

simply my lips. No wonder he found God's favor.

Vs. 9.—Thou hast been my help: he pleads former mercies as a reason for present ones. Leave me not: not even for a time. Neither forsake me: much less abandon me altogether. God of my salvation: a sweet and true title. There is none other to save.

Vs. 10.—Forsake me: either by separation or death. How often have a Christian man's foes been those of his own household. Take me up: forsaking all for the Lord is safe, for he more than makes up for the loss of all.

Vs. 11.—Enemies: watchers for my fall. How many are watching young Christians, and rejoice when they go astray.

Vs. 12.—False witnesses: those that slander. Breathe out cruelty: a strong expression. Cruelty that native air. See Paul's case before conversion.

Vs. 13.—Unless I had believed: strong faith in God gives strength in trial. The goodness of the Lord: the basis of confidence.

Vs. 14.—Wait on the Lord: in confident expectation. Shall strengthen thy heart: a positive promise.

Boutby's Department.

Original and Selected.

Bible Enigma.

No. 292.

Solomon had an offer of one of three blessings and made a wise choice. Find out what it was by getting the correct answers to the following six questions, the final letters of which will show it:

- 1. What instrument of war is used to symbolize the "deceitful and bitter words of an evil tongue"?
2. On what river did Daniel have a vision?
3. Who was the first Gentile convert?
4. Of what plant was a highly perfumed costly ointment made?
5. Near what place was Josiah defeated, slain and sorely lamented?
6. Near what lake did Joshua defeat the kings of Northern Canaan?

CURIOUS QUESTIONS.

No. 288.

What king appointed merchants to purchase linen yarn from Egypt at a price?

No. 289.

Of what city was it predicted that it should be searched with candles?

No. 290.

What is called "the candle of the Lord"?

No. 291.

Whose candle shall be put out?

No. 292.

Take the letters here given and form from them the flower which contained the "nectar":

The humming-birds and the humming bees

Flew forth in the summer weather, The latter grieved, but the birds with E's (2)

Put a Y and L together, An H and N, and a K and S, "O," they hummed, "how we wish that U

Could C the nectar in this gay cup, So deep, it lies hidden from view," Seeing the vine was under a spell, The bees thought the matter over, And taking their basket settled down In a clump of honey clover.

No. 293.

Form a square of words:

- 1. A narrow passage.
2. Who was killed by his brother.
3. Open work bags.
4. Otherwise.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma.

No. 291.

Come unto me. Matt. xi. 28.

ANSWERS TO CURIOUS QUESTIONS.

No. 282.

Shiloh.

No. 283.

Siloam.

No. 284.

Shebath.

No. 285.

Justice.

No. 286.

Light-house.

No. 287.

Luke-warm.

Religion in its purity is not so much a pursuit as a temper: or rather it is a temper leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self, and benevolence to men.—Tryon Edwards.

To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—Payson.

Correspondence.

For the Christian Messenger. Incidents of Ministerial Life.

A TALE AND SOMETHING MORE.

CHAPTER X.

The parsonage at Taxis was a very pretty place, though it had been built and kept in repair without becoming a burden to any body. It was situated on a grassy mound; and fronted the street, with a bay window each side of the main entrance, about thirty yards from the road, and was partly hidden by some handsome trees. There was about an acre of land, which had been laid out so as to be profitable and ornamental, by the smallest amount of labor. Perennial plants were put in a place by themselves; and there was another piece of garden large enough to supply a family with vegetables, so suitable that the seeds being sown in drills, a plow may be run through it when needed, and the whole hoed in a short time. The remainder of the land was planted with a variety of fruit trees, and a rustic summer house had been built in a corner of the lawn, which was covered with climbers in great luxuriance. Inside the parsonage was both comfortable and convenient.

By the time of his marriage Mr. Alethes had been able to provide suitable furniture, and the good people of his charge took care that there was nothing wanting. The wedding service was held in the meeting house, and the happy pair spent a month away, before embarking on the interesting enterprise of house-keeping. On their return they found everything prepared to give them a pleasant beginning.

On the second day afterward, they had a visit from the officers of the church and several members of the congregation. It was not a surprise party, though it took that form. Mr. and Mrs. Eudokia were the first to arrive, and soon the house was filled with as pleasant a company as ever met. After tea and social intercourse, the deacons gave addresses, interspersed by singing and prayer. There was great heartiness and sincerity in all that was said, and a correct expression given of the relationship and obligations of the pastor and his people.

Such meetings as these figure very prominently in ministerial life, but unfortunately, in some cases, we cannot exactly say, either at the time or afterward, what was the real purpose of the gathering. There was no such uncertainty in the instance under review; evidently they met to assure their minister that whatever trials he may have in the ordinary course of providence, or in the exercise of pastoral duties, he would be free from pecuniary straits, as long as he guided his affairs with discretion; and Mr. and Mrs. Alethes lived to bear testimony to the sincerity of the first social party of their marriage life.

The history of the church at Taxis shows how much may be done for the welfare of the pastor, and, as a consequence, to the interests of true religion, by a people neither numerous nor wealthy when they are united in heart and purpose. The record is given here that such churches may be placed in contrast with a small but increasing number of others, where many of the people do not believe either in the policy or possibility of treating their pastors with constant kindness in regular payment of the salary. Many a worthy minister has his energies undermined the first month of his pastorate by incidents intended to remind him that the love of change that settled him in the present position may soon remove him hence. After about two years in some places, the very plans he makes for future work are met with cold contumely; and some who would not have the courage to hint in a business meeting (the only proper place) at want of confidence in their pastor, will quietly withhold their contributions, and discourage others, until he is brought into financial straits which render it difficult either to leave or remain.

These things are not done in a corner else they may be quietly covered. Alas, they are already known as a disgrace to communities, and if the churches do not bring the offenders under proper discipline, it will be devoutly wished that soon some able writer, in a position of influence, will describe the worst among them in words that scathe, and as was done by the Apostles in the case of similar characters in New Testament times, send their names down as a warning to future generations. Year after year pastors and churches bear with these persons with that charity which suffereth long and is kind, but many are waking up to the fact that it will be far greater kindness to all concerned, and especially to the individuals them-

selves, to exercise the discipline of the church promptly and regularly.

Some will inquire, What is to be done with unworthy and incompetent pastors? This is a question which agitated the people at Taxis, about twenty years ago. At that time general confusion had taken place in the church, through several instances of offence. Any one, not wilfully blind, could see that the pastor was at fault, and that his usefulness there was at an end. The office-bearers, unitedly, advised him to resign, but he paid no attention, until finally one of their number gave notice before the church that at the next church meeting he would move a resolution of want of confidence in the pastor. The consequence was that in the meantime the pastor sent in his resignation, which was almost unanimously received.

The people here were determined, as far as possible, not to have a pastor they could not treat with uniform kindness, and this policy was the strongest assurance of prosperity. It is quite certain that the hands of ordination are sometimes laid on far too suddenly, and some churches are absolutely reckless in receiving new pastors; but that men must be mean indeed who would take advantage of a comfortable settlement, to the indulgence of the least of the evil propensities of humanity.

(To be continued.)

For the Christian Messenger. From France.

PARIS, Aug. 6th, 1884.

War between France and China is deemed inevitable by the French journals, which are writing in a tone of extraordinary violence, though the astute representatives of China in Europe represent the complaint of France as the result of a misinterpretation of the diplomatic customs of China, the treaty between the two countries having no sanctity in Chinese eyes, as it had yet to be ratified. The belief is that the war party have at last got the ascendancy in Peking, and that France will have to seize Hainan and occupy Canton.

Meantime, the cholera outbreak produces effects as tragic, and sometimes as comic as were ever described in the many accounts in history or fiction of plague stricken cities. The panic in Toulon is almost disgusting. Out of 69,000 tax payers, 40,000 have fled, as many as 6,000 going in a single day. Terror has spread even to the marines, for when the Admiral allowed them to leave on good cause shown, every marine produced a letter with such a cause. Labor is suspended, commercial acceptances cannot be paid, numerous failures occur daily, and the supply of provisions has almost stopped, the laboring people having no money to buy. All this tends to enormously increase the plague.

The refugees usually occupy houses in the suburbs utterly unfit for habitation by large masses of people. The laundresses having refused to wash the linen of the hospital patients, the work is done by prisoners, with promise of pardon. Some families have in their flight left their valuables and securities behind, and one of the difficulties of the civil rulers is to keep off thieves from the plentiful harvest around.

It is now authoritatively shown that Paris consumes annually 3,000,000 pounds of cotton seed and olive oil, and 1,595,020 pounds of horse flesh. The Parisians consume annually 312,000,000 pounds of fresh meat, or about one-third of a pound daily to each person. They consume nearly a pound of bread a day to each person. So you see bread and wine is the chief food of the Parisians.

What health, and strength and beauty would come to the Parisians if they would reason a little, and change that pint of wine daily to a pint of healthful milk! A pint of wine to a gill of milk is hurting the French nation.

AUGUST.

For the Christian Messenger. Mr. Spurgeon's Jubilee.

Although our brother writes on a subject now some time past, and one which has already been before us in a variety of forms, yet we are glad to have it for our readers from the pen of an eye-witness, and one whose letters are always welcome. Such an occasion is worthy of having a permanent record in every repository of Baptist History.

The meeting on Wednesday June 18th was to begin at 6.30, but people had begun to gather as early as 4 o'clock, soon after which hour I found my way in, when there were two or three dozen assembled, which number gradually increased till about 6 o'clock when the Tabernacle was full, at the back of the gallery near the platform I observed two or three ladies (about 5 o'clock) enjoying a comfortable cup of tea.

At 6.10 seventy orphan boys and girls from Stockwell who were arranged in

front of the platform, sang very sweetly, and with the choir from Clapham filled up the time till 6.30, when Mr. and Mrs. Spurgeon made their appearance, which was the signal for a loud, long and lusty cheer, and waving of handkerchiefs. The platform was soon filled. Mr. Spurgeon occupied the chair, on his coat was an emphatic piece of blue ribbon. On the platform were his father, a hale hearty looking old gentleman, his brother James, his son Charles, Mr. Moody, Mr.

Charlesworth (Head Master at the Orphanage), Rev. Archibald Brown, and many other notables. Mr. Spurgeon punctual to the minute ("punctuality" as he observed some time ago to the writer "being one of his failings") and announced "All hail the power of Jesus name &c." which was sung as only the Tabernacle choir, which consists of the whole assembly, can sing, Mr. S. joining as lustily as any. His first remark was: "It will grieve me as long as I live, if anything he said or done during these two days which should offend our Lord."

One of the elders a venerable looking man prayed, and among other things said "We thank thee for the object of this loving gathering, and we thank thee that he is beyond the expression of this gathering. We thank thee that Sabbath days are Sabbath days indeed." Mr. Moody was on Mr. Spurgeon's left, and during the prayer seemed much affected, kneeling on one knee with his face buried in his handkerchief and resting on the rail. Mr. Spurgeon's address I must omit; your readers who take the Baptist or Freeman, will have read it as well as the other addresses. Mr. Harrad was then called upon to read a list of Tabernacle institutions which numbered about 60. Mr. Harrad is Mr. S.'s Secretary, rather short in stature, somewhat wiry, and looks worn; he is one of, if not the most useful member of Mr. Spurgeon's large staff of officers. Then came a long list of congratulatory addresses, letters and telegrams, a telegram from Canon Fleming closing with "O king live for ever" was received with a loud cheer. Next an address from the Tabernacle Church read by one of the deacons, an address in every respect worthy of the occasion; and one which for choiceness of language and literary finish, I have never heard or read its equal. Mr. Spurgeon made a brief reply, and among other things remarked in referring to the address, "I don't know any man on whom more ingenuously has been expended than on me, but I don't feel at all high, except when I am in the top gallery." He also remarked that he was reminded by all the kind letters, addresses &c. of an advertisement he had seen of Pear's Soap, in which an old lady had a boy in a tub, soaping him well about the face, he felt he was like the boy, only that a good many there present ought to be in the tub with him, as they had been large helpers in the various work connected with the Tabernacle. "He had found," he remarked "that the soap had got into his eyes." Certainly something had, for during the meetings his handkerchief was in frequent demand.

Congratulatory speeches were made by Mr. Spurgeon's father, brother, and son. With considerable feeling the father turning to Mr. S. said in closing, "My dear son, I was never so glad to see you as I am to-night. God bless you." Mr. James Spurgeon remarked in the course of his speech, "We come of a praying and a pious stock; and I don't know any man more pre-eminent in prayer than my brother is." Here I noticed Mr. S. shake his head. "I know no man he continued more pre-eminent in faith, I know no one that works harder." One prominent feature in his character is his geniality, grandfather was popular; my brother reminds me of the old gentleman." Here a ripple of laughter passed over the congregation, when Mr. James S. remarked "I see that has two meanings, I mean the old gentleman I am most acquainted with." The son, Charles, who is rather tall and very good looking, with a free delivery, and a voice not unlike his father's, followed, and among other things when referring to his father said "I am over head and ears in love with him. I don't know whether even mother loves him more than I do."

On calling on Mr. Moody Mr. Spurgeon said, "He is one whom we all love, and one whom God loves. We shall pray for him after he is gone, and that he may soon come back again." When Mr. Moody rose he was received with a cheer which was enough to unnerve an ordinary man; when it subsided it again rose as loud as before, which was repeated four times before Mr. Moody could begin. He spoke under strong emotion; indeed I began to fear he would fall, his voice was quite tremulous. He did not speak long, but what he said was full of love and tenderness. Turn-

ing somewhat suddenly towards Mr. Spurgeon he said, "Talk about you loving me, I'm sure I love you a thousand times more than you love me." Towards the end of his address he again turned towards Mr. S. and said, "I want to tell ye something, ye'll never die. Wesley and Whitfield and many others are more alive now than ever they were, and so will you be after you are gone." After finishing, Mr. Moody left for his meeting on the Thames embankment.

It was nearly 10 o'clock before the Tabernacle was empty.

On Thursday evening (the 19th) the second meeting was held. The Earl of Shaftsbury occupied the chair. At about 6.26 Mr. Spurgeon who wore a white rose, and whose appearance was hailed with shouts of applause, came to the platform and said, "The Earl of Shaftsbury, who is to preside to-night has not come. If he is not here in time to begin we shall go on." He had scarcely said this when a cheer was raised, for just then the Earl had come through the door leading to the platform. Mr. S. on turning round and seeing him, turned at once to the congregation and said, "Now give the Earl a good cheer," which was very readily obeyed. The Earl, although in his 84th year, is as upright and agile as many half his age, had his hand extended some time before he reached Mr. Spurgeon; on reaching him he took his hand in both his, and amid a great deal of laughter and applause, shook it so heartily that it almost suggested whether the Earl was intending to unhitch the arm for the purpose of taking it away as a memento of the occasion. The following remark of the Earl's met with a very hearty response, "Now, I want to tell you," said he, "what I think of Mr. Spurgeon. I think he is one of the most admirable, amiable, lovable fellows I ever knew in the whole earth. What he is in the pulpit he is in private. A kinder, purer, nobler, honest man never existed." That remark of the Earl's as to his being the same in the pulpit as he is in private, recalls to my mind some advice Mr. Spurgeon gave the Bristol College students in 1868, on the occasion of his attending the Baptist Union Meetings in that city: "Be yourselves," said he, "be yourselves wherever you are, in the pulpit and in the parlor alike, be yourselves. There are some men when they get into the pulpit, why you hardly know them, their voice, tone and manner is so entirely different from what they are outside. Be yourselves, gentlemen, be natural, be natural, always and everywhere."

After the Earl came Canon Wilberforce, who was warmly cheered, as indeed he is wherever and whenever he appears on the public platform, gave a loving and warm-hearted congratulatory address. Among many other good things he said, "I look upon the work of Mr. Spurgeon as one of the greatest bulwarks of our time against the spread of atheism going out into our land. Let every man who has a care for liberty, whether he cares for religion or not, be thankful for such a jubilee as this, which manifests that there is here in London a number of beating hearts brought together believing in Jesus, far outnumbering all the infidel assemblies of this metropolis. I suppose there is not a single man whose sphere of influence is so widely extended as that of Mr. Spurgeon."

After the Canon, Dr. Todd, President of the London Baptist Association, was called on to read an address from that body, but his voice being weak there were loud calls for "Mr. Chown," "Mr. Chown," when Dr. Todd handed it to him to read. Mr. C. has a strong, clear voice and every word was heard. The address breathed a loving and fraternal spirit, and on its close was loudly applauded. Next came Rev. C. P. Gifford of Boston, U. S. Mr. Spurgeon on introducing him spoke of him as Dr. Gifford from Boston, but at once correcting himself, said, "No, not Dr. by the grace of God, although some by grace have risen to it." This latter was a little salvo for several D. D.'s who sat around. Mr. Gifford gave, to my mind at least, the most finished and beautiful speech of all.

Next came Sir Wm. McArthur, M. P., over whose title Mr. Spurgeon again blundered, beginning with "Mr." instead of "Sir," adding "I always blunder over these big titles," and thus applied a little salvo by saying, "If I were a king I would make him something bigger than that. When I am I will." Sir William represented the Wesleyan body. Among other things he said, "I believe that in this particular crisis of the church's history in this country, God has raised up Mr. Spurgeon to be a great blessing to the church. I believe God has raised him up to be a great blessing to this metropolis and to the world. Sir, I claim you as one of my ministers, although you belong to this church. I shall never

forget the response Mr. Spurgeon met with on his appearance to-night. The uplifted faces, the expressions of delight and affection manifested, every one elated with a feeling such as he never experienced before, or perhaps never will again."

Then followed Norman Hall, whose speech was good and only good, containing most kind and loving references to Mr. Spurgeon and his work. It was a joy to me to see and hear one (as indeed some others) whose name had been as familiar to me for many years.

Next is Dr. Parker, Joseph Parker sounds better, not that he is not worthy of D. D., but some men's names look and sound better without a title. Why, the other day I saw in print "Mr. John Bunyan." What an idea! The Doctor had an unusually warm reception. Cheer after cheer arose while he stood waiting to speak. He is about the middle stature, of rather a brisque appearance, (the Doctor, Hugh Stowell Brown and Mr. Spurgeon would make an admirable group for a picture), no beard, with a very bushy head of hair, and a voice suggestive of young thunder. His speech was exceedingly racy, and constantly broken in upon by loud applause. The following caused a roar of laughter, in which Mr. Spurgeon joined most heartily, lifting his hands and slapping them on his knees several times: "A well known minister," said the Doctor, "once said, 'Spurgeon has gone up like a rocket, and he will come down like the stick.' Well, at all events he has not come down yet. He may have been right for anything we know, but as his prophesy has not yet been fulfilled, we cannot test the truth of it. The last time I saw Mr. Spurgeon he was on two sticks. Perhaps two of his critics might have come down, and he had condescended to pick them up and use them." He closed by saying, "I wish us all to be one in every high aspiration, one in every gracious prayer, which will constitute an argument which the most hostile critics of Christianity will find it impossible to answer."

Then came the presentation of the testimonial, which was made by one of the deacons, in the form of a cheque for £4,500 (\$22,500). Mr. Spurgeon on rising to respond was received by the audience rising in a mass, with handkerchiefs waving, and loud cheers repeated over and over again. He did not speak long, and no wonder, for the excitement and engagements of the two days and the two meetings were enough to overcome any man. Before he finished he informed the congregation what he was going to do with the money, which I need not here relate, as I have drawn sufficiently on your space, Bro. Selden, and your readers' patience. Should your readers desire a pretty complete report, and also two deeply interesting articles from the Pall Mall Gazette, one entitled "Mr. Spurgeon at Home," and the other "Fifty years of my life," they can get them in the Baptist for June 20 and 27.

I fear the chances for Mr. Spurgeon crossing the sea are very small. On asking him a few weeks ago "Do you think of ever going to America?" he replied somewhat measuredly, "Not in this life."

With affectionate remembrance, J. BROWN.

Melksham, G. B.

Several pious women met in a prayer meeting not long ago with the understanding that each one who took part should select some special subject of petition. One good sister chose to pray for preachers and editors. If they who preach with the tongue need the supplications of other Christians, surely they who preach with the pen should have the prayer of God's people.

"Sincere Christians walk the earth with the mien and bearing of immortals, although the rays of spiritual majesty which stream forth from the burning spirit within often do but illumine the weakness of the body which encases it. Of such it is literally true, that whether they live, they live unto the Lord, and whether they die, they die unto the Lord."—Canon Liddon.

Heaven is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.—Dr. Guthrie.

Since I began to ask God's blessing on my studies; I have done more in one week than I have done in a whole year before.—Payson.

True repentance has a double aspect, it looks upon things past with a weeping eye and upon the future with a watchful eye.—South.