; but you should have

heard him in the morning, when the other side of that same gospel was unfolded. They who saw Jesus weeping at the grave of Lazarus did not know the Master till they also beheld him rejoicing in spirit. Jeremiah was not all lamentations. Even he could stag in the midst of a wail, like a rainbow shining through a shower, "The Lord is my portion, saith my soul, therefore will I hope in him." "The loving and loved disciple John could be stern and even vengeful, as when he asked leave to call fire from heaven on the Christ-rejecting Samaritans; and Peter, fiery and impetuous as a rule, could write sweet tender words, such as, "Dearly beloved, I beseech you." What a difference between Peter, with pen in hand, writing this entreaty, and Peter, sword in hand, smiting Malthus on the ear! We know neither a man's graces nor his disgraces till we have lived long with him. Let us be careful, then, in our conclusions. Painters, and builders, and others, put on their sign-boards, "Estimates given gratis;" and if those who are determined to act similarly as to persons' characters would only" signify the same in the usual manner," we would be glad; for we would be careful to shun their company, and not give them half a chance to estimate us and to tender for our improvement. The tender mercies of such are cruel.

Here follow the lamentations of the both-handed men. Set their words to the music of your acts as you determine to judge not that ye be not judged

*Each constitutes himself a judge, and that at single sight,
So one entirely leaves our left, and straightway writes us right.
Another sees the sinister, and thinks it only deft,
And fancies he has judged aright — the left is all we've left.
But look again, you critics sweet, and let your looks be candid,
Then will you both discover all — for we are all both-handed.*

No one knew so well as the Benjamites themselves what an immense advantage was theirs in being able to use both hands. Perhaps the Philistines knew second best, for I cannot but believe that the latter had learned to their cost in combating these Benjamites wherein their great strength lay. Two-handed men could do well nigh twice the execution of ordinary mortals. If one hand grew weary it might rest a while, for its mate was as able as itself. It was not with these men as it is with many, that the right hand was serviceable only for certain purposes, and the left for others; but each hand was as skillful as the other for every work and warfare. David was fortunate indeed in having such a corps in his army. Each man carried, as it were, a double-barreled revolver. These are the sort of men great David's greater Son requires: men whose hearts God has touched in

such a fashion that their overflowing love takes two hands to express itself in deeds of daring and acts of prowess. The hand is often an index of the heart. The hearty grip is from a true friend; and you may with much certainty conclude that, he whose hand in yours feels like a dead fish is a cold-blooded creature. When Jehu met Jehonadab he said to him, "Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand: and he took him up to him into the chariot." Now, if one hand so plainly indicates the condition of the heart, two hands must speak with double tongue. Often have we seen friends at parting or meeting shake with both hands. Ay, and they would have used three if they had possessed them! One is not strong enough to express deep interest and intense affection. Our love to King Jesus should be of this two-handed sort. Two hands are none too many to serve *him* with.

The use of both hands is an evident sign of earnestness. He who rows with one hand will soon rest entirely on his oars. Little Jack intends to make short work of his hunk of bread and jam — he holds it with both hands, and if he only had two mouths the meal would soon be over. His action, though a breach of good manners, is, at least, a proof of energy and earnestness. While so many continue to "do evil with both hands earnestly," be it ours to bring every finger of each hand into full work for the cause of good, and God, and truth. Dear Master, take my hands, both left and right, and use them in thy blessed service.

***"Take my hands, and let them move
At the impulse of thy love."***

Again, *it is possible to be both-handed in another sense, not however so advantageous.* Indeed, I do not know that it is any benefit. I refer to those who are compelled to use one hand for one thing and the other for another. He who can cut the bread with his left hand only, but must use his right to spread the butter, is not one whit advantaged. Another drives nails with his left hand, and turns the gimlet with his right. Do such persons need to pause while they remember which hand they must employ for the special work before them? Perhaps not; but still it seems to me preferable to have either the right hand or the left ready for every kind of work. Better still, if each hand is equally handy. The disadvantage is when a change of members is needed for a variety of occupations. I suppose it must needs be that some of our talents develop more than others; but how glorious it would

be if each and all were A 1, and working at full pressure. To be an expert with one hand is no mean gift; to be deft with two is a consummation devoutly to be wished. My readers have probably heard of the artist who painted a picture of a youth sitting beside a basket of grapes. So true to nature were the purple clusters, so real the bloom and fresh the vine-leaves, that when the picture stood one day in the open-air a bird pecked at the grapes, and, much to his disappointment, found no luscious juice. So strange an occurrence was likely to make the artist's fame and fortune, for everybody trumpeted the praise of him who could with pencil and color deceive 'the very birds. But he was not elated. The incident brought him no encouragement, "For," said he, "if I had painted the boy half as well as I did the fruit the birds would never have ventured near!" Success in one department instead of satisfying should spur us on to attain the same in every other.

If each hand may be a right hand, and every talent be employed, we shall prove workmen and warriors that need not to be ashamed. Although it is good to be distinguished for some special grace, it would be better to possess all graces to a marked degree. A good "catch," and an effective bowler, and a sharp wicket-keeper, and a certain scorer, are indispensable on the cricket-field; but the "all-round men" are most useful after all. In the best Master's service I would like to be good at everything, and have left hand as well as right hand ready for anything he assigns. May every string in the harp be tuned and ready for his hand who brings the music forth.

***"Take myself, and I will be,
Ever, only, all for thee."***

The worst sort of "both-handed mere" are those who undo with their left what they do with their right. I spoke, on one occasion, with a young man who was engaged in building a wooden house. Noticing that he drove the nails with a hammer in his left hand, I asked him if he ever used his right. "Yes, for some things," he answered. "Well, did you never find it awkward, and wonder which hand to use?" said I. "Never! — never *but once*, for I remember trying to play at whipping-top, and how I failed because while I spun the top right-handed I held the whip in my left, and as a natural consequence unwound it at every stroke." Such was his reply, and it struck me there and then that many folks do just the same in every-day life. One hour's inconsistency will undo a week's holy conversation. How many spin

the top right-handed on the Sunday, and whip it left-handed through the week!

Others there are whose words are the spinning, but their actions are the whipping; one counteracts the other.

Serving God with one hand and the devil with the other is a style of both-handedness from which we may well pray to be saved. To yoke our talk to the Lord's chariot and our conduct to Satan's car will never do. When Christ bade the healed demoniac go home to his friends, he told him to "tell how great things the Lord had done for him" — so Mark has it. But Luke informs us that Jesus said, "Return to thine own house and *show* how great things God hath done unto thee." He was to express both by his lip and life the Lord's corn.. passion — to *show* and to *tell*. Each would be eloquent, the two would prove irresistible. But if the one contradicted the other! If he still raved in the tombs and ranged the mountains, all his telling would go for naught. He was to be a both-handed man! Faith without works is dead. See to it, dear reader, that both faith and works are yours.

As Hannah More puts it:—

*"If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow,
No separate life they e'er can know;
They're soul and body, hand and heart:
What God hath joined let no man part."*

EVERY FOOL MUST FALL

I HAVE read a story of a devout man who, amongst other gifts, had the gift of healing, and many persons resorted to him for cure. Among the rest one Chromatius, who, being sick, sent for him, and told him of his sickness, and desired that he might have the benefit of cure, as others had before him. The devout man replied, "I cannot do it till thou hast beaten all the images in thy house to pieces." "Oh! that shall be done," said Chromatius. "*Here*, take my keys, and where you find any images break them in pieces;" which accordingly was done. Upon this the devout man went to prayer, but no cure was wrought; whereupon the sick man cried out, "Oh, I am as sick as ever! Oh, I

am very weak and sick still! ' It cannot be otherwise," replied the

devout person, neither can I help it; for there is, doubtless, one idol yet in your house undiscovered, and that must be defaced, too.” “True,” saith Chromatius, “it is so, indeed; it is all of beaten gold; it cost £200. I would fain have saved it; but here, take my keys again, —you shall find it fast locked up in my chest — break it also in pieces;” which, being done, the devout man prayed, and Chromatius was healed. The moral of it is good; the sin-sick soul must break, not some, but all its idols in pieces, before a cure will *follow*. — *Thomas Brooks*.

NIGHT-CAPS RECOMMENDED

A CERTAIN Dr. J. Mortimer Granville gives a word of advice about dreams. He says: “Many persons who are not by habit ‘dreamers,’ are dreaming a great deal just now, and wondering why they do so. The answer is very simple. When cold weather sets in suddenly, and is much felt; at night, the head, which is uncovered, has the blood supplied to it driven from the surface to the deep parts, notably the brain, the organ of the mind. The results are light sleep and dreams. The obvious remedy is to wear a nightcap, or wrap the head warmly, at least while the cold weather lasts. It is a ‘faculty’ idea that we of this generation suffer more from brain-troubles than our predecessors because we leave the head exposed at night, and the blood-vessels of our cerebral organs are seldom unloaded.”

This paragraph is affectionately commended to certain Expounders of Prophecy, Fasbloners of New Theology, and Propounders of Theories concerning Perfection in the Flesh. We are getting a little overdone with their dreamings. Let the brethren try night-caps during the present wintry weather. Dr. Granville is quite right about the fact that people are dreaming a great deal just now; we can hardly take up a pamphlet or a religious newspaper without saying to ourselves, “Here’s another dreamer!” This is a great pity; for there are people about who accept these visions as gospel, and we are in a fair way to be driven away from solid truth into a dream-land of either fanaticism or unbelief. The remedy suggested by the worthy physician might at least be tried. Our fathers were wont to encrown themselves with a tasseled triangle, which was enough to frighten any burglar out of his senses; but then they did not dream as our rising generation is doing & red bandanna was a very picturesque head-protector. Could such a thing be bought in these degenerate days? At any rate, let

something be done to stop this dreaming. Our philosophical youths, who wear the cap of Liberty by day, have only to keep it on by night, and their cerebral organs, being delivered from the rush of blood, will be unloaded, and enjoy a little rest. The worst of it is that, if some of our theologians give up their dreams, they will have nothing else left.

—C. H. S.

A WISE ANSWER TO A DIFFICULT QUESTION

AUGUSTINE was once asked what he would say of a wicked man who had lived loosely, but died penitently. He replied, "What would you have me to say? That he is damned? I will not; for I have nothing to do to judge him. Shall I say that he is saved? I dare act; for I would not deceive *thee*. What then? Why, this. Repent, thou, out of hand, and thou art safe, whatever is become of *him*."

CONCERNING GOING TO HEAVEN

BY C. H. SPURGEON.

I HAVE heard persons express their unwillingness to go to heaven if it is to be all psalm-singing and holy talking. Surely, there was no need for them to decline to enter until they had been asked to do so. Holy Scripture invites all men to holiness, but I know of no passage in which it presses any ungodly man to enter heaven: there will be time enough to invite men to glory when they have accepted grace. Yet the refusal of the heavenly inheritance is sometimes heard, coupled with reasons for it. Thomas Brooks mentions a woman who lived near Jews, in Sussex, who was ill, and therefore was visited by one of her neighbors, who to cheer her told her that if she died she would go to heaven, and be with God, and Jesus Christ, and the saints and angels. To this the sick woman in all simplicity replied, "Ah, mistress, I have no relations there I Nay, not so much as a gossip or acquaintance; and as I know nobody, I had a great deal sooner stop with you and the other neighbors than go and live among strangers." It is to be feared that if a good many were to speak their thoughts they would say much the same. One said to me only the other day, "What a dreadful thing it is to die and go 'you know not where' I" To whom I

answered, "Yes, indeed; but to a Christian it is not so; he knows well enough where he is going." "That may be," said the person who addressed me, "but still it is even to a Christian an unknown land." Her surprise was great when I demurred to this, and said that dying was going home to our own Father, to our Elder Brother, to our Husband, to our friends, and to the place where our life already is. This is the truth, and those who commune with God understand that it is so; but to the uninstructed in divine things the glory-land is a place as unknown as the dark continent of Africa used to be.

There is a story floating about of a farmer in his last days being visited by the 'clergyman of the parish, who discoursed to him very sweetly concerning the happy land, and the celestial city, with its gates of pearl and its streets of gold. "Thank you, Sir," said the farmer, "it is a fine country, no doubt, but Old England for me! Old England for me!" He would probably have been better pleased with some English edition of a Mahometan Paradise, where roast beef and foaming tankards would abound on every side. He was not, however, the only true Briton who would make the same choice if he thought himself at all likely to get it.

We do not know that this true son of John Bull was much more out of the running than a certain popular authoress, who dreamed some time ago about "Gates Ajar." Her maunderings are far more wild in her later book, where she pictures a soul "Beyond the Gates." Therein the glorified one is represented as saying, "The grass was sorer than elder of the lower world; and lighter than snow-flakes the leaves that fell from low-hanging boughs about me. Distantly I heard moving water; and more near, sleepy birds I felt infinite security. I had the blessedness of a weariness which knew it could not miss of sleep. Dreams stole upon me with motion and touch so exquisite that I thought, 'Sleep itself is a new joy; what we had below was only a hint of the real thing,' as I sank into deep and deeper rest."

"When I waked, I was still alone. There seemed to have been showers, for the leaves and grass about me were wet; yet I felt no chill or dampness, or any kind of injury from this fact. Rather I had a certain refreshment, as if my sleeping senses had drunk of the peace and power of the dew, which flashed far and near about me. The intense excite-merit under which I had labored since coming to this place was calmed. All the fevers of feeling were laid. I could not have said whether there had been what below we called night, or how the passage of time had marked itself; I only knew that

I had experienced the recuperation of night, and that! sprang to the next duty or delight of existence with the rigor of recurring day. As I rose from the grass, I noticed a four-leafed clover, and remembering the pretty little superstition we used to have about it, I plucked it, and held it to my face, and so learned **that**: the raindrop in this new land had perfume, an exquisite scent, as if into the essence of brown earth, and spicy roots, and aromatic green things, such as summer rain distills with us from out a fresh-washed world, there were mingled an inconceivable odor drawn out of the heart of the sky. Metaphysicians used to tell us that no man ever imagined a new perfume, even in his dreams. I could see that they were right, for anything like the perfume of clover after a rain in heaven had never entered into my sense or soul before. I saved the clover ‘for good luck,’ as I used to do.”

It is clear that multitudes have no preparation for abiding with God for ever, for they are not yet capable of forming even a faint conception of it. Because eye hath not seen, nor ear heard, the things which God hath prepared for them that love him, therefore these people conclude that nothing of heaven can be known, and truly *by them* it cannot be; but to the spiritual, heaven is revealed by the Spirit of God, its life is already commenced in them, its King already reigns over them, its Light has already shone upon them: its worship they have commenced, its communion, they are enjoying, its joy they have foretasted. Heaven is as suitable for a saint as a lock is fitted to receive its key; and as the fashion of a lock might be inferred from the key, so may the glorious state be guessed at from the gracious man. He has, moreover, sips of sweetness, which give him no merely fanciful notion of the hill-country, and he knows somewhat of what the full-blown flower must be as he gazes at the beauty of the bud; but he looks not that in the revelation of the glory the invisible should be only a reproduction of the visible; for he knows that the spiritual exceeds the natural even as the heaven is above the earth.

I sat once at the bedside of one who had caught the true idea that the future will bear a distinct relation to the present, for she said to me, “Sir, I think I shall be allowed to share in the holy worship of God, for it was ever my delight. I do not think I shall be shut up with the wicked, for I was always weary of ungodly society. I hope I shall be gathered with the people of God, for these many years to be with them has been my chief delight. Dear Sir, I feel sure that the Lord will let us go with our own company.” I was quite of her mind. The fact is, men depart from God in this life, and

their future is to continue moving in that direction, for the Judge will say: “Depart”; but as for those who have been coming to the Lord, their future will be a continued advance in the same course, for their Lord will say, “Come, ye blessed.”

THE PRODIGAL SON.

A SERMON BY CHRISTMAS EVANS.

This was one of Christmas Evans’s most noteworthy sermons. He preached it on his last tour in South Wales, on which tour he died. The only departure from the Welsh is the substitution of a few verses of English poetry for Welsh. — E. M.

These notes are very welcome, but we judge them to be only notes. We beg our ponderers to peruse them carefully, and by the use of a little imagination they can fill up the gaps, and form some idea of how the glorious Welshman carried all before him. We have altered a word or two to make the sense clear. The sermon contains some of the finest touches which have ever come before us. It is grand even in this fragmentary state. — C. H. S.

THE description of the prodigal shows how soon, how easily and completely, man, when competent to act, departs from God. Impressed by the portraiture, lo! I see him seeking a traveling-car to take away his goods and chattels. He finds horses and chariots, men and maid-servants, for he is about to leave his father’s hearth, and bid him farewell. The elder brother was standing by, neatly dressed, with a staff in his hand; but the younger was very showily arrayed, had on a pair of yellow-topped boots, looked a grand gentleman, and held out one finger to bid his father Good-bye. This is the description of one who has lost his reason, and follows his wicked inclinations. The “wicked through the pride of his countenance will not seek after God,” will not pray to him, or depend on his wisdom and love, but in his insanity will set up for himself. While thus he was, as regards his father’s house, dead and lost, “He went into a far country.” Profligacy is indeed a far country, far from God, without faith, or the fear of God, or solemnity, or sacred song; a land where dead souls dwell, a land through which runs the broad road which leads to destruction. The ungodly “go astray from the womb,” even before reading the heavenly book that tells of

the far country, that describes how it was once drowned with water, and at another time how part of it was burned up with sulphureous fire from heaven. Besides, its climate is so fiercely hot that it destroys and burns up its produce; and sometimes so cold that it buries its population under mountains of frost and eternal snow. Its language was the language of hell, its customs were the lusts of Satan, who was its gigantic god. Its chief merchandise was in the exchange of the bodies and souls of men; these were the principal articles of commerce that passed through its ports, and it received from hell foolish and hurtful desires in their place. The system of slave traffic flourished very richly there. The young man was insane to waste his substance in a land so scarce of provision, and so utterly barren of happiness. "His understanding was darkened." His mouth was a sepulcher, in which godliness and all holy things were buried. There was joined to the root of his tongue a bag, containing the poison of asps, so that he poisoned men by his tongue in his evil communications; and there was a flame at the point of his tongue, that set "the course of nature on fire," even with the life of hell. His hands wrought mischief, and his feet were swift to shed blood. He was insane to direct his course to a land called "the far country," far from God, happiness, and heaven. It was so far that no one of himself has ever found the way back to his Father's house; but it was not: so far but the Father could send famine and distress into it, and even run there to embrace the prodigal. Has no one ever returned? Oh, yes; millions, millions! but not without the Father drawing them. In order to open a new way from this far country, God sent his Son to assure the nature of its inhabitants, and by virtue of the sacrifice that he gave on the tree in this very country he opened a way through the evil that shut men out from their Father's house. The young man "spent his substance in riotous living." He devoted the strength of his body, and all his mental faculties, and possessions, to enliven Vanity Fair — that is, he gave himself up to the vices of the age; drunkenness, uncleanness, fighting, and Sabbath desecration.

Then the law, as a mighty famine, goes forth to lay hold of the sinner. When God would subdue a proud city, he does it by sending the sword, the famine, or the plague. The gospel has its sword, fire, and famine, which even Saul of Tarsus cannot withstand. The law raises the famine, and gradually increases it., until the sinner goes seeking through the far country for the bread of hope. He is described as setting out like a gentleman, then he becomes indigent, and seeks bread; but he had to know that the region

of the law was a poor place in which to beg, because “it hath dominion over a man till he is dead.” He: could not sing for a living, like some poor English in our towns; nor sell matches from door to door. The law was, “He that will not work neither shall he eat.” Every door was shut against him. He offered to work for a citizen of that country, that is, the preacher of the law as a covenant of works; but the law followed him, and no bread could be had for works of the law unless perfect; and the law would have written out his notice of removal to the House of Correction, in the parish of Sinai, where thousands of these wandering wretches have been sent, since the days of Cain, who was the first to die there. Now every hope of the bread of life was gone, he was almost distracted through his sin, seeing nothing but perdition in his heart, life, and conduct, while without any means of making an atonement for his sins. Lively conviction, produced by the Spirit of God, brings a man into a state of utter despair. Beer and spirits cannot drown such convictions. There was a famine of every article necessary to support a godless life. Conviction of sin is likened to the pangs of childbirths and why? Because the termination of it is a matter of either death or life. But he would break his hunger by the deeds of the law; he would, in other words, get a living by work. It was not to a citizen of the towns where he had been spending his money, and his life, he repaired, but to the cities of strict morality, where the Scribes and Pharisees, and rulers of the parish church, lived in the days of Christ. Though the city he visited feigned to be a godly place, yet it belonged to the “far country.”

The certain citizen to whom he applied was a figure of the legal preacher, the swine are the figure of his disciples: they tread the pearl of great price under their feet, and slight the doctrines of grace, and the atoning work of Christ, and the strength and life contained in them. Methinks I see him standing by the swine troughs! Others filled themselves, he could not. The husks would not do for him. He was a perfect picture of misery. An old shoe and stocking on his foot, an old cap on his head, like the turban of a Turk, recently picked from the dunghill, and a ragged one-armed coat on his back. While he stood there, death and starvation were depicted in his countenance. Nothing was to be heard but the munching of the swine as they ate their food, when lo! a letter from his father, borne as with the wind, came into his bosom. His father told him he was still alive, and rich. When this letter came it brought to mind many familiar circumstances; and trembling, he feared to venture to open it, lest his father should be found to swear in his wrath, that he should never come back. Some have feared to

read a chapter, or pray, lest some evidence should start up that they have been rejected, or have committed the unpardonable sin.

With tears he ventured to open it in the dark pass of death, when the sun of hope was setting, and there was no prospect of its ever rising again. At this juncture the gospel gave forth its commanding voice in demonstration of the Spirit and power, which brought to mind with irresistible force the thought that his Father was alive, and that there was bread at home, "enough and to spare." Now the sun of hope rose upon his soul, for by faith his Father's house drew nearer to him, with its amplitude of stores and open bounty. Faith in his Father wrought in his soul a feeble hope, and the fountains of repentance welled up in his mind, and streamed forth in the spirit of prayer. His faith in the bread and the sufficiency of it caused him to resolve that he would arise, and begin his journey home. The entreaty to his Father leaped to his lips at every step he took. In his prayer he confessed his sin and unworthiness, and petitioned for the humblest place among the servants. He went from home a haughty, domineering.. gentleman; but he came back truly humbled. The gospel, by killing and making alive, taught him a valuable lesson. It is a poor sign when a man would come into the church as rich and great, not as a poor sinner out of the dust.

Now we behold him on his journey home, through faith in his Father clemency and bounty. "When he was yet a great way off," he had no hope in himself, and was very much ashamed of his riven and tattered garments, and his unprotected feet. His feeling of his lost estate was very intense and heavy. But, lo! all the riches of the grace, power, and mercy resident in the Father come forth to meet his faith, hope, and flickering love. The eye of mercy saw him through the thick mist, the heart of mercy pitied him, the feet of power and might ran to meet him, the arms of mercy embraced him, and the face of a reconciled God bestowed the kiss of peace. They brought him in — not to the dining room, but to the robing-apartment.

Oh! what a touching sight to behold the God of all grace embracing the unworthy sinner, and he in the dust; his Father extending to him the blessing of forgiveness, without any upbraiding. Conviction having ended in restoration, the sinner has the blessings of redemption applied, to his understanding. and conscience. Lo! I see him in the chamber on his knees, his face bent to the earth, hateful in his own sight on account of his filth and his poverty; yet stung with pain by the fear of death. The Father named the blessings — the robe, the ring, the shoes, and the fatted calf. They were

provided by his royal bounty. The rotten robe of the prodigal was not worth turning, washing, or mending; his shoes were good for nothing but to be east away. You cannot save a man by reforming him: that is not what has to be done; he is too bad for reformation, he must be formed anew, clad in an entire change of raiment. The Father gave order for the robe. It corresponded to the requirements of the law, and was wrought out by the Son of God during his abode on earth. His holiness was the frame where it was worked. His love, obedience, and sufferings were the warp, woof, and substance of which it was spun and woven. It was “through righteousness.” This robe was the “one obedience of Christ.” In him were found beam, frame, material, weaver, and shuttle; and he finished it upon the cross. The order was not to put on the shoes first, but the robe. The gospel does not bring a man first to walk with God, or possess a filial spirit, and then justify him; but there is an appropriate order — first, the Father gives the robe; then he will have the ring put upon the hand, as a sign of filial union; and then will see the shoes placed on the feet of him who wears the robe. The voice of the Father is heard in the servants, and they urge those who believe, that they should be careful “to maintain good works,” and “follow God as dear children.’ Here are the four commands of the Father to the servants, that is, to ministers of the gospel, apostles, prophets, pastors, and teachers, to the end of the world. “Bring forth the best robe, and put it on him,” — that is, explain and preach the glorious, divine, justifying righteousness of the Son of God, in comparison of which the righteousness of angels, and of Adam before the fall, fit once lose all their beauty. As a robe there is none like it in heaven or earth. “Put a ring on his hand” and “shoes on his feet.” Set forth the nature of adoption and Christian conversation, in demonstration of the Spirit, with an ardor that will impress the mind. Now he comes forth from the dress-chamber to the royal dining-room. Oh, what grace! This is grace after grace, gift after gift, treasure after treasure, patrimony after patrimony. There was no need to hunt shops or stalls, for a ring, or shoes, or the fatted calf; they were all there, so plentiful were the provisions of the Father’s house. Now the sinner is brought to taste the love of God shed abroad in his heart, and feeds on the flesh and blood of the Redeemer, and relishes joy in the Holy Ghost. “Being justified by faith we have hope of the glory of God.” “He rejoiced, believing in God with all his house.”

The fourth royal command to the servants is, “Bring forth the fatted calf, and kill it,” *i e.*, sacrifice it. Preach Christ as a fiery sacrifice to justice in

the room and stead of prodigals, and also as a meat and drink-offering to starving souls. Only one calf, so there is but one sacrifice, once offered in the end of the world. It will remain to form a feast to welcome all the prodigals, and there is a fresh glory bestowed upon the sacrifice of the cross whenever a famishing sinner comes into the church of God.

The Master of the feast was the Father: all was at his sole expense. He sent the famine, and ran to meet the wanderer, and gave the robe, ring, and shoes, and now sets the fatted calf on the festal board.

The feast itself contains all the blessings of the gospel, the soul being brought to the enjoyment of an interest in the death of the Son of God. One no less dignified, no less rich and powerful, than the Lord of Hosts made the

feast was made for "all people," for the entire family, even for the angels. This is one of the heirs of eternal life, who has now been born again. How did the Father, the Lord of Hosts, sustain his position as head of the feast, and while feasting with the prodigal? He rejoiced over him with singing, till the whole apartment exchanged glory and beauty for ashes, the oil of joy for mourning, and the garment of praise for heaviness, and the Father said, "Let us eat and be merry." A bountiful supply had been set before the prodigal, and the first morsels were swallowed with avidity and great relish, for they were sweeter than the honeycomb. Then, looking in his Father's face, as tears streamed from both his eyes, he said, "Father." "What now, my son?" "I do not deserve this feast;" "There is no necessity, my son, all is of grace." "I remember my disobedience in the far country, Father." "It is all forgiven; eat, my son." "Oh, my Father, shall I remain with you for ever? Who said otherwise to thee, child? Did I promise thee less?"

"But, Father, will you keep me here by the power of thy covenant, and maintain that covenant, and never let it be broken?" "Well, I will promise, and never alter what has gone out of my mouth. The saints fear backsliding very much, but the Lord has promised, "I will put my fear in their hearts, and they shall not depart from me, saith the Lord." Did all rejoice? Yes, all but the elder brother; he would not come near. The Father, the servants the whole catholic church, the angels in the room beyond the veil, all rejoiced, their minds feasting on the dainties of heavenly grace, and lost in admiration of the riches of divine mercy, and the memory of it was sweeter than wine from Lebanon. How high did the joy run? how far extend? I

assure you it was not weak, nor feeble, nor groveling, nor silent, for the elder brother heard far away beyond the house “music and dancing,” two words to set forth the strength and elevation of the joy. The joy in the Holy Ghost, was so great that it drove the fear of want and the fear of death far away. Then four harps were brought forth from the four corners of the earth, to be played upon. The great harp of the north began, and the musicians sang the joyful lay —

*“Great God of wonders! all thy ways
Are matchless, God-like, and divine;
But the fair glories of thy grace
More God-like and unrival’d shine:
Who is a pardoning God like thee?
Or who has grace so rich and free?”*

Then the strings of the southern harp were touched —

*“Oh, for this love let: rocks and hills,
Their lasting silence break,
And all harmonious human tongues
The Savior’s praises speak.*

*“Yes, we will praise thee, dearest Lord,
Our souls are all on flame;
Hosanna round the spacious earth
To thine adored name.”*

Then the sweet harp of Judah, the harp of the rising sun, sounded forth sweet and loud notes of joy because of pardon and peace to dying men—

*“We were lost. but we are found,
Dead, but now alive are we;
We were sore in bondage bound,
But our Jesus sets us free.*

*Strangers, and he takes us in,
Naked, he becomes our dress,
Sick, and he h’om stain of sin
Cleanses with his righteousness.*

*Therefore will we sing his praise
Who his lost ones hath restored,
Hearts and voices both shall raise
Hallelujahs to the Lord.”*

At the sight of the two parties sweetly reconciled to each other at the festal board, the minstrel of the western harp sounded forth his note—

*“The wanderer no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home;
O Lamb of God, in thee!*

*Though clothed with shame, by sin defiled,
The Father hath embraced his child;
And I am pardon’d, reconciled,
O Lamb of God, in thee!*

*It is the Father’s joy to bless,
His love provides for me a dress—
A robe of spotless righteousness,
O Lamb of God, in thee!*

*Now shall my famish’d soul be fed,
A feast of love for me is spread,
I feed upon the children’s bread,
O Lamb of God, in thee.*

Nothing is said of the end of this feast, more than of the end of the wedding-banquet or of the return from the highway of the third servant who went out to compel the lame, and the halt, and the blind to come in. It is a feast that is spread over all the years of the Lord’s redeemed. It is going on even now.

The elder son, the figure of the legalist, was ploughing rather sulphureous land that day on the brow of the hill called Sinai. The Father sent the servant to call him in, and to invite all such to leave their trust in works, and believe in Christ. When he saw the servant, he was pausing for a moment between the handles of the plough; for he was ploughing to earn bread by his own works. So he said, “What is going on to-day, down yonder? What is all that stir within the walls?” “Oh, you are right in calling it a *stir*, for a stir it verily is, I assure you.” “Well, lad, what is it? The sweet odors from the flues are spreading up here; the smell resembles food being cooked for Antinomians; tell me what is going on?” “Your brother is come home poor and wretched.” “My brother? You mean that fellow that went away long since to the far country, and devoured his living with harlots.” “Ay, the same, and your Father has commanded you to come in and welcome him.” “Me I will never come. No, riot even if my Father were

to come to ask me. To think of my sitting down at a banquet with publicans and the scum of sinners! I shall mention it to him. I certainly shall. He is a fine person to think of welcoming such a wretch, and to give him a fatted calf, when he never slew so much as a kid for me in return for my *self. righteous* works.”

By this time the Father had come up to the elder brother. He began to abuse and blame him. The Father cut the matter short by calling him in, saying, “If you wilt not come in I cannot do better than carry on the feast without you.” Election makes rejoicing necessary, and love makes it necessary, and the: divine righteousness of Christ makes it necessary. “This thy brother was dead, and is alive again ;” was afar off, and is made nigh; “and was lost and is found.” And “they began to be merry,” and of that joy there was no end.

NOTES

THE Editor’s retirement has produced a little *bijou* book for the pocket, which is now in the printers’ hands. It will be prettily bound, and be sold for a shilling. The nature of it is somewhat out of our usual line. It is intended to be a finger leading a trembling doubter to faith. In short, pithy paragraphs the arguments for faith are condensed; and unbelief is denounced in caustic sentences. Seldom does the writer venture into the field of argument with skeptics; but so many are being led aside at this time: that it came upon him like an inspiration that he must prepare some sort of hold-fast for candid but unsettled minds. When the little book is ready, it will be our readers’ part of the work to disseminate it. Should it meet their approbation we hope they will do so.

It has been a great relief to the Pastor’s mind to hear that in his absence all has gone well at the Tabernacle. The supplies, both on Lord’s-days and week-nights, have preached with much acceptance and power. Without reflecting on any of the other brethren who have so ably served us, we must specially mention the help rendered to the Weekly Offering for the College by the earnest appeals of Mr. Jackson Wray. He was preaching at the Tabernacle on the last; Sabbath of 1883, and there was then needed £166 to make up the amount to £1,883, so as not to go behind the contributions of previous years; and in response to our friend’s request the whole sum required was forthcoming, for which we are devoutly thankful

to the preacher, the congregation, and most of all to the Lord, who moved them thus to render valuable aid to a most important part of his work. Two or three brethren were prepared to make up any deficiency that might have remained, and we are just as thankful to them as though they had done so.

We never dreamed that we should feel grateful to Professor Huxley for an opinion upon theology; but we must confess our obligations to him for a sentence in the *Agnostic Annual*. "Oil the whole the 'bosh' of heterodoxy is more offensive to me than that of orthodoxy; because heterodoxy professes to be guided by reason and science, and orthodoxy does not." Let those who imagine that they are pleasing the great scientists, by perpetually bowing and scraping to them, see how their lowly adorations are received. Sensible men know how to value the compliments of those who can cut and shape their creed according to the last new fad of scientific theorists.

We do not wonder that the poor, unreasonable, orthodox believer should be less offensive to any kind of honest man than the creature who knows nothing whatever of "science," and yet has the word for ever on his tongue.

By the time that the present magazine is in the hands of most of our readers the Editor hopes to be home again at his post of duty. His season of rest was for a while interrupted by painful affliction, and he was therefore reluctantly constrained to remain in the sunny South a fortnight beyond the allotted time. Oh, that we might escape these fierce pains! But if we may not, may God be glorified by them!

We cannot refrain from making honor-able mention of the splendid liberality of the beloved brother who is Treasurer of the LONDON BAPTIST ASSOCIATION CHAPEL DEBT RELIEF FUND. He is not only the Treasurer, but he finds all the treasure himself. During the two years now completed, he has personally given £3,741 12s., and thus drawn forth the debt-paying power of the churches to the tune of £24,543 15s. 6d. Are there no other stewards of our Lord who would count it their honor to aid struggling churches by their personal liberality? Mr. Mead deserves the loving gratitude of all who would see our London churches freed from all burdens of their own, that they may the better meet the demands of London's Bitter Cry.

It is with some relief that we notify the death of our friend, Mr. J. G. ONCKEN. He was the Baptist pioneer in Germany, and in his younger day's Suffered for the truth's sake, both fine and imprisonment. We remember his pointing out to us the spot upon the Alster where he baptized his converts at; dead of night, and we shall never forget; his story of. the burgomaster of Hamburg, who held up his finger and said., "You see *that finger!* As long as that can more I will put you down." "Sir," said Oncken, "I see your finger, but I also see an arm, which you do not see, and so long as that is stretched out, you cannot put me down." It was our privilege to preach at the opening of Mr. Oncken's chapel in Hamburg, and to see present Some of those very city officials who had aforesaid deemed it their duty to persecute him. It was a happy season: we stayed at Mr. Oncken's home, and commenced a friendship which was continued to the end. Our venerable brother of late years suffered from the natural infirmities of age, red Was not to be trusted for a very connected address except upon his one Subject of "the Baptist work in Germany? Upon that matter he was all. alive, and altogether engrossed. He married a lady Of our church, who has doubtless had much to do to cheer his declining years, when he has needed all her tender care as a nurse, Germany has lost in Oncken a, much greater mart than she will to-day believe. Few have been more faithful to truth, or more practically wise in that faithfulness. Will not the Lord raise up for skeptical Germany other firm believers? Surely he will not leave the land of Luther to be devoured by infidelity.

NEW BOOK FUND REPORT. — The eighth Annual Report of *Mrs. Spurgeon's Book Fund and its Works* is now ready, and can be obtained through any bookseller for sixpence, or from Messrs. Passmore and Alabaster, 4, Paternoster-buildings, London, free by post for sevenpence. In our opinion it is the best Report that has yet been written. We have read it with wondering admiration. How our beloved can make such beautiful pages out of the slender material of our quiet life is amazing! She is an *artiste* in language, with a peculiar charm of manner which holds you entranced.

Here is our good wife's account of her new work : —

"Sermons FOR FOREIGN MISSIONARIES. — There has not been time enough to receive acknowledgments from *far-off* lands to which the sermons were sent, but letters from France, Italy, Brittany, and Newfoundland bring assurances of extreme satisfaction and delight at the

proposed monthly distribution. The first reply was eagerly looked for, and read with great pleasure. The writer said, ‘ I believe that the suggestion of your missionary correspondent is from the Lord, and your carrying it out will be an immense blessing. I will pledge myself to read every sermon, and put some of Mr. Spurgeon’s thoughts into my speeches, and into the Evangelical newspaper which I am editing.’ A pastor in Brittany thinks that Mr. Spurgeon’s Sermons are about the only ones that can be read with thorough enjoyment, and without fatigue, ‘ at least,’ he says, ‘ that is my experience; ‘ and he goes on to explain that, though English sermons generally turn out poor things when translated into French, he has found that the contrary is the case with these discourses, for whenever he has distributed translations, he has invariably found them understood and enjoyed, and he promises, as soon as time permits, to translate portions of those received through the Fund.

“The brethren in Newfoundland are greatly pleased at the prospect before them. ‘ Ofttimes when sad at heart,’ writes one, ‘ I have been cheered by reading your dear husband’s sermons, and stimulated to work with increased zeal for the Master.’

“From a remote part of France there comes touching information that the packet of the sermons reached the missionary at the time his eldest son lay dying. ‘ They were read,’ he says, ‘ in the night-watches, near my son, and were a solace to my bruised heart.’”

Friends have lovingly responded to ore’ appeal for help in this new effort, and our best thanks are given for their kindness. They will see that already a few drops of blessing have fallen on the enterprise, and they will, we hope, be encouraged by this to unite with us in earnest prayer for the “abundant rain” of God’s favor.

On *Wednesday evening, January 2*, the annual meeting of the METROPOLITAN TABERNACLE YOUNG CHRISTIANS’ ASSOCIATION was held in the College-buildings. Mr. Spurgeon’s Reformation Pictures were hung round the room; Mr. Cheshire, the College Science Lecturer, exhibited a number of interesting objects; and the proceedings were enlivened with music and singing. The Association was formed for gathering together those scholars in the Sunday-school who profess to have been converted, and desire further instruction in divine things. Meetings are held every Wednesday evening, when expository lectures and addresses on Christian experience and practical piety are delivered by various friends.

The same evening, a social and public meeting of the METROPOLITAN TABERNACLE GOSPEL TEMPERANCE SOCIETY was held in the Lecture-hall. Mr. J. T. Dunn presided; addresses were given by Messrs. W. Stubbs, and G. Thornelee, and the Rev. W. Tickell; sacred solos and carols were sung by Mrs. Alderton and the members of the York-road Gospel Temperance Union; and a considerable number of persons signed the pledge, and “donned the blue.” This society steadily pursues its useful work, and the efforts of the members are, constantly re-warded by reclamations from drunkenness, and conversions to Christ.

On *Monday evening*, January 7, the first meeting of the Week of United Prayer according to arrangements made by the South London Branch of the Evangelical Alliance, was held at the Tabernacle. By invitation of Pastor J. A. Spurteen, and the Deacons and Elders, false ministerial brethren who took part in the public service met for tea at 5.30, and then spent some time in prayer together. At the meeting in the Tabernacle Pastor J. A. Spurgeon presided, and gave an address upon “The Kingdom of Christ.” The Rev. Burman Cassin also spoke a few words of brotherly congratulation. Prayer was offered by Brethren G. M. Murphy, Locke, Tubb, *McCree*, McKeuny, Senior, Telfer, and Arriehl, the secretary of the society. The congregation was somewhat small, owing to the inclemency of the weather, but manifestly the power of the Holy Spirit pervaded the assembly.

COLLEGE. — Mr. R. *Pursey* has become, pastor of the church at Beeston, Notts. Mr. T. Harley, F.R.A.S., late of John-street Chapel, Bedford-row, has gone to Park-road, Peektram; and Mr. W. F. Harris, of Chesterfield, is removing to Trinity Church, Green-hill, Derby. Mr. Joseph Forth has removed from East London, Ontario, to Thurso, Quebec.

Our students have been in such demand lately, both for home and foreign service, that the number remaining in the College here, before the Christmas vacation was very small. We, therefore, accepted about a dozen applicants, who came to us when the students reassembled last month; and we hope to be able to receive several more in August. Earnest preachers of the gospel, *sound in the faith*, filled with love to Christ, and to persisting sinners, but needing further training for the work of the ministry, can apply at once; and as soon as we can we will select those whom we believe the Lord has called and qualified for this holy service. Men who have any doubt upon the grand truths of free grace, the atonement, and the deity of our Lord,

need not apply. If they fritter away the foundation of the full inspiration of Holy Scripture, and prefer their own thoughts to the infallible revelation of the Holy Ghost, they will never be received by us. It will, in fact, be little better than a fraud for any man to attempt to enter the College who does not before God resolve to live and die preaching the old-fashioned gospel, because in his inmost soul he believes it to be the only way of salvation for perishing men. Thanks be to God, there is no failure in the succession of faithful preachers, nor will there be, for the Savior's ascension gifts are not exhausted, and the church will still have her true teachers even in days of blasphemous error.

For a considerable time several of our friends in Pietermaritzburg, Natal, have been desirous of forming a Baptist church. Arrangements have now been made, through the Executive of the Baptist Union of South Africa, for making this desire an accomplished fact; and Mr. H. T. Peach, who has alone a good work at Rugby, during his four years' pastorate in that town, has been selected for the post of leader of the new enterprise. We have paid the cost of his passage, and wish abundant success to the undertaking. Pastor H. J. Batts, of Port Elizabeth, who has conducted the negotiations, says that there are other towns in Natal where churches might be formed with good hope of success if the expenses of brethren from England to the colony could be paid. He sends a very cheering account of his own work, which is in a most prosperous condition. He has already an assistant minister, who conducts services and teaches a school at the mission-station, and he hopes soon to have a second helper. South Africa needs many more faithful preachers of the gospel; who will help to send them?

Mr. C., B. BERRY, who returned from Jamaica on account of ill-health, was requested by the church at Spanish Town to secure a successor in the pastorate, he has selected Mr. C. Chapman, who has been for five years pastor at Malden, Essex, and who has already sailed for his new sphere of labor. He goes with our heartiest commendation and good wishes. Friends in Canada will please note that we have *not* sent fourteen evangelists to their cities, as stated in a circular purporting to be signed by C. H. S. We know nothing of the persons issuing the circular, but the fact of their using our name without our knowledge should act as a warning to the churches.]

Annual Conference. — Although, in consequence of the President's absence, the London Committee has not yet met to make arrangements for the next Conference, we think our brethren may take it for granted that this

year's "Feast of Tabernacles" will be held in the week commencing April 21, that is the week preceding the Baptist Union meetings in London.

EVANGELISTS.—From December 1 to 13, *Messrs. Fullerton and Smith* conducted services at Cambridge, the evening meetings being held at Zion Chapel, and the afternoon Bible-readings at St. Andrew's-street Chapel. One friend writes, — "If the object of the mission waste attract those who are not regular: attendants at church or chapel, then it has been eminently successful, for many such were frequently present. Especially was this the case with the Sunday afternoon meeting, for men only, when between twelve and thirteen hundred accepted the invitation to come to hear the Evangelists. On the following Wednesday a meeting for women only was held, when nearly a thousand listened with profit to the preaching and singing of the gospel by our brethren." Another correspondent says,—"We have never had so much good done in any: meetings that I can remember. We have had very much of the Lord's presence, many Christians have been quickened, and many souls saved; We have heard of nearly a hundred who have been. in the inquiry-rooms, and we are every day hearing of others Who did not wait to be spoken with." From Cambridge the Evangelists returned to London, in order that Mr. Fullerton might occupy the Pastor's place during two of the Sabbaths that he was away at Mentone, and that he and Mr. Smith might conduct the Watch-night service, and one or two other special meetings at the Tabernacle. They began the new year by visiting Mr. Marsack Day's new Tabernacle at; Camberwell for three days, and on the 6th ult. commenced in Leicester the mission which is to be continued for about two months. Mr. Burnham's Second visit to Ploughfield, near Hereford, was singularly owned of God to the conversion of some who had gone far into sin. So much interest was awakened 'by the meetings during the week that on. Sunday the Primitive Methodist Chapel had to be borrowed, and the assistance of a local friend obtained, in order that services might be held simultaneously in both places. It is well when fishers of men have so great a catch that they are obliged to beckon to their partners in another ship to come to help them drag in the gospel net. During January Mr. But'nham has been at East Finchley; Countesthorpe; and Barton's End, Gloucester; and this month he is; engaged for Woodford' Melbourne, Cambs.; and Long Buckby. *Mr. Russell* has led successful services at Longton, Staffordshire. He has since visited Fenton and Stoke.

Messrs. *Matter and Parker* report that, during the first half-year of their united labors as Evangelists, they have conducted 11 missions, and held 415 gospel meetings, at which, ht the aggregate, nearly 90,000 persons have been present, of whom more than a thousand have testified to the spiritual benefit they have derived from the services. The Evangelists closed their work of 1883 with a successful mission at Rawtenstall, where they found the converts from Mr. Parker's previous visit standing well with their fellow-members in the church. Having just completed seventeen weeks of meetings every night, our brethren took a brief season for rest and study, and recommenced work last month at Ross.

ORPHANAGE.—Notwithstanding the absence of the President, the Christmas festival was heartily enjoyed by the happy inmates of our Stockwell family, and everything was arranged on the same liberal scale as in former years. In the morning of Christmas-day several of the trustees, and about one hundred and fifty of the children, attended the service at Christ Church, West-minster-bridge-road, where an appropriate sermon was preached by the Rev. Newman Hall, LL B., and a collection amounting to nearly £25, was made for the Orphanage. It is a tint worthy of grateful mention that not one boy or girl out of the four hundred in the Institution was absent from the Christmas dinner, the infirmary being without a single patient. The Vice-president, Pastor J. A. Spurgeon, was present, ant read the letter written by his brother at Mentone, who was lovingly remembered by all. *We* heartily thank the donors of the new shillings, figs, oranges, and all the other good things which were so bountifully bestowed upon our orphan charge.

On *January 2nd*, being the first visiting day in the new year, the children's friends remained to tea with the boys and girls, and they spent a very pleasant evening together. It was a refreshing sight to witness their enjoyment. Before the company broke tip, Mr. Charlesworth gave an address on the motto text for the year—"Seek the Lord and his strength; seek his face evermore."

Our Orphanage Choir.—*The* visits of the boys to the Provinces have made the character and claims of the Orphanage widely known. To thousands who were previously only aware of the fact of its existence, it is now something more than a name, and they are amongst its most generous supporters. As stewards of the Lord's bounty, it was right that they should be informed, in the best possible way, of the nature and scope of the work

to which they were asked to contribute, and no better method could be devised than that of inviting them to spend an evening with a few of the boys, who, by their appearance, their conduct, and their attainments, were able to illustrate the advantages they enjoy. Facts are more potent than words, and the sight of a choir of neatly-dressed boys is more convincing than a long argument.

The boys themselves profit by their excursions, for they are Brought into the society of friends, with whom they are located, and they learn a good deal concerning the local products and manufactures of various districts, and extend their knowledge of the geography of the country. A boy, who has had the advantage of moving from place to place for a year or two, is of more 'value to his employer than one who has been cooped up in an Institution, without any experience of the outside world.

Besides, the principle is a sound one, that the talents of the recipients of charity should be utilized in augmenting the funds of the Institution to which they are so largely indebted. It is quite amusing to see how the boys are welcomed home by their schoolfellows, and how they are envied by those whose opportunity has not yet come to serve the Orphanage. The meetings, as conducted, do not merely afford an evening's diversion: they aim at benefiting those present, and many testimonies have been received by the President to prove that this result has been attained. Local objects are not weakened by the amount obtained for the Orphanage, as no piteous pleas for help are urged, the Institution being content with the amount derived as for an ordinary concert, or lecture, and the spontaneous gifts of those whose sympathies for the work are stirred.

The recent visits of the boys to Ashford, Folkestone, Portsmouth, Gosport, Ryde, Cowes, Southampton, Godaiming, Holloway, and Greenwich, were all largely attended — in some instances hundreds of people were unable to gain admission, although the meetings were held in the largest buildings available. All sections of the church were represented, and resolutions pledging the meetings to assist the President in bearing the burden of his orphan charge, were heartily carried. At Southampton, a clergyman, on being' asked to join the local committee for arranging the meeting, was reminded that the Institution was un-sectarian, to which he replied that his consent was not influenced by that fact, for he could conceive of no work more Christlike than that of caring for orphans.

Mr. Charlesworth hopes to pay a second visit to Cornwall in May next by invitation of the Baptist churches, and he will be glad to arrange for meetings at Bath, Bristol, Exeter, and Plymouth, on the way down.

To all the friends who have assisted in promoting the success of the meetings already held, the President Offers his most sincere and grateful thanks, and he would be glad to enlist the hearty co-operation of friends in the meetings contemplated. The sum of £10,000 per annum is required to maintain the work efficiently; and this sum must lie increased as the remaining accommodation is filled up.

At the recent annual meeting of our *Old Boys Association*, a fund was commenced to which all the Old Boys will be invited to contribute, and the amount received will be handed to the President every year on his birthday for the Orphanage. The arrangement was made quite spontaneously by the "old Boys" themselves, one of whom, in sending his annual subscription, writes as follows :—" My benefits received have been large, my contributions small. However, the benefits are not to be measured by a money value; they are priceless, and no sliding scale of charges could ever be sufficient to efface the debt. It is like the National Debt, which is likely to last as long as the country lasts. I can conceive in a few years' time that the Orphanage will derive large support from those who have been trained within its precincts. Why should it not be? It ought to be."

COLPORTAGE. — Since the last notice a new district has been opened at Fairford, in Gloucestershire, where the colporteur will assist in conducting religious services, and visit a large neighborhood hitherto untouched 'by Colportage work. Arrangements are also nearly completed for another laborer to go forth in the district of Crosby Garrett, Westmoreland, under the auspices of the Northern Association. Local guarantees for £40 a year have been given in each case; but we need additional help to the General Fund to meet the demands created by each additional district.

PERSONAL NOTES.— A lady in Scotland, writing upon another matter, concludes her letter thus : — "She begs Mr. Spurgeon to accept her warmest thanks for his earnest and true words preached from week to week, words whose fruits he can never know in this world, How many times they have cheered the faint, encouraged the desponding, shown the true path to the inquirer, none can tell. She herself knows of many cases, and would feel very much the want of her ' Spurgeon' if it did not come. She would like to tell of an old dying soldier, in a far-off land, who, not

knowing how to show his gratitude to a lady who had befriended him, drew from beneath his pillow two much-worn but treasured sermons for her acceptance; and of a dying Christian, also in that land, who wearied till the mail brought the sermons which cheered and soothed him so greatly.”

A lady, now in England, tells us that last year she and some friends went out from *Cette*, in France, in a small boat on the Mediterranean. A gale arose from the north, and the boatman found that, in spite of all his efforts in rowing, the boat was getting further out to sea. They were all in great danger, when a fisherman, an Italian, who was in a sailing-boat two miles off, saw their signals of distress, and came to their rescue. He after-wards paid a visit to the ladies at their hotel, and took with him his uncle, who said that they were Roman Catholics, but that he had English, French, and Italian Testaments, and that *he had read Mr. Spurgeon's*

A lady from the country, who heard the sermon entitled, *Take away the Frogs*, published in last month's magazine, writes that she does not think she will ever lose the impression it produced upon her, and a friend who accompanied her, who through deafness had not heard a sermon for three years, also found it a word in season. The first-named friend has a large Bible-class, and being too ill to prepare a lesson for the Sunday after she was in London, she told the girls all she could remember of the sermon. Its repetition was blessed not only to those who listened, but in at least two instances to those to whom it was again rehearsed by members of the class.

A lady in a northern city, after walking in its public park, sat down to rest on a seat. She had not been there long when four men arrived, looking disappointed at finding a stranger occupying the place of some one they 'were expecting. After a while another man came, bringing one of our sermons, which he read to them, as it turned out, according to his weekly custom. When he had finished, the lady asked the listeners, who proved to be mostly Irishmen, whether they enjoyed the reading of the sermons, and they replied, "Oh, yes; we would not; miss. them on any account." Who can tell how much good may be effected by such quiet, unobtrusive service for Christ.,

Mr. Matthews, of the British and Foreign Sailors' Society, is very anxious to get a fresh supply of "Sermons for Sailors." To show how they are appreciated, he sends us the following extract from the log of the Ramsgate sailors' missionary : —

“October 20th. — This morning, when I visited the harbor, G. C—, matter of the smack ‘L. L.,’ came to me, and had a very interesting conversation respecting Mr. Spurgeon’s sermons, stating that he had derived great spiritual benefit from reading them. He told me that he was not so much interested in reading anything sent on board his vessel as those sermons. He said, ‘I assure you, sir, all that you have put on board my ship have been well read; the crew read them, and I make a practice of reading them aloud to all the ship’s company every Sunday, wind and weather permitting, and they will often listen attentively to me, when I should not be able to gain their attention to any other book. I like the little blue book very much (meaning Mr. Spurgeon’s special sermon to seamen — *The sea! the sea! the wide and open sea!*), especially the closing part of it. I have taken care of all you have given me, and had them bound into a little book, as I value them so much. Will you be kind enough to tell me where I can get them regularly, as I wish to take them in every week?’ ‘I was very pleased to give him the name of a bookseller to whom he at once gave his order. Here is another very striking instance of the usefulness of those excellent, clear, gospel sermons of the great preacher. May God bless the reading of them by the men of the sea to the conversion of large numbers of their brethren.’”

THE SWORD AND THE TROWEL

MARCH, 1884.

IN MY FIFTIETH YEAR, AND GETTING OLD

BY C. H. SPURGEON.

THIS fiftieth year of mine has not been without its peculiar heart-searchings. When feeling weary with an unbroken stretch of work, I began to fear that it, was the age of the man, as well as the work of the office, which was causing sluggishness of mind. We all remember how Bunyan says of his "Pilgrim's Progress," "as I pulled, it canto." So 'did my sermons; but they wanted more pulling, and yet more. This is not a good sign for the quality of the discourses. If I judge rightly, the best juice of the mind's vintage is that which leaps from the cluster at the first gentle pressure of the feet; that which is squeezed out by heavy machinery is poor stuff: and therefore I have feared that, with increasing labor, I might only manage to force forth a viscid liquid acceptable to none. I hope it has not been so; I cannot judge my own productions, but I think, if I had greatly flagged, some of those delicious people, called "candid friends," would have been so kind as to drop the acid information into my wounds at a time when they perceived that the vinegar would cause the most smart. Still, the critics may have formed very humiliating judgments on the subject, and may have been so fearful of the consequences to my feeble mind that they have in great tenderness repressed their verdict. An American brother says that "People's tastes are such that preachers on the wrong side of fifty may consider that they are about done with the gospel trumpet." Judicious friends may have reached that stage of feeling with regard to me, but may not care to express it.

Such were my lucubrations: they were humbling, and so far healthy; but one can drink so much of the waters of self-depreciation as to grow faint of heart; and this is not healthy, but the reverse.

Over all this, in the worn-out hours, came the dark suspicion that. the morning time was over, and the dew was gone, and that the beams of the

sun were falling more aslant, and had less light and warmth in them; and the dread that the gloom of eventide would soon darken thought and expression, and show that the prime of the work-day was past. Faith saw the God-ward side of the matter, and sang, "At evening time it shall be light"; but prudence also whispered that the human side must be considered too, and that dullness would injure force, and weaken interest, and diminish usefulness.

In my rest-time I have been able to survey the situation with some fair measure of deliberate impartiality, and also to call in the aid of a considerable observation of the result of years upon other men. No one can deny that there is such a thing as "the tameness at forty, and the going-to-seed at fifty." The lively evangelist of former years has sobered down into the prosy sermon-reader, a man much respected by all who know him, but rather endured than enjoyed by his regular congregation. The brother who flashed and flamed has, by reason of age, become a strangely quiet fire: a live coal, no doubt, but by no means dangerous to the driest fuel. A brother of our own profession, by no means censorious, has said, "A very little examination will convince the most skeptics! that an appalling percentage of preachers are dull, dry, and tiresome.' Surely these men did not begin at this pitch, or why were they allowed to begin at all? They must have grown into a routine of sermonizing, and have settled down into a flat, unprofitable style through the lapse of time. They were green and juicy once, but they have dried in the suns of many years, till the vulgar speak of them as "*sticks*." Shall we all go that way? Must my next volumes of sermons, if the sermons ever see the light in that form, become mere faggots, which none but the old man in the moon would care to be burdened with? A heart-rending question to me. I fear my personal observation of the bulk of preachers does not help me to a consolatory answer. Perhaps the remark may offend my brethren. Courage, my heart, it, will not offend those of whom it is not true; and those of whom it is true will be sure not to take it to themselves, and so I may escape.

But this writer whom I have quoted, whose somewhat lengthy and Latinized words persist in ringing in my ears, has done much to cheer me. He says, "*The dismal decadence of-a multitude of well-intentioned men is quite preventable.*" Brave news! I will bestir myself to prevent it in my own case, if it be preventable. He adds, "*No doubt any of us can number a score of men, in the range of our personal knowledge, who at sixty are fresher in thought, more attractive in manner, and in higher demand in the churches,*

than they were twenty years ago." I am not sure about "a score" whom I know at this present; but I certainly know, or have known, more than that number who answer to the description. There rises before me now a brother, whose age I will not even guess at, but he is certainly over sixty, who is as vigorous as he was twenty years ago, and more prominently useful than ever before throughout 'a singularly useful life, I knew another who, towards his later days, largely increased the number of his always numerous hard words, and did not therefore increase the pleasure of his auditors; but, with this exception he hardly showed a sign of flagging, and went off the field because his wisdom urged him to make room for a younger man, and not because he could not still have held his post with honor. A third conspicuous instance is before me of a preacher, who, however he may have declined in faith, and erred in doctrine, to 'the inexpressible grief of thousands, is still mentally as vigorous and fresh as aforetime. Our statesmen are many of them ancients; our greatest: political leader is "*the Grand Old Man.*" Observation therefore gives a second deliverance, which, if it does not reverse, at least qualifies the former verdict.

Soon ripe soon *rotten*," is a proverb which warns the precocious of what they may expect. He who is a shepherd at sixteen may be a mere sheep at sixty. One can hardly eat his cake and have it too. When a third of a century of work has already been done, the laborer may hardly expect the day to last much longer. In my own case, the early strain has been followed by a continuous draft upon the strength through the perpetual printing of all that I have spoken. Twenty-nine years of sermons on those shelves; yet one must, go plodding on, issuing more, and yet more, which must all be in some measure bright and fresh, or the public will speedily intimate their weariness. The out-look to those eyes which are only in the head is not cheering. Happily there are other optics, and they shall be used.

It is the Rev. Martyn L. Williston that I have quoted, and I will borrow from him again. "*It is not the first intrusion of gray hairs in the pulpit which is a signal of alarm to the pews. No man, in average health, should be less of a man at fifty, or seem so, than at twenty-five; but many are so in appearance and in fact; and to the, not to the people, is chargeable the slackening demand for their services. The most of our professional feebleness is traceable to our own want of mental virility. If we will, we can remove a great deal of uneasiness from our congregations. Preachers who grow duller as they count their years, this side of sixty at least, do so*

from simple mental shiftlessness, very much as the Virginia planters have let their lands run waste from mere depletion. We must perpetually replenish heart and brain, or the fields of thought will turn meager and this is sound sense, and stirs the aging man to an increase of diligence in reading and study. But it should also be clear to him that he must have more time than ever for these purposes, He must conscientiously use his hours, and his people must as conscientiously yield them to him. The Israelites made bricks without straw, but they could not; have made them without time. Increased space will be needed for collecting useful materials, and preparing them for the upbuilding of the church.

The peculiar danger of advancing years is *length of discourse*. Two honored brethren, have lately fallen asleep, whose later years were an infliction upon their friends. To describe one is to depict, the other. One is good and great, and has done such service that you must ask him to speak, the other expects you to do so. You make hold to propose that he will occupy only a few minutes. He will occupy those few minutes, and a great many more minutes, and your meeting will die out under his protracted periods. Your audience moves, all interest is gone, your meeting is a failure, and all through a dear old man whose very name is an inspiration. The difficulty is not to start these grand old men but to stop them when started: they appear to be wound up like clocks, and they must run down. This is a seductive habit to be guarded against when years increase: it may be wise to resolve upon being shorter as age inclines us to be longer. It would be a pity to shorten our congregation by lengthening our discourse.

It is also frequently true that elderly speakers become somewhat *negligent in their oratory*!. It has been said that a young man is mainly taken up with the question — “How shall I say it?” and hence he attains a good and pleasing style; while the older man thinks only of — “What shall I say?” and thus, while he improves as to the matter of his discourse, his manner is all too apt to become slovenly and drowsy. If it be so, it ought not to be so. We ought to improve in all respects, so far as our powers have not declined. We cannot be blamed if memory does not serve us quite so nimbly as aforesaid, or if imagination is not quite so luxuriant; but we deserve to be censured if in any point within our power we decline even a hair's breadth. We must not make a mistake as to what really is improvement. It is possible to preach better according to the canons of taste, and to preach worse as to real usefulness: God grant that we may not improve in this fatal way! It is easy to become more weighty, and at the

same time more dull, so that though more is taught less is learned; may we haw: grace to avoid this form of unenviable progress! The art of growing old wisely will need to be taught us from above. May we be willing scholars of the Great Teacher!

When all is said and done, the jubilation of our Jubilee does not call for any' great blowing of trumpets, but rather for uplifting of hand and. heart in prayer to God for further help. It may be that we are only in mid-voyage. May that voyage end in landing our freight in port, and not as some life-passages have terminated, namely, in an utter wreck of every hope! Our friends and fellow-helpers will, we trust, supplicate on our behalf that we may receive a fresh anointing from on high, and we will begin life again without fear. The Scripture remains as ore' inexhaustible text-book, the Lord Jesus as our boundless subject, and the Holy Ghost as our infinite Helper — what therefore have we to fear? What is lost in sparkle may be gained in value; the departure of vivacity may be made up by the incoming of experience; and thus the old man may be as useful as the young. "Such an one as Paul the aged" is an honor to the church: we are not such as yet, but grace can cause the middle-aged to mellow into fathers of that order.

To this end I have printed this personal morsel, that I may sit by the way-side, and beg the prayers of the faithful. It may be that it is folly to make public such maunderings; be it so confessed; but hitherto I have lived these many years in the hearts of ten thousand willing' helpers, and their affectionate sympathy has been my solace, and I cannot do without it now. I would enlist their loving prayers upon my' side, at this hour, with double force. If there should seem to be no special need, yet renewed prayer will not be wasted. There is ample room, and verge enough, for increased usefulness in the multiform directions in which my strength is already engaged. While I would stand in line with all my brethren, and swell the common pleading, "BRETHREN, PRAY FOR US," I also venture, in this my fiftieth year, to take up my own personal place as a beggar, and cry,

"BRETHREN, PRAY FOR ME."

NO LAW AGAINST BEGGING OF GOD

BOW-STREET. — A BLIND BEGGAR — Richard Robert Griffiths, 23. was charged with begging.—The defendant is totally blind, and for some

considerable time past has been in the habit of occupying a seat at the corner of Milford-lane, near to the porter's lodge in the Temple gate. He was taken into custody on the present charge by Police-constable M'Loghland, who alleged that under the pretense of selling matches he had importuned passers-by for alms, and was heard to say, ' Help a poor blind man! ' He was seen to receive money from four or five persons. It was admitted by the constable that no complaints had been made about defendant; and he denied that he had begged, though he was thankful if people bought his goods, or gave him alms unasked. — A gentleman from the Temple, who was in the habit of passing defendant two or three times a day, stated that he had never known him to solicit alms. — A letter was read from Mr. Firth, M P., stating that he was passing when defendant was taken into custody, and he saw nothing to justify the interference of the police. — Mr. Vaughan considered that he could not convict defendant. He was discharged, and the learned magistrate expressed a hope that he would go back, and remain quietly at his usual place unmolested by the police."

If we are poor' seeking sinners, this paragraph will be interesting to us. In many points this blind beggar's case should excite our gratitude, for it is so much the reverse of our own. It is true that spiritually we sit at the gate of the Temple, asking alms; but this is not contrary to the law. We are encouraged, yea, commanded to pray, and we have the promise that our petitions shall be heard. The more often we cry for help the better. We need not disguise our action, we do most distinctly beg and importune; but there are no officers employed by the court of heaven to forbid our appeals. We have it under the King's hand and seal that we may beg as much as we will.

It is pleasant to observe that the blind beggar of the Temple had friends at court, and that those who were hard upon him came off second-best. Rest assured that, if any take upon themselves to forbid s, sinner's prayers, they will make small headway before the Court above. If doubts and fears bid us cease our petitioning, it will be a great comfort to hear the voice of Jesus bidding us "Pray without ceasing." Let us get back to the mercy-seat, and able in the place of supplication, knowing that no one may lawfully offer us any molestation while we lift up our petitions to the God of heaven.—C.

H. S.

SELECTIONS FROM SPURGEON'S LITTLE BOOK ENTITLED "THE CLUE OF THE MAZE"

SCIENCE AND THE BOOK AT ONE.

BETWEEN the revelation of God in his Word, and that in his Works, there can be no actual discrepancy. The one may go further than the other, but the revelation must be harmonious. Between *the interpretation* of the Works and *the interpretation* of the Word there may be very great differences. It must be frankly admitted that the men of the Book have sometimes missed its meaning: we have never held the doctrine of the infallibility of Scripturists. Nay more, it is certain that, in their desire to defend their Bible, devout persons have been unwise enough to twist its words, or, at least, to set them in an unnatural light, in order to make the Book agree with the teachings of scientific men. Herein has lain their weakness. If they had always labored, to understand what God said in his Book, and had steadfastly adhered to its meaning, whatever might be advanced by the scientific, they would have been wise; and as professed science advanced towards real science the fact that the old Book is right would have become more and more apparent.

SCIENTIFIC STATEMENTS NOT INFALLIBLE.

Those who have addicted themselves to the study of Nature, and have despised the Word, certainly cannot claim such immunity from mistake as to demand a revision of Scripture interpretation every time they enthrone a new hypothesis. The history philosophy from the beginning until now, reads very like a Comedy of Error. Each generation of learned men refuting predecessors, and there is every probability that much of what is now endorsed as orthodox scientific doctrine will be entirely upset in a few years' time. When we remember that one coterie of *savan's* has proved to a demonstration that there is no such thing as mind, and that another has been equally successful in proving that there is no such thing as matter, we are led to ask the question, "When doctors differ, who is to decide?"

LITTLE SETTLED IN SCIENCE.

There are many voices in the world, some powerful, and others weak; but there is not yet a *consensus* of thoughtful observers sufficiently strong to demonstrate any one system of science to be absolutely true. The inductive process of Bacon, no doubt, yields the nearest approach to certainty; but even this cannot raise a deduction beyond question, for no man of science knows all the instances that can be adduced, and his deduction from what he knows may be upset by equally sure inferences from what he does not know. The time over which scientific observations can travel, even if it be extended into ages, is but as a watch in the night compared with the eternity of God; and the range of human observation is but as a drop of the bucket compared with the Circle of the heavens; and, therefore, it may turn out, in a thousand instances, that there are more things in heaven and earth than were ever dreamed of in the most accurate philosophy of scientists. These good people have done their best, from Aristotle downwards, but they have hardly accomplished more than to prove us all dunces, and themselves scarcely a fig better than the rest of us.

WHERE ALTERATION IS EASIEST.

Instead of altering the Bible, or allowing that it may be mistaken upon mundane matters, it is a far safer course to continue the long-ago-begun process of amending science, which is made of a substance so plastic that no great effort is required to change its fashion to the reverse of its present shape. From the first doctor in the school of science down to the last, error has not only been possible, but almost unavoidable, from the limitation of human faculties and the mystery of phenomena. Even the interpreters of Scripture have been less absurd than the interpreters of Nature: though certain of these have gone to grievous lengths. Yet THE BOOK retains its impregnable position. If it ever comes to a matter of decision whether we shall believe God revelation or man's science, we shall unhesitatingly cry, "Let God be true, and every man a liar."

NO REMARKABLE PRESENT DIFFICULTY.

At the present moment we do not see any considerable difficulty existing. Scripture may not square with certain hypotheses, but it agrees 'with facts. The Scripture, interpreted in an intelligent manner, displays as great an agreement with Nature and Providence as Words can show with Works.

An article in the *Illustrated London News* may describe in words a scene which, on the opposite page, is depicted by the pencil of an accurate artist: the two forms of instruction may fully coincide, and yet the impression upon the reader, who fails to see the engraving, may not be the same as that produced upon an observer who only notices the sketch and neglects the letter-press. The man who cared only for the typography might quarrel with the votary of the wood-block, while the picture-observer might equally well retort upon the reader: but if the two could be combined, the intent of the author would more surely be understood. Let him that teacheth the Word consider the Work, and let him that observeth Nature attend to Revelation, and growing wisdom shall be the reward of both.

ANCHORAGE AND ROOT-HOLD OF FAITH.

When the Bible is fully accepted as God's own revelation of himself, the mind has come to a quiet anchorage; and this is no small gain. A safe resting-place is an urgent need of the son. To find a sure foothold somewhere, men have tried to rest in an infallible church, or in their own supposed infallible reason. Of two earnest brothers one became a Papist, and another an infidel. We do not feel attracted to either haven, if haven either of these can be called; we prefer for our own part to cast anchor once for all in an infallible revelation. Drifting about must be fatal to a growing and advancing life: root-hold is essential; here, then, is ours.

When first the anchor goes down, or the root strikes, little can be known of the anchorage or the soil compared with that which will be discovered by the test of experience. Thousands are quietly moored in the fair havens of Scripture; myriads are growing and bearing fruit in the garden of the Lord. Their witness is assuring, but our own -experience will bring the most satisfactory conviction.

Down goes the anchor: the rootlets embrace the soil.

THE SNAKE IN THE BOTTLE

A WORKING-MAN had settled in Australia upon a small allotment of land, which he obtained from the Government. He married, and was soon surrounded by a family. By hard work the trees were felled, and the timber burnt off, and he had quite a considerable farm. His live stock increased,

and he began to thrive; and everything might have gone well with him if he had not been the victim of strong drink. From a frequent tippler he became at length a confirmed drunkard. Of course, the farm was neglected, and everything was impoverished. Soon he began to sell the live stock, and at last all had gone except one pig, which was ready for the knife, but would in all probability never be eaten but drunk. He went to bed one night, after having taken his usual “night-cap,” and fell asleep. He dreamed that he was very thirsty, and had gone to the bottle for another drop. He was about to lift the bottle, when a snake thrust its head out from the place where the cork should have been, and with open jaws and protruded tongue began to strike in all directions. He seemed fascinated by the deadly fire of its eye, and just as in his dream he was about to be struck for death he awoke. His first instinct was to thank God that it was only a dream; and the second was to turn over in his mind what it could mean. “Ah!” said he to himself, “*there is a serpent in the bottle, and I will hate no more Is do with it.*” He trundled out all the paraphernalia of the old serpent, became an abstainer, and what is better still, a Christian, and was soon the center of holy influence in all the region roundabout. We can only hope that any of our readers, who delight in their little drops, may behold just such a vision.

O SIN, WHO CAN LOOK ON THEE?

YOU shall as soon espouse light and darkness, and marry midnight to the noonday, as you shall espouse or marry a holy God to an unhumbled sinner. Oh, who can look upon sin as an offense against a holy God, as the breach of a holy law, as the wounding and crucifying of a holy Savior, as the grieving and saddening of a holy Sanctifier, and as an eternal loss and undoing of his own soul, and not mourn over it? Oh, who can east a serious eye upon the nature of sin, or upon the exceeding sinfulness of sin, or upon the aggravations of *sin*, and not have his heart humbled, his soul grieved, and his spirit melted for sin? Oh, who can look upon sin as it strikes at the honor of God, the name of God, the being; of God, the glory of God, and the design of *God*, and not have his mouth full of penitential confessions, his eyes full of penitential tears, and his heart fall of penitential sorrow?—*Thomas Brooks.*

SAVED ON THE BRINK OF DESTRUCTION

DR. GUTHRIE, in his autobiography, writes as follows: — “A merciful interposition of God’s hand occurred during my ministry at Arbirlot. I had gone to the rocks on the east side of Arbroath that culminate in the noble promontory of the ‘Red Head,’ on a day when the waves were, so to speak, ‘running mountains high.’ Though the tide was making a considerable breadth of the rocks that shelved at a sharp angle into the sea lay bare, I leaped down on one, and had no sooner lighted on the slippery weeds that covered it, than my feet went out front below me, and, laid flat on my back, with my face to the sky and my feet to the sea, I was off, like a ship at her launch! Instantly taking in all the danger, I gave myself up for lost. I could swim, but in such a sea I would have been dashed in pieces against the rocks. By God’s providence the very extremity of the danger had the effect, not of confusing, but of calming my mind. I remembered that the rocks there, formed of what is called ‘plum-pudding stone,’ had often nodules that, consisting of harder matter, had resisted the action of the waves, and rose above their polished surface. I remembered also how, but the very day before, I had got the heels of my boots armed with iron, and it came on me like a flash of lightning that, if I pressed firmly against the rock in ray descent, I might peradventure catch a projecting nodule, and be saved — brought to a standstill by that. This flashed on my mind like an inspiration; and, through the divine blessing, by this device I was plucked from the jaws of death — saved, when nothing else short of a miracle could have saved me.”

Depend upon it, Guthrie never needed arguments to convince him of a special providence. Here was no miracle; but was not the God of miracles there, giving to the mind calmness, and remembrance, and resolve to test the possibility of escape? It is in the little things that God is seen. Chance did not place the projection where it *was*, nor put new iron heels on Guthrie’s boots, nor nerve him to keep his feet well down upon the rock. No, the Lord himself was there, and his holy angels were keeping watch over a precious life so full of after-usefulness. **C. H. S.**

MRS. SPURGEON'S BOOK FUND

It has been our custom to give just a taste of Mrs. Spurgeon's Annual Report of her Book Fund. From many who have read it we have heard the emphatic declaration that it is the best report which has yet appeared. The writer of the record thinks very little of her own composition, but in this we take leave to differ from her, and we think that those, friends who spend sixpence with Messrs. Passmore and Alabaster in purchasing "The Book Fund and its Work, 1883" will be of our mind. It is a delicious morsel.

Alas, since the issue of this little book certain of the most generous donors to the work have been taken home. All our enterprises have during the last few weeks lost several of their best supporters; but the Lord liveth, and as he has provided hitherto, we are persuaded that he will not fail us, but will send by other stewards as the former ones go home.

The extract given is from the notes of the month of July.

HOW THE GIFTS OF THE BOOK FUND ARE VALUED.

Looking through some of my letters to-day to see what I could glean of summer fruits for my dear reader's enjoyment, I thought it might be pleasant to make a "confection" of a few of the innumerable "good things" which are constantly dropping from amongst the leaves of my very large correspondence. There will be no novelty in this digest — can any new thing come out of a Report? — but it will at least convince any one who will take the trouble to read it, that, "partial" as I may be to my dear "Master's" books, I am by no means alone in my avowed enthusiasm.

Taking first the "Treasury of David" (it being seemly to give the place of honor to the *magnum opus*), I note the experience of a Congregational minister, who says concerning it: — "It has been most helpful to me in quickening and strengthening my spiritual life; it has enlarged my understanding, and added immeasurably to my store of knowledge. It has provided me with such savory meat, and I have relished it; so much, that now I seek diligently to obtain more. You could not have conceived of a truer or better way of helping a poor minister than by adding to the little stock of books which he fondly calls his library."

A pastor in the Midland Counties writes :—” The 119th Psalm has been a favorite portion with me for years, but I have found it difficult to *commit*; to memory. Was this because ‘ its expanse was unbroken by a bluff or headland... a great sea of holy teaching... without an island of special and remarkable statement to break it up’? (See preface to Vol., VI.) Be this as it may, henceforth I launch upon it with such a copious and accurate chart to guide me, that I long once more to explore the whole; and already it seems to lie before me like a vast lake:, whose every creek, and bay, and island, promises some new scene of delight. It has been my custom for years to keep some work in reading as a sort of companion to the Bible; and when, on Saturday night, I saw the pains Mr. Spurgeon had taken to unfold the riches in this wonderful psalm, I resolved at once to put it side by side with my Bible, and to study the whole comment which forms the bulk of the goodly volume. Thank you so much for sending me this Royal Banquet, and please thank Mr. Spurgeon for letting so many of us share; in what he tells us has been a means of grace to his own heart.”

The “Treasury of David” is so serviceable a work to men with small libraries that it is no wonder its appearance is hailed with joy and gladness when sent as a gift by the Fund. “Many a hearty ‘ God bless him!’” says a ,country pastor, “escapes from our lips when the goodly volumes are unwrapped, and a glance into the pages reveals the treasures awaiting appropriation.” The “Treasury “is a continuous stream of blessing, an unfailing storehouse of provision, a rich mine of sacred wealth; and, therefore, the poor pastors, hungry and thirsty and needy, covet it earnestly as one of the “best gifts.” “There is no work,” writes a clergyman of the Church of England, in acknowledging the volumes which I had sent, — “ there is no work the possession of which could have given me greater pleasure than the ‘ Treasury of David.’ A brother-clergyman of extensive reading said to me a short time ago, ‘ Whatever you do, get Mr. Spurgeon’s “Treasury of David “; it is by far the most valuable contribution to the literature of the Psalms.’ Indeed, a glance at the volumes has convinced me that my friend was right, and that Mr. Spurgeon is a Christian philosopher of the Eclectic School. I only wish it were possible that he could do for the whole Bible what he is doing for this special portion.”

As for the “Sermons,” no words of mine can tell the blessing the Lord vouchsafes to *them*, not only in the conversion of sinners, but in quickening, arousing, and refreshing the preachers of the Word; they are

prized and used largely as patterns and helps to pulpit preparation, and as constantly serve as aids to private devotion. A pastor in the far west of America says : — “ I read a ‘ Sermon ’ for my own spiritual advancement every morning after the Bible, and this keeps me so full of good things that I am always fresh for my work. I use them as I use the water from my well — to refresh myself and regale my friends, serving them up in my own measure and manner.” Again, a minister in England writes : — “ Last week I was making a sermon on Colossians in. 2, 3; and, turning to Mr. Spurgeon’s ‘ Sermons ’ for 1880, I found on page 193 some thoughts which put my mind just into the right course; and, aided by the Holy Spirit, a difficult subject was made clear, and I was enabled to present it to my people; and this morning I was meditating on the Beauty of Christ as set forth in the words, ‘ Thou art fairer than the children of men. ’ and again I received much help from the same source. I just refer to these recent instances to show how great a boon you have conferred on me in putting these volumes on my shelves.”

“ I never allow my sitting-room to be without a few of Mr. Spurgeon’s sermons,” says another friend, “ so that those who come in may read, or take away a copy with them, and some very dear to me have thereby been greatly blessed.”

May not this suggestion of quiet service for the Lord find a quick response in some timid heart? Those who cannot “ speak a word for Jesus ” might surely be able to place a few “ Sermons ” in the way of ,careless or seeking souls, and let Mr. Spurgeon speak to them, while they pray for the Word to be made fruitful.

“ The amount of good I get from reading the ‘ Sermons ’ no tongue can tell,” writes a grateful recipient; “ *they* are full of savor and blessing! It is a marvel how Mr. Spurgeon can continue to pour forth such utterances as these sermons contain, and even to excel all previous efforts, as the last volumes abundantly testify. Of course, I say this, looking at the human side of the matter; it is no marvel that the Lord, whom he serves, should thus show his divine power and sustaining grace in his servant.”

The first series of “ *Lectures to my Students* ” was the “ first-born ” of the Book Fund: the “ beginning of its strength ” — and it must not be passed over without loving notice, coupling with it now the two later volumes, of which some one has truly observed, “ The very best of Mr. Spurgeon’s work, and the very best things he says, are to be found in these Lectures.”

The joy with which I send out these volumes knows no qualification; I am as sure of my harvest with such precious seed as if the golden grain were already gathered within the garner. To young and old alike they bring wholesome instruction and weighty counsel — offered, too, with such genial grace that none can turn away offended. “I am delighted,” writes a minister of high standing, “with the sanctified common-sense which characterizes the two volumes of ‘Lectures to my Students’; and though I have been some years in the ministry, I find valuable hints in them, and many echoes in my own answering experience of the need of friendly advice such as they offer.” “Thank you very much for the ‘Lectures,’” says a young beginner; “from them I have gleaned many a wise suggestion, and in them I have met with many a hard but not unprofitable blow. God bless Mr. Spurgeon for the loving, earnest, faithful words found in these volumes.” In one case a very practical improvement in demeanor is induced by the perusal of these fervent addresses, and amusingly confessed thus:- “I have carefully read the ‘Lectures,’ and I believe they have done me good. *My wife says I have not so many silly ways as it used to have: I don’t look at my watch so much when speaking, or use my handkerchief so vigorously!*” Then, again, comes testimony to higher influence:- Mr. Spurgeon lecture on Attention benefited my delivery; but when I read the address on ‘Earnestness,’ my soul was led into the very presence of God; and, after a day spent in holy joy, I preached at night as I had never preached before, and two souls were brought to Jesus!” A learned doctor, who presides over a missionary college in Egypt, shall be the last witness on behalf of these precious books. He says, in a letter to me :—” I used the first volume of ‘Lectures’ last year with my students, reading it off in Arabic ;while they took notes. Mr. Spurgeon is easily translated even into Arabic — clear, logical, simple, solid. ‘ May his shadow never grow shorter!’” Surely all this is blessed encouragement to continue the distribution of books which are so powerful for good!

*“For every printed word becomes a seed
That, planted, must spring up —
A flower or weed;
And he who writes — may write
What millions read.”*

I think, dear friends, you will know that my desire in transcribing these few testimonies out of the thousands at my command, is not unduly to boast of or triumph in my dear husband’s works — to God be all the glory for all

that has been done through them! But I want you to catch the tone of the bell which is always ringing at my door, and to see the quality of the provision which is being constantly handed out to eager applicants. These letters exhibit my work and its consequencers far better than any amount of dry statistical information could do; and therefore I give them to you with a happy and grateful

heart, and "TO THE PRAISE OF THE GLORY OF HIS GRACE."

NOTES

Since our return to London we have been inundated, as usual, with requests for sermons or speeches in various parts of the kingdom. How much we wish we could satisfy them all! It may save some trouble to intending applicants, as well as afford us a little relief, if we inform all our friends that we have already made as many promises as we can hope to fulfill between the present time and the close of the May meetings, and it will be a great mercy if some who are expecting us do not again suffer a disappointment through our oft-recurring sickness. No one knows except those who are constantly with us how great is the ever-increasing strain of the work that properly claims our first attention, and if we could only perform that as it deserves, we might well be excused from outside engagements. On coming home we plunged into a flood of extra work., and the result is inability to leave our bed, through pain and weakness.

On *Monday evening, January 28*, special prayer was presented that the Pastor, who was expected to leave Mentone the following day, might be brought back in safety and in health. Dr. Kevorkian, a native of Armenia, who was present, told the story of his conversion through reading a Bible lent to him by one of the Christian converts employed by his father. His decision cost him the loss of parents, friends, and home, and his name was even erased from the national register. Dr. Van Lennep, who labored at Tocat, where Henry Martyn died, received him into his house, gave him further instruction in divine things, and sent him to America to acquire some medical knowledge, he is now returning to Tocat to open a Medical Mission.

On *Monday evening, February 4*, Mr. Wm. Olney, in the name of the whole church, gave thanks for the safe return of the Pastor, and prayed for

continued and increased blessing upon all the work of his hands. Mr. Harrald was asked to give an account of the efforts made to carry the gospel to the natives of Mentone, and Pastor C. H. Spurgeon spoke of the many opportunities of usefulness of which he had been able to avail himself during his period of rest. It was a happy season. It is one of the finest sights under heaven to see some 1500 persons met together to pray. We must have a blessing while prayer is thus highly esteemed among us.

On *Monday evening, February 11*, 'the pastors, deacons, and elders of the church met to celebrate the communion of the Lord's Supper before the usual prayer-meeting, and spent a very pleasant and profitable season together. At the public gathering in the Tabernacle, among other matters of special interest, Mr. Win. Olney gave an account of the service held on the previous evening at the Bermondsey Town hall, where the Lord Mayor of London delivered an evangelistic address to a crowded congregation. The Pastor also spoke of Mr. Moody's visit to him on Saturday, and of the beginning of the mission at New Cross on the following Tuesday. In the prayers that followed, a blessing was asked on both these efforts, and on all similar work.

On *Wednesday evening, Feb. 13*, the annual church-meeting was held in the Tabernacle. after about twelve hundred of the members had taken tea together in the school-room and lecture-hall. Pastor C. H. Spurgeon presided, there was a large attendance, and the proceedings throughout were marked by the hearty cheerfulness which seems ever to pervade our large church-family whenever it meets. The treasurer was able to report a balance in hand on every account except one, on which there was a small deficiency, which was defrayed before the meeting. The statistics were as follow: — Increase: by baptism, 310; letter, 108; profession, 30; restoration, 1. Decrease, by joining other churches, 302; emigration, 13; non-attendance, 127; other causes, 8; death, 69; making a decrease for the year of 70, the present number on the church-books being 5,341. The names of 43 pastors of churches who were formerly students in the College had been allowed in error to remain on the roll, and the removal of these, together with a specially severe revision of the books, accounts for the lessening of our numbers. One new deacon, Mr. Buswell, was chosen to fill the place of our late Brother Mills; and the following resolution, proposed by Pastor J. A. Spurgeon, and seconded by Mr. W. Olney, was unanimously and enthusiastically carried :—"That the church gratefully recognizes the goodness of Almighty God in sparing to it, and to the

Christian church at large, the invaluable life of ,our beloved Pastor, C. H. Spurgeon; and that, in order to celebrate worthily this his Jubilee, we raise a suitable memorial and present it to him; and. that it be an instruction to the deacons to take this matter vigorously in hand, and carry it forward as they' may deem best."

THE PASTOR'S JUBILEE. — If the Pastor is spared until the 19th of next June he will be fifty years old, and the church at the Tabernacle desires to commemorate the event in a suitable manner. At the Pastoral Silver Wedding in May, 1879, the sum of £6,233 was presented 'to the Pastor, as a thankoffering to God for enabling him to complete the twenty-fifth year of his pastorate. £5,000 of this amount was at once invested as an endowment for the almshouses, and the remainder was devoted to various portions of the Lord's work at the Tabernacle which were in need of help. The Pastor has no wish to be personally benefited by any testimonial that may be presented at his Jubilee celebration, but he does desire that some permanent monument of God's goodness to him and to the church should be erected as the outcome of the approaching commemoration. Plans are not yet fully matured, but one of the objects to be secured is the erection of a TABERNACLE JUBILEE HOUSE, in the place of the chapel-keeper's cottage which has now been pulled down in connection with the improvements that are being made in the street at the back of the Tabernacle. With ever-increasing works of charity, additional accommodation is needed, and it has therefore been decided that a house shall be built suitable for the present needs of the various agencies that will have their head-quarters there. The cost of this, with the necessary fittings and furnishing, will not be less than £1,000, in addition to the amount required to pay the ground-rent, so that the church may not be burdened with the annual charge: and this sum will be the first to be defrayed out of the Jubilee Fund.

The demolition and rebuilding have been proceeding so rapidly that the new house is already in course of erection, and will be finished during the coming summer. On *Friday afternoon, February 8*, the memorial stone was laid by Pastor C. H. Spurgeon, in the presence of the students of the College, and a number of the London ministers who had met to make arrangements for the Conference. After the ceremony had been duly performed, prayer was offered by Mr. B. W. Carr, and short addresses were delivered by Pastors C. H. and J. A. Spurgeon.

We cannot tell how much our friends at home and abroad will be constrained to consecrate in connection with our 50th birthday, but we could mention several other desirable objects for the reception of their bounty. Among other matters, we find that the ALMSHOUSES ENDOWMENT is not sufficient to meet the increased allowance to the aged sisters who there end their days, and, as a consequence, the Church Poor Fund has to bear a strain from which we should be glad to have it relieved, as every penny of its income is needed to meet the constantly-growing needs of the large numbers of our poor members whom we must continue to assist. If the Lord should move some one or more of his generous stewards to devote £1,000 of his Master's money to this useful purpose, it would awaken in us intense gratitude, and, we believe, would be an offering of a sweet smell unto our gracious God.

On the afternoon above mentioned (*Feb. 8*), a small meeting was held at the Almshouses in celebration of *the ninety-fourth birthday of MISS FANNY GAY, the oldest member of the church at: the Tabernacle.*

Pastor J. A. Spurgeon, Deacon W. Olney, and Elder J. T. Dunn attended as representatives of the officers, and there were also present eight of the other inmates of the Almshouses, whose united ages, together with Miss Gay's, amounted to 701 years. Our aged sister Was born on the thirty-first of January, 1790, and joined the church in February 1807, so that she has just completed her seventy-seventh year of membership. As a Christian her life has been most exemplary. In her early days she devoted herself heartily to work-for the Lord, and specially aimed at bringing young women and girls to a knowledge of the truth as it is in ;Jesus. Her memory for good things is as fresh to-day as it ever was, and she can repeat with ease hymns and portions of sermons that have been blessed to her soul. Prayer was offered, Psalm 23, was read, Psalm 103 was sung, and each ox the inmates gave her personal testimony to the Lord's faithfulness to her during the long period! of her earthly pilgrimage.

COLLEGE—Mr. J. R. Watson, who, since he completed his course with us, has been studying medicine at the Charing Cross Hospital, has been accepted by the Baptist Missionary Society for Mission work in North China. Mr. J J. Turner, who came home from China some months ago, has gone back to the Celestial Empire as the representative of the Baptist Missionary Society in Tai Yuen Fu.

Mr. C. A. Fellowes has left Keynsham, in order to become co-pastor with his father at Trinity Chapel, Edgware-road. Mr. A F. Brown has removed from Brentford to Endeld Highway ;Mr. W. Goacher from Milton to Kirton-in-Lindsey, Lincolnshire; Mr. W. W. Haines, from St. Leonard's to Wood Green; Mr. G. H. Kemp, from Langham to East Dereham; Mr. A. H. Smith, from Coningsby to Chesterfield; and-Mr. T. N. Smith, from Monks Kirby to Warwick.

Mr. W. C. Bunning, who has for many years done a noble Work in Geelong, has taken charge of the church at West Melbourne, which Mr. A; J. Clarke left that he might devote himself entirely to evangelistic labors. Mr. McCullough writes very hopefully of his services in the Exhibition Building at Hobart, and he hopes that before this year ends the erection of another Tasmanian Tabernacle will be commenced.

On Friday evening, February 8, about seventy, of the London members of the Pastors College Association met to make arrangements for the Twentieth Annual Conference, which is to be held in the week commencing April 2!. A happy evening was spent in prayer and conversation upon the best method of making the Conference a season of spiritual profit.

Up to the date of this meeting we had not heard of the loss of any of our number during the year, but a few days afterwards we received tidings of the sudden death of

Mr. John Wilson, of Mount Union, Iowa; and about the same time we heard that one of the students, Mr. Alexander Stewart, had fallen asleep at Ventnor, where he had been staying for the past five months, in the hope of recovery. "Who'll be the next?" is a question that we who are left behind may well ask.

EVANGELISTS. — *Messrs. Fullerton and Smith's* two months' mission at Leicester will be brought to a close just as the present magazine gets to most of our readers. The following letter from Pastor F. B. Meyer, B A., will convey a good idea of the blessing which has rested upon our brethren's labors : —

"Leicester, Feb. 14, '84. "My dear Mr. Spurgeon, — I know you will be interested to hear of the progress of Messrs. Fullerton and Smith's mission in this town. It has been so far an unqualified success, and though they have now been with us for six weeks, the interest shows no signs of

decrease; on the contrary, the meetings are better attended than ever. They have already visited Caricy-street Chapel; Archdeacon-lane, with its spacious Chapel and Memorial-hall; and Emanuel Church; and are now in the midst of a three weeks' visit to Melbourne-hall. The pastors of the chapels already mentioned are more than satisfied with the results; but I will specially speak of our own experience.

We are accustomed to crowds at Melbourne Hall, but certainly never such crowds as rove gathered to hear these two men. The place seats 1,300, but on the last two Sunday nights 1,600 must have been crowded into it, and hundreds were sent away unable to gain admission. The impression made is very deep, not only upon our own people, but upon those who are not accustomed to attend places of worship, and scores have been inquiring the way to be saved. The Evangelists are so different that there can be no comparison between them, and each draws his own constituency, whilst they are so one in purpose, that each meeting works up to a common and glorious result. I never remember to have listened to evangelistic addresses more full of Scrip-rural teaching, grace of style, and spiritual power than those given by Mr. Fullerton. They captivate the more cultured, whilst they arrest the masses.

“The Evangelists evidently do not fear work. They add a daily prayer, meeting and an afternoon Bible-reading to the Evening Addresses; on Saturdays they hold immense gatherings for children, and crowded Song Services in our large Temperance Hall; and on Sundays they are as fresh as the morning air for the seven o'clock meeting. Every Sunday in February, in addition to their other services, they have addressed large gatherings of men only in the Skating Rink; and we propose that they should conclude their Mission by a week's services in the same place; and for this purpose we have arranged to have it seated. is early yet to speak about results, but I am sure that hundreds will have reason to thank God that ever you sent out such men, and that their steps were directed to this town, ‘ ‘

On March 9th the Evangelists commence a series of services in the Free Assembly Hall, Edinburgh, under arrangements made by the Committee of the Young Men's Christian Association in that city. In April they will be at Dr. Barnardo's New Hall, and Haddon Hall, Bermondsey, and will afterwards visit Cardiff, Dundee, and Galashiels and neighborhood.

Mr. Burnham's services at Countesthorpe, near Rugby., and Barton's End, Gloucester, were blessed to the conversion of many, and the awakening of

others to concern about their souls. He has since visited George Lane, Woodford, and this month is engaged at Melbourne, Cambs., and Swanage, Derset; although at the date of making up these "Notes," he is obliged to send a substitute to take his place, as he is too ill to leave home.

Messrs Mateer and Parker's meetings at Ross were instrumental in leading many to decision, and a like result followed from their fortnight's work at Stratford-on-Avon. They have also conducted a Mission at Frome, which has been equally blessed; and they have since visited Mr. Knight's church at Bradford. Our brethren will be glad of a few more engagements for the summer months, in which they have some vacant dates.

Mr. Russell has been for the past two months holding evangelistic services in various towns in the Potteries, according to arrangements made by Pastor C. T. Johnson, who speaks very heartily in commendation of the evangelist's work. The first fortnight was spent at Longton, then a week at Fenton, another at Stoke, and afterwards Eastwood Vale, Bursleto, Latebrook, and Butt Lane were to be visited in turn. Up to the date of making up the "Notes" most cheering reports have come from each place. The way had been well prepared by prayer-meetings and house-to-house visitation, and large numbers have professed to find the Savior. Mr. Russell writes that he is free after May, and will be glad to make arrangements with any brethren who desire his help. In the summer he would prefer the sea-side, or some other part where open-air work would be likely to be successful.

ORPHANAGE —The third annual report of the READING YOUNG LADIES' WORKING PARTY has recently come to hand. Through the willing help of the forty-two ladies who have met month by month at the house of our esteemed friend, Mrs. James Withers, the honorary secretary, one of our untiring collectors both for the College and Colportage, two parcels have been dispatched, containing 217 garments for the children, beside 8 sheets, 3 pillowslips, 5 comb-bags, and a large scrap-book. We are very grateful to all who have thus assisted, either by their work or by their contributions, to minister to the wants of the orphans committed to our care.

On *Tuesday evening, February 12*, a large number of the collectors brought their boxes and books with the amounts received, and after tea, assembled in the dining-hall. The President occupied the chair, and heartily thanked all present for their help in maintaining the institution. Two of the girls recited, several of the children sang, the hand-bell ringers rang a merry peal, and interesting addresses were delivered by three of our "old boys."

Pastor R. S. Latimer gave an interesting account of his work at Willingham; Mr. Lake, a member of Pastor A. G. Brown's church, spoke of his labors at Lea Bridge; and Mr. J. Maynard, who is now a student in the College, related the story of his conversion while in the Orphanage, the meetings which he and other Christian lads used to hold while in the institution, and the work for the Lord in which he had since engaged, first in London, and then in Africa. As these earnest young brethren related what God had accomplished through them, we think all who listened to them must have felt amply rewarded for everything they had done or given towards the support of the home which had sheltered them in their time of helpless orphanhood.

The total brought in by the collectors was a little over £120, in addition to which we received more than £100 from friends who were unable to come to the meeting, to all of whom we are deeply grateful for their continued sympathy and practical help.

We find at these meetings that we greatly need a suitable hall in which to hold our evening gatherings, for at present we have to turn our kind helpers out of the dining-hall, where they have had their tea, and leave them to shiver in the open-air while the room is re-arranged. We cannot tell whether the forthcoming Jubilee celebration will help us out of the difficulty, but it will be a great boon to us when the way is made clear for the erection of a building which will be available for such meetings, and also for the Sunday services of the children.

The builders are proceeding satisfactorily with the new house for the head-master, and the offices and apartments for the teachers and the staff, and we think all who come to the fete in June will be pleased with this portion of the Stockwell property. At the present time we have in hand, on the Girls' Orphanage Building Fund account, about £70 less than the amount that will be required to complete the contract, while we shall also need at least £600 to pay for the making of roads, walls, gates, drains, etc., in addition to the cost of furniture and fittings for the buildings now in course of erection. We shall be glad, therefore, if our friends will still continue to help this portion of the funds, while not forgetting the general fund for the maintenance of both boys and girls; for we have yet to erect the laundry before we can consider our plans complete, whatever may be done in the matter of the hall above-mentioned. Since writing the above,

one generous donor has sent us £500, of which one half is to be devoted to the Building Fund.

On Thursday morning, February 14, Dr. Parker's noon-day service at the City Temple was made the occasion for directing special attention to the character and claims of the Stockwell Orphanage. A number of the children attended, and assisted in the musical portion of the service; the Vice-President, Pastor J. A. Spurgeon, Mr. Charlesworth, and Mr. J. Manton Smith took a public part in the proceedings; and at the close of the worthy doctor's eloquent sermon, twenty of our little girls made the collection, which amounted to £58. We feel specially grateful to Dr. Parker and his friends for this spontaneous act of liberality.

During: the end ,of February and the beginning of March, Mr. Charlesworth has arranged to hold meetings in aid of the Orphanage at Peterborough, Melton Mowbray, Boston, Louth, Grimsby, Gainsborough, Rotford, Lincoln, Grantham, Wisbech, and Holbeach. We trust our friends in each place will do all they can to ensure the success of the gatherings.

Our readers will remember that, in the January number of our magazine, we in-sorted a notice "To Poets," at the foot of which was placed an engraving of a waste-paper basket. One of our friends has sent us the following effusion, which, in spite of what he says, must be described as poetical, and we need scarcely say that neither cheque nor verse found its way to the basket:—

"My dear Mr. That I may not transgress, Not a verse shall I send (if I know it); So please do not found, Spite of rhyme or of sound, Any charge on *me* as a poet. Of verse, not a speck Will you find, but a cheque Enclosed for Stockwell, since you ask it: But though prose the most terse, If you *should* count it verse, Cheque and verse must go both to 'the basket.'"

Baptisms at Metropolitan Tabernacle :-January 31st, thirteen.

THE SWORD AND THE TROWEL

APRIL, 1884.

CHILDREN OFFERED TO MOLOCH — A MODERN PRACTICE

BY C.H. SPURGEON.

IT is difficult to gauge the depth of depravity which led men in old time to pass their children through the fire to Moloch. We shudder as we think of such cruel homage to a fiend blasphemously dignified with the name of "god." We can hardly imagine that there now lives upon the face of the earth a human being who would attempt to justify so immeasurable a crime. This seems to have been the culmination of Manasseh's enormous mass of sin: "and he caused his children to pass through the fire in the valley of the son of Hinnom." Nothing can be conceived of more atrocious, and though the king himself repented, and obtained mercy of Jehovah, yet in after ages this great sin of Judah's ruler, connived at by his people, was laid to the nation's charge, and therefore were the people removed into all kingdoms of the earth.

Now, a crime which can no longer be committed in one form may still be perpetrated in another: the essence of the transgression may abound long after one form of it has been utterly abolished. It is so with this immolation of children to Moloch: it is practiced still; practiced by many who wear the Christian name. We grieve as we write, but the rebuke must not be withheld. Too many professors sacrifice their children's souls to the Moloch of *the world*. What means the placing of boys in godless families as apprentices? Why are lads placed, for business advantages, where their morals are tainted, and their souls defiled? In sadly too many cases the great question as to religious example is not even asked, but the one and only consideration is to get the youth into a large firm, where, by push and energy, he may rise into a position. True, he may be initiated into the foulest vice: but what of that? The principal is irreligious, and cares nothing about godliness, or even about morals; and the house might readily be

known to be a hotbed of every form of evil: but what of that? The boy is doomed to go through the Moloch-fire, and the father, though a member of a Christian church, pushes his boy into the flames with a hypocritical prayer that he may not be too badly burned. Perhaps his son does make a business-man, and an infidel, or a debauched young man: but what of that? How can parents avoid such calamities? We hesitate not to say that the damnation of many a son has been directly contracted for by his own father when he signed the boy's indentures. It would be idle if we threw our child over a precipice, to kneel down, and devoutly pray that he might arrive safely at the bottom; his mangled carcass would grimly mock our detestable supplications; but when parents place their offspring under the influence of graceless employers, to live with youths of licentious character, it is just as absurd for them to talk of their pleading for their dear boys that they might be kept from the evil of the wicked city. Ghastly falseness! They thrust them into the fire, and cover their infamous act with the loathsome unction of a prayer that they may come out of the burning, fiery furnace unharmed. Nebuchadnezzar never went the length of such impiety

The girl, too, is not safe from the cruel kindness of her parents, and in her case the mother is often much to blame. The Moloch of *society* shall have her for its victim. Of course she must be dressed like a vain woman of the world, and taught to dance, and set to sing songs which are not those of Zion. Would you keep her out of society? She must be introduced to frivolous acquaintances, and allowed to attend questionable amusements. Why not? She will by-and-by be picked up by some graceless fellow, who will make her a handsome husband, and most probably devour her substance, laugh her out of every pretense of religion, and make her a miserable woman: but again we ask, What of that? Society must have its victims, and it seems that she must kidnap them from Christian families, and Christian men and women must act as executioners of their own children, aiding and abetting their giving up of their souls to the most heartless and most foolish of all the world's idols, called society. Alas! that the society of saints should be so dull, the ways of God so desolate, that to give the dear girls a little "life" they must be led over to the world's transparent lies, and taught to find happiness amid its base enchantments.

Upon both boys and girls this immolation is frequently practiced under the pretense of giving them a first-rate *education*. At home, a school is selected only because of its fashionable reputation; and at next vacation

time the young people have already learned so much that they ask why they may not go to the theater, for they have greatly enjoyed private theatricals; and soon it oozes out that they are schooled in all kinds of evil through the zealous tutorship of their schoolfellows, for which no antidote has been found in the holy warnings of earnest teachers, for the teachers have also helped them as far into worldliness and gaiety as they decorously could. But the fashion is to send young people abroad to learn modern languages, and with these they learn a great many vices and errors, both ancient and modern. It is a Catholic school. What of that? What of anything, indeed? If not a Popish school, the teaching is tainted with German unbelief: what of that? These are only sparks of the Moloch fire. Can we have a burning without smoke and black? These Puritan scruples are old-fashioned.

The young people *must* know French and German, even if they go to Topher in the process. And this is the silent thought of church-members, deacons, and, must we add, ministers? It is even so. Surely the prayers of such saints for their children's salvation must make even pandemonium laugh. Such a fine farce, such a rare comedy, must be an entertainment such as the prince of darkness could not readily get up for his royal delectation in the Opera Comique of hell if he had not the help of Christian professors. When worldlings do thus with their children none can blame them; but this from men and women who talk of holiness and communion with the Lord Jesus! This from those who aspire to be soul-winners! Why, it must seem to Beelzebub to be too much of a good thing.

This mischief may be detected in another form, in the too common *drinking customs*, which are still cherished in a few families. Children are taught to drink, encouraged to drink, and praised for drinking; the glass is even made a reward for good conduct. It will be little wonder if they grow up to equal, and surpass their seniors, when precept and example are pointed by contemptuous jests aimed at abstainers. We have heard Christian people declare that if their children acquired a taste for strong drink it should be in after life, but they would not bear the responsibility of training them in it; and we have thought this to be true common sense. But what is that spirit which leads a professed believer in Christ to put the bottle to his neighbor's mouth, nay, to his child's mouth? What is that spirit which has induced some to trample upon the scruples of the little one, and exclaim in anger, "I will have none of such nonsense. Are you going to teach your parents, and set up to be better than they?" Thousands of boys are the victims of Bacchus, for their fathers train them to take their

share of beer; this is mostly among the working-classes; but are there not too many in all ranks of society who in other shapes offer their children upon the altar of the fiery fiend? Let the careful parent think this matter over before he further countenances wine at juvenile parties, or at holiday festivals. It may seem a trifle, and in itself it may be so; but when the son becomes a sot, it will afford his father no pleasure to remember that he told him to “stick to his beer,” or taught him how to know a glass of fine old port. If men will resolve to be the slaves of sin, it is not of necessity that the sin should be intoxication, which exerts so baneful an influence upon those around them, and so fearfully opens the door to other vices. Yet it is to this most groveling of idols that multitudes of the young are offered up a living sacrifice; and the question is — shall this be done by those who claim to be members of the body of Christ? Oh, that the answer might be a negative, — emphatic, unanimous, decisive! Murder is a deed most foul. Soul-murder cannot be put into a secondary class of guilt. The soul-murder of our own children must be a crime which reeks to heaven. Will not every one, who fears that he may have been chargeable therewith, cry out before the Lord, “Deliver me from blood-guiltiness, O God, thou God of my salvation”? As it will be our crown to win souls, so will it be a dishonor and a blot to cause a soul to perish. The Lord hold us back from so grave a crime. Amen.

DOING AND PLANNING.

A USEFUL man to Stonewall Jackson was old Miles, the Virginia bridge-builder. The bridges were swept away so often by floods, or burned by the enemy, that Miles was as necessary to the Confederate army as Jackson himself. One day the Union troops had retreated, and burned a bridge across the Shenandoah. Jackson, determined to follow them, summoned Miles. “You must put all your men on that bridge,” said he; “they must work all night, and the bridge must be completed by daylight. My engineer shall furnish you the plan, and you can go right ahead.” Early next morning Jackson, in a very doubtful frame of mind, met the old bridge-builder. “Well,” said the general, “did the engineer give you the plan for the bridge?” “General;” returned Miles, slowly, “the bridge is done. I don’t know whether the picter is or not!”

We want a few more men of the Miles order. In fact, we could do with miles of them. They do not plan but work. While others debate they perform. A committee has met six times, and has at last appointed a sub-committee to consider the cheapest place to buy a box of matches; but our practical brother has lit the fire, dried the poor creature's clothes, given him a basin of soup, and sent him on his way rejoicing, — yes, done it a hundred times over before the great match, discussion has verged upon a decision. In the name of all the humanities, let us have fewer plans and more bridges, shorter red-tape and longer bits of flannel; and if possible, less bitter cry and more wool on the poor people's backs. Measureless oceans of talk are not equal to a single cup of cold water really given in Christ's name.—

C. H. S.

THROUGH DEATH TO LIFE

*HAVE you heard the tale of the Aloe-plant,
 Away in the sunny clime?
 By humble growth of a hundred years
 It reaches its blooming time;
 And then a wondrous bud at its crown
 Breaks into a thousand flowers;
 This floral queen, in its blooming seen,
 Is the pride of the tropical bowers;
 But the plant to the flower is a sacrifice,
 For it blooms but once, and, in blooming, dies.*

*Have you further heard of this Aloe-plant,
 That grows in the sunny clime,
 how every one of its thousand flowers,
 As they drop in the blooming time,
 Is an infant-plant, that fastens its roots
 In the place where it falls on the ground;
 And, fast as they drop from the dying stem,
 Grow lively and lovely around?
 By dying it liveth a thousand-fold
 In the young that spring from the death of the old.*

*You 'have heard these tales; shall I tell you one,
 A greater and better than all?
 Have you heard of him whom the heavens adore,
 Before whom the hosts of them fall?
 How he left the choirs and anthems above,
 For earth in its wailings and woes,
 To suffer the shame and pain of the cross,
 And to die for the life of his foes?
 O Prince of the noble! O Sufferer Divine!
 What sorrow and sacrifice equal to thine!*

*Have you heard this tale — the best of them all —
 The tale of the Holy and True?
 He died, but his life, in untold souls,
 Lives on in the world anew.
 His seed prevails, and is filling the earth
 As the stars fill the sky above;
 He taught us to yield up the love of life
 For the sake of the life of love.
 His death is our life, his loss is our gain —
 The joy for the tear, the peace for the pain.*

*Now hear these tales, ye weary and worn,
 Who for others do give up your all;
 Our Savior hath told you the seed that would grow
 Into earth's dark bosom must fall —
 Must pass from the view, and die away,
 And then will the fruit appear;
 The grain that seems lost in the earth below
 Will return many-fold in the ear.
 By death comes life, by loss comes gain;
 The joy for the tear, the peace for the pain.*

Author unknown.

THE UNUSED UMBRELLA

A YOUTH was lately leaving his aunt's house after a visit, when, finding it was beginning to rain, he caught up an umbrella that was snugly placed in a corner, and was proceeding to open it, when the old lady, who for the first time observed his movements, sprang towards him, exclaiming, "No, no; that you never shall I've had that umbrella twenty-three years, and it has

never been wet yet; and I'm sure it shan't be wetted now." Some folk's religion is of the same quality. It is none the worse for wear. It is a respectable article to be looked at, but it must not be damped in the showers of daily life. It stands in a corner, to be used in case of serious illness or death, but it is not meant for common occasions. We are suspicious that the twenty-three years' old gingham was gone at the seams, and if it had been unfurled it would have leaked like a sieve. At any rate, we are sure that this is the case with the hoarded-up religion which has answered no useful turn in a man's life C.H.S.

HOW NOT TO TALK,

A CONTEMPORARY says: "A Frenchman is teaching a donkey to j. talk. What we want in this country is a man who will teach donkeys not to talk." This is unvarnished truth. The need is conspicuously seen in the House of Commons, but it is felt in a measure in all other houses, The art of holding the tongue deserves to be placed at the head of all acquirements. Silence is golden. The other day, when six women were driving along at full speed, they suddenly paused, and we thought we heard music: we had to rub our eyes to make sure that we were not among the angels: the quiet was more sweet, than harpers with their harps.

At a public meeting, how deliciously the brethren speak when they' are short! Their tones grow more and more melodious as they near-the close, and their last sentences are sweet beyond compare. Let them hurry on, and let us have those last words, which are their best words. Blessed is he who knows when to leave off! More blessed is he who never begins to talk till he has something to say! Most blessed is he who does not speak at all, because the time is far spent, and. the friends are quite as tired as they need be.—C. H. S.

JOHN'S PRIVILEGES AND PECULIARITY

THE beloved Apostle John was in four remarkable ways honored above his brethren; yea, even above the first three **1**. He was nearest to the Lord at the Table, leaning upon Jesus' bosom. His communion was 'very close and tender, suited to his character as "that disciple whom Jesus loved." **2**. He

was nearest to the Lord in his passion. He fled as all did, but soon returned, and entered into the high priest's house, and gained admission for Peter also the stood at the foot, of the cross with the holy women, and faced the cruel soldiery and the ribald herd of mockers. Fellowship with Christ in his sufferings is a high attainment. **3.** He accepted the guardianship of the Virgin-mother, when her Son and Lord in his last moments said, "Son, behold thy mother!" It is no small thing to be trustees for Jesus, of his gospel, his honor, or his people. **4.** He was favored with the brightest and fullest visions of his Lord in the Isle which is called Patmos. He was a seer, and the chief of all the seers. The vials of God was unveiled before his eyes.

Whence these peculiar indulgences? Of course, they spring from grace, for we are no longer under the rule of law and the principle of debt; but what grace was there in John which wrought in him these glories? Was it not that John was, of all the disciples, the most like his Lord? He was holy in behavior, and over all his holiness there shone the mild radiance of love, which is just the one peculiarity of Jesus which all men must perceive, if they have eyes at all. John was the most striking picture of Christ that could be found among the twelve.

Now see our question answered. Who should lean upon the bosom of the Well-beloved but the loving follower? Who should be a close eye-witness of his. Master's deadly griefs but the tender one who could enter into them? Who should be appointed to care for the widow and the bereaved but he who was all affection? And who should behold the glory of God, whose name is love, but the Apostle who, beyond all others, lived only to love? Our communion, constancy, service, and illumination will all be measured by our holy resemblance to Jesus in a truly loving carriage and deportment. The name of John is common enough. Oh, that more of us possessed his character! Truly, this is "the Gift of God."— **C. H. S.**

Infidel Objections Considered and Refitted. By the Rev. F. E. WHITMORE. J. Nisbet and Co.

Tins is a valuable compendium of evidences in favor of inspiration and gospel truths, in opposition to the avowed sentiments of modern skepticism. It proceeds upon the right principle of looking first at the reasons for a proposition, and then at the objections against it. Apparently unanswerable objections may be made against a truth for which overwhelming proofs may be adduced. Nearly one half of this book is

made up of extracts, because this was needful for the accomplishment of its design. It would doubtless have been far easier for one so thoroughly acquainted with his subject to have written an independent treatise upon it than to have selected extracts from a variety of authors, and made suitable comments upon them. By renouncing the literal for a geological inter relation of the first chapter of the Bible, the author has, we think, invalidated his own subject, and hindered his own purpose. If the Bible begins with an allegory in the form of simple narrative, without any intimation to that effect, who shall say what in the sequel is to be literally or what is to be allegorically understood? With this exception we commend the volume as a complete exposure of the fallacy and dishonesty of the infidel pretensions by which many are led astray in the present day.

NOTES.

IT has often happened, when we have been laid aside by painful affliction, that the Lord has moved his stewards to send in specially large sums of money for the various institutions under our care; and during our recent illness this happy experience has been repeated. To the honor of our gracious Lord we desire to make a public record of his fatherly kindness. Just about the time that our sufferings commenced, one dear friend, who has long helped us most generously, forwarded £200; this was almost *immediately* followed by £6250 from another liberal friend; the next day £500 came from a Christian lady who has oft refreshed us; and within about a week another honored sister in Christ gave us a similar amount. Some of these sums were left at our disposal to appropriate where the need was the greatest, and thus we were able to repair the walls where there was any sign of weakness.

While we were still confined to the house we received the news, which in various forms has been published in the newspapers, of a legacy left by a Leicester gentleman. Under the provisions of his will the Orphanage will receive £1000; but there is no truth in the statement that a large fortune has been bequeathed to Mr. Spurgeon personally. The residue of the *testator's personal* estate goes to the Leicester Infirmary, while his *real* estate is charged with the payment of debts, funeral and testamentary expenses, and certain legacies. All that can be said at present is that there will, probably, be a balance to come to Mr. Spurgeon. It was generous and thoughtful of

the testator to make such a bequest, but he little dreamed *how* much would be made of it by the tongue of rumor. We merely

mention this that our friends may not restrain their help to the various societies, and to prevent disappointment to intending applicants, who are anxious to relieve us of the large amount which they erroneously suppose is coming into our hands. Had the rumor been correct we should have been able to dispose of the largest amount with ease, since we have just now several localities before us in which churches ought to be formed, and places of worship erected; but we have not the means with which to aid in the desirable works. God will send what he pleases, how he pleases, and when he pleases; and his withholdings will be as much for his glory as his givings.

On *Monday erecting, Feb. 25*, Mr. J. Hudson Taylor came to the prayer-meeting at the Tabernacle to ask for special supplication on behalf of four female and two male missionaries who were about to leave for China. Pastor J. A. Spurgeon presided, in the enforced absence, through illness, of his brother, and many fervent petitions were offered for the suffering Pastor and the missionary band, several of whom briefly spoke of the manner in which they had been led to offer themselves for the work of the China Inland Mission. It was a holy convocation, the influence of which will long be felt by those who were thus publicly commended to the care and blessing of the Lord; and we believe that one effect of the words spoken and the prayers offered will be that others who were present will in due season respond to the divine call, "Who will go for us?" by crying with the prophet of old, "Here am I, send me." China needs and deserves the choicest spirits from among

our churches. There are many such among our readers. Will there not be volunteers?

On *Monday evening, March 3*, both the Pastors were too unwell to be present at the prayer-meeting, but the Lord was there, and so were many of his suppliant saints. The last half-hour of the meeting was profitably occupied by members of the Students' Missionary Association. Several brethren prayed for the success of missionaries both abroad and at home, and Mr. Warren delivered an address on "The crying need of Africa." The other prayer-meetings of the month have been well sustained, but there has not been anything calling for special mention here. It is our joy and delight that the people do pray. Here is the power of a church. The minister may

be feeble in body, but he cannot be weak in testimony with a pleading church behind him. What need be feared when saints abound in supplication? What can be hoped when the meetings for prayer are thin and cold?

One of the greatest disappointments during the past month was the unavoidable absence of Pastor C. H. Spurgeon from the opening ceremonies of HADDON HALL and the substantial block of buildings erected for the perpetuation of the work hitherto carried on by Mr. Wm. Olney, jun., 'and the workers of the Green Walk Mission, Bermondsey. With this exception, the dedication of the new premises has been most satisfactory. The first sermon was preached on *Wednesday, March 5*, by Pastor J. A. Spurgeon; the Lord Mayor presided at the luncheon which followed; and Mr. Samuel Barrow occupied the chair at the public meeting in the evening. At the close of the day the Treasurer was able to report that the whole amount, about £6000, needed for the erection and furnishing of the buildings, had been raised. We are anxious still to secure the balance required to meet the ground-rent of £45, so that all contributions received in the Hall may be devoted to purely missionary purposes, A poor people ought to have no burden beyond the needful expenses of aggressive effort. Another thousand pounds would lift this stone out of the road.

Since the opening day, sermons have been preached; public meetings have been held in connection with the Mothers' Meeting, the Mission Workers, and the Gospel Temperance Movement; and the Sunday-school, the Bible Classes, and the various agencies have settled down in right good earnest to their work in the new quarters. Every night that the Hall has been opened it has been crowded, and many souls have found the Savior during the first fortnight's special services.

On *Tuesday evening, March 18*, the twentieth annual was held at the Tabernacle. Between seventeen and eighteen hundred men enjoyed a hearty meat-tea in the Lecture-hall tad ;School room, and two hundred of the master-butchers and their wives were entertained in the College buildings. A large number of other persons joined them for the evening meeting, at which the Tabernacle was nearly filled. Mr. J. Herbert Tritton presided; addresses were delivered by Messrs. Henry Varley and Richard Weaver, and the singing was led by Mr. Frisby's choir. This meeting affords a good opportunity for the clear presentation of the gospel to a great company of working-men, and also for the utterance of plain words of warning and

expostulation concerning the vices in which certain of them have indulged. Cases of conversion, as the result of these gatherings, have been met with, and it is hoped that many have been permanently benefited by the good advice to which they have listened.

On *Wednesday evening, March 19*, the second annual meeting of the TABERNACLE TOTAL ABSTINENCE SOCIETY Wits held in the Lecture-hall, after about two hundred of the members and friends had partaken of tea in the School-room. In the unavoidable absence of Pastor C. H. Spurgeon, who was obliged to content himself by sending a letter, the chair was taken by the Rev. J P. Gledstone, of Streatham; prayer was offered by Mr. W. Bowker; addresses were delivered by the chairman, Pastor C. Spurgeon, Dr. Barnardo, and Mr. J. W. Harrald; and the singing was under the direction of Mr. Chamberlain and the Blue Ribbon choir. Mr. Smithers, the Secretary, read the report, which contained the pleasing information that during the year no less than 1,200 persons have signed the pledge, while many have been led. not only to give up the use of intoxicants, but also to accept Christ as their Savior. ‘ The Elephant and Castle Theater Services have also been blessed to many. Help has been rendered by speakers from the Society at the meetings on Sunday evenings in the South London Palace. The expenses of the work have amounted to about £150, and the balance of £4 15s. 7d. in hand will need to be supplemented by special subscriptions unless the work is to be crippled for want of funds.

POOR MINISTERS CLOTHING SOCIETY.— Mrs. Evans asks us to say that she is very grateful for a valuable box of clothing from A D.

COLLEGE. — Mr. J. S. Hockey has become Pastor of the church at Brentford. Mr. J. Bateman is removing from Hatston, Cambs., to Tue Brook, Liverpool; and Mr. J. McNab, from Great Broughton, to Millore, Cumberland.

Mr. M. Baskerville, who has done a good work at Caxton, Cambs., during the past three years, is leaving for the United States, where we trust he will soon find a suitable sphere.

The following extract from a letter, written by- the doctor who attended our late student, Mr. A.. Stewart, at Ventnor, will be read with deep interest by many friends :—

“One gets pleasure and profit in coming into contact; with a nature and heart like your late student’s. I shall not forget the fine lesson, in

submission he gave me four or five days before he died. Till then the proverbial hopefulness of his malady had shown itself strongly, and I at last met it definitely by saying that medical art would no longer avail, and that time grew short. He looked at me to make sure of my earnestness, then smiled, bowed his head very low (he was sitting up in bed), and said, ‘Well, then, let the Lord do as seemeth to him good.’ Under the circumstances, there was something inexpressibly fine in the words, and face, and manner of the man.”

The half-yearly meetings of the Students’ Missionary Association have been held recently. On February 15, Mr. W. Olney presided, and addresses were delivered by the Rev. James Smith, of Delhi, on Mission Work in India, and by Mr. T. L. Johnson, who pleaded the cause of Africa. On March 7, the Rev. W. R. Skerry, of Wood-berry Down Baptist Chapel, spoke with much power upon the words, “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

During the past; month a new church has been formed at *Aldershot*, where Mr. J. R. Cooper, one of the students, has been preaching for about a year. At the recent anniversary meeting it was reported that one gentleman had given a valuable site for the erection of a chapel, another generous donor had presented £100, a friend had promised 10,000 bricks, and about £90 had been received: promised towards the Building Fund. Altogether, the enterprise has been started most hopefully, and we trust many liberal helpers will enable the project to be caused through speedily and successfully. We ought to have a good Baptist church in Aldershot, both for the civilians and soldiers, and we hope before long this desirable end will be attained.

Evangelists — Messrs Fullerton *and Smith’s* services at Edinburgh are still being continued while these “Notes” are being written, so we must postpone a full report of them until next month. We have, however, already heard sufficient of the beginning of the mission to make us very thankful for the large numbers who have listened to the gospel from the lips of our brethren, and for the blessing which has already rested on the message they have delivered.

Mr. Burnham, with the help of Mr. Broad, as he was not well enough to take all the services, had a most cheering work at Long Buckby. He has since visited Melbourne, Cambs., and Swanage, Dorset; and this month he

goes to Swansea, and next month to Carlisle. He wishes us to mention that he is free for engagements after May 25th.

Messrs. Mateer and Parker report great blessing upon their labors at Stockport, and also at Allorton, Bradford.

We have received from the pastors and delegates of the North Staffordshire Baptist Association a letter conveying their hearty thanks for Mr. F. *Russell's* services in the Potteries during January and February. In it they say, "Our brother has commended himself to the Christian love and esteem of all the churches visited. There was the true ring about his preaching, and it proved to be the power of God unto salvation." During the past month Mr. Russell has been at New Whittington, where many have received the message of life as he has spoken it.

ORPHANAGE. — All the places mentioned in last month's Magazine were duly visited by Mr. Charlesworth and his choir. The whole of the meetings were very largely attended, and in some instances hundreds were unable to gain admission. In nearly every case earnest requests have been presented that, as soon as possible, a second visit may be arranged. Financially the tour was very successful; and we most heartily thank all the generous donors, and the kind friends who undertook the work of organizing the meetings. We pray that they may be abundantly rewarded by the Father of the fatherless.

The following engagements have been booked : — May 3 to 7, Luton, Cambridge, and Waterbeach; May 20 to June 9, Bath, Bristol, Exeter, Torquay, Plymouth, Liskeard, Looe, St. Austell, Falmouth, Helsing, Penzance, Hayle, Redruth, Truro, and Devonport. Our friends in the east and the west will doubtless do all they can to make the meetings successful.

On *Friday evening, March 7.* the Orphanage Sunday-school prizes were distributed, Messrs. Nisbet and Co. and *Messrs.* Shaw and Co. having supplied the books at half-price, the special discount being a donation to the Institution. The children and their teachers spent a very pleasant evening together, Mr. Lambert Gore contributing to their enjoyment by a recital of "Lost Gip" and three scenes from "Uncle Tom's Cabin."

The Annual Fete of the Orphanage will be held on Wednesday, June 18th. 'Country friends, please make a note of the date.

Friends willing to collect contributions, to be brought in at the annual fete, can have books or boxes by writing to the Secretary, Stockwell Orphanage, Clapham Road.

Colportage. — A review of the working of the Colportage Association for the past year shows that there is every reason for thankfulness and hope. The colporteurs, as a whole, have worked well and made very fair sales. Their visits have been welcomed, and in many instances useful;

and the literature sold has in some cases displaced that which was doing harm to its readers. Thousands of gospel addresses have been given, and the utility of colportage, as an efficient evangelistic agency, has been acknowledged by all who have tried it. A gentleman, who has jointly supported two colporteurs for several years, writes: — They are both doing an increasingly useful work. The spiritual condition of our country districts, and the lamentable absence of life in the pulpit both of churches and chapels, is so fearful that! am amazed that you are not asked for more men than you can find, especially as the cost is so moderate, and the workers so efficient, and evidently owned of God.” This is the testimony of a member of the Established Church, and at once shows the unsectarian character of our colporteurs’ work, and urges upon others its wider adoption. Twenty more men could easily be added to the seventy-two now at work, if as many new districts would furnish £40 a year each, which is all the expense they would bear towards the colporteur’s support. The Association will gladly supplement local subscriptions of £40, but cannot undertake the entire support of a colporteur, which usually costs as much more. A wealthy person, unable personally to work for the master, can thus secure, at a small cost, the efficient visitation of a district by a Christian man, who will scatter God’s seed of truth all around, and do a valuable evangelizing work. Ministers and churches may employ a worker who will supplement all their regular agencies, and go to “the regions beyond”; or any energetic worker may collect the £40, and so get a man to work his district.. Further information will be gladly furnished, and remittances thankfully acknowledged, by W. Corden Jones, Colportage Association, Temple Street, London, S.E.

PERSONAL NOTES.—The editor of the American edition of the *Christian Herald* writes to us from -New York as follows : — “ I think it will cheer you to learn that we have recently heard of some very remarkable cases, in which very wicked and desperate characters have given up their revolvers

and bowie knives mid have become like children in spirit, through the blessing of God on your sermons published in our columns. ‘One aged reprobate, sixty years old, died last week, whose last two years were in startling contrast to all his past life. The transformation was the wonder of the neighbor-hood for its completeness. From being a public terror he became a public blessing, as gentle and as kind as a woman. Pie was delivered from drunkenness, profanity, unchastity, and blood-shedding. *On his death-bed he desired that you should be told this, as he owed his conversion, under , to a sermon of yours which he read in a stray copy of the Christian Herald, which some one brought into the Ranch and left behind. He quaintly said that ‘he should tell Jesus about you.’*”

Another instance of blessing through the same agency, in the State of *Illinois*, is thus described by the man benefited : — “Through the influence of strong drink I had broken the law of our land, and was for nearly five months confined in a county jail. I became convicted of sin, and for about four months I was in darkness, and at last in despair, when there came to me a *Christian Herald*, containing your sermon, “Knock, and it shall he opened unto you.” (No. 1,723, “Knock.”) It gave me courage, and I redoubled my efforts, and renewed my pleas; and, thanks to the grace of God, I am to-day standing on the solid Rock, Christ Jesus. Do you wonder, dear Sir, that I want to thank you? I cannot tell you half I would like to, or express half that is in my heart; but as this letter goes out, over the mountains and plains, and across the sea to you, I send a prayer up to the Father that he will keep you and bless you...

“Thankfully yours,

A. friend in *Scotland*, in sending a donation for the Orphanage, wrote :—” Perhaps it may cheer you to know that, in a letter I received recently from an officer on board an Indian-trading merchant-steamer, he says, ‘ I have been getting Spurgeon’s sermons sent out, and really they are sweet. Next to God’s Word, there is nothing I like better to read.’” The writer adds—” For myself I cannot tell you how much my soul has been profiled by the ministry of your pen.”

A *Queensland* correspondent writes: — “Believing that ministers are deserving of encouragement in their work, I give you a reminiscence or two —

“(1) I roam back in memory to 1858, when I was farming in Victoria. We lived in ‘the Bush,’ and, as you may imagine, church-services were somewhat scarce, and somewhat mediocre when we did get any. But it was scarcely fit that we should be heathens ‘a’thegither,’ so my plan was to get my men and household together on Sunday evenings for worship. Some of our lads, bred in Scotland, could sing a little, so we raised a ‘lilt’ after the true ‘auld’ Presbyterian fashion. By-and-by came the sermon, and what came so handy as one of Spurgeon’s? I invested in a heap of ‘Spurgeon’s,’ pamphlet fashion, and read to the folk assembled. On the night now visible to my memory the text was, ‘Walk about Zion, etc.’ (Psalm 48:12, 13.) I preached away with all my might, being deeply interested in the subject, when, happening to lift my eyes off my paper, I caught ‘Jock’ looking as though he was staring at a Punch-and-Judy show. I put on more steam, and as I reached the end of a stirring passage, ‘Jock’ brought his fist down on the table with a bang, and sang out, ‘Weel, weel, did anybody ever hear the like o’ that?’

“(2) A Presbyterian clergyman thought it wise to beat up our quarters, so we met him half way at the school-house. He was a queer fellow, and has since worked ‘muckle ill to the kirk.’ ‘Our minister gave us a grand sermon the day,’ said a newting hearer, well up in criticizing sermons; ‘w agn’t it grand?’ ‘Yes,’ I replied, ‘it wasna that ill, and if you’ll come over to my house, I’ll show it t’ye in print, for I read it to my men last Sabbath evening.’ It was Spurgeon on. ‘The Three Raisings.’

“(3) Picture yourself now in Queensland. Imagine a sugar-planter’s house, surrounded by a spacious verandah. At one end sit the men Of the plantation, all sedate and orderly. A few Chinamen fringe the back seats, possibly to see what is going on. In front stands the organ, with my daughter ready for her part. Nearer sits the head of the, house, with her brood around her, like a ‘white tappet hen’; and further away is a reading-desk, with cushion and cloth, all *en regle*. Standing there is the writer, with his ‘specs’ on, for age is telling, and small print is trying to his eyes. A psalm is sung, prayer offered, the Scriptures read, more staging, and then one of Spurgeon’s sermons, another hymn, and then the benediction. Many are ready to say in this land that the lamp has gone out, and, truth to tell, it flickers very low; yet there are those who hive not bowed the knee to Baal. Those who have known that the Lord is gracious, and that Jesus is their Savior, help to keep the flame burning. Thank God, my dear Sir, that you have, by your sermons, been in some measure the means of letting the

glorious gospel light shine on the hills of Queensland; and though at times you may be brought low, and be unable to see results from your labors, yet ever remember that there may be some, in this dark land, who may have reason to be thankful to you for sending' The lamp that never fails To these dark and sinful shores.'

It is Saturday afternoon, so I must go and hunt up a 'Spurgeon' that will please reader and hearer to-morrow, so good-bye. Excuse the liberty I have taken, and "Believe me,

"Yours truly,

Baptisms at Metropolitan Tabernacle :-February 28, nineteen.

THE SWORD AND THE TROWEL.

MAY, 1884.

ANYWHERE FOR JESUS

BY C. H. SPURGEON.

GIVE me a knife and fork, and a chance," says the man of appetite. Grant; his petition, he carries everything before him, and speedily creates a plenitude within. A man with true appetite for Christian service is much in the same condition. The true worker for God and for the good of men simply says, "Give me an opportunity, and the means of availing myself of it and I ask no more." He asks only what is absolutely necessary. Even Archimedes must have a fulcrum for his lever, and of course he must have a spot of ground on which the fulcrum can rest; but this given, his lever proceeds to lift everything to which it is applied.

Some brethren are for a large portion of their lives looking for a sphere, and during the rest of their existence they are mainly engaged in looking out for a better sphere; and so their twelve hours run away in seeking a part of the vineyard where they may use their tools. Had half the thought thus vainly spent been put to the practical purpose of immediate service, something could and would have come of it. If these gentlemen had begun by qualifying themselves for a position, the position would have come to them in due time; and if they had continued to improve themselves in the place whereunto they had attained, and had they perseveringly made the best of all opportunities, they would have accomplished something, and would in all probability have risen to a higher plane of action. It seems to us to be of the very smallest consequence where a man begins a useful life. Give a Cod-sent preacher a pulpit and a covered building to protect the people from wind and rain, and he will make his own way. Should he be surrounded at the outset with all possible aids, he ought to succeed, and therefore he ought not to be self-satisfied, but should aspire to something

more arduous; for opportunities of self-development are evidently all the fewer where encouragements are many and everything lies ready to hand. Should a man commence life where everything is against him, 'where others before him have seriously failed, where there are all the disheartening omens which predict, defeat to himself, it will be all the more to his credit if he prospers, and in the process of prospering he will acquire strength and wisdom, which will be even more valuable to him than the success itself.

We have known ministers who have begun with the smallest and poorest of village churches achieve a grand lifework; yes, and so have others who have commenced with no church at all, and have had the honor of upbuilding everything from a foundation of their own laying. Many men owe the grandeur of their lives to their tremendous difficulties. The hard rock which they have quarried has been engraven with their names, and has rendered them immortal. Oberlin has left a famous name among pastors; but it is possible that if he had been appointed to a city church, and had addressed a congregation of wealthy burghers in Strasburg, he might never have been heard of. But for the very reason that the Ban de la Roche was so barren, so secluded, so untutored, he had opportunities of proving the civilizing and elevating power of the gospel upon his flock among the mountains. We question if there could have been an Oberlin, as he now exists in public memory, if there had not been a wild Ban de la Roche, to be the dwelling of a refined and spiritually-enlightened congregation. Let a young minister believe that difficulties are the raw material of a glorious life. With the Bible in his hand, love to God in his heart, and the Holy Spirit as his power, let him regard nothing as impossible.

The very things which would keep off an idler are attractions to the active and earnest servant of the Lord Jesus. It was a new thing in the world when Fletcher went to Madcloy, refusing a far better living because he wanted more work and less pay; yet had he not made that choice, Fletcher might have always been a saint; but the peculiar saintliness embodied in "*Fletcher of Madeley*" might never have perfumed biography. He who would bless the world most fully must cultivate its waste places, and cause its deserts to blossom as the rose. This, if it be believed, will make the competition less keen for the apparently advantageous positions, and cause the thoroughly consecrated to make small account of *where* they shall labor, in comparison with *how* they shall give out their strength to promote the greater glory of God.

A man takes the position of head-gardener where horticulture has been carried to the utmost perfection. He reckons upon the honor of taking the place of one who made the garden renowned by taking every prize at floral exhibitions. He ought not to forget that he has that renown to keep up. It will need daily diligence to maintain the garden in its present high-class condition; he will be continually subject to comparison with his eminent predecessor, not always to his own credit; and he must be an extraordinary man if he really goes beyond the accomplishments of the man whose place he has taken; yet this will assuredly be expected of him. He ought to make sure of his ability before he enters upon 'such a post. Yet many young men would like to take a pastorate where everything is specially prosperous, where: the preaching has been of the rarest order, the church-work of a model kind, and the spiritual tone of the highest pitch. Where better men shrink from entering, the worse are eager to climb up. Competent brethren cry, "*nolo episcopari*," and must be *thrust* into the position by those who are convinced of their qualifications; but there are others who bid for the place itself, and fancy that the qualifications will come with it. They will have their work cut out if they are able merely to maintain in going form the admirable work of those whom they succeed, and they had need put themselves through many heart-searching examinations before they venture upon the serious task. We all know what became of Phaeton when his rash hands ventured to grasp the reins of the chariot of the sun.

On the other hand, a working gardener takes a position at the head of affairs where every part of the domain has been neglected: general mismanagement and ignorance have ruined alike trees, and shrubs, and flowers; walks and lawns are all in disorder. We judge his task to be comparatively easy, and its immediate reward to be manifest. Everything that he dots by way of improvement is seen at once; the hoe and pruning-knife work wonders. The order which he introduces strikes the attention of his master, who smiles as he sees every day a measure of delightful progress. He has the benefit of contrast with his predecessor, and probably wins more praise than he actually deserves. When rich crops reward his toil they are enhanced by the remembrance of past years of failure ;; and he himself finds no small pleasure in seeing how readily nature answers to his touch, and rewards his careful attentions. His forlorn sphere contained within it all the elements of hope, and he should count himself fortunate to have chosen it.

Of course, the result is not uniformly the same in either case. The successor of the eminent horticulturist may strike out a new path, and by God's blessing achieve as much as had been done in former days, and even more; and in the other case the garden so sadly neglected may go from bad to worse, till the owner may even regret the slovens whom he has discharged. We have seen both cases illustrated in churches and ministries. A young brother, modestly daring, has proved to be in God's hands the equal of him who fell asleep amid universal regret; and great has been the joy of the people and the glory of the Lord. Alas I we have also seen gross incapacity followed by yet deeper uselessness, and the new-comer has gained nothing by the failure of his predecessor except the power to do still greater mischief. Such men are out of place altogether, and remind us of the witty remark of one who was asked, "What do you think of our minister's preaching?" "*Why*, I think he did much better four years ago." "*How* can that be? He was not a preacher then, but a shoemaker." "*Just* so. That is what I meant. He did much better then."

Our first business is to become vessels fit for the Master's use. This being done by the quickening and sanctifying power of the Holy Spirit, our next endeavor should be to wait upon {he Lord, saying, "Show what thou wouldst have me to do. Should no work be laid upon us immediately, it is ours obediently to wait; not with our eyes shut, certainly, but without that wearing anxiety which is pretty sure to blunder into a position which it will ere long blunder out of. We are not called upon to break open doors; but when the open door is set before us, we should be prompt to enter. To run before we are sent may involve our having to come back again at a slower and more sorrowful pace; but to watch for the sound of the going in the tops of the mulberry-trees, ready at once to bestir ourselves, is the posture of wisdom and safety. Our waiting upon God must be true and real, and not a mere pretense. We must not be looking out for that which is pleasing, but for that which is fit. We are to go where God appoints, and not where we desire. Picking and choosing with fastidious haste, according to preconceived notions of what is due to our noble selves, will end in ignoble loafing. We have all heard of the man in the wood who wanted a stick, and saw many good ones, but concluded that if he walked on further he would still see many equally suitable, and perhaps one better than all; and so he hesitated until he came to the end of the wood, and then must needs limp all the rest of the way home for want of a start. Vain men have thrown away opportunities in the past for which they would give their eyes to-day.

As profligates have lived to hunger for their former leavings, so have workers longed for the humble spheres which aforetime they despised. Some of God's Jonahs would be glad to go to Nineveh now if the Lord would but send them. He who once dreamed that he was an Isaiah would now be right glad to be an Amos, but his own pretentiousness has shut him out. As —

*“There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune,”*

so in the sublime affairs of life eternal, in the service of the Ever-blessed, there is a tide which bears a man to usefulness; and this once missed, the man may lie at his moorings till he rots away in very wastefulness of fruitless complaining and regret.

“Whatsoever thy hand findeth to do, do it with thy might.” O servant of the Lord, work for thy Master in some form or fashion, as best comes to thee! The first thing that comes to hand may not be the greatest, but it may be the fittest to begin upon. Work with energy and full-hearted zeal, trusting in the Lord for present help for the present burden Give thyself to this which God gives thee, and thy Lord and his people will see what thou art doing. If thou art wrongly in the lowest room, the Master of the feast will soon bid thee come up higher. The church: this day needs thorough-going men as much as ever. In spite of all that is said to the contrary, the thorough-going, devoted worker will not long be left in a corner. The swan does not remain for life in the duck's nest. The man shall not wait long for his hour, though many an hour is waiting for its man. Enter the ranks of the Lord's arm as a private; it is the only way to obtain promotion in the heavenly service. Neither purchase nor patronage will be found available in the real warfare of life. Outward ecclesiastical rank may seem to come of such outward help, but advancement according to the commission of the King of kings comes only of his grace as the reward of service done, or hardness borne. The only way upward in the sight of the Lord is to go downward. He who descends to complete self-abnegation has ascended to true honor. He who makes himself the least is already the greatest. The lowliest service, the gentlest forbearance, the tenderest sympathy, the fullest self-sacrifice, the deepest humility — these are those qualifications for “the first three” which we ought all to cultivate, for without them a place among the mightiest will prove a fatal honor.

BROTHER PITY: BUY A BUN!

HE was prosperous in business, and held a good position in the church of which he was a member, but, suffering a reverse of fortune, he suddenly disappeared. His loss was a matter of regret to his brother officers, and a good many conjectures were suggested as to his fate.

Having lost, his capital, and not wishing to be a burden to his friends, he removed into very humble apartments in a poor neighborhood, and established himself as a vendor of cheap pastry. If he could not regain his fortune by his new enterprise, he could, at least, maintain himself by honest industry, and thus preserve his independence. Willing to work, he preferred the reward of his own industry to the gratuities of his friends — an example to many able-bodied pensioners!

Passing along a by-street one evening, a friend, who had known him in his prosperity, recognized him in spite of his altered costume, and ventured to speak, but the interview was not agreeable to either party. The dignity of the traveling pieman was touched by the patronizing tone of his friend, and he could scarcely conceal his wounded pride; not that he was ashamed of his new vocation — he was fully satisfied of its honesty, and the conviction was his solace.

It was with some degree of impatience he listened to the affected condolence of his friend (?), who addressed him thus — “My dear brother, I am *so* sorry to see you in this position: from my heart I pity you!” Seizing the first article from his barrow which came to hand, he held it up, as a salesman proud of his wares, and exclaimed, in tones which expressed the grief of a wounded spirit,

“BOTHER PITY: BUY A BUN!”

Whether the challenge was accepted or not we do not know, but of this we are certain — the expenditure of a penny would have been a more welcome expression of a genuine sympathy than the indulgence of the mere language of regret. Anyhow, the pieman has our profound respect for his prompt and effective expedient to test the sincerity of his friend. The moral of this story lies so near the surface that none should miss it, and it is capable of many applications. This only we are concerned to say to our readers — Never consider a brother is degraded by any honest calling,

however humble it may be; and do not let your sympathy spend itself in mere words if you meet a brother in adversity. Remember, , A little help is worth a great deal of pity.” “BUY A BUN!” V J.C.

ENCOURAGING SUPERSTITION

THE following story is related in a book entitled “Round my House: Notes on Rural Life in France in Peace and War.” By Philip Gilbert Hamerton. (Seeley, Jackson, and Halliday.) The author says that he tells the anecdote because of its deep significance, and because of the light it throws upon the relation of the Church of Rome to popular superstition.

“A peasant girl, called Annette, who lived on a farm quite close to our house, was in the habit of drawing water at a well which happened to be situated near a lane. ‘As this lane serves for a communication between several farms, and also connects them with the high road, a good many people use it. Well, this girl was drawing water at six o’clock on a very misty October morning, when some one gave her a hearty slap on the back, said ‘*Bon jour, Annette!*’ in a cheery voice, and immediately disappeared in the misty twilight. What inference would the reader draw from this incident? He will conclude, at once, that some lad, belonging to a neighboring farm, who knew Annette, had amused himself by giving her this greeting, and by disappearing in the mist before she could discover who he was. The vigorous slap on the back is evidence enough that the greeting came from a living human being, and not from an impalpable shade. This, however, was not Annette’s interpretation of the incident.. She told the story with evident accuracy as to the facts, but interpreted them as follows: the person who had said ‘*Bon jour, Annette!*’ was not a living human being, but a ghost, the ghost of her own father, and the reason why he came to say ‘*Bonjour!*’ in such an unexpected manner was that he was very uncomfortable in purgatory. This made the girl quite wretched. My wife tried to reason with her, adopting the obvious line of argument that, in the first place, the greeting had nothing of sadness in it, and, in the next place, that it had been accompanied by a good slap on the back, which a living lad might easily give, but a ghost not so easily. These arguments, however, proved utterly vain. The girl remained inconsolable all day, and in the evening went to seek comfort from the parish priest. Now the priest, ‘instead of taking the rational side, and correcting the

absurd superstition of which the girl was a victim, instinctively preferred to take the superstitious side. He accepted the incident as a real visitation from the dead, confirmed the girl's interpretation of it with the immense weight of his ecclesiastical authority, and told her that as she had now plain proof that her father's soul was unhappy she ought to have masses said for its repose."

When religious guides encourage superstition it is a grave fault. There is enough of the natural ore in most ignorant hearts, but it is a great pity that either priest or minister should go mining for it. If teachers smile upon miracles, they will soon have miracles to smile upon. We have heard of an instance of an ecclesiastic in high places, who said to a friend, "We shall have no miracles this year;" meaning that for certain reasons he intended to set his face against them, and so put an end to them. No doubt the crop of Papal wonders depends entirely upon the gentlemen with shaven crowns.

There is room even in England, and among Protestants, for a word or two upon this subject. Our own observation makes us sadly aware that a superstitious belief in dreams, and visions, and voices, is not yet extinct; and we fear it will not be while some who should know better give a measure of encouragement to it. Not so very long ago, we were asked, to interpret a good lady's dream, which struck her as very important. Its principal feature was a man whose head she could not see, but she could hear the dropping of blood. When we placed the ridiculous vision in its true light, as the result of a nightmare, or of indigestion, we fell in her esteem from the position of a prophet to that of an ignoramus. We heard afterwards that her own minister had given her a highly spiritual interpretation of the nonsense, and thereby raised himself in the lady's esteem. He was a, no, we will not mention the denomination to which he belonged; but we are half afraid that in that body there are not a few brethren who are prepared to endorse popular superstitions, or at least to utilize them for good purposes, smiling while they do so. The less of this the better. The error may seem trivial, but the outgrowth of it may be most mischievous. The belief in witchcraft would not still linger in our villages if all preachers of the gospel set their faces like a flint against it. We may never feel safe with regard to the inflammable material of superstition which, remains in the human breast even in times of skepticism; at any horn: it may serve as tinder for a new Mormonism, or some other form of wild fanaticism. There are not lacking portentous signs at this moment. What some have hailed as hopeful we have had reason to dread. Once or

twice within the last dozen years the church at large has escaped from a fever of fanaticism by a hair's breadth, and the peril

ought not to be perpetuated by unrebuked ignorance C.H.S.

AT THE PRAYER-MEETING; OR DEAD

A FEW WORDS SPOKEN AT A TABERNACLE PRAYER-MEETING BY

PASTOR J. A. SPURGEON.

I HAVE just lost one of the members of my church at Croydon. When I first went there she was an intemperate woman; and the sad part of her life's story would be very painful indeed. It must be now some ten years ago that, completely poverty-stricken through her drinking habits, though she had a little amount coming in regularly, she was almost starving. She had reduced herself to the utmost want, and then she resolved, very wisely, that she would become a teetotaler. Signing the pledge, she became a new woman; she came to the house of prayer, the grace of God reached her heart, and from that time she was always at the chapel whenever the doors were opened. I used to tell her that I thought she really lived on the premises.

There never was a prayer-meeting held without Mrs. W___ being present. Whether I was there or not, she was. Once, about six months ago, she was absent; but when I asked her where she had been, she said, "*I came there, and put the books down, although I could not stop to the meeting.*" She had come to the chapel, and reported herself, and then gone off to see some one who was ill. That was the only time I ever knew her to be away from a prayer-meeting until last Sunday evening, when I missed her again. I asked my deacons if they had seen her, or heard anything of her, and they said, "We do not know where she is, but she was not with us last Friday night, at the prayer-meeting." I said that I was sure she was dead, for if she had been alive she would have been certain to have been at the prayer-meeting. Nobody questioned what I said. All felt with me that she would not have missed two consecutive prayer-meetings unless she had been dead, or too ill to leave her house. During the evening service one of the deacons went off to where she lived all by herself, and, not being able

to make anybody hear, he obtained assistance, and broke into the house. There he found just what we expected; she was there, *upon her knees, dead*, in her little parlor, and she must have died in great suffering, and in the act of praying to God. She was a remarkable character. She visited and gave away tracts in the worst street in Croydon, and she had a singularly happy way of getting hold of very wicked people, to whom she would tell the story of her own life, and say that she used to be just like them, but by the grace of God she had been converted, and that grace which had done so much for her could do the same for them. There is a story told as an instance of the pranks that used to be played upon her. A young man thought that he would frighten her; so he dressed himself up as nearly like the devil as his imagination enabled him to do, and when She knocked at his door, he opened it, and called out, “*I am the devil,*” and began to shout at her. Without being at all alarmed, she quietly put on her glasses, and looked him up and down, and said, “*You ain’t the devil, you are only one of his children.*” I thought the old lady had the best of it that time. I asked her if she ever saw him again, and she replied, “*Oh dear, no! He just put his head in, and went off.*”

We shall sorely miss her; our prayer-meetings will have a blank through Mrs. W — ‘s absence that we shall not easily make up. I hope some of you will be such constant attendants at the prayer-meeting that if you are absent twice we shall say of you, “*I am sure our brother or sister must be dead,*” although we do not want to have you departing from us so suddenly as did our good friend at Croydon.

QUESTIONABLE INGREDIENT OF POPULARITY

“*ONE-THIRD* voice and personal presence, one-third selection of sensational topics, and one-third heresy,” according to the *Boston Journal*, are the ingredients’ for making “a popular preacher.” We are very much afraid that this is true in certain regions; and we are quite sure that some young preachers think so. The last third is the ,easiest ingredient to obtain, and so they make it secure. Any pretender can be heterodox: you need neither study, nor think, nor pray in order to surpass all others in this line. Notoriety can be gained at once by just being singular, and setting up to know better than those around you. Everybody will talk about you at once, and you can impress yourself upon their memories by saying something

very cutting and impudent, and as nearly blasphemous as you dare to make it. But is this a noble ambition? Can this be the course of a man of God? We think not. Perish the popularity which comes by any doctrine but the truth, or by any means but that of solemn, earnest well-doing! Empty sensationalism perishes like the green herb, and heresy dies like a noxious weed; but the faithful preacher of the word shall be had in everlasting remembrance.—C. H. S.

IMPORTANT TRIFLING.

Dr. Shaw, the naturalist, was one day showing to a friend two volumes, in the British Museum, written by a Dutchman, upon the wings of a butterfly.

“The dissertation is rather voluminous, Sir, perhaps you will think,” said the Doctor gravely; “but it is immensely important.”

Immensely important to butterflies, and those of like character! So have we seen elaborate essays upon insignificant topics, marvellous discourses upon nothing.

*“Narcissus is the glory of his race,
He talks of nothing with a flowing grace.”*

Would preachers who waste Sabbath hours by ornate discussions of trivialities give themselves time for reflection, they would be ashamed of thus throwing away their hearers’ best wealth. We have something better to do than to listen to prettinesses on the Lord’s-day. It is all very well for crickets to chirp when earthquakes are destroying cities, but for ministers to be polishing sentences when souls are being damned is horrible. We are overdone with butterfly-writers and butterfly-preachers at this Lime, and have need of more pens and voices consecrated in downright earnest; to the awful needs of immortal souls. — C. H. S.

NOTES

MR. SPURGEON rejoices to have been in better health for the last month, and to have been able to attend to his home work. More, however, he cannot undertake, and he would be glad if so many would not besiege him for services which he cannot render.

THE PASTOR'S JUBILEE. — The erection of the Jubilee House, at the back of the Tabernacle, has been rapidly proceeding. This is the first object; to which contributions given to the Pastor on his fiftieth birthday will be devoted. The inscription upon the memorial stone is as follows : — “ JUBILEE HOUSE. *Erected by a loving people to commemorate the attainment of his fiftieth year by Pastor C. H. Spurgeon. Psalm 118. 15,16, 17, 18.*’ It has been found to be impracticable to complete the arrangements for the Jubilee celebration before the College Conference, but early this month a meeting will be held, and our friends will doubtless soon receive an intimation of what is decided. It is hoped that this house will be paid for readily by the gifts of friends at the Tabernacle, so that it may be free before June 19.

There will be a public meeting in the Tabernacle on *Thursday, June 19*, when the Earl of Shaftesbury will be in the chair, if alive and able to move. He writes that, even should he be weak and ill, he shall be there if powers of locomotion remain.

As to the great preparations which are announced in the papers, they are quite unknown to us. We have made no preparation whatever. All that is done on the day must be spontaneous, for we are not going to use the slightest pressure. If friends desire to make an offering on our birthday there are four admirable objects: — The Jubilee House, the Almshouses Fund, the Colportage, and our son Thomas Spurgeon's Chapel in Auckland.. Mr. Spurgeon expects to be at the Tabernacle all day to meet with those who will call upon him. The usual Orphanage Fete will *not* be held on the Wednesday, but at some future date.

MR. WILLIAM OLNEY. — We little thought that so soon after providing a Mission-hall for Mr. W. Olney, jun., we should be called to part for a season with his father. Our senior deacon is one whom we can ill spare. Ever ready to speak for his Lord in a warm-hearted and stirring manner, he has long been the Pastor's constant helper in all sorts of ways, but specially at prayer-meetings and church-meetings. He is going to New Zealand, upon business, for six months. May God grant it may not be for a longer time. The church sends him forth perfumed with her prayers. Our hope is that he will be of good service to the churches which he will visit. We advise them to make much use of him. His presence ought to be a great help to them, for his absence involves a great loss to us.

PASTOR A. A. REES, OF SUNDERLAND.-This devoted brother has suddenly left us for the church triumphant above. It is but the other day that he was in our house, and though verging upon seventy, he seemed to have years of work in him. He was a good man, and true to the core. Among those who have left the Church of England to unite with Nonconformists we know of none more useful, more stable, more thorough. He was one who followed the Lord fully according to his light, and that with most scrupulous care. In his church work he was singular, because he aimed at exactness, and would do nothing which did not strike him as scriptural. He baptized believers, and broke bread every Lord's-day. He kept himself somewhat aloof from denominational meetings and movements; not out of a sectarian spirit, but from the very reverse. We know other choice spirits who feel themselves happiest in treading their own path, and never mixing up with that kind of religious policy which grows out of committees and their deliberations, denominational bodies and their aspirations. They certainly have the best of it in the matter of

comfort., and if they thereby become less responsible for the declensions of the age they are to be commended. For our part, we have lived in close fellowship with several of these free-lance and we have never felt it incumbent upon us to draw them out of their isolation, for we have almost felt that their position was best for themselves, and perhaps for others. All Sunderland will miss our beloved brother. He was a power for good in many ways. His church will suffer immeasurable loss, and we beseech our Lord to consider her in her bereavement, and find her a good man and true to carry on the work which has been so well conducted hitherto.

On Wednesday evening, February 27, the annual meeting of the workers in connection with RICHMOND - STREET MISSION, WALWORTH, which is one of the Tabernacle branches, was held under the presidency of Mr. J. T. Dunn. There were one hundred and twenty workers present, to whom reports of the following agencies were presented: —Ragged - school, Sunday - school, Flint-street Sunday-school and Children's Services, Mothers' meetings, Penny Bank, Mutual improvement Society, Pure Literature Society, Band of Hope and Temperance Society, Evangelists' Society, Tract Society, Christmas Dinner Fund (by which five hundred and fourteen persons were provided with a substantial dinner at their own homes), Excursion Fund (which enabled seven hundred and forty-four teachers and scholars to spend a happy day in the country, and provided a winter-evening's treat for three hundred of the younger children), Young

Christians' Society, and Children's Special Services. The total amount contributed for these various objects, including £224 16s. 10d. paid into the Penny Bank, and £28 2s. 0d., collected for the Stockwell Orphanage, was £609 6s. 5d. The above statement conveys only a very imperfect idea of the great work for the Lord that is accomplished by the dear brethren and sisters in Christ who voluntarily labor in connection with this Mission in a district where their services are much needed.

On Monday evening, March 24, Mr. J. Hudson Taylor again came to the Tabernacle prayer-meeting to enlist the sympathy and prayers of the church for two sisters who were about to sail for China. One of them was going out for the first time, but the other had already been engaged in the work for some years, and the congregation was greatly interested in the account of the blessing that had accompanied the gospel message she had delivered. *ay the express benediction of Almighty God rest on our brother Hudson Taylor, and upon the whole of the remarkable, work of which the Lord has made him overseer.*

On Tuesday evening, March, 25, the annual meeting of the TABERNACLE SUN-DAY-SCHOOL was held in the Lecture-hall, which was quite crowded with the teachers, parents, and friends of the scholars. Pastor Spurgeon presided, and delivered an upon trusting in the Lord at all especially applying the text to Sun-school work. Mr. W. Mountain, the secretary of the school; Mr. S. R. Pearce, Superintendent; Mr. T. H. Olney, the ; and Mr. J. F. Shearer, one of the students of the College, also spoke; and a choir of about one hundred of the scholars, under the leadership of Mr. S. Wigney, sang several anthems and sacred songs very creditably.

From the report presented at the meeting we learn that there are in the school at the Tabernacle 109 teachers and officers, all of whom are church-members, and 1,413 scholars, of whom 106 are church-members, 28 having joined during the year. There are children's services on Sunday mornings and evenings, weekly and monthly prayer-meetings for scholars and teachers, and four Bible-classes, which have been greatly useful. The library contains about 1,000 volumes, and is well used; and in the magazine department 300 volumes have been gratuitously bound. The Home and Foreign Missionary Society has raised during the year £157 7s. 11 1/2d., of which £25 has been given for Zenana work, £25 for Mr. Guyton, of Delhi, £25 for Mr. Easton, in China, in addition to £50 annually contributed by Mr. Wigney's Class, £40 for Colportage, and £20 for Mrs. Spurgeon's

Book Fund. The general expenses of the school have amounted to £61 ls. 0d., the cost of a new harmonium being de-frayed by the Pastor. The report also gives particulars of the Young Christians' Association, Band of Hope, Dorcas Society, Bible-reading Union, Mutual Improvement Society, and Sunday-school Stall at the Bazaar in aid of the Green Walk Mission.

The figures above given refer only to the home-school held in the rooms at the Tabernacle and College. There are, in addition, nearly twenty branch or mission-schools, which would bring up the total number of teachers to between four and five hundred, and of scholars to between five and six thousand.

On *Monday evening, March 31*, the annual meeting of the LADLES' BENEVOLENT SOCIETY was held in the Tabernacle Lecture-hall, Pastor C. H. Spurgeon being in the chair. Addresses were delivered by the Chairman, and by Pastor J. A. Spurgeon, and Messrs. B. W. Carl J. T. Duma, and J. W. Harrald; and a small company of the Orphanage girls sang very sweetly some sacred songs, which they afterwards repeated in the Tabernacle. The members of this Society make up clothing for the poor, and also relieve them with pecuniary help, endeavoring at the same time to benefit them spiritually by Christian sympathy and

instruction. About £100 is annually expended upon this most needful work, and much more could be bestowed upon worthy applicants if the Society's funds could be increased. Any of our lady friends, who are able to help at the working meetings, will be heartily welcomed at the Tabernacle on the Thursday after the first Sunday in each month.

At the prayer-meeting in the Tabernacle, the same evening, the Pastor was greatly rejoiced to be again present, after several weeks' enforced absence through illness. All the prayer-meetings during the month have been largely attended, and the spirit of prayer has been graciously poured out upon those 'who have met together. The Thursday evening congregations have been almost as numerous as ever, and on Sundays the Tabernacle has been crowded. Best of all, the word preached has been blessed to the conversion of souls, and many are coming forward to confess their faith in Christ. Prayer is asked that the health of the Pastor may 'be continued, for a thousand things call for his personal and active presence.

MRS. SURGEON'S SERMON FUND FOR FOREIGN MISSIONARIES — In return for the very kind interest which friends have taken in my new work of

sermon distribution in distant lands, and the practical help they have given to the furtherance of the scheme, I have begged a little space in this month's magazine that I may give them a glimpse of its success and progress.

There are now 885 sermons sent out monthly; these numbers being always on the increase, as fresh names are suggested, or new applications are made to the fund. 215 copies go to China, and the managers of the China Inland Mission have very graciously relieved me from the expense of postage by enclosing the sermons in the monthly package despatched from the Mission. This is a great boon, and enables me to send out larger quantities, and, as they are securely wrapped in nice strong envelopes (provided for the purpose by the same generous friend who supplies all my needs in this line), they can easily bear the somewhat rough usage which is sure to befall them in their after transmission to the remote stations of the Celestial Empire.

Very warm welcome the sermons have received from all quarters of the globe; delightful responses have been given to my inquiry, "Shall I send the sermons you?" No greater encouragement in a blessed work could be desired than that which the pile of letters now lying before me contains. Let me give a drop or two of honey from a perfect hive of sweetness. A brother in China says, "We always read one of the sermons on Sunday evening after the day's work is over; we would rather go without a meal than miss this spiritual food." From South India comes the message, "We missionaries are constantly surrounded by the deadening influences of heathenism, and we need something like "Spurgeon's Sermons" to stir us up, and keep us spiritually alive. I have richly enjoyed those you sent, and shall be delighted to receive them constantly." A Missionary to the Maories, in New Zealand, scarcely knows how to express his gladness, "They will be thrice useful," he says, and I trust a hundred-fold blessed. They will refresh my own soul, they will serve me for translation for our Maori paper, and then I shall leave them at isolated houses where the inmates seldom see a friend, or hear a word of gospel truth." A Pastor in Ceylon, heartily appreciating the gift, remarks, "After reading them ourselves, we find them most useful to lend to friends in the wild jungle district. You will not wonder to hear that Mr. Spurgeon's sermons have already found their way into planters' bungalows in the remote coffee districts of the island, where they help to spread spiritual light and power amongst our neglected countrymen. Mr. Spurgeon's hearers are to be

found in every corner of the earth.” From Agra, North Forest Province of India, I received the following testimony: “I think the new work, to which you have just set your hand, is a most important one, and that it will, under God’s blessing, bring forth much good fruit. The regular supply of your honored husband’s sermons to missionaries will be of immense advantage to them, for, in their constant contact with error, it will prove a great safeguard to have the grand old truths of the gospel presented to them in such a clear and forcible way. I know I shall find them of great benefit in my private study for the pulpit, and when I have done with them myself, they will be most acceptable /’ or distribution in the Military Hospital which I visit weekly.”

A sweet little letter in English comes from Saragossa in Spain. “I send to you most expressive thanks,” says the writer; “the sermons are highly appreciated and useful. The ‘Renewing Strength,’ which I read today, especially has come like dew to my heart. Please God employ Mr. Spurgeon’s talent for his glory, in Spain as in England.” I fear I must not take up any more space in these pages, though I have material enough to encroach upon them seriously. Let my dear friends imagine the quotations I have given to be indefinitely multiplied, diversified, and intensified; they will then have some notion of the charming echoes which have been called forth from all parts of the world, by the hand which first struck this loud chord of loving sympathy and help.

One fact with which to conclude: it tells its own tale, and in so doing it lays a petition at your feet. The sermons and their postage never cost less than £3 12s. per month.

SUSIE SPURGEON.

COLLEGE. — Mr. H. J. Dyer has removed from Kilmarnock to Rickmansworth, Herts.; and Mr. W. Sumner, from Hull, to Sion Church, Armley, Leeds. Mr. W. Norris, who returned a year or so ago from Calcutta, has become pastor of the church at John-street Chapel, Bedford-row; and Mr. J. E. Oates, who has been tutor at Mr. Guinness’s College at Hulme Cliff, has accepted a pastorate at Bury, Lancashire. Mr. W. Mann, who was for a time co-pastor at Cape Town, has settled at Keynsham, near Bristol.

Our son Thomas having written to us to send a pastor for the church at Cambridge, Walkate, New Zealand, we have selected Mr. J. G-. Wilson, of Southend. He has arranged to leave London in the steamship Doric, on April 24th. We trust that his labors at the Antipodes will be; greatly blessed. By the Way, the Auckland Tabernacle Fund will soon be needed, as the chapel is commenced, or commencing, and we should be glad to make it more. These colonial churches will be great centers in the future, and our son's church will be one of the most important of them.

We have been very grieved to hear that Mr. J. W. Hartley, who only went out recently to the River Congo, has died of fever before he was able to commence his work in Africa. This is a heavy stroke.

While these "Notes" are in the hands of the printers, the twentieth Annual Conference of the Pastors' College Association is being held. The meetings are just too late for us to give a report of them in this month's magazine, or to publish the amounts which will be presented at the annual supper for the friends and subscribers of the College.

EVANGELISTS. — Dr. D. A. Moxey sends us the following cheering report of Messrs. *Fullerton and Smith's* Edinburgh mission :—

"Dear Mr. Spurgeon, — The visit of your two evangelists has been quite an event in the inner Christian circle of our city. I say inner circle, because the members of it are always on hand whenever soul-winning work is going forward: the outer circle comes out strongly when a phenomenal evangelist, such as Mr. Moody, appears on the Scene. To ' the true and the tried ' of our workers the advent of these honored brethren has been a memorable epoch; and, although we could have wished for more countenance from our ministers, and although, like all good evangelists, our brethren missed their co-operation, still the meetings got on without them, and increased in power and fruitfulness The Young Men's Christian Association must have been greatly refreshed and encouraged in their labors by the month's campaign which closed on April 6; and it is to be hoped that the many conversions of young men may result in a substantial addition to their membership. The starting of a daily prayer-meeting at eight A M., in the Young Men's Christian Association Hall, by those who could not, in consequence of business engagements, attend the noon meeting, may, I hope, continue as a memorial of our dear friends' visit to the Scottish metropolis.

“Rather unfortunately, as it seemed to us, though it may prove not to have been so, the large hall in which the meetings began and ended was engaged for a week of the time, and the work was transferred to a smaller hall, on the south side of the city. This place never having been associated with soul-winning work, the attendance fell off, and the facilities of the well-known Free Assembly Hall were conspicuous here by their absence. Still, even in this untoward soil the Lord’s word did not return to him void. Anxious souls were dealt with every evening, and on the last night the hall was crowded to its utmost capacity.

“During their visit, the evangelists conducted the noon prayer-meeting, which was a distinct gain both to themselves and to the meeting. We are very apt to get stiff and formal in Edinburgh, and Mr. Fullerton has an easy, unconventional way with him, that first seemed to make the dear praying ones open their eyes, but which, I believe, ultimately won universal approval. Many of our brother’s epigrammatic sayings, about what we thought were well-worn texts, have found a grateful lodgment in many a heart; and not a few lonely lives have been cheered and solaced by the blessed truth so quaintly presented.

“Brother Smith is a good story-teller. Hence, as might be expected, he is peculiarly acceptable to children. His management of a children’s meeting is admirable, and his two addresses to the Band of Hope were voted by the young folks ‘first rate.’

“Mr. Fallerton’s addresses reminded us of the Pastor of the Metropolitan Tabernacle; but when we came to examine the point of resemblance, we found it was neither in the manner nor the intonation, but in the fact that both preachers had evidently drunk at the same Puritanical fountain. Mr. Fullerton is no imitator, but a preacher of exceptional originality and power: and from the human standpoint may fairly be classed among such men as Moody, Whittle, Pentecost, and Hammond.

“From beginning to end of their month’s campaign the work extended in interest, and deepened in spiritual results, Night after night the large hall was dotted all over with groups of workers and anxious inquirers, and on the last two Sabbaths the crowds seeking admission could only be accommodated by having two separate meetings, at 5 for women, and at 7 for men, and admitting them by ticket. The number who rose for prayer on these occasions was exceptionally large, and all the workers had their hands full. Christians have been much quickened by the faithful word of

our dear brethren at the early Sabbath meetings; the Saturday night Song Services, with the precious sentences interjected by Mr. Fullerton between the songs, must have reached many a heart that otherwise might have remained untouched; and in the Evangelistic meetings there were often a solemnity and power that compelled the procrastinators and hesitators to decide for Christ, and sent many a careless one away with the arrow of conviction in his heart:.

“Wherever they may go, we wish our dear brethren God speed, and we thank you for your recommendation of them — a recommendation that has been fully justified by the blessed results of their visit.”

Since their return to London, our brethren have held a short series of services at Haddon Hall, Bermondsey; and afterwards attended the meetings of the College Conference. This month they are to be at Cardiff, and in June they go to Dundee.

Mr. Higgins writes hopefully of Mr. *Burnham's* visit to Melbourn, Cambs., while the Evangelist, on his part, gratefully acknowledges the benefit he derived from his intercourse with the Pastor. The friends connected with the Swanage Congregational Church had prepared the way for Mr. Burnham's services by prayer and house-to-house visitation, and in consequence the meetings were blessed to many right from the commencement. Among the converts a large proportion consisted of middle-aged and young men. Before the services closed arrangements were made for another visit in October. After a successful mission at Swansea, Mr. Burnham returned to London for the Conference, and he is now at Carlisle, where he will be until the middle of May.

Mr. Russell has recently held Evangelistic Services at Woodchester, Chalford, and Eastcombe, Gloucestershire, and in each place many have gathered to hear the word, and not a few have been led to the Savior *Messrs. Matter and Parker* have also had great blessing in their services at Bury St. Edmund's. After the Conference they will go to help our Brother Genders, at Portsea, and afterwards will conduct a mission at Taunton.

ORPHANAGE. — On Easter Monday the relatives or friends of the Orphanage children brought in the amounts collected by them towards the support of the orphans. Including the contributions of those who were unable to be present, it was anticipated that at least £100 would be in this

way added to the funds of the Institution. Helpful as this sum is, the gratitude of the collectors makes it worth far more.

On the 20th of this month Mr. Charles-worth and his choir start for their West of England tour, which will keep them fully occupied until June 10th. We need scarcely bespeak for them a hearty welcome in every town which they will visit between Bath and the Land's End, for we have already proved on many occasions that the Orphanage has nowhere truer friends and helpers than in that charming region. Children and young people in various parts of the country find out different methods of helping the Institution. We have just received £2 5s. 0d. as the proceeds of an amateur entertainment by a few young friends in one provincial town, and 13s. from two country children, six and eight Tears of a e. who obtained that amount of the sale of texts which they had illuminated, and sold for the benefit of the Orphanage.

SPECIAL NOTICE. — *Will* all our friends kindly note that *The Orphanage Fete will not be held*, as announced, on June 18th, but some time in July, of which due notice will be given. June 18 and 19 will be set apart for the Jubilee celebration of the President's birthday at the Tabernacle.

COLPORTAGE. — There is nothing new in connection with the Colportage Association this month, but attention is called to the Annual Meeting, which is to be held in the Tabernacle, on *Monday, May 19*, when the president, C. It. Spurgeon, is expected to preside, and addresses will be given by Dr. Green, one of the Secretaries of The Religious Tract Society, and some of the colporteurs. This is usually a most interesting meeting, and it is hoped that there will be a very large attendance.

PERSONAL NOTES. — The *Statesman and Friend of India*, for March 14, contained a full reprint, paid for as an advertisement, of our sermon, "Number 1500; or, lifting up the Brazen Serpent." We suppose this has been inserted by the generous friend who has done the same thing before. Al—we are not personally acquainted we thank him heartily for thus the usefulness of the sermons, with him in praying that the blessing of the Lord may rest upon the effort to make the truth known to the English-reading population of India.

The native Pastor of an Evangelical church in *Egypt*, writing to thank Mrs. Spurgeon for a gift from her Book Fund, says: — "I feel indebted to Mr. Spurgeon for several benefits I have got from his writings. These have been

the means of grace and edification to me. I often pray for him that he may continue to be a great instrument, as he has been, and as he is now, in the hands of the Master for the good of the church and the world; and that he may be preserved in health; and that a long and prosperous life may be granted to him. I always like to read his writings; they are full of Christ and his gospel. How I do wish to see him face to face, and to hear him! I believe that, if I am privileged to go to London at any time, the first thing with me will be to go and see Mr. Spurgeon, and spend a Sabbath at the Tabernacle.”

Baptisms at Metropolitan Tabernacle:-March 27th, ten; April. 3rd, twenty-three.

THE SWORD AND THE TROWEL

JUNE, 1884.

THE INFLUENCE OF COMPANY

BY C. H. SPURGEON

THE effect of company upon our souls is less considered at this time than it ought to be. Probably the most of men are ten times more careful in selecting a horse than in choosing a friend. They do not thoughtlessly surround themselves with servants, and yet they leave the gathering of their intimates to chance. Because we are compelled in some degree to mix with the ungodly world in the course of daily business, therefore many imagine that there can be no harm in making unconverted persons our intimate associates. Such a mistaken idea must be mischievous, and the sooner we are delivered from it the better.

We must be colored and tintured by our friendships: it is unavoidable. The wisest of men assures us that "*He* that walks with, wise men shall be wise"; and it is equally true that he who walks with fools will soon be foolish. Some men have great influence, and to be, near them is to be assuredly affected by them. Even those who have least power over others have a measure of it, and unconsciously to ourselves we may fall in some degree under their spell. The Jews have a proverb that "two dry sticks put to a green one will kindle it," and it is doubtless true that, should one evil associate be unable to deprave us, there is a cumulative force in the example and persuasion of numbers. It is to be feared that where two or three are met together under the power of sin, there the devil is in the midst of them to aid their base endeavors. Now, it is a hard thing to go in and out among the children of darkness without learning some of their ways, and harder still to meet them in companies, which make up synagogues of Satan, without feeling the baleful force of the god of this world. If the company of the wicked does not leave a smear it will leave a smell; if it be not deadly it will be dangerous. Some of us are more plastic or malleable than others, and we are the first to be impressed by our surroundings; it is

to us, therefore, of the first importance to place ourselves in holy society, and shun all needless association with the godless as we would avoid the plague. We are ourselves acquainted with many who have been ruined by bad company, — such were C , who became a reprobate through spending his Sabbaths in excursions and amusement; F — — , who was led into speculation and ultimate embezzlement through his friends of the billiard-table; He, who was never worth a penny-piece after he had found his heaven in the banquets of the Freemasons; and J — — , who went from bad to worse through the company of those who laugh at purity, and call vice pleasure. Indeed, the list is endless; and we shall be conceited to no ordinary degree if we imagine that we shall be safe where so many have fallen, never to rise again.

When dubious associates cannot altogether prevail with us to do evil, they are sure to hinder us as to our growth in holiness. The higher forms of grace are extremely delicate, and the processes of their progress are intensely' sensitive, and hence it happens that even the presence of the graceless may injure them. We do not wonder that the heathen, in their more solemn worship, were accustomed to lift up the warning voice — “Far hence, ye profane!” Instinctively one feels that in holy approaches to God the absence of the wicked is greatly to be desired. A word, or even a look, or a gesture from an influential worldling has soured the milk of devotion in many a pious heart. A note or two from graceless lips has reminded a holy man of a profane song which he would give his eyes to forget, for its recurrence to his memory has chased communion from his mind. These servants of iniquity are powerless to help us, but terribly potent to hinder us in our advances to our God. Who can make headway in faith while intimate with unbelievers? Who can dwell in hallowed peace when rough and headstrong spirits have unrestrained access to him? Who can be pure, and yet lay his head in the bosom of impurity? Who can keep his garments unstained, and yet toy with the unclean? The ascent to the heights of holiness is steep in itself, and we have enough burdens of our own to carry; there can be no need to link ourselves with those whose nature and disposition lead them to drag us down.

*“ Not with the light and vain,
The man of idle feet and wanton eyes;
Not with the world’s gay, ever-smiling train;
My lot be with the grave and wise.*

*“Not with the trifler gay,
To whom life seems but sunshine on the wave;
Not with the empty idler of the day;
My lot be with the wise and grave.*

*“Not with the jesting fool,
Who knows not what to sober truth is due,
Whose words fly out without or aim or rule;
My lot be with the wise and true.*

*“With them I’d walk each day,
From them time’s solemn lessons would I learn;
That false from true, and true from false, I may
Each hour more patiently discern.”*

In these times we observe a craving in certain minds after what they call “*admission* to society.” Persons usually numbered with Christian’, have become rich, and this “*society*” fever has come upon them with their increased substance. They are not themselves extremely talented or accomplished people, and in years gone by they were highly gratified when the leading friends in the church welcomed them to their houses; but now, though they are assuredly no better cultured than they were:, they look down upon their former friends, and say that they long to get into “*society*.” If they would turn their talk into English it would run thus, — “We are now rich, and are carried away with self-importance. We reckon ourselves to be too respectable to associate with godly people in the middle station of life, much less with poor saints. We want to have the esteem of worldlings, and enter with them into gaieties and frivolities.” When this desire is gratified, the consequences’, are that these foolish people are patronized by people who find their interest in so doing. They are allowed to provide expensive feasts, and are honored by the company of certain nobodies, with big names, to whom a good dinner is an object. Their sons become genteel scamps,. and their daughters are caught up in marriage, or in a worse manner, by penniless captains or profligate gentlemen, who devour their money, and treat them with heartless indifference. The family which might. have been honored, had it been gracious, goes over bodily to the, godless majority, and is no more to be found beneath the banner of the Lord. Such is the influence of companionship when it is adored under the mystic name of “*society*.”

But it is argued that we must have “*society*.” So indeed we *must*, and if we find it among the godly it will be to our lasting and abounding benefit An

old Puritan has well observed that “Nothing in all the world contributes so much to the kindling, the firing, and the inflaming of *men’s* hearts after holiness, as the society of those that are holy. Algerius, an Italian martyr, had rather be in prison with Cato than live in the senate-house with Caesar. It is ten thousand times better to live with those that are holy, though in a dark prison, than to live amongst those that are unholy, though in a royal palace. Urbanus Regius, having one day’s converse with Luther, tells us that it was one of the sweetest days that ever he had in all his life.” There must be disease in the mind of that Christian who would not and delight in the company of many men and women of our acquaintance; for their experience, their holiness, and their communion with God have made their words as music to the ear. When a few true believers meet together, and hold converse upon the grand themes of our divine faith, the pleasure is as real as it; is pure, as intense as it is profitable. We shall never forget an hour with George Muller, with Samuel Martin, with Baptist Noel. It has been our privilege to converse familiarly with many renowned persons, but we speak without any reservation when we say that with the most godly we have had the best-remembered and the happiest forms of intercourse. It will be among our sunniest memories throughout life that we have many times had the good Earl of Shaftesbury all alone in dearest fellowship at our own home; and, much as we have valued his public utterances, one of our highest joys has been to hear him pour forth a full-volumed stream of story and incident of a personal kind connected with his own walk with God. We were never dazzled by his rank, but we have been profited by his friendship in a way which may be more freely spoken of another day. Yet have we found equal joy and good cheer in the company of godly men of names unknown to fame. We could mention a score of intimates with whom “a crack” is a grand treat. Don’t tell us that we must go among worldlings for good company. Our private belief is that grace, in many an instance, quickens the intellect; that peace of heart breeds *bonhomie*, and that the loftiest pleasure comes of joys digged from the mines of godliness. The society of the fashionable is frequently vapid; the card which is the one thing needful of etiquette, is the token of the instability of worldly friendships. Even for mere interest commend us to gracious conversation: there is substance, freshness, life in it. The world stands c n stilts; paints and powders its wrinkled face; ogles, and minces, and lies; one sees behind the scenes of its “*society*,” and henceforth loathe.-’ it. But the society of true believers, though it may lack polish, veneer, and plush, has truth for its language, freedom for its atmosphere, sincerity for its spirit, and life for its

characteristic. Nothing is more romantic than real life; and if we associate with those whose love to God impels them to labor for the benefit of man, and especially if we join them in their endeavors, we shall not suffer from weariness, or complain that we have fallen upon an age of prose.

As to the actually vicious, or profane, Christians can never be excused if they associate with *them*. The question is still debated in some circles whether alcohol is a poison or no, but we never heard any one advocate moderate doses of prussic acid; and so it can never be doubted that the company of a dissolute person of either sex is as much to be avoided as that of a cobra, or a panther. No matter what their talents, bad men and women cannot do good to us, or to our children. Out of evil comes evil.

“Why did you not take my brother’s arm last night?” said one young lady to another.

“Because I know him to be a licentious young man,” answered the wiser girl.

“Nonsense!” said the first; “if you decline the attentions of all licentious young men, you will soon be left alone in your glory, I can assure you.”

“Very well,” was the reply; “then I will be left alone; for I am determined, come what may, that I will have nothing to do with persons of loose character.”

This little dialogue we have borrowed; but whoever wrote it sketched an admirable scene, which we believe has been many times observed with delight by holy angels. We commend it to all, and most of all to those whom it more immediately concerns.

We are so much under the influence of our comrades in life’s battle that we dare not enter a regiment whose traditions are ignoble; we need to unite with the *best*, and rally to the most glorious banner. We are none too good when aided by the most helpful associates; we can none of us afford to be deteriorated and debased by ill connections. The mountain of life must be scaled; crevasses, chasms, precipices, must be encountered. Almost without exception we must be roped together in this mountaineering: let the wise man accept only as his partners those who will pursue the ways of faith and virtue, for with these only will he reach the summit.

HINDRANCES TO WORSHIP

BY C. SPURGEON, GREENWICH.

THIS is a subject not much considered in its bearing upon the interior conduct of our Public Worship. Our minds are so taken up with the hindrances which come from the outside of the house of God, that we are prone to overlook those arising from *within*. I am not so sure but that the greatest evils and hindrances are to be found *inside* the sanctuary rather than *outside*. Sometimes the greatest evils are the smallest, and the smallest the greatest; it is a paradox, I know, but it is true. The least hindrance inside the house of prayer becomes as great as the greatest outside.

The first of these that I must name is that of *late coming*. Service commences at such-and-such an hour, but certain friends are always punctually late, — somewhere about ten minutes after the opening prayer. The evil reaches from the pulpit to the pew; for it annoys the regular Pastor as well as the regular seat-holder. Some of the solemn sacredness of the service is taken away by each late comer, for each disturbance detracts a little from the attention of those already assembled. Some will say, “Yes, but you must excuse this.” One says, “I have such a distance to come.”” Yes, friend, it takes you twenty minutes to come, then start twenty-two minutes before service-time, and you will most likely be punctual. “Oh!” says another, “I am kept up very late on Saturday night, and it is hard to get up on Sunday morning.” Very true; but you must remember that, the preacher is often” detained before the Lord” later than yourself, and yet he must be up, and not a moment late in the pulpit next; morning. An old adage tells us, “Where there is a will there is a way,” and I believe that if some of our “irregulars” would only “will” in this matter, this evil would be done away with.

The second matter is this, — hearers *looking about during service*. It is a very little thing, but it does a great deal of harm. Many ministers become inured to interruptions, but even the most hardened will readily own that an inattentive, gazing listener is a great annoyance. I know some preachers fail to interest their audiences, and never show them truth in such a fashion as to engage their attention, but even this is no excuse for those who incessantly look about them. When I see people wagging their heads about like the Chinamen in the tea-shops, I wish to see it no more for ever. Let

the eye be fixed, and the heart fixed too, and the person who sits next to the formerly restless one will mark the improvement. "There are many attractions which allure," whispers a conscience-stricken one. I am well aware of this, for Mrs. So-and-so has on a new bonnet this morning, and Miss Featherflower is dressed up to the nines to-day. But really, dear friend, the house of prayer is not St. Paul's Churchyard, or Regent Street, and if there are those who will make themselves milliners' advertisements inside the place of holy assembly., it may be partly your fault, because they know you will look at them. Pray do not lend yourself to either of these evils, but strenuously avoid both, and the service will no longer be hindered.

In the third place, beware of the prevalent habit of *coughing during service*. This is most indulged in during winter, though there are several who can accommodate (?) us with it in the summer months as well. It is not only the asthmatical and phthisical who annoy the worshippers. with their coughing, for many others have a kind of ecclesiastical cough. It is very strange that you never hear them cough in parlor, the or the market; but as soon as they settle in their seat at church or chapel, they suffer terribly in this way. Draughts and heated air, of course, are the cause of it, and the patient is to be pitied. I think the preacher has to be more patient than the cougher, for he is compelled to endure the harrowing sound all the time, whether it be in prayer or preaching. Some folks forget their manners or leave them behind, for they do not put a handkerchief before their mouths to check the sound. Out comes the cough with the full force of their lungs, to the disturbance of all.

There is nothing that Satan likes more than these little things to spoil our devotion. How often has the falling of an umbrella or the dropping of a hymn-book on the floor marred the earnest appeal or application of the minister I Do let us be as careful as we can, not to help the devil by distracting human minds from the gospel.

There is yet another hindrance. I know some good people who *can sing, but they won't sing*, and, I might say, ought to be made to sing. People get the sulks because the tune is not pitched in the right key, or because there is no organ going, or because it is congregational singing. There they stand like mutes on the door-step, looking about as black as those silent men. Why, friend, I would join in the singing, if I could only do it as well as the kettle on the hob. Give over your crotchets, and do not be too sharp on

others who do their best. If you will only add a note to our song, the singing will not be so low, or so slow as it is at present. Join with hearty accord, and pray do not be a bar to prevent the glorifying of God in general praise. Never mind if you are not a musician, for the Lord will be pleased with “a joyful a shout” noise ;” and from the heart will be accepted of him. If everybody did as you do, there would be no singing at all, and then one of the best portions of our service would be lacking. Try your best to help in praising God.

The last item of importance is *inattention to the reading of the Scriptures*. Alas I many of our congregations take it for granted that the preacher always reads correctly, and announces his text rightly, and so they never turn to their Bibles to see for themselves. One who is used to giving running comments upon the verses after they are read is glad to see the upturned faces of the audience, for he knows that such have been following him in the Scriptures, and are now eager for the ex. position. There is a way of entrance into Mansoul via Eye-gate as well as Ear-gate, and, if we *look at* the Word as well as *hear it*, it will be the more likely to abide in us. Should not God’s truth receive our best attention at all times? Certainly it should do so when we have come together for divine worship.

If older folks would give heed to this word of exhortation, their example would go a long way towards making the children attentive worshippers. Thus the rising generation will be trained in the right, and in after years these hindrances will be unheard-of things. May grace be given us to destroy these “little foxes,” and our vine of worship will produce clusters like those of Eshcol.

ANARCHISTS IN THEOLOGY

THE story is told of a popular orator who, on one occasion, waxed so T warm and eloquent upon the iniquities of the Government, that, losing his head, he declared at last he would abolish everything! This seems to be the vein of our modern divine. Very few of them are overdone with theology, and therefore they abuse it. The grapes are sour to these foxes. But what little they have picked up at second- hand is mostly used by them as something to find fault with. They don’t believe in this vulgar view, nor in that antiquated opinion; and in general they don’t agree with anything whatever that has either sense or Scripture in it. They remind us of the

candidate who was asked by a Scotchman, "How about the Decalogue, Jock?" and instantly replied that he should certainly vote for its total abolition. Their cry is, "Down with all that's up!" They are just Anarchists and Nihilists who have got into a church, and who think they will play the same pranks there as in a Red Republican Club. There's no stopping these foaming spouters — they must just run themselves dry; the mercy is that very soon nobody will take the slightest notice of them. Meanwhile, however, some of these destroyers, who have climbed into pulpits, are scattering the little flocks 'which have accepted them as shepherds; and this makes the matter serious for the time. Perhaps when they have quite finished their career of overturning, the poor people may return with renewed zest to that old-fashioned gospel which their clever young parsons could not endure C.H.S.

NOTES

THE Jubilee —The celebration of Mr. Spurgeon's fiftieth birthday is close at hand. Whatever is to be done to make the day memorable must be done at once. It is proposed to hold a meeting on the 18th June of a home character. The poor members will be invited to a free tea by the Pastor, and after tea the various branches of the work at the Tabernacle will by their representatives congratulate the Pastor. On Thursday, the 19th, the Earl of Shaftesbury will take the chair at a more general meeting, for the public as well as home friends.

With regard to the testimonial, Mr. Spurgeon cannot of course do anything in it himself, and therefore it is not likely to be carried through with the rigor which his leadership usually imparts. The Deacons are therefore the more anxious that friends should take it up with spirit. This advantage will be gained, that whatever is sent, will be absolutely spontaneous, and will therefore be a surer proof of loving attachment. On a former occasion a large sum was brought in by a bazaar, but this Mr. Spurgeon has all along declined, not caring for anything but what may come in by the unstimulated generosity of friends.

The following is the circular issued by the Treasurers, to which we would add that the thousand pounds already given will be nearly all absorbed by the Jubilee House. The three other objects selected by Mr. Spurgeon are the Colportage, the Almshouses Endowment Fund, and the chapel for his

son Thomas in Auckland, friends can allot their gifts to either of these, or leave the matter open as the Circular suggests.

“Metropolitan Tabernacle, “Newington Butts, London, S.E.
“14th *May*, 1844.

“REV. C. H. SPURGEON’S JUBILEE FUND.”

Dear Friend,

“It is widely known that Mr. SPURGEON will reach his *fiftieth Birthday* on the 19th June next. Public appreciation of his life-work has already marked that day as a Festival, and preparations are being made to celebrate it in a suitable manner.

“The intention has been announced to hold a Meeting at the Metropolitan Tabernacle on the evening of *Thursday, the 19th of*, Tune, to be presided over by the VENERABLE EARL OF SHAFTESBURY. This will be made the occasion of presenting Mr. SPURGEON with an Address of Congratulation and a Testimonial of love and esteem.

“At a representative social gathering, held on the 6th instant, it was unanimously resolved, that in addition to ‘The Jubilee House,’ in course of erection at the rear of the Tabernacle, the presentation shall consist of a Sum of Money, to be placed absolutely and unreservedly at his own disposal, except in any case where the donor specifies a particular object.

“Over a thousand pounds were promised at once to open the Subscription List, and Messrs. T. R. OLNEY and W. C. MURRELL were elected Treasurers of the Fund.

“In addressing the intimate friends and ardent admirers of our Pastor, any reference to the services he has rendered to the universal Church of our Lord Jesus Christ would be superfluous. Of the Philanthropic Institutions he has planted and fostered, or of his manifold labors of love, we likewise forbear to speak. We simply invite you to join us in a tribute of personal regard to himself.

“Many of us feel that his life touches our own at every vital point. The hearts and homes of great multitudes have become happier and holier by his ministry. We are sure that he has made his mark on his own generation with the truest instinct of which our manhood is capable. The echoes of his influence have extended to remote regions, till his name has become a

household word in every part of the civilized world. And he has multiplied himself beyond our power of computation by means of the men whom he has trained and sent forth in our own country, our Colonies, and our Foreign Mission Stations; to say nothing of the many more men and women of maturer years who have proved the quickening force of his example and his leadership, and have been constrained to devote themselves with a noble enthusiasm to Christian work.

“The list; of love is now open to the spontaneous generosity of all who are ready to greet the opportunity. No further appeal will be made. As it is proposed to inscribe the names of contributors in the Testimonial, we shall feel obliged by an early response directed to either of us at the above address.

“On behalf of the Deacons and Elders, “We have the honor to subscribe ourselves: “Yours faithfully,

“T. H. OLNEY.

“W. C. MURRELL

At one of the College meetings Mr. W. J. Mayors, of Bristol, gave the following clever paragraph, into which the titles of Mr. Spurgeon’s works are dexterously inlaid : — “Those who listened, to the President’s inaugural address had evidence that The

Saint and his Savior were on familiar terms. It was full of *Smooth Stones from Ancient Brooks*, and hearing it was like *Gleanings among the Sheaves*. In some passages it reminded us of the dew which comes fresh upon the earth *Morning by Morning*, while in others it was brilliant as the sunsets, which make the sky glorious *Evening by Evening*. It contained some of the brightest of *Spurgeon’s Gems*, not only from the *Treasury of David*, but from that of Paul, Peter, and many others. It was full of *Flashes of Thought*. Indeed, there was a right *Royal Wedding* of thought and language. It was a true *Interpreter* of many of our feelings. It thrilled us with its *Trumpet calls to Christian Energy*. It abounded in *Types and Emblems. The Present Truth*, for the present age, was clearly expounded and enforced. It carried us back to the days of the *Lectures to my Students*, and was more helpful to us than many of the *Commentings and Commentaries* over which we are wont to spend much time. So pathetic were some portions of the address that the speaker seemed like a

Mourner's Comforter, and so full of genuine sarcasm and wholesome humor were others that our hearty laughter and applause might have caused some to look upon us as among the very *Eccentric Preachers*. The address was fragrant with *-Flowers from a -Puritan's Garden* and supplied us with many *-Feathers for Arrows*. It was pithy as *John -Ploughman's Talk*, and homely as the famous *-Farm Sermons*. To some puzzled minds it was a true *Clue of the Maze*. *The Bible and the Newspaper* were laid under contribution in its illustrations. As it recorded *Christ's glorious Achievements*, it bid us all *Be of Good Cheer*, and when it is printed we shall spend many a *Spare Half-Hour* over its more than *Seven Wonders of Grace*. In short, it put into our hands both *The Sword and the Trowel* for upbuilding and combat, and it seemed to contain the quintessence of the twenty-nine volumes of *The Metropolitan Tabernacle Pulpit*."

It has been the Editor's great joy to take part on two occasions in Mr. Moody's work in Croydon. On Friday, May 16, all the students went over to Croydon, and formed part of an enormous multitude who gathered to hear a sermon from their President. We are more and more impressed with a sense of the remarkable power which rests upon the beloved Moody. His words are plain and fresh from his heart, and a special influence from on high goes therewith both to saint and sinner. It is a happy thing for London that such a shower of blessing is falling upon it.

In connection with our Sunday-school there is a Working Society for helping to clothe the families of our colporteurs. Mrs. Evans attends to the poor ministers, and this offshoot from her society is to look after the colporteurs. Materials would be gratefully received, or second-hand clothing, or cash. Parcels can be addressed to Superintendent of Sunday-school, Metropolitan Tabernacle.

COLLEGE. — Mr. F. R. Bateman has settled at Clarence-road, Southend-on-Sea; and Mr. F. Tuck at Windmill-street, Graves-end.

Mr. A. K. Davidson has removed from Chipping Sodbury to Earl Soham, Suffolk; Mr. N. Heath, late of Gravesend, has gone to Salem Chapel, Ramsey, Hunts; and Mr. J. Smith has removed from Chatham to Cloughfold, Lancashire. Mr. W. E. Rice has resigned the pastorate of the church at Earls Colne, and sailed for Auckland, New Zealand, where he is to take charge of the church during the absence of Pastor Thomas Spurgeon, who is on his way home for a season. He needs rest; but he is

not in seriously ill-health as has been reported. Our hope is that he will be so restored by the voyage as to reach England in a vigorous condition.

We have received good news from our brethren C. Testre, Sale, Victoria; W. V. Young, Ipswich, Queensland; A. Bird, Launceston, Tasmania; and H. T. Peach, Pietermaritzburg.

On Thursday, May 15th, the students of the College presented Professor Gracey with the following address : —

“To Rev. DAVID GRACEY,
“Principal of Pastors’ College.

“Dear Sir, — We, the students, who are now enjoying your tuition, and we who have only lately entered upon pastoral duties, deem the end of your twenty-first year as tutor a fitting time for praying in a practical way our deep gratitude to you. We are assured that our personal equipment for the task entrusted to us by our divine Master, and that the ever-widening usefulness of our College, are largely due to your influence. We cannot over-rate the value of your lectures in Divinity, your training in the classical tongues, your lucid and devout exposition of Scripture, and your discipline in Homiletics; while the kindness of your manner, and the friendliness of your interest in each student, raise our admiration for your abilities into affection for yourself. As a token of our thankfulness and esteem, we, who have been enriched by the ripened fruit of your mind and heart, ask your acceptance of the accompanying gift, not for its own worth, but for the love it faintly indicates. With a view to the continued prosperity of our College, we unitedly pray that you may long be spared to carry on the work! you have hitherto conducted so ably, so devotedly, and so successfully.

“Signed, on behalf of the brethren,

HARRY H. DRIVER, Hon. Sec. “May, 1884.”

The address, which was most beautifully engrossed by Mr. Chambers, one of the students, was accompanied by two engravings of Gustave Dore’s pictures, an autotype portrait of Mr. Gracey, and a silver biscuit-box for Mrs. Gracey.

The President had great pleasure in uniting with the students in this well-deserved testimonial which is a token of the esteem in which all the tutors

are held. No institution among mortal men is blessed with more devoted workers than those who superintend the education of the young ministers of the Pastors' College. The Lord give great grace to those who learn that they make the fullest use of their privileges, may and become eminently useful servants of Christ.

CONFERENCE. — The twentieth annual conference of the Pastors' College Association was commenced on Monday afternoon, April 21, by a well-attended prayer-meeting at the East London Tabernacle. This was followed by tea, at which about two hundred of the ministers and students were present, and by a public meeting, when our dear brother A. G. Brown's great building was crowded with an interested and enthusiastic audience. The President, C. H. Spurgeon, occupied the chair, and after prayer by Pastor W. Cuff, of Shoreditch Tabernacle, expounded that portion of the parable of the Prodigal Son contained in the words, "But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Addresses were delivered by Pastors N. Dobson (Deal) and H. E. Stone (Nottingham), and Mr. S. F. Shearer, one of the students in the College, and our three singing evangelists, Messrs. J. M. Smith, J. Burnham, and E. J. Parker, led the congregation in sacred song. The offerings at the doors in aid of the College funds amounted to £16 8s. 8d. It was a glorious beginning of the week's meetings, and augured well for the success of all the after gatherings. At the same time the Vice-President, J. A. Spurgeon, was presiding at the Tabernacle prayer-meeting, where many earnest petitions were presented for a blessing upon all the assemblies of the brethren during the Conference.

On *Tuesday morning, April 22*, special thanksgiving and prayer occupied the first hour and a half, in the course of which the President reported the death of Mr. Hartley, who had been stricken with fever before he had been able to commence his missionary work on the Congo. Very touching reference to the early termination of our young brother's career was made in the prayer of the Rev. R. Glover, president of the Baptist Union. The season of supplication being ended, our President delivered his inaugural address on Steadfastness.

On re-assembling, after a brief recess, the Conference business was transacted. The names of 17 students were added to the roll of membership, four names were removed from the roll, the President, Vice-President, and officers were unanimously re-elected, and *Monday*, June 16, was fixed for the annual day of united prayer by all the churches connected with the Conference. The report of the College Assurance community, presented by Mr. Allison, showed that the payments during the year had amounted to £81 9s. 6d., which had been exactly met by the balance from last year, the subscriptions of members, and special donations. Hearty thanks were accorded to Mr. Allison for his management of the fund, and he was asked to continue his services for another year. It was decided that an alteration should be made in the rules, so that while a subscriber of 5s. per year should receive, as at present, £10 upon the death of his wife, or £5 at the death of his child, one who paid 7s. 6d. would in addition secure to his widow or representative £10 in the event; of his own death during the year.

In the evening, at the *soiree* at the Orphanage, short speeches were delivered orphans contributed their share to the enjoyment of the brethren by their singing, bell-ringing, and recitations, and the proceedings of the day were brought to a profitable conclusion by Pastor F. H. White's interesting and instructive lecture, with dissolving views, on "The Trees, Flowers, and Fruits of Canaan." On returning home we felt that the high tone of the Monday evening meeting had been fully maintained during the whole day, and that we had great reason for gratitude to our heavenly Father for the blessing that had been poured down upon us.

On Wednesday, April 23, the first hour was again devoted mainly to prayer and praise. Several brethren who were too ill to be present, or who were obliged to be at home, with their loved ones who were sick, were specially commended to the Lord. The President read the letter from the brethren in India, which is printed in the College Report, and also the following communication from the Canadian Branch of the Conference, which came to hand just too late to be inserted : —

"Paris, Ontario, Canada.

"March 28, 1884.

"To the Pastors' College Conference assembling in London, England.

"Beloved President, 'Vice-President and Brethren, we congratulate you on

the auspicious circumstances which permit you once more to assemble in Annual Conference. The memories of by-gone times of refreshing, while thus assembled, lead us to hang our harps on the willows, exclaiming, ‘How can we sing the Lord’s song in a strange land? Pastors College. never shall we be able to erase from our affections the endearments that twine around thee, or from our minds the sense of indebtedness we owe to thee through thy honored President. When shall the happy time arrive when we shall grasp the hands of our brethren, and greet them face to face? Until then, accept our sincerest and heartiest assurances of loyalty and love.

“Since last we were privileged to salute you, some changes have taken place among us as to our fields of labor; but by the sustaining hand of our God we have been preserved in life, and health, and character. Some of us have enjoyed the highest honors our Associations could confer upon us, and our voices have been heard and heeded in our general denominational counsels, while with voice and pen we have done our best to disseminate those glorious truths of divine revelation, so dear both to you and us. Nor has our labor been in vain in the Lord, To some of us great success has been given.

We very much regret that the great distances which separate us from each other, in this wide Dominion, make it almost impossible for us all to meet together, even annually. But while absent in body, we are often present in spirit.

“It cheers us to think that we are not forgotten by *you* in your annual assemblies; and by the knowledge that you pray for us, and sympathize with us, we are stimulated to endure hardness as good soldiers of Jesus Christ.

“May your meetings be fraught with heaven’s richest benedictions, and may their influence reach even to us in this far-off land beyond the sea.

“We remain, beloved president and Brethren, — Yours in Christ Jesus, on behalf of the Canadian Branch,

“ROBERT LENNIE.
JAMES GRANT.”

The rest of the morning was occupied with three admirable papers, by Professor Marchant, on “The head-ship of Christ: its relation to some present difficulties in our church-life and ministry;” by Pastor W.

Townsend (of Canterbury), on “A ministry of power, a want of the times;” and by Mr. W. Y. Fullerton, on “Some Spiritual Soudans,” the first portion of which appears in the present magazine.

In the evening the annual meeting of subscribers and friends was held under the able chairmanship of T. A. Denny, Esq. Prayer was offered by Mr. S. Thompson; the President presented a report of the year’s work; addresses were delivered by the Chairman, Sir W. McArthur, M P., R. Cory, Esq. (of Cardiff), the Rev. H. Sinclair Paterson, M D., Mr. Robert Spurgeon, one of our missionaries from India, Pastor T. J. Longhurst (of Cheltenham), and Mr. W. Y. Fullerton; and a number of our musical brethren helped us to praise the Lord by their sacred solos and choruses. At nine o’clock, a large company sat down to the supper given by the President and two or three friends, and prepared by Mr. Murrell and his helpers, and after the collectors had passed round the tables it was reported that £2,018 9s. 0d. had been contributed or promised towards the support of the College. Friends unable to be present sent further sums, so that altogether considerably more than two thousand guineas came in to the funds; a result for which we first devoutly thank the Giver of all good, and next express our hearty gratitude to all the Lord’s stewards who have thus generously helped us for another year to carry on the important work of training preachers of the gospel.

On *Thursday morning, April 24*, after a season of prayer and praise, the Vice-President delivered an address from the words, “The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion” (Psalm 20l, 2). Addresses were also given by Pastors A. G. Brown and J. Cruick-shank on the “Urgent needs of the church, metropolitan and rural,” and upon “Missionary work,” by Mr. Robt. Spurgeon, missionary from Barisaul; and the meeting was closed with prayer by several of the brethren on behalf of these various works. In the evening the annual public meeting was held in the Tabernacle, which was all but crowded. The President was in the chair, and gave a report of the College work. Addresses were delivered by Pastors G. Duncan (Huddersfield), C. E. Stone (Chatham.. road, Wandsworth Common), W. J. Mayers (Bristol), Mr. Robt. Spurgeon (Barisaul), and Mr. J. T. Mateer (Evangelist!). At the suggestion of Pastor Duncan the offering at the door was presented to Mrs. Spurgeon for her “Book Fund” At the close of the public meeting the ministers and students were entertained at supper in the Lecture-hall, when a hearty vote of

thanks was accorded to Hr. Murrell for his care of the brethren during the whole week.

On *Friday morning, April 25*, the brethren had the joy of welcoming Mrs. Spurgeon, as well as their President, at the closing meeting of the Conference. Our venerable friend Professor Rogers was amongst those who led the supplications of the assembly. The following resolution was proposed by Pastor W. J. Mayers, seconded by Pastor W. Williams (Upton Chapel), and unanimously carried : —

“That, as members of this Conference, we recognize the good hand of the Lord in prompting and aiding the esteemed wife of our beloved President to minister in so gentle and generous a way to our mental and spiritual good, by the gift of the volumes now received. We thank Mrs. Spurgeon specially on behalf of some of the brethren among us for her welcome, heart-gladdening, home-brightening, and sermon-enriching parcels of books. We often think of her, but never without emotion. We often pray for her, but never without gratitude; and now that we are privileged to see her, we beg her to accept assurances of our Christian esteem and affection, and ever-deepening appreciation of all her labors of love. We join heartily in congratulating Mrs. Spurgeon on the renewed health in which we find our revered President, and our fervent supplications go out that their two valued and useful lives may long be spared to each other, to the church, to the world, and to the College. In token of the sincerity of the foregoing words, and as the only way in which we can show our gratitude, we hereby pledge ourselves, God helping us, to a fuller loyalty to our divine Lord, a deeper devotion to his work, and a clearer insistence on the only gospel which is worth the preaching, and which alone can bless the world.”

Mr. Mayers also presented a beautiful basket of flowers to Mrs. Spurgeon, and the address and the present were suitably acknowledged on her behalf by the President. Then came the sermon by the President from Mark 4:38, 39, followed by the Communion, and the closing Psalm (Psalm 122.) sung as usual by the whole assembly standing with hands linked. At the dinner in the Lecture-hall, the President presented to Mr. Murrell a token of their love in the form of books which had been subscribed for by the brethren to whom he renders such noble service; and Pastor F. H. White reported that one hundred and eighty-seven pastors had collected or contributed £500 11s. 7d. for the College during the year. Hearty thanks were given to the President, Vice-President, and the Tutors, on whose behalf Professor

Gracey briefly responded. After a few remarks by Professor Blaikie, of Edinburgh, the twentieth Conference was closed by the doxology and benediction.

EVANGELISTS.— *Messrs. -Fullerton and Smith* have been conducting services at Tredegarville Baptist Church, Cardiff, during the past month. The pastor, Alfred Tilley, writes :—”The meetings have been attended with much present blessing, and we are hopeful of gracious results in additions to our own and other churches.

It may be well if I mention the impression left upon my own mind by these meetings. Of the addresses of our dear friend, Mr. Fullerton, it would be difficult in many respects to speak too highly. There has been throughout an entire absence of anything approaching sensationalism, and certainly there has been no such thing as an attempt to get up an excitement or to force persons into the inquiry rooms. The way of salvation has been set forth as clearly, and illustrated by incidents as interesting, apt, and striking, as I ever remember to have heard. For ability, Mr. Fullerton’s addresses will compare with those of the foremost evangelists of the day. The singing and playing of Mr. Smith, which have been greatly admired by thoroughly accomplished judges, have added greatly to the pleasure and success of the mission; as also his reading and running comments on the Scripture lesson and his short addresses between the hymns.”

This month the Evangelists are to visit Dundee.

Mr. Burnham has held very successful services at Carlisle, and is now at Crosby-Garrett.

Since the Conference *Mr. Russell* has visited Tetbury, and West Drayton.; this month he again conducts services in the Pottery district. He will be glad to hear from brethren wanting his services in August or September.

Messrs Mateer and Parker have conducted a fortnight’s mission at Kent-street Chapel, Portsea. Pastor J. W. Genders writes, “The speaking of Mr. Mateer is simple, scriptural, and earnest, He gives the impression of a man of God thoroughly devoted to the work of telling the glad tidings. His addresses seem to me most admirably adapted to an evangelistic mission. The visit of our brethren has produced quite a revival amongst us, which I feel persuaded will not pass away.”

ORPHANAGE. — The Annual Fete will be held on *Wednesday, July 16th*; the usual day (June 19th) being appropriated to the Jubilee celebration at the Tabernacle. Mr. Charlesworth and his choir of boys have visited, during the past month, Cambridge, Waterbeach, and Luton; and they are now holding meetings in the West of England.

During the past year 970 articles have been made and presented to the Orphanage by the Working Meeting which is held fortnightly at the Tabernacle. Thanks, kind ladies, 970 times repeated.

Friends will kindly notice that the income of the Orphanage from the living is far below its needs, and it is drawing from its legacies. We mention this because some may think us rich and increased in goods. We do not advertise our needs in the newspapers, but we think it only right to let our helpers know how matters stand. The Lord will provide. It is ours to stir up the pure minds of his stewards by way of remembrance.

COLPORTAGE. — The annual meeting was held in the Tabernacle on Monday, May 19th, the President, C. H. Spurgeon, in the chair. Dr. Green, secretary of the Religious Tract Society, and several colporteurs, gave lively, natural, and striking addresses. The annual report was read by the general secretary, W. Corden Jones, and it is of such a kind that every Christian must feel an admiration for the work done, for it is surprising in its extent and in the blessing resting upon it. Some thirty of the colporteurs came up to London, and were entertained by the committee and friends. These met for prayer and conference on Sunday and Monday, and were addressed by Mr. Spurgeon and other brethren. They are a fine band of men, seventy-two of them. How earnestly we wish it could be made into one hundred at the least! No agents are at once so cheap and so efficient. Any district which can raise £40 a-year can have a man appointed. Our business is to find the money for the working expenses, and to make up the rest of the men's weekly salaries. To the few who aid us we feel very grateful. Oh, for more helpers!

The following is an epitome of the Report and of the work done by 76 colporteurs during the past year :-

Total Value of Sales. — £8,156 18s. 7d., including £235 9s. 4d. by book-agents.

Analysis of Sales &c. — Bibles, 7,768; bound books, over 6d., 53,909; bound books, under 6d., 75,579; Testaments, 5,052; packets of texts, etc.,

35,969; magazines, 290,017; Total, 467,594. Besides this, 592,745 families were visited, and 7,514 Religious Services conducted.

Total Value of Sales since the Association was formed sixteen years ago, £75,830 ls. 9d.

The complete Report may be obtained on application, from the Secretary, W. Corden Jones, Temple-street, London, S.S.

Mrs. C. H. Spurgeon very gratefully acknowledges a beautiful present of 13 knitted frocks and skirts for the children of poor Pastors, from "Surbiton."

PERSONAL, NOTES.—An earnest brother, who recently joined the church at the Tabernacle, in relating his experience at the church-meeting, stated that while he was at work one day his eye rested upon a single leaf of our sermon on "Faith: what is it? How can it be obtained?" (No. 1,609). He picked it up, read it, and it was blessed to his soul's salvation.

We have lately received many testimonies to the usefulness of the sermons to aged Christians at home and abroad. The following instances will serve as specimens of many similar cases. One of our former students writes :— "I was speaking in a village under the shadow of H.._Castle the other evening. After the meeting I was told that an old lady was searching for me. I was brought to her, and she began to weep with joy, saying, 'You are from Mr. Spurgeon! My husband and I are over eighty; yet, bless the Lord, I can read Mr. Spurgeon's sermons! I get them every week, I do not know what I should do without them. Do tell him from me what a comfort they are to my soul.'" A friend, who sends a card announcing his father's death, says :—"I desire to tell you how much he and my mother have profited from your sermons. He has been a Christian for sixty-six years, but for four or five years has not been able to attend the means of grace; but the sermon has been rich food for his soul, and every week, when read, it has been passed on to other families."

Baptisms at the Metropolitan Tabernacle. — April 28, ten; May 1, twelve.

ANNUAL REPORT OF THE PASTORS' COLLEGE

BY REV. GEORGE ROGERS.

THE connection of a College with a Pastorate, though rarely exemplified, is in perfect accordance with the method by which the gospel was commanded to be preached to all nations, and to the end of the world. In the time of Samuel there was a school of the prophets to assist him in the religious instruction of the people, although 'he required none to be associated with him in civil government. Elijah and Elisha presided over a school of the prophets in their day. We have the names of twenty-five students who were associated with Ezra when he read and expounded the law to the people. Twelve of these were kept in reserve, six on his right hand and six on his left hand, upon an elevated platform, and the other thirteen were dispersed among the thousands of Israel to give the sense and cause them to understand the reading.

John the Baptist had no official helpers either in preaching or baptizing, His office was unique, without precedent or succession. It was the preaching *of John*, and the baptism *of John*. John baptized, but not his disciples; Christ baptized not, but his disciples. The ministry of the one was temporary and provisional only, the ministry of the other was final and universal. Hence provision was made for its continuance to the end of the world. Jesus made no new discoveries in science or art; he formed no society for the removal of civil or social evils; he organized no system of opposition to the particular errors of the times; he originated no church convention or ecclesiastical synod; he established no school for general education or special literary honors; but he founded a Pastors' College. "He called unto him whom he would, and they came unto him; and he ordained twelve, that they should be with him, and that he might send them forth to preach." We have the names of those twelve students, and of several others that were subsequently added to them.

No sooner had the Apostles begun to succeed in their ministry than they summoned others to their aid. Stephen, Philip, and Barnabas are prominent among these, and are scarcely inferior to the Apostles themselves. Paul has his Silas and Timothy and Titus in close fellowship with him in his work; and Apollos, too, though encouraged by his eloquence to be somewhat more independent of him. He exhorts Timothy to select, in like manner,

suitable companions in his labors. "The things which thou hast heard of me," he says, "the same commit thou to faithful men who shall be able to teach others also." To Titus he says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting; and ordain elders in every city, as I had appointed thee." "Elders," here is an official designation irrespective of age. Titus, who was a young man, was not likely to select those who were far beyond him in years to be his helpers and successors in the government and extension of the churches that had been committed to his care. One of the things yet: wanting in Crete, and which Titus is instructed by Paul to set in order, was to ordain, or set apart upon his own nomination, elders in every city, not so much for service in the church as for evangelistic 'work in the city. Such 'was the order of the primitive churches according to the Apostolic rule, which Continued for a time beyond the Apostolic age, but which, with other gospel ordinances, was soon perverted from its original design, and became the' plea for all the gradations and pretensions of the Roman priesthood.

With the dawn of the Reformation, symptoms of the original institution reappeared. Wycliff in England, Savonarola in Italy, Zwingle in Switzerland, and Luther in Germany, had their young coadjutors, trained to diffuse and perpetuate the principles they professed. Of pastoral tutors Wycliff and Luther are the most prominent examples.

While Wycliff was at the head of one of the Colleges at Oxford, and one of its most popular lecturers, he had a band of men whose hearts God had touched to follow him in his theological sentiments, and boldly proclaim them to others. He knew nothing of Greek, but was not censured on that account by other Professors, by Bishops, or Archbishops, just because they knew nothing of it themselves. He was, however, well able to preach in Latin, and was foremost in all the literary and dialectic and scientific acquirements of his day; and yet he did not insist upon these as necessary qualifications for preaching the gospel. It was sufficient for him to know that the men whom he selected and ;appointed for that office were well indoctrinated in his views, and were able with clearness and ordinary propriety of speech, and with fervent zeal, to make them known to others. Wycliff's students became known throughout the whole country. Though plain and undignified teachers, they could not be hid. They who in high office in Church and State said, What: will these babblers say? afterwards exclaimed, What do we? if we let these men alone, all men will believe in

them! The alarm increased until a Papal *bull* roared and rushed out against them; but not before many were made glad by them, and glad for ever.

Luther also encouraged young men who had embraced his doctrines and were fired with his zeal to go and teach them to others, whenever and wherever they could; and the Reformation he introduced was greatly promoted by their instrumentality. They often returned to him find gladdened his heart by relating what great things God had clone by them. He assisted them greatly in their work by the instructions he gave them, and the books with which he supplied them. "He was enabled," says one of his biographers, "to supply impoverished and deserving students with books that they could never have procured for themselves, and which materially aided their industry." Like causes in the present age still produce like effects.

In connection with every revival of genuine Christianity, originating in some one prominent leader, the hearts of some men have been touched by God to follow him. Whitefield and Wesley infused their revolutionary spirit into others, the effects of which remain to this day. In both these instances the fact, that gospel preachers make gospel preachers, was remarkably exemplified. The College formed and sustained by Lady Huntingdon, which remains in the College at Cheshunt, was the result of the preaching zeal with which Whitefield inspired others; and the whole of Wesleyan Methodism attests the preaching influence of one man upon his followers. The like tendency may be observed in nearly all Christian ministers who have attained to a holy notoriety, and have been favored with a considerable measure of success. An Academy for training young men for the Christian Ministry was founded in connection with the pastorate of Dr. Doddridge, which after being removed to Dayentry, Wymondley, and London, became absorbed with two other Colleges in the College of St. John's Wood. It was prematurely urged upon the attention of Mr. Doddridge by neighboring ministers, and was undertaken with more hesitation and formality than if it had spontaneously been suggested by the subsequent course of his ministry. Too many rules were formed for the subjects and course of study, instead of leaving them to be suggested by the requirements of the men for their work. The Academy sought to *make* ministers rather than to aid them. It was not so successful, therefore, as it might otherwise have been.

Colleges for the Christian Ministry are Scriptural in proportion as they are prompted and controlled by that ministry as its natural results. As spheres of extended usefulness arise the men will be forthcoming that are adapted to them; and the more experienced will give assistance to the less experienced in entering upon them. According to the Apostolic rule, "the things which they have received they will commit to faithful men that they may be able. to teach-others also." Training for the work of the ministry in this way becomes part of the regular means of grace, and the direct fulfillment of the commission, "Go ye into all the world and preach the gospel to every creature." There is a natural tendency in the Christian ministry to extend and perpetuate itself according to this rule. Every faithful pastor, according to his ability, seeks the help of others in making known the gospel that has been committed to his trust. He gladly avails himself of the most efficient of his church members for this purpose. As pastorates enlarge, this assumes a more marked appearance in what are styled lay-preachers. With pastors of a still higher grade, it was not unusual in former times to see one or two youths placed under their care in preparation for the full work of the ministry; and these, subsequent observation has proved to bear a favorable comparison with those who have been trained in a more ostentatious manner. The extension of the same principle even to greater numbers may be equally desirable, provided one and the same object be kept in view, and the same means for its attainment be employed. The tendency of Nonconformity, in the present century, has been to the centralization of its colleges in conformity with that church from which it professes to differ both in its character and design. The Colleges of Oxford and Cambridge, with others on the Continent, had their origin in the Papal hierarchy, together with the honorary degrees for proficiency, first in the knowledge and practice of the laws of Justinian, and then in other studies. They are seats of learning rather than of religion; of literature, science, and abstract reasoning rather than of Biblical studies and theology. Although nearly all the clergy of the Church of England have emanated from them, a real evangelical ministry is the exception rather than the rule. Nor do we marvel that it is so. Such being the necessary consequence of the course of study and admixture of motive and character in their students, no good can rationally be expected to come from the imitation of them by those who profess to have a higher aim. The aberrations of modern thought from the simplicity of the gospel in the leading representatives of Dissent, are to be attributed in no small degree to this source. The pride of intellect has been both its cause and

effect. The spiritual condition of the churches is a painful symptom of the change. Look where the pure gospel has free course, runs, and is glorified, and you will find its guiding spirits are not those who have been trained without the church, but within its own limits.

The Pastors' College is the genuine result of a successful ministry. It has grown with its growth, and strengthened with its strength. It was neither planned nor designed, but presented itself to notice, and asserted its claim for encouragement and support upon the ground of its own merits. If other pastorates had had their colleges in equal proportion, the results might have been still more hopeful. Failing this, the next best thing, if not the very best, was to have a share by sympathy and support in that which fully represented their own principles and design. Its particular training has not run upon the ready-made lines of other and more pretentious institutions, but has been suggested by abilities already possessed, and the further mental and spiritual qualifications required for their most profitable use. Its connection, too, with a pastorate of great order, extent, and vitality necessitates a familiarity with church government, both in its internal and external advantages, which might require years of after-experience to obtain. It need only be added that the results have exceeded the most sanguine expectations. One thing is certain — that even in the present day of great profession, of unparalleled advances in science and literature, and almost universal outcry for a more educated ministry, the professedly cultured are not achieving any remarkable success; the real work is being done more prosperously, more thoroughly, and more permanently by those who depend less upon the wisdom of man and more upon the power of God. Wisdom is justified of her children. Divine ends are accomplished by human means in proportion as the means themselves are ordained by God. His work must be done in his own way, not in ours. The continual prayer of the Christian minister, both in reference to himself and the encouragement he gives to the ministry of others, should be, "Lord, what wilt *thou* have me to do?" It is no part of our duty to invent methods; it is ours in the power of the Holy Ghost to follow where God, by His word and providence, leads the way.

VICE-PRESIDENT'S REPORT

TO have served for another year in any department of the Master's service, is most certainly matter for much praise and thankfulness; but in no section of the kingdom is this more the case than in the department for equipping fresh young soldiers for the active campaign of ministerial life. No very remarkable events have transpired, but a steady course of study in this College, and a continued demand for the public services of the Students, give cause for much satisfaction, and urge continued exertions upon all connected with this highly essential work, We have to deplore the loss of one of our most promising young men — Mr. Stewart — who, there is reason to fear, over-taxed an apparently very robust frame, and fell a victim to that scourge of our race—a rapid consumption; and though we bore the expense of a change to Ventnor for the winter, he died there, after some few months' sojourn, most calmly and triumphantly. We had cherished more than ordinary expectations concerning his talents, devoutness, and zeal, but we can only say, "It is the Lord; let him do what seemeth him good."

The moral and religious tone of the College we think to be as high as ever, and we hope that the literary and preaching standards are by no means lower. There is as much need as ever for our Pastors' College, and the constant choice of our men as pastors by the churches is a practical proof that we are meeting the need. Brethren, pray for us, that the word of the Lord may abide, and the power of it increase in our midst more and more each succeeding year.

JAMES A. SPURGEON.

MR. GRACEY'S REPORT

I HAVE every reason to be well satisfied both with the quality and the amount of work done in my various Classes during the year. At no previous period of my twenty-one years' experience of the College has the general standard of attainment been higher, neither has there been any decay in the spirit. On the contrary, an unusual ardor has 'prevailed, showing itself in eagerness to engage in Foreign Missions and in Evangelistic efforts at home Since to preach the Lord Jesus Christ as a

SAVIOR is the all-absorbing aim of every study, it is no more than just to say that the brethren steadfastly hope to attain it by their preparatory work only in reliance on the Holy Spirit and in the exercise of faith and prayer.

I have continued to deliver my lectures in Theology and to use Dr. Hodge's Handbook; and have kept up the study of Homiletics and Church History, reading also, as a sample of Patristic Theology and of Church Latin, Augustine's "De Doctrina Christiana." We have read in the Greek Testament the Epistle of James, the 1st and 2nd Epistles of Peter, the Epistle to the Ephesians, and the Gospels of Mark and John., accompanying these subjects with Trench's Synonyms of the New Testament As Classics we have had Plato's "Phaedo," Demosthenes's "De Coronatione," Virgil's "Aeneid," and Cicero's "Orations against Catiline." The Junior and Senior Hebrew Classes have been occupied with the Grammar, and in reading Genesis, the Psalms, and the 1st Book of Kings.

MR. FERGUSSON'S REPORT

THIS year we have been able, from the health and industry of the men, to go through a good deal of genuine work, and if the same blessings are continued to the end of the summer session I would have no hesitation in pronouncing it one of the very best we have had for years, both as regards the quantity and the quality of the work done. The conduct and character of the Students leave nothing to be desired.

Allow me, for the sake of strangers who may wish to know the nature of the work done in our department, to add a list of the text books used. Blackie's "Bible Geography," Angus's "Bible Handbook," Wayland's "Ethics," Butler's "Analogy," Taylor's "Elements of Thought," Sir William Hamilton's "Metaphysics," Fowler's "Inductive and Deductive Logic," Fleming's "Analysis of the English Language," and Bain's "English Composition."

MR. MARCHANT'S REPORT

GOOD work has been done by the brethren placed under my care. Owing to the somewhat smaller Classes, the thoroughness of preparation has been more closely tested than on some former occasions; and, perhaps, this

closer scrutiny has revealed, on the part of a few students, a tendency to sacrifice the knowledge of grammatical forms and rules to the more superficial business of mere translation. Still, on the whole, the year has been characterized by general diligence and thoroughness in work.

The Juniors have been engaged, as usual, with the Grammar and Delectus of each language. In more advanced Classes in Latin, two Books of Eutropius, some of Virgil's "Bucolics," and a good portion of the fourth Georgic have been read and parsed, while other brethren, who have but recently commenced it, have gone through the first nine or ten chapters of Caesar's "De Bello Gallico." In Greek, a few chapters of the "Anabasis" of Xenophon, and several of the "Dialogues of Lucian" have been translated. Arnold's "Exercises," in both languages, have also engaged our attention. In Euclid, in addition to "Exercises," some of the Classes have gone nearly through the Third, some through the Second, and others who have recently entered have begun the First Book.

MR. CHESHIRE'S REPORT

MY department deals with natural science. We do not pursue science so much for its own sake. as that it may be an aid to devout feeling and a stimulant to our faith. Science is not commonly regarded, I know, as having this tendency, and all will admit that, unhappily, scientific men as a body have been more remarkable for their antagonism to Christianity than for any other strong indication of character. If the unrenewed heart and stubborn will combine and strive by intellectual analyses of nature's laws to find out God, failure and the outcry, "Verily, thou art a God that hidest thyself," can alone be the result, if indeed, they do not end in blank atheism. But if the touched heart and reverent soul desire humbly to recognize the footprints of the Infinite Creator, then "the invisible things of him are clearly seen by the things that are made." God is found to be everywhere, and we exclaim, "It is *in* him we live and move and have our being." It is thus that we desire to gather around our subjects of study, and thus that we: crave to be affected by them, and I am glad to be able to report that in this we have not been disappointed.

But this is not all: God, the Creator alike of matter and spirit, has worked, if we may so say, in a somewhat analogous manner in both; so that a wide comprehension of material laws must afford a world of

illustration for spiritual truth. Is not this the reason that the Prince of teachers so continually uses parables, so frequently gives a representation of spiritual relations by material combinations? We have been, during three months of the past year, studying the laws of sound; and these have constantly suggested images and illustrations of moral and spiritual things. We have also been going over the laws of gases, the nature of the atmosphere, gravitation, etc.; and now and again the utility of the work beyond the mere acquisition of knowledge has been made most pleasingly apparent by the students themselves suggesting in private conversation telling images which had quite escaped me.

During the past year a very efficient Student's Microscope has been added to our Apparatus, objects for exhibition in which I supply from my own collection. We have found this of great service, and around the Microscope table a little knot will always be found gathered during: tea on Friday, at which I am always present. We exhibit such objects; of interest as may be calculated to enlarge our knowledge of the wonders. of nature: (which ought to mean the wonders of divine working), such as; ciliary motion, the eyes of insects, the circulation of sap in living plants, the adaptation of legs and other parts of small creatures to the several purposes the instinct and habits of the owners require; the minute blood vessels of animals in their unimaginable multitude — man, for instance, possessing so many that their united length would possibly extend 12,000 miles.

The attendance at the Class has been very good. Settled pastors, formerly College Students, are often amongst us, and the interest taken in our work by nearly all is of the keenest kind.

May we all be so helped in the future that our studies may be of increasing service, and all that 'is within us may be more truly consecrated to the Lord Christ.

NOTES OF WORK

DONE BY CERTAIN COLLEGE MEN.

COMPILED BY C. H. SPURGEON.

OUR friends who are of a practical turn of mind will like to see what is being done by men who were once in our College. The proof of every institution lies in its fruits. In the matter of good accomplished by the instrumentality of our men the difficulty is to select specimens; to give the bulk would be out of the question. A very large number of our brethren could tell of the Lord's blessing their ministry to the conversion of sinners, and the increase of his church; and if we: say nothing about the most of them it is only because we have no room for all in our Report, though they all live in our heart, and for all of them we magnify the Lord.

In our first selection we shall mention *brethren who have been occupied with building New Meeting-houses* since our last Report. In these cases this material work is only the outward sign of spiritual work performed,. This toil among stones and mortar is by no means delightful, and, with a poor people at your back it is often a new version of Israel in Egypt making bricks without straw; but yet where God has sent large increase, or opened new fields, it is a labor which must be attended to. Oh, that we had more means with which to help worthy workers, driven to their wits' end for money wherewith to pay for a roof above their heads! If our climate would only let us meet in the open-air all the year round! But then it will not; and what is the good of wishing? God's providential arrangements necessitate buildings to worship in throughout these British Isles; these will not spring up of themselves like Jonah's gourd, and therefore they must be built; and ministers must collect, and Christians must give according to their means. The weary laborers to whom this task is allotted deserve our sympathy, and we would show it by mentioning their names in these pages, as we have in most cases shown it by placing our name in their little collecting books, of which some people are so afraid.

Here is a letter from a region in which the population has increased beyond all expectation, and the religious accommodation is scant.

BATTERSEA.

Mr. Lardner says : —

“Dear Mr. Spurgeon,—I write to cheer your heart, for I know it cheers you to hear good news from your sons. The Lord never blessed us so much as during the past year, both in temporal and in spiritual things. He has so helped us in our new building, having moved others to help us to nearly £2,400, that we are making the attempt to open Battersea Tabernacle free of debt. The foundation-stone and the top-stone brought in over £800. During the last few weeks the Lord has crowded our back rooms with converts. On one occasion the vestry could not contain all who came out: 29 that night confessed the Lord Jesus. A few Sundays since we baptized 25; and still the gracious work goes on. We sadly need our larger house, but he who knows all will give it us soon, and we shall receive it from his own hand. We have several Missions, all lovingly worked, and his smile upon them all We wish to do more, for He is worthy for whom we do it all.”

The next instance of work done may be seen at

ORPINGTON KENT.

In this growing village a very small congregation met in an exceedingly primitive building. Mr. White became their pastor. This good, earnest brother, having been a workman in a mill, had enjoyed no educational advantages. Several friends in the neighborhood recommended this brother to the College, where he has studied for about three years. The same friends also set to work to erect a suitable house of prayer, and they have succeeded in building it. The congregation has very greatly' increased, and Mr. White's ministry has been made useful to his hearers. In this place there will before long be a solid, self-supporting community ready to evangelize the neighborhood, which will soon become a populous suburb.

Our brethren have long worked at

TUNBRIDGE WELLS

under great difficulties. Others attempted the task, but it returned to our hands, and under the leadership of Mr. James Smith a turn for the better has been taken, a church has been gathered, and a handsome chapel has been erected. The debt needs reduction, and, towards this, Christian

people, would do well to contribute; but we have every reason to believe that the church will stand under its burden, and do true service for the Lord in this place of fashionable resort.

TALBOT TABERNACLE, NOTTING HILL.

Our esteemed brother, Mr. Frank White, has gathered around himself an earnest, gracious church in the far west of London. The iron chapel in which the people were first gathered by our friend, Mr. Gordon Furlong, has become worn out, and a permanent building is an unquestioned necessity. As an installment of the work, a lecture-hall with certain school-rooms has been opened.

The Christian says :—” We were much pleased by its simple yet commodious and comfortable style, which indeed promises well for the future building which it is hoped will ere long be erected in lieu of the iron Tabernacle, which has well served its time, and sorely needs replacing by a more enduring structure. Underneath the new hall are seven compact and cozy class-rooms, much wanted for the accommodation of Bible-classes and other meetings.

“*Mr. Frank!-. White* read an address to the Earl of Shaftesbury, who presided on this occasion, as he did at the laying of the foundation stone, in July last, and then made a brief financial statement, from which it appeared that 1,076 donations have been received, making a total of £2,755 14s. 9d. The total cost of the present erection, including furniture, fittings, etc., has been £2,988 7s. 6d., of which £321 is debited to the proposed new chapel, as cost of erection of party-wall, etc., belonging to the intended structure, leaving the cost of new hall £2,668. Thus the Lord has provided the money absolutely wanted, whilst £87 remains towards the £321 expended. It was ‘hoped that the £234 would be raised that day (which hope was, we understand, realized), together with promises towards the £4,000 required for the new Tabernacle. No debt has been incurred, as Mr. White and his friends are firmly resolved not to proceed until funds are provided or promised.”

PUTNEY.

This is a suburb which has rapidly grown. Here our work began in a room, was enlarged till it filled a school-chapel, and next developed into a healthy and growing congregation in a hired hall. ‘This is an expensive and

inconvenient arrangement, and so our friends have commenced a chapel, and hope speedily to have a public gathering to witness the laying of a memorial-stone. The church numbers 140 members, but it would have been far larger had it not been for the many removals by which the cause has suffered. Great outside help is wanted to enable, this young church to provide a proper meeting-place. The people are doing their best, but funds do not flow in very rapidly. May the great Head of the Church move the hearts of his stewards to help this well-deserving interest, and so cheer Mr. Thomas, the worthy pastor. No one can estimate fully the necessity for the present, and for all time, of putting up suitable places of worship for the daily increasing multitude of our enormous metropolis. We are told that London contains *more than five millions.* what is to become of these if the ground is all covered, and places of worship are not provided?

WORTHING.

In this well-known watering-place a most hopeful enterprise is being carried out. It will, with God's blessing, lead in the near future to something worthy of a longer record.

Our good friend, Mr. W. F. Stead, worked at Worthing with all his heart, and as the result of his labors a small school-chapel was erected. He has retired from the scene, and we trust will soon be found working elsewhere. Mr. Crouch, of the neighboring town of Shoreham, has left his comfortable sphere to attempt the gathering of a solid Baptist church in Worthing. We know his perseverance, and firm confidence in God, and therefore we believe he will pull through, though it must be uphill work. We ought to have a strong and useful Baptist church in Worthing, and by God's grace we shall have it before long. It is needful to build, and to do this will require large help from outside. An friends who know Worthing as a sea-side resort should send prompt aid. The new chapel is to cost £2,000. The friends hope soon to have the first £1,000 in hand, and to commence building. Having pledged themselves to carry out this work on the "owe-no-man-any-thing" principle, we trust that the Lord's stewards will supply them with the necessary funds for its completion at once. Contributions will be thankfully received by the Pastor, C. Douglas Crouch, Oxford-road, Worthing.

RUGBY, WARWICKSHIRE.

The Secretary of the church at Rugby writes, under date of January 28th, 1884:—

“It is just four and a-half years ago since Mr. Henry T. Peach, of the Pastors’ College, came to preach at Rugby. He found us in a very low and cold state, with a membership of 39, several of whom were non-resident, a chapel that sadly needed attention, and a schoolroom which was a disgrace to the denomination. Mr. Peach created such a favorable impression that he was offered and accepted the pastorate on November 9th, 1879: he soon had many tokens that the divine blessing was resting upon his labors by the addition of many to the church. During the intervening years Mr. Peach has labored with much zeal, acceptance, and success. The chapel and schoolrooms have been rebuilt, on the old site, at a cost of over £1,200; and there now only remains £108 to be cleared off. Forty-two persons have been baptized during Mr. Peach’s pastorate; and he leaves us, much to our regret, to-day, for work at Pietermaritzburg, South Africa, with a flourishing Sunday School of 120 scholars, and a membership of 87. As a token of our affection and esteem, Mr. Councilor Wood (President of the Leicestershire Association of Baptist Churches), on behalf of the church, to-day presented Mr. Peach with a handsome illuminated address and a purse of money, as a parting gift; wishing him a safe voyage, and assuring him that the church would lovingly cherish his memory; and praying that God’s blessing might accompany him to Africa, and make him eminently useful there.”

SOUTH STOCKTON.

This rapidly-increasing town has, at the present, a population of 12,000. It is only separated from Stockton by the river Tees. A few years ago the provision for the religious wants of the inhabitants was sadly deficient. Observing this, some earnest members of the Baptist Church in Stockton, led by Pastor G. Wainwright, commenced preaching-services in the open-air. The next step was to take a small room over a stable in a back street, which, however, was soon abandoned for the more commodious Gaiety Music Hall. Here the services were conducted with considerable success for the space of fifteen months.

While in this place it was felt that if the good done was to be of an enduring character, a Baptist church must be formed. The Committee of

the Northern Baptist Association was favorable to the plan, and promised help. Application was then made to Mr. Spurgeon to send a minister. Several, accordingly, visited the town, but not to remain. At last Mr. Spurgeon recommended Mr. Winsor, of Leeds, and he felt constrained to undertake the charge. Arrangements were then made for removal to the Co-operative Hall, and here the new church was formed in October 1881, when 37 members were dismissed from the Stockton church, Mr. H. Winsor at the same time receiving a unanimous invitation to the pastorate.

Under his ministry the work has been consolidated and established, and by his; unceasing efforts a new and comfortable chapel, affording accommodation for 400 worshippers, has been built. The cost has been about £1,500, towards which Mr. Spurgeon has contributed £50, and several of the Tabernacle friends have given liberal aid. Although several of those who began the work have returned to their old home, the membership at present is 57, and the congregations in the new building ;are good and steadily increasing. A debt of about £700 remains on the chapel. This work was set about by Mr. Wainwright and his friends in a self-denying spirit. Mr. Winsor is a very suitable person to carry on the work, and the case deserves well of all Christian people who have substance entrusted to them. Contributions towards the reduction of the debt will be thankfully received and acknowledged by the Pastor, H. Winsor South Stockton.

COLNE, LANCASHIRE.

Under the pastorate of our friend, Mr. A. Parker, a noble place of worship has been built in this busy town. He writes concerning it : —

“The buildings Which formerly served us for chapel and school were too small, inconvenient, and much out of repair, and to put them in anything like condition would have required an expenditure of about £2,000. We, therefore, thought it would be better to build entirely new premises. Accordingly, we secured a plot of ground adjoining that on which the former buildings stood, and first built a new school, which we used for Sunday services during the pulling down of the old chapel and the construction of the new one. The opening services of the school were held in April, 1882, those of the chapel in October of last year. The time occupied in building was about two and half years, and the cost —

exclusive of site — £9,000, towards which the sum of £6, 000 has been raised.

“The sitting accommodation is for 760, the average attendance about 500. The school is at the rear of the chapel, and so arranged that ingress and egress can be made from one to another without going into the street. The assembly-room of the school will accommodate 600 scholars; underneath and in connection with it are sixteen class-rooms. There are as far as one can judge not only a fair field for labor, but also signs of encouragement in that labor.”

HAWICK, ROXBURGHSHIRE.

In this Scotch town the little church under Mr. Seaman has enjoyed a pleasing measure of spiritual prosperity. It seemed doomed to extinction, but the Lord has smiled upon it in mercy, and we now hope that it will flourish. The pastor says : —

“During the past year we have had the joy of seeing the result of our labors in the opening of our new chapel. For the first time in the history of the church, and of the denomination which we represent, we are thankful to record the fact that we have a neat and comfortable chapel, built on our own freehold site, with only the small debt of £350. As Baptists, who have to contend with the deeply-rooted prejudices of persons opposed to believers’ baptism, we feel thankful and are encouraged to believe that now we have ‘ a local habitation and a name,’ many may be led to attend our meetings, and receive a blessing, ‘even life for evermore.’ When I think of our improved condition, I can thank God without boasting that he has enabled one of the least of the men from the Pastors’ College to help forward an old but struggling cause from the place of obscurity in a back street, without any building to meet in save a hired room, to the present position of greater usefulness which we now occupy.”

LERWICK, SHETLAND.

From this remote region we have pleasing tidings of the growth of the little church which is under the care of our brother Richards. If ever a people deserved help these certainly do. We are not mentioning just now the spiritual results, but only the outward and visible signs thereof, and we think the change made in Lerwick indicates the hearty earnestness of the people. Mr. Richards says :-

“We commenced the year in a small meeting-house. At that time it had become evident that., if we were to exist, — not to say progress, we should have to move into a larger and more airy building. We could not see our way to build, as we were but a very small and poor people, and had not a farthing in hand towards the project. In the town there was no building that we could hire. In this state of embarrassment we met to consult as to what could be done, after which we resolved to make an effort to build; and there and then, from about 30 people, most of them females, and all of whom have to work for their living, there were promises made amounting to over £60. Encouraged by this, we took further steps in the matter, but our intention was soon altered. A hall, with a house attached to it, was offered to us for the sum of £550; this we felt we would not let pass though we could only see our way to so small a part of the needed outlay, and therefore we doted in with it. We had to add another £100 for cleaning, putting in a baptistery, and so forth. This done, about two months ago, we were able to move out of the old place, holding 100, into a very comfortable one, that will hold about 350. This has placed us on a much better footing than before, and raised our hopes that this year may see a large increase in both church and congregation. But, alas! we have still a heavy burden for so small a people; for, as yet, we have only raised about £250, leaving us £400 in debt, which we hope our Lord may incline the hearts of his people in various parts of the world to help us to remove during the year.”

While we have’ thus selected places in which new buildings have been erected for the home churches, we are equally pleased to mention others *where Parent Churches have built Mission Halls or Village Chapels* at a distance from themselves to supply destitute localities with the gospel of our Lord Jesus.

THE CATFORD HILL CHURCH

has put up a hall at *Bell Green, Lower Sydenham*, and a right noble work is being done therein. The original church is itself young and not without its burdens, but it has proved its vitality and generosity by this gallant effort. Mr. Greenwood, the pastor, has great reason for rejoicing that an enterprise which has been enthusiastically carried out

by his friends has, also, in a marked manner, received the blessing of God.

One of the saddest features of the present period is the continued agricultural depression. This is no invention of a grumbling spirit, but a stern reality. Our country churches are made to feel this very grievously: their pastors can scarcely be supported, and all their operations are cramped, Yet we have instances of these churches, — despite their difficulties, providing Gospel light for hamlets more destitute than themselves; thus proving their right to live, and suggesting to the godly in the towns the need of keeping the rural churches in going order.

STOW-ON-THE-WOLD.

Our admirable brother, F. E Blackaby, labors in this little town with much blessing. The hamlet of Donnington had no place of worship except a room in a cottage, and this became so dilapidated that in wet weather rain descended from the roof, and in dry seasons parts of the roof and ceiling supplied more dangerous showers. All this is altered; for a generous friend has given a piece of ground, and the Stow folks have built a neat little chapel upon it. As a cheering specimen of how a village church may prosper even when the times are hard with the people, we give Mr. Blackaby's account of the work which God has done by him at Stow. He needs help for repairing and enlarging his own chapel and schools, and yet he has first cared for his poorer neighbors. Here is his report : —

“At your request I send a short description of the work since I settled here three years ago.. Then the weekly offerings amounted to £60 per annum. Last year the sum of £90 was raised. Then £13 was the annual amount raised for Foreign Missions. Last year £26 was raised. Then no tract districts were in existence; now we have about 16, embracing the whole of this little town, and four villages adjoining. Then we had a dilapidated old house at our village station, in which we were in jeopardy of life and limb when we assembled to worship, which was only once on the Sunday. Now we have a snug little chapel, provided with all necessary comforts — stove, lamps, harmonium, etc., all paid for before the opening day in June last. Services are held twice on the Sunday, and once in the week, and the building has been *consecrated by the Bishop of our souls* in saving two dear friends within its walls; one a young person of 18, the other an old sinner of 65. Then our Sunday services were thinly attended. Last Sunday evening we could not see an empty seat. Then no young men's Bible Class existed; now we have one, from which nearly a dozen have found Christ. Then there was no Week-evening meeting at all; now we meet for prayer

on Monday evening, and for prayer and an address on Wednesday. This, dear Mr. President, is the bare outline of ‘ what was,’ and ‘ what is.’ If I were to fill in the details, I should have to tell of much exercise of faith and patience, of sighs and groans, of wrestlings and prayers, of heights and depths, of intense joys and black sorrows, but, interwoven through all, innumerable threads of ‘ silvern mercies,’ without which no such change could have taken place; therefore we cry, ‘Not unto us, not unto us, but unto thy name, O Lord, be all the glory!’ While we look for greater things than these, to be accomplished in the name of Jesus the Redeemer.”

FARINGDON.

Our excellent brother, Mr. E. George, feels the down-dragging influence of the agricultural depression, but both he and his church prove the cheering and uplifting power of grace, by undertaking one enterprise after another, and finding success in all by the divine favor. We think the following paragraphs reflect honor upon pastor and people : —

“Our work at Buscot (a village four miles from Faringdon) was commenced in the early part of 1881, by the Pastor holding Cottage Services. After some time’ the Primitive Methodists offered their chapel for sale and we eventually purchased the old building, which was very much dilapidated, for £30, and conducted services in it until the Spring of 1883, when the floor fell in, and the place was deemed altogether unfit for use. We were then obliged to build. Our good friend C. F. Allison, Esq., laid the foundation-stone on the 17th of May, when very interesting services were held. The opening services took place on July 25th, when the Rev. E G. Gange, of Bristol, preached in the afternoon, and gave an address in the evening. The total cost of the chapel was £260, all of which has been collected, with the exception of £20, which we hope to clear off this month. A Sunday School has been started., and a Band of Hope, about 40 children in each; both societies are doing good work. The services are well attended, and we believe the seed sown will soon spring up and bring forth fruit. In addition to this:, we have commenced working the little cause at Kingston-Lisle, a village seven miles from here; and in April next the church at Lechlade, six miles in another direction, will be under our pastoral care, and the services supplied by the Pastor and our Lay Preachers’ Association.”

WINSLOW, BUCKS.

In the above town Mr. Feltham fulfilled a remarkably useful period of pastoral labor. For the sake of the health of his family, he has now removed to Sandown, in the Isle of Wight; but before going there he had done splendid work, of which we give the record as far as it concerns the village of MURSLEY, to which he has been a true helper.

“Between three and four years since, the Baptist Church in the village. of Mursley (near here) was by mutual and unanimous approval united with this church, then under the pastoral oversight of Mr. F. J. Feltham. With God’s blessing a true revival was soon apparent, the congregations rapidly increased, and a gracious work in the conversion of souls took place. Presently the chapel, an ancient little structure, became too small for the numbers which flocked to it every Lord’s Day, and it soon became evident that further provision would have to be made, and that immediately, too.. Very heartily the pastor and people set to work with a view to the erection of a new chapel, and after much prayer and consideration it was resolved to utilize the old site. It was also decided not to begin building until we could see our way clear to half the amount which would be required. Through the kindness of our President and other friends, we were enabled to make a commencement. An architect

prepared the plans gratuitously, and in the beginning of 1883 the contractor proceeded to remove the old building and erect a commodious meeting-house, at a cost of £450. This beautiful village chapel was opened for public worship August 29th, 1883, by Pastor W. Cuff, of Shoreditch, whose associations with Mursley have always been of the most loving character, for it was here that he preached his first sermon after entering college. With the exception of a loan of £100, free of interest, from the Baptist Building Fund, the whole of the money’ has been raised. To God be all the praise!”

BRIXHAM.

We vary our run of country by mentioning a fishing-town where a Mission Hall has been opened by the parent church. This is an outgrowth of the prosperity of the church, and of the coming forth of several brethren to preach the Gospel in the streets and highways. The Secretary writes : —

“Our Pastor, the Rev. J. T. Almy, entered on this pastorate in March, 1883. The congregation is greatly increasing; twelve members have since been added to the church, many others are soon expected to come forward. The school and all other organizations connected with the church are in good working order. Since his coming amongst us our Pastor has established a Mission Hall, capable of seating 100 persons, in the rural part of the town, called Higher Brixham. This hall is supplied morning, afternoon, and evening on Sundays, and twice in the week, by a band of twelve Evangelists, nearly all fishermen who, being simple-hearted, but full of zeal and love, draw attentive congregations. Sometimes, when the weather is fine, they preach in the open air before repairing to the Hall. One pleasing incident is that the esteemed vicar of the Parish, a thorough evangelical, attended at the opening of the Hall and has since given it his sanction and support.”

Those who know the labor and trial of erecting places of worship, even with large congregations to back up the effort, will know how to estimate the operations of such churches as these we have mentioned. Persons who are affectedly spiritual may speak slightly of such work, but this is for want of knowing: better. True spirituality will not only sit still and contemplate, but it will gird itself to do service for Christ and humanity in ways which are by no means conducive to its personal comfort. Here are people perishing for lack of knowledge; they need to hear the Gospel; they must have a place to meet in, for they cannot stand out in the open roads in the wet and the winter: the falsely spiritual wish the poor people well, *and groan over the worldliness of those who vex their celestial spirits by asking them to contribute to a building made with hands.* But the truly spiritual cry to the Lord for his help, give all they can spare themselves, and toil on at collecting, till a room is built, the Gospel is preached in it, and souls are saved. Our brethren are not ashamed of the Gospel of Christ, neither are they ashamed of working hard to provide a place in which to preach that Gospel; and we rejoice that the Lord has given them the grace and the self-denial to labor to such purpose.

It was announced in the public prints the other day that money has become a complete drug in the market. Profitable investments appear to be few and far between. We suppose it is our duty to pity the poor rich man whose capital will not produce ten per cent., or even five. We do more than pity his deplorable sufferings, we propose to help him. In addition to several first-class investments which we have already mentioned, we will bring

under his notice a number of others equally eligible. Should he fear that any of them may prove a failure, he can distribute the risk by taking a £10 share in each one,—a method which has been so highly thought of in the City that it is the basis of several monetary associations. The President of the College, who often finds himself severely pinched in trying to aid these numerous works, will at any time invest amounts without charging commission.

CARSHALTON, SURREY.

In this delightful village, watered by such abundant streams, we set up the standard of the Gospel in the Hall. Our students gathered hopeful congregations; and now Mr. Jasper is the pastor of a church of 100 members.. He has been in his position for three and a-half years; all along worshipping in a hired hall: this is evermore a drawback and a difficulty; for those who can best help the work will not come to a hail, and the place is not the people's own, and therefore is not available for many most necessary purposes. Yet the congregation has increased in a marked manner, and the open-air services, which are very frequently held, have not been without result. The good people have taken a piece of land costing £520, and have raised the amount within £100. Land costs money in and around London; and this is a serious matter. At this present, no more can be done awhile, till Carshalton friends have rested a little, and then we hope they will make another effort, and get something towards a building. It would be a grand thing if some wealthy brother came forward and cheered them on by placing a solid corner-stone in the edifice. In the church at the Tabernacle there was a friend who built a chapel in memory of his father, and now that, to our unutterable loss, he is gone, his family are erecting a chapel in memory of him. This is better than wasting money on marble monuments. Anyhow, Carshalton deserves generous assistance.

SPRING HILL, BIRMINGHAM.

Mr. W. J. Harris is in the following position :—

“Fifty-four have, been added to the church this year. We have had great prosperity in every department of our work, but we are sadly in want of a new chapel. We are hindered on all sides by want of room. Our chapel is a small one, and not having any school-room, we have to use it both for public worship and Sunday-school work. The congregations fill the place

to suffocation, and the school is in such a prosperous condition that children have had to be turned away because there is no room for them. It is very discouraging to have such opportunities for work and yet to be cramped for lack of accommodation. We are working under most serious disadvantages. Our chapel is badly ventilated; and in consequence of the crowded state of the school is exceedingly unhealthy; it has no baptistery, so that we are compelled to go elsewhere to baptize; we have no separate classrooms, and consequently the senior classes have to pursue their work amid the general buzz of the whole school. It is a marvel to me that in spite of so many hindrances we should have succeeded so well as we 'have; but I cannot help thinking that if things were otherwise we should, humanly speaking, have got on far better."

Surely the servants of God in the Midland metropolis will see that this brother has a fit place to work in. Already a move has been made. The Cannon Street Trust has made a generous grant, and friends have promised sufficient help to make a good beginning.

NEW BROMPTON, CHATHAM.

Here by' the divine blessing, the church formed under Mr. Blocksidge has 34 names on its roll. The congregation over-fills the school-chapel, and there is urgent need of a proper meeting-house. The Pastor says : —

"Our great want is a chapel. On Sunday morning we are perplexed how and where to put the Sunday-school children, as they crowd out the congregation, and in the evening we cannot find room enough for the people. The schoolroom is built to accommodate 250 persons, and very often more than 300 people crowd into the building, occupying ('very foot of space. This cannot last; people will get discouraged by the inconveniences, and refuse to attend. We are doing our best to raise money for the Building Fund. The church is thoroughly united, prayerful, and hopeful."

BATLEY, YORKS.

Mr. Cooper, who left us last April, is supported by the Yorkshire Baptist Association. He says : —

"We have had a clear increase of eighteen members for the year ending 1883. This I consider to be a blessed and most encouraging result, when. it

is remembered that I settled here in April last only, and also that when I came the cause at Batley was as low as it possibly could be without being extinct. We are most sanguine of raising a flourishing cause here, as we are the only representatives of our denomination in a town of 29,000 inhabitants. Our services are held in a room, for which we pay £32 a year rent. This charge cripples us financially. WE MUCH NEED *a chapel to worship in.*”

HOUNSLOW.

Mr. PEARSONS has been much cheered by being enabled to gather a church in a town which has hitherto offered little to encourage the laborer. He says :—

“This church has been raised during the past eighteen months, and now numbers 68 members, being 27 more than at this time last year. We are in the center of a populous district, and if we had the accommodation, there is the opening for a thoroughly substantial church.

We are struggling against fearful odds. Our chapel is filled with an appreciative audience. The various branches of church work are increasing. We very sorely need a much larger building. Cannot some of the Lord’s people come to our help?”

This is the continual cry. It is a sign of progress; but how are we to answer it? We are glad to do our utmost; but our funds are getting exhausted, and these works cannot be aided from head-quarters unless the Lord moves wealthy friends to supply the needful moneys. The President can have no personal end to serve in pleading for these churches, as he has no further connection with them than that which belongs to any one of the readers of this Report. Our thoughts about funds are simply and only because we long to see the gospel preached and Jesus glorified. Daily we feel the lack of means wherewith to aid our zealous brethren and their growing churches. After all, this is the best sort of want; and it is one which in due time the Lord will supply. If we were without the Holy Spirit’s presence it would be a lack for which nothing could compensate.

TRING.

This town has other and stronger churches, but it contains no more earnest people than those under the care of our brother Charles Pearce. He came

to us as a pastor, and continued his ministry all the while he was in College. He wrote to us out of a full heart, and we hope we do not violate confidence in quoting the following :—

“The past year is another year of my Lord’s faithfulness and love: a year of steady growth in my own soul and in the Church. Never did I feel nearer to, and yet of myself further from, my Master. My desire to faithfully serve my God and my brethren increases with my years. It is utterly impossible for me to describe the intense yearning I have for souls. I must cease to live before I can be silent while charged with such a message. What a remedy for human ill is the grace of our divine Lord! ‘ He gave Himself for us.’ Believing as I do in the hopeless, endless woe, of all who neglect the great salvation, I should be unworthy the name of man if I did not call, persuade, entreat. I am ready day or night, by any means, in any way, as the Holy Spirit directs, to bring men to a knowledge of the truth; it is my meat and drink, my joy, my life. We have commenced some fresh work : — A Band of Hope for our young folks; a class for women, conducted by my dear wife; a class for men, conducted by myself. These two classes are held in my own home, which is more attractive and comfortable than a cold chapel. I often have 15 or 16 men packed in my little room, some of them have been amongst the roughest and lowest in our town. We are much crippled for want of room, for our chapel is a very small one, and we have neither class-room nor school-room. Our place is like a hive, packed closely, and when I tell you that we always have seven, and often nine meetings in the week, not including Sunday, you will see that we are busy workers. Oh, that we had a building large enough, and suited to our work, so much more could be done! The Lord answer our earnest case in this matter!”

Although: we thus mention chapels, we place far in front of all the spiritual prosperity which creates the need of such buildings. The main point is for the truth to be preached and *lived*; and this is the sure cause of activity in holy work. One great part of such work is the training of the young, and hence the frequent need for enlarged Sabbath-school accommodation. This is the case at

CROSS STREET, ISLINGTON,

where Mr. Frederick Jones is laboring. The church is making a great effort to provide class-rooms for senior scholars and infants. At

ATHERTON, MANCHESTER,

The church feels so thankful for the blessing of revival, that it has resolved to build a new school and a minister's house, at an expense of £1,200. The minister, Mr. Edward Dyer, enters upon the enterprise, supported by an ardent people; but the work will require help from outside.

BUGBROOKE:, NORTHAMPTON,

is a village of about 900 inhabitants, in whose midst there is an earnest Baptist church, venerable in years, and fruitful in good men. Mr. Flatt is doing well here, and therefore needs schools. There is no minister's vestry, and no place in which the baptized can change their garments. Moreover, there is no suitable habitation for the school, nor room for week-night meetings for prayer, and the advocacy of temperance and other good causes. Our worthy brother says :—" Our estimated outlay is £500. Among our poor selves we have promised £200, and are about to make an appeal to outside friends for the other £300." It is singular to find 117 persons on the church-roll in so small a town. This earnest community should be helped. Evidently the friends help themselves.

We are gladdest when reports from our brethren refer wholly to spiritual results, as in the case of

BIDEFORD.

"The Spirit from on high has been poured out copiously upon us — our own souls have been quickened in the divine life, and more than one hundred persons have professed to have found peace in Jesus Christ. A goodly number of those brought to the Lord have been baptized and received into our fellowship. After making every deduction there was a clear increase of sixty-seven to our fellowship at the close of the year; for this we thank. God and take courage. W. GILLARD."

COMBE MARTIN.

This romantic village, where Mr. Glover has so long labored, must have been visited, by God in a very unusual manner to have seen so many conversions in its midst.

"During the year, in answer to prayer and as the result of effort, we have had a gracious revival; 84 believers have been added to our fellowship by

baptism, while many have been united to other churches at a distance from us. At the commencement of the year we had special services for about two months, conducted by ourselves, with a little foreign help for a few nights, with the above glorious results. The work has proved to be the work of God by the steady and consistent lives of the converts, and by their consecration to the Lord's service. We give the praise and glory to God who has wrought all our works in us and by us through his blessed Spirit, and who has saved these precious and immortal souls by his Son Jesus Christ. For the past blessing we heartily thank God, and for the future we take courage."

HAY HILL, BATH.

Concerning the ministry of our heartily-beloved brother, Mr. E. H. Hamilton, the Secretary of the church writes a letter which we must give entire. Blessed be God for such a workman: he needs not to be ashamed. Our only concern is that he has so little physical strength and is apt to labor beyond what his feeble health allows.

"We have to thank God for the spirit of power and love and wholehearted consecration given to our dear Pastor throughout this year. His zeal provokes very many, and, undoubtedly, his ministry during the past year has had a marked power in this city. You will see by the statistical returns that our Pastor has baptized 91 persons during the year; many of these, however, did not join our church, but are in fellowship elsewhere. We may say of the church that it is all alive, very few drones being in the hive. During the past month of December, and now again in January, our dear Pastor holds an Evangelistic Service every Sunday evening in the Assembly Rooms, at 8 o'clock, for one hour. The attendance has surprised everyone, so many thronging to it; and, better still, great power has accompanied the word preached, so that many have professed conversion. All that we wish for our Pastor is as to his body: that he may be in health, and prosper, even as his soul prospers; but even this can be given to him of the Lord."

WELLINGTON ROAD, STOKE NEWINGTON.

Mr. Ellis has seen the good hand of the Lord working with him, and therefore he is enabled to send in a delightful record, of which the following is the essence :—

“Looking back to the time (three years ago) when I left college, and came here, finding only 40 members in fellowship, and remembering that since then over 320 have been added to our fellowship, most of them conversions from the world, besides many others who have professed conversion and joined other churches, we are filled with deep gratitude to God for his mercy, and say, what has God wrought! To him be all the praise! Our net gain last year was 68.”

WINDSOR.

With great joy we saw our friend, Mr. Charles Cole, settled over this old church, which had greatly declined; and with still greater joy we receive his account of the gracious dealings of God with him. He has proved his call to the ministry by doing a gracious work in Holland,

and we feel sure that the royal borough will find in him a very useful preacher of the word. Thus he writes :—

“If no seraphic vision has been ours, we have often had to exclaim, ‘Truly the Lord was in this place and we knew it.’ The attendance has very considerably increased, and the increase has been a steady growth from the beginning up till now: both Sundays and week evenings. There are only a few more sittings to be let. What is far better, the Lord is bringing souls to himself. Thirty have been welcomed since my settlement: The people have a mind to work. There has been twenty years’ talk about an enlargement of the Sunday School premises. The School cannot possibly increase with its present accommodation. It is literally ‘pot-bound,’ and must have more room. We hope to report next year that this has been done, though we are not going to begin till we can see our way to *all* the money. Our motto is to be, ‘Owe no man anything.’ If we succeed in erecting the room, it is not unlikely we shall call it ‘Rehoboth;’ and say:

‘For now the Lord hath made room for us, and we shall be fruitful in the land.’—Genesis 26:22.”

SOUTH SHIELDS.

Here is a cheering letter from Mr. West. It may seem egotistical to print it, but we have not the heart to touch a line of it; the love of the student to his President must furnish an excuse for ardent expressions.

“My beloved President,—I enclose a brief account of the work of the Lord here, as a testimony of the power of the truth, and a means of encouragement to you. Since my settlement in South Shields, in 1880, it has been my privilege and joy to give the hand of fellowship to more than 220 persons, and of these close upon 200 have been received by baptism, 44 during 1883. This has not been the result of special revival services, justifiable as these may be, but a steady increase resulting from the weekly proclamation of the truth. Congregations have filled our house of prayer, and scarcely a month has passed without some one giving evidence of a change of heart. Several hundreds have been paid off a debt which burdened the people four years ago, thus rendering the burden at the present time comparatively light. Our thankful hearts sing, ‘The Lord is good.’ My apology for sending this is my desire for the ‘beloved President’s’ joy and encouragement, as to him I owe my conversion, college training, and those undefinable blessings which come from knowing him, and being brought under the spell of his influence. May the gracious Master preserve his life, promote his health, and increase his happiness, is the prayer of one of his spiritual children, G. WEST.”

There is no end to this. We could keep on making extracts for many an hour. Purposely have we avoided mentioning the great and prosperous congregations in London, Reading, Bristol, Cheltenham, Cambridge, Nottingham, Leeds, Portsmouth, Bradford, and other large towns in which our brethren are well known. ‘These cause us to praise God at every remembrance of them, and we trust that our faithful subscribers will be partakers in our joy. The other day we were saluted by a Custom House Officer who paid us special attention, and then added: “I have lived at GRIMSBY, and seen the blessing of God which rests on Mr. Lauderdale, who was one of your students.” We were cheered thus incidentally to find College work come home to us.

Space compels us to close an account which might have been continued indefinitely; for our brethren in America, Africa, Asia, and Australia, have all sent in interesting memoranda. These all tell of labor perseveringly endured, and of preaching honored of God to conversions. Our heart is cheered because we can say without the slightest reserve or hesitation, that solid, abiding work is being done in the name of the Lord. The brethren are also faithful to the truth of God, and are not carried away by the heresies of the age. Here and there a young man with more ambition than grace becomes ashamed of old-fashioned doctrine; but he is an exception, and

will become a still greater exception if he does not soon return to his first love.

In the southern world, owing to the influence of Mr. Thomas Spurgeon and Mr. J. A. Clarke, and the princely liberality of Mr. Gibson, of Tasmania, we are largely represented. Where there are now a few thousands there will in a short time be millions of English-speaking people, and those who can now impress the young empires will be doing a work for all time; hence we feel rejoiced to send out our men to those new fields. Our son Thomas has one brother laboring among the Maoris, and another brother is now on his way to take charge of the church in Cambridge, New Zealand. The more men we can send the sooner will churches be formed, and the cause of Christ extended over rising townships.

Finally, the Lord has hitherto sent us all needful funds for the College through the careful liberality of his stewards, and he will continue to do so. For this work we have never suffered lack: it is only by matters growing out of that we are at any time pinched. Will our kind helpers make sure to enrich us with their prayers? This wealth is better than thousands of gold and silver. A little with the blessing of God is better than great revenues without it. All our help is laid upon the Lord Jesus. We are not straitened in him, nor would we be straitened in ourselves. May be if we had exercised more faith we might have had ten times the blessing. Meanwhile we must and will rejoice in what the Lord has already given.

During the twenty-eight years of our existence as a school of the prophets, six hundred and seventy-five men, exclusive of those at present studying with us, have been received into the College, "of whom the greater part remain unto this day; but some (forty-six) have fallen asleep." Making all deductions, there are now in the work of the Lord, in some department or other of useful service, about five hundred and sixty brethren. Of these, five hundred and five are in our own denomination as Pastors, Missionaries, and Evangelists.

PASTORS' COLLEGE SOCIETY OF EVANGELISTS.

More than ten years ago, Mr. W. HIGGINS, who is now Pastor of the Church at Melbourn, Cambs., was set apart for the work of an Evangelist

in connection with the College. His labors were greatly useful in reviving existing churches, and starting new ones, which have continued, with varying success, to the present time. In 1877 Messrs. A. J. CLARKE and J. MANTON SMITH received the consent of the President to go forth from the College, for the purpose of holding evangelistic services in connection with the churches which might desire their assistance; and, as long as Mr. Clarke's health permitted, they continued preaching and singing the gospel in various parts of the country. Wherever they went many were converted, backsliders reclaimed, pastors cheered, and churches strengthened. When, in 1879, Mr. Clarke had to retire from his post and go to Australia, Mr. W. Y. FULLERTON became Mr. Smith's co-worker, and from the first day until now they have proved their adaptation to each other and to the special work to which they were called. Testimonies are continually reaching us of the way in which the two men, who are totally unlike one another in many respects, yet exactly fit in to their respective places. Our brethren are always in great request, and their engagements are usually fixed many months in advance. Wherever they have gone the whole district has been moved, the largest buildings available have not been spacious enough to contain the crowds that have flocked to the services, and almost every church that has sought the Evangelists' aid has been largely benefited by their mission. During the year that has elapsed since the last Conference, Messrs. Fullerton and Smith have visited Chesterfield, Maidenhead, Barrowford, Haggate, Nelson, Brierfield, Colne, Lumb, Waterfoot, Bury, Blackburn, Burnley, Preston, Portsmouth, Cambridge, Leicester, and Edinburgh. Details of the services have been published month by month in *The Sword and the Trowel*, and it is therefore unnecessary here to refer to them at greater length. No one more heartily welcomes the Evangelists, as a rule, than the ministers in the towns where the missions are held; for, instead of being in any sense the rivals or antagonists of the Pastors, our brethren are their earnest allies, and the converts whom they succeed in winning are counseled to join the churches already existing. In many places every Nonconformist minister has been a member of the Committee which has arranged for the meetings.

We were glad when Mr. J. BURNHAM offered himself for this form of Christian service; for he preaches and sings the gospel with much acceptance, and he is able to visit many of the smaller towns and villages which could not meet the necessary expenses of a visit from those brethren who can be employed to greater advantage where thousands instead of

hundreds can be gathered together. Mr. Burnham has been, during the past year, to Poole, Worthing, the hop-gardens in Kent, Walton-on-the-Naze, Holbeach, Peterchurch, Ploughfield, East Finchley, Countesthorpe, Barton's End, Woodford, Melbourn, Long Buckby, Swanage, and Swansea. In several instances the same places have been visited year after year, thus giving the most conclusive evidence of the appreciation of the Evangelist's efforts;. Often have we had the cheering tidings of conversions in the houses where our brother has been entertained, and his public services have been the means of reviving many churches, and attracting to the chapels many who have received the message of everlasting life from his lips. Mr. Burnham has long pleaded very earnestly for a colleague, and we fully see the advantages to be derived froth following our Lord's example of sending out his disciples in couples, but at present we do not feel justified in venturing upon the extra outlay that: would be: involved in such an arrangement. The contributions from the churches visited by all the Evangelists, together with the donations given specially for this object, and the amounts which we are able to allot from time to time, only just enable us to meet the regular expenditure, and keep a small balance in hand. If some of the Lord's stewards would entrust us with rather more of their Master's money for this desirable purpose, we might still further increase the number of those who are ready to respond to the oft-repeated appeal, "Come over and help us."

In the beginning of 1883 we undertook the support of Mr. F. Russell, who hail, while in the College, manifested considerable ability as an Evangelist, and the reports of his services during the past year have confirmed the wisdom of the arrangement. He has conducted meetings at Southport, Reading, Eastcombe, Minchinhampton, Great Grimsby, Nottingham, Leeds, Attercliffe, Caversham Hill, Newport (Isle of Wight), Longton, Fenton, Stoke, Eastwood Vale, Burslem, Latebrook, Butt Lane, New Whittington, Woodchester, and Chalford.

Messrs. J. T. MATEER and E. J. PALMER, although not actually dependent upon our funds, have needed occasional assistance, which we have been pleased to render; it is in our heart to do much for them if we can, for they are worthy men. Their first year of united labor has produced the most gratifying results, and large numbers have, through their instrumentality, been turned from the error of their ways, and have sought and found the Savior. They have visited Gosport, Merthyr Tydvil, Troedyrhiw, Caerphilly, Newcastle-under-Lyme, Rushden, Sutton-in-Craven,

Scarborough, Keighley, Leamington, Rawtenstall, Ross, Stratford-on-Avon, Frome, Girlington, Stockport, Allerton, and Bury St. Edmund's.

Two more of our former students, Mr. W. J. TAYLOR and Mr. J. G. WILLIAMS, are employed as agents of the Evangelization Society. This admirable Society, together with our Tabernacle Evangelists' Association and Country Mission, affords frequent opportunities for the students, while in the College, to preach the word in various parts of London and the Provinces, and thus it helps to keep before them the great, end of the Christian ministry — viz., the glorifying of God in the winning of souls by the proclamation of the gospel. It is also a great joy to us to know that, in addition to the brethren who are wholly set apart for evangelistic service, we have in our ranks quite a considerable number of preachers who are both Pastors and Evangelists. Some of them are in constant demand, and would be still more fully devoted to this glorious enterprise, did not their duties to the churches under their charge tie them to the home-field. The Baptist Union Evangelization Committee has often had the help of our brethren, and in most districts one or another of the members of our holy brotherhood is known as a man whom the Lord has specially qualified in this direction, and his neighbors and acquaintances are not slow to seek his welcome assistance.

In the rapidly-increasing roll of Pastors' College men abroad there are many evangelists. For the past eleven years Messrs. WIGSTONE and Blamire have been messengers of good tidings to many in priest-ridden *Slain*, and as the result of their labors several small churches have been formed, where those who have been taught in divine things have sought to instruct their countrymen, while the Evangelists have moved on to other towns where few, if any, have been acquainted with the gospel Mr. B. Smith has recently gone to Vigo to strengthen the little missionary band, who need our continued prayers, and deserve all the support that the Lord's servants can send them. They have no stated salary, but their wants have hitherto been supplied by the God, 'whose they are, and whom they serve, and in whom they will trust for the future as they have done in the past. In *India*, our friend, Mr. H. RYLANDS BROWN, of Darjeeling, spends a large portion of his time in evangelistic efforts among the tea-planters and other English-speaking residents. We have been glad to aid him from our Indian Evangelists' Fund, and we believe the money could not be more wisely expended, for Mr. Brown never asks aid from us as long as he can obtain it elsewhere. We have been grieved to hear of his illness lately, but

trust he will soon be restored, that he may preach Christ to those whom he can reach in that portion of our Queen's dominions.

In the *United States*, our brother, Mr. G. BOULSHER, has been engaged for the last six or seven years by the Missouri Baptist Association as one of their State Missionaries. Last year he gave up all pastoral work in order to become Evangelist to the Missouri Valley Association in Carroll County, where his labors have been greatly blessed.

Australia is favored with no less than three of our Evangelists. Mr. A. J. CLARKE, whose praise is in all the churches, has resigned his pastorate at West Melbourne in order to devote himself wholly to the work of which he feels himself called by God. Mr. J. S. HARRISON and Mr. E. ISAAC are continually engaged in holding special services in the various colonies at the Antipodes, and their word has been blessed to the conversion of many.

Many of our missionary brethren are Evangelists more than Pastors, and as we look over every quarter of the globe, we gratefully exclaim with the Psalmist, "The Lord gave the word: great was the company of those that published it."

LETTER FROM BRETHREN IN INDIA.

"INDIA, 1884.

"To the President and Brethren of the "Pastors' College Conference.

"Beloved Brethren, — Unable to look you in the face, and clasp you by the hand, by reason of distance, we, the Pastors' College men in India, herein unite to send you our hearty greetings at this, the time of your annual gathering.

"One and all, we should rejoice to be with you, and to share in the spiritual feast which Conference provides. To one of our number that joy is granted, and heartily do we rejoice that, after nearly ten years of faithful service in connection with the work of the Baptist Missionary Society, our brother, Robert Spurgeon, is permitted to be present with you.

"His experience of the work in India will enable him to set before you the special and urgent claims of this great empire; and we trust that one result of his visit to England will be that, after a season of rest and change, he will be permitted to return to labor with us for the enlightenment and

evangelization of the millions of this land, accompanied by others from among you whom the Lord shall call

“Our number is few, and we are separated from each other by hundreds of miles; still we continue a united brotherhood. We have no special news to communicate as to any great religious awakening which has taken place through our instrumentality; still we trust that the work, both amongst Europeans and Natives, is prospering in our hands. Spared by the providence of God, if we may not be eminently useful, we trust at least to continue constantly faithful in the work to which the Master has called us.

“The atmosphere in which we move has a tendency to depress and discourage; and whilst this is true of the physical, it is still more true of the moral atmosphere. For the quickening and reviving of our spiritual life, and for blessing upon the work in which we are engaged, we earnestly crave a continued and increasing interest in your prayers. Brethren, pray for us, that the word of the Lord may have free course and be glorified with us, even as it is with you.

“In conclusion, we would unite in inviting the attention of our beloved President, and of brethren whom the Lord has greatly used in the conversion of souls, to India, as a field for evangelistic work. Four months would suffice for visiting most of the principal European stations of India, including the journeys to and from this country. Very welcome would such visits be, and nothing should be lacking on our part to make them truly useful. We have often been asked when our beloved President will pay a visit to India, and have been earnestly desired to invite him. We are confident that a winter spent in this way would be eminently beneficial to him, as well as being a great means of blessing here, and we would lovingly urge him to take the matter into his serious consideration.

“We are, “Beloved Brethren, “Yours in the bonds of the Gospel,

“R. MAPLESDEN Guntoor, Madras.

“G. H. HOOK, Calcutta.

“H. RYLANDS BROWN, Darjeeling.

“JAMES G. POTTERS Agra.

“WM. S. MITCHELL Dinapore.

ARTHUR W. WOOD Agra”

THE MAORI MISSION

This Mission was; started by our son, Thomas Spurgeon, of Auckland, at the request of a friend who was suddenly called to his reward; it is supported by Auckland friends, and is carried on by our former student, Mr. Fairbrother. It is a very important work, and deserves help from all who wish to see the native races converted and preserved from destruction.

FIRST ANNUAL REPORT.

THE first milestone of an eventful journey is attained, and we would pause a while to look back upon the way by which our God has led us. We would do so with hearts full of thankfulness for something attempted and something done. We realize how small that “something” is; yet would we shout “Ebenezer,” for the Lord hath helped us hitherto. The journey has not been all brightness. This could not be in a land of shadows. Nor ha.; it been all darkness, for the Lord has proved our sun and Shield —

*“And it cannot be
Dreary dark, or desolate,
In his company.”*

We have experienced great alternations of sunshine and shadow. At times a glorious dawn seemed breaking upon us, and success was smiling, when suddenly the bitterness of disappointment fell upon us with its chilling shade. He who “reaps the ;bearded grain at a breath and the flowers that grow between” has come amongst us with his sharpened sickle. One of the brightest spirits with us at the beginning of the journey has been called up higher. We deplore her loss as a teacher in the Sunday School and a friend of the Mission. This bereavement, coming so soon after the decease of our friend who founded the Mission, but was not spared to see its progress, has been a sore trial to us. Day and night have indeed alternated, yet our trust is in the Lord, and we joy in the God of our salvation.

THE LORD’S-DAY SERVICES, though by no means all that we desire, have been far more encouraging than we could have expected. Many adverse circumstances, unfortunately, must be taken into account.

Through the curse of strong drink, and the demands of tourists to travel on the Sabbath, as on any other day, the day ,of rest often becomes with many of the people a time of work or sinful pleasure, rather than of holy rest and

joyful worship. Meetings have regularly been held at Waitangi, Te Wairoa, and Ohinemutu. At the first and last named places the services took place in the Whares, named respectively Whakairo and Tarnatekapua, while at Te Wairoa the schoolhouse kindly lent by Mr. Haszard has served us for a place of prayer. Though we are unable to report great things as the immediate result of these gatherings, we can assert that the work has not been in vain. The dying testimony of Raugimawhiti (Lizzie), one of our Sunday School scholars, and the profession and conduct of another still in the school, speak plainly of the cleansing power of the blood of our Lord Jesus Christ.

Since we have attempted to speak without interpretation, many more have come to Karakia (prayers), and are remarkably attentive. At our first meetings we were inclined to believe that the Maoris had discovered the secret of perpetual motion, so restive and fidgety were they; but now we rejoice in the attention and interest they manifest. This is in itself a token for good, and will, we trust, prove but the stepping stone to greater things than these. Oh, that those who seem so glad to hear may hear and live! It has been our privilege to serve in the capacities of bell-ringer, pew-opener, and preacher at the same service, and right gladly would we “become all things to all men if by any means we might save some.”

THE SUNDAY SCHOOL, which was originally started by Miss Haszard, is progressing favorably. The infant class has been divided between three native teachers. Then there is a senior boys’ class, and one for senior girls, and one for men and women, ranging in age from fourteen to forty. We open by singing one hymn in English and one in Maori. We then engage in prayer. Half an hour is allotted to lessons, and we conclude with praise and prayer. The largest muster has been 75, the average attendance being 45. Remember us, good reader, at 9.30 a. m. and 2.30 p. m. as we gather these together to hear of Jesus.

Gifts of clothes to these poor children have proved a great blessing. Often through the bitterly cold winter they would come to school without breaking their fast, and go the whole day with nothing but a little pia (‘gum of tree). Those only who live amongst them can imagine the sufferings of these poor little ones. Ill-clothed and half-starved, they may well be objects of pity. Our hope for the future is in the children; ‘but if disease, the result of intemperance and improvidence, does its deadly work amongst old and young as rapidly as during this past year, our Sunday School will ere long

be a thing of the past, and the racer in some respects quite noble, will have ceased to be.

THE BLUE-RIBBON ARMY has waged successful warfare against the greatest enemy of the Maori. The drink they obtain is specially prepared for them, and is indeed a vile decoction. What terrible scenes of sin and shame may be witnessed here as a result of imbibing what the Maoris aptly call “waihanrangi” (drunken water), “waiporangi” (maddening water), and “waipiro” (stinking water). An old chief, named Pehi, has said that the causes; of the decay of the Maori race are “the smoke, the drink, and the diseases of the Pakehas.” It is sad to know that so-called Christians are found supplying the natives with the body-and-soul-destroying liquor. Surely they must forget the curse pronounced against such—”Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.”

Quite a number of the Maoris have joined the Blue-Ribbon Army; and while some, alas, have fallen, others have, under the greatest temptation, shown determination and courage which deserve the highest praise. The cause, too, is spreading. In September last, a settlement thirty miles hence asked for the establishment of the “Army” amongst them, and during our visit more than fifty donned the Blue, and are keeping their pledge. Just lately another “call” has come from sixteen miles hence for Karakia, or prayers, as well as for a Blue-Ribbon Army.

Some one said a while ago, “I thought all the work was done amongst the Maoris.” Would God it were all *begun*. Much more must be accomplished in this district, but the interior remains untouched. A recent traveler in the “King Country” gives us a hereafter, said, ‘At one time I thought there were two saints in the island, Tawhio and Te Whiti and I waited long to see if they would be taken up to heaven in a chariot of fire; but: I have waited so long, I am tired, and now I think there are no saints in heaven or in earth.’ Another said, ‘We believe in nothing here, and get fat on pork and potatoes.’ It was, in fact, very clear that these natives were as deeply wrapped in the darkness of heathenism as were their forefathers centuries ago, and beyond a superstitious species of Hauhauism, no germ of religious teaching appeared to have found its way into their breasts.” Such is the sad condition of hundreds of aborigines who know’ not God. May we not hope to reach them yet with gospel truth and saving grace?

Oh; friends of Christ and of our Mission, much has been done by faithful servants of God in this land and amongst this people, but “there remaineth yet very much land to be possessed.” Help us still to carry the battle to the gates of the enemy. Financial aid and constant prayer are always needed. Are there any willing to join the fray? Looking round on this vast field with its comparatively few laborers, and, looking forward to the great reward of faithful service, we exclaim expectantly—

“Where are the reapers? Oh, who will come And *share* in the glory of the ‘ harvest home ‘? Oh, who will help us to garner in

The sheaves of good from the fields of sin?”

Yours faithfully,

ALFRED FAIRBROTHER.

THE SWORD AND THE TROWEL

JULY, 1884.

CREAM OF TARTAR

BY C. H. SPURGEON.

DO you know Mrs. Acetate and her friend Miss Tartar? If so, you know that we live in a terrible world, as full of horrible vices and detestable hypocrisies as an egg is full of meat; and you have also been informed that the church is quite as bad as the world, and perhaps a little worse. You did not think so once. In your simplicity you thought that there were good people about you; and, 'indeed, that here and there the beauty of holiness and the sweetness of benevolence were very manifest. These ladies have opened your eyes; not as Jonathan's were enlightened *with honey*, but with the very strongest gall. The precious tongues of these dear ladies have been your instructors, and now you feel that everybody is a deceiver, and deserves to be suspected. It certainly is not bliss to have obtained this knowledge; sometimes you wish you could again be ignorant of it. And you might be so with advantage, for the sour females are by no means the daughters of truth, and their tongues are not the oracles of the gods. We have seen on the play-bills the words, "The Lady of the Camelias;" but, these sharp sisters might be called "The Ladies of the Gooseberries.' Bless you, if one of them should dip her little finger into a honey-posset, it would turn to wormwood. There is a something in the flash of her eye which makes Miss Tartar to be dreaded by her servants as much as if she shot Redditch needles with every glance. She may not be so very narrow about the waist, but she is remarkably contracted in the region of the heart. Her movements are pointed and angular, betokening a lack of joint oil, as of every other sort of oil except the oil of vitriol. No one has married the lady, and it is quite as well, for he who courted her would soon find that he had, indeed, caught a Tartar. Her voice is the gem of her corporeal perfections; it cracks like a whip and snaps like a rat-trap, and it has a continuity of sound in it, like the barking of a dog at night. Of course, like every lady's voice, it is apparently musical, and soft, and low, and sweet; but actually,

to those who hear it often, it is shrill, piercing, rasping, and tearing, and the less of it the better. She is the dragon, guarding the tree of honor, lest any one who does not deserve it should obtain a golden apple: right faithfully does she fulfill her dragon-ship. This might be a serviceable vocation if she did not overstep it, as she too often does; for her resolve seems to be that no one shall be well spoken of, even if they do deserve it. She will have a blow at all who are held in repute, be they who they may. The archangel, who brought no railing accusation against the evil one, would hardly content himself with "The Lord rebuke thee," if he had to stand face to face with this feminine accuser of the brethren and condemner of the sisters.

The sulphurous acid of detraction, which is found concentrated in various individuals, is quite sufficiently perceivable in many quarters. Moreover, caustic is an article of large consumption in certain companies. It is often found in combination with a nauseous drug known as *self-esteem*, but quite as often in connection with another substance known as *disappointed vanity*. Wherever it is found, the corrosive power of ill-humor is to be dreaded, and it is well to remember that it is very apt to change into its own nature those upon whom it acts. Many have been rendered bitter by the ungenerous treatment of which they have been the victims.

There are persons in the world who seem to have hawks' eyes where anything evil is concerned, and especially if there be faults among good people. These are comparable to the eagle mentioned in Job. "From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she." I do not mean to insinuate that these keen-eyed folks are all of them feminine; on the contrary, some of them are exceedingly masculine. They are equal to any emergency in the matter of defamation. Do you talk to them of a minister who is distinguished for his gifts and usefulness? They at once inform you of an extraordinary action on his part, which has done much to damage his work; or, failing to fabricate a slanderous story, they hint that the good man is vain, or eccentric, or too impulsive, or something or other. Speak of a holy woman, who has been moved to a special enterprise, and has been eminently successful in it. In a moment you are informed of her crotchets, her masterfulness, her egotism, her want of tact, or her lack of gentility. Praise the members of a family distinguished for their benevolence and amiability, and you will speedily learn that they are the meanest and most irritable persons in the parish. Dear, kindly-disposed creature that you are,

you are quite in the dark, but you will soon be enlightened, and will then discover that what you thought benevolence is mere ostentation, and what you judged to be true amiability is the cunning instrument of selfish ambition. You will be shown into many a Bluebeard's cupboard, and find out many hidden "chambers of horrors," before you have done with your new acquaintances. It is a calamity to be forced to spend a day in the society of these destructive beings. As children break toys, and jackdaws tear up all things within their reach, so do these people rend up reputations and crush up characters. These are your iconoclasts — see how your idols are broken! They are your disenchanters—how many charming visions melt into thin air! Had one of these been in Eden, it would have withered in an hour. Stop! There was one of them there, and through his slanderous voice that Paradise was blasted.

We occasionally meet with persons of such a supremely bitter disposition that they find fault with everything except that which is of their own home-growth. Other people's opinions are denounced: it would seem to be impudence on the part of people to have opinions at all without first asking permission to copy the one which all should follow. Other people's modes of action are condemned; for none can work so well as the self-appointed model. Even other forms of phraseology are held up to execration, for veneration should perfect its imitation to the letter. These dear creatures will say nothing good of any but their own clique; nay, they will not hear anything good, but they will either flatly refuse to listen to anything to the credit of an outsider, or else they will neutralize the word of praise with some ill-flavored story.

It is our conviction that if all the rest of mankind would believe with them, and increase their party, they would instantaneously secede; and if they found too many secede with them, they would split up again. They believe in the nonconformity of Nonconformists, and in the dissidence of Dissent. They feel all the more right because their rightness puts so many in the wrong. It is so pleasant to possess virtues which others may admire, but never hope to attain. A keen sense of their own infallibility, and an absolute certainty that nobody else can be compared with them, are their ruling attainments, and these are to be seen cropping up in every conceivable way. When they quote Scripture it would seem as if they knew no edition of the holy book except the Vinegar Bible. In the Prayer-book they are most at home when enjoying the Combination Service, or those delicious

damnatory clauses of the Athanasian Creed. Among all forms of doctrine, they take most comfort; in that which proves the fewness of the saved.

There must be a use even for these human mosquitoes, and we have tried to discover it. May they not serve, first, to keep our godly exemplars from rising in our esteem beyond the range of imitation? If our good men were too good they might not have so much influence over us. Dr. Johnson once said, "If nothing but the bright side of characters were shown, we should sit down in despondency, and think it utterly impossible to imitate them in anything." George Herbert said, "If the wise erred not, it would go hard with fools." Possibly, by making much of human foibles, our acid friends have lessened the number of demi-gods, and kept our heroes within the circle of fallible brotherhood. These worthies take care that our Cromwells are painted "warts and all," and so far they are our friends.

May they not also be serviceable in affording opportunities for the exercise of patience? Good men might never be so proficient in the point of gentleness and forbearance if they were not provoked by gossips, stung by scandal-mongers, and spurred on by detractors. The creatures themselves are base enough; but they may worry us out of our own baseness; at any rate, they help to unearth our bad temper, which else might lie hid like a fox in his hole. We feel ready at times to smite these bitter ones on the mouth for their want of charity; and this Feeling proves to us our own deficiency in that virtue, and so humbles and benefits us. Fox used to say that every Irishman has a bit of potato in his head; and no doubt we have all a measure of intolerance in our nature. May not this be discovered to us by our snarling friends; and may not this be a help towards its removal?

At any rate, here they are, and we had better make the best we can of them. Our wisest course will be to keep out of their way. The next best thing 'will be to regard them as beacons, and avoid all malicious talk ourselves. It will be prudent to let them raft away at their leisure, without attaching any importance to what they say. We may also look at our own conduct in the peculiar light which they shed upon it. It will both amuse and edify us, if we remark how actions look under the fault-finding glass: we have no idea how easily a thing can be made to appear quite other than it is, and how readily, by a little distortion, the whole face of a transaction may be changed. This may teach us to be scrupulously truthful ourselves, and help us to be less grieved when our own behavior is misrepresented. We live in a world where many are color-blind, and more are willfully

accustomed to squinting; we should therefore be the less careful as to how a thing will look, and more intensely anxious as to how a matter really is.

NOTES OF DISPERSION.

WHEN Handel once undertook, in a crowded church, to play the dismissal on a very fine organ there, the whole congregation became so entranced with delight that not an individual could stir till the usual organist came impatiently forward and took his seat, saying, in a tone of acknowledged superiority, "You cannot dismiss a congregation. See how soon I can disperse them. We have known excellent men who could use that last sentence without being guilty of the slightest egotism. Whether they conduct a public service, or teach a Bible-class, or lead a prayer-meeting, the result is sure and rapid. Instead of saying with the Babylonian king, "Is not this great Babylon that I have built, they can cry, "See how soon I disperse them!" After one or two such feats, would it not be well for brethren to rest upon their laurels? We have none too many strong institutions at present, and we do not wish that their number should be diminished. If, however, the brother must be seen and heard, let him now try the rake for gathering instead of the fork for scattering. It is the time of hay-harvest; he can learn what we mean by going into the meadows.—
C. H. S.

FAITH'S PILOTAGE PREFERRED TO THAT OF DOUBT

TWO pilots are alongside our vessel; each one is eager to seize the helm. Let us take stock of the rivals and their several works. *Faith in God* has evidently steered many into a haven of personal rest, and their voyages have been grandly serviceable to that Humanity which we are nowadays so blandly invited to adore. As for *Doubt*, that popular guide of man's youth, it has assuredly left the barques which it has boarded to drift to and fro like derelicts, without owner or harbor. When it has come on board our own vessel we have been all in a flutter till it has swaggered off again. Usefulness to humanity has come scantily enough from the skeptical principle. It has attempted nothing, and accomplished less. "Weak to perform, though mighty to pretend." Assuredly there will not be much lost

if this popular gentleman called *Doubt*, who finds it needful ostentatiously to dab himself *Honest*, should be dropped overboard. He will not drown, and the yielding element will suit him. Investigation, judgment, conscientious care, must ever be exercised; but the harpy of unbelief, perpetually defiling the sacred and tearing to pieces the useful, we cannot and will not endure. To live to jangle is no ambition of ours. Plain common sense leads us to prefer virtue to vice, and, as a way to virtue, that same sense selects faith in God rather than incredulity. Surely it needs no surplus of wit to make this election. How can a man who has a right to be outside of Bedlam long debate which of the two to choose — the faith which sees the invisible God, or the blind unbelief whose highest glory is to know nothing —C.H.S.

THE RAT-CATCHER'S IDEA

A CERTAIN country clergyman used to tell a good story of his going to a new parish, and asking a parishioner what his occupation was. "I am the village rat-catcher," the man replied; "and what are you?" The clergyman answered that he was the village parson, whereupon the rat-catcher was good enough to observe that he supposed "we must all get a living somehow." If a man's one object is to get a living, let him by all means take to rat-catching rather than to preaching. It is probably legitimate to kill vermin to earn your bread; but it would be a prostitution of the sacred ministry to pursue it with that design. It is to be feared that not a few look upon the work in that light; and in their cases it is to the loss of the church that they did not buy a ferret and a couple of dogs, and seek small game under the floors of barns and stables. They would then have cleared men's houses of pests; but as it is, they are themselves the pests of the house of the Lord. Preach with a single eye to the glory of God, or else hold your tongue C.H.S.

WHERE NOT TO SEND POEMS OR BLANK VERSE

**BY THE LONG-SUFFERING EDITOR OF
“THE SWORD AND THE TROWEL.”**

“BLANK verse was first written in the modern languages in 1508, by Trissine.’ We do not know the gentleman, and do not wish to make his acquaintance. He lived a very long time ago, and it might have been as well had he never lived at all. We have seen a vast deal of very blank verse in our time, and feel no kind of gratitude to its inventor for having brought upon us this infliction. Oh, poetic: brother, do try your hand at prose! You will be prosy enough then; but now you string together your long lines of nonsense, with such an absence of all thought, that you are altogether unbearable. We once saw an advertisement of a sermon in blank verse: we did not go to hear it, and the good man is since dead. We believe his discourse was dead long before. He has not sold the good-will of the poetical discourse business, and so there is no successor in the blank-verse-sermon line. Quite as well! Pulpits are dull enough without this last ounce of aggravation.

Milton and Thomson, Young and Cowper, we can all rejoice in; but your’ ordinary imitator of these sweet singers is blank as blankness itself. When the dear man feels that he must cover reams of paper with his effervescences, we have not the remotest objection to his doing so: it may be good for the paper-trade and good for himself; BUT, with the utmost vehemence of our outraged nature, we entreat him not to send his manuscripts to us, that we may pass our opinion upon them, and introduce them to a publisher. This is one of our afflictions, and by no means a light one. The quantity of time it takes to answer poets we dare not attempt to calculate. Moreover, there is the solemn responsibility of having such jewels to take care of. We do not feel worthy to have the charge of such priceless treasures. Burglars might run off with them, rats might eat them, our Mary might either sell them to the waste-paper man, or they might even drop into.

MR. SPURGEON JUBILEE MEETINGS

OUR readers will expect us to give them some report of the proceedings at the Jubilee gatherings held at the Tabernacle on June 18th and 19th, but it is difficult to know where to begin, and then where to end. Doubtless most of our friends have seen the full accounts of the meetings which have appeared in the daily and weekly secular and religious papers, and they are therefore already aware of the great success of the whole celebration. It is impossible for any one to chronicle the best part of the festival—viz., the love, esteem, and gratitude that were expressed in the hundreds of letters received from all parts of the world, or that found utterance during the two days in which the Pastor received the congratulations of his friends, first in his vestry, and afterwards in the great public meetings in the Tabernacle. If the building had been twice as large, there would have been no difficulty in filling it on both evenings; and we were very sorry that we had to refuse so many applications for tickets, and still more grieved that some friends who had tickets available for either the 18th or 19th did not use them the first night, and then on the second occasion could not find room in the already over-crowded house. They will, we are sure, understand that when a certain space is quite full you cannot put more into it. Our indefatigable deacon, Mr. Murrell, outdid the labors of Hercules in carrying out his arrangements, and if any one was disappointed it was not his fault. The first note that rings out from the Tabernacle Jubilee trumpets must be one of heartfelt praise to our gracious God for his tender mercy in permitting the Pastor to reach his 50th birthday, and, together with his beloved wife, to pass through the arduous and exciting gatherings of the week in the enjoyment of such a full measure of health and strength. Both have known for many years the trial of pain and sickness, and they, therefore, all the more appreciated the blessings vouchsafed to them. It was also no small mercy that the Pastor's father, brother, four sisters, and son Charles, were able to be present at the gathering of the tribes. The only regret was that the beloved mother did not feel able to appear. Who can sufficiently bless the name of the Lord for all the years of family mercy already granted; and if this could be done, what tongue or pen could adequately express thanks for the blessings which have rested upon the Church ever since "the boy preacher" has been its Pastor? Beyond all this, the Lord's constant care for all the institutions which have sprung up one

after another, like olive plants round about the central tree, demands a song of jubilant thanksgiving, for which our most joyful praises seem all too poor. Truly "the Lord hath done great things for us; whereof we are glad." When we think of the discord which often divides both families and churches, we cannot but leap for joy as we see the dew of brotherly love sparkling all around, and are led by the Good Shepherd beside the still waters of peace.

Having sung our "Te Deum laudamus" with all our hearts, we must thank: the thousands of friends who united to congratulate the Pastor, and to show in a very practical manner their love of him. First and foremost, of course, came our own church-officers and members, seat-holders, and representatives of all our "home" institutions, missions, schools, societies, etc.; but they were closely followed by the wider circle of readers of the sermons and *The Sword and the Trowel*, and other published works, which have either been the means of leading them to the Savior, or have been their principal and often their only spiritual food, in addition to the Word of God. "You are my minister," is the message that constantly comes from all quarters, and it was, therefore, not at all surprising that the church and congregation outside the Tabernacle should join in the celebration of the Jubilee. The "list of love, containing the names of the subscribers to the Testimonial Fund is so long that we cannot see how we are ever to publish it, unless we issue a special number of the magazine entirely devoted to the Jubilee; but we can assure all the donors that their names will be lovingly preserved, as their gifts, whether large or small, have been gratefully received, and we pray that all may receive a rich reward for all their generosity and kindness. May that reward be theirs, not only in the present life, but more abundantly in that which is to come. We intend to keep all the addresses, letters, telegrams, etc., that literally poured in upon us, so that we may have continually before us a record of the many brethren and sisters in Christ who helped to cheer and gladden our hearts on this memorable occasion.

We can only give here a mere outline of the proceedings: for lack of time space, and ability prevents us from doing more than that. We hope to publish a Memorial Volume, containing the special sermons preached from the texts inscribed upon the marble tablet affixed to the Jubilee House; but other work presses heavily, and it may be delayed. If it is done, we hope all who can will help us to circulate it, that it may be everywhere seen what

cause we have for praising the name of the Lord, and thanking his children of almost every rank and name.

On *Wednesday, June 18*, on arriving at his vestry at noon, the Pastor found that the ladies of the Tabernacle Flower Mission had turned the place into a charming conservatory filled with choice flowers and plants. Through this room for about five hours there flowed a steady stream of happy friends, most of whom brought contributions as well as congratulations.

Altogether, during the afternoon, the Pastor received on behalf of the treasurers of the Jubilee Fund more than £600, to be included in the amount to be publicly presented on the following evening. At five o'clock several hundreds of the church members were entertained at tea in the rooms under the Tabernacle, and intensely enthusiastic was the welcome when the Pastor and co-pastor, with the Spurgeon family, came into the midst of their guests. The evening meeting in the Tabernacle was specially intended for our own church and congregation, and representatives of our various institutions and branch schools, societies, missions, etc. When the hour arrived for commencing, there were few vacant seats in the building, and the greatest enthusiasm was manifested as the speakers came upon the platform. Pastor C. H. Spurgeon presided, and the proceedings commenced with the singing of his of the hymn beginning, "All hail the power of Jesus' name," the Clapham male choir, and a detachment from the Stockwell Orphanage leading the well-known tune, *Miles Lane*. Another hymn was sung, and then prayer was offered by one of the deacons, Mr. C. F. Allison, and one of the elders, Mr. W. Bowker. The Pastor next bore his testimony to the grace of God, the work of the Holy Spirit, and the gospel which had been preached by him, to which he traced all the success which had been granted to him; and then Mr. J. W. Harrald read the following list of the institutions, etc., connected with the Tabernacle :-

The Almshouses; the Pastors' College; the Pastors' College Society of Evangelists; the Stockwell Orphanage.; the Colportage Association; Mrs. Spurgeon's Book Fund, and Pastor's Aid Fund; the Pastors' College Evening Classes; the Evangelists' Association; the Country *Mission*; the Ladies' Benevolent Society; the Ladies' Maternal Society; the Poor Ministers' Clothing Society. :' the Loan Tract Society; Spurgeon's Sermons'. Tract. Society; the Evangelists Training Class; the Orphanage Working Meeting; the Colportage Working Meeting; the Flower *Mission*; the Gospel Temperance. Society; the Band of Hope; the United Christian

Brothers' Benefit Society; the Christian Sisters' Benefit Society; the Young Christians' *Association*; the Mission to Foreign Seamen; the Mission to Policemen; the Coffee-House *Mission*; The Metropolitan Tabernacle Sunday School; Mr. Wigney's Bible Class; Mr. Hoyland's Bible Class; Miss Swain's Bible Class; *Miss Hobbs's* Bible Class; Miss Hooper's Bible Class; Mr. Bowker's Bible Class for Adults of both Sexes; Mr. Dunn's Bible Class for Men; Mrs. *Allison's* Bible Class for Young Women; Mr. Bartlett's Bible Class for Young Women; Golden Lane and Hoxton Mission (Mr. Orsman's); Ebury Mission and Schools, Pimlieo; Green Walk Mission and Schools, Haddon Hall; Richmond Street Mission and Schools; Flint Street Mission and Schools; North Street, Kennington, Mission and Schools; Little George Street Mission, Bermondsey; Snow's Fields Mission, Bermondsey; the Aimhouses Missions; the Almshouses Sunday Schools; the *Almshouses* Day Schools; the Townsend Street Mission; the Townley Street Mission; the Deacon Street Mission; the Blenheim Grove Mission, Peckham; the Surrey Gardens Mission; the Vinegar Yard Mission, Old Street;; the Horse Shoe Wharf Mission and Schools; the Upper Ground Street Mission; Thomas Street Mission, Horselydown; the Boundary Row Sunday School, Camberwell; the Great Hunter Street Sunday School, Dover Road ;the Carter ',Street Sunday School, Walworth; the Pleasant Row Sunday ',Schools, Kennington; the Westmoreland Road Sunday Schools, Walworth; Lansdowne Place Sunday School; *Miss Emery's* Banner Class, Brandon Street; Miss Miller's Mothers' Meeting; Miss Ivimey's Mothers' Meeting; *Miss Francies'* Mothers' Meeting.

After another hymn, the Pastor assured Mr. D. L. Moody of the intense affection felt for him by the whole assembly, and the beloved Evangelist, whom the Lord has so greatly honored, told of his indebtedness to the printed sermons and other works of the Pastor. Mr. Moody's reception was a burst of vehement love, and intense admiration. Mr. Chamberlain sang, "*Abundantly* able to save," and Mr. Harrald read a long list of *addresses*, telegrams, and resolutions of congratulation which had been received previous to the meeting. We cannot spare the space necessary for the names of all of these, but amongst those which had then or have since arrived we may mention the following :- The Canada Baptist Union, the Philadelphia Conference of Baptist Ministers, the Baptist Union of Great Britain and Ireland, the Western Association of Baptist Churches, the Denbigh, Flint, and Merioneth Baptist *Association*, the Carmarthen and

Cardigan Baptist Association, the Devon Baptist Association, the Gloucestershire and Herefordshire Baptist Association, the Midland Baptist Association, the monthly Fraternal Meeting of General Baptist Ministers in London and its vicinity, a large number of Baptist Ministers and Churches, the Tutors of the Pastors' College, the Canadian Branch of the Pastors' College Association, the First Baptist Church Sunday School, Middletown, Ohio, U.S.A., the Professors in the Southern Baptist Theological Seminary, Louisville, Kentucky, U.S.A., several French Pastors and Missionaries, in addition to those afterwards mentioned, the Committee and Officers of the Paris City Mission, and the Methodist Conference of Ireland, meeting in Belfast.

Mr. B. W. Carr, one of the deacons, then read the following address to Mr. Spurgeon : —

**“TO THE REV. C. H. SPURGEON, PASTOR OF THE
METROPOLITAN TABERNACLE.**

“With a united voice of thanksgiving to our ever blessed God on your behalf; with a cordial acknowledgment of the good services you have rendered to the universal Church of our Lord Jesus Christ; and with a profound sense of the high character, and wide reputation you have established, among your fellow Christians, we beg to offer you our sincere congratulations on this the fiftieth anniversary of your birthday.

“Accept our assurance that no language but the language of personal affection could fitly express the esteem in which you are held ourselves and by the numerous constituency we represent. Were it possible for the lips of all those who love you as a brother, and those who revere you as a father in Christ, to sound in your ears the sentiments of their hearts, the music of their chorus at this glad hour would be like the noise of many waters.

“Gathered together as we now are in this sacred edifice, — sacred not by reason, of any superstitious ceremony- at the opening, but by the soul-saving miracles of grace subsequently wrought beneath its roof, — it becomes us to greet you first as Pastor of this Ancient Church. More than thirty of those fifty years you chronicle to-day have been spent in our midst. As our Minister, you are known to the utmost ends of the earth. Richly endowed by the Spirit of God with wisdom and discretion, your conduct as our Ruling Elder has silenced contention and promoted harmony. The three hundred souls you found in fellowship at New Park

Street Chapel have multiplied to a fellowship of nearly six thousand in this Tabernacle. And under your watchful oversight the family group has increased without any breach of order.

“You came to us in the freshness of your youth. At that flowering age when boys of good promise are wont to change their curriculum from school to college, you had already developed into manliness, and there was ripe fruit as well as pleasant foliage on your branches. The groundwork of your education appeared to be so solid, and the maturity of your character so thoroughly reliable, that you were unanimously elected by venerable members of the Church of Christ to preside over their councils. The fair prospect of your spring-time has not suffered from any blight. Your natural abilities never betrayed you into indolent habits. The talents you *possessed* gave stimulus to your diligence. A little prosperity did not elate you, or a measure of success prompt the desire to settle down in some quiet resting-place. You spread your sails to catch the breeze. The ascendancy you began to acquire over the popular mind, instead of making you vainglorious, filled you with awe, and increased the rigor of that discipline you have always exercised over yourself. These were happy auguries of your good speed. Not that the utmost vigilance on yore’ part could have sufficed to uphold you amidst the vast and accumulating responsibilities that have devolved on you as the sphere of your ministry widened, He who ruleth in the heavens has screened you in times of peril, and piloted you through shoals and quicksands, through straits and rapids. His grace and his goodness, his promises and his providence have never failed you. From the hour when you first committed your soul, your circumstances, and your destinies to the keeping of our Lord Jesus Christ, you have never feared such a disaster. To your unwavering faith in his guardian care we venture to attribute the coolness of your head and the courage of your heart in all the great adventures of your life. Some of us have been with you from the beginning of your charge. Since then a generation has almost passed away. According to a law as legibly written as any law of nature, the Scripture has said, ‘ Instead of the fathers, shall be the children.’ Hence, in n-of a few instances, you must miss the sires while you meet the sons. The retrospect of your career, to those who have followed it throughout, appears like one unbroken series of successes; but as our memory retraces the steps you have taken, we can testify to the exhaustive labors in which you have blithely engaged, the constant self-denial you have cheerfully exercised, and the restless anxieties that have kept you and your comrades incessantly

calling on the name of the Lord. By such an experience you have enlarged the field of evangelical enterprise in the various institutions of the church. And' it has been your happiness, not only to see the growth of those institutions beyond the most sanguine hopes you cherished when-planting them, but to have received the grateful thanks of those who unspeakable benefit in partaking of their fruits. Such gratitude demands our notice, though only in the lowest degree. Your skillful generalship has laid ten thousand happy donors to your charities under lasting obligations to you for providing outlets for their benevolence. It has pleased the Lord to make whatever you do to prosper. You have been the faithful steward and the kindly executor of hundreds and thousands of pious individuals, whose fond design has been to lay up treasure for themselves in heaven by paying into the exchequer on earth of their substance, for the widow and the fatherless in their distress, for the poor and those who have no helper. Let the acknowledgments of subscribers to the various purses you hold in your hands, as well as those of recipients, cheer you as you enter on a fresh decade of the days of the years of your earthly pilgrimage.

“An occasion like this is so solemn, and an address like the present is so serious, that we may well search the sacred volume for suitable words. We feel sure. that brethren in all parts of the. earth pray for you. And we are equally.. certain that the churches which are ,n Christ throughout the world glorify God in you. The Lord preserve and keep you to the end. To this hour you have maintained ‘m unsullied reputation among men. Erring as we all are before God, it is our sincere conviction that if such a thing were possible, a second edition of your life, revised by yourself, could hardly be an amendment.

“You braved much calumny on the outset of your career, and you have outlived it. The secularists who once denounced, now salute you. Where your theology has failed to convert them, your philanthropy has sufficed to enchant them. You are lifted in public, esteem above suspicion, as a true man — no traitor or time-server. Your kindness to everybody has made everybody kind to you. You have illustrated the force and the fullness of a divine proverb which has puzzled many a philosopher: ‘ When a man’s ways please the Lord he maketh-even his enemies to be at peace with him.’

“If, dear sir, you give us full credit for the intense sympathy we have felt when sickness and sorrow have weakened your strength in the way, you

will not deny us the gratification of alluding to the private and domestic joys that pour down like sunbeams on your face and gladden your Jubilee.

· “Your beloved and estimable wife, whose life long trembled in the balance, has been restored to health. Had she been less heroic and more exacting in her protracted illness, you must have been more reserved and less generous in the consecration of your time and thought to the good works you were doing. In the stillness of enforced retirement her inventive genius discovered new channels of usefulness. Her “*Book Fund*” is beyond all praise. And her delicate mission has been so appreciated, that throughout the British Isles, and in foreign lands, her name has become linked with your own at every station where an ambassador of Christ publishes the glad tidings of the gospel.

“Your father and mother, walking before God in quiet unpretentious piety, have both been spared to see their first-born son in the meridian of a career that has made their once obscure patronymic famous throughout the world.

“Your worthy brother, and trusty yoke-fallow in the pastorate, is still by your side rendering good service, for which his fine business tact, and his manly but modest desire to second all your motions to go forward, eminently qualify him.

“Your two sons have both devoted themselves to the ministry; and each of them in his own sphere of labor has found proof that he was divinely anointed to his pastorate.

“To yourself, however, we turn as a central figure, recognized from afar by tens of thousands of people, to whom your name is an emblem of purity and power, and by whom you are accounted second to none among living Preachers; and your sermons are appreciated as a faithful exposition of the Gospel of God, instinct with the witness of the Holy Spirit, and therefore quickening in their influence on the consciences and the hearts of men.

“On your head we now devoutly invoke those blessings which we believe the Almighty is abundantly willing to bestow.

“May your steps in the future be ordered of the Lord, as they have been in the past.’ May a generation yet unborn witness that your old age is luxuriant and fruitful as your youth. May your life on earth wind up like the holy Psalter that you so much love. Be it yours to anchor at last in David’s Psalm of Praise, prolific as it was of other Psalms, into which no groan or

sigh could intrude. So may you rest in the Lord with a vision of the everlasting Kingdom dawning on your eyes, and Hallelujah after Hallelujah resounding in your ears.”

After the Pastor had briefly but heartily responded, addresses were delivered by his father, and brother, and son : for these we have not room, but they were speeches which will never be forgotten. Another hymn was sung; Pastor A. G.. Brown gave a soul-stirring speech as the representative of the College; then the students now in the institution, through Mr. H. H. Driver, presented an address, very beautifully illuminated by one of their number, Mr. A C. Chambers. Mr. S. R. Pearce next spoke on behalf of the Tabernacle Sunday School, and, in the name of the officers, teachers, and scholars, handed to the Pastor an address, and a cheque for 60 guineas for the Jubilee Fund. Mr. W. J. Orsman related the story of his conversion through the Pastor’s preaching, and his consequent work among the costermongers and others in Golden Lane and Hexton; Mr. W. L. Lung read the translation of an address from a considerable number of French Pastors, Evangelists, and Missionaries; Mr. W. Olney, Jun., in the name of his absent father, and of the workers at Haddon Hall, congratulated the Pastor, who then concluded the meeting with prayer and the benediction. It was a night long to be remembered. The weight of love and mercy seemed almost more than we could bear. What could we do as we retired to rest but sing of the goodness and loving-kindness of the Lord?

Thursday, June 19th, the actual birthday, brought its usual quantity of letters, cards, contributions.. , and good wishes, and a large number of special Jubilee communications and gifts. Many friends came to the Tabernacle during the afternoon to wish the Pastor “many happy returns of the day,” and long before the time announced for the evening meeting our great meeting-house was crowded to its utmost capacity. The venerable Earl of Shaftesbury presided, and spoke of his deep love for the Pastor, and of the beneficial effects of his preaching and work, bearing a peculiarly high testimony to the usefulness at the college. Mr. Harrald again read the lists of the institutions, addresses, etc., and also gave the names of a few of the notable persons who had written letters of congratulation. We may here mention such representative men as the Rt. lion. W. E. Gladstone, M P.; Sir S. Morton Pets, Bart.; Admiral Sir W. King-Hall; the Rev. Sir Emilius Bayley; the Ven. Archdeacon Law, Dean of Gloucester; W. Fowler, Esq., M P. ;and the Revs. Canon Fleming; Dr. Allen; W H.M H. Aitken; Dr. J. Hiles Hitchens; Dr. Cunningham Geikie; Burman Cassin, M A.; R. Glover

M A. (President of the Baptist Union); J. C. Harrison; E. Paxton Hood; T. McCullough, (President of the British Wesleyan Conference); J. Guinness Rogers, B A.; Hugh Price Hughes, M A ,and Edward White.

The speakers selected for the evening were Sir W. McArthur, M P., and the Revs. C, anon Basil Wilberforce, Joseph Parker, D.D., Newman Hall, LL B., J P. Chown, and W. Williams; and right nobly did every one of them acquit himself. We had also a deputation from the committee of the London Baptist Association, consisting of the Revs. Dr. Todd, J. R. Wood, J P. Chown, J. T. Wigher, and F. A. Jones, Dr. Underhill, and T. Greenwood, Esq., in whose name a very generous address was read by Mr. Chown; Pastor, W. J. Mayers, of Bristol, sang "When the mists have rolled away" ; and the Rev. O. P. Gifford, Warren Avenue Baptist Church, Boston, U.S.A., presented an address from the Baptist Ministers of Boston and its vicinity. Mr. Cart again read the address to Mr. Spurgeon; part of the hymn composed for the Jubilee by Mr. Charlesworth was sung, and then the Pastor heartily thanked all who had helped in any way to make the celebration so successful, especially mentioning the treasurers of the Testimonial Fund, Messrsi T. H. Olney and W. C. Murrell, who came forward, and after brief speeches presented to the Pastor a cheque for £4500. Both the speakers stated that it was the wish of nearly all the donors that their contributions should not be given, as on the last occasion, to the various works connected with the Tabernacle, but to the Pastor himself. Mr. Murrell also said that they hoped to. make up the amount to £5000, and that the Fund would be kept open as long as any one wished to contribute to it. In acknowledging the amount, the Pastor expressed his gratitude, first to God, and then to all the he did not want them to give him anything, but he should like them to build the house, and also help the Almshouses, the Colportage, and his son Thomas's Auckland Tabernacle Building Fund. This suggestion, however, evidently did not please the friends, but they preferred to give it to himself, for including £74 for the Orphanage, less than £250 out of the £4,500 received had been allotted to the various objects specified. Some friends had refused to give if the ,Jubilee was made a pretext for helping the institutions, but they would cheerfully give to the man himself. This being so, the receiver could not give the money in bulk to the various institutions, but he was compelled to accept it, and did so with great gratitude. Still, if the money did ultimately find its way to the institutions, he was sure that no one would get excessively angry. Now that it was all his own, he should like to please

himself by appropriating to the Almshouses, £200; to Colportage, £200; to Aucktand Tabernacle, £250. He should also give £100 to the deacons, *to be lent* to poor members, £50 to the Baptist Fund in his sons name, £100 to the Baptist Union Augmentation Fund, £100 to Mrs. Spurgeon's Book Fund, and a sufficient amount to St. Thomas's Hospital to make him a Governor of that Institution, which was so beneficial to the sick poor of the church. It would be convenient to be able to, aid all the work in various private ways which every director of institutions knows are ever present and pressing, but cannot be saddled upon the ordinary expenditure. Matters arise which demand an expenditure which could not be explained to the public, but can be met by personal gifts. These have often drained the Pastor, and he is most grateful to those who have supplied him. with ready money for present and future needs has appeared in the numerous articles which have appeared in the public press, but an amount of kindly feeling has been evoked which must astonish our friends, while it humbles *us*.

On *Friday afternoons, June 20*, the series of celebrations was happily finished with a meeting at the Stockwell Orphanage, when an address from-the children and workers connected with the institution was read by Mr. Charlesworth and the little ones seemed overjoyed to give their president a rug for his carriage.

NOTES

On *Monday evening, June 9*, the annual meeting of the Poor MINISTERS CLOTHING SOCIETY was held in the Tabernacle Lecture-hall. After tea, brief addresses were delivered by Pastors C. H. and J. A. Spurgeon, and Messrs. J. T. Dunn, J. W. Harrald, Duncan S. Miller, and James Stiff. The need of this useful society is as great as ever, for many country pastors receive so little from their impoverished churches that they can scarcely support their families, and were it not for Mrs. Evans and her kind helpers they would often lack proper garments in which to minister before the Lord. During the past year 57 parcels were sent out, containing 2594 articles of clothing for the pastors and their wives and children, besides 429 yards of dress material and flannel, and 150 sheets, blankets, and quilts. The estimated value of the society's gifts was £373 16s. 10d. The report contained extracts from several letters written by ministers who had been helped by our good sisters, who must have felt well rewarded by the

grateful appreciation of their kind services. The Treasurer was able to announce that there was a balance of £7 6s. 10½d. in hand, and the Pastor and Mr. Stiff each promised to give the same amount, so that the society should have a good start for the new year. If any of our lady friends can help at the working meetings, they will be heartily welcomed; possibly others can assist with their needles at home. Contributions and materials, or parcels of clothing, should be addressed to Mrs. Evans, Metropolitan Tabernacle, Newington, London.

COLLEGE. — Mr. F. T. Carter has accepted the pastorate of the church at Barking, Essex; and Mr. G. W. Davidson has settled at Milton, Oxon. Mr. W. F. Edgerton has removed from Gamlingay to King-street, Oldham, Lancashire; and Mr. R. Marshall from Birmingham to Hayle, Cornwall.

Mr. A. R. Morgan, of Fairford, Gloucestershire, hopes shortly to sail for the United States. We cordially commend him to our American brethren, and trust he will soon find a church of which he can become the pastor.

We have so large a number of applicants for admission to 'the College, that it will be useless for any more candidates to write this year. As soon as possible we shall select those whom we can receive after the summer vacation, which will commence in the middle of this month, and terminate on Sept. 1st. We have not yet heard whether any church intends to follow the good example set by Pastor G. W. White and his friends, at Enfield, last year, by inviting the students to spend the first day of the autumn session with them. Pastor W. H. Vivian of Loughton, and his friends, have invited all the London ministers educated in the College to pay them a visit on July 1st.

Monday, June 16, was the day set apart for united prayer by the churches in the College Association. The President issued a brief note to the pastors in the United Kingdom reminding them of the arrangement made at the Conference. Many pastors have written cheering reports of the meetings at which, they were present, and we trust that all the churches will receive an outpouring of the Holy Spirit in answer to the earnest, believing supplications which were offered. At the Tabernacle we had an unusually large attendance, and the prayers of the brethren had special reference to the approaching Jubilee celebration.

EVANGELISTS. — Messrs. *-Fullerton and Smith* have been holding services at Dundee during the greater part of the past month. Large numbers have

been attracted to hear the word, and many souls have been saved. On June 19th they held a Jubilee Meeting, from which a message of congratulation was telegraphed to the assembly at the Tabernacle. Our brethren are now taking their summer holiday. Towards the end of next month they go to Galashiels and Hawicks and possibly other places in the neighborhood; and in October they are to visit Belfast.

Pastor A. A. Saville reports that many were blessed during Mr. Burnham's visits to Carlisle and Houghton, and, as usual, the household in which the Evangelist stayed was gladdened with the joy of conversion. This we take as one of the best tokens of the Lord's approval of our brother's ministry.

Mr. *Russells* services at West Drayton were well attended, and several received the truth that was preached. Pastor A. Smith believes that the church will be substantially benefited by the recent mission, and the sermons by Pastor D. Honour, of Deptford, who followed up the Evangelist's efforts with much success. During the past month Mr. Russell has been again in the Potteries district, where he has done good work, notwithstanding the difficulties caused by the miners' strike, and the consequent poverty and depression.

Messrs. Mateer and Parker, who have just completed their first year of united service, report that at Taunton many young people were led to the Savior. At Dalton-in-Furness the congregations were largely composed of men, several of whom were converted. This month our brethren are to visit Hersforth, near Leeds, after which they will rest awhile. They have a few vacant dates between this time and Christmas for which application may be made through Pastor T. Perry, 4, Palmerston Terrace, Lordship Lane, S.E.

ORPHANAGE—The *Annual Fete* will be held on *Wednesday, July 16th*. Although this year the Jubilee Celebrations have made our meeting a month later than usual, we hope it will be quite as successful as in the past. Will *all* our collectors oblige us by bringing or sending their boxes or books, with the amounts collected, so that they may have them exchanged for new ones if they are, as we trust, willing to continue their kind services to the orphans? The new buildings, of which the memorial stones were laid at the last *fete*, will be opened, and among the speakers we expect our son Thomas, from Auckland. He Was unable to reach home by his father's birthday, as he had promised to preach at the opening of the new Tabernacle, erected by our good friend, Mr. Gibson, at Launceston, Tasmania, for the ministry of Pastor A. Bird. It is appropriate that, as our

son bade his friends “good-bye” at the Orphanage, nearly five years ago, he should greet many of them again at the same place. The program for the day is not yet fully arranged, but we shall endeavor to make it as interesting as on former occasions. Among the speakers we expect W. S. Caine, Esq. M P., and the Revs. Canon Fleming, Owen Davies, and Colmet B. Symes.

Mr. Charlesworth and his choir have been very successful in their West of England tour. Meetings were held at Bath, Bristol, Exeter, Totnee, Plymouth, Liskeard, Looe, St. Austell, Falmouth, Redruth, Penzance, Hayle, Helston, Truro, and Torquay. The funds of the Orphanage will be augmented by some hundreds of pounds by the tour, and much information concerning the Institution has been given, from which a golden harvest may be anticipated in the future. In many of the cities and towns the chief magistrates presided at the meetings, and everywhere the boys won the highest praise for their singing, bell-ringing, recitations, and conduct: both in public and in the homes where they were located. Ministers of various denominations have worked and spoken heartily’ on behalf of the Orphanage, and other kind friends have collected subscriptions, or interested ladies and gentlemen in the Institution, and so contributed to the grand result indicated in the large amounts acknowledged in the present magazine. What can we say to all our generous helpers to express the gratitude we feel for all that they have done for our fatherless family? We pray that the Lord will abundantly reward them, in his own gracious way, for all their low, to us and the orphans under our care

The month of August is the time when we give the children a holiday. As some of them have no relatives who can entertain them, we are always glad to hear from friends in the country, or at the sea-side, who will welcome any of the friendless lads or lassies for the whole or a part of the vacation. All particulars can be obtained of Mr. Charlesworth, Stockwell Orphanage, Clapham Road, London, S W.

COLPORTAGE. — The Secretary writes:—”Dear Mr. Spurgeon, the work of the Colportage Association is going on well, but we want more of it done. Seventy Colporteurs are a fair staff to keep working regularly, but the organization is ready for as many more, only needing an extra hand or two to collect the books, etc., for the increased number of men employed.

“Friends who have not seen the Annual Report should send for one, and see for themselves the grand work which is being done by our band of earnest workers.

“Yours very sincerely,
“W. CORDEN JONES.””

Baptisms at Metropolitan Tabernacle : — May 22, twenty-one ; - May 26,
ten; May 29, twenty -six.

METROPOLITAN TABERNACLE

COLPORTAGE ASSOCIATION.

SEVENTEENTH ANNUAL REPORT,

1883.

THE Committee commend the following Report of the work of the Association to the prayerful consideration of the Christian reader, gratefully acknowledging the goodness of God which has enabled them to complete another of the many years since the Association was founded. They also take this opportunity of thanking the generous donors who have contributed the necessary funds, and trust: that many more may feel led to aid in spreading the Gospel, and pure literature.

The need was never greater than at present for such work. Education is enlarging the number of readers by thousands every year, and the enemies of purity and truth are increasingly active in using the printing press for their own purposes, to the temporal and eternal ruin of many. Let the church not neglect such a tremendous engine for good as a Christianized press, "whose leaves shall be as a tree of life for the healing of the nations."

Colportage was once a foreign and ancient mode of evangelizing,. practiced by a few obscure mountaineers of the Italian Alps in the Middle Ages; 'but: it is no longer a foreign agency or a modern experiment. Experience proves that "it is second to none" in dealing with the question of the hour, which is, How to press home the Gospel individually upon the multitudes who neglect God and never enter a place of worship.

The fact that 392,745 regular visits to families have been made by our Colporteurs during the year testifies to the practical character of the work.. But this does not include the thousands of cases where the Colporteurs, while engaged in their regular work of selling good and attractive literature, have come into casual contact with people and directed attention to their spiritual interests.

By the roadside, in the kitchen, and in the workshop or factory, these-Christian workers are constantly meeting with persons to whom they endeavor to sell a Magazine, Book, or Bible, speak a word for Christ, and lead men to him. Much success has attended these efforts, and many during the year have attributed their conversion directly to the agency of the Colporteurs in the varied branches of their work. The reading of a book or tract, a word spoken by the wayside or in the sick room, the simple preaching of Jesus Christ in the cottage or open air, fill have in turn contributed to the well-being of souls. It is impossible fairly to estimate the results for good of the circulation of so large a quantity of Christian and other reliable publications sold during the year, as tabulated in the following figures: — Books and Bibles, 228,573; Magazines, 290,017; total value. £8,156 18s. 7 d., including £235 9s. 4d. by book agents, etc., and many thousands of Tracts gratis. But while the extent of the blessing cannot be fully realized, many illustrative cases will be found in the extracts from agents' journals which follow. Bad books have been given up for good ones, drunkards have been made sober, and sinners led to the Cross of Christ. Working with all Evangelical denominations, but restricted to none, the Association has labored amid manifest tokens of the Divine blessing for which the Committee cannot feel too grateful. Liberal help has also again been continued by the Religious Tract Society and the British and Foreign Bible Society by substantial grants of Books at reduced prices, for which the Committee gladly acknowledge their indebtedness.

In conclusion, they would earnestly appeal to all who value Evangelical truth and the blessings of a pure and elevating literature to aid them to stem the torrent of infidelity and injurious reading, now so widespread and baneful in their effects.

The number of Colporteurs employed is 72; but the Committee are prepared to start others where £40 a year can be obtained in subscriptions, and it is hoped that applications will be numerous during the coming year.

THE object of this Association is the increased circulation of *religious and healthy literature* among all classes, in order to counteract the evil of the vicious publications which abound, and lead to much immorality, crime, and neglect of religion. This object is carried, out in a twofold manner — 1st.—By means, of Christian Colporteurs, who are paid a fixed salary, and devote all their time to the work, visiting every accessible house with Bibles and good. books and. periodicals for sale, and, performing other

missionary services, such as visitation of the sick and dying, and conducting meetings and open-air services as opportunities occur. This is the most important method, enabling the Colporteur to visit every part of the district regularly.

The average total cost of a Colporteur is from £75 to £80; but the Committee will appoint a man to any district for which £40 a year is subscribed, if the funds of the Association will permit.

2nd.—By means of Book Agents who canvass for orders for periodicals, and supply them month by month; these receive a liberal percentage on the sales to remunerate them for their trouble.

This second method is admirably adapted to the requirements of districts where the guaranteed subscription for a Colporteur cannot be obtained. Shopkeepers or other persons willing to become Book Agents may communicate with the Secretary. *The Association is unsectarian in its operations*, “doing work for the friends of a full and free gospel anywhere and everywhere.”

SELECTIONS FROM THE COLPORTEURS' REPORT.

In printing the selections below from Colporteur's letters, etc., a few under each heading will be found as illustrations of hundreds more of similar character.

CONTINUED INTEREST IN COLPORTAGE.

“I have much pleasure in being able to say, that throughout my district there are here and there signal tokens of the Lord's blessing resting on my labors. I have labored here for upwards of nine years, and I find that my visits are welcomed more than they were, and many are anxiously waiting for me to pay them a visit, and bring their books.”

HOUSE TO HOUSE VISITATION.

I DON'T WANT ANYTHING TO-DAY, SIR.—In the course of my visitation, I am constantly hearing the foregoing remark from people on whom I call. On one occasion, I hail scarcely reached the door of the cottage, and

before I had seen or spoken to anyone, the good woman from within called out to me, saying, ‘ I don’t want anything to-day, Sir.’ Thanking her I turned away, but while retracing my steps the words struck me so forcibly that I again approached the cottage. On entering I said, I had come back to ascertain if the words I had heard a moment before were strictly true or not. You said you did not want anything; of course that would lead anyone to suppose that you had got all your heart could wish, that you were quite satisfied with yourself and all your surroundings, and looking into the future, you can say, ‘ I know that my Redeemer liveth’; also that because he liveth I shall live also, consequently you are looking forward with much joy to that time when your Lord shall call you away from earth to heaven. May I ask if such is the case with you? She answered, ‘ I wish it was, Sir,’ and further told me of her great suffering in her body, especially the pain she had to bear arising from a diseased leg of long standing. After listening to this tale of sorrow, I very kindly told her that she did want something, she wanted at least freedom from bodily pain, and also freedom from sin, and then she would be free from eternal pain; and all this could be obtained by looking away from self and sin to the once-crucified but now exalted Savior whose words just suited her.. ‘ Come unto me.’”

CONVERSION AT HOME.— In looking back over the quarter, one cannot but feel grateful as; I think and see that our feeble efforts to do good have been blessed. True, I sometime,; feel discouraged and cast down, yet, on the whole, the encouragements we get will far outweigh the discouragements, and there is much to cheer us. Every time we enter a village we are more warmly received, and there are very few doors that are not opened to us, and in every house I have an opportunity of speaking a word for the Master, and many a heart is gladdened, and sad countenances brightened as we talk with the people about the love of Christ; the one great difficulty is to get away from them, as they say, ‘ When are you coming again?’ ‘ Be sure you don’t pass without calling.’ Various cases come up before us where *our visits or preaching have been made a blessing*. One is that of a woman; as I entered the house, she exclaimed, ‘ Oh, Sir, I am so glad you are come; I have been anxiously waiting for you to come. I wanted to speak to you the last time you were here, but my husband and family were in and I did not like to open my mind, but oh, Sir, I am so miserable, and I am afraid I shall be lost; ‘ and she burst into tears. I read several portions of Scripture, and talked to her; I then prayed with her, and as I rose from my knees she exclaimed, ‘ I see it now; I believe

Jesus died for me, and that he has pardoned my sins.' I gave her a tract that I thought would help her. I have seen her once since and found her rejoicing in Christ."

YOUNG AND AGED NOT FORGOTTEN. — "During my visits I have had many interesting conversations with the people in their homes, and have been enabled to speak: of a free and full salvation to the aged and the young. One such conversation was with a young woman, who told me she had been at home ill several months, and was then endeavoring to get admittance; into the hospital at Salisbury. I asked her what hope she had got for her soul if the sickness of her body should prove fatal ;, she replied, she had no hope, if she had she would be quite content to die. I told her of Christ, who came not to condemn, but to save and to set His children free from the fear of death. She seemed to drink in every word about the great salvation, and. I have every reason to believe that my visit, through God's mercy, was greatly blessed, to her soul. I was tom of much blessing upon a visit paid to an old man who lived by himself. He was ill when I called upon him; I spoke to him of Christ, and prayed with him. When I called the next month I found he had passed away, but was cheered by the neighbors telling me that he had testified that God blessed his soul through the 'man who comes round selling books.' I am thankful, dear sir, for these small tokens of the Master's presence and blessing with me, and earnestly pray richer blessing may yet be given."

RELIGIOUS CONVERSATION USEFUL.—'On the 21st of February I went into a country village five miles from home with my pack of books, and sold a fair amount. I called at one house in which there were four women. I said to one of them: tare you saved?' The reply was 'No,' and the tears began to run down her face, and she said she had not been able to rest because of her sin; so I told. her she was just the one Jesus came to save, and then I told her I would call and see her at her own home in a short time, so after making a few more calls I fulfilled my promise, and after a little religious conversation we both went down on our knees and prayed and believed, and before we got up God spoke pardon to her, and she was able to rejoice in God as her Savior. I may say she is still going on her way rejoicing."

THE COLPORTEUR AND HOME INFLUENCE.—"A tract entitled 'A Mother's Love' was liked so by a man that he ,ordered a hundred to give away. Called at a house where there are two families living and sold them some books. When I first called there a few months ago, neither of them would

buy such books as I sold, and they use very be language and their neighbors gave them very bad characters. I kept calling, and I am glad to say there is a marked change in their behavior before me, and I have sold them several books. One day I took out 'John Ploughman's Talk,' and read part of the chapter, 'A Good Word for Wives.' They were so pleased with it that they bought it at once. At another place where there are two families living in one house, one woman I believe is trying to do right, but the other is a bad woman, and, as her neighbor says, she is an awful swearer. She is always asking for books that we do not supply, but every month I have managed to sell her some-thing out of my pack. She is now taking in a 6d. magazine.

"I thank God as I look back upon the three' years I have been in the district, I feel quite convinced my labors have not been in vain. There are three persons living who say that I have been the means in God's hand of leading them to the Savior; and several others who have told me that what I have said to them has led them to think, and by other means, in some cases God's providence, in others, the preaching of God's word following, they have been led to Christ."

THE PIG PAID FOR— "Among others, in December last, I called at a house, and the mistress said, 'Will you have a piece of pork pie?' I thanked her and said, 'I will.' While eating it she said, 'This is the first pig we have killed since we have been married that has been paid for; my husband used to spend his money in drink, and we had to feed the pigs on trust and pay for them after, but this one was 20 score (lbs.), and paid for when killed, and in addition to that — am thankful to say — my husband has given his heart to God, and it was all brought about by what you said to my' husband about a year-and-a-half ago, and the death of our little one in about three months after.'"

A YEAR'S WORK. — In addition to the more regular work, the Colporteur has held 280 Evangelistic Services, unconnected with any particular denomination, where opportunity offered, in the open air, cottages, and other buildings. He has paid 600 visits to families, with the object of offering spiritual advice and consolation; and has distributed gratuitously 7,000 tracts. The following extracts from the Colporteur's Report will illustrate the usefulness of this part of the work:— "Among the visits made in the earlier part of my work, one has been attended with much permanent blessing. The case was that of a woman, mother of a large family, who had

long been seeking the Savior; my visit and words of encouragement were made a blessing to her, and in a short time she was enabled to rejoice in Him whom she had long sought. She first purchased a Bible from me, and afterwards good books as means would allow..... Such is the desire to obtain books, that where ordinary means fail, the rags and bones of the house have been sold, and the money thus obtained applied in purchasing them.... In visiting homes, in cases of affliction, where there is no chance of selling books, my work has met with blessing.

As I was about to retire to rest one night, there came two women to my house, requesting me to visit their father, who was very ill; I went that night and about five or six times after, and, before the man passed away, he left the testimony of his acceptance with God.” Other cases might be quoted of working people, in the midst of overwhelming cares and troubles, being blessed (through this instrumentality) to a knowledge of that Savior who “*was in all points tempted like as we are.*”

THE AFFLICTED LOOKED AFTER. —After working here for a year and nine months, my faith in the value of Colportage as a Christian agency was never greater. I have frequent opportunity for speaking to the families visited about spiritual things. As a result, some have been led to their serious consideration. One woman told me a short time ago, that the words I had spoken to her had been the means by God’s blessing of leading her into peace.

“*The sick are always glad to see me. One who is an invalid told me when last at her house I should never know fully the amount of good done by thus seeking out the sick and aged, and reading to them God’s Word, and commending them to Him in prayer. I often visit those in this way who live in out-of-the-way places, who are especially appreciative. An elderly Christian woman asked my advice the other day with reference to her husband, who is opposed to religion, and would not allow her to read the Bible to him at night before retiring. His highest conception of life was to pay everybody their due, and look after himself; he ignored the idea that God had a claim upon him. To meet the first difficulty I took her a copy of Mr. Spurgeon’s ‘Evening by Evening,’ a portion of which he listens to with pleasure every night, This book, together with a word spoken judiciously by his wife, seems to be: dissipating his prejudice against Christianity, and inducing in him a humbler spirit. This is only one instance; if necessary, I could give many such.*

“*The preaching of the Gospel* occasionally is also with much acceptance; whilst I cannot report any direct conversions, there is much to encourage. After an address a young man came and thanked me for it, as it had been blessed to him. I have given some attention to *GOSPEL temperance work*, and I think I am within the truth when I say that 50 persons are total abstainers to-day directly through my influence. Drink is the greatest barrier to the moral and material advancement of the working people.

“*The sales of books* this month are below the average, being only about £11 11s. in value. This is owing to the great depression in trade just now; consequently the people cannot afford much beyond the usual magazines. I see that during this first quarter of ‘84’ I have sold 52 Bibles and Testaments, and 1750 books and magazines, amounting in value to £39 18s. 10d. These have in some instances taken the places of questionable ones, and in others found their way to homes in out-of-the-way places where books are not often thought of. This work is quiet but effective; the wonder is that it is not more extensively taken up by the churches.”

VISITING AND RESULTS.—“I have made 6,x88 visits in my work during the past year, many of which have been to persons in sickness, trouble, bereavement and death, and I have, by the blessing of God, been able to comfort many by prayer and reading God’s; Word. One afflicted woman told me she had been confined to the house six years, and expressed the greatest delight at my reading the Scriptures and praying with her, saying what a blessing it was that someone like me should go about finding out these cases. The mother at the wash-tub, as well as the children, will often with pleasure gather around to listen to the old, old story of Jesus and his love All glory be to Him whose name is ‘Manna to the hungry soul And to the weary rest.’”

MARKETS AND FAIRS.

It is found desirable, in several instances, to allow the Colporteur to have a stall in the country market or fair. In this way thousands of persons are spoken to and carry to their homes the good seed.

IRONBRIDGE MARKET.—“I have enjoyed much of God’s presence and blessing in my work, both in selling of books and speaking a word for the Master in public and private. Just a word this time as to my sales and work in the Ironbridge Market every’ week. The sales have been very good; whilst in other ways I think the work has been very satisfactory.

“First — In reaching a lot of people who come from a long distance in the country.

“Second.. — By way of advertisement, the seeing of a book on my stall and its recommendation by the party seeing it to others, thus helping me in my regular round.

“Third. — A person buying a book, ‘ Child of Jesus,’ one week, came the next week and ordered twelve more, saying that she had been blessed so much by it that she wanted the twelve ordered to give away.

“Fourth. — Have taken an order entirely through exhibition of my books here for Fleetwood’s Life of Christ,’ to be taken in thirty shilling parts.

“My monthly magazine parcel, of ‘which the value was only £12s. 2d. when I commenced the work now amounts to £2 15s. 0d.

“I have been successful in securing the orders and making sales in several respectable families. In one, the lady of the house having been induced to read ‘ Brother John Pearce, Colporteur,’ has become very much interested in Colportage work. I am always to call when passing; she has been a good customer ever since.

“Meetings held.—A woman attending one of my regular Cottage Meetings, said, ‘ Mr. G., I shall never forget the blessed season I have here enjoyed, and I know not only me, but many others as well.’ The hearty grasp of the hand, and the eager but happy look from many, speak volumes as to the good of our work here.”

MAKING THE BEST OF IT. — “ First I will give a description of market work. Shortly after being appointed Colporteur, it being the annual fair in the district, I determined to have a stall of some kind, and see if I could not do some work for the Master, and spread some good literature at the same time. This was in the middle of September, 1883. I brought out my kitchen table (I had nothing else), and set up a short distance away from the thick of the fair, and displayed the books to the best: of my ability. No sooner was I straight than I had a crowd. I had to endure a considerable amount of ‘chaff,’ and some direct insults, but I went on with my work, and although I did not sell as much as I would have liked, yet I consider ten shillings or thereabouts fairly good.

“Some time after this I went down to Cradley Heath market with my box of books, hired a stall and lamp, and set to work. I got a friend to help me,

and together we gave away 300 tracts and sold over £1 worth of goods. We had a congregation at one time of over 300 people.”

CONVERSION OF A DISCHARGED SOLDIER.—”In Newport, in one week in March, I met a young man who had just left the army, and he asked me should he carry my pack. I said, ‘No, thank you,’ but, going into conversation, I found he had been kicked in the leg by his officer’s horse, in India. He had been in hospital about three months, and about a week or so from this time he had been looking for employment, but could not succeed, and had the night before been out all night, and he had only had one penny basin of soup for two days. I gave him a few pence, believing him to be a deserving young man. I spoke to him about his soul. He said he had a praying mother, but never thought much of her. I asked him to pray to God with myself that night at ten o’clock, and he promised. A fortnight from this date he came to me in the market, where I had told him to come, and he had a handkerchief full of groceries for the week; he said he had given his heart to God that night, am! he shall never forget it. He is now still serving God, doing well, keeping himself clean and tidy, and visits me in the market every Saturday.”

SCRIPTURES SOLD. — “Visited Overend, near Cradley and Shortcross. Visited 41 families; sold a Testament to a family that possessed not a single copy or portion of the Scriptures.”

TRACTS AND THEIR USEFULNESS.

Two CASES OF BLESSING.— “Calling at a house on my way home, one woman told me, with tears in her eyes, that through reading a tract called ‘Widow Bright,’ I left some time before, she had given God her heart. During the month of January, the 9th, a man told me the same tale of joy, through reading a small tract I had left at h. is house.”

HISTORY OF A TRACT. — “I have much pleasure in giving you the history of a tract that I gave away three months ago. The person to whom I gave it met me, and asked if I remembered giving him a tract, and I told him I did. He said, ‘That tact was such a blessing to my soul that I put it away very carefully for a few days, when I thought of my Son in the Mediterranean; so I wrote a letter to him and sent the tract in it, hoping that the Lord would bless it to him as He did to me. I thank God that I had the happy lot to receive: it.’”

A SERVANT SAVED.—”I thank God I have been the means of saving a young woman, a servant at a gentleman’s house, in this manner — I knocked at the door and offered introduction card, when she gave utterance to this sentence, ‘ What do you ,call this old thing?’ ‘ I said, ‘ Give it to the master.’ ‘ He’s not in,’ she said. I then asked her if she would like a book for herself, but she did not want one, and I gave her a tract, entitled, ‘Guilty.’ Calling on her the following week, she invited me in; I went, and she told me that the tract I gave her had been the means of saving her soul.”

COLPORTEUR ON BOARD SHIP.

“I have lately devoted a part of the Sabbath to visiting ships and distributing tracts to the sailors. When I go on board they always welcome me, and then we have religious conversation. I sometimes find Christians on board. Sunday mornings ,is the best time, as most of the crew have nothing to do before dinner. Sometimes I ,find them mending their boots; some reading newspapers, and some writing, and some walking about with nothing to do. As soon as I begin to distribute the tracts they leave their work and put their newspapers away. I then speak to them about their souls, and. give them a hearty welcome to join us in our evening service. If they can get on shore, sometimes they come. Sometimes there are foreign ships in harbor. I go on board of these.”

PREACHING AND COTTAGE MEETINGS.

Though an addition to Colportage proper, many of the agents engage in preaching the gospel in a simple way, and several have been very useful.

UNDENOMINATIONAL WORK.—*Sunday and Week Evening Services.*— “On Sundays I am generally engaged in preaching the good old gospel of good will to man,’ and some most blessed and refreshing seasons we have had amongst our Independent, Baptist, Wesleyan, and Primitive Methodist friends, in their various places of worship in this district. Old Christians have been helped on in the old good narrow way, and others have professed to find peace, through faith, in the all-atoning blood and finished work of Jesus Christ our Lord. I am very pleased to make mention of our week-night: services which have been held during the past three or four months, they have for the most part been well attended, especially at some of the chapels, where, heretofore, few week-night services have been held for the past few years. At such meetings we have endeavored to bring the

gospel before the people in the most attractive form, and the meetings have been made lively with song, and I am believing that good must and will follow, for 'Our labor is not in vain in the Lord.' During the past winter months we have delivered fourteen lectures in the different places of worship around us, illustrated with views. With pleasure we report: that the meetings have been crowded each evening and much enjoyment experienced while going through the life, of our Lord with about 50 striking views to illustrate his life on earth, and best of all it has come to our knowledge that not a few received much good through our efforts on these occasions."

AN AGED MAN LED TO JESUS.' Another case is that of an old man, 70 years of age. He said to me one day, ' I thank God that ever you came here to preach, I used to think I was all right until one day I heard you preach. I was then led to see that I was wrong, and that I had been living in the dark all my life, and a few Sundays after, when you were preaching again, I was enabled to rejoice in Christ as my Savior; and now, though I am an old man, my work goes lighter, and I am very happy, and oh, it does me good when I see you, because I know you were the means of bringing me to Christ.' I said to him, ' My friend, give God the glory'; he said, 'I do, but oh, Sir, go on to preach Christ, for I fear there are many like myself.' Thus one is cheered in the thought that our feeble efforts are blessed to the good of souls. It is a source of very great joy to me to be able to point a poor perishing sinner to Christ. During the three last months I have conducted or taken part in about 17 services each month. May the Lord make us more abundantly useful, for his Name's sake."

CONVERSION IN COTTAGE MEETING. In the evening I held a Cottage Meeting in one of the rows, and there a young fisherman gave his heart to the Lord. Since then I have helped at many meetings, both in speaking and pointing souls to Jesus."

COLPORTEURS PREACHING USED. — "After preaching one Sunday in our own little chapel at Cookhill I noticed a strange gentleman; the following week he wrote to me telling me the work was blessed to him.

A YEAR OF SERVICES. — "I have delivered 152 sermons and addresses on gospel and temperance subjects, besides the prayer meetings and Sunday School work, as for three months I conducted a Sunday School five miles from my house, which was without a Superintendent. I am thankful to say the work has not been without God's blessing. At an open-air meeting last

summer a man received impressions which afterwards resulted in his conversion. One Sunday evening, two girls from the Sunday' School professed to have found Jesus, they still give every token that the change was a real one.

"I have distributed 2,862 tracts in homes, by the wayside, and to men at their work, and they have invariably been received kindly. The results I must leave with Him who has said ' My word shall not return unto me void,' etc."

FRUIT OF OPEN-AIR WORK.— Some time ago I told you of a place where I used to go during; the summer months to hold open-air meetings. When I was there the other day I heard of the conversion of three young men that first got their convictions, if not converted, at those meetings. To use the words of a man who told me about them, 'We beat the bush but someone else caught the birds.' Thank God they are caught. Another is the case of a woman in this village who heard me give an address one Sunday afternoon, and the word was blessed to the conversion of her soul. She came to me one morning before I went out and told me how she had wanted to tell me before but could, not, and she said I shall always feel thankful to you; and now her husband is trusting in Christ and their home is happy. Another is that of a young woman of praying parents who for years has been leading a gay life, but now she has given up her former habits and is an earnest and sincere Christian, and she told me that God made me the means of her conversion. One day I quoted a text and it made an impression upon her, and I spoke to her, and she told me she thought she was too bad for God to forgive her. I pointed her to the promises, and one evening I read a tract to her, and she told me that it was through that she was led into peace through believing. Thus is the work going on here. I am persuaded that not till the last great day will be known the good that has been done by the Colportage Association."

RESULTS FROM PREACHING SERVICES. A young man, having given his heart to Christ at a week evening service, informed me that I invited him to the service that very morning, when I was giving tracts among a lot of working-men about two miles away. A month afterward-the same young man purchased a nice pocket Bible to carry with him, also ordered the 'Sunday at Home' monthly, and changed his lodgings because unfavorable to his new and better life.

‘Also, a woman remarked, ‘ I do like your Butter-cross services. I have been thinking it over; I want you know I want you know :,’ I said, ‘ You want Salvation.’ ‘ Yes,’ she replied. May the Lord Himself give her peace.”

RESULTS OF BOOKS, ETC. SOLD.

SUPPLANTING INJURIOUS LITERATURE. — “ I should be very much better satisfied if I could sell more good books and could see souls saved, but the latter is the Lord’s work and not mine; but I see very much success accomplished in my work apart from immediate conversions to God. There is what I in my ignorance call ‘ stemming or counteracting’ work. What would be the influence of bad literature and fortune telling, &c., at great houses where many giddy young females live, if the pure literature was not carried and circulated by us, and a word of warning spoken for the Lord in such places? And yet some ladies and gentlemen would not allow us to call if they knew, but I thank God all are not of that mind. I believe I have been blessed to counteract a good deal of the evil in that way. I succeeded in placing John Ploughman’s Almanac in a place where rubbish had been posted previously.

“People speak sometimes of much enjoyment in reading the gospel tracts we distribute. One woman said she had derived very great benefit from reading a book I sold her— ‘Prince of the House of David.’”

COLPORTEUR THE ONLY VISITOR. — “ I am well received all through the district, and am often told that if I did not call to see the people nobody would. The reason is there are no ministers in the villages except the church minister, and in several villages there is no one at all; only in two is there a nonconformist minister, out of the twenty-seven which I visit. At Lockerby there are some coming forward to join the church. I go there once a month, mostly the first Sunday.

“The little: work ‘ God’s Light on Dark Clouds,’ is very much liked; I think it will do good; and ‘ Garfield’s Life’ is very much liked, and they sell well. I find I have rather more subscribers for monthly periodicals than I ever had, and they increase. This is cheering. *I never see one of those vile publications now ; there were plenty “ when I came here. This is a good sign, and we know good books have taken their place.*

INFLUENCE OF GOOD BOOKS. — “I find that for the year ending December 31st, 1883, I have taken for books and magazines £140 2s. 11d.

“Although I often meet with those who do not want any such books as I carry (they say my books are all so religious), still, many do buy, and I believe that good is being done. A lady bought ‘The Life of President Garfield,’ and gave it to a young man, and she told me afterwards that she believed it had done him much good. Another person read a part of it, and she wanted one for herself, and she hoped everybody would read it. Have sold a lot of ‘Peep behind the Scenes,’ ‘Christie’s Old Organ,’ ‘Jessie’s First Prayer,’ ‘Black Speck,’ etc. I believe these little books have done and are still doing a good work in this district.

“First let me notice *bookselling and its results*. Although I cannot speak with certainty of conversions, I am very hopeful of several, especially one young woman who took: the ‘Sunday at Home,’ and who professed to have derived great good from it during art illness, and from inquiries I have made I have every hope that she has found Jesus. I have; several testimonies to great moral good resulting to young men and others. I find people will read or get others to read to them, and by a little tact I am often able to get them to take good literature instead of the trashy, sensational stuff they have had before. I have during the last thirteen months added 272 new subscribers to my list, and scarcely lost any except by removal from the neighborhood.

“A woman attending our Cottage and Open-Air Services has given up reading her penny weekly novel, and taken to reading the ‘Christian Herald’ instead. Another woman, who keeps a respectable lodging-house, testifies as follows :— ‘Yours are good books,. Mr. C—, our young men have spent many a happy evening with them indoors.’”

BOOKS SOLD LEADING TO CONVERSION, OR OTHER BENEFICIAL EFFECTS.

GOOD FROM A PRAYER BOOK. “To day a poor woman at whose house I called, said to me, ‘I have been looking forward to your coming round this time, as I wanted to see you. Have you a little book called “Prayers for Private Use” with you.’ I said, ‘No, I have not.’ She said, ‘Will you get me two next time, and do you remember selling one to my neighbor a short time ago?’ I said, ‘Yes, I remember bringing her one.’ ‘Well,’ she said, ‘I am so glad to tell you that it has been lent to my husband, and the Lord has blessed it to his soul’s salvation. He was very ill when she lent it to him an, we all thought he was dying, but the Lord has spared him. But if he..

had died he felt that he was safe. He said it was the reading of the book which brought peace: to his mind, and now he is raised a new man and is going down to the chapel as soon as he is able to tell what the Lord has done for him.' The woman said she used to have preaching in her cottage for eighteen months to which he would never stay at home; and at last forbad the preachers to come any more. But now he wants the two books to give away, one for the village, and one to send to his son, who is a long way off, hoping that they may receive the like blessing through them."

GRACE AND TRUTH.—"All that I could say at this time seemed but of little use, and I recommended a little book entitled 'Grace and Truth' which could be read and studied after I had gone. The same was purchased and read, for on my next monthly visit I was greeted with much joy and very much thanked for having said anything about the one thing needful, even faith in Christ, but more particular, for selling the book which had indeed been the means in God's hands of opening her heart to his knowledge and love; her words being, 'I do love that book, I have had it on the table before me all Clay ever since, and I tell everybody about it.' I encouraged her to hold fast and came away rejoicing, giving praise to our God."

MR. SPURGEON'S WORKS VALUED.—"A woman said she thought Mr. Spurgeon's 'Morning by Morning' and 'Evening by Evening' were dear at the time she bought them; but she had derived great blessing from them that money could not buy, and would not now be without them. She belongs to the Church of England. Another said, 'That last book you sold me is the nicest book I ever bought; I get great help from it.' This was Mr. Spurgeon's 'Morning by Morning.'

"I find the 'Prince of the House of David' spoken of very highly very often, also Mr. Spurgeon's Sermons.

"A woman at a lone house said the other day, 'We are so glad to see you, to bring us books and speak to us, for no one else comes to us.'

"Another said, 'I wish you would bring me, when you come again, one of your monthly books, as my daughter is so fond of reading 'Bow Bells,' and I want to break her of it.'

"Mrs. A. of M. says that she has received much blessing through 'Waymarks to Wanderers.' Mrs. T. at T., who said she was so full of doubt and fears, has been enabled to place her whole trust in God through reading some poetry in 'The British 'Workwoman.' Mr. D. of F. speaks to

me of Mr. Spurgeon's 'Present Truth' as being the means, in God's hands, of doing him a lot of good. Mr. B. of F. tells me that the book that he bought of me has been made a great blessing among his family. I could mention other similar cases through either the book sold, the word spoken, or the prayer offered.

"Offered on sale to a lady 'Present Truth' big C. H. Spurgeon. "Yes," she says, 'I must have that for I am very anxious to be right, and all Mr. Spurgeon's works help me very much. Bring me another of his Farm Sermons to lend out.' I believe she has been saved by Christ through reading Mr. Spurgeon's works."

A FAMILY CONVERTED. — "I called upon a woman whose son had a broken leg, caused by his uncle throwing him over a hedge. I sat down and read part of a book, entitled, 'Her Benny.' The woman began to cry, and after reading a bit farther, she told me to sell her the book, and I did so. I called on her again; she expressed great joy at seeing me, and said that her husband had signed the pledge, given his heart to God, with herself and her daughter, aged 19 years; saying, 'God bless those two little children whose lives they had read in that nice book called 'Her Benny.'"

READING LEADS TO INQUIRY.— I am glad to tell you that 'A Peep behind the Scenes' and 'A Child of Jesus' have been blessed by God, and the means of causing three people, all living in one of the rounds I travel, to inquire about their souls' salvation. One woman, with her husband, had been accustomed to spend her Sundays in reading 'The Family Herald,' etc., but who, being persuaded to purchase 'A Peep-behind the Scenes,' and reading it, was aroused, and led to the house of God; the preaching of His Word was blessed to her soul, and glad at heart am I to tell you both she and her husband have been brought out of darkness into God's marvelous light, and although they have left the neighborhood, yet I keep hearing from them. The last letter was as follows, which was written to a Christian friend: — 'Tell Mr. W. my husband and I now spend our Sundays in reading God's Holy Word, 'A Peep behind the Scenes,' and attending God's house. Tell him how thankful we are he ever called at our house and persuaded us to purchase that book.'"

THE PRINTED AND SPOKEN WORD. — "A woman who had been reading 'A Peep behind the Scenes,' never before felt that she indeed was a lost sheep, until she read therein about the Good Shepherd. Came to hear me preach, and the Lord sent the word home to her heart. The next Thursday,

being that way with my books, calling upon her, she said, ‘; Praise the Lord, Hallelujah, all is well! How glad I am that ever the Lord sent you here. When will you come and preach to us again? for I am glad to tell you that I am now happy in Jesus. Oh! what blessed books are those two. you sold me!’”

TASTE FOR READING CREATED BY THE COLPORTEUR.—”There is an increased desire for reading good books all over my district, and very frequently am I told of the benefit derived from reading them. It is now nearly twelve months since I gave one of Mr. Spurgeon’s sermons to a person which led to her decision for God, and who has, since that time, witnessed a good confession before her family. Her husband also has been ‘brought into the liberty of God’s own children.’”

SALES.— I am glad to report increase of sales during the past year. I find I ‘have realized £214 2s. 8d., increase about £30 on last year. Bibles, 127; Testaments, 117; books over 6d., 1,153; books under 6d., 2,080; magazines, 7,639; tracts given away, 5,000. Although I cannot give any instance of conversion direct from books, yet much seed has been sown, and I pray that it may bear fruit to God’s. glory. The Lord has been pleased to bless my feeble efforts in preaching to the conversion of souls during the past year, and I am working two Bands of Hope during the week, besides other meetings that I am called upon to attend. I hope that you will remember me in your prayers.”

THE SWORD AND THE TROWEL

AUGUST, 1884.

COMMON, BUT SADDENING.

BY C. H. SPURGEON.

He have seen it mentioned as a wonder, by old Puritan writers, that certain fish live in the salt sea, and yet their flesh is not salt. We have met with far greater singularities in the spiritual world, namely, men who live in a sea of grace, and yet are not gracious. It is very saddening to see professing Christians who are not even restrained from irreligious actions by the fact that they have made a profession of godliness. They have a name to live and are dead. The Ethiopian is called a white man, but he remains as black as ever. The hovel is labeled a palace, yet no attempt is made even to keep it decently clean. We know persons who hold orthodox Opinions, and hold them firmly too, and grow warm in their defense; and yet they are not in the least degree affected by those glorious truths, but might for all practical purposes be upon the other side. We cannot make out how they can carry the heavenly fire in their bosoms, and not be burned; how they can swim in the boiling fountain of truth, and not be warmed by it. When they are in suitable company such persons will converse upon spiritual truths, and they will do so with an apparent acquaintance with them, and yet in their ordinary lives they are as dead to spiritual realities as if there were no such things. They believe that the ungodly are perishing, but they do not warn them, and they do not appear to have any concern that they should be spoken to by others about their souls. They believe in the power of prayer, and seem pleased that others should pray, but they themselves do not draw nigh unto God, neither can they bear any kind of personal testimony to the efficiency of supplication. To all intents and purposes they are unaffected by influences which are powerful beyond all others. On a burning day we laid our hand upon a marble slab, which was exposed to the sun, and we were startled by its coldness: such are these persons. They live under a shower of grace, and are not wet; they grow by the rivers of water, and no dew moistens their branch. They have a form of godliness, but feel nothing

of its power; they are like the statues in Westminster Abbey, which stand in their places, and bear all the outward similitude of human beings, but yet they never unite in the worship, for there is no life in them.

The picture which we have drawn will be recognized by many; in fact, by everybody except the persons who are portrayed thereby. These form a stumbling-block in the way of seeking souls, for such persons are apt to thinly: that there is no power in religion, and that it is all a form. 3f I see a martyr at the stake, surrounded by a huge fire, and if on looking again and again I perceive that he is no more consumed than he was at the first, I am sure that it is all a matter of canvas and paint, and not a real flame at all. If a man drinks, and is not refreshed; or cats, and is not filled; we soon conclude that he has partaken of unsubstantial Fare, and has been sitting at a phantom festival. It is grievous indeed when, by the inconsistency of the outwardly religious, inquirers are led to suspect that there is no reality in the gospel of our Lord Jesus. These unworthy persons also furnish very convenient excuses for those who have no wish to believe in the truth of our holy religion. In fact, they are infidel-makers on a large scale. They act as an encouragement to unbelievers, who can quote their example for ungodly conduct; thus they come under the censure of the prophet Who charged Israel with being a comfort to Sodom.

This form of insensible religiousness is occasionally seen in persons who do not profess to be saved, and we cannot help thinking that they have borrowed it from the dead Christians among whom they dwell. They observe that these professors talk without feeling, and set forth an experience which does not at all square with their conduct, and therefore these persons count it no evil to imitate {hem, and feign a repentance and a sorrow for sin which they do not feel. The following story is but a specimen of a vast number which come under the notice of watchers for men's souls :—” Pastor R, of Elberfeld, was once sent for to see a dying man. Fe found the patient really very ill, and entered at once into an earnest conversation about the state of his soul. The patient began, in the strongest terms, to describe himself as the very chief of sinners, and declared that his past life filled him with abhorrence. He continued so long in this strain that the pastor could scarcely find an opportunity to speak. At last, taking advantage of a pause, he remarked gently, ‘ It was then really true what I heard of you?’ The patient raised himself in the bed, stared in astonishment at the pastor, and demanded, ‘ What, then, have you heard? No one, in truth, can say anything against me’; and con-tinned, in a, strain of

unbounded self-satisfaction, to tell of his virtues, and recount all his good deeds, pouring out, at the same time, a torrent of execrations against the slanderers who had tried to injure his character. ‘It was not from foes or slanderers,’ said the pastor, ‘that I heard it, but from yourself; and now it grieves me to hear that you do not believe what you said.’”

We were lately asked what, in our judgment, will become of these godless godly folk, these unchristian Christian people. Our reply was that we were none of us allowed to judge our fellow-men, but if it really were the case that there were persons possessing knowledge of the truth, and full acquaintance with its requirements, who nevertheless did not yield the slightest obedience to it, they must of course perish. Salt can preserve, but when salt itself has been tried in vain what remains to be done? If men cannot see in the sunlight, what more can be done for them? It is a dreadful thing to perish with the added terror of having held the truth in unrighteousness, restraining its natural force from operating upon the conscience and heart. If men dash themselves down to hell from the very rock of salvation they must be ground to powder. As to their present condition, these persons seem to be in greater danger than any others. It is not likely that they will ever be converted: the truth which is adapted to work that desirable end has already been brought under their notice, and it has exerted no power over them. In all likelihood they conclude themselves to be perfectly safe, and so they are clothed with the impenetrable armor of carnal security. Expositions and exhortations addressed to ungodly men are warded off from them by their own impression that it is well with their souls. The probability is that they will continue as they are, and sleep themselves into perdition; and perhaps, like Ignorance, in the “*Pilgrim’s Progress*,” they will be ferried across the stream of death by one Vail Hope, and never discover their mistake until it is too late to amend it.

The unhappy story of the bushrangers, in Australia, will be fresh in the memory of most of our readers. These men were in a small inn, surrounded by a body of police, and for a while they defended themselves against all comers. At last, when their number had been thinned out, their leader was seen to come forth from the house, and to advance against his adversaries with a dauntless mien. Several shots were aimed at him, but they did not tell. He seemed to wear a charmed life; the fact being that he was encased in a kind of armor made of ploughshares, and thus he remained secure until a ball found out a joint in his harness. How many wear a secret and

invisible armor of in.. difference and self-flattery, which protects them from the salutary woundings of the Spirit! But to what a pitch of hardness must that heart be brought which is not affected by the power of the grace of God? That which lies in the fire and is not burnt must be harder than iron:, or an adamant stone. The blacksmith's dog sleeps just under the anvil,, where the sparks fall around him; and the sea-boy, on the dizzy mast, falls asleep amid the loud roaring of the billows: even these are: beaten in their drowsiness by professors who sleep on while all around them agencies are at work which might awaken the dead.

What responsibilities belong to those who have the gospel, and yet do not allow it to operate upon them! They lie by the river, and do not drink; they sit at the table, and do not eat. If they starve they are suicides.. What is worse, they pretend both to eat and drink, and they cry up the provision to their neighbors, though they have not tasted it themselves. Whither must they go who act thus? Is hell itself punishment sufficient for men who make a mock both of law and gospel, and invite their own destruction?

Among all animals, there is not one which is more disgusting to a man than a monkey, simply because it is the image of an intelligent being without the intelligence; and among all characters there is scarcely one so objectionable as that of the external Christian, who is devoid of inward Christianity. These are as scarecrows in a field, who deceive none but the silliest birds; or as dummies in the shop, whom every one understands to be mere pretences. Truthful men need much patience to endure them, and the time will come when no such tolerance will be expected of them. Shams will be swept out of the kingdom of truth; death will be banished from the realm of life; and those who have made no living, obedient response to the hallowed influences with which they have been favored, must be driven where none of these will be wasted upon them. A man will not long lay a stone a soak in milk, nor boil a mass of iron in water, nor dip a lump of lead in a dye-vat, nor try to wash a blackamoor white: he cares not to have his best things thrown away. It is even so with the Lord our God, for it is written, "The earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing: whose end is to be burned."

A LONG (?) DRIVE ON A IRISH CAR

TWO Scotch gentlemen were lately on a visit to the Emerald Isle, and visiting Dublin in their tour, they one evening left the hotel on an exploring expedition to see the beauties, as far as gaslight would let them, of the “sweet city.” Never having been in that condition before, and being unacquainted with the latitude and longitude of the place, our friends soon got benighted, and lost their way. After wandering about for a considerable time, they at last resolved, as the surest and most expeditious way of solving their difficulty, to hire a car. Accordingly, forward they went to the driver of one, and asked, “Well, Paddy, what will you take to drive us to Hotel?” “Five shillings, yer honor,” answered Paddy. “Ah, that’s too much; you must do it less.” After hard battling, it was ultimately agreed that half-a-crown should be the fare. So Paddy, making sure of the cash, told them to “*get in*,” and then coolly walked them across to the opposite side of the street, where the hotel was, to the no small mortification, and amusement also of our tourists, who were scarcely prepared to find themselves in such close proximity to the place of their abode. This reminds us of many who think they are a long way off from salvation when it is nigh to them, not even so far off as across the road. There is but a step between them and life eternal, that step a simple childlike reliance upon the Lord Jesus. They imagine that many leagues of doing, feeling, praying, and striving lie between them and the Savior, when he is standing right in front of them, and saying,

“*Look* unto me, and be ye saved.” C. H. S.

VERY ATTENTIVE TOWARDS THE CLOSE

A VERY good little anecdote is related by Spohr in his lately-published “Autobiography.” At the rehearsals of a certain oratorio of his he noticed that his little girl, eight years old, usually remained very grave and quiet until the final number, which was a fugue; then the little maiden’s eyes grew bright, and she listened with the most animated and sustained attention. Spohr fondly concluded that his daughter had a *penchant* for music of a severe character, and asked her about it. “Oh, no, papa,” she replied; “but I know when that piece is finished we go directly to the house for dinner”! Just so. How many hearers are watching for “lastly” as a cat

waits for a mouse! That good dinner is already delighting their sense of smell, by the help of a powerful imagination. As yet, their nose is more: powerful than their heart, and the charms of a pudding are greater with them than the glories of the gospel. Well, weary ones, we must take care that we do not impose upon your patience by undue prolixity; but you must also remember that we cannot shorten our discourses to please your fancies. Those who grudgingly yield scanty attention to our sacred message must not complain if in return we give scanty attention to their desire for short sermons C.H.S.

WARNINGS

BY keeping our eyes open, and judging things upon Scriptural principles, we may often be forewarned in our dealings with certain characters., One man cannot see further into a millstone than another, and yet shrewdness sees where the ordinary observer is in the dark. A prudent man, with the fear of God before his eyes, is almost a prophet. Two or three instances are before our mind at this moment.

A gentleman went carefully into the stable where his horse was placed to bait, and he saw for himself that the proper feed of corn was in the manger.. In a few minutes' time he was in the stable again, and the oats were gone. He taxed the hostler with taking them out, and remained while he saw his nag eat up his fair portion. How did he know that the hostler would steal the corn? *He had heard him cursing*, and therefore he; knew that he would steal.

A friend met the deacon of a church in the street — a man whom he much esteemed. The aforesaid deacon begged the loan of £100, and the friend would have lent it to him with pleasure; but in the course of conversation the deacon observed, "Other people might rob you; but you know me as an old pilgrim. I am, I trust, quite past temptation." The money was refused, for the friend said to himself, "Past temptation? Past temptation? Why, he must be quite ignorant of his own heart. He must surely be a hypocrite." And so he was. He knew that he was hopelessly involved even when he was seeking a loan from one who could not afford to lose the money: before that day was over he had failed. "*Pride goeth before destruction.*" "A prating fool shall fall." His Bible had made our friend wise, and he was saved from loss.

A man 'who stood high in the city observed, with great satisfaction, that he had in a single morning cleared £30,000 by a speculation. A brother merchant remarked that he ought to be very grateful to Providence for such good fortune; whereupon the successful merchant snapped his fingers, and said, "*Providence!* pooh! that for Providence! I can do a deal better for myself than Providence can ever do for me." He who heard the observation walked away, and resolved never to deal with such a man again except upon cash principles, for he felt sure that a crash would come sooner or later. Great was the indignation of the man who stood high in the city when he was told, "*If* you and I are to have dealings it must be on strictly ready-money terms." He was insulted; he would not endure it; he would go to another house. That other house welcomed his custom, and in due time it was repaid by losing many thousands.

A tradesman chose a shopman from seeing him pick up a pin; Rowland hill would button up his coat when he heard a man swear, for he did not want to have his pocket picked: thus for good or for evil little things may be *tests* of character. To deal with persons who have no respect for the Sabbath is always risky; to marry a man who can repeat a lewd story is eminently perilous; to buy goods of tradesmen who are "really giving them away" *is* to invite deception; and to trust those who flatter you is to court delusion. Do you meet with one who tells you many of the secret faults of others? Mind that you show him none of your own which you would not wish to publish. Does he tell you what others have said of you? Then say nothing of others which you would not wish him to report; for as sure as you live he will repeat all that you say, with additions. All dogs that fetch will carry.

By observing such things as these, men may be saved from deceptions. The difference between one man and another, in point of prudence, mainly arises from the fact that one man learns from his blunders and another does not. When we are once taken in by a person, we ought to take his measure so exactly that he will not be able to do it again. No mouse can be excused if it is caught twice by the same eat. Yet as long as the world stands, there will remain some in it who can never see further than the end of their own noses C.H.S.

FOLLY OF DELAY ILLUSTRATED

A CERTAIN man had a long journey before him, which must needs be made in one day; for it would be impossible for him to journey mile in that country after nightfall, neither was there any place wherein he could lodge on the road. He knew right well that this journey was appointed him, and that it was his duty to perform it; and, moreover, he told his best friends that he was fully determined to set out thereon; but he thought the matter was easier than they seemed to imagine. In his stable there was a fine stud of strong and swift horses suitable for the road, and a carriage stood ready for his riding. The traveler did not set out in the early morning, for he said that there was time enough. Meanwhile, by a certain custom of the country, two of his best horses were taken for the king's service, and this caused the traveler to look about him; but he soon quieted down, sat down to his dishes and his cups, and cried, "What's the good of haste?" While thus engaged, more of his horses were lost, or stolen, or else they strayed, and had he then set out and kept well to his journey, he had scarce the means left to accomplish it. Still he waited with his boon companions till one way or another his horses were gone, and he had nothing left to ride upon but a single wretched jade. Then he made much ado about setting out, and meant to fly along the road at a great rate; only it so happened that while he was resolving the sun went down, and he never reached the place where he would have been rewarded with honor and profit.

The explanation of the riddle is easy. A man in his early days, with his best years before him, is so foolish as to put off the concerns of his soul till he is older. Years follow years, and yet he delays — delays even when his last, worn, and feeble age is all that remains to him, and death comes before it is welcome. Alas, that men should think to perform the most important business of all at a time when all their powers and faculties are failing! God's service requires all our abilities in the prime of their strength, and it is wicked as well as foolish to put him off with our leavings, and endeavor to reach heaven on a worn-out steed at the fag-end of the day. C.H.S.

NOTES

All our readers know our son Thomas by his many articles in this magazine, and therefore they will excuse a father's endeavoring to promote

the interest of the work o God under his hand in New Zealand. He has returned to us in better health than we expected.. He will probably remain in England till the beginning of November, when the fogs will give him notice to quit. Many friends have already aided him to erect his new Tabernacle in the center of the important city of Auckland; but he needs some £3000 more to enable him to open the place without debt. Like his father, he pledged himself to have no debt; and with all before him that New Zealand needs, he is wise to keep himself unhampered for doing good work in the future. Its people have none splendidly, and will continue to do so; but outside help would be very opportune. Will friends do us the great favor of helping our son's work? They can., of course, give to the *building-fund*; but those who cannot do this may possibly be willing and able to give him an opportunity of preaching the gospel and taking a collection, or of lecturing in the week-days upon some interesting topic. This is not desired where such a thing would deprive any home-work of needed funds; but where a congregation would not feel it to be a tax it would be most gratefully accepted. The time is short; arrangements will have to be made somewhat hurriedly, and carried out by friends on the spot. We put out this request, not knowing who may be mowed to reply, but believing that there are persons who judge it to be wise, to secure those new countries in the, southern hemisphere for King Jesus, and that one of the best ways of doing so is to build a substantial sanctuary for a successful preacher of the word of God.

In *Memoriam*. — ROBERT CURME. — Our dear brother, Rev. Robert Curme, vicar of Sandford, Oxon, has passed to his reward. He was a sweet Christian, of calm and serene spirit, full of love, and humility, yet firm as a rock in the doctrine of grace. When the denouncer of Baptismal Regeneration was shunned by many of the clergy, one of his brethren asked Mr. Curme, "How can you spend so ranch time in company with Spurgeon?" His gentle answer was— "It-is more wonderful that he should associate with me 'than that I should meet with him.'" His love to us was wonderful, and constituted one of the joys of our life. He was beloved of all who knew him, and we were one with him in the faith which is in Christ Jesus. He passed away full of years, ripe for his rest.

GEORGE THORNILOE. — In the Temperance world the death of Mr. George Thorniloe will cause a great gap. He was a true-hearted brother, ever zealous to rescue his fellow-men from the horrible habit of drunkenness. Will not some other champion step forward to fill his place?

On *Friday evening, June 27*. the annual meeting of the METROPOLITAN TABERNACLE COUNTRY MISSION was held in the lecture-hall, under the presidency of Pastor C. H. Spurgeon. Mr. Gr. Goldston, one of the Secretaries, gave a summary of the annual report, Mr. R. Hayward, the Treasurer, read the balance.-sheet, and addresses were delivered by the Chairman, by Mr. Bowker, the venerable President of the Mission, and by Messrs. J. Clark, F. Durban, J. Scoones, and J C. Travers, members of the Mission, who gave an account of the stations under their charge. The report contains particulars of the work at North Cheam, Teddington, Southgate, Bedfont, Shoreham Kent), Cranford, Feltham, Stanwell, Bell Green, Brentwood, and Kennington-road. In all these places the gospel has been regularly preached, and many souls have been won for Christ. The workers are all voluntary, and the expenditure of the Mission, which last year amounted to £169 15s. 5d., is for rent, lighting, cleaning, print-rag, traveling, etc. The offerings at the stations realized £76 3s. 10d., subscriptions from members and friends, £19 2s. 5d., we were happy to contribute £40 to the funds, and the balance, with the exception of £6 8s. 4d. due to the Treasurer, was made up by collections, pew rents, etc. The work of this Mission is needed as much as ever it was. All around London there are villages and hamlets where gospel preaching is sadly lacking. We are doing all we can to supply the want, but we could do much more if we had the men and the means. Earnest Christian young men, who love the truth, and desire to serve the Lord by publishing the glad tidings of salvation, will do well to apply to Mr. G. Goldston, 2, Stockwell-road, Clapham, S W., to whom contributions for the work may also be sent, or information with regard to openings for evangelistic effort in any district within a few miles of the metropolis.

This is perhaps the best place to mention that the sister Mission, the METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION, is also greatly in want of qualified preachers and singers. The indefatigable Secretary, Mr. G. E. Elvin, reminds us that on the departure of Messrs. Moody & Sankey from England in 1876, the Association offered to send Evangelists to conduct missions and special services among all the churches in London where their help was desired. From that time till now the work has been continued with marked signs of the Lord's approval. Testimonies to the value of the Evangelists' labors have been received from ministers of various denominationst and some churches so highly appreciate the efforts of our friends that they arrange for their services at regular intervals. Mr.

Elvin is anxious that the recent visit of Messrs. Moody and Sankey should give a new start to the work of the Association, and he will not be content until every church in London has a series of special services, at least once a year, and as far as he can he will supply Evangelists whom the pastors will gratefully welcome.

If the work increases at the rate which is desired, many more workers will be required. Many of Mr. Elvin's men have proved themselves such acceptable preachers that we have taken them into the College, and some of them are now amongst the most useful of our ministers; others have removed to different fields of labor, so that recruits are wanted; and it is hoped that among Mr. Moody's workers and converts many will be found available for this department of Christian service. For preachers, we want men filled, with the Holy Ghost, able to tell out simply and clearly "the glorious gospel of the blessed God," willing to give short but earnest addresses, possibly to small audiences, in various parts of London. For singers, both brethren and sisters are needed, Goal-fearing, soul-loving, with good voices, a knowledge of music, and able to sing the gospel so that all who listen to them shall understand, even if they do not accept, the message of salvation. Additional work will, of course, involve extra expense, so that help for the funds will also be needed. We hope that amongst our readers there are many who can give themselves or their substance to this divinely-blessed agency. If so, communications to that effect, as well as applications from churches desiring the services of the Evangelists, will be thankfully received by Mr. Elvin, 30, Surrey Square, Walworth, S.E.

On Sunday, June 29, special services were held by the YOUTHS' BIBLE-CLASS, to commemorate the twenty-fifth anniversary of Mr. S. Wigney's connection with the class, On the following evening, at the Tabernacle prayer-meeting, Mr. Spurgeon presented some volumes of "The Treasury of David." to Mr. Wigney, and assured him of the love felt for him by his Pastor and the officers and teachers of the school, and of their deep sympathy with him in his enforced retirement for a time, through ill-health, from the work in which he has been so greatly blessed. At the same meeting the prizes won by the scholars at the last examination of the Lambeth Auxiliary of the Sunday-school Union were presented by the Pastor, and it was especially interesting that a daughter and son of Mr. Wighey were amongst the successful candidates.

COLLEGE. — Mr. T. B. Curry has become pastor of the church at the Tabernacle, Great Yarmouth; and Mr. B. Preston has settled at St. Peter's, Kent. Mr. C. S. Stedhurst has been accepted by the committee of the Baptist Missionary Society for mission work in China, for which he will have a further period of special study before he sails.

Mr. 17. J. Benskin has removed from Wycliffe Chapel, Reading, to New North Road, Huddersfield; Mr. T. H. Smith, from Haddenhaza, to Chatteris, Cambs.; and Mr. G. West, from South Shields, to Heneage Street, Birmingham.

On *Tuesday, July 1*, Pastor W. H. Vivian and his friends at Loughton entertained between sixty and seventy of the London ministers connected with the Pastors' College Association. Nothing was wanting on were happily closed by a sermon in the chapel by the President.

Among the numerous addresses of congratulation received since the Jubilee meet-rags, none have been more welcome than a splendidly illuminated and beautifully bound message from the former students of the College now settled in Victoria, Australia, and a loving letter from the Baptist Union of Tasmania, which was formed principally by our brethren in that island after the opening of the Launceston Tabernacle, as described on another page.

EVANGELISTS. — Together with a thank-offering of £20 we have received a cheering report of *Messrs. Fullerton and Smith's* services at Dundee. The season of the year was somewhat unfavorable for large week-night gatherings, but great crowds assembled each Sabbath, and many received the word preached and sung. This month the Evangelists recommence work at Galashiels.

Mr. Burnham has had a season of unusual blessing at Carlton Green and Saxmundham. At the former place a good farmer invited our brother, and though scarcely a dozen houses could be seen from the field in which the services were held, as many as five hundred people gathered on the Sunday afternoon, and seven hundred in the evening, to listen to the Evangelist's message. After the open-air services every evening, prayer-meetings were held in the barn, and there many who had been impressed were brought into the liberty of the gospel. At Saxmundham the services were held in the Congregational Chapel, and there also the visit of our brother was greatly helpful to both saints and sinners

MR. RUSSELL reports successful services at Congleton and Eastwood Vale. Being unable to arrange for evangelistic missions just recently, he has rendered occasional help at the Sutton Mission-hall, and also at North Cheam and West Drayton.

MESSRS. MATEER AND PARKER have visited Douglas, Isle of Man; Skipton; and Horsforth. In each place many have heard the word, and not a few have believed.

ORPHANAGE. — We have never had a more successful annual festival than that which was held at the Orphanage on July 16. Heavy showers in the morning threatened to mar the success of the day's proceedings; but before the afternoon the clouds cleared away, and the sun shone out right gloriously. Altogether, nearly eight thousand persons were in the grounds during the day, and the total financial proceeds, including £200 from the President from his Jubilee Testimonial, and a promise of £100 from R. Cory, Esq., of Cardiff, amounted to at least £1,200. For this noble help we are very thankful to the hundreds of donors and collectors who helped to make up such a goodly sum, and we are devoutly thankful to the Lord who included his stewards to contribute thus generously for the support of the orphan children who are under his special protection. May the Father of the fatherless richly reward all who have had any share in supporting the happy family at Stockwell.

The program, was an unusually full one, an every item was carried out with good spirit. The President's collection of Pictures of the Reformation was on exhibition, and was visited by several hundreds of persons. The children marched in procession on two occasions, headed by the band from Dr. Barnardo's home. The new residence for the head-master, and the offices for the trustees, teachers, and staff, were formally declared opened by the President, who called special attention to the beautiful stained-glass window erected in the board-room, in memory of the late Treasurer of the institution, W. Higgs, Esq., by the members of his family. In the afternoon large open-air meeting was held for the purpose of welcoming home Pastor Thomas Spurgeon. The President occupied the chair. Hearty words of welcome were spoken by Mr. B. W. Cart, and Pastors W. Stott, and C. Spurgeon, to which our New Zealand guest happily replied, and the proceedings closed with 'the singing of the hymn commencing "My Jesus, I love thee," to the tune of "*Home, sweet home,*" Mr. Smith leading the song with his silver cornet. The Orphanage choir entertained a large

number of friends with their sweet singing in the dining-hall. In the boys' play-hall the Orphanage handbell ringers had a large and appreciative audience. Several thousands of friends gathered for the evening meeting in the grounds, at which the Right Hon. Earl Cairns presided, and spoke most cordially of his esteem for the President, and his interest in the institution. Addresses were delivered by the Revs. Canon Fleming, B D., B. Colmer Symes, B A., and Owen Davies, and the President and his two sons. At the close of the meeting, the Clapham Male Voice Choir gave an excellent sacred concert in the dining-hall; a number of our "old boys" made capital speeches in the play-hall; and after witnessing the very charming illumination of the grounds by Mr. Pain, the vast crowd slowly dispersed. We must not omit to thank Mr. Murrell and his regiment of willing helpers, who were busy for hours feeding the multitude; nor Mr. and Mrs. Allison, whose bee-tent was a great center of attraction; indeed we assure all who assisted in any degree that we are deeply grateful to them, and pray that they may all be abundantly blessed in return for all their love to us, and their help to the Lord's work under our care.

COLPORTAGE.. — the following circular is about to be sent to the secretaries of Baptist and Congregational Associations. We shall be glad if its issue will result in the increase of this useful but hitherto little appreciated form of Christian labor: —

“Allow me to ask your serious consideration of the claim: of Colportage as a valuable and tested home mission agency, specially adapted for county associations, town and country home missionary societies, and generally wherever individuals, committees, or churches can be found to support it.

“The colporteur is one of the most *efficient* house- to-house evangelists known, and penetrates into houses and haunts not reached by any other Christian agency. The twofold appeal, through the powerful printed page, and by his pointed personal address, constitutes an agency for good of immense value. Visiting the same persons regularly every month, with a new and attractive selection of illustrated periodicals, books, and Bibles, his moral and spiritual influence is very great. He becomes the welcome friend of the people, and his visits are eagerly looked for both by young and old, while the literature sold displaces or neutralizes that of an injurious nature, besides much spiritual good being accomplished.

“The work, too, is so *elastic* that its details can be adapted to the special requirements of any locality. The sale of books, etc., occupies a

fundamental place with the colporteur, but while thus engaged innumerable opportunities arise for pressing home the gospel message, while special classes of persons can easily be visited, e g., fishermen, navvies, colliers, and workmen of various kinds. As a helper in lay preaching, Sunday-schools, etc., the colporteur co-operates successfully with other forms of church work, and is the rival of none.

“Finally, on the score of *economy*, Colportage is by far the cheapest agency extant, as the entire services of a Christian man can be secured by a payment to the Association of £40 a-year. When this comparatively small subscription is paid by friends in the district, the Association assists them liberally by supplying any deficiency in the expense of maintaining the colporteur; for while the profit on the sales lessens the cost, a considerable balance usually remains to be provided from the General Fund beyond the £40 received in subscriptions from the district.

“A number of county associations, and of local committees, employ one or more colporteurs, some having increased the number sevenfold. It is trusting that you will kindly consider this matter, and lay it before your friends, that I venture to launch this circular, hoping that it will not find its way into the waste-paper basket until it has accomplished its purpose in leading to the employment of more colporteurs. I shall be glad to give any further information upon application.

“Believe me,

“Yours faithfully,

“CORDEN JONES,

“General Secretary.”

Baptisms at Metropolitan Tabernacle,-June 26, sixteen; June 30, thirteen; July 3, twelve.

Applications for the admission of destitute Fatherless Children, between the ages of six and ten, should be addressed in writing to the Secretary, and full particulars given. As the number of candidates is largely in excess of the accommodation, the Trustees may decline to issue a form; for it would be useless to cause trouble when there is no prospect of success. If a form be granted, it must not be regarded as a guarantee that the application will succeed.

The questions must be fully and frankly answered by the applicant, and the form returned as soon as possible. The slightest untruthfulness will necessitate the immediate rejection of the case. Unhealthy, deformed, and imbecile children are not eligible. Only children born in wedlock can be received. Under no possible circumstances can exceptions be made to this rule, as the trust is definite and unalterable.

If the case is entered on the list of approved candidates, the Trustees appoint a visitor to make personal inquiries. Should these be satisfactory, the child will appear before the Committee in due course, and if it is then among the most needy and deserving, it may be recommended for admission to the Institution, as soon as there is room.

Friends who are only acquainted with the case in which they are specially interested must not be surprised at its rejection by the Trustees at any stage if it is proved by them to be less necessitous than others; nor must they wonder if the child is declined because of unsuitability, for the Institution is not a Hospital, nor a Reformatory, nor an Idiot Asylum. The election of children not being determined by subscribers' votes, the Trustees maintain the strictest impartiality while considering the claims of the various applicants, and the greatest need always has the loudest 'voice with them.

Applicants are requested not to call upon the Trustees privately, as they are bound *not* to attend to them otherwise than officially. Cases will be considered on their own merits, and they will derive no advantage from personal solicitation. Mr. Spurgeon cannot personally see any applicants, and should not be written to. All letters on this business must be addressed to the Secretary.

The Institution is mainly supported by spontaneous gifts, a number of donors sending as regularly, year by year, as if they were pledged to do so. An increase to the number of subscribers would greatly cheer the President's heart. Now that girls as well as boys have to be fed, clothed, and educated, the income needs to be doubled. *Will not the reader of this Report become a helper?* Subscriptions, large or small, will be gratefully received by C. H. SPURGEON, Westwood, Beulah Hill, Upper Norwood, S.E. Collecting Boxes or Books may be obtained of the Secretary, Stockwell Orphanage. Gifts of Food, Stores, Clothes, Books, Toys, and useful articles are always welcome, and should be directed to

VERNON J. CHARLESWORTH, Head Master,
The Orphanage, Stockwell, London, S W.

REPORT, 1883-4.

WHEN a year has been crowned with mercy it should be closed with praise, and we invite all who have had fellowship with us in the work of the Orphanage to join in blessing our Covenant God. Without the Lord nothing prospers, but with him nothing fails. The Stockwell Orphanage has always been covered with the wings of the Eternal, and so its little ones have nestled down in safety. Neither anxiety nor toil have been permitted to press so heavily as to become a burden, for our anxiety has yielded to a peaceful trust that; “the Lord will provide,” and toil has been rendered light by the assurance, “My grace is sufficient for thee.” Our language is, “Oh, magnify the Lord with me, and let us exalt his name together.” It is good work, for a good Master, who has set before us a good object, promises us good wages, and provides us with good supplies. We ought to be merry in the midst of such mercy.

The Trustees have all been spared and enabled to perform their arduous duties through another year; friends have been raised up for the Institution; funds have been forthcoming, and every way we are called upon to praise the Lord upon the high-sounding cymbals. Our tongue shall not be silent nor our heart forgetful; the whole Institution shall be perfumed with the praises of Jehovah, the Father of the fatherless, and the Judge of the widow.

To those who like to trace the progress of the Institution, the following table will be of considerable interest, from which it will be seen that we have received

NINE HUNDRED AND TWENTY-FOUR FATHERLESS CHILDREN!

This is a large family, but not too large for the bounty of the Father’s House. “He openeth his hand, and satisfieth the desire of every living thing.” See how easily the work is done. He does but open his hand and! every need is satisfied. Another year’s experience has proved that

*“He who feeds the ravens
Will give his children bread.”*

With gratitude be it said the orphans have never lacked a meal, and the managers have been spared the calamity of debt, and even the trial of overdrawing their banker’s account. If at any time our faith has been put to the test, it has only led us to more fervent prayer, and the supplies have come when they have been most needed.

NUMBER OF INMATES.

Total Number received — 924.

Left — 521.

In residence — 403.

Note — Of the 49 children whose removal we record, 35 were placed in situations, 9 were remitted to their friends, 4 were dismissed on the remarriage of their mothers, and one died in the Hospital.

Mr. John Maynard, one of the old boys, on returning from Africa, where he had charge of a church, entered the Pastors’ College as a student for the ministry.

As many of our supporters are removed year by year, and new friends must be added to the list, we deem it advisable to recapitulate the guiding principles of the Institution.

1. It is based on THE COTTAGE HOME SYSTEM which, in our judgment, has superior advantages over every other. The loss of home and parental influence is a calamity to a child, and the wisest and best methods are necessary to compensate the loss as far as possible. Covering an area of nearly four acres in one of the healthiest suburbs of London, the Orphanage is admirably adapted for its purpose. Each home is complete in itself, and each family has its own “mother.” The boys dine in one common hall according to families; the girls’ meals are all prepared in their respective houses, and it is a rule that both boys and girls assist in all the domestic duties of the establishment Family worship is conducted in each department morning and evening, and the children learn the text for the day from Mr. Spurgeon’s “*Almanac*.” The terrace on the left-hand side of the

quadrangle, with the schools over the center block, are designed for 250 boys, and the terrace on the right for an equal number of girls. The building in the center is the infirmary, with separate wings for boys and girls. The adjacent building is for the swimming bath and girls' play hall.. For the boys a commodious play hall is provided at the end of the terrace.

Under the Cottage Home System the most careful supervision of each child is possible, and the best sanitary conditions are secured. Apart from the ordinary ailments incidental to childhood, and one or two solitary cases of a serious nature, there has been no illness to cause alarm or anxiety. By the good providence of God the children have been spared the ravages of an epidemic, and though many of them came of a consumptive stock, a short residence in the Institution has been found to improve their condition to a remarkable degree. We append the medical report, and a list shewing the cause of death in the case of fathers whose children were received during the year.

MEDICAL REPORT

1883-4

MR. PRESIDENT AND GENTLEMEN,

I have now the pleasure to hand you my annual report, ending 31st March, 1880.

We have again been blessed with a comparatively clean bill of health, and our average sickness has been very small. We are fortunate in having all excellent staff of officers, and to this I attribute the early attention that all sick eases have received, and the general harmony that tends so much to the efficient working — medically and otherwise — of a large institution.

At the commencement of the year we had several eases of febriculae, of the class now generally recognized as German measles. Some had grave symptoms; but, in the end, all terminated without trouble or complication. I find it a good plan to isolate for fourteen days, during the prevalence of eruptive diseases, all eases in which there is sore throat with febrile symptoms. Scarlet fever frequently follows.

Outside the walls of the Orphanage, cases of measles have been very numerous, but, I am thankful to report, our children have hitherto escaped. Two well-marked cases of whooping-cough occurred: these were at once isolated, and the spread of the disease was arrested.

Cases of ringworm — from the frequent importation of fresh children — have been numerous, and there is no disease attended by so many troublesome complications, especially when it affects the head.

One case of enteric fever occurred, which, we regret to add, terminated gradually.

One my contracted scarlet fever, and on his return to his friends developed within three days a mild attack of small-pox.

Both these children were sent without delay to the Stockwell Hospital.

Several children have suffered from strumous diseases affecting the glands and eyes.

It is a matter of considerable importance as to how the bread is made. Pure water and cleanliness are essential to the production of a wholesome loaf. Under the management of the Committee, nutritious bread might be made on the premises of flour containing the bone-forming and nitrogenous portions of the wheat. A loaf made of seconds flour, good quality, and 20 per cent. of granulated wheat (through steel mills) will be sweet and pleasant to the palate after being kept three or four days.

Possibly the day will come when the Orphanage will have its convalescent home at the sea-side, to which we can send children without delay who require the change.

I subjoin a Table assigning the cause of death in the cases of the fathers of those children who were admitted during the year.

Thanking you for your confidence,
I beg to remain,
Mr. President and Gentlemen,
Your obedient servant,
WILLIAM SOPER, M.R.C.S.E., L.S.A.

Our best thanks are due to our Medical Officer, Dr. Soper, and also to those honorable gentlemen who have for so many years voluntarily

discharged, without fee or reward, the offices of Hon. Consulting Physician, Hon. Consulting Surgeon, Hon. Consulting Ophthalmic Surgeon and Hon. Dentist. The last gentleman has a curious record of an immense number of teeth stopped or extracted, which shows that his office is no sinecure. As the work is all for love, and nothing for reward, we trust that these gentlemen will receive a special blessing from the great Father of the fatherless.

In order to the more efficient management of the Girls' Department, the Trustees have thought it wise to call in the assistance of a *Ladies' Committee*, by whose kindly observation and advice they hope to be better able to arrange for the comfort of that side of the establishment. A number of ladies, mostly the wives of the Trustees, very cheerfully accepted the duty, and we look for happy results therefrom.

2. The institution is open to fatherless children from ALL PARTS OF UNITED KINGDOM. Being situated in London, where the greatest need is concentrated, by far the larger number of children admitted have come from the Metropolitan area, and it will be seen that the poorest districts have benefited to the largest extent. This is as it should be, for we aim to assist the most helpless and deserving.

Our subscribers will be glad to note that as the knowledge of the institution extends, so its advantages are sought by applicants from all parts of the kingdom.

3. The Institution is UNSECTARIAN — the question of the denominational connection of the parents having no influence with the Committee in considering an application. Orphanhood and need are the conditions required, and no child is prejudiced as a candidate on account of the creed of his father. In a matter of pure philanthropy sectarian preferences should have no weight, although the character of the parents and their usefulness in the Church of God constitute in some cases a plea for a more speedy reception of their little ones.

The supreme desire of the Committee of Management is that the children shall be instructed in the truths of our common Christianity, renewed in spirit by the Holy Ghost, and trained in the nurture and admonition of the Lord. We are more concerned that the children should become disciples of Christ than devotees of a sect, and for this we will both pray and labor. It would be a calamity to be deplored were theological differences allowed to

mar so beneficent a work as that of assisting the widow and the fatherless, and in this we rejoice to know that we have the hearty confidence and generous co-operation of friends in communion with every section of the Christian Church.

4. The Institution is open to ALL CLASSES OF THE COMMUNITY. No one section of society has the preference. In considering the claims of an orphan, the station in life occupied by the parents has small influence in the counsels of the Committee. It will be seen in the table subjoined that, while almost, every grade of society has been represented, by far the greater proportion of children belonged to the industrial and most necessitous classes. When a family has been dependent upon the weekly wage of the father, which in so many instances leaves but a slender margin for saving, with his death the whole of their support is gone at a stroke! If a lingering illness has preceded his death, their little hoard has been exhausted; if not, what remains will scarcely suffice to meet the funeral expenses. But for the ministry of an orphanage, a widow, left with several helpless little ones whose cry for bread pierces her heart: must have a feeling akin to despair. The relief afforded by our taking over the burden of no less than 924 fatherless children to the resent date task which still remained. Often have our hearts been filled to overflowing with mingled emotions of sympathetic sorrow and sincere joy; sorrow for the trouble which still remained, and joy that we had been able to lighten the load, at least by an ounce or two. Frequently have we had to see the hand of the Lord helping choice saints by means of our Institution. Arc there not thousands who will share our burden and our blessing? Will not our reader continue to do so? Our subscribers will rejoice with us that the Institution has taken over the burden of no less than 924 fatherless children to the present date.

5. To secure the admission of a destitute fatherless child between the age of six and ten, NO PATRONAGE IS REQUIRED, provided there is room in the Institution. The most helpless and deserving are *elected* by a Committee, to whom the greatest need must always have the loudest voice; they are not *elected* by the votes of subscribers. In this way help is rendered to those who are least able to help themselves, or to secure the assistance of others. Applicants are put to no expense, beyond providing the necessary certificates to prove that the candidates are eligible under the rules of the Institution. It is better that the admission of a child should be in response to the bitter cry of helpless orphanhood than as a reward for the diligence or expense incurred in dunning the subscribers for their votes. The amount

expended, directly and indirectly, in qualifying for admission to some institutions, is in many cases almost equal to the value of the benefit secured. As it is impossible for us to receive all who apply, there is this satisfaction: the candidates are only declined for want of room, and not because, after expending their all, they have failed to procure the necessary vote; to command success. The Committee appointed to consider the claims of the applicants devote considerable time and anxious thought to this department, and no case is rejected by them, unless it is proved to be less necessitous than others under consideration. Will our friends kindly bear this fact in mind, should an application in which they are specially interested not prove successful? In their judgment, and probably as a matter of fact, the children in whom they are interested are real! destitute, and the mothers are highly deserving; but when we have only one vacancy for three or four or even more candidates, some; must be excluded; and it may so happen that there is a still more destitute child and a still more needy widow than the one which our friends would select, and that case will have the preference. We are *therefore* compelled to set aside scores, or even hundreds, whom we should have been right glad to admit, because they have not attained. to that pre-eminence in misery which wins our suffrages. Till someone will. invent expanding houses, and show us how to make a pound grow into forty' shillings when there is need for it, we fear it will always be our sorrow to have to turn many deserving applicants from our door.

We would here express our sincere thanks to our brethren of the Committee, whose valuable co-operation we greatly prize.

6. The children are NOT DRESSED IN A UNIFORM to mark them as the recipients of charity. To our way of thinking, there is something very depressing, if not degrading, to dress a number of children exactly alike, and *we* thus endeavor, as far as possible, to avoid the monotony which waits', uniformity; at the same time, we seek to realize the harmony which grows out of variety. And we are more than satisfied with the result, even from an economical point of view. Our subscribers will be glad to know that this feature has received the special commendation of the Inspectors of the Local Government Board, who were concerned in an inquiry into the advantages of the Cottage Home System, with a view to its application to the Pauper Schools of the country. In the *suit* of "*broad cloth versus fustian or corduroy,*" an impartial jury would have no difficulty in declaring a verdict.

In the arrangements of the Schools, our object is to impart a plain but sound ENGLISH EDUCATION, in order to fit the boys for commercial pursuits, and as we have never experienced any difficulty in finding employers willing to take them when their time has expired, our methods must be considered to be successful.

The children who are instructed in the Tonic Sol-fa system of singing took part in the Concerts of the Temperance Fete, and the Tonic Sol-fa Festivals at the Crystal Palace.

For the girls we provide a plain education, and we hope to fit them for house, duties, so that they may be prepared for their future lives. Their *special* vocation must in a large measure be left to their mothers, but; *our* view is to fit them for domestic service in good families.

A service is conducted for the elder children every Wednesday evening, by Mr. W. J. Evans, when addresses are given by ministers and other friends.

On the Lord's-day morning the elder children attend public service, and a suitable service is conducted for the rest at the Orphanage by Messrs. Bartlett and Daniels. A Sunday-school is held in the afternoon, superintended by Mr. W. J. Evans, when a staff of volunteer teachers instruct the children in the Scriptures. The Evening Service is conducted by friends who have shown great willingness to engage in this special work. The influence of earnest helpers from without is of the most salutary kind, and their co-operation is greatly appreciated by those who have charge of the children throughout the week. Children who give evidence of a change of heart are formed into a "Young Christians' Band."

7. For the support of the Orphanage more than nine-tenths of the amount required must come in the form of VOLUNTARY CONTRIBUTIONS. Without locking up its surplus funds or legacies as an endowment which cannot be alienated, the Trustees have sought to secure an income by judicious investments in such securities as can be realized, should the necessity arise. When generous contributors have bequeathed a sum of money to the Orphanage, it is clear it was not their intention for the money to be expended within the year it became due. The wise economy of means comports with the principle of faith, and does not argue mis-trust in the providence of God. In managing the Lord's money there should be as much prudence as if there were no faith. Our list of annual subscribers is a very slender one, but then we have many friends who send as regularly as

though they were pledged to do so. To them the cause of the orphan is felt to be a very sacred obligation, and to send of their substance from time to time yields a pleasure all its own.

During the year our friends who take collecting boxes and books brought in the sum of £637 18s. 8d. Meetings are arranged for the collector, from time to time, when the President is pleased to see them, and personally to thank them for their efforts in a cause which is so dear to his own heart.

The children in the Orphanage were supplied with cards, and their friends collected £179 14s. 0d. This was regarded as a very precious offering, for it was for the most part collected in pennies, and was felt to be an expression of gratitude on the part of those who have enjoyed the benefits of the Institution.

Many friends residing at a distance, who are not able to attend the meetings, correspond with the President personally, and send in substantial assistance. There are always vacancies in this royal regiment, and early applications will be heartily welcomed.

Altogether the amount received during the year from books and boxes reached the noble sum of £979 14s. 4d., for which we are truly grateful.

Our friend and neighbor, Mr. Newman Hall, devotes the Christmas morning collection at Christ Church to the Orphanage, and this year our friend and brother, Dr. Parker, gave us a collection at the City Temple. A choir of the orphan children sang at each service, to the great delight of the friends present. We shall be glad to find this example copied, and beg to commend it as worthy of imitation, as the gain to the Institution goes beyond the amount of the collection.

Several young ladies' working associations have rendered considerable help by their loving labors, and their services are greatly appreciated. Service in so good a cause has its present joy, and will not miss the fall reward by-and-by. May the Lord accept the freewill offerings of these dear friends, and bless every worker!

Many friends who cannot combine with others in such a work can render us good service by making any articles of clothing suitable for either boys or girls, between the ages of 6 and 15.

During the year, Mr. Charlesworth has gone to many places with his Choir and Hand Bell Ringers. The addition of £517 0s. 3d., after deducting all expenses, to the funds of the Institution from this source moves us to thank all our friends who have helped to bring about such a result.. As stewards of the Lord's bounty, it was right that our friends should be informed of the nature and scope of the work in the best possible way and as facts are more potent than words, the sight of a choir of neatly-dressed boys is more convincing than a long argument.

List of places visited and from which help has been received :-

LONDON.

Metropolitan Tabernacle (Temperance Society); Mr. Ross's Mission, Old Kent Road; Windsworth, East Hill; Ditto, Chatham Road; Holloway, Baptist Chapel; Walworth Rod Baptist Chapel; Greenwich, South Street Chapel; Lambeth, York Road Chapel; Hackney; Hampden Chapel.

COUNTRY.

Ashford, Kent; Allold.. Surrey; Aylesbury; Bacup; Boston; Cowes, East and West; Folkestone; Gosport; Gainsborough; Grimshy; Grantham; High Wycombe; Holbeach; Lumb; Lincoln; Louth; Melton Mowbray; Nelson; Oxford; Portsmouth; Peterborough; Ryde; Retford; Southampton; Tring; Wisbeach.

The meetings, as conducted, do not merely afford an evening's diversion; they aim at benefiting those present; and many testimonies have been received to prove that this object has been attained. Mr. Charlesworth will be glad to correspond with any who can arrange for meetings in and of the Orphanage.

From the Orphanage Acre at Waterbeach, under the skillful farming of! Mr. Tolter, we continue to receive a welcome supply of flour and potatoes. Other friends have sent us a portion of their potato crops, and several millers have occasionally forwarded sacks of flour. Puddings and potatoes form important articles of diet, and we shall be glad if farmers will remember our orphans in "seed-time and harvest." Such an offering of first-fruits will sanctify the whole crop. A good friend at Reading has dedicated a pear-tree to the Orphanage, and sends either the fruit or the money realized by its sale.

It would be impossible to enumerate all the presents sent by generous friends, but they are acknowledged every month in *The Sword and the Trowel*. We repeat our thanks to one and all. We are sorry when friends do not receive a prompt acknowledgment of their gifts; but in almost all instances where this has occurred, the donor has *failed to send name and address with the parcel*. Please therefore do us the following kindness : — Write in your plainest hand and put your name in the parcel, and then send a post-card or note to say that such a parcel is on the road and contains such and such articles.

The Festival took place in June, as usual, in celebration of the President's birthday. One feature of interest was the Stone-laying of the New Houses for the, Officers by Mr. Samuel Morley and Mr. James Duncan. The quadrangle is now nearly complete, but we require to build a laundry, a bakehouse, and a hall for Sunday-school Services and Meetings of Collectors. At present we are obliged to use the Boys' Dining Hall for such purposes, and it is attended with great inconvenience and labor.

Following his own example of the previous year, Mr. W. Ross gave the children a strawberry tea in the Orphanage grounds. Several friends contributed to the success of the feast, and to one and all we tender our sincere thanks.

Before the children were dismissed for their Summer Holiday, they were taken to Brighton, and by the kindness of Mr. Murrell and the friends at the West Brighton Congregational Chapel, where tea was served, the day was one of great delight.

Many generous helpers have died of age, and unbelief has asked how their places will be supplied; but faith is sure that the Lord who sent us old friends can send us new ones. We have never made flesh our arm, nor will we; our eyes are towards the hills whence cometh our help, and our motto is, "WILL TRUST AND NOT BE AFRAID."

'We pray that our loving helpers may long be spared to share in our service of love; but as our heartiest wishes cannot keep them on earth for ever, even were we cruel enough to desire it, we trust they will not forget the orphans when they are distributing their estates. Do not put them in a corner of the will which may be torn off, but in the center, where the Lord's work ought to be. As it is most important to comply with legal conditions, in order to secure the validity of a legacy, we append the

necessary form. Persons deviating from such form are likely to frustrate their own intentions, and no sane person would wish to do that. It cannot be too clearly understood that bequests of land or houses for charitable purposes are null and void. By forgetting this fact: friends have put the President to serious trouble, involving him in actions at law, and all sorts of unpleasantnesses. He has too much to do already, and does not want to have his back broken with the proverbial last ounce. Those are wisest who are their own executors, and distribute their money in their own lifetime; but if this cannot be accomplished, friends should at least make their wills, and see that they are plainly drawn up and properly executed.

THE SWORD AND THE TROWEL

SEPTEMBER, 1884.

REV. JOHN SPURGEON

GRACE does not run in the blood, but it often runs side by side with it. It is a high honor and a great responsibility to be descended from those who fear the Lord. Our father came of a Nonconformist stock, and *his* father was a faithful minister of the New Covenant, whose memory is still fresh and fragrant in many parts of Essex. The old gentleman, Rev. James Spurgeon of Stambourne, survived till a ripe old age, and now his son John is marching through the seventies, enjoying life and praising God. He has served his generation well should he even now fall asleep, which may God forbid; but those who hear him now remark upon his singular vigor, his ripeness of experience, and his fidelity to the old gospel. There is a strong fixedness of belief in our father's mind, and it would take an eternity of modern arguing to reason him out of his confidence. He knows what he knows, and determines to know nothing else. Amid trials not a few the Lord has been with him, and has honored and sustained him, and the last idea in his mind would be to truckle to the inventions of the hour. May his eventide be long and light! We object to the "Reverend" for personal use, but we give it to the patriarchs as their right (thou shalt reverence the hoary head), and to our father as being heartily revered by his descendants.

The portrait is from America, sent by our brother, Mr. Needham. It is not all we should like it to be, but yet it is singularly happy in expression, and, as portraits go, it is far above the average. We hope our readers will agree that the volumes of our record would not be complete, without our father's portrait. C.H.S.

“WRITE THE NAME OF JESUS ON ALL YOUR CROSSES”

A. PRAYER-MEETING ADDRESS BY C. H. SPURGEON.

SWEET is this hour of prayer, All the sweeter because outside in the world we meet with so much of trouble and disquietude. We have each a cross to carry, a burden which we may not and cannot refuse. What; shall we do with our crosses? For once we will go down to the Philistines and learn from them.

“And Pilate wrote a little, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews.”

I know of nothing in which I could hold up Pilate as an example to you, save in this one thing: he placed the name of Jesus on the cross. Writing; these words with his own hand, he refused to alter them: “Jesus, the King of the Jews” must stand over the cross whether the high priests rage or submit. The vacillating governor for once stock to the truth, and would not be driven from it.

Now, whenever you have a cross, write the name of Jesus, the King, above it, and stand to what you have written.

Let us consider Pilate’s inscription word by word. Over your cross take care that you set the name of Jesus. Bear your cross for Jesus, *will*, Jesus, and *after* Jesus: this is a grand recipe for making it as light as it can be. Remember it is only a wooden cross that we have to carry, though our fears often paint it with iron colors. Neither do we hear upon our shoulder a cross which will destroy us, but one upon which we shall triumph, after the manner of our Lord. We have not to bear it first in the procession of sorrow which is wending its ‘way through this ribald world; but “to bear it *after* Jesus,” along a pathway which he has beaten for us. He has himself carried a cross far heavier than ours, and his hearty sympathy is with us. He is so united to us that all our crosses are his own. Bear your cross for the sake of Jesus. What could you not suffer for him? Bear it with Jesus. What can you not bear in his company? In this way you may joyfully carry your appointed load: the strengthening touch of Jesus will make the yoke easy and the burden light. Oh, that name of Jesus! I could talk till midnight of its depth of meaning, its sweetness, its power, and when the twelfth hour

struck you would say to one another “Why, it is midnight, and the Pastor is only as yet upon the threshold of his theme.” There is so much to be said about the name of Jesus that all the tongues of men and of angels would fail to tell the half thereof. It is the joy of heaven above, and meanwhile it is the solace of sorrow below. Not only is it the most majestic name, the most instructive name, the most truthful name, the most powerful name, the most sanctifying name, but it is also the most comfortable name that was ever sounded in this valley of weeping. If you will keel? your mouth flavored and your heart perfumed with the dear name of Jesus, you will find that every bitter thing becomes sweet, and the most unpleasant becomes fragrant. Jesus, Immanuel, God-with-us — why, this is as the opened windows of heaven, and as the inner melodies of the King’s chamber. Our Savior is the cross-bearer, Jesus is the crucified, and therefore we gladly take up our cross and follow him, finding to our astonishment that *our* cross has grown light the presence of *his* cross.

The Roman Governor did not fail to write “*Jesus of Nazareth.*” Those last words meant scorn of the bitterest, as if he had said, “The wise man of Gotham,” or Tom of Bedlam. To him it meant that an ignorant country fellow had set up to be a king. Marvel not if upon your crosses there should fall a bitter rain of contempt. Accept shame and ridicule as a part of your life’s burden. Be thou also called “a Nazarene”; be not ashamed to own that thou also wast with Jesus of Nazareth. Who are we, that we should receive praise where Jesus received spittle? Let us settle it in our hearts that if there be an epithet of derision it may as well honor us as any one else. The world will not know us any more than it knew Jesus. If they have called the Master of the house Beelzebub, the servants must not expect fair littles. Write *Jesus of Nazareth* on your crosses, and henceforth contumely and sarcasm will lose their edge.

Very significantly for us, the name of Jesus in Pilate’s superscription is followed by the ‘words *the King*; Jesus, the King. These also are highly consolatory words, because our hearts prompt us to say — “Did the King bear a cross infinitely heavier than mine? Then I, a servant, may well take up my load, which is comparatively so light. Jesus, the King, does he condescend? Then to follow him is the utmost height of honor. Jesus, the King, does he ordain a cross for me? Then why should I question his love or doubt his wisdom? If he bids me take the cross, what remain, to a loyal subject but to obey? If he be my King, I should be a rebel if I kicked against the burden which he lays upon me.

Jesus, the King; is it not sweet to think that on the cross Jesus is the King? When he dies, for the first time in his mortal career his sovereignty is acknowledged by official authority among his countrymen, and the representative of Caesar sits down in Jerusalem and writes, "This is Jesus, the King of the Jews." Hebrew and Greek and Roman had it, under Pilate's hand and seal, that the Crucified One was indeed a King. Then, my soul, if Jesus triumphed on the cross, canst thou not triumph under the cross if his grace be in thee? Art thou not still a priest and king unto the living God, despite thy griefs, and reproaches, and crosses? He that hath made us kings and priests unto God has not; given us an empty title, neither does the fact of our cross-bearing in the slightest degree cast a doubt upon our royal dignity. We wear our coronets by patent of the King of kings, and our royalty none may question. Even when the cross weighs heaviest upon us, let us still rejoice that we are honored to suffer with Christ, and are thus crowned as well as crossed. See the royal name set on our cross, and it will become at once lovely in your sight.

But Pilate wrote, "*This is Jesus, the King of the Jews.*" "Well," says one, "*what* has that to do with us?" I answer, write this also on that great cross which the whole church has to carry after Christ. He is a King whom his subjects refuse. The heaviest cross the church has to bear is that the world will not bow to Christ. Perhaps in our younger days we said, We have only to tell men the gospel, and they will obey it; but we soon found out our mistake. We thought that there was very little for us to do except to push the world before us, and drag, the church behind us; but to-day we have a different opinion. We see the legions of darkness still in their entrenchments, and though we have won many a victory, yet how small our success compared with what still remains to be done! Africa, China, India, why, these are all parts of the great cross for the church to carry. Jesus is King of all these countries, for he is "head over all things;" but as yet we see not all things put under him, and this is our cross.

WRITE, on the burden of your service these words, "JESUS, THE KING OF THE JEWS": and be encouraged. Jesus possesses a throne which rules over Israel, even though Israel be not gathered. "Oh," says somebody, "the Jews are the last people that will be converted." Perhaps so, for judicial blindness has fallen upon them; but yet Jesus is their King, and he will yet bring them to bow at his feet. He despairs not of them, he doubts not that Israel shall yet adore him; wherefore be of good courage. Do you wish it had been written, Jesus, the King of the Gentiles? Ah! but this is better still;

for when the Jews bow the knee to Jesus, then the fullness of the Gentiles shall be gathered in. Their conversion will be the capture of the innermost citadel of unbelief, I remember how Luther used to talk of the Jews in his wild, cruel way; he did not believe in their salvation at all; but we have made a great advance upon so unchristian a feeling. We hail with acclamation the title, "KING OF THE JEWS."

My point, however, here is this. The Jews rejected Jesus, and yet he reigned over them upon the tree; and we, too, shall triumph in that very point in which we are most tried, and perhaps most overcome. Tribulations crush us, but we glory in tribulations also. The cross was Christ's throne over Israel, and our affliction is our conquest over sin through the work of the Holy Spirit, sanctifying it to our purification. Let us not hesitate, therefore, to bear the cross which bore our Lord, and to write over our cross the same claim of kingship which was written over him.

Very plainly let us label our crosses with the regal title in full. Hebrew, and Greek, and Latin were the three common languages of Jerusalem: all men in the Passover crowd would know one or other of these tongues; hence the superscription was repeated in three varying characters.. Let it be plain to ourselves, and then to all others, that we have fellowship with Christ in his sufferings, and that our griefs are akin to his and shared by him. Then our sorrows will build us pulpits from which to preach Jesus; or at least they will be pillars upon which we can uplift the adorable name of our Lord. Our afflictions will teach us many languages: we shall speak to the many sons and daughters of woe, and each one shall hear, in his own tongue wherein he was born, a brother voice proclaiming comfort to the mourners in Zion. It is well to carve the name of the Well-beloved everywhere; but the cross is a peculiarly suitable pillar for uplifting the dear memorial. This title will be read by many if we affix it to the cross. Some will scoff, but others will turn aside to indulge in thought awakened by our thoughtfulness, and to assuage their SORROWS by learning how to make them golden links with The Man of Sorrows. Sure I am you will find it wisdom to

WRITE THE NAME OF JESUS ON ALL YOUR CROSSES.

NEVER TO SOON.

Why do young people so frequently put off thoughts of religion till H a future day? Do they imagine that they are too young: too young to be delivered from the guilt of sin, too young to be made happy in the love of God? Do they consider that the present time in too soon? Too soon to be doing right, and serving one's Creator and Benefactor! Whence can such an idea have arisen? Would any young man exclaim, "It is too soon for me to be honest and truthful; too soon to be loving to my parents, and kind to my friends"? How, then, can it be too soon to be true to God, and grateful to our Maker? Few ever think it too soon to gain the favor of men, much less of men who ,art do them great service; how is it that they talk of its being too soon to be in favor with God? 'The hand of the enemy of young men's sons is in all this.

If a fortune were to come in a young man's way to-morrow, we do not believe that he would refuse it on the plea that it was too early for him to be rich. If he could be promoted to an honorable situation in Her Majesty's service, we do not believe that our young friend would decline it because it came to him too early in life. We have heard complaints of the slowness of promotion in the civil service, hilt we never yet heard any man say that he had risen too rapidly. Truly good flings can hardly be obtained too soon; for the earlier they come the longer time remains in which to enjoy them. In spiritual things we may fitly use the world's old proverb, "A bird in the hand is worth two in the bush." "True godliness is best with the dew upon it. Those who begin with God betimes shall see cause for gratitude in this matter as long as they exist.

We advise those who have long been hoping, to decide at once for Christ and holiness. You have halted too long between two opinions. Decide! Decide! It is ill to stand by the hour together looking at a feast: why not sit down and enjoy it? Who wishes to postpone happiness, and put off peace? They do this who delay the seeking of pardon, and tarry long 'before accepting the blessings of free grace. "*It is better late than never,*" says one: say rather tat" *It is better in such matters never to be late.*" C. H. S.

MIND YOUR OWN BUSINESS

“HOW came you to have such a short nose?” asked a city dandy in of a country boy. ‘So that I should not be poking it into other people’s business,” was the reply. There are several people who ought to join the ‘Anti-poke-your-nose-into-other-peoples-business Society.” The nasal organs which adorn (?) the faces of some folk remind us of the manufacturer who met with an accident in which his nose received an ugly scratch. Having no court plaster at hand, he stuck on the injured organ one of his gummed labels, bearing the usual inscription, “Guaranteed length, three hundred and fifty yards.” This was surely a mistake; but there are noses about which would seem to be of any length when the question is as to their power to poke into the, longest rat-hole. Paul Pry is a leading member of this family, and we fear that he wears a charmed life, after the manner of the Wandering Jew. It has been well said that there are two reasons why some people don’t; mind their own business : — one is that they haven’t any business and the other is that they haven’t any mind.

At the least sign of prying, cautious people draw back, unless the’ want their private matters to be advertised. When people begin to tell you all about your neighbors, it will be wise to keep your mouth shut, for these same folk will soon be telling the neighbors all about you. Dogs that fetch will carry. Never pour precious liquors into leaking vessels, nor tell your private tales to common informers. Bad name that! We beg the tattlers’ pardon, — we meant, *common chatter-boxes*.

These meddlesome people are a curse to society; for they invent, and misrepresent, and exaggerate, and insinuate, till they separate true friends, and cause heartburns and jealousies. Oh, for a race of people with salted tongues, who would be silent sooner than speak evil of their’ fellows!
C. H. S.

WATER LILIES

HOW lovely are the lilies which *grow in the water!* They never pine ‘with thirst; for their root is in the stream, their leaves float upon it, and their flowers peep forth from it, They are fit emblems of those believers who dwell in God, who are not occasional seekers of divine fellowship, but

abide in Christ Jesus. Their roots are by the rivers of waters, and therefore their: leaf shall not wither. A Christian minister once said to an aged Christian, “I pray the Lord often to visit you in his love.” “*Visit to!*” cried, the beloved saint. “Why say *visit me*? He lives here. Jesus dwells in me.” To that abiding fellowship we ought each one of us to attain. “Blessed are they that dwell in thy house, they will be still praising thee.” This is going to heaven by Pullman car, riding luxuriously as well as traveling swiftly. In this style of religion there are no doubts and fears; abundant grace drowns all mistrust. A little grace will save, but it will not make us sure of our safety. The fullness of the blessing can alone secure us the joy of it.

The longer I live, the more sure do I become that our happiness in life, our comfort in trouble, and our strength for service — all depend upon our living near to God, nay, dwelling in God, as the lilies in the water. To grow on the banks of the river of the water of life is good, ‘but to grow in the stream is far better. God’s lilies need to be in him who is their life. With all the earnestness of my soul I would entreat all whom love to cultivate continual communion with the Lord. It may require great watchfulness, but it will well repay the believer for all his care. This river hath golden sands. Fellowship with God is a land which floweth with milk and honey. I would rather spend an hour in the presence of the Lord than a century in prosperity without him. There are secrets of unknown delight which can never be known to us till we rise above the outward and worldly, and come into the life of God, which is the life of heaven. By faith this is to be enjoyed even now. The faith which brought us life at the first, is the same by which we attain to life more abundantly. C.H.S.

THE TABERNACLE, AUKLAND NEW ZEALAND

**NOW IN ,COURSE OF ERECTION FOR THE CHURCH UNDER
THE PASTORAL CARE OF MR. THOMAS SPURGEON.**

INCLUDING the land, the cost will be £13,000, towards which the sum of £2,500 is still lacking in order that the building may be opened free of debt. The cost of the land was £3,000, and the price of labor is much greater in New Zealand than in England, hence the large expense. By the assistance of many generous Christian brethren this enterprise might speedily be carried to a successful issue.

NOTES

WHEN reading James 1:1, “to the twelve tribes which are scattered abroad, greeting,” we dared to observe that the Jews were not two tribes but twelve, and that there are no ten lost tribes. This has brought upon our devoted head vials of wrath from some of the Anglo-Israelites, and a great deal of profound instruction from others of them. The whole theory of Anglo-Israelism is so whimsical and unreasonable that we can hardly mention it without a smile; but as it has evidently become a belief with certain Christian people, we will try to treat it as a rational opinion. To identification between our nation and Israel which has ever yet been set forth is Worth thought; with such arguments we could prove cats to be angels. We are, however, told by several correspondents to be more accurate, and to remember that Israelites are not Jews, though Jews are Israelites. We do remember it, and pray our instructors to observe that the Israelites were the people to whom our Lord preached, “I am not sent but unto the lost sheep of the house of Israel,” Matthew 15:24; and these were the people who persecuted Paul, and of whom he said, “my prayer for Israel is that they might be saved,” Romans 10:1. To these the apostle belonged, for he said, “ARE, they Israelites? So am I.” The Jews of that day were Israelites, and the Israelites of that day were Jews: the Jews of this day are the same. Inquire of any Jew, and he will tell you that he is an Israelite. Ask him to which tribe he belongs, and he may mention Naphtali or Asher quite as likely as Judah.

This foolish dream has engendered a number of other silly dotings, and has supplied fuel for the Jingo flame, or else we should have made no mention of it, but have left it for the innocent amusement of the credulous. In any case, fleshly descent is not a thing to be gloried in, or depended upon. The blessings of the covenant are not to the seed according to the flesh, but to the children by promise, born of the Spirit by faith. We deprecate with deep earnestness all reliance upon blood and birth, for that which is born of the flesh is flesh, and nothing more. Even if we were really the natural seed of Abraham, it would avail us nothing: we must be born again from above. Now in Christ Jesus there is neither Jew nor Gentile: and the attempt to restore the distinction is either ridiculous or pernicious, or a good deal of both. We know that these remarks will bring a homer’s nest about our ears; but as we are already overdone with wasps it will be a change. We shall at least enable many journals to prepare fresh articles for the defense of their

crotchet, and we trust they will be duly grateful to us for our help, and be as good-tempered over it as the Lion and the Unicorn will let them be.

With the best intentions, periodicals in dealing with our Jubilee diverge very widely from the truth. We do not think that they mean to be otherwise than accurate, but they make assertions as to our private affairs which are mere fables. One of them even repeats an old worn-out story about our quoting a profane expression as to the heat of the weather. The tale was in circulation long before our birth, and so far as we are concerned there is not an atom of truth in it. No one can be more surprised at the statements made about us than 'we are: they are often so remote from the fact that they have much of the charm of roman. It does not matter much, but still a prejudice once excited may prevent persons from hearing a discourse by which they might be blest.

The sea-side months are very unproductive of subscriptions for our College, Orphanage, etc.; but, happily, we are not now distressed by that fact, for we have grown familiar with it by the experience of former years. When our friends return home they will think of the Lord's work, and send ill their thank-offerings. The Lord is very tender in his dealings with our faith, and does not allow our brook Cherith to run dry; at the same time, he lets us see the pebbles at the bottom of the stream, and thus gently tries our faith. The Colportage Society, and the Evangelists are scraping the bottom of the barrel very hard just now. The Evangelists especially have cause to look up for speedy aid; yet the Society of Evangelists is one of our most useful enterprises.

Our Prayer-meetings have of late been specially good. At one of them, our dear friend, the manager of Mr. Miller's Orphanage, strengthened our faith by the story of the Lord's present dealings with that Institution; at others, Mr. Thomas Spurgeon has spoken with tender power; and at all there has been a deeper feeling and a more intense agony than ever. All this foretells the coming of a large blessing. Please pray for it. A great awakening at Tabernacle may lead the way to a wide-spread work of grace the wide world over.

Mr. Spurgeon's Visit to Southampton, — Wednesday, August 6, will not soon be forgotten by those who sat in that great storehouse which is called the Rink, Southampton. In the afternoon, Nebuchadnezzar's furnace was mentioned by many as being, no doubt, a few degrees hotter; but the temperature in the Rink made many fall down as though lifeless, and those

who were able to endure the heat pouring through the glass roof must have been drained of their last drop of energy. Yet the attention was deep. In the evening things were cool and the service was therefore more likely to produce good results, for people could give their minds to that which was spoken. Many testified that the word was with power. We hope that the Portland Chapel church obtained substantial help towards their praiseworthy enlargement, which has given them school accommodation of the best kind. Our friend, Mr. Mackey, has a fine warm-hearted people around him, and he is worthy of them.

Thursday, August 7, was the opening day of a Conference, held in the Deanery grounds. Lord Radstock, Lord Mount-Temple, and Lord Lichfield were all fellow-guests with Mr. Spurgeon at the hospitable abode of Canon Wilberforce, and all took part in the gatherings, which were full of spiritual power, and free from the slightest taint of sectarianism. Men of many minds met around the cross, and testified to Christ's work for us, and the Spirit's work in us. Mr. Spurgeon addressed the assembly at 8, 11, 3, and 6, and then went back to London, happy in having had strength enough, and none to spare. If attendance at any of these Conferences implied agreement with the *peculiar* views of those who attend them, we should be absent; but as vital truths are not questioned, but enforced, and minor points are not made into themes of discussion, the result is the advancement of brotherly love, and the advocacy of spiritual truth. This is in pleasing contrast with assemblies wherein the eternal verities are treated as moot matters, and agreement in some minor point is the supposed bond of union. Dear to each Christian man should be his own denomination, but dearer still the Word of God, and the doctrines of grace.

The Clue Of The Maze. — Our tiny booklet, last of our works up to this date, has brought us numerous congratulations from thoughtful people, on whose behalf it was written. Certain skeptical folk, who do not care for its teachings, have yet favored us with a kindly word, and we cannot but hope that some of our remarks have touched them more than they care to own. God grant it may have been so! This is a period of unsettlement: the whole year seems dominated by a November more dense and foggy than any which occurs in the natural season. We are therefore bound to speak on the behalf of faith, and we have done so in this pretty *bijou*. One lady bought five hundred copies, so high was her estimate of our effort. We printed 10,000, and hope they will soon be every one of them set agoing. Such notes as She following have come in pretty numerously ‘

A country friend writes : — “ Your ‘ Clue of the Maze ’ has been a great help to a cousin of mine, who was getting rather infected with infidel notions.”

An American minister says : — “ I thank you from my heart for the good ‘ The Clue of the maze done me. I have enjoyed the reading of the book beyond anything that in; has been my good fortune to read for months.. It has deepened my devotion, and charmed my fancy, and caused me to pray earnestly that many years of active, service may yet be granted to its author.

COLLEGE. — The following students have accepted pastorates Mr. W. G. Clow, at Sherborne, Dorset’; and Mr. H. H. Pullen, at Harrow-on-the-Hill. T. A. Judd is also leaving us to take charge of the churches at Shrewton, Chitterns, and Tilshead, Wilts. Mr. E. White, who was ‘pastor of the church at Orpington before he came to the College, has completed his term with us, and settled at Clare, Suffolk..

Mr., E. H. Ellis has become pastor of the church at Devonshire Square Chapel, which has united with the church formerly under our brother’s care at Wellington Road, Stoke Newington. Mr. G. H. Carp, who left Southport some months ago, has accepted an invitation from the church at High street, Bow, E.

Mr. T. Hancocks has removed from Ton-bridge. to Clover Street, Chatham; and Mr. G. Wainwright from Stockton to Grosvenor Street, Manchester. Mr. M. Baskerville who went recently to the United States, has settled at Lanark, Illinois. Mr. S. A. Dyke, who has been manager of the printing and publishing of *The Canadian Baptist*, has returned to the pastoral oversight of the College Street Church, Toronto.

Mr. H. T. Peach reports encouraging progress at Pietermaritzburg, but says that there is urgent need of a chapel, as the Government will only let the building in which the services are held from week to week, and at any time the church may be homeless.

EVANGELISTS. — Our brethren have been resting during the past month, but they will all be at work again soon. The expenses have been going on although the receipts have been very small. As the winter campaign begins we shall be glad to have” the sinews of war” in good condition. It is impossible to make evangelistic efforts entirely self-supporting; indeed, it

often happens that where special services are most needed there is the least ability to meet the cost of holding them.

Messrs. Fullerton and Smith are to visit Galashiels, Selkirk, and Hawick this month; and in October they go to Belfast.

Mr. Burnham is to be part of the month with our brother Cuff, at Shoreditch, and the remainder with the hop-pickers, in Kent, concerning which he writes as follows : —

“The nature and work of this mission are so well known by this time that I need do no more than just hint at its various operations, and trust to your readers for the generous response of former years.

“We visit the gardens daily, distributing tracts and talking or reading to the pickers over the bins; give shoes and clothing to such as need them, and supply medicine to the sick; hold open-air services in the villages whither the hop-pickers resort each evening; on Sunday mornings visit the camps of the ‘strangers’ (as the denizens of our London courts and alleys are called in the hop country), singing and talking to them of ‘the old, old story’; provide free teas on Sunday afternoons, for the purpose of gathering the ‘strangers’ in the meadow to hold a gospel service with them.

“All this work necessarily involves us in heavy expense; but the blessing of God has so manifestly rested on it in the past that we feel it would be a sin and a shame to withdraw, or even to slacken our efforts in any direction. We commence our work in Kent, this September, with an empty exchequer, and therefore would ask kind donors to be *prompt* in their gifts, as the *extent* of our ‘operations must, in a great measure, be determined by the income. We promise very careful and economical use of funds entrusted to us for this mission, and a balance-sheet of income and expenditure to every donor. Parcels of tracts or left-off clothing may be sent, *carriage paid*, to the president of the mission, Rev. J. J. Kendon, Marden Station, S. E. R.; donations to C. H. Spurgeon, Upper Norwood, London: J. J. Kendon, Goudhurst, Staplehurst, Kent; or to “Yours in the service,

“JOHN BURNHAM.

“24, Keston Road, S.E
Peckham Rye, London,

ORPHANAGE. — In Charlesworth asks us to say that he hopes soon to arrange for a tour in Yorkshire with his singers and bell-ringers. He will be glad to hear from any friends who can invite the orphans for a meeting or

service in aid of the funds of the Institution. It greatly lightens the expenses to have several places to go to during one visit. The Orphanage can be aided most efficiently by our friends without in the least degree entrenching upon local funds. Our Cornish friends have, aided us gloriously, and we, have hope that Yorkshire will be equally heavy.

By the kindness of Mr. Ross and his friends the children have enjoyed a strawberry tea again this year. They are not likely to forget their generous hosts, to whom we are also very grateful. God bless the friends at Horseshoe Wharf!

Several friends send us contributions for the one to your general account, unless the donors express the wish that their kind gifts should be applied to the Girls' Orphanage *Building Fund*, which will remain open until we have completed the buildings on the girls' side of the Stockwell home.

A young man in the country, in forwarding the amount collected for the Orphanage, sends the following note, which he asks us to insert in the magazine:

“Respected Friends, — Having had a little book sent to me describing the working of the Stockwell Orphanage, and having been one of the worst of ragged boys myself, but now having a good suit of clothes to put on, a home to live in, and the King of heaven for my Savior, I thought I might try what I could do for this glorious Institution. Many people tell me that they receive good from Mr. Spurgeon's sermons, so I thought they ought to give a little to God's cause to prove their gratitude. I therefore put a slip of paper into every sermon that I delivered, asking the readers to give a small donation to the Orphanage. Many were too poor to give me anything, but I collected 15s, 3d., and if all the distributors of the sermons throughout the world would do the same, a little here, and a little there, and a little everywhere would make a good lump. A good time for this is just coming on. Harvest-time is better than Christmas or New Year, as all other beggars are on the look-out then..... “

We shall be very pleased if our friend's suggestion bears fruit. Collecting boxes and books can always be obtained from the Secretary, Stockwell Orphanage, Clapham Road, London, S.'.

COLPORTAGE. — The following is extracted from the Tenth Annual Report of the Worcestershire Colportage Association, which employs four of our agents : — “ Your agents have' spent nearly 100,000 hours in our villages;

they have made 379,002 visits, nearly- 10,000 of which have been to the bedside of the sick and dying; the Book of God has been read 11,004 times; and 8,608 copies or portions of that sacred Book have been sold. They have held 2,373 meetings, and preached the good tidings of salvation to from 100,000 to 150,000 persons. As to a distribution of a purer literature among the people, the result is eminently satisfactory. Over 160,000 tracts have been scattered broadcast in village homes and by the wayside; and nearly a quarter of a million of periodicals have been circulated, besides a large number of good and useful books. The appreciation of the public can be best attested by the fact that they have paid upwards of £4,300 for these books and periodicals. As was well said in the report of the Baptist Foreign Missions' Staud still you cannot, go back you *dare* not,' the only possible course open to you is '*forward*.'

The members of our churches to the full prosecution of their duty in this matter; this is for the outflow and increase of our spiritual life, and the very life of many of our churches, if not all, depends upon the manner in which we throw all our energy into the aggressive work which God has opened up to us, and given us the privilege of being his co-workers in accomplishing."

PERSONAL NOTES. — A recent number of the New York *Episcopal Recorder* contained the following interesting paragraph concerning the usefulness of our sermons in *Labrador*.' — "All last winter, in the little mission on the Labrador coast, Mr. Surgeon's sermons were read in the Mission Church Sunday by Sunday by the lady teachers, who were left by themselves for eight months, through the failing health of the devoted missionary who labored there for many years. These simple services on the Sunday and week-day evenings, when these sermons were the staple of the teaching given, were greatly blessed by God. Many sailors came from the ships anchored off the coast, and, with the resident fishermen, eagerly listened to the Word of Life, and not only were their hearts cheered and comforted, but some were brought to a knowledge of the truth as it is in Christ Jesus."

A sermon-reader writes :—" A dear friend of mine, who had so desponded that he contemplated suicide, was led to the Tabernacle one Sunday morning, many years ago, when you preached from the words ' Bring him hither to Me.' (' Hope in Hopeless Cases,' No. 821.) He has been a happy,

unclouded believer from that day, and an earnest worker in the Master's vineyard."

Another friend says : — The other Sabbath I was preaching in the village of — , when I was pleased to learn that a flint-breaker on the turnpike-road had been brought to Christ through reading one of your sermons. His name is J—. He had a companion at work on the road with him, who was also much blessed by hearing your sermons read. He said — hard-worker as he was — that he would as soon have gone without his dinner as not hear your sermons read for it was J____'s custom to read them on a flint-heap in their dinner-hour. Hearing of these things, I could not refrain from giving them to you for your encouragement."

One who lends our sermons to his neighbors writes: dearly three years ago had come of your sermons lent to me. I had heard of this Mr. Spurgeon, but never before had read hi. sermons. Every one seemed preached upon me, for the words were suited to my case. I was leading a dreadful life of sin, and had been for years. I attended church regularly, like other so-called Christians, but not a word did the clergyman say to hurt my feelings. When you old me the truth I felt compelled to believe it. How I wished that I had heard the truth preached so plainly before! Under God, I owe my conversion entirely to you. I have never forgotten to pray for you daily."

An aged saint, who has been bedridden for fifty years, recently informed one of our evangelists that he had read our sermons every week for many years, and he greatly loved the minister whom he had never seen. He added that friends were keeping his jubilee of suffering at the time that our Jubilee was being celebrated, and he praised the Lord for this link between us.

— "Dickinson's Theological Quarterly" for 1878. Our set of this work needs this volume to complete it. We cannot get it for money; perhaps love may discover it. Please do *of* send it on, but write a note if willing to supply the lack. — C. H. S.

Baptisms at Metropolitan Tabernacle : July 21, ten; July 31, twenty.

THE SWORD AND THE TROWEL

OCTOBER, 1884.

A THUMP FROM A “DOWN CASTER,”

**BEING AN ADDRESS BY MR. SPURGEON, AT THE COLLEGE,
ON A FRIDAY AFTERNOON.**

I HAVE met with a queer sentence from an American source, which may show you what is meant by a mixed metaphor, warn you against vulgarity of speech, and at the same time read you a good practical lesson. This is the sentence : —

“The following *recipe for eloquence* is given by a ‘Down-East orator *Get yourself choke-full of your subject, knock out the bung, and let nature caper.*”

This is a genuine bit from a “Down-East” stump; and the conglomerate of figures is exceedingly grotesque and lively. I fancy I see the cotton umbrella waving with great energy during the delivery of this choice morsel. The sentence is not very seriously worded, but you may get solid benefit from it if you are inclined. A man need not be dull to be instructive. There is an air of wit about the utterance which renders it the more suitable for a Friday-afternoon address, when you are all tired with a week’s hard work.

I call your attention to the first division of the subject, viz., “*Get yourself choke full of your subject.*” That is golden advice. Nothing can come out of a man if nothing is in him. The first work is to fill yourself, and then it will be easy to overflow to others. To the extempore preacher it is of the utmost importance that his theme should enter him, and take possession of his entire capacity; for then it will in due time find for itself all utterance; but if the truth is not first within his mind, his heart, and this soul, his talk will be poor, empty stuff. “Choke-full,” or “chock-fall” is the choice expression of our orator; as full as possible, fill up to the throat, full to choking. The more nearly you realize the utmost fullness the better for you

and your discourse. I would have you full as the sea at flood-tide, full as the Nile when it overflows, full as the earth in the time of harvest. If you prefer Scriptural metaphors, be full as the Israelite's omer with manna, as Gideon's fleece with dew, and as Cana's waterpots with water. If we are not full ourselves, how can we make full proof of our ministry? If the clouds be full of rain, they empty themselves upon the earth; but of what service are clouds without water? An empty hand cannot sow, an empty crib cannot feed, an empty grate cannot warm.

How are you to get choke-full of your subject? I answer, first, by thoroughly understanding it; knowing precisely what the text means, reading everything there is upon it, turning it over in your thoughts, considering it, meditating upon it and praying over it, until you have compassed the whole land. Above all men, *you* must read, mark, learn, and inwardly digest the truth. It is wonderful how a subject will open up if you keep on thinking about it continually. Our themes ought to be long enough with us to become our intimate friends. The ultimate thoughts of any man who has long ruminated upon a subject must be better worth hearing than the impromptu lucubrations of a great genius. A tenth-rate man will usually do better on a well-thought-of theme than a first-class man upon a new topic. I had rather hear the most commonplace man tell all he knows about a subject with which he is perfectly familiar, than I would hear the most talented man in the world upon a topic with which he has no acquaintance. I suppose if I were to go into the street, and bring in the first butcher that I met with, he would be able to tell us more about the anatomy of a bullock than the most learned professor of languages. On his own subject the butcher would beat us all. Familiarity with his theme is a great aid to a true preacher. In the case of the mere talker, ignorance may help loquacity, even as a horse without a load can travel farther and faster than one who has a burden to carry; but such speed is a vain thing. Better pant under a weight of heavenly food than run with an empty basket to mock famishing men. The pastor who aims at giving instruction must himself be well instructed in his theme, that he may have somewhat to impart to his flock. We cannot afford to exercise the ministry of the hollow drum, which consists in much sound and little sense. We are to be real teachers of the ignorant, and builders-up of the saints; and to that end there must be thorough knowledge in our mind as well as utterance in our mouth.

But this kind of fullness will not be sufficient for usefulness. We must be choke-full of the subject in another sense, namely, by feeling its weight,

estimating its importance, and suffering it to operate upon our hearts until we are mastered by it. It is good speaking when silence becomes impossible. You must feel, “*I have something to say, and I must say it: my subject for next Sunday morning burns within me; I must speak upon it, I cannot hold my peace. Time and eternity both can me to deliver my soul upon this particular theme, and I hope the highest results depend upon it.*” If you can be silent it will be a pity to break the sacredness of quiet; but if you must speak, then in the name of the Highest say on. Thus prophets spake of old, and their speech has lived. It was born of the travail of their souls, and it became all the more honorable because thus brought forth in sorrow. When the gospel swells the heart, it will soon move the tongue. When every inward faculty is mastered by the truth, the man will grow eloquent despite himself. Diffidence of manner, or slowness of utterance, will be carried away as with a flood when a full heart bursts forth impelled by hidden forces.

When your theme possesses you mentally and emotionally, you will be able to speak about it; for every man speaks well when it is rather his topic than himself that speaks. When self-consciousness nears the vanishing point, and the truth fills the whole horizon, utterance is at hand. I scarcely give a moment’s thought as to my words when the holy sense has saturated me, and set my heart on fire.

Our second head is specially plain: it consists of the words, “*knock out the bung*” — a thing more easily said than done; and yet in some cases quite unnecessary. Usually, if the former direction be attended to, and the man is choke-full, the bung is driven out by a force from within; but, alas, that is not invariably the case. In some instances the bung’ is so fast that it is hard to remove it. The question should then arise, — had it not better be let alone? If a man cannot speak, why should he dream that he is called to be a minister? Yet we know men who preach to edification, and are used by the Holy Spirit for conversions, to whom it is hard work to express themselves; there is much in them, and that of the best kind, but it does not readily flow forth. Now, this may arise from fear of man, and this is a snare in which we must not be taken, like birds by the fowler. A true man will scorn to be conquered by his own cowardice. Or it may come of an extravagantly high opinion of the educational attainments of the people, and this should be corrected by more accurate observation; they are not all Masters of Arts, or Doctors of Divinity. As a rule, they are good average folk, who will be pleased with us if we preach the gospel plainly. Or it may

be caused by want of practice in public speaking, and that goes to be remedied by industry. Yet if there be a natural inability of speech, let a man be quiet. I wish brethren who aspire to the pulpit, but are prosy and unattractive, would revise their own ideas of their calling and destiny. It seems to me that a creature is not called to fly if it has no wings; and a man is not called to preach if he has no utterance. The difficulty of keeping out of the ministry men who ought to be kept out of it is most severe in the cases of men who can talk but have nothing to say: they feel the fierce passion of talk, a fever of the jaw, but nobody wants to listen to them, and few will even abide within range of their elocution: why will they climb a pulpit? why not seek some boundless contiguity of shade, and there, like Orpheus, compel trees and rocks to own their mighty power? Oh, that they would try! Alas, they will not; but they seem doomed to speed along a barren track, for ever ploughing without a share, sowing without seed, and running without tidings. -We have no power to silence them: only Omnipotence could do it, and that power does not interfere, but leaves a sufficient number of Canaanites to be thorns in our side. These are the plague of the pulpit, and the horror of the pew.

Our friends who think but cannot speak are rather more a plague to themselves, and therefore are the more likely to accept the warning which cries to the man without speech that he will be wise to hold his tongue. Brother, 'write if you have not the gift of free speech, and yet are fitted to instruct. Do not inflict your heaviness upon hearers, but impress your weight upon readers. If the bung will not come out, let the good liquor flow forth at a slower rate, and let the press be the cup in which you present it to the thoughtful.

"Knock out the bung." I suppose that means, let the subject which has filled you come running forth in language in the most natural way. to not be so very particular about the mode of utterance, but let the truth flow forth in its own sweet way, with a natural *abandon*, which will in itself be graceful. Too much care in this matter spoils everything. Some men 'm speaking take a dozen words out of their mouths, look at them, put them back again, and then try another set. This operation can be distinctly seen by their hearers, and it is not pleasant. If it is unwise to change horses in the middle of a stream, it is worse to be picking and choosing words when in the midst of a discourse. It is a sin to indulge in a tawdry finery of language, as some do. Go-ahead, and give out your meaning in language which boils up from your soul. never mind ornament and polish. Those first

dozen words would have, expressed your meaning, but they seemed too plain and commonplace, and therefore you called them in, that better-dressed phrases might fill their place. What a pity! What a loss of power! every-body thinks of the speaker, and so attention is taken from his subject, and his hope of doing good is done for. Do not try to let your discourse flash forth in pretty little fountains, but knock the bung out, and let the heavenly truth make its own channel.

But that is not the whole of the advice of our “Down-East” orator. closes with the injunction, “*let nature caper.*” Give nature her head, and let her dash forward at her own pace. Do not even mind if she is a bit frisky; it only shows her energy. Every man ought to be natural, but pre-eminently so when he has received a new nature; every man ought to be himself, but then he ought to be a good creature when he is himself. Let a man in preaching be himself, but let him not be himself till he has himself been made such as God would approve. Naturalness seems to be a simple matter, but to some men it would seem to be a great puzzle: it is unnatural to them to be natural; they were born up six pairs of stairs, and can never get down more than three of them. Yet natural you must be, or I shall have no joy of you. I would recommend to you the example of Philip Henry upon another matter.. Everybody in his time had taken to wearing a periwig, and as for Henry was as bald as Elisha, he was advised to do the same; but no, the good man was wont to say, “As long as I have three hairs of ray’ own I will never’ wear other people’s.” Now you, John Smith, keep to the gifts of John Smith, and do not be Dr. Parker; and you, Thomas Brown,. be Thomas Brown, and don’t make people say, “See how he imitates Spurgeon”; for they are apt to add, *sotto voce*, “*and what a fool he makes of himself!*”

There must be no trying after the mode and method of a man of culture, or even of a man of homely robustness. Whatever is good in another you may imitate; but there are personal peculiarities of your own which it would be wrong to suppress, or even to overlay with borrowings from, others. I do not say that you are the handsomest of men, but I do say that you will be much uglier than you need be if you become the apes of others.

Our orator says, “*let nature caper.*” I quote him, but advise you to accept his dictum with several grains of salt. You need not cut capers at all. But if he means, — let nature exercise freedom, and exhibit agility, life, delight, then I am with him to the letter. The less of bonds and restraints the better.

A truly sanctified man is all the better if the smell of a field is upon him, and not the smell of a stable. Take all liberties which are holy. Be at home in the pulpit. Let your heart dance, and your style too. Freshness is precious as a jewel, and there is very little of it about. Disdain bit and bridle, such as conventionality would force upon you. Be free, and use your liberty for the glory of God and the good of men. Caper, if by capering be meant — enjoy the utmost liberty. Preach as boys play, and as men leap when some great joy has come to them. Let it be a recreation to proclaim the gospel, a delight, an honor, a privilege, to preach Christ.

One word of advice I would add, and that is, *place your tap as near as ever you can to the bottom of your barrel*. I know some learned men who do not teach at all in proportion to their knowledge, because they are huge tuns of learning, but they never allow more than a little of it to flow forth. So little food do they hand out from their huge granaries that the people go away hungry. As for myself, I am a very small vessel, but then I empty out my stores. All that I know I tell. I preach all that I have on hand upon my subject, therefore the people get more from me than they do from far superior men. As the most of us are of average or inferior ability, let us always do our very best. Preach all you know every time. Do not imagine that you ought to reserve a little for the next occasion. You may be dead before the next sermon is due. Do not keep any of the manna until the morning, or you will see what will happen. “But what am I to do on Sabbath week?” The first question is, what are you to do next Sabbath? I should advise you to take the Lord’s days as they come.’ Say all that you know the next time you preach. Say all that you know every time, and then in the course of the week work hard for more. Trim your lamps with fresh oil. Go to them that sell, and buy for yourselves. There is one store which is always full, and always accessible. Pray every morning, “Give us this day our daily bread,” and when you receive it, give it to the people, and bless the Lord, for to him are the kingdom, and the power, and the glory, for ever and ever. Amen.

LESS GILDING AND MORE CARVING

LORD ALVANLEY had been dining on one occasion with Mr. Greville, whose dining-room had been newly and splendidly decorated. The meal was, however, a very meager and indifferent one. Some of the guests were

flattering their host upon his magnificence, taste, and hospitality. "For my own part," interposed Alvanley, "I would rather have seen less gilding and more carving." The like preference has arisen in our mind when hearing or reading rhetorical discourses with little or no gospel in them. Fine bones, but where shall we look for the marrow and fatness? Grand expressions, but what do they express? A sermon should be like a meal; it should in every instance feed the soul with heavenly meat. Mere words, however well arranged, can never do this; there must be sound exposition, and solid doctrine, or the hungry will look up despairingly, and depart sorrowing. The gilder may be very well dismissed. His art destroys its own ends when the gilt is overdone; what we want. is the carver, and a noble joint before him into which he may cut without fear. Flowers if you please, but. fruit also. Gilding in its place; but ten times as much carving, or we pray thee have us excuse. C.H.S.

THE MISERY OF A WOUNDED CONSCIENCE

WHEN, once the conscience is wounded, no outward circumstances can produce peace. As royal robes would be no comfort to a man whose bones were broken, so the greatest worldly wealth could not cheer a heart broken by a sense of sin. Luther says wisely, "One drop of a bad conscience swallows up a whole sea of worldly joy." It is infinitely better to lie in peace of mind on a bed of straw, in a dungeon, than with a guilty conscience to stretch one's dainty limbs upon a bed of down, with curtains embroidered in gold, and fringes bespangled with pearls. Sin says our joys as Jehu slew all the house of Ahab; neither can anything restore so much as one of them to life till sin is gone.

How strangely must Adam have felt in the garden after he had broken his Maker's law! The sun shone as brightly as ever, and the earth was as gloriously bedecked with flowers; the rivers still glided over their sands of gold, and the trees spread their umbrageous foliage along their banks; the birds sang as sweetly as ever, and the beasts sported on the lawns as peacefully as before; color, and fragrance, and music, and balmy airs were all there as at the first: but Eden was now no paradise to man. Sin had not put out the sun, and yet the sinner had no light; it had not blasted the bowers, but yet the sinner found no pleasant shade. He had no taste for the most luscious fruits, but ran to hide himself among the thickest boughs.

Surely it may have been in mercy as well as in judgment that the Lord drove out the man, for his guilty conscience must have been lashed as with whips of wire when he saw the goodness against which he had sinned, and the happiness from which he had fallen. Heaven itself would be no heaven to a guilty conscience. Outward blessings seem like mockery to a soul which inwardly writhes under the curse. A change of scene will not distract these thoughts, neither will fascinating amusements divert this melancholy. Human plasters are too narrow for this sore. So long as the cause remains the effect will continue; while the arrows of God are sticking in the conscience., no medicine on earth can give the soul relief.

Oh, man, give over ministering your quackeries to wounded spirits! No longer argue or upbraid, flatter or delude, charm or chide; you are all at sea upon thins business. If the patient be laid at Jesus' feet he will heal at once. Heart disease is his. One word from his lip will remove the sin, and the believing soul will leap into immediate peace and joy: but other physician for this malady there is none. C.H.S.

MEMORIAL UPON THE JUBILEE HOUSE

WE thought our friends who cannot visit London might like to see the inscription upon the marble slab which is affixed to the Jubilee House, and therefore we insert a copy of it. The somewhat lengthy quotation from the Psalm is an accurate photograph of the Pastor's personal experience, and of the triumphs of the Lord in the adjoining Tabernacle. Power has been seen in weakness, healing by sickness, and joy through he sorrow. Mr. Spurgeon- has preached sermons upon the various verses here engraved, and he will probably make a book of these, and of personal memories of the Lord's goodness. Indeed, the walk would have been done by this time had not sickness prevented. The experience of so many years of mercy ought to be recorded for the comfort and establishment of others who are living by faith upon the Lord God of Israel. We cannot err' in abundantly uttering the memory of the Lord's great goodness. "O magnify the Lord with me, and let us exalt his name together."

JUNE 19TH, 1884.

WITH GRATITUDE AND GLADNESS THIS HOUSE WAS
ERECTED TO COMMEMORATE

THE FIFTIETH BIRTHDAY OF
C. H. SPURGEON,

PASTOR OF THE CHURCH AT THE
METROPOLITAN TABERNACLE.

TO THE LORD BE GLORY FOR ALL THE WORK WHICH HE
HAS WROUGHT AMONG HIS PEOPLE.

“THOU HAST THRUST SORE AT ME THAT I MIGHT FALL:
BUT THE LORD HELPED ME.
THE LORD IS MY STRENGTH AND SONG.
AND IS BECOME MY SALVATION.
THE VOICE OF REJOICING AND SALVATION IS IN THE
TABERNACLES OF THE RIGHTEOUS.
THE RIGHT HAND OF THE LORD DOETH VALIANTLY:
THE RIGHT HAND OF THE LORD IS EXALTED:
THE RIGHT HAND OF THE LORD DOETH VALIANTLY.
I SHALL NOT DIE, BUT LIVE, AND DECLARE THE WORKS
OF THE LORD.
THE LORD HATH CHASTENED ME SORE, BUT HE HATH
NOT GIVEN ME OVER UNTO DEATH.”

PSALM 118:13-18.

NOTICES OF BOOKS

FronDED Palms: a Collection of Pointed Papers on a Wide Range of Subjects. By W. Y. FULLERTON. Passmore and Alabaster, Paternoster Buildings.

WE are pleased to see our evangelist, Mr. Fullerton, appearing again as a writer, and producing another volume. He writes well, as the readers of *The Postman* know. His chapters are embellished with over one hundred illustrations, and altogether he has made up a capital half-crown's worth. We do not understand his title, even with his own explanation; we, therefore, recommend readers to buy the book, and invent their own interpretations. Vivacious, witty, sensible, gracious talk here abounds. May God bless the book and the writer!

Scripture Verities. By Rev. D. PLEDGE. Elliot Stock.

THIS book, which we noticed last month, can now be obtained for 1s. 6d., or six copies for 7s. 6d.

The Calling of a Christian Woman, and her Training to Fulfill it. By MORGAN DIX, S.T.D., New York. Dickinson, 89, Farringdon Street.

WE should be slow to introduce this book to Christian women. It has a Popish taint about it. We do not know the writer, but he seems to be a deeply religious man of exceedingly High Church proclivities. We fully agree with his horror of American divorce, but we do not consider marriage to be a sacrament, nor do we believe that it is desirable that godly women should enter sisterhoods, either Romish or Anglican. We are afraid of books of this kind: they are insinuating by their good points, and therefore the more mischievous in their bad points. The work is prettily got up, but we are not pleased with its contents.

The Great Commandment. By CAROLINE FRY. Whiting and Co., Sardinia Street, Lincoln's Inn Fields.

THIS is a reprint, from the edition of 1847, of a charming book which has become very rare. What "the great commandment" is we need not tell any of our readers. But there is a practical question that we hope many of them will be prompt to ask — "Can I keep that commandment which is so great?" Now, if they will attentively peruse all this Christian lady had to tell

of the love which is of God, they will learn many pleasant and profitable lessons. Such a blend of sound doctrine, of deep feeling and of a devout sense of duty, invests Mrs. Fry's meditations with more than ordinary attractiveness.

The Lord's Supper, historically considered. By Rev. G. A. JACOB, D.D. London: Seeley and Co.

THIS little book is worth buying, worth reading, and worth keeping for reference. The author is quite at his ease in explaining the pedigree of his work. Four or five years ago the Rev. Charles Hebert, D.D., issued a learned and exhaustive work in two thick octavo volumes on the same subject with much the same title. In it he traced the history of the Lord's Supper through all the Christian centuries — from 75 A.D. to 1875 A.D., and furnished copious extracts from the principal ecclesiastical writers of the generations that intervened. A brief digest of that remarkable production is here presented to us in a neatly-bound pamphlet of eighty-two pages. Messrs. Seeley & Co. are the publishers of both. Every Protestant should know how corruptions in doctrine were gradually introduced and generally adopted. Lovers of liturgies and observers of rubrics may find as much to interest them as we find to amuse us in the frequent alterations of the formularies relating to the Lord's Supper enjoined by the "Book of Common Prayer." There were two prayer-books in Edward the Sixth's reign; a revised one in the time of Queen Elizabeth; a fresh compromise under James the First; and, as might be expected, in the days of Charles the Second, there was a restoration. Religion asserted itself under those pious monarchs in the Red and Black Rubrics which pertained to the Sacraments.

The Twofold Life. By A. J. GORDON, D.D. Hodder and Stoughton.

THIS is a powerful and timely defense of Christian doctrine, experience, and practice; of experience resulting from sound doctrine, and of practice resulting from heart-felt experience. It is not controversial, but a living testimony to the renovating power of the faith once delivered to the saints. It brings the effects of modern thought to the test of comparison with the effects of the old gospel in the hands of John Howe, Jonathan Edwards, Whitefield, Wesley, Rutherford, Payson, McCheyne and others. In former days men saw what the gospel does for men; now they talk about what man does for the gospel. It is not merely in reference to the ordinary standard of evangelical influence that a contrast is here maintained between

the present and the past, but with respect to the higher life of entire consecration to the service of God and his Christ. Ordinary faith is admitted to be within the limits of safety, but the higher life is set forth as necessary to present comfort and to the greatest happiness and glory hereafter. This is a handsome volume in clear type, and it will amply repay the reader who wishes to become a full-grown Christian.

Addresses to Young Men. By Rev. DANIEL BAKER. With preface by D. L. MOODY. Morgan and Scott.

THESE are really forcible addresses. We quite agree with Mr. Moody's high opinion of them. Daniel Baker was "the young men's preacher," and his testimonies to the truth were the means of bringing many to Jesus, out of whom some fifty or more became preachers of the gospel. There is a downright earnestness about these discourses which gives them great power; they are neither remarkable for thought nor language, but yet they are very telling.

A Lamp and a Light: being short and simple Chapters on Texts of Scripture; for reading in families and at small gatherings. By Rev. FRANCIS BOUR-DILLON, M.A. Hatchards.

SWEETLY persuasive, and tenderly comforting. Although there is nothing startling in Mr. Bourdillon's writings, they always secure perusal by their fresh thought and happy language. We hope that no reader of *The Sword and the Trowel* could read this little work without being pleased and profited. Twenty-five brief discourses enrich this elegant little volume.

Loving Messages. Addresses for Mothers' Meetings. Sequel to Heart-lessons. Religious Book Society. 28, Paternoster-row.

WE do not care much for the prayers, but the addresses strike us as being far more fit for Mothers' Meetings than most that we have had to review. In fact, these messages are exactly what poor ignorant women would understand, for the words are simple, and the matter is homely. Some ladies may be well qualified to conduct Mothers' Meetings, with the one serious exception that they cannot make a speech for the life of them. To such good, quiet workers, these addresses will be quite a God-send, and they cannot do better than buy both the books by Miss Clayton. Still, it will be better for each sister to try hard, and make addresses of her own. Surely, few women have any deficiency in the faculty of speech. If they will

but begin, they need not fear that they will break down till linnets fail to sing.

Victories and Safeguards; or, the Divine Balance of Truth Practically Considered. By Rev. CHARLES A. FOX, B.A. Partridge.

HERE we lie down in green pastures, beside the still waters. Like the previous book, this is marrow and fatness. A student Of the Word will find himself perfectly at home with Mr. Fox, and will magnify the grace of God in him. We count ourselves happy to have come across such a delightful little book. It is a happy protest against half-truths, and an admirable setting forth of the full-orbed revelation upon the points in hand. Write again, Mr. Fox, and when you next do so may we be there to read!

The Bible True to Itself. By A. MOODY STUART, D.D. Nisbet & Co.

As an alternative title to this volume we might suggest — “Scientific Criticism Proved to be False to the Core.” In all the evidence produced against the inspiration of the Scripture it is patent that the witnesses agree not among themselves. Infidelity is constantly engaged in blowing bubbles. The story of two Isaiahs, or of one Isaiah sawn asunder, is the veriest fiction that was ever fabricated by the human brain. A prejudice against prophecy or miracle is the transparent motive for inventing a libelous story of literary forgery. At the first hearing it collapses. There are determined rationalists who have resolved to deny any interference of God with the affairs of men; and they die off like dogs that deserve no epitaph. There are also dilettante students who would be sorry to think that anything is serious. If the Bible has an absolute truth in its revelation, they would rather not know what it is; for, like the lady with a new novel, it spoils the pleasure if you acquaint her with the plot. To their butterfly notion “life is a play, and all things show it,” and death is a farce, they seem to know it. Men who study, like Moody Stuart, to drive brigands out of the King’s highway merit our hearty thanks; but, alas, their work will have to be done over again from age to age, for skepticism shifts its ground, and the heavy guns of apology have to be dragged elsewhere in pursuit of the enemy.

The Mystery of the Kingdom traced through the Four Books of Kings. By ANDREW JUKES. Part I. Longmans and Co.

WE always differ from Mr. Jukes with deep regret; and when we agree with him it is With unfeigned heartiness. He is by nature a mystic, and we delight in a taste of that spiritual flavor. It will never do to lift mystical

interpretations into arguments, but as illustrations they are splendid. It is a great treat to read a work like the one before us. To a large extent it must be bread eaten in secret, for those who enjoy such literature are not many; but the stolen morsels are exceedingly sweet. In his "*Offerings*" and "*Gospels*" Mr. Jukes set us upon lines of thought which were invaluable to us; and now, in these parables of *the Kings*, he does the same thing — not, perhaps, so successfully, but still to good purpose. The introductory chapter upon the existence and principle of a mystic sense is a valuable lesson for thoughtful believers.

Handbooks for Bible Classes. The Life of St. Paul. By Rev. JAMES STALKER, M.A. Edinburgh: T. and T. Clark.

TEACHERS have already discovered the great value of this condensed Life of Paul, and we trust many of our readers have formed their own estimate of it. Yet some may not have seen it, and we therefore call their attention to as fine a book for 1s. 6d. as they are likely to meet with after a month's search. Mr. Stalker has the gift of vivid writing; he sketches and colors with words; he does more, he vivifies persons and scenes by his inspiring sentences. Those who wish to pursue the subjects of study suggested by the noble career of Paul will here find ample guidance for their more thorough research. We have not often seen a handbook more completely to our mind.

Handbooks for Bible Classes. Commentary on the Shorter Catechism. By Rev. ALEXANDER WHYTE, D.D. Edinburgh: T. and T. Clark.

REALLY good. In every Scotch family this ought to be found. Our English folk are not so well acquainted with "The Shorter Catechism"; but those who are will be glad to have a handbook upon it, so clear, so true, and so lively. We have somehow allowed Dr. Whyte's book to escape our notice, and we wish we could make up for the neglect by a specially warm commendation. Theology of this stamp will do us all good. Scatter it; its leaves are for the healing of the nations. Half-a-crown laid out in this book will purchase no regrets.

Touchstones; or, Christian Graces and Characters Tested. By the Right Rev. Bishop OXENDEN. Hatchards.

VERY correct and poverty-stricken. Like French soup, it is most excellent, only there is nothing in it. We do like a fresh thought here and there. The evangelical party to a great extent lost its position by imagining that godly

platitudes would content this generation, and the estimable late Bishop of Montreal is an eminent example of this error. Our intense love of orthodoxy makes us lament to see it divorced from intellect and originality. A book which nobody will read until he is good, is not adapted to do good. Of course, sound churchmen will expect us to praise a book so pious; but we shall not do so. We object to see gospel-and-water doled out in this fashion: give us something more robust, and therefore more like the teaching of Scripture. We question whether another bishop could beat this good brother for weakness, and that is saying a good deal. If his writings were tea, they would be too weak to run out of the pot.

The Tabernacle, the Priesthood, and the Offerings. By HENERY W. SOLTAU. Morgan and Scott.

THIS is an old friend with new adornments. It is sad to see a little memoir at the commencement, and to be reminded that the beloved writer has now been absent from us for some nine years. The work is full of teaching, spiritual, and far-reaching, and we have much enjoyed reading it. The colored plates strike us as being borrowed from the admirable work of our friend, Mr. Frank White; or, if not, we have here a singular instance of how great minds may run in the same groove. With this Mr. Soltau has nothing to do, for he had gone above long before this edition was issued. The work is a good five-shillings worth.

Salvation: the Way Made Plain. By the Rev. J. H. BROOKES, D.D. Hodder and Stoughton.

THE gospel fully and plainly set forth. This is a book after our own heart. The teaching is clear and deep; the type is large and readable; and the book itself is cheap and handsome. If you will accept our advice, it will only cost you 1s. 6d. to give an unconverted friend this book, which he is pretty sure to read, and reading to remember.

The Lesser Parables of our Lord, and Lessons of Grace in the Language of Nature. By Rev. W. ARNOT. Nelson and Sons.

BEAUTIFUL! Very beautiful! Just like the beloved author, whom we so well remember, who is now where the Master speaks no more to him in parables. Every line by Arnot should be preserved and published, and then purchased by all who love gracious thoughts expressed in nature's own poesy.

Sovereign Grace: its Source, its Nature, and its Effects. "To the Work! To the Work!" Prevailing Prayer: what Hinders it? Bible Characters. By D. L. Moody. Morgan and Scott.

THESE are popular works by our great evangelist, and they deserve a large sale. There can be no need for us to commend the living, blazing speech of our brother Moody. Where you get a genuine oat of the man's talk it is really grand. Who can equal him in natural simplicity all aglow with holy passion ?

Some few of these addresses read as if they were made up of quotations from other people, and then dipped in a little diluted Moody, and so baptized into his name, but not into his nature. They read as if they were never delivered, and we should think they never were: they are good, and likely to do good, but they are not like Moody's own self. In other instances, the reporting is admirable; we think we hear the living voice, and see the living man. We ne'er shall look upon his like again. He is a king of men; commanding, and finding everybody eager to obey; and all the while utterly lost in his work, and as devoid of self-importance as a new-born babe. God bless him wherever he may be, and send him back again to us in due time !

The Inquiry-room: Hints for Dealing with the Anxious. By GEORGE SOLTAU. Morgan and Scott.

USEFUL hints as to conversation with seekers. Young workers should purchase this little book, and profit by its wise suggestions. As to the Inquiry-room itself, we have little confidence in it as a standing institution, or in its results where much is made of it. We might grieve many if we were to say what we know of the dreadful disappointment experienced by those who look up Inquiry-room converts. An immediate interview seems to be an admirable plan for reaching the heart, and so it may be if used occasionally; but the tendency is to force on an imaginary decision, or produce a hasty faith in the room instead of a quiet faith in Jesus.

The Ten Commandments. By R. W. DALE, LL.D. Fourth edition. Hodder and Stoughton.

EVERYTHING by Mr. Dale has the touch of a master's hand upon it. He has an honest outspokenness in his style which we cannot fail to admire, and there is about his teaching a direct practicalness which is equally to our mind. We do not agree with all that Mr. Dale has to say upon the Sabbath,

and certain other matters, and we should not be honest if we did not say that we fear that he will lead men further in a loose direction than he would think of going himself; still, he suits a large class of minds, and influences them for good, and so far we rejoice. In this volume there are some telling strokes at sin in many shapes; strokes from a bold hand, and a true heart; strokes which will be all the more felt because he who deals them cannot be suspected of narrowness or asceticism. May these home-thrusts pierce to the heart the licentious, the dishonest, and the proud; and may the law of ten commands be used of God as a park of heavenly artillery wherewith to blow down deceit, indifference, and self-righteousness. This neat volume is published at five shillings.

The Foundation of Death. A Study of the Drink. Question. BY AXEL GUSTAFSON. Kegan Paul, Trench, & Co.

THIS is a thoroughly noteworthy book, the result of great labor and research. Teetotal advocates will find it a wonderful armory of argument, a boundless mine of facts. All readers are sure to be interested, for the cream of the literature of this great subject is here presented. The syllabus alone will suffice to show the exhaustiveness of the work : —

- I. Drinking among the Ancients.
- II. The History of the Discovery of Distillation.
- III. Preliminaries to the Study of Modern Drinking.
- IV. Adulteration.
- V. Physiological Results; or, the Effects of Alcohol on the Physical Organs and Functions.
- VI. Pathological Results; or, Diseases caused by Alcohol.
- VII. Moral Results.
- VIII. Heredity; or, the Curse entailed on Descendants by Alcohol.
- IX. Therapeutics; or, Alcohol as a Medicine.
- X. Social Results.
- XI. The Origin and Causes of Alcoholism.
- XII. Specious Reasoning concerning the Use of Alcohol.

XIII. What can be done? Appendices: Bibliography, and Index.

All this for five shillings. It would be cheap at twice that amount.

Here is an interesting specimen of the reasoning: — “Another argument very frequently advanced is that drinkers, and not only moderate ones, live longer than other people, unless accident or high living carry them off. Such an argument regarding alcohol is neither better founded nor more logical than it would be if applied to exceptional longevity in cases of persons living in malarial localities, or surviving the ordeal of the Sierra Leone, or employed as needle-grinders in Sheffield. According to statistics, the age of the latter seldom exceeds forty years. In the face of this fact, occasional instances of a longer term of existence among them would hardly lead to an advocacy of the employment of needle-grinding as conducive to long life.

Neither would the fact that a man and his family have lived in fair health all their lives to a good old age over a foetid cess-pool — as seems to have at times happened — be likely to be advanced as an argument in favor of generally establishing such reservoirs of pestilence under the family hearthstone ! I once heard of an extraordinary accident happening to a man at work where blasting was being done. During a premature explosion a long piece of the drilling bar shot up from the pit which was being excavated, and, entering the man’s head under the chin, passed vertically entirely through his head, and, still ascending, fell at last at some distance. He staggered and fell, and his instant death was naturally expected. Not so. To the amazement of all, and the downright incredulity of physicians, he recovered, and, whereas he had been before the accident morose and unreliable, he was now genial and to be depended upon. But from this it would hardly be argued that men should subject themselves to this sort of experiment as probably conducive to improvement in temper and character.”

Lays of Ancient Rome, with Ivry and the Armada. By Lord MACAULAY.
Longmans and Co.

AN excellent edition of lays which stir the blood of free men, and rouse the brave to noble deeds. It is something to see the grand old house of Longmans stooping to popular editions; but the world moves, and men long or short must move with it.

Great Thoughts from Master Minds. A Penny Weekly Paper. Lile and Fawcett, Ludgate Circus.

THIS weekly paper stands but little chance of a wide circulation as against "Tit-bits" and "Rare-bits." Nevertheless, it is a good sign of the spread of education that it lives at all. Twenty years ago it would have ended its existence at the ninth number. The volume is better in intention than in execution, but good even then.

Every-day Life : Homely Talks on Homely Subjects. F. E. LONGLEY.

NEITHER better nor worse than the general run of scrappy, made-up books. We should label it, "Magazine Stew to be taken *very* occasionally."

City Echoes; or, Bitter Cries from Glasgow. By the author of "Spero and Celestus," "Visions of the Night," etc. Paisley and London: Alexander Gardner.

THE "Bitter Cry" pamphlet has evoked many echoes: here is one from Glasgow, and a somewhat remarkable book it is. We assume from the preface that the story — for as such it may be classed — is founded on fact. The writer, with great literary ability, portrays phases of low life and criminal life, of the most hideous character; the chief interest of the work being made to center in the doings of a band of four young thieves, mere lads, but adepts in villainy, two of whom become after a time changed characters. The one feature of the book which especially arrests our attention is the author's apparent animosity to many points of the orthodox faith; for though here and there witness is borne to the power of the gospel as seen in the fruits of the labors of orthodox workers among the "lapsed classes"; the writer evidently believes in what we will call purgatory. Doubtless he would repudiate the term; but we will let him speak for himself, and our readers shall be the judges.

If there were any truth in what he believes as to the after-state of those who pass out of time into eternity blood-guilty, debauched and drunken, might not the vilest of the vile laugh to scorn the efforts of the Christian reformer, with, "What's the odds! Let us eat and drink, and fight and swear, for tomorrow we die; and some time or other, — it's only a question of time — we shall be as well off as the best of you, and with the best of you, happy ever after." Here are the extracts: "The total depravity of human nature," our author designates as "the most degraded and abhorrent of all religious dogmas." Further on he describes the terrible

death of a woman who spent all she earned in whisky, and at last, dead drunk, “stumbled headlong into her wash-tub there and then her second career of being was projected silently into the Eternities. When this woman was born, God and angels were made glad, when she was born a second time [the author means, we suppose, at her death] God and angels were made sad. Notwithstanding, there will be evolved in her, even where she is, a higher being and purpose; an attainment from which she will start to arrive at higher and higher attainments still.” Moralizing on just such another case, he says : — “We can believe that in their new state, unburdened of all physical infirmity, with their full and fervent faculties regained and now in solemn earnest use, disembodied, they will have opportunity of amendment — suffering more, seeing more, feeling more, trying more; and will gradually and eventually by the all-assimilating power of the Omnipresent Goodness, rise at length into their true and rightful life.”

Denuded of all euphemisms, what are these restoration theories but purgatory put prettily? So much for this mischievous book.

Our Golden Key. A Narrative of Facts from “Outcast London.” By Lady HOPE. With eight illustrations. Seeley, Jackson, and Halliday.

THE “facts” recorded by Lady Hope are mostly well-authenticated cases of conversion among the poorest of the poor and the lowest of the low, and the marvelous changes effected in the hearts and homes of the dwellers in his “district” by the instrumentality of a simple-hearted, earnest servant of Christ. Heart-sickening are many of the scenes herein depicted so very graphically, but very sweet and gracious sentences are scattered throughout the book, which is brimful of interest, and will greatly encourage the faith of Christian workers in the power of the “Golden Key.” We will let Lady Hope speak for herself and her book in the Preface. “The narrative is taken from the *identical district* of which many of our readers have read in the pamphlet entitled ‘A Bitter Cry from Outcast London.’ May we not thank God that while the cloud of ignorance, poverty, and sin is dark indeed, there *are* ‘silver linings’ to it; and that, while the barriers are great, and even impassable, to the efforts of a human hand, they are ready to yield to the magic, nay, the miraculous influence of ‘OUR GOLDEN KEY,’ even the gospel of Jesus Christ, and the power of his Holy Spirit.”

Plain Teachings; or, Homely Lessons from God’s word. By Mrs. G.E. MORTON. Hamilton, Adams, and Co.

WE do not think much of this. There would seem to be no reason why a person should not write a thousand volumes of such stuff. It keeps on, and on, and on, in little jerky chapters; not long enough to be instructive, but quite long enough to be tedious.

Street Arabs and Gutter Snipes. By GEO. C. NEEDHAM. Boston, U.S.A.: D. L. Guernsey.

To use one of the illustrations of the author, this work is just like the sugar that crystallizes around the white thread in rock-candy — grand collection of facts put together in a most interesting fashion. Our good friend certainly has a wonderful gift of arranging details of work done amongst the low little ones, and he has furnished us with an array of incidents full of pathos and power. In the “Arabic” language we can truly say of this book, “It’s a good ‘un,” and the illustrations are “stunning.”

The Homiletic Magazine. Vol. 10 Nisbet and Co.

Some of the ablest of modern preachers and writers have contributed to this volume, which is exceedingly rich in scholarship and thought. We see a few tokens of the general loosening, but almost none as compared with the general run of current theology; on the contrary, we note some excellent defenses of orthodox truth. We cannot withhold a hearty word of praise from this important volume. A preacher, isolated in a rural wilderness, will not be without a friend if he receives a monthly visit from *The Homiletic Magazine*.

NOTES

SOLICITED on all sides to preach abroad, and abundantly willing to do so, we made another trial of laboring in the provinces with the same result as on former occasions, an after break-down, a sharp agony, and a long weakness. What can we do but keep to our own home-duties? Yet even this day, when we are still feeble as a child, we are implored to take, a public engagement. Oh, that we could! We must again cancel all promises, and for awhile do home-work and nothing more. Crowded chapels, windows necessarily opened, and consequent cold draughts, far air from below, and cold air from above, make up an arrangement which must arouse rheumatism when it slumbers ill the constitution. It may be that as

the attacks are becoming briefer the evil will die out; but that consummation is not yet reached.

It was our great happiness to have our Australian son as our much-appreciated substitute during this last illness. He has just prepared for the press the sermons preached in the Tabernacle. They will be published in a few days at Isaiah. He has been busy in Perth, Dundee, and Edinburgh, and we thank the friends in those regions who have so freely helped the funds of his Auckland Tabernacle.

In answer to correspondents who inquire what treatment we follow for rheumatic gout, we can only say that nothing has ever been of so much service to us as the simple remedies prescribed by Dr. Barrett, Ramsden Road, Balham. In simple gratitude to him for his care, we feel bound to mention him as being the means of greatly abbreviating the period of pain.

Despite such frequent illnesses, every Thursday has seen the weekly sermon issued from the press, and having now reached the number of 1,800 in unbroken order, we cannot refrain from uttering a note of praise to the great Preserver of men who has favored us to bear so continuous a testimony to the gospel of his Son.

REV. JOHN SPURGEON wishes us to announce that he has removed from Upper Holloway to No. 3, Clifton Villas, Thornton Road, Croydon.

Mr. CONGREVE asks us to inform our readers that *The Young Women's Christian Institute, West Brighton*, will be opened early in October. It contains a library furnished with 600 volumes; a large reading and music-room, kitchen, dining-room, matron's-room, etc.; also a lecture and class-room, capable of seating from 200 to 250 persons. There are also nine good bedrooms, intended chiefly for Christian workers requiring a week or two's rest and change. The work of the Institute was commenced nearly two years since by G. T. Congreve, in a temporary iron building. One hundred and sixty members have been enrolled. The classes on Sunday afternoon have frequently exceeded 100 in attendance. Some eight hundred rounds will be needed before the Institute can be placed in trust. Subscriptions in aid will be received by Lady Cardross, of 9, Denmark Terrace, Brighton; and by the Secretary, Mrs. Congreve, Stretton, Third Avenue, Brighton.

On *Monday evening, Sept. 15*, Mr. J. Hudson Taylor, and other friends connected with the China Inland Mission, with a large company of male

and female missionaries who were about to sail for China, attended the Tabernacle prayer-meeting. Pastor J. A. Spurgeon presided, and Mr. Taylor and several of the missionaries gave brief and interesting addresses. We commend to the prayers and liberality of all our brethren this wonderful work of faith. *China's Unions* is a monthly periodical full of interest and from it our readers can obtain full particulars of this Mission, which is one of the most remarkable in modern times. Hr. Hudson Taylor is a very apostle to China, and the Lord is with him. We have frequently given accounts from his missionaries, and there is in this *Sword and the Trowel* a specially striking article, singularly truthful and impressive, to which we would call the attention of all our readers. When they are able to aid this mission they can write to 6, Pyrland Road, Mildmay Park, London.

Sept. 22. The prayer-meeting ;was very largely attended. It was a refreshing sight to see such a congregation gathered to "only a prayer-meeting." C. H. Spurgeon presided. Mr. Wm. Olney, jun., gave an account of the success of the gospel in Haddon Hall. Mr. Young told how the Lord had gathered into the fellowship of his Son more than two hundred persons in Coilingwood Street, New Cut, while great numbers came to hear the word, and their hall could not contain them. Special prayer was offered for one restored to faith through "The Clue of the Maze," and for all skeptics. Two new elders prayed, and one of the patriarchs. Messrs. Fullerton and Smith and other evangelists were remembered, together with many sick and tried fiends, and sinners who asked to be prayed for. It was a time of love. All hearts glowed with pleading desire; and as hymns of the cross were sung, our grief for sin and joy in the Lord mingled their blessed floods.

Friends in the country will be glad to know that; never since the opening of the Tabernacle have the congregations been more closely packed, nor has the spirit of hearing been more intense. We look for a large increase during the coming months if strength be given to the Pastor to see the many who are ready to confess the Lord Jesus. This is laborious and anxious work, and demands great care.

COLLEGE:. — Through the kind hospitality of Pastor G. Wright, and the church t Kingston, the new session of the College was inaugurated on Sept. 2 by a delightful excursion up the River Thames. The tutors, the former students, and twenty-two freshmen went from Waterloo to Hampton Court, where a pleasure-barge and steam-launch awaited them.

In these they proceeded on their way, fresh scenes of beauty unfolding themselves at every bend of the grand old river till they reached Chertsey Lock. Dinner, served on board, was relished by appetites made keener than usual by the bracing air. On the homeward journey a meeting was held, and several decorations were given. Deep regret was expressed at the absence through illness of the beloved President, and the sympathy and love of all on board were telegraphed to him. Professors Gracey and Fergusson moved that the heartiest thanks of the brethren be accorded to Mr. Wright and his worthy deacons for their kindness. This was carried with applause. Mr. Wright, in reply, said it was peculiarly appropriate that the Kingston church should thus enter-rain the College, since the first student (R. T. W. Medhurst, of Portsmouth) had settled there twenty-five years ago. Other speeches followed, and at 6.30 Kingston was reached, where, after tea, the Vice-President, J. A. Spurgeon, preached an excellent sermon from Hebrews 11:8-10. Thus closed a day full of varied interest, only marred by the enforced absence of the President. These notes are from one of the brethren who will soon be leaving us for southern lands.

We are sorry to say that within a week of this happy outing one of the "twenty-two freshmen" alluded to in the above paragraph, Mr. Frank Snell, of Bury St. round's, was suddenly stricken with a serious illness, which proved fatal, so that he passed away on the morning of Sunday, Sept. 21. We deeply sympathize with the sorrowing parents, who see their son cut down just when, after three years of constant and earnest preaching, he had gained a long-cherished wish and had entered the College. It is a loud call to the students to be ready whenever the call shall come, and it is our believing prayer that a *session* thus solemnly inaugurated may be fraught with the utmost blessing. Had our young brother survived the broken blood-vessel he would, we fear, have been a constant invalid. His course, however, was run, and his sun did not go down out of due course.

Even a semi-invalid may, however, do good service for the Master if his heart is in his work. We see this exemplified in the case of our brother D. Laing, who was obliged to give up his pastorate in England through ill-health, but who for two years has ministered to a small church in his native place, Alva, N B., and has not labored in vain.

Mr. R. W. Ayres has removed from Matching Tye, to Fairford, Glos.; and Mr. A. Smith, from West Drayton, to Shefford, Beds. Mr. Lyne, of Chenies, is removing to Newton Abbot.

Mr. John Glover, who has labored most earnestly and successfully at Combe Martin, N. Devon, for more than thirteen years, has arranged to sail shortly for Queensland. The Church of which he has been pastor will be very grieved to part with him, and his brethren in the county will miss him; but we judge that he is doing right in going to a land where there are more openings for Christian workers than there are in England, and where a man who has a large family is not hindered by that fact, as he often is in this country. We commend our brother most highly to all churches in Queensland, and trust that he will not have to wait long before he finds a suitable sphere, where the Lord will bless him, even as he has done in Devonshire.

Mr. A. J. Clarke, who was formerly the companion of Mr. J. M. Smith, sends us a most cheering report of his work in connection with the Evangelization Society of Victoria, an undenominational society which sends its agents free to all parts of that colony. During the year, which ended on June 30th, Mr. Clarke conducted 373 meetings, at which it was estimated that between eighty and ninety thousand persons were present, of whom over 900 have united with the churches as the result of the services. Mr. J. S. Harrison and Mr. E. Isaac have also conducted several missions under the auspices of the same society.

Mr. Clarke informs us that Mr. J. A. Soper has removed from Yarraville, Victoria, to Petersham, New South Wales; Mr. E. Isaac has settled at Brunswick, Victoria; and Mr. R. Williamson, of Perth, Tasmania, is also going to Victoria. Mr. Clarke says that there is great need at this time in that colony of earnest, spiritually-minded men: who would go in for soul-winning with all their hearts. Men of this stamp are wanted for all the colonies, and at home, too. Mr. Padley has come home for a short time, but has again sailed for Queensland.

EVANGELISTS. — They have recommenced work, and during the past month have held very successful services at Galashiels, Falkirk, Selkirk, and Hawick. A local paper, speaking of the Sunday-evening service for men only at Galashiels, says : — “The room was again filled to its utmost capacity. Mr. Fullerton delivered an earnest and telling address on ‘ Sin bringing forth death.’ It was listened to with rapt attention. It may be said that every address since the services commenced has been received in the same manner. The meetings were looked forward to with much expectancy, and they have come up in result in every respect to the

expectations cherished. A great and undiminished interest has been manifested in them. All classes have attended them. There have been found in the meetings the hoary-haired grandsire and the child at school. Her Majesty's uniform has been seen in the hall, and many have come from Selkirk and other towns to her. The prayer and inquiry-meetings, after the ordinary services, have been well attended, and a large number of people have remained to be spoken to as to the way of salvation. The evangelists have been assisted in this work by many Christians in the town, and the number of those taking an interest in the meetings has been great." One of the most notable of the meetings in Galashiels was a service for mill-girls, conducted by Mrs. Fullerton. The hall was densely crowded, and the word was blessed to the immediate decision of several who heard it. Our brethren were glad to meet with many believers who were converted at their mission four years ago. The meetings at Selkirk were so well attended that on the third night they had to be transferred to a larger hall.

This month our brethren go to Belfast, and they will be fully engaged until the end of the year at Londonderry, Portadown, and other places in Ireland.

Mr. Burnham wishes his correspondents to note that he has removed to Blenheim Villa, Windmill Road, Brentford, Middlesex; and that he has no vacant dates before next year's College Conference. He has spent September partly with Brother Cuff, at the Shoreditch Tabernacle, and partly among the hop-pickers in Kent. From Oct. 7 to 20 he goes, for the third time, to Swanage Congregational Chapel, and from Oct. 28 to Nov. 7 to Wareham.

Mr. Frank Russell has been preaching at South Shields, where he was invited to the pastorate. We could not, under all the circumstances, advise him to accept the invitation, and therefore he will continue the work of an evangelist for the present. He has lately conducted services at Attercliffe and Leeds; and has promised also to visit New Whittington and Taunton before the end of the year.

Messrs. Mateer and Parker have been holding meetings in connection with our brother Duncan's church at Huddersfield. Large numbers attended, many inquired the way of salvation, and not a few rejoiced in finding Christ. This month the evangelists go to Glasgow and Mirfield.

In connection with the work of *Mr. H. Rylands Brown* among the tea-planters of Assam, it is most proper to mention that he is, during that part of the year which he spends in that region, supported by the Anglo-Indian Evangelization Society. We should be sorry to deprive that excellent society of any of the honor of such good work. On the contrary, we wish it growing success, and greatly appreciate its objects and methods.

ORPHANAGE. — We have very gratefully received, from “Yorkshire,” two artist-stamped, first-proof engravings of Sir Noel Paton’s pictures *Thy will be done,*” and *The Man of Sorrows.*” The generous donor says that he subscribed twelve guineas each for them, and in gratitude for the blessing which he and his mother have received through reading our sermons for many years, he sends them to be disposed of for the benefit of the Orphanage. Perhaps some of our friends, who are lovers of art, and who would also like to help the institutions will make us an offer for one or both of the engravings.

We have a gold watch, by Frodsham, which cost the generous donor £25. A watchmaker tells us that any one who buys it for £15 will have a bargain. We have considerable difficulty in selling such gifts at anything like the price which they originally cost, at, should be glad if any person would buy this watch to aid the Orphanage funds.

One of our kind friends, who has for many years made a “Sunday dinner-table collection” for the Orphanage, in forwarding this year’s amount, says, “Could you not urge others to do the same? We limit the contributions to one penny each.” Having mentioned the matter, we thank our brother and all the Sunday diners at his table, and hope that his suggestion will be carried out by many other families without any urging on our part.

During the past month, we have received four sacks of flour from half “the Orphanage acre,” which our friend, Mr. James Toller, of Waterbeach, generously set apart, many years ago, for the benefit of our orphan children. The yield this year is larger than ever before, and, if it be possible, our gratitude also is proportionately increased. This acre was given to us when we had only boys to keep; we suppose times have been too bad with the farmers since we have built the girls’ side of the institution, or some one would have consecrated an acre for them. Such a plot of ground would be peculiarly entitled to the name of “God’s acre.”

We have been specially thankful for tidings of a legacy of £100, less duty, which will shortly be paid, and which we are informed is the direct result of one of the provincial tours of Mr. Charlesworth and his choir. We hope that other visits will be similarly productive of benefit to the funds of the Orphanage, and that the singers and ringers will remember that, while they gather in an immediate harvest from their seed-sowing, there may be, in some instances, a still richer crop left “for the reaping by-and-by.”

Our good brother, Pastor George Hill, M A., of Leeds, the President of the Yorkshire Baptist Association, is making the arrangements for the Yorkshire tour in November; and we are quite sure that in his hands everything that is possible will be done to ensure the success of the meetings. In December the choir will pay their annual visit to Portsmouth and the South of England, where they are always heartily welcomed, and generously treated. Could not other towns invite them?

Collectors Meeting. — Will all our collectors kindly note that the next meeting for the reception of boxes and books, with the amounts collected, will be held at the Orphanage on *Wednesday evening, October 29* we shall have an interesting program, and shall be glad to see as many of our busy bees as can bring to the hive the honey they have gathered.

COLPORTAGE. — The necessity for colportage as a counteracting agency to the trashy and demoralizing productions of unprincipled publishers is still very evident. Indecent and infidel publications of the most unblushing and pronounced character are boldly and constantly thrust upon the public notice. In our large towns they are offered for sale at many a street-corner, and displayed in small sweetstuff or tobacco shops, while the quiet Sabbath hour is rudely disturbed by the bawling vendors of sporting or betting papers. The country districts are also largely supplied with the same class of printed rubbish.

The object of the colporteur is to visit the homes of the people, and persuade them to purchase and read books and periodicals of a character which shall interest them and yet at the same time cultivate a purer and better taste, and, above all, lead sinners to the Savior. The Association constantly employs seventy Christian men, who are scattered all over England and in some parts of Wales; but the committee are desirous to extend the work to many more districts, and will send, equip, and support a man in any approved district for which £40 a year is subscribed. Two new districts will be opened in October — one at Stratford-on-Avon,

Warwickshire, and another at Melksham, Wiltshire. In each district there is a wide field for useful service. Applications for other districts will be gladly considered, and should be sent to the depot, Colportage Association, Temple Street, Southwark, S.E. Subscriptions to the general fund are earnestly solicited.

PERSONAL NOTES One of our evangelists recently told us the following remarkable story A woman in *Scotland* who was determined, as far as possible, not to have anything to do with religion, threw her Bible, and all the tracts she could find in her house, into the fire. One of the tracts fell down out of the flames, so she picked it up and thrust it in again. A second time it slipped down, and once more she put it back. Again her evil intention was frustrated, but the next time she was more successful, though even then only half of it was consumed. Taking up the portion that fell out of the fire, she exclaimed, "Surely! the devil is in that tract, for it won't burn." Her curiosity was excited; she began to read it, and it was the means of her conversion. The "tract" was one of the sermons published in "The Metropolitan" that sermon Tabernacle Pulpit Very and the woman, too, were "saved, yet so as by fire." What wondrous ways the Lord has of brining home the truth to the hearts and consciences of sinners!

One of our country sermon-readers, who has himself derived great blessing from the sermons: write to tell us of many others in the town where he lives., whose souls have been fed upon the spiritual food which we *have* provided for them. He mentions especially an aged believer, two railway-guards, a stone-mason, two members of the local branch of the Y. M. C. A., and others, who have told him of the joy with which they welcome the weekly messenger. Our correspondent finds much comfort in the doctrines of grace, and is exceedingly thankful that; soon after he was converted a Christian friend spoke of the benefit he had received from the sermons, and advised him to take them home for himself. He says, "I thank God a thousand times for your sermons. As to read them, have continued and others of your works, I have learned to love you with a love that will last to all eternity."

A friend writes to tell us of a case in which one of our sermons has led to the conversion of a man who had failed, and only paid 1s. 6d. in the £1. Some time afterwards he took another installment to one of his creditors, explained the circumstances that had wrought the change in him, and said

that he would pay all that he owed if he could, but if not he would pray every day that the Lord would bless and prosper the man he had wronged.

Baptisms at Metropolitan Tabernacle. August 28, eight.

THE SWORD AND THE TROWEL

NOVEMBER, 1884.

CONCERNING THE DROPPING OF HONEYCOMBS

BY C. H. SPURGEON,

TURN to the nineteenth Psalm, and tenth verse, and there read in our version, "sweeter also than honey and the honeycomb." This is applied to "the judgments of the Lord," which are "*true* and righteous altogether." The expression sets forth David's esteem of the law of God, and we may fitly apply it to Holy Scripture. The Hebrew hath it, "*sweeter* than the dropping of honeycombs." Whereupon good Mr. Brooks observes "*It is sweeter, than those drops which drop immediately and naturally, without any force or art, which is counted the purest and the sweetest honey.*" There are texts of Scripture which are exceedingly sweet, and marvelously free in the giving forth of their sweetness, needing little study or meditation. Children have their drops and their little candies which melt away in their mouths, and even so certain Scriptures are prepared for the Lord's little children: they have only to receive them by the mouth of faith and their enjoyment is great. Some words of the Lord are as nuts that need cracking, or grapes that need treading in the winepress, for their meaning lieth not upon the surface; but those to which I refer are ready for use: they are simple sweetnesses, prepared pleasures — in fact, drops of delight. To enjoy these one does not need to be a theologian or a grammarian, much less a philosopher or a mystic. The honey of the meaning flows out of the comb of the words as fluid consolation, liquid love, pure joy, and perfect truth. The student does not need to pore over his book, or the preacher to consult his library, or the hearer to collect his knowledge, the dainty comfort offers itself to the palate, and goeth down sweetly, spreading its savor over the whole inner man without effort.

I should like, as the Holy Spirit opens up the word to me, to give my friends every now and then a drop of honey out of the rock, by dwelling

upon certain easy texts as they yield themselves to my heart. I would not so much think as enjoy, and then give to you that which has been precious to my own heart. There are some preachers whose main business seems to be to lead people among the thorns, where they are torn with perplexities; it is mine on this occasion to run by way of the plain, along the level road of evident teaching. On the Sabbath it is well to rest the mind as well as the body. We do not so much want deep problems to make our heads ache as holy consolations to quiet our hearts. Those who use such long words that they cannot be understood without a dictionary go very near' to breaking the Sabbath themselves, and compelling their hearers to do the same. At any rate, on these occasions I shall neither perplex my readers nor cause them any mental labor, honey-drops are for pleasure, not for labor; and they are for children rather than for students. Many a sweet truth in God's word is so very simple that it does not need excogitating so much as enjoying. When you get a honey-drop you just put it in your mouth. and let it lie there, or turn it round with your tongue till it dissolves. Let us do this as occasion offers with several simple passages, and just now with these words from the Book of Genesis, fifteenth chapter and first verse. Bees, and their hives and combs, are very plentiful in Palestine, and here we have good store of sweetness. The one sentence which I have pitched upon is full, and rich, and simple, and we will try to enjoy it. It is God's word to his servant Abraham.

“Fear not, Abram: I am thy shield, and thy exceeding great reward.”

“Fear not, Abram.” Alas, fear is an ague which haunts these marsh.-lands. When shall we get to higher ground, and dwell above? Fear is a complaint common among the Lord's people; we might be sure that it, was so when we learned that Abram suffered from it for he was ‘the most vigorous of believers. Does Abram need a “fear not”? Then we may be pretty sure that we require it too. I am afraid that wherever there is faith there will also be a measure of fear; though the less of it the better. How tenderly the Lord quiets the fears of his children. “Fear not, Abram.” As much as if he had said — You are all. alone; but fear not, for I am with you. You are in much labor; but fear not, I will help you. You have no portion in this strange land; but fear not, for I am your God. Do not fear in the present; do not fear in the future. Fear neither the failure of friends nor the fury of foes. Be brave, calm, hopeful, trustful, joyful. “Fear not, Abram.” You have just been fighting the kings: you felt yourself to be a man of peace, and not accustomed to the deadly strife, but I have given the plunderers like driven

stubble to your bow, and you have thought back Lot and all his train of servants that were taken prisoners. You need not even fear for your relatives; I will bless them for your sake. Beside that, you have not touched a thread or a shoe-latchet of the King of Sodom's goods, but you have borne yourself in a right royal manner, therefore fear not to enjoy your success, you shall be safe from all attacks, and you shall live in the respect of the great ones around you. This blessed "Fear not" was a quietus to every form of alarm which might come near the man of God.

But the Lord seemed to think that after his conflict, and his victory Abram might begin to sink; such is often the case with bold men: it was so even with Elias, the prophet of fire. Men are not afraid when the battle rages, their spirit is equal to the danger and the struggle; but when all is over then a reaction comes, and they greatly need the Lord's "Fear not." Have you never felt yourself strangely supported under the direst afflictions, so that they seemed not to be afflictions at all? When pressure has been removed you have been ready to faint, like Samson after he had slain the Philistines. Fear is apt to be, greatest when the reason for it is smallest. We are often quiet in a storm, and distracted in a calm. We are singular beings, mysteries to ourselves, and riddles to our neighbors. Our constitution and disposition are made up of odds and ends, and gatherings from all manner of beasts, and birds, and fishes, and no one can understand us except the Lord; but, blessed be his name, he knows us altogether, and therefore he brings forth the right consolation at the right moment, saying; "Fear not," in the instant wherein we are most likely to fear.

"Fear not, Abram." Were there not two things about which the patriarch might have feared? First, about his own *safety*. This was met by the assurance, "*Fear not, Abram, I am thy shield.*" When he had no other guard, Abraham was shielded by his God. He was like a sheep in the midst of wolves, a one stranger surrounded by hostile nations; but a spell was upon the Canaanites, for the Lord had said, "Touch not mine anointed, and do my prophets no harm." The protected of the Lord needed not to wear armor, nor bear a sword, for Jehovah had said, "I am thy shield." Abraham possessed no fortress, he commanded no army; he did not even dwell in a house, and yet he was safe enough. His tents were no defense, and yet no one ever broke into them, or dared to threaten those who dwelt within: no assassin waylaid him. no marauder attacked him; he dwelt at ease behind the broad shield of the Almighty. He was as safe as if he had been enclosed within walls that reached to heaven. The armor of God covered him from

head to foot. So, dear friends, when we seem to have nothing visible to protect us, what a blessing it is to know that; we are guarded by the Invisible and Omnipotent God! The visible must always of necessity be finite, but the invisible God is infinite, there is no searching of his understanding. You are infinitely safe if you are a believer in the living God, — your beginnings and your endings, your wakings and your sleepings, your journeyings and your restings, your sufferings and your doings, your slander or your honor, your pore. try or your wealth, your all for ever and ever is most secure when the Lord is your keeper, and your shield upon your right hand. Be it ours to leave our cares, and give our hearts up to the repose of faith Come, sing with me that verse of the beloved Toplady : —

*“Inspirer and Hearer of prayer,
Thou Shepherd and Guardian of thine,
My all to thy covenant care
I sleeping and waking resign.
If thou art my shield and my sun,
The night is no darkness to me;
And fast as my moments roll on,
They bring me but nearer to thee.”*

‘We are safe if God be with us.. We may be in the midst of cruel adversaries, but no weapon that is formed against us can prosper if God be our shield. Please to notice that the Lord does not say, “I will shield you,” but I, that am the Almighty, I am your shield; it is not alone my power, my wisdom, my love, which will protect you, but I myself will be your shield.

Then Abram may have thought, “I shall be protected, but after all shall I not spend my life in vain?” He might have feared for his *success*, lie led the life of a gipsy, roaming through a land in which he owned no foot of ground; therefore the Lord added, “I am thy reward.” Do see, he does not say, “I will reward you,” but he says, “I am thy reward.” Dear brother ministers, if souls are saved, they are a form of reward to you; but, nevertheless, rejoice not in them, but rather rejoice that your names are written in heaven. I have quoted an old text, first spoken to chosen men who had healed the sick and cast out devils in Christ’s name. Yes, dear brethren, if many receive our word it is our joy that they have received it; but still we may be disappointed in our estimate of conversions, and at the best our success will not, equal our desires. The only reward that a Christian carefully that, was reward enough, was it not? It is wealth

enough to a believer to possess his God, honor enough to please his God, happiness enough to enjoy his God. My heart's best treasure lies here: "This God is our God for ever and ever; he will be our guide even unto death." "Oh, but people have been so ungrateful to me." True, but your God does not forget your work of faith and labor of love. "Ah, sir, I am dreadfully poor." Yet you have God All-sufficient; and all things are yours. "has! I am so ill." But Jehovah Rophi is the Lord that healeth thee. "Alas! I have no friends left to me." Yet the best of friends changes not, and dies not. Is he not better to you than a host of other friends. How great is your God? He filleth all things. Then, what more can you seek? Would you have two persons occupying the same place? If God fills all, where is there room for another? Is not God's grace sufficient for you? Do you bemoan a cup of water which has been spilled at your feet? A well is near. Did I hear you cry, I have not a drop in my bucket"? A river flows hard by the river of God, which is full of water. O mournful soul, why art thou disquieted? What aileth thee, that thou shouldst fret thy life into rags?

Very fitly does the Lord say to Abram, "I am thy *exceeding great* reward." He is infinitely more as a reward than we could ever have deserved, desired, or expected. There is no measuring such a reward as God himself. If we were to pine away in poverty it would be joy enough to know that God gives himself over to us to be our portion. The tried people of God will tell you that in their sharpest sorrows their joys have reached flood-tide when they have known and felt that the Lord is their Covenant God, their Father, their all. Our cup runs over when faith receives Jehovah himself as the crown of the race, the wages of the service. What more can even God bestow than himself?

Now you see what I meant at the beginning, by honey-drops. I have not strained after novel thoughts or choice words; but have persuaded you to taste the natural sweetness of the Scripture. Receive it as God gives it, and go your way, and let the flavor of it fill your mouths all through the week. Fear not, Mary; fear not, William; fear not, Sarah; fear not, John. The Lord saith to thee, even as to Abraham; — "I am thy shield and thy exceeding great reward." No Scripture is of private interpretation; you may take out the name of Abram, and put your own name into the promise if you are of Abraham's spiritual seed, and do not stagger at the promise through unbelief. "If children, then heirs," applies to all the spiritual family. The ground whereon thou liest the Lord thy God has given thee; if thou canst rest on this word, it is thine to rest upon. The Lord is thy Defender and

Rewarder, and by the double title he shuts out all fear, making thy rest to be doubly sure. Wherefore, cease thou from all anxiety. Rest in the Lord, and wait patiently for him. This day he bids thee dwell at ease, and delight thyself in HIM.

RELIGION NOT MELANCHOLY.

Look at old Mr. Blank! Why, he is the picture of melancholy! I tell you that religion is a damper to a man's spirit, and makes life dull and dreary. Holy men are always moping." So said a youth who wanted to excuse himself for attending to the concerns of his soul. I called him to me, and bade him stand still a while, and hear how well I could practice the art of reasoning after his own manner. Then I said to him, "I know a florist, who just now wears deep mourning for his deceased wife; therefore flowers are wretched objects, and all florists are widowers. I know a draper who for a time carries his arm in a sling; therefore silks and cottons have a withering effect upon the limbs, and all mercers are men of one arm." The ingenuous youth could bear it no longer. He cried, "Nonsense!" Yet I had only ploughed with his heifer, and used his own logic. I could have proved a great number of absurdities in the same way, but he had not the patience to endure more of it. The fact is, that some few believers are of a gloomy constitution, or are in peculiar trial, or have declined in grace, and these are sorely sad; but the rule remains that the way of godliness is the way of peace, and he that labors to be holy is in the road to being happy. The excuse made by ungodly men, that religion would make them miserable, is so bad an excuse that it is worse than none. To excuse our rebellion against God by slandering his people, and libeling his service, is to add sin to sin.

C. H. S.

FAITH'S ARC DE TRIOMPHE

IN the eleventh chapter of the Epistle to the Hebrews, the Apostle Paul erects a triumphal arch to the honor of Faith. It did not require much labor to make a selection of brave deeds to be engraven upon the monument; for faith's prowess has been shown in so many fields, and it has wrought such varied marvels, that when long lists of its deeds are mentioned far more are

left. Time would fail to tell of the achievements of faith, but its record will never come to an end for lack of matter. *It is somewhat striking that no such trophy has ever been raised to himself.* None such could be raised, for it has done nothing worthy of remembrance. Subduing kingdoms, working righteousness by stopping the mouths of lions, and so forth, are quite out of its line, and it knows nothing of “a better resurrection.” But it might have tried its hand at founding hospitals, erecting orphanages, and other ordinary fruits of a belief in Christianity. Why has it not done so? It is altogether negative, destructive, sterile; and is therefore by no means the principle upon which to build a life if a man designs to make it useful and honorable. Show us the value of your skepticism by its purifying influence upon the characters of skeptics, and the fruitfulness of atheism by the beneficence which has proceeded from its constraint, and we will consider the matter. But as yet we question whether any one of the human race was ever raised to anything noble, spiritual, or unselfish by the force of unbelief. The doubt which is nowadays cried up with as much noise as that of the craftsmen of Demetrius when they shouted for the space of two hours “Great is Diana of the Ephesians,” is a dead idol as far as any working out of good is concerned. Be it our, to be actuated by a principle tried and proved in all ages by the saintly and the heroic. Let those who prefer it choose to doubt; be it ours to believe. No man has ever had the hardihood to preach “Doubt *and live*,” but “Believe *and live*” is the essence of the message from heaven. — C. H. S.

NOTES

ON *Tuesday evening, September 30*, the annual meeting of MR. DUNN’S BIBLE CLASS was held in the lecture-hall, under the presidency of Pastor C. H. Spurgeon. Addresses were delivered by the Chairman, and Messrs. Dunn (President of the class), Boulter (Treasurer), Adams, Bullivant, and Creasey; while the rest of the evening was pleasantly filled up with singing and recitations by friends of the members. The report presented by the Secretary, Mr. Hudson, was an exceedingly interesting one. Our Tabernacle friends have discovered the art of making reports which are anything but sleep-producers, and it has been quite a treat to listen to several of them recently. There are 145 members on the roll of the class, and the average number in attendance has been 103. The study of the Scriptures in the class has strengthened those who were believers, and has

been the means of the conversion of others. The brethren who are thus associated seek to *do* good as well as to *get* good. During the year they have subscribed £15 for the College, and £33 for missionary purposes. These amounts were presented to the Pastor at the meeting, and very gratefully acknowledged by him. The members also undertake a considerable amount of evangelistic work, and have preaching stations of their own, where their efforts have brought salvation to many during the past twelve months. All particulars concerning the meetings can be obtained of Mr. Dunn, or at No. 12 class-room on Sunday afternoons, at 3 o'clock. Classes which meet only for secular improvement usually degenerate into Amusement Clubs, and even religious classes soon lose their interest unless they have holy work to do outside of themselves. Selfish religion dies of heart-disease, but love to souls brings life and health with it. All Bible-classes should practice what they read.

On *Monday evening, October 6*, additional interest was given to the prayer-meeting at the Tabernacle by the presence of several young men who were about to engage in the work of the CHINA INLAND MISSION. Mr. Hudson Taylor has yet another regiment of Missionaries to go to China, thus making a grand addition to the workers in that country. Will not our readers remember this increasing work in their prayers? Will they not also help it when they are dividing out the Lord's money? Pastor Thomas Spurgeon also gave a cheering report of his visits to Scotland, the Eastern Counties, and other parts of England, where he had preached and lectured on behalf of the Auckland Tabernacle Building Fund, with most encouraging results.

On *Friday evening, October 10*, the annual meeting of the METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION was held in the lecture-hall. Pastor C.H. Spurgeon occupied the chair. Notwithstanding unfavorable weather, there was a large attendance, and the whole of the proceedings were hearty and enthusiastic. Mr. Elvin, the untiring Secretary of the Association, presented his report for the year in a manner which many times compelled us to laugh, but which also constrained us to thank God for the great amount of earnest work which had been accomplished, in spite of serious difficulties and discouragements. The Chairman spoke of the characteristics of men whom the Lord usually blesses in his service. Pastor Thomas Spurgeon delivered an address on "Fireworks and Fruit," which is published in the present magazine. Messrs. Britton, Pavey, Cox, A. Curtis, and C. Stanley, and Dr. Thain Davidson gave accounts of the

work of the Association, and the choirs or members from the various mission-stations sang sacred songs, anthems, etc.

There are seven mission-stations entirely under the care of the Association, and another is about to be added to them. At these stations 477 Sunday services have been held during the year, in addition to 383 open-air gatherings on Sundays, and 170 on week-nights. There are also 51 other mission-stations where 523 services have been held; the members of the Association have gone as pulpit supplies 378 times; they have held 128 special evangelistic meetings on Sunday evenings, and 263 on week-nights; and have conducted 771 other services, making a total for the twelve months of 3,093. The year's expenditure for rent, gas, traveling, printing, advertising, postage, etc., has been about £220, towards which Pastor C. H. Spurgeon has given £85, collections have realized £53 15s. 7d., and donations £73 10s. 9d. We do not know where the Lord's stewards can find a better investment for their Master's money than in such work as this, which aims directly at the evangelization of this vast city of London. The workers receive no remuneration, and do not work against the churches, but for them, and in the midst of them. Any churches desiring special services can apply to Mr. Elvin at 30, Surrey Square, Walworth, S.E.

On *Monday evening, October 13*, the annual meeting of the METROPOLITAN TABERNACLE MATERNAL SOCIETY was held in the lecture-hall. Short speeches concerning the work of the Society were delivered by Pastor C. H. Spurgeon, and Messrs. B. W. Carr and J. W. Harrald, and a number of the Stock-well Orphanage girls sang very sweetly some sacred songs. During the year 243 poor women have been relieved by this useful agency, and it is hoped that some of them, at least, have been benefited spiritually as well as temporally. The expenditure has been about £84, and a balance of £6 6s. 10½d. was due to the Treasurer, but this was more than defrayed by the Pastor's donation of £10. The working meetings are held in the Ladies' Room at the Tabernacle on the Tuesday after the second Sunday in each month, and additional workers and subscribers are always welcome. The poverty of London is appalling, and to help poor women at the time of their confinement is a charitable work in which imposition is scarcely possible.

At the prayer-meeting, in the Tabernacle, *the same evening*, there was again a large attendance, and the spirit of supplication and thanksgiving was richly manifested. The orphan girls helped in the service of song; Mr.

Chamberlain once more thrilled us with holy emotions as he sang, "When the mists are rolled away," and "Show me thy face"; Mr. Thomas Spurgeon deepened the impressions already made by expounding the words, "Now are we the sons of God"; and Mr. Harrald narrated an instance in which prayer offered in the Tabernacle at the request of a Christian woman in Suffolk, had been answered by the conversion of the son for whom the petition had been presented. Altogether, it was a night long to be remembered. Indeed, this might be said of every Monday evening. No two meetings are ever alike, nothing is stereotyped, but under the guidance of the Holy Spirit our weekly gatherings for prayer are times of great refreshing from the presence of the Lord.

On *Tuesday evening, Oct. 14*, Pastor Thomas Spurgeon delivered his LECTURE ON "BRIGHTER BRITAIN," in the Tabernacle, in aid of the building fund of his new Tabernacle in Auckland. The chair was taken by his father, who had occupied a similar position on the previous Wednesday, when the lecture was given in the West Croydon Baptist Chapel. On that occasion, through the loving exertions of Pastor J. A. and Mrs. Spurgeon, and the liberality of several of their generous helpers, the Auckland Tabernacle Fund was increased by the noble sum of one hundred guineas. At the Tabernacle there was a good audience, so that a considerable amount will be realized towards the house of prayer which is rapidly approaching completion. We had on view the large and handsome clock which has been presented by Pastor C. Spurgeon and the church at South Street, Greenwich, for use in the new Tabernacle, in addition to £76 contributed when Mr. T. Spurgeon preached and lectured in his brother's chapel. Several friends at the Tabernacle have subscribed a portion of the cost of a communion service, and we expect the whole amount will be given before our son sails for his distant field of labor.

As to the lecture itself, it must be heard to be appreciated, for no description could convey a fair idea of the information, instruction, and humor which the lecturer manages to impart to his audience in the space of an hour and a-half.

October 19 and 20, being the days set apart for universal PRAYER FOR SUNDAY-SCHOOLS, were observed by our schools at the Tabernacle as a season of special supplication. On the Sunday morning the Pastor preached from 1 Kings 18:12, a sermon which is published under the title of "Obadiah; or Early Piety Eminent Piety." At the prayer-meeting, on the

Monday evening, there was an unusually large attendance, and the petitions were mainly on behalf of the young. Some pleasing testimonies were given by the parents of children who have been converted, and have joined the church at the Tabernacle; and the Pastor delivered an address to teachers upon some of the qualifications for successful service.

Another party of missionaries, on this occasion all ladies, who were about to leave England in connection with the CHINA INLAND MISSION, were commended to the Lord in prayer. Altogether, the meeting must have been exceedingly helpful and encouraging to all who are engaged in Sunday-school and mission work.

Mrs. Evans asks us to mention that she has very gratefully received from our Brother Potter, at Agra, a large and useful parcel of clothing for the Poor Ministers' Clothing Society. Other contributions, either of money or materials, will be heartily welcomed, as many applicants are seeking the help of the Society. The Colporteurs' Clothing Society also needs assistance. Donations and applications should be addressed to Miss Hooper, Metropolitan Tabernacle, Newington, S.E. The working meetings are held in the Ladies' Room, on Monday afternoons, alternately with the Orphanage working meetings. Both poor ministers and colporteurs are aided by these two societies, and money is made to go a long way by the skill of the lady-workers. The time draws near when it is peculiarly seasonable to gladden these poor servants of the Lord with boxes of useful things. We do not ask for mere rubbish; but good second-hand clothes are acceptable, and better still, new articles of apparel which have become a little out of fashion. Our draper friends do great good when they send on what they have not been able to sell during the season. Our clients are not very careful about the novelty of the cut.

COLLEGE. — Mr. H. H. Driver, who came to us from the church at Auckland, New Zealand, has completed his term with us, and has arranged to return with our son Thomas at the end of this month, or early in December. He leaves us with the heartiest good wishes of the President, tutors, and students, who all unite in commending him to the brethren at the other side of the globe.

Mr. G. J. Dann, of James' Grove, Peck-ham, has been selected by the committee of the Baptist Missionary Society for the post of pastor of the church at Allahabad, India. By the time these "Notes" are in the hands of

our readers he will be on his way to his new sphere of labor, where we trust he will be greatly useful.

Mr. John Stubbs, who was obliged through failing health to come home from Allahabad, has now so fully recovered his strength that he has prevailed with the committee to send him out again for mission work in India, where his heart has been ever since he was compelled to return.

Mr. A. McCaig, of Streatham, is going to Brannoxtown, Ireland, to occupy the place vacated by Mr. Stubbs; and Mr. T. L. Edwards, of Luton, succeeds Mr. Wainwright as pastor of the church at Stockton-on-Tees.

Our friend, Rev. J. M. Hewson, has sent the following lines *In Memoriam* of our student, Mr. Frank Snell : —

*Taken by a Father's hand,
Taken to the better land;
Taken to the home of love,
Taken to the rest above.*

*Taken in the bloom of life,
Taken from a world of strife;
Taken up from faith to sight,
Taken into God's own light.*

*Gone from all his friends so dear,
Gone from those he loved to cheer;
Gone from earth — beyond the sky,
Gone to join the saints on high.
Gone from fellowship below,
Gone the utmost bliss to know;
Gone from serving Jesus here,
Gone beyond all doubt and fear.*

*Away from sorrow, sin, and pain,
Away the heaven of love to gain;
Away to join the pure and blest,
Away with Jesus Christ to rest.
Away from College, class, and friend,
Away where pleasures never end;
Away while work was but begun,
Away to hear his Lord's "well done !"*

EVANGELISTS. — During the past month *Messrs. Fullerton and Smith* have been in Belfast, where large numbers have attended the services, and many

have received the truth as it is in Jesus. The evangelists will continue in Belfast for part of November, and they will afterwards visit several other towns in the North of Ireland. They are fully engaged for many months to come.

Mr. Burnham has been at Swanage and Wareham lately, and this month he is to be at Wood Green and Melton Mowbray.

Mr. Russell's visits to Attercliffe (Sheffield) and York Road, Leeds, were productive of much good. At both places the evangelist found several of his heartiest helpers in those who were converted at his services last year. Pastor R. Ensoll reports that at Attercliffe a week of special prayer and house-to-house visitation prepared the way for the meetings, which were large and enthusiastic from the very first; and night after night anxious inquirers were pointed to the Savior. Among the many who have professed to be converted during the mission there are nearly all the members of one of the young men's classes. Mr. Russell has since conducted a series of special services at New Whittington.

The secretary of the Evangelists' Association, in connection with the North Frederick Street Baptist Church, Glasgow, writes that the fortnight's mission held by *Messrs. Mateer and Parker* resulted in the quickening of Christians, the reclaiming of backsliders, and the bringing in of many who had been without Christ. On the second Sunday evening the National Hall was crowded with an attentive and interested congregation. This month our brethren are to visit Trowbridge, Hanwell, and Margate.

ORPHANAGE. — We are happy to announce that the gold watch mentioned in last month's "Notes" has been sold for £15, the price we wished to get for it. The friend who purchased it, who is one of the collectors for the Orphanage, says that he would like a good gold Albert chain to match the watch, and if anyone will make the institution such a present he will be pleased to buy it. We cannot do less than make his wish known, and it is possible that some generous giver will enable us to gratify it. We have not yet received an offer for the engravings of Sir Noel Paton's pictures, "They will be done," and "The Man of Sorrows."

The Collectors' Meeting is held too late in the month to be reported in the present magazine, but the lists of the amounts brought in will be published in our December number.

Mr. Charlesworth, and his choir of singers and bell-ringers, start on November 6th for their northern tour. They are to visit Lincoln, Barnsley, Sheffield, Scarborough, Huddersfield, Bradford, Halifax, Leeds, York, and Hull. After a few days at home, they start again for Bournemouth, Salisbury, Lymington, Newport, Cowes, Gosport, Portsmouth, Worthing, Brighton, Hastings, Ashford, Folkestone, Dover, Deal, Margate, Sittingbourne, and Chatham. Will all our friends do what they can to make the meetings successful ?

COLPORTAGE. — Attention has recently been called in “The Church Congress” to the importance of providing good literature, and seeking to adopt some method of dealing with the unhealthy publications now so prevalent. No mention appears to have been made of the necessity for some agency for promoting the circulation of the large quantity of wholesome and interesting reading now provided. To some extent it finds an outlet in the ordinary trade channels. This usually means that books are sold to those who ask for them; but by means of the colporteurs a whole neighborhood is systematically and regularly visited, with the express object of calling attention to the evils of reading bad books, and by the display of an attractive and well-selected stock of moral and religious books, and suitably illustrated periodicals, the people are persuaded to purchase that which shall be of lasting benefit to their minds and hearts. Slowly the Christian public are beginning to realize the value of this agency, which combines the bookseller with the evangelist, and works on unsectarian lines.

We are pleased to announce that, in addition to the two new districts reported last month, others will shortly be opened at Epping and Launceston, for each of which £40 a year has been guaranteed, while the matter is under consideration in other districts. Will any friends who did not see the Secretary’s letter in the August number of *The Sword and the Trowel* kindly read it there? It will be sent by post on application, also Reports and Collecting Books, or any information. Subscriptions are much needed to maintain the General Fund from which assistance to the various districts is constantly drawn.

PERSONAL NOTES. — We cannot spare space enough for notices of many interesting cases of the usefulness of our printed sermons which have recently come before us, but we must find room for the following

instances, of which we received information by *the same post*, although the writers are far removed from one another : —

One of our Colporteurs, laboring in an English country town, says that he has been specially requested by a confirmed invalid, who is suffering greatly from paralysis of the spine, to express her sincere thanks for the spiritual food that she finds in the sermons, by which she was first brought to the Lord.

“A Presbyterian, County Donegal, Ireland,” writes : — “ I have received peace through reading a sermon of yours, entitled ‘Sight for those who see not.’ (No. 1798.) Although you do not know me, nor I you, personally, I thought it might help to cheer you in your work for the Master, and encourage you in preaching plain, simple, gospel sermons — few, too few, of which we hear. I have to thank you, dear sir, for *that sermon; it was printed for me.*”

The following comes from Afghanistan : — “I write this letter just to inform you what an immense deal of good your valuable sermons have done to my soul; and, I am certain, to the souls of thousands, of which on are not aware, and cannot be aware. I knew a man who, for a long time, never went to any place of worship, but he took a great delight in reading aloud your sermons, all by himself, at his own home, just as if he were preaching them. He told me that he liked them better than any others he had ever heard or read. You may judge, therefore, that the Holy Spirit was working in his heart.”

Baptisms at Metropolitan Tabernacle. — September 25, fifteen; October 2, fourteen.

THE SWORD AND THE TROWEL.

DECEMBER, 1884.

ANOTHER SPIRITUAL HONEY DROP

A PRAYER-MEETING ADDRESS, BY C. H. SPURGEON.

ANOTHER one of our choicest honey-drops (See *The Sword and the Trowel* for November, "Concerning the Dropping of Honeycombs.") will be found in the thirty-third chapter of Exodus, at the fourteenth verse. I shall speak upon it now without premeditation, simply allowing the sweetness to flow forth of itself. It is God's word to his servant Moses.

"And he said, My presence shall go with thee, and I will give thee rest."

It was not a pleasure-trip that Moses was taking, it was a journey through the wilderness, on most important business, with a great pressure on his own heart. He took his case before his God, and he said unto Jehovah, "See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." It is very beautiful to notice the argument that Moses uses. He says, "Lord, thou hast set me to take care of this people. How can I do it? But they are thy people." Therefore he gives an eye to Jehovah himself for assistance. "Thou hast not let me know whom thou wilt send with me," is his complaint; but he seems to have an eye to the fact that HE, whose people they were, who had put him into commission to guide them, and to bear all their provocations, must intend to give him some very superior help. The answer to that is, "My presence shall go with thee, and I will give thee rest." What more could Moses want than that, and what more can we want? We are so foolish that we look about for strength away from God, but there is none except in him. Dear Brother Varley, you are going to

preach the gospel in the lands beyond the sea; this is the assurance that you want in going forth; “My presence shall go with thee, and I will give thee rest.” You will want much help in journeying from place to place; and that help lies in the constant fellowship of your heart with the Lord, the continual presence of God consciously enjoyed. You have a great burden of souls lying upon you, dear friend; your strength to bear that burden lies in the realization of God’s presence with yourself. It may not appear to some that the quarter of an hour in the morning spent in looking into the face of God, with ecstatic joy, can fill us with strength; but we know from blessed experience that there is no strength like it. We are only strong as we are overshadowed by the Eternal. Then Omnipotence comes streaming into us; Jehovah, in infinite, condescending liberality, gives forth his might to us.

Now, notice, that Moses was not informed that God would send Hobab, his father-in-law, to go with him; he was not told that Joshua, his successor, should accompany him; nothing was said to him about the seventy elders who were to share the burden of responsibility with him. Moses was to have their presence and help, but his true power was to lie in this, “*My presence shall go with thee.*” He is about to start on a journey of great importance, a journey of great trial, a journey of great provocation, a journey that was to last for forty years; Out this is all the provender that he needs, and God himself could not give him more.

And then he adds, “*And I will give thee rest.*” The most important thing to a Christian worker, as it was to Moses, is to have rest. “I do not expect any rest,” says one, “while I am here.” Do you not? Then you will not do much work for the Lord. They who work most must rest most; and if they work with their mind they cannot do it well, indeed they cannot do it at all, unless they have plenty of rest. You will notice how people that get greatly excited often talk nonsense, and people who are very fretful and fearful do not speak or act as they should. The man who is to move others must have both his own feet fixed firmly; there is nothing like having a good grip of the ground, then you can fling the fellow with whom you are wrestling, but he cannot fling you.

“Do you think Hoses had this rest ?” some one asks. I am sure he had, because of the meekness of his spirit. You remember how the Lord Jesus said, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” It is true that meekness of

heart produces rest; but still, at the bottom, rest of heart produces meekness. You can very well afford to be quiet with your fellow-men when you yourself are perfectly restful in the living God. I remember a man being run over in the street one day. Somebody rushed off, post haste, for the nearest doctor; and when the medical man heard of the accident, he went quietly into his surgery, turned over his case of instruments, selected those that he thought he might want, and then leisurely walked to the spot where the poor man lay. The messenger tried to hurry him, but it was no use. "Be quick, doctor," he cried, "the man's leg is broken, every moment is precious." Now, the surgeon knew that he was doing the very best thing that he could do, and he was far wiser than he would have been if he had rushed off in wild haste, perhaps forgetting the very instrument he most needed, and arriving out of breath, and quite unfit for the delicate duty required of him. The doctor's composure was not the result of coldness of heart, but the result of the resolution to do the best possible thing in the best possible way. If you are conscious of the Lord's presence, you will do the best thing possible by being very calm, deliberate, and quiet in his service. "He that believeth," in that sense, "shall not make haste;" but he shall go about the business in a restful spirit.

Mark the kind of rest that is here mentioned. "I will give thee rest." All the rest that God gives us we may safely take. No man ever rested too long upon the bosom of Jesus. I believe that many Christian workers would be better if they enjoyed more rest. I was speaking to the ministers at the Conference upon this matter, my subject being the Savior asleep during the storm on the Sea of Galilee. He knew there was a storm coming on, but he felt so happy and restful in his Father's love and care that he went into the hinder part of the ship, the best place for sleeping, deliberately took a pillow, lay down, and went to sleep. It was the very best thing he could do. He had been busy all day, teaching and feeding the multitudes, and he felt that it was his duty to go to sleep that he might be ready for the next day's toil. When *you* get very weary, and perhaps worried as well, the best thing you can do is to go to sleep. Go to bed, brother; and go to sleep. It is astonishing what a difference a night's rest makes with our troubles. I would say this literally to fidgety, worrying people, like myself, "Go to bed, brother, go to bed." But I would also say it spiritually to all sorts of people; when you are feeling weak, and disturbed, and you do not know what to do for the best — "Go into the presence of God, and there get rest." "My presence shall go with thee, and I will give thee rest." I will give

you a little bit of worldly wisdom; it is this, — whenever you do not know what to do, do not do it. But some people, when they do not know what to do, go and do it directly, and get themselves into all sorts of trouble. Many of us, like Moses, need rest. Moses has to bear two millions of people on his heart; he needs rest. He has to put up with them for forty years; he needs rest. Never had another man such a family as that, never was another man so likely to be fluttered and worried; and he was a meek-spirited man, too, who could not make a dash, as others might have done. This is his strength, that he dwells in the divine presence, and therefore is restful, calm, and strong. It is only now and then that he lets the human meekness be for a moment clouded. Thus he was enabled to march along, like a king in Jeshurun, as he was; and his soul dwelt in the eternity of God, singing ever amidst ten thousand graves, for he had forty of his people dying every day, “Lord, thou hast been our dwelling-place in all generations.”

NOTES

THOSE of our readers who have heard our son Thomas, or who have read his articles in the Magazine, will thank us for letting them know that on *Tuesday, Dec. 9*, a meeting will be held in the Tabernacle for the purpose of saying farewell to him, and Messrs. Cooper and Driver, who are to sail with him in the ss. *Liguria* which leaves London on the 10th inst. At the same time, we shall hold the annual meeting of the College, at which we usually have a large gathering of friends; so that, on this occasion, the doubly special character of the proceedings ought to ensure a crowded house. While these “Notes” are in the hands of the printer, the Editor is laid aside, and suffering much pain of body, and depression of spirit, but he trusts that, in answer to many prayers, he will be speedily restored to health and strength, and enabled to preside at this meeting.

Messrs. Hollings and Brock, our esteemed advertising agents, ask us to call attention to the fact that the present issue of the Magazine is, amongst other reasons, exceptionally interesting, because it contains a much larger number of advertisements from the London publishers than has ever before appeared in any copy of *The Sword and the Trowel*. There are about eighteen pages full of descriptions of new books, magazines, Christmas and New Year’s cards, etc., in sufficient variety to suit the tastes and purses of all our readers at this book-buying and present-giving season.

On *Friday evening, Oct. 24*, the annual meeting of the METROPOLITAN TABERNACLE LOAN TRACT SOCIETY was held in the Lecture-hall, under the presidency of Pastor C. H. Spurgeon. Mr. Capel, the Secretary, stated that the distributors of this Society visit 104 districts, and thus leave the Pastor's sermons with nearly 4,000 families every week. They have met with many cases of conversion through the reading of the printed message. A Mother's Meeting, a Maternal Society, and a Sick Fund, have all been developed as necessary adjuncts to the work, and in each department of labor the blessing of the Lord has been experienced. Mr. Harrauld, the Treasurer, reported that the expenditure for sermons, covers, printing, etc., had been about £32, and there was a balance of £2 in hand. Addresses were delivered by the chairman, Pastors T. Spurgeon and W. Williams, Miss Thomas, and Messrs. W. J. Smith, Stone, and Moore. This is an exceedingly useful and economical agency for spreading gospel truth, and deserves more help than it at present receives. In order to work the districts efficiently, twelve additional distributors are needed. Mr. Capel will be happy to give full particulars to all who apply to him in the Tract-room after any of the services.

On *Monday evening, Oct. 27*, Mr. and Mrs. Henry Varley came to the Tabernacle prayer-meeting, to seek the supplications of the church there for a blessing upon them while they were absent from England. Mr. Varley spoke briefly, and the Pastor delivered the address which appears as the first article in the present number of the Magazine.

During the past few weeks we have been called to part with quite a number of our brethren and sisters from the church at the Tabernacle. When, therefore, our beloved friend, MR. JOHN TURNER, who has for so many years led the singing of the great congregation, fell asleep, it was resolved that a funeral service should be held in the Tabernacle on *Friday afternoon, October 31st*, at which all who had been recently bereaved might be specially commended to the Lord in prayer, and the whole church might be reminded of the lessons to be learned from these divine visitations. As Mr. Turner lived so close to the building, where his voice will no more be heard, the coffin containing his body was brought into the Tabernacle, and a large company of members of the church and congregation assembled to testify their esteem for their departed brother. The service was conducted by Pastor C. H. Spurgeon, who was assisted by his brother; and at the close the funeral company went to Norwood Cemetery, where Mr. J. T. Dunn officiated at the grave. We shall not readily fill our friend's place as

leader of the singing. Others may have better voices than he had, and from a musical standpoint may be his superiors, but he has so well helped us in the service of praise, that we shall be quite content if other stagers assist us in our worship as much as he did, who now sings the new song among the multitudes redeemed from among men.

For several weeks we could not tell which of our brethren would be home first, MR. TURNER, or MR. ALFRED SEARLE, but “the post” brought the summons to Brother Searle about a fortnight before the message reached Brother Turner. The next missive came soon after, addressed to our venerable friend, MR. W. BOWKER, the senior elder of the church, and the President of the Metropolitan Tabernacle Country Mission. We shall long miss each of these worthy men, as well as many more who have recently gone to join the church triumphant. They rest from their labors, and their works do follow them.

Monday evening, November 3, was a great MISSIONARY PRAYER-MEETING at the Tabernacle. First, Mr. and Mrs. Stubbs, who were returning to India, were affectionately commended to the Lord in prayer. Our brother touched all our hearts by his heroic declaration that he would rather die amongst the heathen than live away from them. Then we had an American missionary, who was going out to assist Dr. Clough in the instruction of the 14,000 Telugu Christians, who are in fellowship as baptized believers at Ongole, India. The Pastor next read a list of the missionaries and brethren who had gone out to the foreign field from the College, and prayer for all of them was offered by one of the students. The meeting was closed with a most interesting address by Pastor E. F. Baldwin, a Baptist minister from North Carolina, who was on his way to Tangier, Morocco, to work in connection with the Kabyle Mission. Taking it as a whole, the meeting would compare well, for numbers, enthusiasm, interest, and information, with many of the annual gatherings of some of our large societies. It was what Mr. Baldwin said they called in America, “an inspiration meeting.”

On *Friday afternoon, November 7*, in the presence of Mrs. Higgs and her family, the Pastor laid the MEMORIAL STONE of the large and beautiful chapel which has been erected in memory of the late Mr. W. Higgs by the members of his bereaved family. It is situated in Solon Road, Bedford Road, Clapham, and is quite an ornament to the region, which in the course of a few years has been covered with houses. We trust many of the

inhabitants of the district will have cause eternally to praise the Lord for the noble generosity which has taken such a practical and useful form. The building is to be called **KENYON CHAPEL**, in remembrance of Kenyon House, where our beloved deacon and friend so long resided. It is to be the London Baptist Association Chapel for the past year. A most worthy minister has already been selected in the person of Pastor J. Douglas, M.A., late of Ilfracombe. We hope Baptist friends in the neighborhood will rally round him from the first service, and that the usefulness of the Chapel will be all that the generous donors' hearts could desire. It will be a grievous disappointment to us not to be able to take part in the opening services, as we had hoped to do.

On *Monday evening, November 10*, the annual united meeting for **PRAYER AND COMMUNION**, in connection with the **LONDON BAPTIST ASSOCIATION**, was held at the Tabernacle. The Pastors of the neighboring churches met for tea and fellowship before the public gathering, which was much more largely attended than for several years past. Most of the ministers took part in the proceedings, and short addresses were delivered by Pastors C. H. and J. A. Spurgeon and W. Williams. It was again a night to be remembered.

On *Monday evening, November 17*, the Tabernacle Prayer-meeting partook of the character of a **PUBLIC WELCOME TO MR. WILLIAM OLNEY**, the senior deacon of the church, who has been absent some months on a voyage to New Zealand. In the much-regretted, but unavoidable absence, through illness, of the Pastor, his brother presided: and there was a large gathering of members of the church and congregation. Special thanks for our beloved friend's safe return were presented in prayer by representatives of the Pastors, deacons, elders, church, and college; and Mr. Olney gave an exceedingly interesting report of his various experiences since he sailed from England, in April. Everywhere he met with friends who were eager to hear all he could tell them concerning the Lord's work at the Tabernacle, and this fact he turned to good account on several occasions, by giving a lecture, and making collections towards the removal of chapel-debts, etc. Nowhere did he have a more hearty reception than that which was given to him by the officers and members of our son's church at Auckland. We were all pleased to hear of the success of the work there under the care of Mr. Rice, whom we sent out to supply the Pastor's place while he was away.

COLLEGE. — During the past month the following brethren have sailed from England: Mr. G. J. Dann, for Allahabad; Mr. J. Stubbs, for Patna; and Mr. J. Glover, for Queensland.

In accordance with a request from our good friend, Mr. Gibson, who wished us to select a Pastor for the church in Perth, Tasmania, we are sending out Mr. J. R. Cooper, who, with his wife, will sail in the same ship as our son Thomas and Mr. Driver.

Mr. H. T. Peach reports the formation of a church, of twenty-nine members, at Pietermaritzburg; a continued increase in the congregation and school; and many tokens of spiritual prosperity. Mr. W. Hamilton is still “holding the fort” at Cape Town, but he would be very thankful if some brother could be sent to relieve him. He cannot leave the church without a suitable man to carry on the work which he has done so well in the past, but how the matter is to be arranged we cannot tell at present.

Mr. W. Stokes, who has for some time been living at Pinner, Middlesex, has undertaken the pastoral charge of the church in that place. Mr. J. C. Foster is removing, from Braintree, to Sydenham Chapel, Forest Hill.

EVANGELISTS. — *Messrs. Fullerton and Smith* have finished their Belfast mission, and moved on to Londonderry. The Lord has very graciously owned their message in Belfast, and many souls have been won for Christ, while backsliders have been reclaimed, and Christians stimulated and strengthened.

Our brethren will come to London for the close of the year, and will conduct special services in Kenyon Chapel, Solon Road, Clapham, on Tuesday and Wednesday, December 30th and 31st. They will also take charge of the watch-night service at the Tabernacle on New Year’s Eve. January and February are to be spent in Bristol, and March in Folkestone.

Mr. Burnham’s three weeks’ services in Dorsetshire were among the happiest seasons he has ever spent. The Congregational ministers at Swanage and Wareham write in the highest terms of our brother’s visits to their churches. One of them says: —

“We have reason to be devoutly thankful for the ten days’ mission held by Mr. Burnham among us. The clear statement of the gospel, the happy removal of difficulties that perplex the inquirer, the apt illustrations, together with his tender appeals, produced a deep impression on many.

Our friend manifestly has the gift of *winning* souls; with but little excitement, and no extravagance, his words have a quiet power; they quicken the conscience, and touch the heart. Some who had sunk into indifference, and neglect of public worship, have been restored to earnestness; and numbers from our Sunday-school, and Christian homes, have been brought to decision for Christ. There had been much previous planting, these services did the watering, and God has given the increase. Our prayers have been answered, and our expectations exceeded. We have a firm conviction that such an agency is most helpful to the ordinary ministry. We earnestly wish Mr. Burnham and his fellow-laborers in this glorious work the divine blessing, and large success. We enclose a small thankoffering for the Evangelistic Fund.”

Mr. Burnham has since visited Wood Green, and this month he goes, for the third time, to Watton, Norfolk; and finishes this year and begins 1885 at Humberstone-road Union Chapel, Leicester.

Friends at York Road, Leeds, and New Whittington, report successful services held by *Mr. Russell*, who has also visited Reading and Sunderland.

Messrs. Mateer and Parker have had large congregations and much blessing at Mirfield, Trowbridge, and Hanwell. This month they are to hold services at Margate and Ramsgate.

ORPHANAGE. — On *Wednesday evening, Oct. 29*, the collectors' meeting was held at the Orphanage under the presidency of the President. The program comprised singing, bell-ringing, and recitations by the children: an original speech by an orphan boy; brief addresses by Pastors C. H. and T. Spurgeon, J. Douglas, M.A., and J. Benson, and Messrs. B. W. Carr, V. J. Charlesworth, and J. Maynard; and musical performances by other friends. Altogether, although the attendance was somewhat smaller than usual, the meeting was a thorough success. The amount brought in was £14 less than at the November gathering last year; and on that fact being mentioned, several friends at once subscribed sufficient to make up the deficiency. We thank all our kind collectors and donors very heartily, and trust that they will not get weary in this good work; for the boys and girls will keep on eating and drinking, and wearing out their clothes, and we cannot supply their wants without money.

Mr. Charlesworth and his choir have had a very successful tour in Yorkshire. The accounts will not all be made up in time for the present

Magazine, but we have already learned that the institution will be considerably benefited by the generous help of our friends in the various towns visited by our happy band of singers and ringers. This month they will journey southwards, and their reception will, we feel sure, be equally hearty. We have no need to “say to the north, ‘give up,’ and to the south, ‘keep not back’”; for north and south vie with one another, and with the east and the west, in contributing to the support of the fatherless children who come to us for shelter from all parts of the kingdom.

Special Note for Christmas. — We generally like to stir up the pure minds of our friends by way of remembrance when the season for the roast beef and plum-pudding is approaching. Christmas comes but once a year, but now, dear friends, ‘twill soon be here; and the boys and girls at the Stockwell Orphanage will enjoy the festivities all the better if those who have thought of them in previous years will think of them again in the same practical manner, and if others who have not formerly helped will make a beginning now. Provisions of all sorts will be welcome, and contributions of cash will be readily exchanged for anything that may be needed. The President hopes this year to have the privilege of meeting the children; but whether he is permitted to do so or not, they must have their full share of enjoyment, and every one who sends a donation, however small, will help them to spend “a Merry Christmas and a Happy New Year.” All parcels should be addressed to Mr. Charlesworth, Stockwell Orphanage, Clapham Road, S.W. notes, money-orders, etc., will be received by C. H. Spurgeon, Upper Norwood, S.E.

COLPORTAGE. — The Baptist Union of Tasmania, which was formed on the occasion of the opening of the Launceston Tabernacle, has sent to us the money to pay for the passage of a Colporteur for the outlying districts of that charming island. After much prayerful and careful consideration, we have selected a man whom we believe to be eminently adapted for the work which will be required of him, and he has already sailed for his new sphere of labor, with a well-assorted stock of books from our depot. We trust that Mr. Gibson and all our Tasmanian brethren will see a great blessing resulting from this new effort to extend the Redeemer’s kingdom.

The efforts of the Colportage Association, for further extension of the work in England, are gradually being seconded by friends in districts needing the agency. Six new districts have been started since Midsummer, so that, notwithstanding losses through the discontinuance of others, a

band of seventy-three Colporteurs is now engaged in the sale of the Word of God, and Christian and other literature of a good moral tone. The sales for the first nine months of this year show an increase of £669 9s. 4d. over the same period in the previous year, which, considering the depression in trade, is cause for much thankfulness.

Another important feature has been a large sale of penny New Testaments, 27,450 having been sold since July, besides several hundred gross of Scripture Text Cards of various designs. The Word has also been spoken to individuals from house to house, to the afflicted, and to small congregations. This makes the agency doubly powerful for good, and having been accompanied by manor prayers, both by the Committee and the Colporteurs themselves, who can calculate the lasting results of so widespread a sowing of the good seed?

But why should not the seventy-three agents be increased until at least one hundred are employed? Some have assumed that, because the headquarters are at the Tabernacle, the association is denominational, but this is an error, as the Colporteurs work in connection, not only with Baptist friends, but those belonging to the Congregationalists, Church of England, Wesleyans, and in some cases under independent local committees. No distinctly denominational literature is carried for sale by the Colporteurs, but that of any Evangelical church can be ordered through the men.

The Committee cannot do the work without the district in which it is carried on bearing a share of the cost, amounting to £40 a year, but will appoint an agent to any approved district where this sum can be guaranteed. They are largely dependent upon voluntary subscriptions to the General Fund to make up the deficiency, and while thanking all who have so kindly contributed in the past, they earnestly solicit continued and increased support to this fund.

Baptisms at Metropolitan Tabernacle. — October 23, sixteen; October 30, fifteen.