

THE IRISH

**BAPTIST MAGAZINE**

EDITED BY  
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AND  
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*"ONE : LORD, : ONE : FAITH, : ONE : BAPTISM."*

VOL. XV.—1891.

Printed and published by WILLIAM W. CLELAND,  
FALCON PRINTING WORKS, 118 & 120, GREAT VICTORIA STREET

1891

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The  
Irish Baptist Magazine

VOL. XV.]

JANUARY, 1891.

[No. 1.

THE REV. THOMAS BERRY.

BY T. R. WARNER.



HE year that Andrew Fuller and his friends launched the Irish Baptist Society in London, Thomas Berry was a bright lad in his tenth year, fond of fishing and roaming about amid the lovely surroundings of his father's home. Who could have foretold, in those early days, the important part this impulsive youth was to play in the Society formed in London for spreading the Gospel in his native land?

He was born at Easky, on the Western coast of Ireland, in the year 1805. As a boy he had wandered along that wild sea-coast, and watched the giant billows of the Atlantic, driven by the fury of a Western gale, fall in blinding showers of foam, white as the hawthorn blossom, against the rock-bound coast. On other days, he would start with his companions for a mountain climb. Nature, with its ever-varying scenes, seemed to hold him spellbound: he never wearied drinking in her beauties, that lay in such profusion around his boyhood's home. Naturally, his tastes formed themselves from the pursuit common in the district: he became passionately fond of fishing, and used to say, in later days, that he had thus acquired the habit of patient perseverance which fitted him to bear the trials and disappointments of a missionary life.

His father, Mr. Denis Berry, was an Inspector of Schools, under the control of the London Hibernian Society. The schools he inspected

lay over a wide area in Mayo, Sligo and Roscommon. In those early days there were no trains nor stage coaches in which to travel, so, mounted on his horse, he rode from one district to another, until, exposed to the inclemency of the weather, the frequent wettings and cold at last told on him, and he died while his son Thomas was quite young. Before going hence he had striven to serve with that God-fearing man, Gideon Ousley, in the Gospel of Christ. He had often stood beside him while he preached, sharing the persecution and scoffing of the crowd who frequently mobbed and stoned them while trying to tell out the unsearchable riches of Christ.

Thus early in life Thomas lost the advice and counsel of his father, but lived to have his parent's prayer answered, "that his son might be set for the defence of the Gospel," as indeed nearly fifty years of loyal service showed how fully the prayer of this father for his son was heard. In the year 1828, Mr. Berry entered into the service of the Baptist Irish Society. He spent his first years in Ballina, and was engaged partly in study and partly in evangelising under the direction of the Rev. J. P. Briscoe. One of those grievous years of famine, with which Ireland has been so often visited, occurred at that early period of Mr. Berry's career, but the bounty of Christians in England and Scotland enabled him and his fellow-labourers to mitigate, in some measure, the sufferings of their countrymen under the calamity.

The spirit and tone of his first letters to the Committee in London sufficiently indicate that he was the right stamp of man for the work to which they had called him. What feelings passed through him as he started off to a country station to preach his first sermon! "I found myself," he writes, "filled with awe as I was about to speak in the presence of Him who knows the secrets of all hearts, and into whose service I was then about publicly to enter." When he arose to speak, he found his heart ticking at a tremendous rate, but as he went on, he remarks, "I found myself relieved from all embarrassment, whilst I was preaching Christ and Him crucified, as the only propitiation for sin; and although I commenced with timidity, I was surprised to find myself filled with greater courage than I expected, for I practically experienced the promise of my Redeemer." Here, certainly, we have a model for all our students, and perhaps for others who consider themselves proficient in the art of preaching; indeed, anyone who seeks to preach for Christ might profitably ask themselves the question, Am I in the right spirit? No man can preach with power who is not sensible of the awful issues which are at stake. It is well to be "filled with awe," as young Berry was when he thought of God and eternity—the brief life of man, and the importance of his choice here. Heaven or a lost eternity lies at the end of everyone's mortal life, what message, then, is it worth a preacher's while giving utterance to in a world like this, where suffering, sad and sinful humanity is passing ever onward to the realms of death, but "Christ and Him crucified as the only propitiation for sin"? And this glorious message was the burden and theme of the Rev. Thos. Berry's ministry to his latest hour.

Mr. Berry was one of the first to cross over to the Island of Achill, and preach to the islanders in their native tongue. There is a legend still told that there was at that time only one hat on the island, which

was only used on state occasions by the boatman who crossed to the mainland. We fear this is a somewhat overdrawn picture of the poverty of the islanders, as it is to be hoped there were other articles of clothing to be found on the island in addition to the aforesaid hat. One of the most unlikely converts from nature's standpoint was the captain of the Ribbonmen, a man named Kneskeen, who happened to be working as a carpenter at a farmhouse where Mr. Berry held a monthly meeting. Sitting in the kitchen, he listened to the singing of the hymns in the adjoining room, and was greatly struck with the sermon. Next meeting night he went into the room with the rest of the worshippers, and that night decided for Christ. Mr. Berry shortly after this held a baptismal service at a river near his own home. The late captain of the Ribbonmen applied for baptism. His comrades, hearing of his intention to be baptised, wrote Mr. Berry a threatening letter, saying that "if he baptised the captain, they would baptise him in his own blood"; but, nothing daunted, on the day of the service the little band of Christians wended their way to the river-side, praying for grace to witness, and that God might protect them from the violence of the crowd that had gathered to see the captain immersed. It was not the first time Thomas Berry had faced an angry crowd, and no man knew better how to deal with one. Lifting up his voice, he said, "Boys, you are many and strong; I am only one weak man; it would be braver of you to give me a hearing than use me and these few friends with me roughly." An appeal to the spirit of gallantry in the Irish heart has seldom failed. Berry knew this, and thus gained a hearing for an hour, after which he baptised the captain and three others; one of these was the young preacher's wife, a true yoke-fellow in the Lord's service, who to this day survives, living with a widowed daughter at Ballymena. She was the mother of his thirteen children, eight of whom still remain, while five have been gathered to the Father's home above. In a letter Mrs. Berry recently wrote, she speaks of lovingly looking forward to the day when she shall find her "lost and mourned for, safe in His sheltering goodness still." Her words are full of an abiding hope: "God in His love gave me the consolation of knowing all were safe in Christ, and I feel it great joy in looking up to the time when I shall meet them." Trust on, brave heart, thou shalt one day reach the city where thy treasure is. We shall not soon forget thy patient life of service; thy kindly smile and Christian graces will still live with us, when thou too art called up higher.

When that terrible year, the "Black Forty-seven," broke like a wild wave of death across the land, it found Mr. Berry at Abbeyleix, to which place he had removed some ten years earlier. No words can paint the horror and misery of that period, one of the darkest pages in the history of Ireland. Carlyle visited Ireland in '49. Things had become somewhat better; the wild cry for help had brought relief from over the sea, still the country was in a pitiable condition, but here is the Sage of Chelsea's description of it—"The whole country figures in my mind like a ragged coat not patchable any longer," and as he gazes at the wretchedness he asks with a flash of anger, "Which quack of us is not to blame for it?" Poor Pat moved him to tears as he gazed upon his misery—"blue visaged, thatched in rags, a blue child on each arm, hunger-driven, wide-mouthed, seeking whom he may devour." Still, for all this want and wretchedness,

and the rebellion bred of these, Carlyle had no other remedy to propose than "the sufficient Man with the sufficient stick," and the rather cynical suggestion "that Irishmen in general should cease from following the Devil." Thomas Berry, too, was giving them advice, but coupled with practical aid. "He chid their wanderings, but relieved their pain." It was his joy once more to become the almoner of English charity, and the instrument of saving thousands of lives from the famine and the fever which must otherwise have destroyed them. Mr. A. M. Sullivan has given a very graphic picture of the state of Ireland at this time, in the midst of which Mr. Berry and his good wife were labouring. "All over the country large iron boilers were put up, in which what was called 'soup' was concocted; around these boilers on the road-side there daily moaned, and shrieked, and fought, and scuffled crowds of gaunt, cadaverous creatures, that once had been made in the image of God. The feeding of dogs in a kennel was far more decent and orderly." Large supplies of food came to Mr. Berry for distribution—a cargo of meal, casks of beef, sacks of rice, etc., etc. Hundreds thronged round his door for help, twice a week, from the opened window. Mrs. Berry and her husband stood all day long distributing food to the starving poor with their own hands; they fought with the rising tide of starvation which was engulfing the unfortunate people. Some of our missionaries—Charles Hardcastle and his wife—had died of fever, caught while visiting the famine-stricken people at Waterford. The fever entered the Berrys' home, one of the children was laid low, but after a severe illness recovered. Their servant, who had been such a devoted help during these trying scenes, alas! took the fever and died. The memory of those dreadful years are still vivid in the memory of Mrs. Berry. The toil, the fever and the fret have passed forever, but the good work done remains forever; it is stamped in God's eternity. "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

We cannot dwell at further length upon the many interesting incidents of Mr. Berry's useful life, but hurry on to its closing scenes. Mr. Berry's last field of labour was Athlone. Here he had a circuit of eight preaching-stations. It is pleasing to know that the good work he sought to maintain there is still vigorously carried on. His work was varied once a year by an excursion to Lancashire to collect funds for the mission, where still many remember him with affection and regard. His native politeness and courtesy gained him many friends.

The year at last came when the once vigorous frame gave way. "I will die in harness," he often exclaimed, and so practically he did. Returning from a cottage meeting one night late in the Autumn, when the nights were growing chilly, he complained of the cold, and swollen feet. It was but the beginning of the end; taking to his bed, he languished for fourteen weeks, suffering great anguish from an internal disease. Still it was not of such an overwhelming nature but that he had his hours of quiet thought and hours of peace; especially on the last Sabbath morn he seemed to be greatly lifted up as he thought of the happy hours he had spent with his fellow-believers as they gathered Sabbath after Sabbath to show forth the Lord's death. "They were my happiest hours on earth, welcome sweet day of rest! but oh, when will my Sabbath without ending begin?" He was at the threshold of that

eternal day. On the 9th December, 1877, he fell asleep. His end was perfect peace, his last words being, "My Saviour! come, Lord Jesus, take me across!" So death to him was

" . . . Not more than the lifting of a latch ;  
Naught but a step into the open air out of a tent  
Already luminous with light."

Not far from the town of Athlone, and near where "the Shannon's broad river sweeps on to the sea," is a quiet churchyard. A stranger passing by might read on one of the tombstones, if he so desired, these words :—

"When Christ who is our life shall appear, then shall ye also  
appear with Him in glory.—Col. iii. 4."

Beneath this stone, that marks his last resting-place, lie the mortal remains of the Rev. Thomas Berry, and two of his children, who, like their father, died trusting alone in the merits of our risen Lord, and who shall, in that great day foreshadowed in the Scripture inscribed above their sleeping dust, be the partakers with all those that have fallen asleep in Jesus in the full fruition of its promise.

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#### REV. S. J. BANKS' RESIGNATION.

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BANBRIDGE, Dec. 27th, 1890.

*To the Members of the Baptist Church meeting in Newry Street.*

MY DEAR BRETHREN AND SISTERS,—In presenting my resignation of the pastorate of this church to you, I choose this method in preference to an extempore utterance, lest, under present feelings, I should fail to express with clearness even my own thoughts with the brevity I could wish. The act itself will not take any by surprise.

I have feelings in reference to my present position, which I need not express; but I will say, I would (if able) rather continue in some way to labour for my Lord and Master.

I regard it, however, to be my duty to resign the relationship existing between us for more than 26 years, and am willing to say to Him who orders all, "Not my will but Thine be done."

My heart's wish is that seed sown may yet, under the influence of the Holy Spirit, bring forth fruit to the glory of God.

My failings have been many, my labours weak; but my hope still rests upon the word—"Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him."

I trust also that the Lord may soon fill up the vacancy thus made, by sending among you a faithful witness for the truth, whom He will abundantly bless as His instrument in winning souls to Jesus, who will be received as the sons and daughters of the Lord God Almighty. And may we be permitted to reunite in the higher service in glory. You will continue to have my warmest affections, and a constant interest in my prayers, both of which I believe will be reciprocated by all in fellowship, as well as the congregation I have loved to minister to in the Gospel of the ever blessed God.—With much Christian love, I am, yours in that same Gospel,

SAMUEL J. BANKS.

## SECRET SIN AND OPEN REBELLION.

Notes of a New Year's Address, by PASTOR JOHN DOUGLAS, B. A.

"Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins."—PSALM XIX. 12, 13.



MERCHANTS at this season of the year are in the habit of taking stock, and making up their accounts, to see what transactions were wise and profitable and may be continued with advantage, and what were disappointing and damaging and ought to be avoided. In this respect Christians will do well to copy the example of business men. Standing on the threshold of another year, let us look back and mark the sins that have caused us loss and failure; and let us seek to discover the means of deliverance from them in time to come. If the New Year is to be any better than the one just past, it can only be so through the intervention and help of Jehovah. What then can be more appropriate than for us to lift up our hearts in the language of the Royal Psalmist: "Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins." Here are mentioned two classes of sins, for each of which there is an appropriate remedy.

I. SECRET FAULTS. These are chiefly of three kinds. (1.) There may be faults which are hidden from us yet well known to others. Such is the soul-destroying sin of selfishness. The more intense the selfishness the more completely does the wretched victim seem unconscious of its existence. The selfish man thinks that everybody was made to minister to his wants. His poor wife must humour his every whim, and wear herself out in trying to make him comfortable. Her weariness and exhaustion, her need of rest, her self-sacrificing efforts to make him happy are never considered for a moment. All her service is taken as a matter of course, and, if remitted in the least, her lord and master chides her sharply. His children fear him, but cannot love him; his servants hate him; his neighbours despise him. But so long as he can get through life smoothly, and all about him are ready to dance attendance on him, he feels serene. If not, he is loud and bitter in his complaints. My brother, is the picture overdrawn? Depend upon it, to some who hear this description, and who least suspect that it is their own portrait, the words of Nathan might be truthfully addressed: "Thou art the man!" One thing is certain: the man or woman that is thus eaten up with selfishness is destitute of the first principles of grace, and is utterly unfit for the kingdom of heaven.

*Covetousness* is another sin of this kind; it includes the love of money—a root of all sorts of evil. Many a one is under the control of this master passion who does not know it. They profess to have taken Christ as their Lord, yet when a critical moment arrives in which they must lose their money or lose the approval of their conscience, they prefer the latter. "Rather be mean than lose" is a favourite maxim with some whom we know; but it is a maxim that was coined in hell. Mammon worshippers are often those who think they are doing all that Providence enjoins, while all the time they are the slaves of avarice.

*Bad Temper* is another deadly sin that is often hidden from those most guilty of it. It has been fitly described as "the vice of the virtuous," and very commonly is excused as a natural "infirmity," a hereditary family failing, nay, even as a mark of a high-spirited, noble disposition. But it is none the less a hateful sin. Professor Drummond has justly remarked: "No form of vice, not worldliness, nor greed of gold, nor drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous misery-producing power, this influence stands alone."

(2.) Again, there are *some sins concealed from the eyes of others that may be well known to ourselves*. Such are all secret indulgences in sensual pleasures. For a time they may remain hidden, and the sinner flatters himself that he can go on *ad libitum* and never be found out. But the day of reckoning will surely come. Some shepherds once observed a great eagle rising from its mountain eyrie, and soaring aloft with its eye on the sun; but soon it faltered, its wings began to droop, and it fell heavily to the ground. Anxious to find out the cause of so strange an occurrence, they examined the lifeless bird, and found that a little serpent had crept upon its back, and had struck its poison into the eagle's vitals. Sooner or later this will be the fate of the drunkard and the libertine.

Many secret sins are practised that effectually bar the soul from God. The forged cheque, the smuggled goods, the false pretences, the scamping and cheating in regard to work, are all of the same fraudulent nature, and must be abandoned, or there can be no salvation. They are secret now, but will not be so for ever. Even here they are likely to be discovered and punished; and if not, they will be laid bare in that awful day when the secrets of all hearts are revealed before angels and assembled worlds.

(3.) There are doubtless *faults that are not looked upon as sinful by ourselves or by others, but which are none the less sinful in the sight of God*. It is concerning these especially that we need to pray, "Cleanse Thou me from secret faults." If we had a more tender conscience, a more enlightened judgment, a heart more willing to do God's will, our spiritual horizon would enlarge, and much that is now approved would be regarded with suspicion, and much that is now tolerated would be looked upon with horror. Slavery was once regarded as a righteous institution: the Christian conscience of to-day pronounces it "the sum of all the villainies." Polygamy and divorce for any cause have in like manner been done away. And war and the liquor traffic, with all their unutterable evils, will also be abolished. They still find defenders in the Church of Christ, but only "because of the hardness of men's hearts."

Others again, like the Pharisee in the temple, need cleansing from secret sin, just because they flatter themselves that they are sinless. This is the most dangerous of all the snares of Satan. Some years ago a noble steamer sailed from New Orleans, laden with cotton. While the cargo was being put on board a part became slightly moistened by a shower of rain that fell; but no notice was taken of the matter. The cotton was duly stowed away and the hatches fastened down. For a few days all went well; but when far out towards the middle of the Atlantic, the fearful cry of "Fire!" was raised, and soon the noble ship was wrapt in flames. The damp and closely packed cotton had generated heat, it smouldered unseen and became still hotter, till at length a broad sheet of flame burst forth, and nothing could be done to check its fury. So it is with sin hidden in the heart. Therefore let us examine ourselves and cry mightily unto Him who "has set our secret sins in the light of His countenance," that He may set them before us also, that so confessing and forsaking them, we may find redemption through His name. "The blood of Jesus Christ, His Son, cleanseth us from all sin. If we say we have no sin, we deceive ourselves. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." Here is the all-availing remedy. You may be cleansed this day!

II. PRESUMPTUOUS SINS. If the spiritual history of the past twelve-month were unfolded how many would be found to trace all their sorrow and failure to presumptuous sins. They tampered with temptation although they knew their own weakness. They meant to take only one glass and nothing more; but they were soon overcome with strong drink, and now are wallowing in the mire. They meant to make one small bet and nothing more; but the fascination was too great, and now they are far on the road to ruin. Some time ago a Christian young man was offered an appointment in India. It

was a position of great temptation, where several had already fallen, but there was a splendid salary, and his parents consented. Being godly people they called their friends together to pray for a blessing on their boy. After several had asked God to preserve him from temptation, one outspoken brother is reported to have prayed thus: "O God, our friends have put their son's head into the lion's mouth, and now we want Thee not to let the lion bite it off!" How many are acting just like this. They cast themselves deliberately from a pinnacle of the temple, and then expect God to preserve them from being dashed against the stones. What is this but presumptuous sin, veiled rebellion against the Most High?

Others are openly defiant. They wilfully reject the command of God, and deliberately sin against light and knowledge. Their conduct has been thus described: "A clenched fist, an uplifted arm, the muscles to their full tension, and the object,—God Almighty's face." That is what secret sin inevitably leads to. But what shall the harvest be? "A certain fearful looking for of judgment and fiery indignation which shall devour the adversaries," unless they repent and submit themselves to God.

Surely then if we want to be safe and blest, if we want to be truly happy in the coming year, we may well present this supplication of the Psalmist: "KEEP BACK Thy servant also from presumptuous sins." Here is the secret of all deliverance. We sometimes vainly imagine we can keep ourselves, but the Holy Scriptures and universal experience teach us quite the contrary.

Have you ever stood on the platform of a village railway station when an express train was dashing through? As the engine approached, the station-master called out, "Stand back, stand back!" and sensible people moved away. Suppose a child pushed forward to the edge of the platform to get a better view, what should be done? should we stay to argue or expostulate, or be content with uttering words of warning? Certainly not. Quick as thought we should seize him and drag him back before the tremendous suction of the passing train had dragged him beneath its flying wheels! So in our spiritual experience: there are moments of fearful danger, of sudden and terrible temptation, when nothing but the restraining hand of God Almighty can save us from instant and utter destruction. He alone can cleanse, He alone can keep us back. But He *can* do it, and "waits that He may be gracious," therefore let us trust in Him.

We are all familiar with the classic legend of Orpheus and the Sirens. When Ulysses was sailing by the enchanted isle he sealed his comrades' ears with wax, and then made them bind himself fast to the mast so that the sweet strains of the sorcerous music might not entrance him to go too near and meet his doom. But Orpheus devised a better method. When his band of Argonauts heard the bewitching songs, and were steering for the fatal shore, he seized his golden lyre, and played a melody that more than matched the music of the Sirens, strains so divinely sweet that his comrades sat entranced, and by help of a favouring wind were able to sweep past the enchanted isle not only in safety but with gladness and scorn. Thus often to the soul that is being lured to destruction by the Siren strains of earthly pleasure there comes the entrancing music of God's redeeming love, and the Holy Spirit, filling our enraptured heart with His own ennobling presence, wafts us past the danger into safety and perfect peace.

"They no more the Sirens fear,  
Who a better music hear."

Let us then open our hearts to His gracious influence, let us lend a listening ear to the anthem that the ransomed victors are chanting in the choirs above. "Let us lay aside every weight and sin that doth so easily beset us; and let us run with patience the race that is set before us, LOOKING UNTO JESUS!"

## NOTES AND COMMENTS.

## THE FOREIGN MISSION CENTENARY.



HE accompanying *Herald* gives an interesting account of the preparations that have been inaugurated for the due celebration of the mission centenary. We trust our Irish churches will do their part in relation to the matter. Meanwhile we are grieved to note a serious falling off in the contributions from Ireland during the past two years. No doubt home claims are very urgent, but there is a danger of falling unconsciously into a selfish regard for our own interests which is most damaging to spiritual life. We learn from the last report that our largest church is a very small contributor, and that our second largest church has given nothing whatever. Here there is scope for renewed zeal. "The liberal soul deviseth liberal things."

\* \* \*

## "IN DARKEST ENGLAND."

It is now generally admitted that the authorship of this book belongs to Mr. Stead, and not to General Booth. The latter supplied much of the materials, but the setting is Mr. Stead's. Already a decided reaction has commenced, as to the desirability of entrusting one irresponsible man with the disposal of so large a fund; and the resignation of Commissioner Smith, who was the leading spirit in the Social Reform department, is rather significant. Whatever misgivings there may be in reference to the scheme, there are many points adduced that deserve to be seriously pondered by all who seek the evangelization of the masses. Here are a few brief extracts:—

What is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive? You might as well give a tract to a shipwrecked sailor who is battling with the surf which has drowned his comrades and threatens to drown him. He will not listen to you. Nay, he cannot hear you, any more than a man whose head is under water can listen to a sermon. . . . The doctrine of heredity and the suggestion of irresponsibility come perilously near re-establishing, upon scientific bases, the awful dogma of reprobation which has cast so terrible a shadow over the Christian Church. For thousands upon thousands of poor wretches are, as Bishop South truly said, "Not so much born into this world as damned into it." . . . The drink difficulty lies at the root of everything. Nine-tenths of our poverty, squalor, vice and crime spring from this poisonous tap-root. Many of our social evils, which overshadow the land like so many upas trees, would dwindle away and die if they were not constantly watered with strong drink. . . . The common school to which the children of thieves and drunkards and harlots are driven to sit side by side with our little ones is often by no means a temple of all the virtues. It is sometimes a university of all the vices. The bad infect the good, and your boy and girl come back reeking with the contamination of bad associates, and familiar with the coarsest obscenity of the slum.

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## NOT WORK BUT WEALTH.

Amongst the weak points of the scheme we note the following:—

"Work of all descriptions will be executed as far as possible by hand labour. The present rage for machinery has tended to produce much destitution by supplanting hand labour so exclusively, that the rush has been from the human to the machine. We want as far as practicable to travel back from the machine to the human."

This is the old exploded fallacy of "making work," which embodies the most vicious principles of trades-unionism. To carry it to its logical issue we should replace our steam rollers by the upper and nether millstones of Bible days; our railway trains should be exchanged for pannier saddles; and the famous "Candlemakers' Petition," for the exclusion of day-light from all dwellings, finds a complete justification. In point of fact there is no "rage" for machine-made goods, but there is an imperishable desire to satisfy our various wants with the least possible expenditure of toil and effort, or their

equivalent as measured by money. What all men want is not work, but the things that work produces, and if these can be produced more easily and therefore more cheaply by machines than by hand, a thrifty public will rightly patronise machines.

\* \* \*

#### THE POPULATION DIFFICULTY.

Any scheme of social reform that leaves this question out of account has missed an essential element in the solution of the problem. Pastor A. G. Brown has already pointed out that General Booth's proposals make no provisions for married poverty, which even amongst the virtuous and the industrious prevails to an appalling extent. But still less do they deal with one of the chief causes of destitution, namely, the reckless marriage or concubinage of degraded men and women, who are constantly adding to the population children for whom they have absolutely no means of support. General Booth may try to save the children as Dr. Barnardo and others are doing most effectually: but in so doing are they not to some extent putting a premium on the recklessness of vicious parents? Nearly a century has elapsed since Thomas R. Malthus, a benevolent and godly clergyman, called attention to this crying evil; but Christian reformers have given no heed to his note of warning. Whether legislative penalties could not check the evil may be matter of opinion: but surely it is time for the Christian churches to brand as infamous the conduct of those who enter the parental relationship without any due regard for the solemn responsibilities which that relation involves. By all means let us rescue the perishing, whether children or adults; but let our strongest efforts be directed to checking and conquering the drunkenness and sensuality which are the chief causes of their destitution. In this way only can we prevent the perpetuation of the misery.

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#### THE DRINK SCANDAL IN THE SOUTH OF IRELAND.

Mr. T. W. Russell, M.P., has recently contributed to the *Daily Graphic* an interesting series of articles on the Distress in Ireland. We take the following from the concluding paragraph:—

“Finally, and as my last word, I desire to enter the strongest protest I can make against the drink system in the South and West of Ireland. It is a perfect scandal. In some places the marvel is that there is a sober person to be found. And it is precisely in those places where the people are poorest that the public-house abounds. Ireland spends directly £12,000,000 sterling upon strong drink every year. The gross rental of the land of the country does not exceed £9,000,000. England and Scotland both drink more per head of the population. But the difference is great. These countries drink out of their abundance. Ireland drinks out of her poverty. There is no part of Great Britain where the facilities for obtaining drink are in such profusion as they are in Western Ireland. The licensing justices have acted practically on free trade principles. The competition is keen. Liquor is adulterated, and the more it resembles a torch-light procession going down the throat the more it is appreciated. In some places ether-drinking has become painfully common—so much so that the Government has been forced to interfere and stop its sale at the public-houses. Mr. Gladstone once declared that it was the duty of the Government to make it easy for people to do right and difficult to do wrong. It was a weighty and a wise saying. I commend it to those gentlemen in the south and west of Ireland who administer the licensing laws, and who, in my opinion, have missed the principle underlying the whole code, namely, that before a public-house is established a need for it must be proved. Their error has cost the people dearly. They have literally cursed the country.”

We may note that while Belfast has one public-house for every 250 inhabitants, Waterford has one for every 90, and in some of the small southern towns the percentage is still larger.

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#### BAPTISTS AND THRIFT.

An interesting statement has been made by the master of the Marylebone workhouse to the effect that out of 130,000 paupers that came under his care

hardly any have belonged to the Baptist denomination. Out of 1,620 now in the Marylebone workhouse, over 1,200 belonged to the Church of England, 370 are Roman Catholics, 4 each are Presbyterians and Wesleyans, but there is not one Baptist. We believe the same thing is true of the workhouse inmates in Ireland.

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#### CRIMINAL STATISTICS.

Recent returns give no valid ground for the pessimistic wail that has been heard of late. During the past decade, there has been a very marked falling off in the prison population of the country, and out of 113 prisons, no less than 57 have been closed as needless. Female prisoners are fewer by 45 per cent., and a noticeable decrease has also taken place in the number of children under sixteen years of age committed to gaol. Let us thank God, and take courage.

\* \* \*

NOTICE.—Owing to the unusually large amount of space required for the Home Mission Accounts, and News of the Churches, we have been obliged to hold over "Things Concerning Himself," by Pastor A. M'Caig, B.A., Reviews, and other articles in type, all of which will appear in the February Magazine.

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## AMONG OUR MISSION STATIONS AND CHURCHES.

BY T. R. WARNER.

ABBEY STREET.—It will be seen from time to time by the number of baptisms reported by Mr. Bury, that his labours, and that of those associated with him, are being blessed. Christmas week saw a large gathering of the poor women, members both of the Harcourt Street and Abbey Street Dorcas Association, brought together for the purpose of receiving the substantial gifts provided by the friends at Harcourt Street. For the time being the Chapel-seemed turned into a Co-operative Supply Store; piled up on one table was a large quantity of warm flannel garments, another table groaned beneath a hundred Christmas dinners, each dinner capable of giving a hearty repast to seven or eight people. O how happy the women looked to see the good things provided for them during the past year, but, best of all, some of these dear souls have found a rich and almighty Friend. Mr. William Carey said a few brief and hearty words ere they separated; few men have the gift more largely possessed of saying the right thing in the right way to the poor, among whom he has laboured long and earnestly. We must not anticipate the report which will shortly be issued, but feel assured that no other department of Christian work deserves more the prayers and practical help of God's people than this among the submerged poor, and we have no doubt that all the lady workers, who have toiled the whole year round, feel the truth of the Master's word, "It is more blessed to give than to receive."

\* \* \*

ATHLONE.—We are glad to learn from our good brother, Mr. Robert Clark, that the renovation of the chapel is almost complete. A neat vestry has been built at the rear, capable of being divided in the centre, so that two separate rooms can be formed during a baptismal service, or for Bible classes. Another most-needed improvement was the lifting of the baptistery from the dismal corner in which it was buried, and placing it in the centre of the platform. The new American organ seems to sound all the sweeter now that its surroundings have been brought into sympathy with its respectable and polished appearance. Best of all, the good work progresses, and some are waiting till the opening day to confess Christ in baptism. May our blessed Lord enable them to witness a good confession before many witnesses.

We must say that things look rosy for a very happy opening service, when Pastor Hugh D. Brown will (D.V.) preach. One cannot but feel deeply

grateful for the aid extended to our brother Clark, from English and Scotch friends, who will be greatly cheered in learning that the local friends have contributed to the funds in the most self-denying manner, which shows an earnest desire on their part to keep a place of worship open, where every note of the great Commission will be sounded out clearly and boldly. We know there are many sound out in distinct tones part of this message, but we very much prefer those that commence with, "Go ye into all the world and preach the Gospel," continue, "He that believeth and is baptized shall be saved," and finally and *sorrowfully* add, "He that believeth not shall be damned."

\* \* \*

BANBRIDGE.—After a pastorate of twenty-six years, our good friend, the Rev. S. J. Banks, has sent in his resignation. It is at all times touching to see an old veteran laying aside his armour, and retiring from the heat of the battle. It was sage advice from the King of Israel to Ben-hadad, "Let not him that putteth on his harness boast himself as he that putteth it off." With our good friend Banks we think it hardly possible for him to have boasted when he put on the harness, and now that he lays it aside there is no boasting, as may appear from his letter to the Church at Banbridge, which we insert in this month's issue. It will be clearly seen what the song of this good man and true has been in the house of his pilgrimage. It is pleasing to think that Mr. Banks has been unanimously elected as the President of the Irish Baptist Association for next year. We trust his failing health will not prevent him from occupying the position, which his friends have elected him to from a feeling that they would like to lay upon him the greatest honour in their power, and thus indicate in some small way their high appreciation of a long life spent in the Master's service. We are glad to learn that the church has given Mr. Marshall, late of Spurgeon's College, a hearty call to become their pastor, which he has accepted. From all we have learned of Mr. Marshall, we feel confident that he is an earnest worker, and one who will not spare himself, but rather throw all his energies fully into the work. Oh, for full-orbed, whole-souled enthusiasts to fill up the gap of these men who are passing away.

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DERRYNEIL.—We regret to learn that the wooden hall erected during the great Revival of '59 has at last, through sheer old age, refused to shelter very much longer those that usually gather beneath its roof. Mr. M'Cullough, the missionary in charge of the station, writes, "The landlord that owns the ground on which the wooden hall is built would sell an adjoining house which might be used as a manse, with an orchard attached, for £180, about £300 more would build a nice brick Mission Hall." We know it is badly wanted, and would be an immense spiritual benefit to this needy district. Who will help?

\* \* \*

CARRICKFERGUS.—Pastor A. G. Haste is steadily forging ahead; the work is hard, but the signs of a fruitful ministry are not wanting. Nine were baptized and added to the church during the past year. We like to see "these signs following." There can be no doubt of a living testimony when souls become obedient to the faith. May this year of grace be still more prosperous.

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GRANGE CORNER.—It has been a trying year for our good brother Phillips, who has had many breaks in his work owing to illness. "Even now," he writes, "I am incapable of much mental work." Referring to Mr. M'Cracken's mission at Grange Corner, he says, "The attendance was exceedingly good throughout, and several professed conversion; it has also been a time helpful to God's people." We trust with the new year new grace and strength may be given.

CLOUGH.—Mr. Samuel A. M'Cracken has been holding a series of meetings during the month of December, and his visit seems to have been greatly owned of God. It appears that this mission station is in a very poor district, and one where there is much need of warm-hearted evangelistic preaching. This chapel has been recently renovated, and Mr. M'Cracken gives a very cheery account of its neat and cleanly appearance. Pastor Whiteside, who is in charge of the station, it being on the Ballymena circuit, writes, "Our friends at Clough were greatly cheered by the recent services, many were awakened. A goodly number professed conversion, and some are still anxious. We fondly hope the result will prove an increase to our membership; be that as it may, much good has been done, and souls have been saved. We therefore thank God and take courage!"

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TUBBERMORE.—The funds come in slowly for the new chapel, but they are coming, and filling up the exchequer. "Not a stone must be laid till we have the money to pay for the work." These words tell with no uncertain sound the type of man the Rev. Robert Haldane Carson is—one of the true-hearted, upright Puritans, who have been at all times the backbone and salt of our churches; he cannot bear the thought of going in debt, and it would give us very great delight if some generous friends would speedily subscribe the balance of about £300, so that the Dr. Carson Memorial Chapel may be gone on with. By so doing, they would lift a great burden off our esteemed brother's shoulders. We feel confident if our friends across the Channel could only for ten minutes consider the claim of Tubbermore and the Carson Memorial Chapel, the money would at once be subscribed. Cheques, Post Office Orders, etc., may be sent direct to Rev. R. H. Carson, Tubbermore, Co. Derry.

\* \* \*

TANDRAGEE.—This church has suffered a great trial owing to a sad calamity which happened shortly before Christmas. A large corn mill was burned down and two lives lost; one of these being the son of a member of the church—a widowed mother—and her sole support. Needless to say it cast a gloom over the fellowship and the whole town. May this great calamity be used to the awakening of careless lives. The work of Mr. Jardine at Newry is being appreciated, and fresh doors are opening in the district. All we hope and pray for is that the little band of faithful witnesses at Newry may continue to grow and prosper by showing forth each Sunday the Lord's death "till He come."

\* \* \*

WATERFORD.—None of our mission stations are more successful in reaching the young than Waterford. A large and flourishing Sunday-school is maintained, considering the size of the town and the meagre number of the Protestant inhabitants; over sixty children attend. We are glad to learn that a work of grace is clearly manifest; best of all, the church has been made the richer and happier by addition to its numbers from the Sabbath-school, two being baptized last year. Temperance work has a very large share in Pastor Douglas's many efforts to shield the young and rescue the fallen. Several children have been rescued from demoralizing surroundings and placed in Christian institutions. We cannot help signalling to our friends at Waterford, "*Well done.*"

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During the month of October Mr. Warner visited Scotland; the churches there display an increased amount of sympathy towards our work in Ireland. In November and December he held a series of meetings in London and the South of England.

## FOR OUR YOUNG PEOPLE.

## The Golden Text.

A PRIZE ESSAY, BY KATHLEEN A. HOWIESON (AGED 12).

"*He came unto His own, and His own received Him not.*"—John i. 11.

"GOOD afternoon, children. Do you all know the Golden Text?" said Miss Nash, as she took her seat one sultry Sunday afternoon.

"I do, Miss," said a chorus of voices.

"Have you not learnt it, Lily?" said the teacher, perceiving that one of the girls had not joined with the rest. The girl coloured and made no answer. "Oh, Lily, Lily, I wish you would learn it. Now repeat it after me, '*He came unto His own, and His own received Him not.*' It looks very like not receiving Him, doesn't it?" she added.

The afternoon passed quickly, and Miss Nash's class soon broke up. As Lily Edwins walked home, the words of her text kept ringing in her ears. When she got home, she went very quickly to her room and sat down to think. What if she was keeping Him out? What if she would not receive Him? What? "*He came unto His own, and His own received Him not,*" she repeated softly. "Oh, how wonderful, I never thought of this before. He came down from heaven, where everything was grand and beautiful, and where He was almighty, came down to be a helpless little baby, came down to be a poor man's son, to suffer hunger, poverty and thirst, and worse still, persecution; and He who gave sight to the blind and healed the lepers, made the lame to walk; they received Him not, but 'led Him to the brow of the hill on which their city was built to cast Him down.' And in Jerusalem they took Him at the dead of night and produced false witnesses against Him to prove His guilt, and they could find no fault in Him,

'And those kind hands that did such good,  
'They nailed *them* to a cross of wood,'"

she said softly, repeating again to herself the words of her text, "*He came unto His own, and His own received Him not.*" But have I received Him into my heart after His great love to me? No. I will be honest, for I have kept Him out. He came unto His own: who are His own? Those for whom He died. Then I will write and tell Miss Nash that I have found Jesus."

Lily Edwins' father was not a rich man, though very respectable. Lily had not a room to herself like some girls, but she shared it with her two sisters. She took out her little writing case (the gift of a lady who had been lodging with them) and set it before her, but just as she had chosen her pen, one of her sisters entered the room to tell her sharply that tea was waiting, and that she had been looking for her the last half-hour. Lily felt inclined to retort, but suddenly she remembered, and made no answer, but hurried downstairs. After tea there were prayers, and Lily went upstairs to write her letter to Miss Nash. Taking a sheet of paper from her case she began—

"ROSE COTTAGE, August 28, 18—.

"DEAR MISS NASH,—I write to tell you that the text this afternoon, and your words in addition, touched my heart, and I began to consider whether I was one of His own, and then thoughts came to my heart of things I had never considered before, and I asked Jesus to make me one of His own, so now I am His. Please forgive my late naughtiness in Sunday-school.—With much love, I remain, dear Miss Nash, ever your affectionate pupil,

LILY M. EDWINS."

She had scarcely finished directing it and sealing it when her youngest sister came in, "Oh, Lily dear, will you nurse baby for me? Mother is going out, so she told me to nurse baby, or else she can't go to chapel, and it is a baptism service to-night, and you know how I hate nursing; besides, Lily dear, you know I want to finish 'A peep behind the scenes,' and I have very little time to read except Sunday night."

"You nasty, mean thing, you haven't done a thing to-day except read, and I washed up for you, and now when I want to go to chapel you want me to nurse baby because you want to read 'A peep behind the scenes,' and you talk about not having time to read, when you do less than any of us, I'm sure," said Lily indignantly.

"Well, I suppose you wont nurse baby then?" said Jessie.

"No, I wont."

"Oh, very well," said Jessie as she walked away.

"There," said Lily, "I've got into a temper already," and without a moment's hesitation she ran after Jessie, who was walking slowly downstairs. "Jessie," she said, "I'll nurse baby for you."

Jessie looked at her a minute and then said, "I thought you said you wouldn't?"

"So I did, and Jessie, I am very sorry I got in such a temper with you, but I really think you ought to do more in the house, because, when you grow up, you wont know how to do anything."

"Oh, well," said Jessie, "there's plenty of time to improve."

Lily descended to the kitchen, and, after entrusting her precious letter to her brother, she took baby.

The next day when Lily came home from school, she found a letter awaiting her. She ran eagerly to her room and broke open the seal. The letter was as follows :—

"DUNCAN GRANGE, August 29th, 18—.

DEAR LITTLE LILY,—How pleased I was to get your nice letter, and how rejoiced I was to hear the good news. I have been very anxious about you lately, and I feared you were going very far astray, but through the grace of God you have been brought back to the fold. Do not be discouraged by your ups and downs. Remember that 'Rome was not built in a day,' and remember that 'He that thinketh he standeth should take heed lest he fall.'—With much love, believe me to be, ever your affectionate teacher,

LUCY A. NASH."

Three days later was Lily's birthday. On coming downstairs on that morning she found a package addressed to her in Miss Nash's handwriting. On opening it, she found resting on a pale, blue ground, in gold and scarlet letters, the words, "He came unto His own, and His own received Him not."

### The Prize Winners.

IT is with great pleasure we are able to inform our readers of the results of the answers to the Bible studies during the past year.

In the junior division we have five young friends whose marks are so close together that we decided to divide equally the fifteen shillings allotted to them, so have forwarded to each a postal order for 3/-.

In the senior division our young friend Wm. H. Gaussen heads the list by seven marks, but as he kindly wishes his prize to be divided amongst the other competitors, we are able to forward to the next four, whose marks are nearly alike, the sum of 3/9.

The names of the prize-winners are as follows :

#### JUNIORS.

John B. Simpson, Dungannon.  
Bessie J. Simpson, Dungannon.  
Carrie Parnell, Dublin.  
Robt. M'Causland, Carland,  
Lizzie M'Causland, Carland.

#### SENIORS.

Wm. H. Gaussen, Kilcullen.  
Charles R. Curtis, Waterford.  
Maggie Martin, Ballynahinch.  
Henry Martin, Ballynahinch.  
Anna Parnell, Dublin.

—★—

### Scripture Questions.

ON SIN.

Write in your own words what sin is. Give three texts in proof.

How can we tell what sin is in God's sight?

Write down three texts which speak of God's hatred of sin.

How do we obtain forgiveness of sin? Give three texts to prove your answer.

How did the ancient Jews obtain pardon of their sins?

Mention two persons, one from the Old, and one from the New Testament, who were forgiven by God. Give chapter and verse in proof.



### ANSWERS FOR DECEMBER.

#### Scripture Enigma.

THE AXE-HEAD mentioned in 2 Kings vi. 5-7.

#### Bible Study.

OVERCOME EVIL WITH GOOD. Rom. xii. 21.

1. Ophir—2 Chron. viii. 18. 2. Vine—Isa. v. 1. 3. Epaphroditus—Phil. ii. 25.  
 4. Rechabites—Jer. xxxv. 6. 5. Cain—Gen. iv. 8. 6. Othniel—Judges i. 12, 13.  
 7. Mary—Matt. i. 16, etc. 8. Egypt—Exod. xii. 34. 9. Esau—Gen. xxvii. 34.  
 10. Vophsi—Num. xiii. 14. 11. Isaac—Gen. xxvii. 33. 12. Lazarus—Luke xvi. 21.  
 13. Woman of Thebez—Judges ix. 53. 14. Ibzai—Judges xii. 8, 9. 15. Tyre—Isa. xxxiii. 1. 16. Hananiah—Dan. i. 7. 17. Gerizim—Deut. xi. 29. 18. Obadiah—1 Kings xviii. 4. 19. Owl—Isa. xlii. 21. 20. David—1 Kings iv. 14.

Answers have been received from—

Charles R. Curtis, Carrie, Mabel, and Ethel Douglas, W. H. Gaussen, Henry Martin, Maggie Martin, Lizzie M'Cauley, Robert M'Cauley, Anna Parnell, Carrie Parnell, B. J. Simpson, J. B. Simpson, J. H. B.

#### To our Young People.

IN commencing a new series of Bible Studies this month, we take the opportunity of inviting a much larger number of our young friends to compete for the Prizes. In what better way can the leisure hours of the Sundays be spent than in working out the answers to our questions? We have been pleased to notice a marked improvement in the handwriting of several of our contributors, and have decided to assign bonus marks each month for neatness and general accuracy in spelling and composition. Answers may be sent in halfpenny wrappers, if the ends are left open. Competitors should write their name, address and age on each answer-paper. Those under 14 are classed as juniors, those between 14 and 21 as seniors. Replies from adults will also be welcomed. All answers should reach the Editor not later than the 1st of the month.

### CORRESPONDENCE.

GREAT VICTORIA STREET BAPTIST CHURCH, BELFAST.

MANSE FUND—AN APPEAL.

*To the Editor of the "Irish Baptist Magazine."*

SIR,—Would you kindly allow us to make a very earnest appeal, through your columns, to our brethren and sisters of the Baptist denomination in Ireland, on behalf of above Fund?

The origin and history of this Fund may be told in a few words, and when told will, we venture to hope, supply sufficient justification for the urgency and for the general character of this appeal.

In the month of April, 1889, a good friend of the denomination made to our church the munificent offer of £400, on the condition that a further sum of £600 would be raised by the church before 1st April, 1891; the total amount (£1000) to be used for the purchase or erection of a minister's residence; or, if considered more advisable, to buy or build two houses, one of which should be used as a manse, the other to be rented for the benefit of the church funds.

After seeking Divine guidance, and giving to the matter the most careful consideration, the church unanimously resolved to accept the generous offer.

The addition to our church of so valuable a property (equal, it has been computed, to an endowment of £40 per year) would not only permanently benefit our own church, but would, we believe, tend to strengthen the position of the Baptist cause in Ireland. It would to a very considerable extent relieve us from the anxiety which, owing to the straitened and fluctuating character of our resources, we not unfrequently experience, and would thus leave us free to devote the whole of our energies to the prosecution of new special work—the propagation of the Gospel of Christ in the populous district of the great city in the centre of which our church is situated.

A unanimous decision having been arrived at by the church, pastor and people set loyally to work to raise the stipulated amount, namely—£600. The work has been an arduous one, involving in many instances much self-sacrifice, but it is gratifying to record that with God's blessing upon our labours the handsome sum of £450 stands at the present time to the credit of the Fund in cash and promises, leaving £150 to be realized before the splendid offer of our good friend is secured to us.

This amount must be in hands within three months from this date.

As a means of raising the balance still required, it is intended to hold a Bazaar or Sale of Work on 5th, 6th, and 7th of March next, in hall of Belfast Y. M. C. A., and it is for help to make this our last great effort a complete success that we now appeal to our friends throughout the denomination.

Our own people are working right heartily to this end. A ladies' committee, to which Mrs. Glendinning is secretary, has been in existence for some time, and is giving unremitting attention to the work of providing materials suitable for sale, and perfecting arrangements for the Bazaar. Much has been done already, and it is pleasant to record that the hearts of the committee have been cheered and their hands strengthened by kind offers of help from members of other denominations. But for a comparatively poor church like ours the effort is a great one, and in our anxiety to leave nothing undone to secure the success of our undertaking, we thought it well to make our case thus publicly known, praying that God may dispose the hearts of many to come to our aid at this important juncture in our church's history.

We believe the work in which we are engaged is one to the accomplishment of which God has called us. We believe when completed it will immensely benefit our own church, tend to strengthen our beloved Baptist cause in our native land, and redound to the glory of God.

Believing this, we commend it to the consideration of our friends throughout the churches, asking on its behalf your sympathy, your prayers, and your active co-operation.

Money donations, or gifts of useful or ornamental articles which may be easily disposed of at our Sale of Work, will be very acceptable, and will be very gratefully received by the following members of Bazaar Committee—

MRS. GLENDINNING, 52 ELMWOOD AVENUE, BELFAST.

MRS. USHER, 106 GREAT VICTORIA STREET, BELFAST.

MRS. M'KELVEY, 85 ROYAL AVENUE, BELFAST.

OH, what is wealth, he said, but strength to bless,  
 And raise the wretched from his wretchedness?  
 And who can smile that hears another sigh,  
 And, with the power to comfort him, pass by!  
 And who can sit within his glowing rooms  
 And hear without the hurricane that booms  
 Adown the gulfs of black and dreary woe!  
 And, knowing, be as they who do not know!—*Wade Robinson.*

THE BAPTIST PRINCIPLE.—Dr. Wilkinson observes: "To have been baptised is, comparatively, nothing; to have obeyed is, comparatively, all. . . . What Baptists stand for is obedience to Christ in everything."

## DENOMINATIONAL INTELLIGENCE.

*(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)*

**F**ROM the new *Baptist Handbook* we learn that there are in the United Kingdom 2,802 churches, 3,781 chapels, and 300,163 members, making in all over one million of adherents. About 30,000 members must be added to the above from churches that have not reported. The returns show a slight increase in membership for Great Britain and Ireland. In both England and Ireland there has been a net loss of about four per cent., which, however, is more than counterbalanced by the gains in Scotland and Wales. The decrease may in part be accounted for by the fact that all the churches have not sent in returns; but the chief cause, as regards Ireland, is the steady decline in population, owing to emigration. The emigrants are mostly thrifty and enterprising young people, who form the mainstay of our churches. There is nothing in the statistics to be very jubilant about, either as regards Great Britain or Ireland. Let the comparative slowness of our advance be an incentive to more thorough consecration and more unremitting zeal, and soon the clouds will roll away. The kingdom of God cometh not with observation, but our Divine Leader "will not fail, nor be discouraged, till He have set judgment in the earth; and the [British] isles will wait for His law."

\* \* \*

Writing from Mentone, on 25th ult., Mr. Spurgeon says, "I cannot get quite well. The terrible weather from which you have suffered has thrown its influence over this secluded spot, so that there have been sudden changes of temperature by no means helpful to rheumatism. Still I sing of mercies." Mr Spurgeon has decided to prolong his stay in the Riviera until the end of this month.

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We very cordially commend the appeal of the friends in Great Victoria Street, Belfast, given on another page. They ask for donations in money or saleable articles to enable them to secure a munificent offer of £400. The new manse would be a great boon to the church and to its most deserving pastor, Dr. Usher. Few of our Irish readers need to be told that as an earnest and cultured preacher, and a faithful pastor, Dr. Usher takes a high place amongst the ministers of Ulster. He is ever ready to help the neighbouring churches, and his popularity as a lecturer has been generously utilized in the service of his brethren. He and his fellow-labourers have a hard battle to fight in Belfast. They need and deserve help, and we trust their appeal will meet with an immediate and hearty response.

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### Carrickfergus.

A social meeting of the members of the church was held on Tuesday, December 9th. After tea, Pastor Haste occupied the chair. The principal business of the evening was to wish God-speed to one of the members, Miss E. Wilson, who had been connected with the church for ten years, and was now about to leave for America. The hymn, "I will guide thee with Mine eye," having been sung, the pastor (in the name of the members of the church) presented her with a Bagster's Comprehensive Teacher's Bible and a copy of a work by Mr. Spurgeon, "The Cheque Book of the Bank of Faith," in which was inscribed: "Presented as a token of affectionate esteem, with many thanks for past services,

and earnest prayers for her future welfare, by the members of the Carrickfergus Baptist Church to Miss E. Wilson, on her departure for America.—Alfred G. Haste, pastor." After singing the hymn, "Follow Jesus," the pastor suggested that the remainder of the evening should be devoted to spiritual pioneering work, in preparing our sister's way by words of encouragement and a season of prayer. This suggestion was readily taken up, and loving words were spoken to Miss Wilson and earnest prayers were offered to God on her behalf by Brethren Pasley, Weatherup, Todd, Pende, and Campbell. "God be with you till we meet again" having been sung right heartily, a meeting long to be remembered was brought to a close.

**Clough.**

During the month of December, Mr. M'Cracken of Dublin conducted a series of evangelistic services in the above-named church. The meetings, which extended over a period of nineteen days, were attended with a large amount of blessing. Many were awakened to a sense of their real need, a goodly number brought to decision, and the Lord's people revived and quickened. Notwithstanding the isolated position of the chapel, and the absence of moonlight, the attendance on week-nights averaged about 200, and on Sundays the building was crowded to excess. Mr. M'Cracken preached both with power and acceptance; his addresses were earnest, searching, arousing, brimful of the Gospel, nor did he keep back any part, but, faithful to his commission, he declared the whole truth, "He that believeth and is baptised shall be saved." Whether we shall reap any increase to our church fellowship as the result of these services remains yet to be seen; one thing is certain, much good has been done, to God be the glory.

Since the termination of the special services, we continue to hold a special evangelistic meeting each Lord's-day evening, with encouraging results. At the first of these services one who had been for some time anxious found peace while the address was being delivered. On the following Sunday another, apparently in a state of great anxiety, remained for personal conversation. The interest seems not to flag, the attendance is remarkably good, and the Lord is evidently working.

\* \* \*

**Derryneil.**

On December 19th, a very interesting and profitable lecture, entitled "Hints and Helps for Married and Unmarried Folk," was delivered in Moneyslane Wooden Hall, by the Rev. J. E. Hewitt, Independent minister of Moy. There was a large attendance. The chair was occupied by Pastor M'Cullough, who introduced the lecturer. Mr. Hewitt then delivered an able and eloquent address, which occupied over an hour and a quarter. Being based on Scripture, it was thoroughly edifying, and most impressive. A vote of thanks having been passed to the lecturer (proposed by Mr. James Gibson, and seconded by Mr. Joseph Crory), the singing of the Doxology brought this very interesting meeting to a close.

In the church at Derryneil, a series of special services is now being conducted by Messrs. M'Elroy and Bowman. On

Sabbath evenings, the church is overcrowded, and week-night services are good. A number have professed conversion, and the work is still going on, for which we have great reason to thank God and take courage.

R. W. M.

\* \* \*

**Grange Corner.**

An evangelistic mission, extending over three weeks, has recently been conducted at the above place of worship, by our brother, Mr. S. A. M'Cracken (of the Harcourt Street Evangelistic Association). Although the meetings began in the absence of the moon, and with most unfavourable weather, yet the attendance was all that could be desired, the meeting-house being nearly always full, sometimes crowded, and on Sunday evenings every available bit of standing room occupied. The Gospel has been earnestly and faithfully presented in its varied aspects in twenty-two addresses, and Christian duty and privilege have been enforced in as many expositions of various portions of Scripture. To many of God's people these meetings have been seasons of refreshing and up-building; while several profess to have found Christ as their Saviour. What the ultimate result from all this sowing may be I know not, but this I know, that some will bless God through eternity that they were permitted to attend the mission. Additional interest was given to the meetings by the singing of some of the New Songs and Solos by Mr. and Miss Phillips and Miss Bradley. Thanks are due to our brother, the Rev. R. Erwin, who voluntarily changed the time of his services to suit the convenience of the mission, and to give an opportunity to the members of his congregation to attend. May the fruit of these services be gathered in days to come, and may many golden sheaves fill our hands in the great harvest home.

\* \* \*

H. P.

**Tubbermore.**

CARSON MEMORIAL CHAPEL.—The following donations have been either promised or received towards the Building Fund since the last issue of this *Magazine*, to the donors of which the heartiest thanks are tendered:—

Mr. Samuel Young, Australia,	
per Mr. John M'Conway	£10 0 0
Per Dr. Waters—	
The Dowager Lady Peto	3 0 0
Thomas Lea, Esq., M. P.	5 0 0
Alex. Christie, Esq., Brighton	1 0 0
Colonel M'Causland, Dublin	1 0 0

## IRISH BAPTIST HOME MISSION.

SUBSCRIPTIONS AND DONATIONS FOR QUARTER ENDING 31ST DECEMBER, 1890.

	£	s.	d.		£	s.	d.
A lover of Ireland, per Mr T R Warner ... ..	100	0	0	Morgan 10s 6d, Miss Skinner 5s, X Y Z, 89 & 90	2	15	6
Aberdeen, George St Sunday-school, per Mr S Hodie ...	2	0	0	Banbury, Bridge St Church, per Mr James Lovell— ...	2	4	0
Aberchirder Church, Banff, per Mr James Murray ... ..	2	0	0	Bristol, Buckingham, per Miss Kate Thomas, Sec—			
Aberdeen, Crown Terrace, per Mr John Grant :—				Mr George C Ashmead 10s, Miss Bate 4s, Mrs E W Buswell 10s, Mr Geo M Carlisle 10s, Mr Robt Keevill 10s, Mr Geo H Leonard £1 1s, Miss Robinson 10s, Mrs B Thomas 5s— ... ..	4	0	0
Mr A C Barker £1, Mrs C Macallan £1, Messrs J & A Gibb £1, Church Collection £2, Sunday-school £1, A Widow's Mite 5s, J Sevenwright 10s, R & J Shinnie 5s, Mr John M'Gregor £1, Mr James Crichton 10s, Mr John Ruffan 5s, Messrs Watt & Grant 5s, A Friend, H C 2s 6d, Mr Robt Webster 2s, Mr A G Elmslie 2s 6d, Messrs Jas & John Stephens 5s, Rev W S Chedburn 5s, Miss Macdonald £1, Miss K Macdonald £1— ... ..	11	17	0	Bristol, Mrs S H Appleton—	1	0	0
Ashford, Kent, Marsh St Ch, Collected by Miss J Daniels	1	1	0	Bacup, Ebenezer Church, per Mr James Shepherd— ...	5	0	0
Athlone, Collected by Mrs Quin and Mrs Clark—				Bacup, Irwell Terrace, per Mr David Woodhead— ...	1	10	0
F T Dames Longworth, Esq, H M L £1, Mr Quin £1, Mr Clark £1, Mrs Clark 10s, Mrs Blackburn 10s, D Hoy, Esq 10s, Mrs Boulter 5s, Mr Irwin 5s, Small sums 7s— £5 7s 0d				Bradford, Trinity Church, per Mr Wm Moulson— ...	1	1	0
Collected by Miss Garty—				Brigwater, Mr John G Scott	0	10	0
Mrs Daglish 5s, Mrs Smith 5s, Sums under five shillings 42s 6d—£2 12s 6d				Brannoxtown Church, per Rev A M'Caig— ... ..	1	15	6
Collected by Mrs Roberts—				Briercliffe, Hill Lane, Church collection— ... ..	1	10	0
Geo Roberts, Esq 5s, Sums under five shillings 35s—£2				Belfast, Regent St Church, per Mr Harry Graham— ...	5	0	0
Collected by Mrs Kock—				Banbridge, Dr M'Clelland, J P Canterbury, St George's Place, per Mr Bateman— ...	5	7	6
J H H 5s, Mr G Rock 5s, Sums under 5s, 32s—£2 2s				Crief, Miss M Ferguson—	0	5	0
Collected by Sergeant Irwin—				Cardiff, Bethany, per Miss A Dyer, Sec—			
Sums under 5s, 15s 6d				Mr J T Barry, Junr 5s, Mr W Jones 10s, Mr J Howell 21s, Mr S W Jothan 5s, Miss A Dyer 2s 6d, Mr J G Proyer 5s, Mr A Edwards 2s 6d, Mr W Kyte 2s 6d, Mr R Evans 10s, Mr C R Ambrose 10s—	3	13	6
Collected by Miss Ada Ronaldson 14s				Carmarthen, Penuel Ch, per Rev G H Roberts— ...	1	8	0
Coll by Col Sergt Hyland 8s				Clough Mission Church— ...	1	2	0
Special Collection, £3 1s 10d				Coleraine, Mr John Gribbon—	2	0	0
Collected by Mr. G. Orpet, 32s				Coleraine Church Collection—			
Collected by Mrs. Quinn, 20s	19	12	10	£4 17s 5d			
Ballymena, Mission Church, per Mr Sproul— ... ..	2	19	3	Collected by Mrs Macfarlane—			
Bournemouth, Westbourne Ch, per Miss A M Gould, Sec—				Mrs Rolston £1, Mrs M'Farlane £1, Miss Clements 2s 6d, Miss Mary Young 2s 6d, Mr S M'Farlane 10s—£2 15s			
Mr Allan 5s, Mr Gould 10s, Mr C Gould 5s, Mr R C				Subscription, Mr W Hegarty—10s			
				Collected by Miss Kate Irwin—			
				Mrs Magowan 10s, Miss Kate Irwin 5s, Mr W Hegarty 2s, Mr Cassidy 3s, Mr J Cassidy 2s, Mr J Irwin 10s, Mr W			

	£	s.	d.		£	s.	d.
Henry 2s 6d, A Friend 2s, Mr Irwin 10s, Mr Caskey 5s —£2 11s 6d				T Veall ... ..	1	6	0
Collected by Mrs Lynn— Mrs Dunlop 3s, Mr A Max- well 1s, Mr J E Lynn 1s—5s				Elgin, Miss Nellie Stock ...	0	3	0
Subscription, Mr H A Gribbon £10. Total— ... ..	20	18	11	Edinburgh, Dublin St, per Miss Greta Lockhart—			
Croydon, West St Church, per Mr Barrow— ... ..	7	5	6	Mr Hugh Rose £5, Miss Rose £1, Mr Crombie £1, Mr H Rose, jun, £1, Mr Thomas £1, Mr Lockhart £1, Mrs A A Rose £1, Mr Scott 10s			
Cambridge, St Andrews, per Mr S Mansfield—				Mr Macintosh 10s, Mrs Mac- dougald 10s, Mrs Gray 10s, Mrs Gibb 5s, Mr W O Gibb 5s, Mrs Gowan 5s, Mr Chis- holm 5s, Mr A B Thomson 5s, Mr J W Black 5s, Mr H K Shields 5s, Mr Ed Sawers 5s, A Friend 5s, Mr Chas Andrews 5s, Miss Fowler 7s 6d, Sums under 5s, £2 2s 6d	18	0	0
Mr M Gifford 5s, Mrs Chap- man 1s 3d, Miss Goodchild 1s 3d, Mr J Smith £2, Mr G Apthorpe 5s 3d, Miss Bird 5s, Mr J E Foster 10s 6d, Mr W E Lilley 10s 6d, Mr A Matheson 2s 6d, Mr E Shippey 5s, Rev T G Tarn 10s 6d, Mr J S Watts 5s 3d, Mr G Williams 2s 6d, Mr C Seruby 2s 6d— ... ..	5	7	0	Fife, Mr Henry Robertson, Gildersome, Yorks Church, per Mr Haslam ... ..	5	5	0
Colne, Church Collection £2 5s 6d, Mrs J S Hartley 5s, Mr Wm Hewitt 6s, Messrs R & W Bateinan 10s, Mr Win Sagar 10s, less expenses 4s 1d— ... ..	3	12	5	Great Yarmouth, Park Chapel, per Lieut Turner, R A— The Misses Ames, special, Ireland £5, The Misses Ames £2, Mr F Arnold, J P £1 1s, Mr R T Brain 5s, Mrs Childe 10s 6d, Mr A E Cowle 10s 6d, Mrs Gambling 5s, Mr J B Green 2s 6d, Mrs Isaac Jackson 5s, Mr W Knight 10s 6d, Mr H Moore £1 1s, Mr T Saul, J P £1 1s, Mr J T Saul 10s 6d, Mr H J Smith 2s 6d, Mr A Stevens 2s 6d, Lieut Turner, R A 10s 6d, Mr J R H Wilton 5s, Annual Coll £3 10s 4d—	11	6	8
Denton, Mr Wickenden Pratt, The Laurels— ... ..	1	1	0	Half of above subscription only for Ireland, other half for England.			
Derryneil Mission Church, per Pastor M'Cullough ... ..	4	0	0	Grange Corner Mission Church per Pastor Philips ... ..	7	10	0
Derryneil Mission Church, per Pastor M'Cullough ... ..	5	0	0	Grange Corner Collection, per Pastor Philips ... ..	9	12	0
Dundee, Rattray Street Church Collection £3, Messrs J. Henderson & Son £1 1s, Capt Barrie £1— ... ..	5	1	0	Glasgow, John St Ch Collection per Mr Thos Dun ... ..	9	0	0
Dundee, St Enoch's Ch Coll £1 7s 2d, Mr Jno Anderson 10s, Mr J Anderson, special, Athlone 5s, Mrs Mills 5s, Mr James Lawson (10s for Athlone) £1, Mr A Lawson 5s, Mr Chas Duncan 5s—	3	17	2	Do Mr Jervis Coats ... ..	1	0	0
Dundee, Mr Wm Scott, Perth Road.. ... ..	0	10	0	Do Mr F Smith ... ..	1	1	0
Dundee, Lochee Ch Collection	1	10	6	Do Mr Thos Watson ... ..	1	1	0
Devizes, New St Church, per Dr Anstie—				Glasgow, Adelaide Place, per Mr Geo Cuthbertson—			
Mr E B Anstie £1 1s, Miss Mulling 5s, Dr T B Austie 5s Smaller Sums £1 1s 6d—	2	12	6	Mrs. Gillespie, 10s, Miss M'Nicol, 2s 6d, Mr M'Pherson, 5s, Mr Murray, 10s, David Lockhart, £2 2s, W M Findlay, 5s, F W Arthur, 5s, Howard Bowser, £2, Rev T H Martin, 10s, J A Arthur, 5s, J & T Forgie, 10s, Miss M'Nicol, 2s 6d C H Bowser, 10s, Win Sloan,			
Dunfermline Church, per Mr Mathewson—							
Mr Mathewson £3, Mr J Ireland £1 1s, Mr J Hut- chenson 5s, Collected by Miss E Wilson £6 1s 4d— ...	10	7	4				
Edinburgh, Bristo l'lace Coll, per Mr G W Elmslie ... ..	11	8	6				
Exeter, South St, per Mr B							

	£	s.	d.		£	s.	d.
2s 6d, D M Scott, £1, Miss Stewart, 4s, Mrs Nimmo, £2, Adam Nimmo, £1, St Clair (S S Ch) £1 18s 9d, S Briton, 4s, Jos Coats, M.D, £1, W J Millar, 10s, Wm Cuthbertson, £1, Robert Cuthbertson, £1, Geo Cuthbertson, 10s, Mr Hodge, £2	20	6	3	Mr Mathews 2s 6d, Mr H S Harris 5s 3d	4	14	0
Glasgow, Queen's Park Church Collection Prayer Meeting £2, A Friend £1, Rev T D Landels, M A, £1 1s, Mr A K Brown 10s, Mr J M Carmichael £1	5	11	0	Rev James Baillie £1, Mr J Benham 10s 6d, Mr W J Benham, BA, £2 2s, Mr Carter 5s, Mr Denny 5s 3d, Mr Rhodes 5s 3d, Mr Saul 2s 6d, Miss Stickleman 10s 6d, Mr H A Taylor 5s 3d, Mr A W Wilson £1, Miss Warming- ington £1 1s (less 4s 6d printing Report)	7	2	9
Glasgow, Messrs J & W Campbell	1	0	0	London, Brondesbury Church, per Mr R Deneson	2	0	0
Do Messrs Arthur & Co	1	1	0	London, Peckham Park Road Church, per Mr H Potter	4	6	10
Do Messrs G Smith & Sons	3	3	0	London, Up Holloway Church, per Mr S H Blackmore	1	5	0
Do Mr James Bell	1	0	0	London, Kenyon Church, Brixton, Collection	11	15	9
Do Mr John Anderson	1	0	0	London, Tooting, Subscriptions Prof Richardson £1, Mr J J Evans £1, Mr Woolga 5s, Mr Jones 5s, Mr Head 5s, Smaller Sums 11s 6d	3	6	6
Do Mr Charles A Rose	5	0	0	London, Camberwell, Denmark Place, per Mr S Thomson : Mrs Gower, sen, Family Gleanings £1 10s, The Misses Pollard £1, Mr H Wood £1 1s, Mr Edwards 2s 6d, Mr Wilson 5s	3	18	6
Glasgow, Hillhead, per Mr W T Shanks :—				London, Lewisham Road, per Rev A C Gray	1	0	0
Anonymous £10, Rev F H Robarts £5, Chas A Rose £5, Alex Rose £3, Mr Macdiarmid £2, John Hamilton £2, Mrs Hamilton £2, Miss Ada Hamilton £2, Wm Shanks £2, Wm Walker 1889, £1, Mrs Maclean Brodie £1, Miss Dick £1, Chas Arthur £1, W Tulloch £1, Malcolm Inglis £1, Mrs Wilson (John E) £1, Mrs Johnston 10s, C T C 10s, John G Aitcheson 10s, James H M'Lure 10s, John Lamont 10s, John Alexander 10s, Walter D Dick 10s, John Gean 5s, Annie Campbell 5s, Rev J M'Lellan 5s, Rev L MacPherson 5s, Anonymous 5s, Anonymous 2s 6d, Mrs Bunten 2s 6d, Rose M'Killen 2s, J Badger 2s (less 8s 6d expenses circulars)	44	15	6	London, Greenwich, South St: Rev C Spurgeon 10s 6d, Smaller sums 5s	0	15	6
Knockconny Mission Church, per Mr M Simpson—				London, Shepherd's Bush, per Rev W Pope	0	8	0
Mr M Simpson £1 2s, Mr Jos Trueman £1, Mr Thos Menary 16s, Mr Thos Lockhart 7s 6d, Mr Jno Young 6s, Mr Thomas Hackett 6s, Mr William Trueman 11s, Mrs Ann E Patterson 5s, Mrs Matilda Lockhart 2s 6d, Mr Wm Menary 2s, Mr Robert Herr 2s	5	0	0	London, Sutton, per Rev J M Bergin	6	16	8
London, Bloomsbury Church, per Mr H S Harris—				London, Wallington, per Rev J E Jasper	1	2	6
Moiety Collection £3 15s 9d, Mr and Mrs Webb 10s 6d,				London, Hendon, Rev G D Hooper	1	1	0
				London, Metropolitan Tabernacle, Thos H Olney	5	0	0
				London, Talbot Tabernacle, per Pastor Frank H White	3	0	0
				London, East End Tabernacle, per Mr H E Ludbrook	2	2	0
				London, Abbey Road, per Mr J Green	0	10	0
				London, Mr Geo Williams	1	1	0
				London, Leytonstone, per Rev John Bradford	5	10	0
				London, Woodgrange, Forest Hill, per Mr Booth Harris	2	10	0
				London, Notting Hill, Ladbrooke Grove, per Rev R H Roberts, BA	4	17	6
				London, Victoria Park, Grove Road, per Rev W Thomas	2	0	0

	£	s.	d.		£	s.	d.
London, Regent's Park, per B W Chandler—				10s, J B 5s, A Friend 5s, Smaller Sums 2s 6d. £7 2s 6d;			
Mr A P Gould £1 1s, Col Brown 10s 6d, Mr W G Angus 10s, Anon £1, Miss Master £1 1s, Mr G Leader 5s, Mr W H Lusk £1 1s, Miss A Dixon 4s, Mr and Mrs Butt 10s 6d, Mr H W Kendall 2s 6d, Mr Poulter 5s, Miss G Leader 1s (less expenses of collection 5s 6d) ...	6	6	0	Collected by Miss Pearson— Mrs Pearson 10s, Col Rynd 5s, Mrs Wakefield 5s, M P 1s, £1 1s; Collected by Miss Cobbe— Mrs Cobbe 5s, Small Sums, 15s. £1; Collected by Miss C Green— Mr Richard Green 10s, Small Sums 7s, 17s ...			
Do., do, Prayer Meeting, Oct London, M'Donnell Trust, Mr T R Hope, JP ...	0	12	8	Collected by Miss Pearson, 5s	11	16	7
Lanelly, Greenfield, per Mr H R Thomas—				Newport, Mon, Summer Hill, per Mr Wm Wilkins—			
Mr W Thomas £10, Mrs W Thomas £1, Mr Hy Thomas £1, Mr H R Thomas 5s, Mr W Samuel 5s, Smaller Sums 10s ...	13	0	0	Collection £1 3s 11d, Mr J J £1, Mr G H C 2s 6d, Mr Harse 1s, Mrs Jordan 5s 3d	2	12	8
Liverpool, Toxteth Tabernacle, per Mrs Lockhart—				Northampton, College Street, per Mr Brice ...	6	10	4
A Huguenot £1, Miss Cook 10s 6d, A Friend 10s, Anonymous 2s 6d, W P L £1, Mrs L 10s, Mr and Mrs Lewis 2s 6d, Mrs Wadman 12s, Mr Slater 2s 6d, A Friend 2s 6d, Mrs Bell 2s, Mrs Ferguson £1 1s, Mr & Mrs Harrison £1, Dr Howard 10s 6d, Mr Haywood 5s, Mr I Johnstone 5s, Capt Mitchell 10s, Mr Parker £1, Mr John Thomas 5s, Mr Veaco 5s, Mr Bowie 5s ...	10	1	0	Newcastle per Mr Davies ...	3	0	0
Lisnagleer Mission Church, per Mr Wm Irwin ...	8	0	0	Newport, Mon, Stow Hill, per H V Taylor ...	1	14	0
Lurgan Mission Church, per Mr David Patterson ...	1	13	0	Penarth, Stanwell Road, per G H Jotham ...	1	7	2
Market Harboro, Wm Bilson, deceased, legacy, per Mr G O Nicholson ...	4	10	0	Perth, per Mr D Mackintosh— Mr R Pullar £3, Mr J Pullar £1, Mr R Campbell £2, Rev P W Grant £2, Mr J G Greig 10s, Mr Doggart 5s, Mr W Ellison 5s, Mr Mackay 5s, Prayer Meeting 10s 6d...	9	15	6
Maidenhead, Marlow Road Church, Mrs King's Box ...	0	3	3	Plymouth, George St Church per Mr R Serpell—			
Mullycar, per Mr J Duncan, sen Mrs Thos Weir 10s, Mr M Simpson £1, Mrs Overend 5s, Mr Jas Burns 10s, Mr Alex Pinkerton 10s, Mr James Duncan, jun, 15s, Mr John Duncan £1 10s, Mr James Duncan, sen, £5, Mrs A J Henderson, 3s Mr Wm Weir 2s 6d...	10	5	6	Collection Moity £2, Mr G Lewarne 5s, Mr T Nicholson £1 1s, Mrs Popham 10s, Miss Garland 1s, Mr H J Howland 5s, Mr W Hawkes 10s, Dr Prance 10s ...	5	2	0
Moate Mission Church Collection £1 11s 1d; collected by Mr Benj Green— Mr Bolton J Waller £2, Mr Fred Goodbody £1 10s, Mrs Wakefield £1, Mrs B J Green £1, Miss Clibborn 10s, Mr B Green,				Paisley, Mr James Coates, Ferguslie ...	10	0	0
				Portsmouth, Portsea, Kent St, per Mr R R May—			
				R R May £1, Miss Hinton 10s, Mr Chalcraft: 2s 6d, Mrs Boyce 5s 3d, Rev Jno Kemp 2s	1	19	9
				Rochdale, West Street Baptist Church, per Mrs Clegg—			
				Mrs Watson £2, Mr K Watson £1, Mrs G Taylor 10s, Mrs Calvert 5s, Mr Patterson 5s, Mr Williamson 4s, Mr A Taylor 2s 6d, Mrs Clegg 2s 6d	4	9	0
				Rosendale, Zion Cloughfold, per Mr John Mills ...	3	0	0
				Rochdale, The Misses Kemp, per Dr Booth ...	14	0	0
				Redhill, Mr Wm Gilford ...	2	0	0
				Rochdale, Drake Street, per Mr W H Pogson ...	1	11	8
				Romsey, Hants, per Miss M George—			
				Mrs Purchase 10s 6d, Mr			

Andrews 5s, Mr Blinkhorn 5s, £ s. d.	J W Fenton ... .. £0 5 0
Mr Kemp 5s, Mrs G £1 1s,	Sutton, Surrey, Mr James
Mr Harris 10s 6d, Mr Smith's	Slater, ... .. 1 1 0
Chilworth Box 17s, Mrs Tom	Swansea Memorial Church, per
Andrew's Halfpenny Sub-	Mr W H Rees ... .. 2 2 0
scription £1 8s, July Collec-	Tiverton, per Miss A Wright 2 2 3.
tion £1 8s 6d, Miss G	Torquay, Mr Geo A Hayward 2 2 0
Magazines 2s 6d ... .. 6 13 0	Tubbermore Mission Church,
Salendine Nook Sunday School	per Rev Robt H Carson ... 12 0 0
per Mr J W Shaw ... .. 12 17 8	Tandragee Mission Church, per
Southport, Houghton Street,	Miss G Atkinson ... .. 25 0 0
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Subscriptions will be thankfully received and duly acknowledged by Pastor Hugh D. Brown, M. A., Oakland, Rathgar, Dublin (*Sec.*); H. A. Gribbon, Holme Lea, Coleraine (*Treas.*); or T. R. Warner, 83, Grosvenor Square, Rathmines, Dublin (*Dep. Sec.*).

## GLEANINGS FROM FRUITFUL FIELDS.

### The New Year.

An artist was asked, "What is your best picture?" and answered, "My next." When asked, "What is the best year of your life?" we ought to be able to reply, "My next." It is a sad thing when we have to look back among past years for our best; it tells of the beginning of decay. Let the coming year be the very best we have yet lived.

Speak a shade more kindly than the year before,

Pray a little oftener, love a little more;  
Cling a little closer to the Father's love;  
Life below shall liker grow to the life above.

### \* \* \*

#### Temptation.

Temptation is a necessity, and not only a necessity, but a benefaction. If you were to construct a man, you would have to put into him a certain percentage of temptation that he might become fully developed. . . Temptation is no respecter of persons. It goes over to Vienna and picks out the heir to the House of Hapsburgh. It goes into the House of Commons, and carries off its brightest ornament. It comes to

the University and speaks to the medalist. . . Reason is no match for passion. It is the most thoughtful men who sin most wilfully. You reason about the folly of your sin, and the next minute you commit it. . . To all men temptation comes as music, but the music sounds especially sweet in the ears of young men. It is for us that places of amusement are thrown open, for us that the bar glitters gaily at night, for us that the bad books are written, and the lewd pictures exposed. . . A dog chasing a swallow,—that is the type of sin chasing a Christian.—*Professor Drummond.*

\* \* \*

CHRIST, who came my soul to save,  
Entered Jordan's yielding wave,  
Rose from out the crystal flood,  
Owned and sealed the Son of God,  
Saviour, Pattern, Guide, for me;  
I, like Him, baptized would be.  
I with Christ would buried be,  
In this rite required of me;  
Rising from the mystic flood,  
Living hence anew to God.

—*General Baptist Almanack.*

## Precious Promises.

"MY grace is sufficient for THEE."—2 COR. XII. 9.

"The Lord will give strength unto His people; the Lord will bless His people with peace."

—PSA. XXIX. 11, 12.



# The Irish Baptist Magazine

VOL. XV.]

FEBRUARY, 1891.

[No. 2.

## "THINGS CONCERNING HIMSELF."

### I. CHRIST IN THE TYPES.

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."—Luke xxiv. 27. "Now all these things happened unto them for ensamples: and they are written for our admonition."—1 Cor. x. 11. "Which was a figure for the time then present (Rev. Ver.—the time *now* present)"—Heb. ix. 9. "For the law having a shadow of good things to come."—Heb. x. 1. "Which are a shadow of things to come, but the body is of Christ."—Col. ii. 17. "Adam . . . who is a figure of Him that was to come."—Rom. v. 14.



THE motto placed at the head of this paper may serve to point out the nature of the series of articles which I have undertaken to write. I am not attempting anything new or startling, but simply seeking to direct attention to "Him whom our soul loveth"; to give expression to some thoughts "touching the King," which may serve to heighten our admiration and increase our love for the "Altogether Lovely One." Would that for this purpose we had the pen of a ready writer! We shall endeavour to view Christ as symbolized in Type; as foreshadowed in Prophecy; as manifest in the Flesh; as enthroned in Heaven; as enshrined in the Christian heart; as believed on in the World; and as appearing in the future Glory. In the first three papers, we shall treat of the types.

The title of the Apocalypse, "THE REVELATION OF JESUS CHRIST," might very fitly be inscribed on the whole of the Sacred Scriptures. There can be no question that the main purpose of God in giving His Word was to make known Jesus Christ. Other precious truths are brought to light; much important historical and ethical information is given; but the one all-engrossing theme is Jesus Christ. It may not be too much to say that but for Christ no revelation would have been given to man. Had

the Eternal not determined to send His Son on the gracious errand of salvation, in all likelihood the father of the human family would have been swept away on account of his sin, and the human race destroyed in the bud; but because salvation took form in the purpose of God, the race was spared, and continued, and the Unseen condescended to speak to men, to make Himself known to the dwellers of earth. The history of God's dealings with our race has therefore been the unfolding of the purpose of salvation through His Son. In the New Testament this is so clearly set before us that he must be dull indeed who cannot perceive it. In its pages the Sun of Righteousness has fully risen, and in His light we see light clearly. Many, however, do not, or will not, see in the Old Testament the Revelation of Jesus Christ, but just as the light that precedes the sun-rising is of the same nature, though dim, as that which flows from the orb of day when he ascends the horizon, so the light which falls upon the Old Testament pages is precisely the same in kind, and comes from the same source, as that of the New. As the light and heat which we obtain from our coal-fields originally proceeded from the primal fount of light, being throughout the ages "bottled up" as it were, until unsealed in the providence of God for our use, so from Christ proceeded beams of spiritual light and heat which, wrapped up in the Old Testament Scriptures, were not utilized until, in after days, God unsealed these repositories, and brought forth into greater prominence the precious truths contained in them. In one way or other, Christ is set forth in the Old Testament; by prediction and parable; in type and in allegory; in word or in act, but it needed the Son of God Himself to open the understanding and to expound the truth, that so the Scriptures might shine out in their true significance. That He is the Alpha and the Omega of the Old as well as of the New Testament is put beyond all doubt by the statement of the Evangelist which heads this paper, and by the further declaration of the Lord, as reported by the same Evangelist, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning Me."

The particular branch of this great subject which we have now to consider is the typical economy—CHRIST IN THE TYPES. The Old Testament in its simplest aspect is the history of God's ancient people. But God chose them out of the rest of the nations, that they might receive, and preserve, and eventually publish abroad, the message of salvation through Christ. From them as a race the Christ was to proceed, and because of their connection with that coming Christ, everything about them was invested with a peculiar interest. Indeed, their whole history may be regarded as a type of Christ and His Church, but there are many particular matters in their history that stand out in special relief as types of Christ, and to some of them I invite the attention of my readers. And here it may be necessary to state the meaning we attach to the word type. It is the Anglicized form of a Greek word which occurs some sixteen times in the Greek Testament, and is variously translated as print, figure, fashion, form, example, pattern. It originally meant an impression, a stamp; then a pattern, figure or model, according to which something was made. In a mechanical and artistic sense the word is so used still. It has also acquired the scientific meaning of an

ideal—the aggregate of certain characteristics. The theological meaning which is most nearly approached in Rom. v. 14, 1 Cor. x. 6, 11, is that of a figure of something to come; the material representation of some spiritual truth: or as it has been more fully defined by an able writer, "Some Divinely appointed action, person, or thing, fitted to represent some transaction, person, or event yet future, and intended to foreshow it." According to this, it is not simply that there must be a resemblance between the symbol and the thing symbolized, but it must be fitted and intended to represent that particular matter, and appointed by God for that purpose, thus differing from an illustration or a parable. A type is a prediction in action, as a prophecy is a prediction in words. Of course it is impossible that upon such a vast and varied subject I can do more in these papers than throw out a few brief hints. The subject may be divided into four parts, four classes of types which set forth Christ in some aspect of His person or work. I. Typical events; II. Typical institutions; III. Typical things; and IV. Typical persons. I think these four divisions are borne out by the passages heading this article. 1 Cor. x. 6, suggests the events; Heb. ix. 9, the things; Heb. x. i. and Col. ii. 17, point to the institutions; Rom. v. 14, speaks of the persons; while Luke xxiv. 27, sums up the whole. The remainder of this introductory paper must be confined to a cursory examination of some of the

#### I. TYPICAL EVENTS.

The great outstanding typical event which, perhaps more than any other, gives a tone and a colouring to the language of the Bible is the *Deliverance of the children of Israel out of Egypt*. That event was the beginning of grand results for the Jewish people. It was the most memorable epoch in their history. It marked the real beginning of their national life. But important as the event was from a national point of view, its chief importance, even for the Israelites, lay in its spiritual character, and pre-eminently is it distinguished as a moment in the course of the ages, when the Eternal God made bare His arm, and displayed His power. That which invests it in the Christian's estimation with peculiar and abiding value, is its spiritually symbolical character. It represents the great redemption that Christ was to accomplish for His believing people. These Israelites were an oppressed people, an enslaved people, a helpless people, but their covenant God saw their affliction: heard their cry; knew their sorrows; and in the fulness of time, moved by infinite love, in accordance with His covenant promise, He came down to deliver: and in delivering them He gave a grand object lesson for future ages, shadowing forth the glorious truth, that to those who were burdened by sin and in the bitter bondage of Satan, Christ the mighty Redeemer would come, and, having first borne their sins and paid their ransom price, would with an high hand and an outstretched arm, save them from the penalty and the power of sin. How closely the thought of the type was interwoven with the great reality may be seen from the significant statement of the Gospel of Luke (ix. 31), when amid the dazzling glory of the transfiguration, the adorable Saviour spake with Moses, the leader in Israel's exodus, and Elijah the restorer of the fallen nation, "of His *exodus* which He was about to accomplish at Jerusalem." In accomplish-

ing His own exodus, He accomplished the exodus of His people. He finished the work of atonement; made their salvation sure; and, on the ground of that finished work, can now deliver all who trust in Him. So throughout the Bible the Saviour's work is set forth under images taken from this typical event, and even at the end of all things the redeemed are represented as joining the singers on the shores of the Red Sea, and prolonging through eternity the blended notes of the song of Israel's redemption and the redemption of the Church, for "they sing the song of Moses and the Lamb."

Another event may be briefly mentioned, the *Conflict with Amalek* after the people had left the shores of the Red Sea. This enemy is described as very crafty and malicious, coming upon Israel when the people were tired and weary, attacking them in the rear like true Bedouin warriors. They fittingly represent the flesh, the sinful nature in us with which we have to struggle after we have been saved. But as the Israelites, through the prowess of Joshua, aided by the intercession of Moses, gained the victory, so the Christian, contending in the power of the Holy Ghost, and upheld by the powerful intercession of Christ on high, comes off "more than conqueror." In a word, the victory gained over Amalek is a type of the victory that is gained *through the power of Christ in us, and the prayers of Christ for us.*

The long event of the *Wilderness journey* is a continuous representation of Christ's work on behalf of His people. As the redeemed people were led through all their pilgrimage by the pillar of cloud and fire, so Christ's redeemed ones are guided by Him through the wilderness of life to the city of habitation. In the tenth chapter of 1 Cor. we find that the apostle speaks of various incidents in the wilderness journey. Declaring that "these things happened unto them for ensamples: (Greek, *types*) and were written for our admonition," he draws a close parallel between their circumstances and ours, and warns us against committing their mistakes. Christ is with us, as spiritually and typically He was with them, supplying our needs, shielding us from harm, showing us His grace. He is leading us on safely: He is the true pillar of cloud and fire, the Shekinah of God's presence. He says to us, "Lo, I am with you alway, even unto the end of the world." The Christian consciousness has ever found in the wilderness experience of Israel a vivid representation of the present life of faith, and in the "sweet songs of Zion," there are no figures under which the Christian course is more frequently, or more fitly portrayed than those drawn from that marvellous march of the Israel of God from the "house of bondage" to the "land of promise."

As space will not allow me to touch upon other events, such as the Passage of Jordan, the Conquest of Canaan, the Return from Babylon, etc., the selection given must suffice for this part of the subject.

A. M'CAIG.



FOREIGN MISSIONS.—A reporter asked Mr. H. M. Stanley: "Withal your experience, do you consider the efforts of foreign missionaries really have proved a success?" Stanley exclaimed: "Yes, sir, most emphatically. I am as certain of it as that I am sitting here talking to you. I am perfectly convinced of the fact that the work of missionaries is successful."

## CONCERNING PRIESTHOOD.

*A Paper read at the Bible Class of the Baptist Church, Guildford,  
by the Pastor's Wife.*

**W**HEN God had delivered the children of Israel from Egyptian bondage, through the death of the first-born of the Egyptians, and the sprinkling of the blood of the Paschal lamb, He claimed the first-born of the children of Israel for Himself. The tribe of Levi was chosen in lieu of the first-born, and Aaron and his sons were called to the office of the priesthood. They were set apart for this holy office by the anointing with oil (Exod. xxviii. 41, also xxix. 7). We read also that they were to take a ram, kill it, and take of his blood and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot. The oil is a symbol of the Holy Spirit, and the blood represents the blood of Him who died for us on Calvary.

The duties of the priests were manifold, but I shall bring before you only three of them. (1) It was their duty, and theirs only, to offer sacrifice; for we read in Num. xvi. 40, "that no stranger which is not of the seed of Aaron come near to offer incense before the Lord, that he be not as Korah and as his company." We know that the earth opened and swallowed them up because they dared to take upon themselves the priest's office. Here is a lesson for us to worship God in the way He has appointed. (2) They were also to bless the people (Num. vi. 23): "On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." (3) It was also their duty and privilege to intercede for the people. Aaron bore the names of the children of Israel in the breast-plate of judgment upon his heart when he went in unto the Holy Place; and we read in 1 Samuel, xii. 23, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way."

The Levitical Priesthood is a type of our great High Priest, Jesus Christ. As they offered sacrifices, so He was once offered to bear the sins of many. He offered himself, for He said, "No man taketh my life from me, I lay it down of myself." The High Priest had to offer first for his own sins and then for the errors of the people. But our great High Priest had no sin: if He had been a sinner, He could not have made atonement for us. They had to make atonement once every year. But we are "sanctified through the offering of the body of Christ ONCE FOR ALL." It was not possible that the blood of bulls and goats could take away sin. But He by his blood hath obtained eternal redemption for us. We saw that it was the duty of the priests to bless. Our Priest is ever ready to bless us. It was his last act on earth. "He led them out as far as to Bethany, and lifted up His hands and blessed them." We saw also that it was their privilege to intercede. Jesus appears now in the presence of God for us. If we sin, "we have an Advocate with the Father, Jesus Christ the righteous."

The New Testament recognises another Priesthood, which is neither Roman nor Anglican, but the Priesthood of all believers. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "He hath made us kings and priests unto God." *We are* priests, and we have a sacrifice to offer. Paul tells us to present our bodies "a living sacrifice, holy, acceptable to God, which is our reasonable service." We saw that only the priests were to offer sacrifice. So only those of us who have been born again, and thus made priests, can offer an acceptable sacrifice to God. The sacrifice of the wicked is an abomination unto Him. We cannot serve Him till we get life through believing on Jesus. As the blood was put upon the ears, hands and feet of Aaron and his sons, showing that the whole man was set apart for God's service, so ought we to be entirely consecrated. Some of us heard Dr. White, of Winchester, say that a consecrated man was "one who had walked to his own funeral." I understood him to mean, that he was one who had died to self. We who have been baptized *have* walked to our own funeral, we may not have understood it, we may not have realized the blessed teaching, but we did profess to be dead to sin, buried with Him in baptism, wherein also we are risen with Him, and we ought henceforth to seek those things which are above. "For ye *are* dead, and your life is hid with Christ in God." May God help us to understand this, and, if we have not already done so, may we surrender ourselves, spirit, soul, and body, unto Him who is able to preserve us blameless unto the coming of our Lord Jesus Christ. We claim to be a church after the order of the New Testament, but I do not think we have quite got rid of all superstition on this matter. Some of us think that only the pastor may baptize, that he only may break the bread at the Lord's table. And some have an idea that we may do things which it would be very wrong for him to do. I read the other day of a woman who said to her pastor, after describing the performance at a theatre she had visited the night before, "Oh, *I wish* you could have seen it. But then I should have been sorry to *see you there.*" I suppose she thought it was quite right for her to be there. We who are believers are all priests, and what is sin in the pastor is sin in us. There are *no laymen* in the Church of Christ.

As priests, it is also our privilege to intercede one for another. There is but one Mediator between God and men, the Man Christ Jesus, but we are told to pray one for another. The effectual fervent prayer of a righteous man availeth much. In 1 Thes. v. 25, we have the words, "Brethren, *pray for us*"; and in 2 Thes. 1, 2, "*we pray always* for you." Let us pray for one another, and especially for those who do not walk consistently. It was also the duty of the priests to bless the people. As priests this is our great privilege. We can tell sinners of Jesus who came to seek and to save the lost. Let us tell the good news to all with whom we come in contact: that Christ died for our sins, that He was buried, and rose again the third day according to the Scriptures, and that He is able to save to the uttermost all who come unto God by Him.

Happiness is a sunbeam which may pass through a thousand bosoms without losing a particle of its original ray; nay, when it strikes on a kindred heart, like the converged light on a mirror, it reflects itself with double brightness. Happiness is not perfected till it is shared.—*Porter.*

## FACTS FOR PROFESSING CHRISTIANS.

**T**WO islands, lying near each other in the Atlantic Ocean, were, at a remote period of time, inhabited by a people who professed and believed the Christian religion. This people were taught and commanded by their pure and holy faith, *to love their enemies, to forgive injuries, to recompense good for evil, to live peaceably with all men, and to take it for their rule of conduct always to do unto others as they would that others should do unto them.* Such was the ordinance and command of their Lord, Christ Jesus, delivered to His disciples in the most earnest, affectionate, authoritative manner; and with the awful warning, that if they did not forgive those who trespassed against them, neither would their Heavenly Father forgive them their own trespasses.

Now the people of these two islands observed this command of their Divine Master in the following manner:—

They kept an armed force by sea and land, consisting of nearly two hundred thousand fighting men, whom they sent to the north, and to the south, and to the east, and to the west, to kill and to burn, and to destroy. And some of these men were on foot, and shot and stabbed with guns and bayonets; and others of them were on horseback, and had lances in their rests, and swords by their sides, and pistols by their saddlebows, and if any persons escaped and fled from the foot soldiers, the horsemen galloped after them, and trampled them under their horses' hoofs, and cut them to pieces with their swords, and shot them with their pistols. And those who sent out these armed men were called Christians,—disciples of the meek and merciful Jesus; the armed men themselves were called Christians; and many of those whom they killed and destroyed were their brethren in Christ.

And the people of these islands had great guns, which they called cannon, and they armed large ships with them, and sent them to America, and to Egypt, and to Syria, and to India, and to Arabia, and to China, and to Japan, and to Turkey, and to France, and to Spain, and to Portugal,—also to Copenhagen, and Algiers, and Sebastopol, and other places,—and they anchored them off the maritime towns of these countries, and discharged them against the walls and the houses until they battered them down. And some of the balls from the cannon were red hot, and set fire to the houses into which they fell; and others of the balls were hollow, and filled inside with smaller balls, and gunpowder, and iron spikes, and these exploded where they fell and killed and destroyed all around.

And by these means great multitudes of men, women, and children were killed; and many wounded and maimed for life; and many died miserably of their wounds, after long-continued suffering; and many men were taken prisoners, and carried into captivity far from their native land; and many women were made widows, and children orphans; and numbers who escaped with their lives and liberty, lost all their property, and were driven to wander about the world, not knowing where to lay their heads, and mourning for their slaughtered relatives and friends.

And when the news of these exploits arrived in these islands, there were great rejoicings among all the people, and they forgot the sufferings, and wounds, and deaths of their own soldiers, or considered them of no account, so great was their joy for the injury which they had inflicted upon others. And in their joy they illuminated their houses, and had grand reviews and mock fights. And those persons whose occupations kept them at home, and prevented them from going in the armies, and taking part in, or witnessing, the actual slaughter, delighted to see these reviews and mock fights; and men, delicate women, and tender children, went to see them, and took pleasure in hearing the firing of the musketry and of the cannon, and in seeing the flashing of the swords and charging of the cavalry, and some flying, and some pursuing, and others lying for dead, as if it were a real battle.

And it was the duty of the chief governor of those islands to take care that all the soldiers and their captains were always ready prepared to shed blood, and to burn, and to destroy, at a moment's notice; and that their powder was always dry, and their arms shining and bright, and all their equipments perfect. And all the soldiers and their captains were rewarded according to the number of men, women, and children whom they had killed, and of the towns which they had battered down and burnt, and the extent of country which they had pillaged. And one portion of the property which they had carried off was divided among them, and called prize-money; and the other portion was put into the public treasury.

And the captains who had killed and destroyed most, received the greatest honour, and all the people flocked to see them; and estates, and titles, and decorations were heaped upon them; and pillars and testimonials were erected to them in the most public places; and monuments, and trophies in the houses where the people of those islands used to meet, for the purpose of praying to the meek and lowly Jesus, whose command was, "*Love your enemies.*"

And when the captains and the soldiers had returned home, they went with all the people into these houses of prayer, and sang, "Not unto us, O Lord, but unto Thee, be the glory of all that we have slain, and all that we have destroyed"; and then they fell down on their knees, with their swords by their sides, and the banners, stained with blood, which they had taken from the enemy, waving over their heads, and prayed after this manner:—"Thou, Lord of peace and love, Who forbiddest the shedding of blood, be merciful unto us, even as we are merciful unto others." And when they had done singing and praying, they came out and made ready to fight, and to burn, and to kill, and to destroy, as before.

And the people of these islands were generally successful in their warlike enterprises, and defeated their enemies with great slaughter; but sometimes they met a reverse, and were themselves defeated, and their soldiers and captains slain, or taken prisoners by the enemy. And then, when the news of the disaster reached home, all the people were filled with indignation, and some of them cried out, "Let us send more soldiers, and take vengeance upon the enemy." And some cried, "Let us send more soldiers, and redeem our honour and dignity." And others cried, "Let us send more soldiers, or what will become of our trade and commerce?" And they did so, and fought, and killed, and burned, and destroyed again, and took vengeance upon the enemy, and redeemed their honour and dignity, and extended their trade and commerce.

And the captains of the soldiers were so honoured by all the people of those islands, that more persons desired to be captains than could be appointed; and there arose a rivalry among them, and they contended who should be appointed captain. So a rule was made that the appointment to be captain should be sold at a high price; and then the richest men began to buy the appointment for their sons, and bestow it on them as a means by which they might maintain themselves and their families in wealth and honour. And to prepare them for this appointment, they sent them to colleges and schools, where the art of fighting and killing, and of sinking ships, and of storming and burning towns, was taught as a science. And when the young men had become proficient in the art, and their fathers had paid the stipulated price, they were appointed captains, and ever afterwards lived by fighting and killing, respected and honoured by everyone.

And sometimes it happened that the same father would rear up one of his sons to be a captain, and to live by shedding of blood, and another of his sons to be a minister of the Gospel of Christ, and to preach peace and goodwill to all men. And sometimes you might see the two brothers walking in the streets together, arm in arm, or going in the same carriage to the courts and levees of the chief governor of those islands; the one dressed plainly, as

became a minister of the Gospel, and the other in a splendid suit of scarlet or purple cloth, embroidered with gold, and a sword by his side, and martial plumes upon his head. And sometimes it happened, that if their father was a man of sufficient rank and consequence, the chief governor appointed one of the brothers to be his aide-de-camp and attendant in all his affairs of war and injury to his neighbour, and the other to be his chaplain and attendant in all his spiritual affairs, and to preach and explain to him the Gospel of Christ.

But the private soldiers were made to take an oath to obey their captains in all things, and were compelled to undergo fatigue and hardships of every kind, but had no claim to be promoted beyond the ranks, or made captains; no matter how many men they had killed and destroyed, or how well and bravely they had obeyed orders. So very few desired to be private soldiers. And when the people of those islands found that very few, even of the poorest sort, desired to be private soldiers, they tempted them with large bribes; and when they were not able, even with large bribes, to prevail upon as many as they wished to become private soldiers, they made severe laws, by which men were compelled to go and fight, whether they would or no. They also hired and encouraged people as kidnappers, to seize men, and carry them away by force from their wives and families, and put them on board their ships, and compel them to work them, and to kill, burn, and destroy, at the command of the captains. And if any of them refused to do as they were bid, or deserted, or tried to return home to their country and family, they followed them and seized them, and oftentimes, making them kneel down, shot them: or they flogged them with whiplcord upon the bare back until they stripped the flesh off their bones, so that many of them fainted away with agony, and some of them died. And when they had done so, they prayed to the Lord Jesus to forgive them their trespasses, even as they forgave those that trespassed against them.

And when some of these doings, for very shame, were laid aside, and still the large bribes were refused, they gave the young men and boys drink, so as to drown their senses and their reason, and then prevailing upon them to take their hire, the thing was done.

And it required great sums of money to pay the salaries of the captains and the wages of the soldiers, and to purchase equipments, and arms, and ammunition, and to build ships of war; so they levied taxes for the purpose: and when all the taxes were not sufficient to meet the expense, they borrowed sums of money so vast that they could never be repaid, and the interest of which remained a burthen upon their own industry, and that of their children and children's children for ever. So the people of those islands, by means of their ships of war, and their captains, and their soldiers, extended their dominion and their power to every part of the world, and their name became a fear to all nations, and their rich men became the richest upon the face of the earth.

And the people of those islands sent out missionaries to convert the Heathen, and to teach them the pure and holy religion of the Lord Jesus. But the Heathen said, "*Who are ye that come to teach us, and that practise not yourselves that which ye teach? Behold ye make war, and ye lust for conquest, and power, and dominion, and your name is a proverb and a byword among all nations, for love of gold, so that even the Heathen mock ye.*" And they closed their ears, and turned away, and said one to another, "If the God which these men preach to us were a true God, they would keep His commandments."

Thus did the people of those islands crucify their Lord afresh, and put a snare and a stumbling-block in the way of the Heathen. And the words were again fulfilled, "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me."

## NOTES AND COMMENTS.

### THE ARKLOW MEETINGS.

**I**N spite of the persistent opposition of the priests, Rev. R. J. Hallowes, the Rector of Arklow, has been able to continue his open-air services. The Roman Hierarchy, as is their wont, like Caiaphas and the priests of old, have done everything in their power to put an end to this public proclamation of the Gospel, but hitherto they have signally failed. Bullying, boycotting, coaxing, bribing, have all been tried; but Divine grace has enabled Mr. Hallowes and his fellow-labourers to hold their ground, and bid the priests defiance. The latest effort has been an attempt to institute criminal proceedings, on the ground that Mr. Hallowes was encouraging "unlawful assembly," and counsel were se'd to plead the cause of the priests, but the utter absence of evidence in support of the complaints obliged the magistrates to refuse informations. One member of the bench declared that the public reading of God's Word was "a nuisance" which he was determined to put down, but we venture to think that in making this statement he is exceeding his powers as a Justice of the Peace. "Every step our enemies have taken," says Mr. Hallowes, "has fallen on themselves, and I feel no doubt that as God has hitherto helped us, He will continue to do so. The magistrates of to-day, like those of old, not having it in their power to do anything to us, '*straitly threatened us*;' however, we again held our service last Sunday, and sang through the streets on our way home. Rest assured we shall not lower our colours one inch. We intend, if the Lord wills it so, to suffer for His name, but, by His grace, these street services will continue." We ask all who love the Lord to join in prayer that God may be glorified in these services, and make them a means of opening the door for the public preaching of the Gospel through the length and breadth of Ireland.

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### THE RIGHT OF PUBLIC MEETING.

The proceedings at Arklow furnish a decisive answer to those who are ever ready to belaud the Irish priesthood, and sneer at the fears expressed by the Irish Protestants in regard to the establishment of Rome Rule in Ireland. A Baptist minister has recently boasted that he had lived for several years in the South of Ireland, and no Roman Catholic ever attempted to interfere with him. Very true! but did he make any effort to evangelize the Roman Catholics? We happen to know that he never did! After twenty years' residence in the South of Ireland, and an intimate acquaintance with Christian workers of every denomination, we are in a position to affirm that no one has ever yet done anything noticeable in the way of evangelizing the Roman Catholics, who has not incurred the most violent opposition and intimidation that the priests could bring against him. And no one has ever left the Church of Rome, who was not persecuted to the death, if that were practicable. This testimony may be characterized as "Orange bigotry," "Toryism," or any other ugly name that our readers like to apply to it; but calling names will not alter facts, and it is with facts that men of light and leading must be prepared to reckon. We know what it is to be stoned and hooted by a senseless mob, for no greater offence than our holding a Gospel meeting in a tent; and we know that the hideous din that is kept up to drown the voice of the preachers at Arklow, would be repeated in every town in Ireland where the priests have a "sufficient following." We may add that Mr. Hallowes has agreed to abandon the services if anyone can prove that he has ever uttered a word calculated to give offence to anyone, but no such proof is forthcoming. The campaign he is waging at Arklow is the most important that has been waged in Ireland for the last fifty years, and we are confident that through the prayers of the faithful it will be made a glorious victory for the cause of Gospel missions in Ireland.

"ECCLESIA LOCUTA EST, CAUSA FINITA."

"The Church has spoken, the case is settled." So says the *Irish Ecclesiastical Gazette* in reference to the high-handed proceedings of the bishop and clergy of the diocese of Cork. It appears that the parochial nominators of St. Nicholas' Church decided to elect as pastor the son of their former rector, but the bishop and his clerical assistants thought fit to appoint another gentleman, and deliberately ignored the wishes and remonstrances of the parishioners. On a recent Sunday, when the bishop's nominee came to read himself into office, he was greeted with a storm of groans and hisses, followed by a stampede from the church. How the blessing of God can be expected to rest on such an appointment passes comprehension. But "the case is settled," says the organ of the Irish Ritualists, because "the Church has spoken." So then, the bishop and clergy constitute "the Church," and the laity, however enlightened, count for nothing. Is it so? The men of St. Nicholas' are a poorer set than is commonly believed, or they will put a check on such priestly arrogance. Meanwhile let us rejoice in our Free Church principles; for, with all our failings, we are never required to experience the crushing of spiritual life and liberty through sacerdotal despotism.

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MORE SWEETNESS AND LIGHT.

The Rev. Herbert Marriott, a mission preacher in the diocese of Exeter, has been guilty of the heinous offence of taking part in Evangelistic services, held in the Baptist Church, Chudleigh. This was a serious misdemeanour in the eyes of his sacerdotal brethren, and in consequence the Lord Bishop of the diocese—Dr. Bickersteth, from whom better things might have been expected—has requested Mr. Marriott to resign his license. A clergyman may attend the theatre and the ball-room, and turn his church into a mass-house, and teach the people every error of the Church of Rome, yet the bishop will not move a finger to call him to account, but if he dares to show himself inside a Non-conformist chapel his license is forthwith suspended. This may be "Churchianity," but it is not CHRISTIANITY.

\* \* \*

STILL ROMeward.

In a pamphlet just issued by Dr. Vaughan, the Roman Catholic Bishop of Salford, it is claimed that England has already become "half Catholic," by means of the teaching of the Ritualistic clergy. Undoubtedly the statement is only too true as regards the *clergy* of the Established Church. "Its bishops, ministers, and people," says Dr. Vaughan, "are busily engaged in ignoring or denouncing those very Articles which were drawn up to be their eternal protest against the Old Religion. The sacramental power of Orders, the need of jurisdiction, the Real Presence, the daily sacrifice, auricular confession, prayers and offices for the dead, belief in purgatory, the invocation of the Blessed Virgin and the saints, religious vows, and the institution of monks and nuns—the very doctrines stamped in the Thirty-nine Articles as fond fables and blasphemous deceits—all these are now openly taught from a thousand pulpits within the Establishment, and as heartily embraced by as many crowded congregations. Even the statue of the Blessed Virgin Mary has been set up with honour over the principal side entrance to Westminster Abbey, and she has been recently enthroned upon a majestic altar under the great dome of St. Paul's." Evangelical Churchmen would need to bestir themselves, and unite with lovers of the OLD GOSPEL in every denomination, or the candle that was lighted at Ridley and Latimer's funeral pyre will be put out amid the darkness of a soul-destroying sacerdotalism.

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A GLANCE AT FOREIGN FIELDS.

In contrast with the efforts of Ritualists to paganize the people of England, it is refreshing to note the splendid triumphs which the Gospel is making in lands long wrapt in heathen darkness. The Japanese have adopted the

principle of representative government, and their first Parliament, recently summoned, has elected as its first President a native Christian. Three gentlemen were nominated by the elected delegates, and from these the Emperor chose Nakashima, a member of a Presbyterian Mission Church. Thirty years ago, the profession of Christianity in Japan was punishable with death; now, the door is wide open for the Christian Missionary. In India, a bill has been laid before the Council for raising the age of consent in relation to marriage. It is very likely to become law before many months; and though it does not go all the length we should like, it will remove the worst evils of child-marriage now so common, and will help to raise the physical and moral tone of the whole community. The Congo Free State seems now about to enter on an era of progress and true prosperity. Holland has at length withdrawn the opposition she offered to the concert of European powers with the Congo Government, for the total suppression of the slave trade and the liquor traffic. The enforcement of the proposed regulations will remove the greatest hindrances to the spread of the Gospel in Africa. On all sides there is a cry for more missionaries. Will not wealthy Christians see to it that they are doing their duty in the matter, and supply the means wherewith to go in and possess these lands?

\* \* \*  
CUI BONO?

The death is announced of Mr. John Hampden, of Croydon, who spent the later years of his life, and a considerable part of his fortune, in denouncing the law of gravitation and trying to prove that the earth was a flat plain, and not a sphere. He was a descendant of the illustrious Hampden, of Cromwell's day, but his influence for good has been all but nil. And yet we believe that his time was better spent than that of multitudes of men and women who think him a fool, and whose ideal of life seems to be the gratification of a contemptible vanity, the enjoyment of sensuous excitement and selfish ambition, amid the frivolities of a perishing world.

\* \* \*  
CHARLES BRADLAUGH.

Another sadly misspent life has come to a close in the death of Mr. Bradlaugh, who is chiefly known for his unremitting and futile endeavours to overthrow Christianity. He had considerable power of mind and will, and in later years has been less virulent in his attacks on the Christian religion, but the general tendency of his writings was to weaken the sanctions of morality. On the other hand, there seems good reason to believe that Bradlaugh was better than his creed. He often championed the cause of the oppressed, and in private life his character is said to have been without reproach. He was unconscious for some days before his death, and was buried without any religious ceremony. Of him we *cannot* say: "In sure and certain hope of a glorious resurrection to eternal life."

\* \* \*  
THE LONDON FIRE BRIGADE.

We learn from the last report that there were 2,555 serious fires in London during the year 1890, in many of which life was seriously endangered. One hundred and fifty-one persons were rescued from burning houses, and thirty-one others were taken out alive, but died from the effects of their injuries. Thirty others were suffocated or burnt to death. The Brigade consists of 706 firemen, with 86 coachmen and pilots, and possesses 134 fire-engines, 224 fire-escapes, and about 33 miles of hose. A large number of men are kept in readiness night and day, all the year round, and yet, with all their vigilance and truly heroic efforts, many persons every year perish in the flames. There is a final conflagration coming some day, which we may all be called to witness, "when the heavens bring on fire shall be dissolved, and the elements shall melt with fervent heat." There is also a fire-escape, by which we may all be saved—Jesus, the Incarnate Son of God. Trusting in Him we need fear no evil: but "how shall we escape" if we neglect His great salvation?

## AN EVENING WITH GREAT VICTORIA STREET EVANGELISTIC ASSOCIATION.

[The following communication from Dr. Usher, of Belfast, will be read with pleasure by all friends of Evangelistic work in Ireland.—ED. *J. B. M.*]

DEAR MR. EDITOR,—Will you give me an evening, and we shall spend it together in visiting the friends who “man” certain Baptist Mission stations in the “North”? Consider it to be the first Friday in the current quarter. (Strange to ask you to visit on a past date; still, “Live in the past.”)

At 7.30, we arrive by invitation at the house of R. G. Glendinning, Esq., on the occasion of the quarterly meeting of Great Victoria Street Evangelistic Association, the work of which at present is to find preachers for Conlig, Newtownards, Ballykeel, Lurgan, sometimes Banbridge, and occasionally for other stations. Presently, a social repast is enjoyed, and with it cheerful Christian intercourse with our host, hostess and each other, and we realize, “Blest be the tie that binds our hearts in Christian love.” The business of the evening commences by a round of brief, earnest, and soul-reviving prayer, and we have the consciousness of the Lord’s presence with us. The minutes of previous meetings are read, and we live the time again. Our hearts sing, but we make not audible melody, for one at least is mindful of “sweet little cherubs who sleep up aloft.” God bless them and make them His own. The question now is, How have you fared during the past quarter? Workers, what of the work? The Lord alone knows it in its fulness, but what have *you* seen and heard? We sit in a fairly large semicircle, and the reports from stations are given in alphabetical order, by those who have most recently attended them. The result is cheering, and all faces wear a pleasant expression, for we have been with the King for His work. Audiences are difficult to compute, but Ballykeel is reported as having an average attendance of 170, which means that, generally, the new building is appreciated, as are the testimonies given by our preachers. Forward movements? Yes: Ballykeel church has consolidated, elected deacons, longs for a pastor, has 27 members, reports 8 baptisms for the year. The congregation does not reside “hard by the synagogue,” but assemble from “near and from far,” including young and old, the staid and experienced Christian, the recent convert, the roosting village youth. The building lacks heating apparatus (or did), but the service glows with spiritual fervour, the warmth of Divine love, and sympathy for souls is there gratefully acknowledged.

BANBRIDGE.—Services rendered, and preachers report good times. Rev. Father Banks not strong enough to preach. The church hearing, with pleasure and profit, Mr. Marshall, of Metropolitan Tabernacle College. The writer reports with pleasure the extensions being made to the Banbridge Church premises, for accommodating Sunday-school, and, better still, that money was nearly all in hand to pay for the work when completed. Well done, Banbridge!

CONLIG.—Looking up; not as (metaphorically speaking) on its back dying, but in increasing numbers, interest and blessing. The oneness of the Christian Church has been manifested by the loan of the meeting-house to other evangelists, male and female, for several series of services. Souls have been converted, and the Baptist cause has been visited by some who were hitherto strangers to it.

LURGAN.—The kindest words have been spoken of our brethren, as to their earnest spirit and preaching abilities. *Two prayer meetings* are held weekly, by the church members, thus testifying to their desire for blessing. Bills are circulated for special services, and Baptist literature distributed,

that our principles may become better known. An attendance of 70 at evening service after but a few hours' notice, and successful open-air services, speak of awakening interest. An average attendance on Lord's Day morning is 28, evening 50, and membership 26; slight increase in weekly offerings, are all hopeful signs. The friends here, also, long for the constant ministrations of an under-shepherd—would share him with Ballykeel. Pray the Lord to send him, and money to support him.

NEWTOWNARDS.—Forward again. Some time since the Good Templar Hall was rented; it is well located, *not* in a back street as former premises. Services are interesting, and have steady attendance of about 45, though by special bill and visit of a special preacher, as many as 170 have attended at 4 o'clock in the afternoon.

Next comes introduction of the preachers' plan for ensuing quarter. It includes at least 52 preaching engagements to be fulfilled by 8 brethren, involving considerable study, many miles of travelling, absence from home, varying from 3 to 13 Lord's Days, considerable fatigue and great self-denial. The arrangement and writing of this plan necessitates the expenditure of 5 hours' time, and a resignation or rest on the part of a preacher, as fixed at this meeting, involves the complete reconstruction of the list of engagements. Future plans and prospects are next discussed, and at 11 p.m., after prayer, we separate. This loving service is cheerfully rendered by each labourer. Can we do less, Mr. Editor, than say, "God speed these workers," and promise to pray for them, assuring them of hearty sympathy and certain reward, seeing they do it "for His name's sake." W. USHER.

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## CORRESPONDENCE.

### DENOMINATIONAL STATISTICS.

*To the Editor of the "Irish Baptist Magazine."*

DEAR SIR,—In your number for January, you reason about the statistics in the Baptist Handbook for 1891 as though there were a decrease of members in the Baptist Churches in England and an increase in the Baptist Churches in Wales. This is an error. The statistics for Monmouthshire, in response to a request on the part of the Monmouthshire Associations, are now included under "Wales and Monmouthshire." This means that 13,462 members of churches hitherto credited to English statistics have been credited to Wales and Monmouthshire. This alteration is to be seen running through the Handbook from the 2nd to the 305th page.

As to the statistics of the Irish Baptist Churches, to which Mr. Gribbon, the esteemed treasurer of the Irish Baptist Home Mission, refers as "a blunder," you will accept my assurance that I have inserted every figure returned to me from Ireland. Coleraine, for instance, Mr. Gribbon's own church, did not furnish statistics. The same is true of other churches in Ireland. It was the custom in years gone by to repeat the figures of the previous year, supposing no return was made for the then current year. This practice the Council of the Baptist Union has discontinued. I trust that in future each church wishing the statistics to appear will forward them in due time. I may add that where a church fails to send statistics for two or three years in succession I have instructions to cease sending the statistical form.—I am, yours very truly,

SAMUEL HARRIS BOOTH.

[WE are glad to have Dr. Booth's explanation. The note in question was written before we observed the alteration in reference to Monmouthshire.—ED. *I.B.M.*]

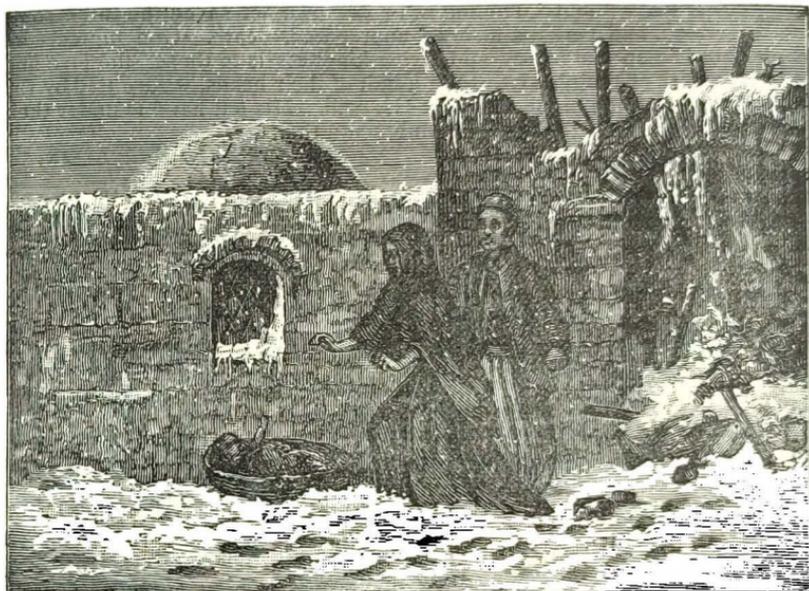
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READ your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential part of my education.—*Ruskin.*

## FOR OUR YOUNG PEOPLE.

## REMARKABLE ESCAPE FROM DEATH.

[The following authentic narrative is taken from the *Jewish Herald*, whose courteous Editor has kindly lent the accompanying Illustration.—*Ed. I. B. M.*]



DIVINELY DELIVERED.

“Unto Jehovah the Lord belong the ways of escape from death.”—*Psa. lxxviii. 20.*

**I**N Gaza, the ancient town of the Philistines, where Samson pulled down the twelve pillars of the temple of Dagon, and buried himself and three thousand of the people beneath its ruins, it happened some years ago, after a heavy fall of snow in February, that a thief broke in at night into a humble Arab dwelling, and after stealing all that he could of the valuables of one room, he entered another, in which the people of the house—an Arab, his wife, and his child in a cradle—soundly slept. The thief, fearing that he might be hindered in his design and be betrayed by the cries of the child, carried it in its cradle quietly outside, and placed it before the door. While he did this, the child awoke and began to cry. The thief had no pity on the poor baby who was freezing outside; he continued to fill his pockets with every valuable thing his hand could find. In the meantime the mother awoke, and stretched forth her hand towards the cradle, but to her sorrow she could not find it, and made a great alarm, that woke her husband also. Presently they heard that the cries and sobs of the child came from the direction of the door. They exclaimed, “Allah rahamun!” (What can that be!) Immediately both of them hurried out, and found the child safe but very cold. They could not solve the mystery; how it came there neither of them could tell; and this occurrence seemed for awhile to nail them to the spot, as though they were immovable. Just at this instant the snow-loaded roof fell in, and their little house was buried in the fall and became a ruin, but they were all three saved.

We can hardly realize their feeling at the time. It must have been a mixture of sorrow and gladness, of dismay and gratitude. But next morning they were still more surprised, for when they cleared away the piles of stones

they found a dead man lying under the ruins : it was the thief who had stolen their property. He had tied it to his back, but was hindered by their alarm from making his escape. Thus death overtook him at the very moment of crime. He had carried the child out that it should not awake its sleeping parents by its crying, but its heavenly Father, who neither slumbers nor sleeps, watched over it, and in His mercy overruled the criminal act of the thief, so that he, without intending it, by his own act saved the three souls from a sudden, and perhaps also an unprepared, death. God protects all people, but His special mercy and loving-kindness is to those who love and serve Him with all their hearts. Not a hair of their heads, we are told by the Saviour, falleth to the ground without His will. His left hand is under their heads, and with His right hand He embraceth them.

A. BERNSTEIN.

### SOMEBODY'S MOTHER.

THE woman was old and ragged and grey,  
 And bent with the chill of the winter's day ;  
 The street was wet with a recent snow,  
 And the woman's feet were aged and slow.  
 She stood at the crossing, and waited long,  
 Alone, uncared for, amid the throng  
 Of human beings who passed her by,  
 Nor heeded the glance of her anxious eye.  
 Down the street, with laughter and shout,  
 Glad in the freedom of school let out,  
 Came the boys like a flock of sheep,  
 Hailing the snow piled white and deep.  
 Past the woman so old and grey,  
 Hastened the children on their way,  
 Nor offered a helping hand to her,—  
 So meek, so timid, afraid to stir,  
 Lest the carriage wheels or the horses' feet  
 Should crowd her down in the slippery street.  
 At last came one of the merry troop—  
 The gayest laddie of all the group—  
 He paused beside her, and whispered low,  
 "I'll help you across if you wish to go."  
 Her aged hand on his strong young arm  
 She placed, and so, without hurt or harm,  
 He guided her trembling feet along,  
 Proud that his own were firm and strong.  
 Then back again to his friends he went,  
 His young heart happy and well content.  
 "She's somebody's mother, boys, you know,  
 For all she's old and poor and slow;  
 "And I hope some fellow will lend a hand  
 To help my mother—you understand,  
 "If ever she's poor and old and grey,  
 When her own dear boy is far away."  
 And "somebody's mother" bowed low her head  
 In her home that night, and the prayer she said  
 Was—"God be kind to the noble boy,  
 Who is somebody's son and pride and joy!"

## Bible Study.

## JUNIORS AND SENIORS.

To find out the number of the lost books mentioned in the Bible, ADD the number of instances of resurrection recorded in the Old Testament to the number of gates of the New Jerusalem and the number of lepers outside the gate of Samaria; SUBTRACT the number of times St. Paul was flogged, also SUBTRACT the number that gives the weight of the heaviest hailstone mentioned in Scripture, and the remainder will give the answer.

## SENIORS ONLY.

Give the names of the lost books, and where mentioned.

## ANSWERS FOR JANUARY.

Correct answers have been received from Charles R. Curtis; Lizzie J. Dickey, Wm. H. Gausson, Henry Martin, Maggie Martin, Anna Parnell, Carrie Parnell, J. B. Simpson, B. J. Simpson, J. H. B.

## REVIEWS.

**THE HOLY OF HOLIES.** Sermons on the 14th, 15th and 16th chapters of the Gospel of John. By Alexander Maclaren, D.D. London: Alexander & Shephard, 21, Furnival Street, E.C.

A masterly exposition of a profoundly interesting portion of Scripture. Every sermon gives evidence of scholarly exegesis, combined with deep spiritual insight and evangelical fervour. We have only space for one choice extract, specially interesting in view of the recent dogma that Christ only gives a recipe for peace.

“‘Peace be unto you,’ was, and is, the common Eastern salutation, both in meeting and in parting. . . . But common words deepen their force and meaning when He uses them. In Him ‘all things become new,’ and on His lips the conventional, threadbare salutation changes into a tender and mysterious communication of a real gift. His words are deeds, and His wishes for His disciples fulfil themselves. . . . He gives His peace because He gives Himself; and in the bestowal of His life He bestows, so far as we possess the gift, the qualities and attributes of that life. . . . Christ *gives*; men can only *wish*. ‘Peace be unto you’ comes from many a lip, and is addressed to many an ear, unfulfilled. Christ says ‘peace,’ and His word is a conveyance.”

We hope to give some further extracts in succeeding numbers of the **MAGAZINE**. Meanwhile, we should advise all engaged in preaching, and any others who enjoy reading sermons of the highest order, to purchase the volume. It contains thirty-four discourses, is beautifully printed, and is published at the low price of five shillings.

**THE BAPTIST MESSENGER.** An Evangelical Treasury, and Chronicle of the Churches. London: 61, Paternoster Row.

The volume for 1890 maintains the same leading features as its predecessors. There are twelve sermons by Mr. Spurgeon—though we think Mr. Spurgeon is not here at his best—and many excellent papers on religious subjects, which are well worthy of being preserved in bound volumes. We have been specially interested in the essays by Rev. R. C. Roberts, on Our Hymns and Hymn-writers.

**THE SCOTTISH BAPTIST MAGAZINE,** Edited by Dr. Landels. Edinburgh: Morrison and Gibb, 11, Queen Street. Price, one penny.

The January number is a great improvement on any of its predecessors. The new publisher has supplied better type and better paper, and the Editor has excelled himself in the variety and interest of the articles he has provided. If Scottish Baptists do not think this a splendid pennyworth, they must be hard to please.

THE RELIGIOUS REVIEW OF REVIEWS. A monthly compendium of all the leading and most interesting articles concerning religion. London: 13, Waterloo Place, S.W. Price, sixpence.

There is much interesting matter in this first number, which seems to promise a career of usefulness and honour for this new literary venture. Looking over its contents, one cannot help being struck with the vast amount of theological literature that is poured forth from the Press month by month. Much of this is of a controversial character; with here and there a strong flavour of the *odium theologium*. If the Editor of the *Religious Review of Reviews* can find or create a constituency sufficiently numerous and sufficiently catholic-spirited to appreciate and sustain his work, he will be deserving of all praise.

FOOTSTEPS OF TRUTH. Edited by C. Russell Hurditch. London: J. F. Shaw & Co., 48, Paternoster Row.

This excellent religious monthly is now issued at the very low price of one penny. It contains much readable and edifying matter, and deserves a wide circulation.

THE GENERAL BAPTIST ALMANACK FOR 1891. By Rev. Jos. Fletcher. London: Marlborough & Co., 51, Old Bailey. Price, one penny.

Besides the usual calendrical information, this almanack contains texts of Scripture

for daily meditation, alternating with "sayings of a more spiritual sort" from Mr. Spurgeon's *salt-cellars*. There are also several original articles, with illustrations, noteworthy selections, and a brief directory of the General Baptist Association. In his opening remarks the Editor says:—"The late Dr. Jabez Burns used to tell a story of a man who was always anxious to say something religious when he met the parson. One day he was driving a pig to market when the parson greeted him with, 'Well, Pat, you've got a very fine pig there!' 'Oh yes, sir,' replied Pat, 'and I only wish we were as ready to die as he is, sir!' That was the most pious thing he could think of under the circumstances. . . . What can I do better than say to each and every one of you what John said to Gaius? '*Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*'"

SEVEN SIGHTS OF SOCIETY: Being the Eighth and Last Voyage of Sinbad the Sailor. By J. A. Kelman. London: Elliot Stock, 62, Paternoster Row.

The Seven Sights are the Public House, the Police Office, the Prison, the Poor House, the Press, the Pulpit, and the Polling Booth. There is a glamour of romance about the narrative which is likely to carry the reader on, where an ordinary Temperance essay would be thrown aside. Sinbad has done good service to society and Christianity by telling this thrilling story; and we trust many readers will be led by his wise reflections to practical efforts in the cause of Temperance reform.

### DISGRACING A HORSE.

IT is said there is a godly drayman in New York City who has such a detestation of the liquor traffic, and of its degrading influence upon everyone engaged in it, or connected with it in any way, that he will not permit any of his horses to be used in the conveyance of spirituous liquors. He maintains that such work is too disgraceful for even his horse to be employed in it, and that he will not demean his noble animal by having him attached to any wagon or dray in which intoxicating drink is placed. He has seen so much of the poverty, misery, and crime wrought by the Satanic liquid that it is beneath the dignity of a horse to have any part or lot in the traffic. Would that each human being had as much respect for himself as this drayman has for his horse.

DENOMINATIONAL INTELLIGENCE.

(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)



HE church at Regent Street, Belfast, is losing the services of the Rev. E. T. Mateer, who has accepted a call to the pastorate of Lordship Lane, Dulwich. Mr. Mateer has proved himself an energetic and faithful preacher, and under his ministry the church in Regent Street has increased considerably. We hope his work in Dulwich will be attended with large success, and that he will become, under God, the means of turning many to righteousness.

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At the annual meeting of the London Baptist Association, held on the 27th ult. Dr Booth delivered his inaugural address as President, dealing chiefly with Christian service in relation to the special problems of the day. There was an unusually large attendance, and the address was very warmly received. Rev. F. B. Meyer, B.A., has been elected vice-president for the coming year.

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An interesting discussion is appearing in *The Baptist* on the question, "Are we, as Baptists, declining?" Most correspondents seemed disposed to answer in the negative. From the same paper we take the following statistics anent the Baptists in America: "In 1840 the Baptist churches in the United States numbered less than eight thousand. In 1890 they had increased to over thirty thousand. Fifty years ago there were about five thousand Baptist preachers. Now there are over twenty thousand. The membership of our American churches fifty years ago was a little over half a million; now there are over three millions in the Baptist churches of that country. Over one million of pupils may be found in the Sunday-schools."

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Mr. Spurgeon writes in excellent health and spirits from Mentone, and ere these lines have reached our readers he will, it is hoped, have resumed his loved work at the Metropolitan Tabernacle.

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The committee of the Irish Baptist Home Mission have been able to close their first financial year with a balance on hand. The report, which will be issued shortly, promises to be of a highly satisfactory character. Excelsior!

\* \* \*

Mullycar.

The church here has sustained a serious loss in the death of Mr. Thos. Pinkerton, who for many years filled the office of deacon with credit to himself and blessing to the church. He was highly esteemed by the whole neighbourhood, and will be greatly missed by the sick and the sorrowing, whom he constantly visited, and whom he was wont to comfort by his counsels and his prayers. A man of enlightened judgment and of rich spiritual experience, he was welcomed wherever he went. He took a lively interest in Evangelistic work, and often received the preachers as guests at his house. Just before his death he expressed a desire that no long talk should be made at his grave, but the simple statement that he was a "sinner saved by grace, and by grace alone." Mr. M. Simpson conducted the funeral service, assisted by Mr. A. Patterson. Much

sympathy is felt for the sorrowing widow and family. May they be abundantly sustained by the God of all consolation.

\* \* \*

Tubbermore

CARSON MEMORIAL CHAPEL.—Since last issue of this magazine, the following donations have been either promised or received in aid of the building fund, for which heartiest thanks are tendered:—

Mr. John M'Lean, Magherafelt	£5	0	0
Mr. T. J. Lennox, Curran	0	5	0
Mr. John K. Wilson, Belfast	1	0	0
Per Dr. Waters:—			
Lt. General Sir Redvers Buller, V.C., K.C.B.	5	0	0
Rev. J. A. Brown M.R.C.S., Peckham	0	5	0
Rev. A. G. Brown, East London Tabernacle	1	0	0
Rev. Dr. Angus, Regent's Park College	2	2	0

Further subscriptions are most earnestly requested, as it is desired, if the funds be forthcoming, to commence building operations early in the Spring.—

R. HALDANE CARSON JR., *Hon. Sec.*

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### Waterford.

The annual Sunday-school festival and distribution of prizes was held on January 16th, in the chapel, which was prettily decorated with ferns, flowers, evergreens, and banners. Over seventy scholars were present, with their teachers, and a considerable number of parents and friends. Tea, with the usual accompaniments, having been served, the pastor, Rev. J. Douglas, B. A., took the chair, and delivered a brief address. He then called on Mr. Bennett to read the secretary's report, which showed encouraging progress. The attendance has been up to the average of any former year, and several of the scholars had given evidence of sincere conversion. Mr. W. F. Godbey, treasurer, presented the financial statement, which showed a small balance on hand. During the year a Library had been formed, which now numbered over 150 volumes, and was much appreciated by the elder scholars. The object of the library was to carry on in the homes the work for which the Sunday-school exists—the moral and spiritual education of the children.

The next item was a presentation to Mr. and Mrs. Bennett, made on behalf of both the church and the school. It consisted of a Variorum Teachers' Bible, beautifully bound, for Mr. Bennett, and a small cabinet organ, in walnut

case (manufactured by Mason & Hamlin) for Mrs. Bennett. These were presented by the pastor in the name of the congregation, "in grateful acknowledgment of the many and long-continued services" of the recipients. Mr. Bennett made an appropriate reply, stating that he and Mrs. Bennett were as firmly fixed in Waterford as ever before, and looked forward with pleasure to many more happy years in service and fellowship with the church.

During the evening several sacred songs were rendered by the Children's Choir; also a duet, "Though your Sins be as Scarlet," by Mrs. Bennett and Miss Moir, and recitations by Irene Kinnaird, John Curtis, Willie Montgomery, and Charles Curtis. Mr. Edward Bowman gave a short address, referring to his fifty years' experience of religious life, and encouraging others, and especially the young people, to live up to the standards of their faith. The distribution of prizes was then made, and subsequently a supply of fruit and sweets was given to the children. This most happy and memorable meeting was brought to a successful close by prayer and the benediction.

### BAPTISMS.

BELFAST—Regent Street: Jan. 11th, two; Jan. 25th, one, by Pastor Mateer.

CARRICKFERGUS: February 4th, one, by the pastor, A. G. Haste.

DUBLIN—Harcourt Street: Jan. 21st, two, by the pastor.

TANDRAGEE: February 4th, two, by J. Taylor.

EVOLUTION—There ought to be a clear distinction made between science in a state of hypothesis, and science in the state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall on the theory of evolution. Those who hold the theory are by no means ignorant of the uncertainty of its data, and they only yield to it a provisional assent.—*Prof. Tyndall.*

### Precious Promises.

"MY Presence shall go with thee, and I will give thee rest."—EXOD. XXXIII. 14.

"They that seek the Lord shall not want any good thing."—PSA. XXXIV. 10.



# The Irish Baptist Magazine

VOL. XV.]

MARCH, 1891.

[No. 3.]

## "THINGS CONCERNING HIMSELF."

### I.—CHRIST IN THE TYPES (*Continued*).



We shall, in this paper, endeavour to consider some of the

### II. TYPICAL INSTITUTIONS.

Of these I mention :—1. *The Sabbath*. The Sabbath as originally instituted belonged to Eden. When the law was given on Sinai, God did not tell the people to set apart the "seventh day" as something new, but to "remember" it, while for the reason for its observance they were referred to the seventh day of the earth's history, when God rested from His work and rejoiced in the beauty of a new-made world. The apostle, in Col. ii. 17, tells us that the Sabbath was "a shadow" of Christ. He is the true Rest. He has accomplished the work of Redemption, and God the Father rests and rejoices in Him. He gives rest of soul to all who come to Him, according to His glorious promise, "Come unto Me, . . . and I will give you rest;" and every believer can joyfully echo the words of the Apostle, "We which have believed do enter into rest." The same blessed truth is set forth by the many *Sabbaths* connected with the Mosaic economy. The first and last days of the Feast of Unleavened Bread; the first day of Pentecost; the first day of the seventh month being the day of blowing of trumpets; the tenth day of the seventh month being the day of Atonement; the first and last days of the Feast of Tabernacles were all solemn "Sabbaths of rest," days of "holy convocation," in which no servile work was to be done. It is likely that the passage in Colossians includes these seven Sabbaths, as Paul uses the plural. Then in addition to the special days there were the Sabbatic years, every seventh year being a Sabbath, and at the end of "seven times seven years," "seven Sabbaths of years," came the year of jubilee, which was also a Sabbath; and thus continuously and impressively was witness borne to the great Rest-giver.

2. *The institution of marriage* is a type of the union between Christ and His Church, as the Apostle very clearly teaches (Eph. v. 23-32), and that first marriage union in "blissful Paradise" had special points of likeness to the heavenly union. While Adam slept the rib was taken from his side out of which God fashioned (Heb. *buildded*) Eve; and Christ had to sleep the sleep of death that the mystic union might be formed. From His side flowed the "blood and water" which represented the means of the Church's formation. 'Tis by that precious blood that sinful souls are cleansed and fitted for the high destiny of being "married unto Christ." The death of Christ is the life of His people. When the Lord brought Eve to Adam, he said, "This is now bone of my bone and flesh of my flesh," so when by faith we are united to Christ we become "members of His body, of His flesh, and of His bones"; and as of Adam and his wife it was said, "They shall be one flesh," so of Christ and His people, His blood-bought Bride, the same thing is affirmed; for the Apostle, in quoting these words, says, "This is a great mystery, but I speak concerning Christ and the Church." As Ralph Erskine quaintly says—

"The match is made, with little din 'tis done,  
But with great power unequal prizes won.  
The Lamb has fairly won His worthless bride;  
She her great Lord, and all His store beside.  
He made the poorest bargain, though most wise;  
And she, the fool, has won the worthy Prize."

Or again—

"Thou hast indeed the better part,  
The part will fail thee never:  
Thy Husband's hand, thy Husband's heart,  
Thy Husband's all for ever."

3. The next institution I notice is an important and familiar one, the *Passover*. God had spoken loudly to the tyrant king of Egypt; judgment after judgment had come upon the land, but still, with hardened heart, he refused to let the people go. The tenth and worst plague is about to be sent; the destroying angel is to go forth and slay the first-born of every Egyptian family. But while the judgment of God overtakes His enemies, His mercy is manifested to His people, and they are taught that their deliverance is of grace. They have sinned and deserve to suffer with the Egyptians, but God graciously provides for their salvation. At His direction each householder slays a lamb and sprinkles its blood upon the doorposts and lintels of the house, and when the angel passes through the land on his errand of vengeance, he *passes over* the blood-sprinkled dwelling, and so all Israel are saved, and in memory of that wondrous event the yearly celebration of the Passover is enjoined. Most clearly does the Passover represent Christ, as the Apostle Paul distinctly says, "Christ, our Passover, is sacrificed for us." Notice some points of resemblance. (1). *The lamb was set apart and kept four days.* Christ was set apart in the purpose of God from all eternity; He is the Lamb foreordained "from before the foundation of the world." There seems reason for believing also that Jesus entered Jerusalem on the day that the lamb was set apart. (2). *The lamb must be without blemish.* Christ was without spot of sin. "He had done no violence, neither was any deceit in His mouth." He was emphatically the "Holy One of

God." (3). *The lamb must be slain.* Christ had to be put to death for us. "Without shedding of blood there is no remission of sins." "We are redeemed with the precious blood of Christ as of a lamb without blemish and without spot." (4). *The lamb must be wholly roasted with fire;* thus showing the sufferings of Christ, and the completeness of His work. The fire of justice consumed Him. He made "His soul an offering for sin." "A fire was kindled in God's ire, O Christ, it burned on Thee!" The whole curse of sin Christ has borne, and He offers Himself to us as a whole Saviour. (5). *The bones of the lamb must be unbroken.* And so closely is the antitype identified with the type that when John records that the soldiers brake not the legs of Jesus, he quotes the words spoken of the Paschal lamb as spoken of Christ, and then fulfilled. (6). *The lamb had to be eaten with unleavened bread and bitter herbs.* We have to feed on Christ, and we are exhorted to "keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (7). *The blood had to be sprinkled on the lintels and doorposts.* This was the most important part. There was safety for the Israelite only under the blood. There is safety for the sinner nowhere but under shelter of the blood of Christ. It is not enough that the Paschal Lamb has been slain, you must with the hyssop branch of faith sprinkle the blood upon your hearts and conscience. In plain language, you must believe in the death of Christ for your salvation. Still as of old, God says, "When I see the Blood I will pass over you."

4. *Sacrifice.* The institution of sacrifice is of great antiquity. Traces of it have been found among all nations. Testimony is thereby borne to the fact of human sin, and of the Divine displeasure against sin. It is in connection with the Mosaic economy that we find clear and full direction about sacrifice, but we have abundant proof that it was practised long before. We have to go back to the beginning of human sin to find the origin of sacrifice. We are warranted in believing that sacrifice was instituted by God Himself, and in it, as has been said, we see both His justice and His love—His justice in demanding atonement, His love in showing how atonement might be made. The Lord God made coats of skin with which he clothed Adam and Eve, and the most natural conclusion is that they were the skins of animals slain in sacrifice. That first sacrifice pointed, like all other sacrifices, to the Christ of God, the perfect and only sufficient offering for sin. The clothing also pointed to the fact that those who were interested in the death of Christ would be clothed with His righteousness. Abel's sacrifice proclaims Christ very clearly; the necessity of blood-shedding is maintained, Cain's bloodless offering being rejected. The fact that Abel offered "by faith" is enough to show that sacrifice had been Divinely appointed. To exercise faith in such a matter there must be an objective revelation upon which his faith could rest. In this light, Cain's sacrifice imports not only his misapprehension of the true way of atonement, but also his direct disobedience and unbelief. Noah's sacrifice tells that he and his family were only saved from the deluge by virtue of God's grace in Christ. Abraham's sacrifice on Moriah gives prominence to the thought that the true sacrifice must be provided by God—the "Lamb of God." The Paschal Lamb, already considered, though distinguished by a special ritual of its own,

was in its essence a sacrifice. Want of space forbids us to treat in detail of the interesting system of sacrifices appointed by Moses under God's direction. The people redeemed by the blood of the lamb entered into covenant with God by sacrifices, as recorded in Exodus xxiv. 3-8, and alluded to in Psalms 1, 5. That these interesting scenes were full of typical teaching is plain from the words used by Christ in the institution of the Lord's Supper, "This is My blood of the new covenant, which is shed for many for the remission of sins;" while in Hebrews ix. the two covenants and the sacrifices connected with them are beautifully compared and contrasted. The various kinds of sacrifices offered by the covenant people represent Christ in various aspects of His work. The burnt offering shows Him satisfying God. The meat offering shows His holy life—His perfect righteousness. The sin offering is Christ made a curse for us. The peace offering, Christ satisfying the heart of the believer rejoicing in reconciliation. No one type could fully represent Christ, and so they are multiplied, each bringing out into special prominence some aspect of His wondrous work. From the sacrifices as a whole, we are clearly taught the need of atonement; the terrible nature of sin; the justice of God; the love of Christ; the identification of the sinner with the Saviour, the laying on of hands sets forth this last point very clearly. Divest the sacrifices of their typical meaning, and they are utterly inexplicable; but looked at as symbols of Christ, they glow with Divine significance, and point the worshipper to the one way of salvation, and prepare us for understanding the crowning sacrifice of all, even that of Calvary. They were "shadows of good things to come," but there is no shadow without a substance, and only by looking at Christ can we understand them. By all these types God was teaching men and preparing them for the coming of Christ. As children are taught by pictures, so, in the infancy of the world, God taught men by these pictorial representations; now in plain letters His truth is made known, and great is our guilt if we slight the plain message. Are we trusting in the sacrifice of Christ? "It was not possible that the blood of bulls and of goats should take away sins." Typically they did, *actually* they never could.

"But Christ, the heavenly Lamb,  
Takes all our sins away;  
A Sacrifice of nobler name,  
And richer blood than they."

5. *Priesthood.* The idea of priestly work is universal among men. On the human side it originates in the consciousness of sin. Men feel the need of some one to come between them and God. Probably that need was met by the Divine appointment of priests long before the Exodus, although in early times there was no special priestly class. In patriarchal days the head of the family seems to have been the priest of the household, as in the case of Abraham; and when the people multiplied probably the first-born, or a certain number of them, were set apart for the office. Thus before the institution of the Aaronic priesthood we find, in Exod. xix. 22, 24, mention made of the "priests which came near to the Lord, and in Exod. xxiv., the sacrifices are slain by "young men of the children of Israel." Be this as it may, it is to the priesthood as instituted after the giving of the Law that we look for full typical instructions on

the subject. God's design in establishing the Levitical system was to teach men the true nature of priestly work, to lead them up to Christ the great High Priest. In studying the subject as detailed in the Pentateuch, we can hear the apostolic exhortation, "Consider . . . the High Priest of our profession, Christ Jesus." (1.) *The priest was Divinely called and consecrated to his office* (Exod. xxviii, xxix; Heb. v. 1). So "Christ glorified not Himself to be made an High Priest," but became so in virtue of the appointment of Jehovah. Though perfectly holy, yet there is a sense in which He was consecrated to the office. This is the idea, I think, contained in Heb. ii. 10; v. 8, 9; vii. 28. The word in these three passages twice rendered "perfect" and once "consecrated" is the same, and the latter seems the better meaning. The Hebrew word for consecration in Exodus means "filling the hand," the "ram of consecration" is the "ram of filling." The Septuagint gives as the equivalent of these expressions, "*perfect the hands,*" "*perfection,*" "*ram of perfection,*" employing the same Greek word which is used in these passages in Hebrews, so that it is fair to conclude that the writer of the epistle, when treating of the priestly work of Christ, employs the words in the same sense. The same idea, though expressed by a different word, lies in the Saviour's statement, "For their sakes I sanctify Myself." (2.) *The priest represented the people.* The thought of representation is inseparable from that of priesthood, and in the case of Aaron it is very prominent. The people were taken to be God's purchased possession, "a kingdom of priests"; the first-born represented the people; the tribe of Levi were taken for the first-born, and represented them; the family of Aaron represented the tribe of Levi; Aaron as the head of his house represented the family, and so, through all the gradations, he stood before God as the representative of the whole people, and thus typified the One in whom the principle of representation is found in perfection, as He "appears in the presence of God for us." (3.) *The priest was akin to those whom he represented.* The priest of men must be a man, chosen from among men. So Christ became "like unto His brethren" (Heb. ii. 19.) He is "one of us"; knows us thoroughly; is well fitted to be our representative. (4.) *The priest had sympathy with the people.* He could sympathize with them because of his intimate relationship with them, and could have compassion on the ignorant and erring because himself compassed with infirmity (Heb. v. 2). Christ can sympathize with His people because of His identification with them in His human personality. Of course in His case there was no sinful infirmity; the weakness and weariness of human flesh He knew by experience, but not its sinfulness. "He was tempted in all points according to the likeness, but without sin." (5.) *The priest must be holy.* The idea of holiness always attached to the priest, and so in the Aaronic and other priestly systems some ceremonial holiness was necessary. A certain kind of dress was worn, a certain style of life adopted to mark them off as separate from the people. Christ was, of course, in the highest sense "holy, harmless, undefiled, and separate from sinners." (6.) *The priest must offer sacrifice.* This was the most important of all the priestly functions. The ideas of sacrifice and priesthood were indeed correlative, see Heb. v. 1., viii. 3; and speaking of Christ as a Priest the apostle says "it is of necessity that this Man have somewhat also to offer." The sacrifice of the Aaronic priesthood could

not take away sins; Christ's sacrifice effectually does so. The *one* sacrifice needs no repetition, because perfect. The proof of the perfection is found in His "sitting down" in contrast to the "standing" of the earthly priests (Heb. x. 12). (7.) *The priest made intercession for the people.* The intercession was based upon atonement. So Christ having made atonement, now carries on the great work of intercession, and we may take the 17th chapter of John as a specimen of His wondrous pleading. (8.) *The priest secured blessing for the people.* The temporary and typical atonement obtained temporary forgiveness. Christ secures for His people perfect and eternal salvation. By His own blood He "obtained eternal redemption." "By one offering He hath perfected for ever them that are sanctified." Of course so great is the superiority of the antitype to the type that every point of resemblance really passes into a point of contrast. As far as the Divine surpasses the human; as eternity transcends time; as Infinite perfection exceeds mortal frailty, so far is our great High Priest lifted up above the priests of the earthly sanctuary. They were numerous, imperfect, and "not suffered to continue by reason of death." Our *One* all-perfect High Priest "continueth ever," and "hath an unchangeable priesthood (*a priesthood that doth not pass to another*)." There is nothing of a temporary nature about the work of Christ; "what He doeth shall be for ever." As the *Eternal* Son of God, He by the "*Eternal Spirit*" offered Himself *without spot* to God, and by that *perfect* offering obtained "*eternal redemption*" for His people; and as a "*Priest for ever*" He is able to save "*evermore*," seeing He *ever liveth* to make intercession for them who according to the "*everlasting covenant*" are called to the "*eternal inheritance*." A. M'CAIG.

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## "I'LL TRY IT ONCE MORE, BILLY!"

BY REV. EDWARD A. RAND.

THEY stood on the hill back of the old home, and they gazed seaward, Jerry Palmer and his weary, worn mother.

"I don't see anything, mother," moaned the boy.

She sighed, and said: "Nor I, Jimmy. We will go home."

She clutched nervously, fiercely, the hand of her boy, as if fearful that she might lose him, and together they went down the slope leading to the story-and-a-half house that was home.

The father, John Palmer, was at sea. Whether dead or alive, who could say? Nothing had been heard from him for a long time. He was skipper of a fishing-smack, one of a fleet of twenty which had sailed to the fishing-grounds together. The nineteen had returned. Where was the "Polly," Skipper Palmer's fishing-smack? Jerry and his mother every day went up to the crest of the hill in the rear of their home. There they scanned the sea anxiously, but always came down grieved, shaking their heads, saying they had seen "nothing." That is an awful word sometimes.

As they were now about to enter their home, Jerry stopped. He looked at a drift of snow not far from the door. It was in the path to the shed.

"When I get home, if it is cold enough for snow, Jerry, I'll help you shovel the paths. Until then, keep the paths clear for mother," said the skipper before going away.

"I will!" was Jerry's prompt reply.

Sometimes his wrists would get tired, but he had kept his promise, until the last snows which had ceased falling that morning. There had been so many duties out of school that he had lacked time to shovel out of the way this remaining drift.

'I will do it now,' he said, as he returned with his mother from the hill-top.

"You are tired, Jerry. Let it go until to-morrow. I would rather have you with me," said his mother.

Together they entered the house, and with the help of the driftwood gathered by Jerry on the beach, the skipper's wife began to get supper.

When supper was over, the mother and boy knelt down in prayer, side by side. She used an expression like this: "God help those on the sea!" When they rose from their knees, Jerry exclaimed, "Mother, you said what I told father."

"What was that, Jerry?"

"I told him I would say, 'God help those on the sea.'"

Yes, with much fear and trembling Jerry had stolen up to his father, and whispered his purpose to pray for him. Skipper Palmer's reputation was not that of a religious man, and Jerry hesitated long ere he told his father. Any one watching the man, though, would have seen him a minute later wiping his eyes with his rough sleeve.

Did he think of Jerry's promise while he is gone? We sometimes when away from them forget the good words said by friends. The skipper remembered, however. He and Billy Morton were off one afternoon, looking after a trawl that had been set. A fog came up. The shadows of twilight came down. John Palmer and his companion could not find their vessel. They spent that night and the next day in their little boat on the great, heaving sea. A second night was coming on.

"Looks bad!" muttered the skipper. "Chilly!"

His companion said nothing at first, but soon exclaimed gloomily, "Don't see a living thing nowhere!"

See? It was one wide waste of water, revealing no hope.

The chilled, despairing men drifted on.

Suddenly the skipper cried: "Billy, there's a fore-and-aft schooner! let me holler!"

He tried to raise his voice in a shout for help, but the sea mocked him. The vessel sailed on.

"No use!" muttered Billy.

"No use!" moaned the skipper. To himself he said: "Oh, my wife and poor little boy!"

Boy? His Jerry? Yes, and somehow there came to him the words his boy had uttered, and the promise to pray for his father, and cry, "God help those at sea!"

God help? Was there not a strong, great, merciful God somewhere? This conviction gave the skipper new energy and courage. "I'll try it once more, Billy," he said, "It's no use shouting, I'll stand on the seat and wave my old sou'-wester!"

There on the seat of the boat stood Skipper John Palmer, and waved his sou'-wester.

"God help those on the sea!" kept sounding in his ears, and it nerved him to renewed waving. The skipper waved, and Billy watched.

"Skip," he screamed. "I b'lieve she is a heavin' to! Look, Skip!"

"So she is! Now I'll wave harder! You go it, too, Billy!"

Like madmen they frantically waved their old hats, and it was soon very evident that they had been seen, and the vessel was coming to their relief.

When another night shut down on the sea they were snugly stowed away in the berths of the schooner. She was on a voyage to the Bermudas, though, and the rescued men were obliged to go with her. As for the "Polly," it

met with bad luck. It went down in a terrible storm, and it is no wonder she was never seen again from the hill in the rear of the skipper's home.

John Palmer and Billy Morton were finally on their way home, working their passage on an American-bound ship.

But let us go back to that snowdrift near Jerry Palmer's door.

"I'll tackle it to-morrow," he said, after his advice from his mother to let it go for the present. "I'll leave my shovel in the drift just to show that I mean to go at it in the morning. I shan't want to tramp through the drift to-day."

The fire of the driftwood burned low, though, and Jerry discovered that there was no fuel in the wood-box with which to replenish it.

"Mother, I mean to go into that shed after some wood."

"Tuck your trousers into your boots, then, if you are going through that drift."

"I will, mother."

When he reached the place for the drift, no drift was there! He saw a shovel, however, flying backward and forward. Who was it? Some compassionate neighbour it must be.

Jerry stopped suddenly, as if sickness had brought him to a halt. His father had once said, when he got home he would help Jerry shovel. Could it be—

Jerry did not have time to finish this question; his father was clasping him in his arms.

"Jerry, I didn't want to surprise you too suddenly, and I did this, thinking some of you might come out and see the sign, and sort of be prepared for the news," said the skipper.

"You want me to tell mother that the path is shovelled, and let her guess the—"

"No, you needn't," said a voice. It was Jerry's mother. She had followed him, anxious to know why, in going after an armful of wood, he had not returned sooner.

How joyfully the skipper's arms now went about his wife! Together they all hurried into the dear old home.

That evening the skipper said to his wife: "You may think it strange, but I have turned a new leaf, and all on account of Jerry."

Then he told about his rescue. "I've begun to pray, and I want to kneel with you and thank God for His goodness," he added. They all knelt in prayer. There, in the little home by the rolling sea, the skipper bowed gratefully before God, and ere he closed his prayer his voice was heard in earnest tones, saying, "God help those on the sea!"—*Christian Advocate*.

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### TELL YOUR MINISTER.

A FRIEND of mine, a layman, was once in the company of a very eminent preacher, then in the decline of life. My friend happened to remark what a comfort it must be to him to think of all the good he had done by his gift of eloquence. The eyes of the old man filled with tears, and he said, "You little know! You little know! If I ever turned one heart from the ways of disobedience to the wisdom of the just, God has withheld the assurance from me. I have been admired, and flattered, and run after; but how gladly would I forget all that to be told of a single soul I have been instrumental in saving!" The eminent preacher entered into his rest. There was a great funeral. Many pressed around the grave who had oftentimes hung entranced upon his lips. My friend was there, and by his side was a stranger, who was so deeply moved, that when all was over, my friend said to him, "You knew him, I suppose?" "Knew him!" was the reply. "No; I never spoke to him, but I owe to him my soul!"—*From "Colloquies on Preaching," by Canon Twells.*

## THE MAN WITHOUT A GOLD RING.

"If there come into your assembly a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say: 'Sit thou here in a good place;' and ye say to the poor man, 'Stand thou there;' or, 'Sit under my footstool;' do ye not make distinctions?"—James ii. 2, 3 (R. V.)

**V**ERY few of us who are in present responsibility in the church, supposing a shred or two of conscience still vital, can read these words—pointing there as a sort of terrible Nathan's long, bony finger—without wincing. I confess that I cannot. They are always a "Thou art the man," to me. I am a pastor, with radical views of social equality. I insist publicly and privately that the Gospel is for the poor and rich alike; that the church should be open to each alike; that if special welcome is offered to any it should be to the poor. I believe this with my whole soul. I make every legitimate effort to get the poor—the man who wears no gold ring, the woman who wears junk jewellery—into my preaching place; and no particular effort to entice the rich. I am honest in it, too. And yet, God forgive me, if the man with a gold ring comes in—the man with a fine intelligent presence: the woman with a stylish costume—I experience a tickling sensation of pleasure that the advent of a hundred shabbily dressed, dull-faced people could never incite. And I always invariably hope that the usher will be attentive and polite in seating him; and that my uptown friend over there, who rarely comes to our church, will note the fact that the gold ring and stylish figure are "in Divine presence."

I need not fidget, however, in fear of the usher, for lo! his body bends gracefully and deferentially, and he seeks out the best seat in the synagogue, tendering fan and hymn book, whispering, in a moment, with the other usher that he wonders who they are.

The chances are that my sermon, which is extemporaneous, and therefore plastic, is modified here and there to please what I surmise is the fancy of the man with the gold ring.

Service being over, a trustee or two, a deacon or two, "a better class" lady or two, after a little careless clearing of the throat, as who should say: "Not that it is a matter of much consequence"—after thus clearing the throat a little—ask if I knew the rather nice-looking strangers who worshipped with us this morning.

God forgive us, I say. Our principles are all right, at heart we love the poor when they are not very near us. We want them to come to church until they actually do. Then they are keen-sighted enough to discover—what we reluctantly admit ourselves—that, as between the two, the man who wears the gold ring is, in spite of our theory, in spite of what we wish our likes to be, the man whom we really and heartily welcome.

I do not pretend to open the question of the relations of the church to the poor—one of the largest and most perplexing questions of the day. I have no scourge of small cords. If I had I should hardly know whom to belabour. On the one hand, the church is not very cordial toward the poor, except in the way of charity. On the other hand, the poor will not come to church when their every objection is met. On the one hand well-to-do Christians are not much disposed to fraternize with the poor. On the other hand, those who go among them with kindest hearts and wisest methods for their self-respecting effort at elevation, get many a sword-pierce of disappointment at their meanness and ingratitude. Witness the painful check in Charles Kingsley's devotion to their cause through such disappointment; his latest conclusion being that the poor were not as noble, nor the rich as cruel and unjust, as he at first thought. An experience repeated in many another who sympathizes with the poor.



## NOTES AND COMMENTS.

## THE COMING CENSUS.

**W**E should like to call special attention to the fact that on the 6th of April next, Irish householders will be required to fill up a return, stating, amongst other things, the *religious profession* of each member of the household. Such inquiries may fairly be regarded as outside the province of Government; but as the matter has received the sanction of Parliament—although this question may be left unanswered—it is desirable that the census paper should be filled up in such a way as will not lead to misconception. Baptists alone of religious bodies in Ireland, reckon as members only those who have been baptized on a personal profession of faith in Christ. Other denominations reckon children and all adherents. And though no religious value can be attached to such an enumeration, it is the only basis recognised by the Act of Parliament, therefore it should be distinctly understood that *for the purposes of the Census*, all children in our families and attendants at our places of worship may be put down as belonging to the Baptist denomination. We have reason to hope that the forthcoming returns will show a decided addition to our numbers. In any case, we are sure that our principles concerning the ordinances of Christ have gained much ground during the last decade; and our denominational prospects in Ireland were never brighter than they are at present.

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## PATRICK'S DAY.

The 17th of March, which has long been observed in memory of our great national Apostle, has, in recent years, acquired a new association as a day for special and united prayer on behalf of Ireland. Never was there a time in our national history when prayer for guidance and spiritual awakening was more urgently needed. The masses of the people are restless and dissatisfied. Many are shaking off priestly domination and Romish superstition; but comparatively few are showing much earnestness in seeking for the knowledge of God's salvation as it is revealed in Jesus Christ. Intemperance, with its concomitant evils of poverty, wretchedness, and crime, is still rampant amongst us; Christian union is much talked of, but not much exemplified; and many who should adorn the doctrine of the Saviour whom they profess to love, dishonour Him by the inconsistency and worldliness of their lives. The time is most opportune for praying and for working. As we think of the saintly life and heroic labours of Patrick, let us seek to emulate his faith and zeal, until the message of God's free and full and present salvation is heard through the length and breadth of our Emerald Isle.

\* \* \*

## "IRELAND AHEAD OF ENGLAND."

The Rector of Arklow still keeps the flag flying, and continues to assert his right to preach the Gospel in the open air in Ireland. The Roman Hierarchy have suffered another defeat in their proceedings in the Court of Queen's Bench; but will probably take comfort from the extraordinary statement of Mr. Justice Holmes, that "*Ireland was ahead of England in the matter of street preaching.*" How a learned judge can regard the tyranny and rowdiness perpetrated at Arklow as a sign of advanced civilisation is a mystery; but there are many weak-kneed Protestants, who, for the sake of their own worldly ease, will concur with Judge Holmes that street-preaching ought not to be allowed in a Catholic community. It is sufficient answer to these to say that Catholics need not attend the services unless they wish. And if it be further urged that no spiritual good can be accomplished where such hostile feeling is manifested, we think it may be well to note that the hostility is chiefly on the part of the ignorant and degraded, who through

priestly instigation have deliberately created the disturbances, and ought to be made amenable to the strong arm of the law. Can any one affirm that there are *none* amongst the ranks of Irish Catholics who desire an opportunity of quietly hearing the Word of life? We are confident that there are many such in Ireland: and for their sakes we trust Mr. Hallows will succeed in conquering the organised opposition to his services, and will continue to ring out the glad tidings of Christ's free salvation to the benighted and priest-ridden people of Ireland.

[Since the foregoing was put in type we learn that Mr. Hallows and his curate have been sent to prison on the trumpety charge of causing obstruction.]

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#### JOHN WESLEY'S CENTENARY.

A very interesting series of services has been held in London in commemoration of the death of John Wesley, which event occurred on the 2nd of March, 1791. The Irish Conference was represented by Rev. Oliver M'Cutcheon and Rev. Dr. Evans, and amongst the speakers at the public meetings, in addition to eminent men of the Wesleyan connexion, were Revs. Dr. Clifford, Dr. Allon, Dr. Dale, and Archdeacon Farrar. We have pleasure in bearing testimony to the good work which Methodists have accomplished in this country. Only for their self-denying efforts in the early years of this century, evangelical religion would have been in danger of dying out in Ireland. They have furnished examples of consecrated zeal and home missionary heroism, that have had a beneficial influence on all denominations. We thank God for the splendid services they have rendered in the past, and trust their future record will be still more brilliant.

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#### UNWITTING PLAGIARISM.

A remarkable case of sermon appropriation occurred last month. An address to young men, delivered by the Lord Mayor of London, was reported in the *British Weekly*, and was found to be almost word for word the same as a sermon preached twenty-seven years before by Mr. Spurgeon, at the Metropolitan Tabernacle. The Lord Mayor explains that his address was based on notes of a sermon which he heard read many years ago, but did not know it was Mr. Spurgeon's. As illustrating the curious freaks of memory, it may be added that Mr. Spurgeon read his Lordship's sermon in the *British Weekly*, and on the following Sunday, congratulated the Lord Mayor on having hit the right nail on the head, both being unconscious of Mr. Spurgeon's own share in this very able and memorable discourse.

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#### THE CHURCH OF THE FUTURE.

Among the many critiques of Mr. Stead's rather misty vision of the Church of the Future, none is more worthy of consideration than the accompanying brief letter by Dr. Angus, recently published in the *Baptist*. He says:—

"Mr. Stead touches with force and skill a deficiency in our 'modern life.' The Divine sonship which saves men and makes them members of the Church of Christ, present and future, consists in beliefs, holiness, love, as St. John tells us, and is to be tested and proved by *all three*. True sons believe that Christ is a true incarnation, the Son of God, the propitiation for sin, the Saviour of the world. They hold also that this faith is a force making for righteousness, and working by love to God and man.

"Many of us have been protesting for years against the supposed sufficiency of any one of these elements, if found alone. I think it highly probable that Mr. Stead will accept all three as elements of a Divine nature, and as requisites of Church membership. But I look with suspicion upon attempts to make one alone essential. All three are essential, if John's teaching is true. In short, it is not a *new* theory of the Church we need, but a fuller

realisation of the old. I cannot say we are to be CHRISTs, for part of His work, and that the most important, is unique: but I may say we may all strive to be more like Christ, and (alas!) less like Christians—to have more of Him, and less of ourselves."

\* \* \*

#### THE DRINK BILL FOR 1890.

Dr. Dawson Burns has published his annual estimate of the amount spent on intoxicating liquors by the people of the United Kingdom. It is melancholy to learn that the expenditure last year was some £7,000,000 more than in 1889, reaching the enormous total of £139,500,000 sterling. This is the largest Drink Bill since 1878, and shows that revived commercial prosperity has found its chief expression not in happier homes, nor in augmented Christian effort, but simply in drunken revelry. The amount devoted to religious and charitable purposes is estimated at £18,000,000, so that for every half-crown given to the service of God about twenty shillings were given to the service of Bacchus. If the whole of this money, instead of being spent on drink, had been taken out to sea, and dropped to the bottom of the Atlantic, the nation would have been stronger, richer, wiser, and holier; thousands of lives would have been saved, crime would have been averted, and tens of thousands now bowed down with sorrow, poverty, and shame, would have been leading happy and honourable lives. When will Christian men cease to countenance a traffic which involves such appalling destruction of wealth and of all that contributes to human happiness, and which, more than anything else, hinders the progress of the Kingdom of God on earth?

#### REASONS FOR NON-CHURCH-GOING.

"**U**NATTRACTIVE services! Long sermons! Those are the things, it is said, that keep people away from church. We are told—'If you have attractive services, if you only please the people in the manner of your service, and only give them instructive and attractive sermons, you will always have your churches full.' One suggested short, another striking, and another amusing sermons full of anecdotes; another, bright music; another, short services: another, great services, as if we kept a show, and were trying to attract customers. Attracted by great services! Were they the attractions of great services that gathered together those disciples on the first day of the week, in upper chamber, in fear of their lives from their enemies? Were they 'attractive and bright services' that gathered together the slaves and outcasts of the great Roman capital, as they gathered, in fear and darkness, in the Catacombs to break bread? Were they 'bright and attractive services' that caused the Scotch Covenanters of old to go out and worship GOD on the wild hill-sides? Were they 'bright and attractive services' that led the old Huguenots to gather together in secret chambers, dreading lest the sound of their hymns should reach the ears of the cruel and licentious soldiery of a tyrant king? No. What gathered those men was this:—They felt that the life they needed for their souls they could find nowhere else, and they felt that they must perish if they could not obtain it, and this it was that drew them together for communion"—*Dr. Magee, Abp. of York.*

#### CHRISTIAN UNION.

"Who Christ's Body doth divide,  
Wounds afresh the Crucified.  
Who Christ's people doth perplex,  
Weakens faith and comforts wrecks.  
Who Christ's order doth not see,  
Works in vain for unity.  
Who Christ's word doth take for guide  
With the Bridegroom loves the Bride."

## FOR OUR YOUNG PEOPLE.

MY dear young friends, some time ago I told you about two little boys who had learned to pray, and had begun to love Jesus, and I hope that many of you also know what it is to pray aright, to speak to Jesus, believing that He is listening to you, and that He is willing to answer you. Now don't you think that if we ask and receive any blessing from Jesus we ought to thank Him for it? I know a dear little girl named Elsie; a few days ago her mother taught her a little hymn that appeared in *The Baptist*, which I daresay some of you have seen. The first two verses are—

“What can I do for Jesus,  
Who did so much for me?  
He left His home in glory,  
And died to set me free.

“I'll be a little Christian,  
That every one may see  
How much I love my Jesus,  
Who is so good to me.”

By and by Elsie came to her mother and said, “Mamma, I'm a little Christian now. I have asked Jesus to make me one”; and then she added, “Mamma, you must say, 'Thank you, Jesus, for making Elsie a Christian.'”

I thought it was so nice of the little one to say that, and it is certainly the right spirit, and I hope that those of you who have trusted Jesus are always thanking Him for having saved you. When your papa and mamma give you nice things you say, “Thank you!” So if you have received the great blessing of salvation from the Lord Jesus, the least you can do is to say with all your heart, “Thank you, Jesus!” Perhaps you have heard of the dying gipsy boy who was visited by a lady who tried to tell him about Jesus. As he was very weak she whispered into his ear several times, “For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life.” She was afraid he could not understand what she was saying; after a little he looked up and said, “A poor gipsy boy thanks Him, but nobody ever told me.” You have been often told that blessed story of God's love in giving His own dear Son to be your Saviour; your mother and father have told you, your teachers have told you, the pastor has told you; have you believed it as the poor boy did, and have you thanked the loving Lord?

It may be that you have not thought much about it. The “old, old story” has been to you like any other tale: you have been pleased to hear or read it, but you have not thought of it as having any meaning for you. Now I want you to remember that Jesus really lived, that He was God's own dear Son, that He came from heaven to save boys and girls as well as men and women, that He died on the cross for our sins, and that if you only trust Him with your heart He will take away your sins, and make you happy, and make you His own dear child, and take you to His home in heaven by and by. You sometimes sing—

“Jesus loves me, this I know  
For the Bible tells me so.”

But do you really believe it? If you do, then you will thank Him, and you will try to love Him in return; and then, if you are a little Christian, loving Jesus and trying to serve Him, you must go on praying for other people, your brothers and sisters, your companions and friends; and when Jesus hears your prayers you will have reason again to thank Him.

“Jesus, tender Saviour, Thou hast died for me!  
Make me very thankful in my heart to Thee;  
When the sad, sad story of Thy grief I read,  
Make me very sorry for my sins indeed.

"Now I know Thou lovest, and dost plead for me!  
 Make me very thankful in my prayers to Thee.  
 Soon I hope in glory at Thy side to stand;  
 Make me fit to meet Thee in that happy land."

S. M'CAIG.

— \* —

## Bible Study.

1. *Whom* did his servant treacherously slay,  
 As sleeping on his couch at noon he lay?
2. A *Prince* who with a missionary band  
 Went forth to preach throughout the Holy Land.
3. A *town* where mighty miracles were wrought,  
 Which for its sin was to destruction brought?
4. Before what *idol* did a Syrian bend  
 Lest he his heathen master should offend?
5. *Who* did oppose the end th' Apostle sought  
 And on himself a fearful judgment brought?
6. *What* once did save from death the human race,  
 And for a year was their sole dwelling-place?
7. A *prophet* who was called in early youth,  
 And till old age he served the God of truth?
8. A *mother* who did early teach her boy  
 The way that leads to everlasting joy?
9. What *king* against the tribes of Israel fought  
 Because a passage through his land they sought?
10. A *word* inscribed in Babylon's regal hall,  
 Her impious king to penitence to call.
11. What *king* would not take counsel of the wise,  
 But did his father's counsellors despise?
12. *What* makes the gold with purest lustre shine,  
 And is an emblem of God's Word divine?
13. What beauteous *creatures* dwell in heaven above,  
 And visit earth on messages of love?
14. *Who* did, when Judah's tribe was borne away,  
 The ruler of the remnant basely slay?
15. *Who* brought good news the apostle's heart to cheer,  
 When he was sore distressed with grief and fear?
16. What *seer* did Asa into prison cast  
 Who told of wars throughout his life to last?

In the *initials* of these words we read  
 A prayer for that which above all we need;  
 Without this gift the world would be most drear,  
 The next be viewed with overwhelming fear.

— \* —

## ANSWERS FOR FEBRUARY.

## The Lost Books of Scripture.

This Bible Study we find has given more trouble to our young friends than we at first thought, owing to the fact that some have regarded the appearance of Samuel at Endor as a "resurrection," and the fact that the words "by the Jews" were accidentally omitted in reference to St. Paul's floggings. We hope our young friends will not be discouraged, and have decided to give full marks to all who have sent in replies—namely, to Charles R. Curtis, W. H. Gausson, Maggie and Henry Martin, Carrie Parnell, John B. Simpson, Bessie J. Simpson, and J. H. B.

Books mentioned in the Bible, but not included in it:—

1. Book of the Wars of God—Num. xxi. 14.
2. Book of Jasher—Joshua x. 13.
3. Book of Samuel the Seer—I Chron. xxix. 29.
4. Book of Nathan the Prophet—I Chron. xxix. 29.
5. Book of the Acts of Solomon—I Kings xi. 41.
6. The Book



**BAPTISM OF "THE NUN OF KENMARE."**

VERY interesting baptismal service was held last month at the Calvary Baptist Church, New York, when Miss M. F. Cusack, widely known as the "Nun of Kenmare," was immersed by the pastor, Dr. Macarthur, upon confession of her faith in Christ as her only Lord and Saviour, and in obedience to His last commission. Miss Cusack was probably the most prominent nun in the Roman Church, either in the United Kingdom or in America. She is well known in Ireland because of the prominence of her family, both in social life, in political position, and in religious work. She received great honors for years in the Roman Church, because of her character, culture and consecration. She is one of the few women, perhaps the only woman in the world, who was granted a private interview with the late Pius IX. She received from him a letter expressing his appreciation of the services which she rendered the Roman Church. She did great service for that Church in England and in Ireland, and later in the United States. Her baptism is a disappointment and humiliation to the Papacy. She is the author of no fewer than twenty-one volumes, most of which have been written directly in the interests of Romanism. She comes into our denomination as the result of a careful study of the Scriptures concerning baptism, and with a genuine enthusiasm in the adoption of our views. She testifies that never has she had such peace of heart as since she has obeyed Christ in baptism. Her baptism was an occasion of great interest in the Calvary Church, and even on the part of representatives of other Protestant churches in the city. She laid her wealth, her talent and her all upon the altar of Romanism; and it is now her determination to spend her remaining years in working for Christ in connection with Protestantism and, as far as the providence of God may open the way, in connection with our own denomination. She is now engaged in various forms of literary work, and is also delivering addresses on the various phases of Romanism, and its relations to Protestantism and patriotism. Some of our most prominent ministers and laymen of the Presbyterian and other churches, have given her sympathy and endorsement; this is especially true of Dr. John Hall, because of his knowledge of her family in Ireland and his present appreciation of her character and work. Her two volumes, entitled, "The Nun of Kenmare, an Autobiography, by Miss Frances Clare Cusack," and "Life Inside the Church of Rome," ought to be widely read by all Christians. She does not deal in invectives, but reasons calmly and irresistibly. Her "Life of St. Patrick" received the endorsement of the late Pope. Before she became a Baptist, she had known that St. Patrick was a Baptist, she has now written a pamphlet calling special attention to that fact, a pamphlet which it is hoped will soon be in print and widely circulated.

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**BLESSINGS IN DISGUISE.**

"As woods, when shaken by the breeze,  
Take firmer, deeper root,  
As winter's frost but makes the trees  
Abound in summer fruit;  
So every heaven-sent pang or throe  
That Christian firmness tries,  
But nerves us for our work below,  
And forms us for the skies."



## DENOMINATIONAL INTELLIGENCE.

*(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)*

### BAPTIST AMALGAMATION.

**T**HE question of amalgamating the Particular and General sections of our denomination has been discussed for some months past in the pages of the *General Baptist Magazine*, and such doughty champions as Dr. Clifford and Dr. Dawson Burns have entered the lists on different sides. In the current number the Editor, Rev. Joseph Fletcher, proposes as an eirenicon the amalgamation of kindred institutions, especially the Home and Foreign Missionary Societies and the Building Funds, but recommends the continuance of the General Baptist Association on the old lines, and the retention of the name "*General*." He also considers it necessary to maintain the College and the connexional publications, as heretofore. The question will come up for further consideration at the Annual Meetings in June, when it is hoped that arrangements will be made satisfactory to all parties.

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### DR. AND MRS. ANGUS.

The Golden Wedding of Dr. and Mrs. Angus was celebrated at Regent's Park College on the 3rd inst., and many of our readers will join in the congratulations. Apart from the great influence which Dr. Angus has exercised as a scholar and theologian, the influence of his home life has been of incalculable benefit to the students who have come under his care. These have ever looked upon the President and his estimable wife as models of Christian culture and refinement; and many of them still cherish as sunny memories the kindly counsels of the one, and the maternal graciousness of the other. May their "Fifty Years of Blessings" be an earnest of ever-increasing blessedness, and in their experience may the prophet's words be fulfilled: "At evening time there shall be light."

\* \* \*

### HARRISTOWN.

The handsome baronial mansion in Co. Kidare, known as "Harristown," which for more than a hundred years has been the country residence of the La Touche family, was destroyed by fire on the 4th inst. Fortunately the plate and most of the furniture and pictures have been saved, but some of the statuary, including a unique group in Cerrara marble, perished in the flames. The loss is estimated at many thousands sterling, and is partially covered by insurance. This sudden and total destruction of his beautiful homestead, endeared by so many tender and hallowed associations, has been a rude shock to our esteemed friend, Mr. La Touche. He has, however, been enabled to bear it with Christian equanimity, notwithstanding the weight of advancing years; and calmly remarked to a friend, as he watched the blazing pile: "Here we have no abiding city." The breaking up of the Harristown establishment is likely to involve serious loss to the church at Brannoxtown. But "All the paths of the Lord are mercy and truth," and we trust our friends at Brannoxtown will yet realize that even this mysterious Providence is an illustration of Divine goodness and unchanging love.

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### Belfast: Great Victoria Street.

The usual quarterly social meeting of church and congregation was held on the 3rd ult. Tea was served in the church. The principal business of the evening was—to receive reports from Secretary of Manse Fund, and to consider arrangements for forthcoming bazaar. The

report submitted by the Manse Fund secretary (J. Nelson) was very encouraging. It stated that since last quarterly meeting good progress had been made in the work of collecting, and that the balance now required to secure the splendid offer of £400 was considerably smaller than that announced at meeting three months ago.

A very pleasing incident of the meeting, and one which I think deserves to be recorded, was the handing in of the magnificent sum of 10 guineas to the Fund by the little daughter of one of our members. The energetic little worker is between 12 and 14 years of age, and the splendid sum was collected entirely by her own efforts. Needless to say our young friend received the warmest thanks of all present. The Bazaar in aid of Manse Fund to be held on 5th, 6th and 7th March, will, it is believed, be a grand success. The prospects are daily brightening. Our own people are working with warm-hearted zeal, and not a few outside the ranks of our denomination are evincing a lively interest in our work, and are lending us a helping hand. Such tokens of brotherly feeling and goodwill cause us to thank God, and give us courage.—  
JOHN NELSON.

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**Belfast: Regent Street.**

**FAREWELL MEETING TO PASTOR AND MRS. MATEER**—On Wednesday evening, the 18th February, a social tea-meeting was held in the chapel, to say farewell to Pastor and Mrs. Mateer, on the occasion of their departure for East Dulwich. There was a very large attendance of the members of the church and congregation, and a goodly number of friends from the Great Victoria Street, Carrickfergus, and Tubbermore churches. The chapel was tastefully decorated with evergreens, the platform being transformed into a tropical garden. After tea, Mr. H. H. Graham, church secretary, was called to the chair, owing to the indisposition of Andrew Gibson, Esq., who, although present, was unable to preside, as hoped for. A very earnest address was delivered by Dr. Usher upon the word "*Farewell*," after which the chairman called upon Mr. Thomas MacIvor to read an address (which was beautifully illuminated by Messrs. M'Caw, Stevenson and Orr, Limited), and to present a purse of sovereigns to Pastor Mateer, on behalf of the members and friends of the church. Pastor Mateer having replied in very feeling terms, addresses were delivered by Pastor A. G. Haste, Carrickfergus, Mr. David A. Black, Secretary of the City Y. M. C. A., and Messrs. O'Reilly and Jackson, representing the church and Sabbath-schools. Very general regret was expressed at the unavoidable absence of Robert G. Glendinning, Esq., President of the Irish Baptist Association, who was just then crossing the Atlantic on board the splendid White Star Liner, "*Majestic*," bound for

New York. The choir, led by Mr. Ernest Worth, rendered several choice selections during the evening, and the meeting was brought to a conclusion by the whole congregation singing the beautiful hymn, "*God be with you till we meet again*." The Sabbath-schools had their annual tea and distribution of prizes on the next evening, when a most enjoyable meeting took place. The prizes were distributed by Pastor Mateer, and the various reports read by the secretary and treasurer.—H. G.

**BAND OF HOPE.**—At the monthly meeting of the Band of Hope on Feb 3rd, Mr. J. C. O'Reilly proposed, and Mr. W. J. Connor seconded, the following resolution:—"That the committee and members of the Regent Street Band of Hope do now hereby express their regret on the occasion of their President, Pastor Mateer, leaving them to take up the pastorate of another church in London, and desire that this be placed on record: also that the committee and members of this Band of Hope do hereby tender their best thanks to Pastor Mateer for his encouragement and help, and for the efficient and hearty manner in which he has acted as president since this Band of Hope was re-organized." The resolution being put to the meeting, was heartily adopted. Pastor Mateer replied in a feeling manner.—  
WILLIAM JAMES CONNOR, Sec.

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**Clough.**

On Friday evening, 20th February, the annual tea meeting was held. The weather being exceptionally fine, a goodly number of members and friends met together and spent a very enjoyable and profitable evening. After tea, the whole congregation united heartily in singing the 2nd Paraphrase; prayer being offered, the pastor then addressed the meeting. In his opening remarks he expressed his pleasure at seeing so many present, and gave to the strangers a cordial welcome. He then proceeded to address them from the words, "*He thanked God and took courage*," the two leading thoughts being gratitude for past mercies, and encouragement in God for the future. Pastor Phillips, of Grange Corner, also gave an address. After a few kind words of greeting, he selected a topic most appropriate for the occasion—viz., the visit of Barnabas to the Church at Antioch, "*Whom, when he came and had seen the grace of God, he was glad*," etc, from which he delivered an address that was highly appreciated. Miss Phillips enlivened the meeting by interspersing several choice selections of music, which

were rendered with thrilling effect, the audience being charmed by her clear, rich voice. Mrs. M'Mister and Mrs. Phillips also sang duets that were well received, and contributed largely to the enjoyment and success of the meeting. A varied and interesting programme having been gone through, all united in singing a parting hymn of praise, and the meeting was closed by pronouncing the benediction.

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**Coleraine.**

Our winter Sunday-school festival was held on Friday evening, 6th February. There was a good attendance of children and others, and a pleasant and profitable evening was spent. Tea was served soon after 6.30, in the Jubilee Hall, and when over, a number of the young people were presented with prizes gained at the annual examination in Scripture knowledge, and premiums for good attendance during the year 1890. We had some new hymns sung very nicely by some of the little ones, after which we adjourned to the chapel to hear and see Mr. M'Cracken's "scratch" lecture on "Candles," which was the "brightest" feature of the evening. Mr. M'Cracken had been holding some special services here, and advantage was taken of his kind offer to interest both young and old with some lessons from "Candles." The lecture was his first attempt in this direction, and though got up very hurriedly, was a great success. It was "after" Mr. Spurgeon on the same subject, and was listened to with great attention by a good audience. There were candles of all kinds, from the honest "Dip" to the gorgeous painted "Wax." After a vote

of thanks to Mr. M'Cracken, the meeting closed about 10 o'clock.—H. A. GRIBBON.

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**Tubbermore.**

CARSON MEMORIAL CHAPEL.—Below is a list of all contributions which have been either promised or received since last issue of this MAGAZINE. Grateful thanks are tendered to the respective donors:—

A Friend, ... ..	£0 2 6
A Well-wisher... ..	1 0 0
Collection at Falls Schuylkill Baptist Church, Philadelphia, (per Rev. Thomas Hanna) ..	3 19 2
Rev. Thomas Hanna, (Philadelphia) ... ..	8 2 10
Mr. and Mrs. Bennett, (Waterford) ... ..	1 0 0
Mr. John Kissick, (Glasgow) (per Mr. David Kissick) ...	1 0 0
Per Dr. Waters:—	
Mr. Thomas Field, (Maghera)	0 10 0
Rev. J. P. Gould, M.A., (Regent Park College) ...	1 1 0
Rev. C. S. Rutledge (Rector of Kilcrouaghan, Tubbermore)	1 0 0
Rev. S. E. Sears, (Whitechapel)	0 2 6
Rev. G. W. Linnecar, (Peckam)	0 5 0
Rev. F. B. Meyer, (London)	0 10 6
Mr. Samuel Cathcart, (Grangeville) ... ..	1 0 0
Miss Warmington, (London)...	1 0 0
Rev. Dr. Todd, (London) ...	2 0 0

A considerable amount is still required before the building operations can be commenced, as we are determined not to go into debt. Who will help? Subscriptions gratefully acknowledged by R. HALDANE CARSON, Solicitor, *Hon. Sec.*

♦♦♦♦♦

**BAPTISMS.**

BELFAST: Regent Street, Feb. 15th, one; Feb. 22nd, two, by Pastor Mateer.  
 CARRICKFERGUS: March 1st, one, by Pastor A. G. Haste.  
 CLOUGH: February 22nd, one, by the pastor, T. Whiteside.  
 DUBLIN: Abbey Street, February 8th, one, by the pastor, Fenton E. Bury.  
 DUBLIN: Harcourt Street, February 15th, six, by the pastor.  
 TANDRAGEE: February 21st, two (for Newry), by J. Taylor.

**Precious Promises.**

"THE LORD shall keep thee from all evil: He shall keep thy soul."—PSA. CXXI. 7.

"Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee."—HEB. XIII. 5.



# The Irish Baptist Magazine

VOL. XV.]

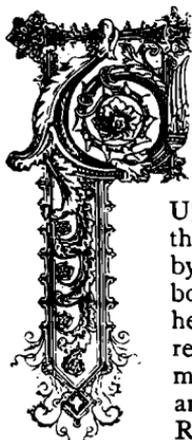
APRIL, 1891.

[No. 4.]

## THE WORD OF LIFE.

BY THE REV. G. T. ENNALS, LONDON.

*"Holding forth the Word of Life."*—Phil. ii. 16.



HIS Epistle was written during Paul's first imprisonment at Rome. He had been brought to the Imperial City from Cæsarea, having appealed unto Cæsar upon charges of sedition brought against him by the Jews. The journey had been long and trying, and in it he had suffered shipwreck and endured many hardships. Upon his arrival at Rome the centurion delivered him to the captain of Nero's guard, "who suffered him to dwell by himself with a soldier who kept him," to whom he was bound night and day by a clanking chain. In this way he "dwelt two whole years in his own hired house, and received all who came unto him." This treatment was more considerate than that granted to his fellow-prisoners, and he probably owed it to the generous kindness of the Roman Christians and the members of the church at Philippi. They did not forget the demands the authorities would make upon him for rent, nor his inability to earn money by working at his trade. More than once before had the Philippians ministered to his necessities, and again, in a time of great need, they had sent, by Epaphroditus, a most acceptable present. The Apostle was overjoyed, and wrote this Epistle to express his gratitude for their practical remembrance of him. It is a spontaneous outburst of gratitude—the simple, unstudied outflow of his heart. It breathes a spirit of devout love to Christ, and of fervent affection to his Philippian brethren. Being bound for the Gospel's sake, he was intensely solicitous that the interests of the Church should not suffer. He affectionately exhorted them to great circumspection in daily life, to harmonious church action, to unrebukable and blameless conduct, that, thus holding forth the Word of Life, their light might shine into the surrounding darkness.

## I. THE WORD OF LIFE.

The Word of God, or the Gospel, is a living word. It has life in itself, and in this respect gives proof of its Divine origin. Christ lives in it. Just as we sometimes say of men who have put their intellectual force, their spirit, and their individuality into their works, that they will not die, but that in their books they will continue to live, exerting their influence and carrying on their work; so Christ lives in, and is known through, the breathing pages of the Word. Other books, messages and systems of teaching become out of date, and die. The ages pass and leave them behind, like seaweed carried by a spring tide and left high up on the strand. But this book pulsates with life as the ocean's tides. The Word of God is *quick* and powerful, and its life is its attraction. Eighteen centuries have passed since the pen of inspiration was laid down and the Divine Book completed; but the dew of its morning still sparkles upon its pages. It is as fresh as a tree in the beauty of its spring life. Our fathers came to this well and drank thereof, and their children; but its living waters rise as sweet and refreshing now as in the ages past. Under the shadow of this tree they gathered when the burning rays of the sun of temptation or trial beat upon them; and we, in the burden and heat of life's day, sit down beneath its shadow with great delight, and its fruit is sweet to our taste. The pilgrims who traverse Sahara's burning sands rejoice not more in the green oasis, than we, who are travelling to Zion, rejoice in the wells and palm trees of this Elim-like Word. It may be that many books of a frivolous nature are eagerly read by myriads in the hey-day of health and prosperity, and the Bible is neglected, or even despised; but only let sickness or adversity come, or the burden of sin press upon the conscience, or eternity appear near, and they turn instinctively, with more or less of eager interest, to the Word of Life—the Gospel of our salvation. When Christ was upon earth, around Him gathered little children, the diseased, the possessed, the blind, the lame and the sinful, and He met all their needs. The little ones left Him with a brighter life, because He had smiled upon and blessed them; the sick departed in the fulness of health; the possessed, calm, and in their right minds; the blind with perfect sight; the lame leaping as the hart; and the sinful penitents rejoicing in the forgiveness of their sins. His abundant life, showing itself in such manifold ways, was a great element of attraction. Human needs are as great and varied as ever, and the miracle-working power of Christ as much required; but now His miracles of mercy are wrought through the Living Word.

The Word of Life produces life. Life can only come from life. A living seed will reproduce itself. Men are quickened by the Holy Spirit of God through the vitalizing energy of that Word which "liveth and abideth for ever." Nothing short of this will avail to regenerate the soul. Eloquence, burning as that of Peter the Hermit, is wasted breath unless the succeeding life shows that it touched the springs from which that life is fed. Varied learning, ripe scholarship and high culture are powerless in themselves to quicken the soul, or to awaken it from its sinful slumber. Man may exert his fullest powers, but they will be as futile as was the laying of Elisha's staff by Gehazi upon the face of the dead child of Shunem. All the genial influences of the atmosphere—the gentle showers, the falling dew, the shining sun—cannot cause life to spring where its

germ, or principle, is absent. By these influences in the vegetable world the latent vitality is called forth; but it is not implanted. But let the Word be received into the soul dead in trespasses and sins, whether it be the tender heart of a little child, or the hard and deeply encrusted heart of old age, and it produces therein the life of God. Wherever it takes root there springs up a life characterized by youth, freshness, usefulness, beauty and immortality. By *youth*, for it can never know the infirmity of age; by *freshness*, for it will always retain its early brightness and bloom; by *usefulness*, for its genius is a tender, helpful beneficence; by *beauty*, for possessing the Divine lineaments it must always be charming and winsome; by *immortality*, for it is a deathless principle, therefore the scythe of the Universal Mower must pass over it in vain. Such is the life enkindled within the believing soul, a life which will find its consummation in perfect conformity to the Divine likeness.

The Word of Life sustains the life which it inspires. It supplies the needed elements for growth and development. Peter, writing to the Jewish Christians that were scattered abroad, counsels them to "desire, as new-born babes, the sincere milk of the Word, that they may grow thereby." Its teachings are adapted to every grade of Christian experience. It is as milk for babes, and as strong meat for those who are of full age, or advanced in knowledge and spiritual life. The Word nourishes every grace. Faith feeds upon the revelation it contains of the Divine character, and the promises of a faithful God. Hope delights in the comforting assurances which relate to the untrodden portion of this life, and the glowing declarations concerning the next. It spans the future with its rainbow arch of variegated brilliance, and grows stronger as the years roll on. Stimulated by the sacred Word it has even gone before, and has entered within the veil, and is as an anchor, both sure and steadfast. Love dwells near the Cross, and grows strong upon the unique exhibition of Divine affection. It lays up in store, with the diligence of the ant, the sublime declarations of an infinite, all-embracing, self-sacrificing love. Its native air is that which sweeps around Calvary, and there it thrives, and grows stronger and purer. Patience is nourished by the consideration of Him who above all others endured, and by the consciousness that eternal glory is connected with the earthly sufferings of the children of God. It stands in the midst of the glowing furnace, rejoicing "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It cheers the spirit when the frail tabernacle of our mortality is being dissolved, by the assurance of "a house not made with hands, eternal in the heavens." It becomes most strong when tribulations abound, but its strength is derived entirely from the Word of Life. Zeal waxes strong and vigorous by the contemplation of the condition of men through sin, and the grandeur and glory of salvation as presented in the glowing pages of Divine truth. The entire spiritual life is sustained by this food, which is richer than angels know—

For never did angels taste above  
Redeeming grace and dying love.

All believers delight in the manna of the Word. In David's estimation it was "more to be desired than gold; yea, than much fine gold; sweeter also than honey, and the honeycomb." Job esteemed it "more than

his necessary food." Jeremiah declared, "Thy words were found, and I did eat them, and they were to me the joy and rejoicing of my heart." Such joy is real strength; the outcome of spiritual health. Spiritual men are drawn to the Word by spiritual needs and instincts. The bed is not more welcome to the weary, or the well-spread table to the hungry, than the Word of Life is to the believer. Upon it he rests, by it he is fed, and in it he delights. If Christian people neglect God's Word, their own life must become weak, and the world will gain influence over them. Their locks of consecration will be shorn, and they will be weakened like Samson when sleeping upon the lap of Delilah. And when they essay to go forth as at other times, they will find, as he did, that the "Lord has departed from them." Above all things, then, let the Word of Life dwell in you richly, in all spiritual wisdom and understanding.

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## AMONG THE IRISH CHURCHES.

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BY PASTOR H. D. BROWN, M.A.

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**T**HE first annual report of the Irish Baptist Home Mission, under its present management, has just been issued, and calls forth feelings of the deepest gratitude to God. A substantial balance remains with the Treasurer after the payment of all expenses, a goodly number have been baptized, and the work in general has gone forward, in spite of severe losses through emigration and other causes. As the report tells its own story, and will shortly be in the hands of all subscribers, no further reference is needed here.

**ATHLONE.**—The re-opening service in connection with Athlone Chapel proved a most cheering season. Special sermons were preached by Hugh D. Brown, M.A., of Dublin, to crowded congregations; and every circumstance betokened how the Lord's blessing has attended Mr. R. Clark's ministry in that district. The meeting-house is now not only neat but attractive, and the friends in fellowship seem full of hope as regards the future.

**BANBRIDGE.**—The Banbridge Church has recognised Mr. George Marshall as pastor with great enthusiasm and unanimity. At the special meeting held on 17th March, many touching references were made to Mr. Banks's resignation and enfeebled health; but things seem full of promise for Banbridge. Mr. Marshall rang out with no uncertain sound that old theology which, in spite of all antagonism, is predestinated to win its way to ultimate victory. May Brother Haste's earnest and spiritual petition for pastor and people be abundantly realised, and Dr. Usher's words of wise and weighty counsel be long treasured in the memory of all who heard them.

**BELFAST.**—Speaking of Pastor Usher, we are glad to learn that several believers have recently confessed the Lord in Baptism in Great Victoria Street. We trust the revival will deepen and spread until many more in Belfast are obedient to the Redeemer's last command. Pastor E. T. Mateer's departure leaves a great gap amid our noble workers in

the Northern capital. It is, however, satisfactory to know that the "supplies" at Regent Street have well sustained the services, the ministry of Mr. Cullis (of Chicago) being especially full of strength and usefulness.

BRANNOXTOWN.—Universal sympathy is felt throughout the Churches for our honoured Nestor in the Baptist faith, Mr. La Touche, of Brannoxtown, in his recent severe trouble. Thank God, amid the crackling flames stands still the promise grandly true, "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee."

DERRYNEIL.—Pastor R. W. M'Cullough has resigned his charge here, and has sailed for the United States. The friends sincerely mourn his departure, as he had endeared himself much to the church by grace and zeal. He hopes to settle at Lebanon, U. S. We earnestly commend him to the great Saviour's loving care. Mr. Rock, of Athlone, visits Derryneil during April. We trust the Lord will graciously use His servant in this rural district.

DUNGANNON.—Mr. M. Simpson, our blind evangelist, writes, "Dungannon is sitting in the sunshine." The Lord is encouraging the noble handful there by fresh additions. A shadow has fallen across the neighbouring church at Mullycar, in the loss of Brother Pinkerton, who has been called home after many years stalwart testimony for the Master.

TANDRAGEE AND MAYTOWN are blessed with many tokens of God's love. To the latter place the Church recently formed at Newry has been transferred. Mr. Jardine writes cheerfully and gratefully concerning many converted and some baptized; while Pastor Taylor, amongst other cases, tells of the conversion of one for whom he and the Tandragee Church have been praying for *ten years*—glorious answer to a God-honouring importunity! Pray on, brethren, "for in due season ye shall reap if ye faint not."

DUBLIN.—The annual meetings at Harcourt Street Chapel were most refreshing and enthusiastic. The church report shows that since the opening of Harcourt Chapel 193 have been baptized, and the membership has risen from 40 to 219. The various meetings for soldiers, young men, mothers, etc., have all been well supported; and conversions have gladdened the hearts of the workers. Over £1,300 was raised last year for general purposes. Six evangelists connected with the church are actively engaged in the Master's vineyard. All these—Messrs. Clark, M'Cracken, Pearce, Bury, Hodge, and Eland—were present at the annual meeting of the Evangelistic Association, and gave addresses full of hope and stimulus. We look for great blessing to the South and West of Ireland through this agency, the Lord so desiring. May it be so, to the glory of His name.

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There may be times when silence is gold and speech silver; but there are times also when silence is death and speech life—the very life of Pentecost.—*Max Müller.*

Every man consents to a wrong who does not use his utmost strength in effort to prevent it. . . . We should help not only to keep men out of the pit, and to pull men out of the pit, but also *to close the pit.*

## "THINGS CONCERNING HIMSELF."

### I. CHRIST IN THE TYPES (*Continued*).

**B**EFORE passing from the second section of this part of our subject, there are three important Typical Institutions concerning which I ought to make a few remarks. These are: The Day of Atonement, the Law of the Leper's Cleansing, and the Ordinance of the Red Heifer. On these interesting topics it would be easy to write as many pages as I shall write lines. The institution of the *Day of Atonement* at once proclaims the "weakness and unprofitableness" of the whole sacrificial system. The typically redeemed people are taught that, even after the yearly cycle of sacrifices, there is fresh need for atonement. The Tabernacle where the sacrifices are offered needs to be atoned for. The Altar which sanctified the sacrifice needs to be atoned for. The Holiest of all, where Jehovah in symbol dwelt and accepted the sacrifice, needs to be atoned for. The sacrificing priests and the consecrated people need to be atoned for. Once a year was this special atonement made to enable the worshippers to engage in the performance of the successive daily services. "Remembrance of sins" being thus made every year, and the need of atonement emphatically indicated, the people were pointed forward to the Great day of Atonement, when the Sacrifice that should for ever remove sin, and perfect "for ever them that are sanctified," should be offered. Of the details given in Lev. xvi., with which our readers are assumed to be familiar, we can only select a few points. We have Christ clearly typified in the officiating priest himself. Before offering the special sacrifices pertaining to that day, the High Priest laid aside his garments of "glory and beauty," and clothed himself in simple white linen. As throughout the chapter the day is represented as a day of humiliation for priest and people, may not this change of garments point to the *humiliation* of Christ? When He made atonement, He appeared not in the glory which He had with His Father before the world was, nor in the glory with which as the everlasting High Priest of His people He is now adorned, and in which He will by and by appear, but in the plain, simple garb of common humanity. Again the *purity* of Christ is vividly set forth by the white linen dress, and also by the frequent bathing of the high priest; while the holiness of the Antitype is further emphasised by the fact that Aaron was to offer a bullock as a sin offering for himself ere he is fit to enter upon the atoning work. The special feature of the day's service was undoubtedly the twofold sacrifice which represents the double aspects of Christ's work. The two he goats form *one* sin offering (v. 5). They are both provided by the congregation; they are both presented before the Lord. It is by the lot, which is equivalent to the "disposing of the Lord," that one goat is selected "for Jehovah" and the other "for Azazel," shadowing forth the truth that though Jesus Christ was slain by the hands of men, yet He was "delivered by the determinate counsel and fore-knowledge of God." The goat sacrificed tells of Christ made a sin offering for His people; shews Him making expiation; satisfying the claims of Divine justice; glorifying God, and so making it possible for Him to pardon the sinner. The blood presented before God not only tells of atonement, satisfaction, acceptance for the sinner, but mysteriously speaks of atonement for the holy place itself. When we remember that the Apostle speaks of the heavenly things themselves, of which the earthly were but "patterns," as being "purified by better sacrifices"; while in Colossians i. 20, we read of the purpose of God through Christ "to reconcile all things unto Himself, . . . whether things upon the earth or things in the heavens," and that by the "blood of the Cross;" we have a glimpse of a great mystery,—that in some way sin had broken the unity and marred the beauty and perfection of God's universe; that, speaking with all reverence, sin had cast its shadow even upon the throne of God and obscured His

glory, but that the reconciling effects of Christ's death pervade the universe of things and reach even to the Heavenly Holiest. The truth is also indicated that it is only through the atoning work of Christ that heaven can be prepared as a dwelling-place for the saved sinner. The flesh of the sin offering, as was the case with other sin offerings, was burned without the camp, thus telling of Christ enduring the curse, bearing the wrath of God.

We cannot here enter into the discussion of the meaning of the almost untranslatable word "for Azazel," as applied to the live goat. The Authorised Version, which has familiarised us with the word "scapegoat," or goat for "taking away," is perhaps not so far from the truth. Although the antithesis between "for Jehovah" and "for Azazel" (which is retained by the Revised Version) seems to demand a personal meaning for the latter term, there are certainly grave objections to taking it as the name of a demon worshipped under the form of a goat, or of Satan himself, to whom the sins are sent by way of mockery. The Septuagint gives as the meaning "the Averter," and the root of the word certainly conveys the idea of "removing." May it not be used as pointing clearly to Christ, the true Averter of the curse of sin? The sins of the Israelites were only provisionally borne away, so Romans iii. 28 speaks of "the passing over of the sins done aforetime in the forbearance of God," in contrast to the perfect propitiation accomplished by Christ. The sins were in a figure carried away by the goat, to be eventually borne away really, completely, and for ever by the Lamb of God. In any case, the live goat set forth this particular aspect of the work of Christ. We have sins confessed, sins transferred from the people to the substitute, sins borne away into the uninhabited land. Christ, who was "delivered for our offences," was also "raised again for our justification," and when we lay the hand of faith upon the head of the sin-bearer we can hear the glad assurance, "I, even I, am He that blotteth out thy transgressions for Mine own sake; and I will not remember thy sins;" and with joy we can say, "Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind thy back;" and we can answer every charge of the enemy, and still every tremor of our conscience, with the triumphant declaration, "As far as east is from the west, so far hath He removed our transgressions from us." The annual atonement being accomplished, the Israelites are free to bring the ordinary sacrifices, all of which, in some way or other, set forth the believer's enjoyment of Christ. We receiving the perfect Atonement, "have access into this grace wherein we stand," and rejoice in the privilege of undimmed communion with our covenant God.

Other points we must leave unnoticed, but we cannot omit to remark that in all the work of atonement the high priest acted *alone*, and thus we are taught that all the glory of atonement belongs to Him Who has "trodden the winepress alone." In that work Christ has no partner, and can brook no rival. "For there is none other name under heaven given among men, whereby we must be saved."

*The Law of the Leper's Cleansing.* Leprosy has ever been considered a type of the disease of sin, and in the dark details of the 13th chapter of Leviticus we may read the true character of sin as a defiling, degrading, dangerous, and deadly disease. It was indeed a living death, and involved exclusion from the congregation of the Lord and from participation in Jehovah's worship, symbolizing the dread fact that sin separates from the society of all the holy and excludes the sinner from the presence of God, and unless removed will issue in eternal banishment from the Holy One. The 14th chapter of Leviticus gives the particulars of the cleansing of the leper, which are full of typical teaching. As the disease typifies sin, so the cleansing typifies the removal of personal sinfulness, regeneration, conversion. The leper is healed before any of the prescribed rites are performed. We are not told how the healing is brought about, but it was generally considered that a cure could only be accomplished by God Himself; witness the complaint of

the king of Israel, "Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy?" And so the healing of the leper came to be considered as real a proof of the Messiah's Divine power as the raising of the dead (Matt. xi. 5). Being healed, he is taught by the ritual that he owes his healing to the gracious power of God, and that only through sacrifice can he be restored to the fellowship of the assembly. The priest goes "forth out of the camp" to look upon the leper; suggestive of the coming forth of Christ from the presence of God to the place of separation for the salvation of sinners. The priest then commands to take two living clean birds, and cedar wood, and scarlet, and hyssop. The Rabbis say the birds were sparrows; any small clean bird may be meant, but the same word is elsewhere translated "sparrow," and it is significant to remember that two sparrows were "sold for a farthing;" so that, however poor the leper might be, it would be no tax upon him to provide this sacrifice at such a trivial cost. Does this point to the freeness of Christ's atonement? The priest commands that one bird be killed in an earthen vessel over running water, living water, water from a spring, not from a standing pool. "As for the living bird, he shall take it, and the cedar wood and the scarlet and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water, and he shall sprinkle upon him that is to be cleansed from the leprosy seven times and shall pronounce him clean and shall let the living bird loose into the open field." The slain bird speaks of the expiatory death of Christ; the living bird soaring on blood-stained wing surely tells of the Risen Christ passing into His native heaven with the marks of atoning death upon Him, and, inasmuch as His resurrection is the pledge of His people's deliverance, we may also see in the living bird a type of the ransomed sinner entering into glorious liberty by virtue of the Blood.

The seven-fold sprinkling of the blood upon the leper, of course teaches the participation of the believer in the benefits of Christ's death. Thus besprinkled, the leper is pronounced "*clean*," and only when the blood touches our souls are we cleansed from the disease of sin. Hitherto the leper has done nothing: everything has been done by the priest or at his direction, showing that in all the work of salvation, from atonement to the healing of the soul, the sinner has no part; Christ in person, and Christ, by the Holy Spirit of whom the living water is the emblem, does all. The leper knows he is clean because the word of the priest assures him of the fact independent of his own feelings. The believer knows he is saved because he has the assurance of Christ's own Word. Now comes the healed leper's part. He must wash his clothes, shave off all his hair, and bathe himself in water, reminding us of such passages as Rom. vi., Eph. iv. 22, 2 Cor. vii. 1, etc. He puts away everything that is symbolical of his old life, and this may answer to the change in the life of the believer as the outcome of the regeneration, the cleansing of the heart. Then we have the cleansed leper admitted to fellowship, bringing the various offerings required. The blood of the guilt offering applied to ear, thumb, and toe, as in the dedication of the priests, indicates the consecration of the whole man to the service of God. The oil typical of the anointing Spirit is applied to the same parts, "*upon the blood*" teaching that the Spirit's work proceeds upon the ground of atonement. Then the other offerings are accepted, and the subject of all this varied ceremonial rejoices in perfect restoration to the privileges of the covenant people. Thus we have in the ritual the ideas of atonement, justification, regeneration, conversion, consecration, and communion, all connected with the work of Christ.

The ritual of the Day of Atonement was something additional to the ordinary Tabernacle service; the ceremonies connected with the cleansing of the leper were distinct from the ordinary services; and the same was the case with the *Ordinance of the Red Heifer*. These three types form a special group, and give emphatic expression to the needs which the system could not supply. The ordinary sacrifices contemplated the people in a position of acceptance

and communion. The Day of Atonement provided for the maintenance of that communion; the Law of the Leper's Cleansing brought into that communion the soul excluded by disease; and the Ordinance of the Red Heifer provided for the removal of the pollution which would otherwise debar from that communion. The first contemplates the sinner condemned, needing the removal of guilt; the second contemplates him as diseased, needing the removal of personal sinfulness, the cleansing of his nature; the third contemplates him as polluted from without and needing continual purification. That the Ordinance of the Red Heifer was deemed important by the Jews is shewn by the saying of the Rabbis that it was the one problem that baffled the wisdom of Solomon. That it was an important type, is evident from the statement in Hebrews ix. 13, 14. Purification is the main design of the ordinance, but there is given a representation of the whole atoning work as leading up to that. As briefly as possible let us note a few things in the account of Numbers xix. The victim for the whole congregation was usually a male, in this case it is a female, perhaps only to mark the type as distinct from the others, perhaps also to be a more exact representation of the Bride of Christ, for whom He stood as substitute. The "red" colour makes us think of the red of sin and also the red of atonement. "Without spot, wherein is no blemish;" thus as in the other sacrifices, the purity of Christ is symbolized. He was without spot of original sin, without blemish of actual transgression. "Upon which never came yoke." Christ never bore the yoke of Satan, never bowed His neck to temptation. Perhaps rather is prefigured His perfect willingness to undertake the work of salvation. The priest brings "her forth without the camp"; Christ suffered "without the gate" (Heb xiii. 11-13), representing His separation from the covenant people, and that again being symbolical of His exclusion from the presence of God as betokened by His bitter cry, "My God, My God, why hast Thou forsaken Me?" The import of the killing and the burning has been already considered in the former cases. The ashes of the heifer are gathered, placed in a clean vessel, and preserved for the purification of the unclean. The details of the chapter about pollution show the many ways in which, while in this world, the believer becomes defiled by contact with sin. The remedy for the death-defiled Israelite was to have the ashes of the heifer mixed with running water sprinkled upon him: the remedy for the believer is to have the virtue of Christ's death applied to his conscience by the power of the Holy Spirit through the Word. The teaching of John xiii. 4-10, 1 John i. 6-10, and other passages will be the best commentary upon this, but I must not attempt to elaborate it. I must also leave unnoticed other interesting typical institutions, such as the Year of Jubilee, the various Festivals, the Cities of Refuge, etc., but sure am I that every devout student of the Word will find these leaves from God's picture-book brimful of Christ and all aglow with the Gospel in symbol.

A. McCAIG.



Small kindnesses, small courtesies, small considerations, habitually practised in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.

SEPARATED BELOW, UNIFIED ABOVE.—A mass of quicksilver let fall on the floor will split into a vast number of distinct globules. Gather them up and put them together again, and they will coalesce into one body as before. Thus God's people below are sometimes crumbled and distinguished into various parties, though they are, in fact, members of one and the same mystic body; but when taken up from the world, and put together in heaven, they will constitute one glorious, undivided church forever and ever.—*Watchman*.

## NOTES AND COMMENTS.

## THE MINISTERIAL LABOUR MARKET.



N interesting article on this subject appears in a recent number of the *British Weekly*, from which we learn that out of 2,005 Baptist ministers in England and Wales, no less than 428 are without pastoral charge. There are 708 churches without pastors, but of these only 150 have more than 100 members, and presumably only that number can undertake to support a pastor. There is therefore much reason for the appeal to reduce the supply, and to increase the efficiency of the pulpit by prolonging the course of ministerial training. As we observed some months ago, the way into the ministry has been far too easy; whilst the difficulty of those who, having resigned their churches, seek for another sphere, has been made proportionately great. Of the 1,621 brethren who entered the Baptist ministry during the last thirty years, 229 are now without pastoral charge. Of these, 158 were students in our denominational colleges, and no less than 68 were trained at Mr. Spurgeon's institution, which has yielded a much higher percentage of the unemployed than the eight other colleges of our denomination. There is here food for reflection. What is wanted is not fewer men, but men more "thoroughly furnished" unto the work to which they are called. It is true a man may be a profound scholar and yet utterly fail as a preacher; but it is not because of his scholarship he fails. Given equal spiritual and mental gift, the scholarly preacher will send his arrow to the heart where the man of undisciplined mind only twangs his bow. Culpable ignorance can never be a medium for the power of the Holy Spirit. Consecrated Christian scholarship has triumphed over every difficulty in ages past, and, in the long run, it is destined to win the day.

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## WELSH BAPTIST COLLEGES.

The proposal to amalgamate the colleges at Pontypool and Haverfordwest has been advanced a further stage, and seems now within reasonable distance of being finally settled. The location of the new building will be Cardiff, where students will have the advantage of pursuing their secular studies at the University College of the town, the tutors of the denominational College devoting all their time to theological and pastoral subjects. A vigorous effort will be made to raise an endowment for the new institution, and place the amalgamated College on a sound financial basis. A decided conviction was expressed by the assembled representatives that the standard of ministerial education should be raised, and, if need be, the college course prolonged for an additional year.

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## IRISH BAPTIST ASSOCIATION.

Our honorary secretary, Pastor A. M'Caig, B.A., asks us to remind the churches that the annual meetings of the Association will be held at Great Victoria Street, Belfast, in the third week in May, commencing on Tuesday, the 19th. It is hoped there will be a large attendance of delegates, and prayer is requested that our gathering together may prove a season of great spiritual refreshing. Pastor A. G. Haate and Mr. S. A. M'Cracken are to read papers on subjects of interest to the churches. Rev. S. J. Banks is the President-elect; and will, we trust, be sufficiently restored to health to be able to fulfil the duties of his office. We would again suggest the desirability of the presidential address being delivered at the *evening* meeting on the Tuesday, when there would be a possibility of securing an attendance worthy of the occasion.

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## HARCOURT EVANGELISTS' ASSOCIATION.

The second annual report of the "Harcourt Street Baptist Chapel, Evan-

gelists' Association," now before us, is a cheering record of good work accomplished. The object of the Society is "the dissemination of Gospel and New Testament principles in Ireland," and the agency employed consists of evangelists and pastors who are all required to "accept heartily" the doctrinal basis subscribed to by the founders of the Harcourt Street Church, in Dublin. Six agents are now employed, of whom three are engaged as itinerant evangelists, and three are settled as pastors, in Cork, Athlone, and Abbey Street, Dublin. The work of the year has been brightened by "many tokens of the Divine favour in the conversion of souls and the building up of the Lord's people." The income for the year has been £407, of which £55 has been derived from the endowment of our chapel in Cork, and £53 from the funds of the Irish Baptist Mission. There is just one point, not made clear in the report, on which some further information seems desirable. What is the special work to be done by this Association *as distinct from the work for which the Irish Baptist Home Mission is maintained?* The object of the two organizations, and the kind of agency employed, are precisely the same. Is there not some danger of conflicting interests where the field and the work are so closely identical? We have, for example, Mr. Warner, the Deputation Secretary of the Mission, now in America collecting funds not for the Mission but for the Harcourt Association. No doubt the present Executive of the two societies will continue to work in perfect harmony; but the *personnel* of either may change at any time. How do our friends in Dublin propose to safeguard the interests of the Home Mission in case estrangement should arise between the two committees?

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#### THE LATE REV. THOMAS WILSHERE.

A memorial booklet, containing a portrait of the deceased minister, and the funeral addressee delivered at Leicester and Oadby, by the Rev. J. G. Greenhough, has been kindly forwarded to us, from which we learn that Mr. Wilshere commenced his ministry at Athlone, in 1848. In 1850, he became pastor of the church at Waterford, where he remained for nearly eleven years. In 1870, he entered on the pastorate of the church at Oadby, near Leicester, where he continued until his lamented death, on 7th January last. He was an earnest and conscientious worker, combining excellent business ability with sterling integrity. He was respected by all who knew him, and dearly loved and trusted by those who knew him best. His memory, and that of his estimable wife (who survives him), are still cherished with affection by old friends in Waterford. His children are filling honourable positions in life, and walking worthily in their father's footsteps.

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#### TEMPERANCE LEGISLATION.

The decision of the House of Lords in the famous appeal case of "Sharp *versus* Wakefield" has finally settled the question of compensation in regard to publicans whose licenses are not renewed. The judges are unanimously of opinion that the magistrates are under no obligation to renew the licenses, and that publicans have no legal claim for compensation if the licenses are refused. There are in Ireland at least five times as many licensed houses as are needed to satisfy the wants of moderate drinkers. Will the magistrates now have sufficient courage and patriotism to reduce the number? The second reading of the Welsh Direct Veto Bill is another important temperance victory. Already the prices of public-houses have fallen considerably; we trust they will continue to grow beautifully less till the vanishing point is reached.



NOTE.—Reviews and "Open Council" held over till next month.—ED. J. B. M

## FOR OUR YOUNG PEOPLE.

## ONE OF THE "TALENTS."

BY MRS. A. H. BRONSON.

THE lecture-room of the — church in N. was well filled for the usual Wednesday evening service. The pastor was in the desk, and somewhat nervously fingering the hymn-book, while every now and then as a late-comer entered he raised his eyes and dropped them again as if disappointed in not seeing the one he most desired.

At last he arose and offered a short prayer, then opened the Bible and read a passage; it was the account of the "talents," and once more taking up the hymn-book, he said, "As our organist will not probably be here, I should be greatly obliged if there is some one present who will kindly lead in the service."

As he spoke his glance travelled over the room, and at last rested inquiringly and hopefully upon Miss Dunham, a young lady who was seated not far from the desk and organ. Instead, however, of accepting the situation, and instantly rising to respond to her pastor's evident though unspoken request, she shook her head in a very decided manner.

The minister looked disappointed, and, if the truth must be told, vexed also, but he was too wise to pour it forth, and was about to give out the hymn, when, to the astonishment of all, a young girl, sitting in the extreme end of the room, arose and came timidly forward. She could not be more than fourteen, and she was awkward and poorly dressed. The pastor looked as if he felt even more troubled than by Miss Dunham's refusal, but there was no help for it, the girl was already seated on the stool and with upraised eyes and fingers on the keys, awaited the number of the hymn. "Number thirteen," said the pastor in a tone in which anxiety and kindness were thoroughly mingled, and the key-note of "Jesus, lover of my soul," was struck, and the accompaniment played through, before the singers had recovered their breath enough to join in and cover up as far as possible what they felt must be at best but uncertain, faltering leading. Uncertain and faltering! Not a bit of it! The sweet, tender notes seemed to utter the spirit of the words, even before they were sung, and the touch was firm, the time perfect.

Having once discovered the blissful truth that he had at last a player who could play, the pastor gave out another hymn, this time, "How firm a foundation," and the triumphant words and notes seemed to ring out and fill and glorify the room.

Then the pastor closed his eyes and prayed, and one object of thanksgiving was that in the case of the young stranger who had just led the service of song the "talent" given her had not been hidden, but nourished and developed till it was meet for the Master's service.

The young girl's eyes were wet, and her heart full of gratitude and joy, for it was indeed the reward of faithful work, and the first time she had ever tried to play in public.

When the meeting was closed, the pastor hastened to make acquaintance with the young musician.

"You are a stranger here?" he asked. "Yes, we, my mother and I, came only last week. We live in — street. Mother would be so glad to see you, sir."

"I shall surely come soon, to-morrow perhaps. I thank you for your help this evening; I am sure it cost you an effort to come forward as you did. You have a rare gift, and it has been well improved."

"I do not know about that," she said slowly, with a surprised look in her eyes. "I have had no lessons, but I have tried to be faithful in practising by myself. I am very glad if I have been any help to-night. Good night, sir," and she joined a plain-looking woman at the door, and was out of the room before he could say anything more.

"What a strange, forward child," said Miss Dunham, coming to the pastor with an injured air. "Why, I was just taking off my gloves, just to oblige you, Mr. Morris, when she started up so pertly. I wonder who she is."

"I did not so understand you, Miss Dunham," said he, "I took the expression of your face as a decided refusal. Whoever this young lady may be, she was certainly a helper to-night, and I shall take pains to seek her and her mother at once," and with a courteous but very cold bow, the pastor left her.

"Why is it?" he mused, as he walked home, "that the ability to play Gospel hymns correctly is such a rare gift? Even if Miss Dunham had been obliging enough to lead us, she would have made blunders and been but little better than nothing; and she is only one of a dozen in our church who have the instrument and some time at least to practice. It is simply astonishing!"

And with this thought in his mind, he opened and closed the door of his home with rather unnecessary force.

The next day the pastor asked at the number given by the young player, and found himself in a room exceedingly plain, but exquisite in its polished neatness.

The young girl who opened the door greeted him most cordially, and led him across the room to her mother, who was seated in an arm chair. She had a gentle, pleasing face, and as she held out her hand she said, "You will excuse my rising, I am tied here, but in spite of this I have much to be thankful for. I have my eyes and hands, and they are seldom idle," pointing as she said this to a basket of colored wools, with several pairs of baby socks and children's mittens and scarfs already completed.

"And your daughter, she helps you, I suppose," said Mr. Morris, feeling somewhat at a loss what to say next.

"Jeannie? Ah, indeed, sir, she is my chief support and comfort; tell him about it, dear."

So Jeannie, with much simplicity, told him about her father's death in a neighbouring city. That he had been foreman in a printing office for many years, but his long illness had swallowed up most of his savings, so that they were left nearly penniless; but an old friend who heard of their misfortune came to see them, the foreman of the *Times* in this place, and as her father had taught her type-setting he offered her a place as compositor in his office, and so they had come, although it was hard to leave the old home and dear friends.

"But about the music?" said the pastor; "how did that come about?"

"Oh, papa took this little organ for debt two or three years ago, when I was quite a little girl. I thought it was fun to try to play and make a noise, but father stopped that. He said there were too many dawdlers in music now, and that I must be an honest player or not at all.

"He could not afford a teacher, but he got an instruction book and insisted that I should have a regular hour for practice, and as he was a good singer he could direct me somewhat. I kept to the work almost entirely for two years. A young lady gave me a few lessons in fingering and time one summer, and that is all the help I have had, but this year I have been trying hard to please father, who could not go out to church, and so I have been over a great many. I am so glad if I can be of help in meetings, because that was what father used to hope. He said I could not be a great player; only a few could do that, but I could be a helper sometimes, if I was faithful in the elements."

"It must have been quite an effort for you to do so last night," said the pastor, "as I said then. What gave you courage?"

"Yes," said Jeannie, "my heart beat very fast, and it seemed almost rude for me to come forward in such a large meeting, but I seemed to hear father saying, 'If you can only be a true helper, Jeannie,' so I came."

"Well, keep on, my child," said Mr. Morris, "and you will become still more of a helper if I am not mistaken. The talent which you have so patiently used may yet increase an hundred-fold. At any rate you have illustrated

what being faithful in the least will do, for you have far outstripped some with every advantage."

"I would not say this to every one," he added smiling, for fear of exciting vanity or being the means of lessening the effort for increased excellence. But in your case I think that encouragement is needed, for you have too much responsibility on your young shoulders now. We will try to arrange matters so that both ends can be reached, without injury to your health and strength."

There are always noble hearts ready to respond to cases where the utmost effort is inadequate to the needs, when they are fairly made known, and so it proved in this one.

A quiet home with every comfort was found for the mother in an institution founded by some Christian ladies for their unfortunate sisters, where she could aid in her own support by the beautiful fancy work she so excelled in.

And Jeannie was gladly received by a childless widow, who asked only for such attentions as a loving daughter would give, in return for a thorough education, and musical training.

It was hard for them to be separated, but they were brave for each other's sake, and cheered by the assurance that in a few years Jeannie could make a home for them once more by the exercise of her trained talents. All of which she felt was due to the faithful prosecuting of the "scale" on the little organ in her childhood.—*Ithaca, N. Y.*



#### Bible Study.

1. Go to the land of Uz; that tried one see;  
Ask for his *second* daughter—lo! 'tis she.
2. Go to that mighty man, the *third* of three;  
Ask for the *Hararite*—behold, 'tis he.
3. Go to Shushan, a proud man's sons there be;  
Ask for the *second*, and behold! 'tis he.
4. Go to a tent; the childless patriarch see;  
Ask for his *steward*, and behold! 'tis he.
5. Go to Jerusalem; David's children see;  
Ask for Bathshua's *eldest*—lo! 'tis he.
6. Go down where Moses and his people be;  
Ask for the *son* of Raguel—lo! 'tis he.

The *initials* down, the *finals* upward trace,  
And lo! the scene of Israel's dire disgrace;  
God said, "Go up, possess the land,"  
But they drew back from His command.  
There they rebelled, through unbelief they fell;  
If we their sad example shun, 'tis well.



#### ANSWERS FOR MARCH.

##### Bible Study.

INCREASE OUR FAITH. Luke xvii. 5.

1. Ishbosheth—2 Samuel iv. 5. 9. Nethaneel—2 Chron. xvii. 7-9. 3. Capernaum—Matthew xi. 23. 4. Rimmon—2 Kings v. 18. 5. Elymas—Acts xiii. 8, 12. 6. Ark—Genesis vii. 11, 13. 7. Samuel—1 Samuel iii. 8. Eunice—2 Tim. i. 5. 9. Og—Numbers xxi. 33. 10. Upharsin—Daniel v. 26. 11. Rehoboam—1 Kings xii. 13. 12. Fire—Jeremiah xxiii. 29. 13. Angels—Hebrews i. 14. 14. Ishmael—Jeremiah xli. 2. 15. Titus—2 Cor. vii. 5, 7. 16. Hanani—2 Chronicles xvi. 10.

Replies have been received from—

Charles R. Curtis, Carrie Douglas, Mabel Douglas, W. H. Gausson, Maggie Martin, Henry Martin, Carrie Parnell, B. J. Simpson, I. B. Simpson, J. H. B.

## DENOMINATIONAL INTELLIGENCE.

### Bazaar at Great Victoria Street, Belfast.



THE Sale of Work held last month on behalf of the Manse Fund was a splendid success, and resulted in the realization of a sum that enables us to claim the promised gift of £400 offered by a generous friend. Our efforts were successful beyond the anticipations of the most sanguine. God was better than our prayers. We asked for £110 by this bazaar; we were given £150. Such bountifulness from our Heavenly Father's hand has stirred all hearts to thankfulness, and tuned our lips to praise. We can truly say, "He hath done great things for us whereof we are glad." The Bazaar remained open for three days; the place selected for the holding of it was the large hall of the Belfast Young Men's Christian Association, which is centrally situated and admirably adapted for the purpose. Very picturesque indeed was the appearance of the beautiful hall when the time for the opening came. Willing hands had given time and pains to make the place bright and attractive, and the Committee of the Y. M. C. A. very generously lent us their splendid picture of the Siege of Derry, which covered almost entirely the rear of the hall, and enhanced in no small degree the beauty of the building. The ladies of the congregation had been working for months providing articles suitable for sale, and five prettily arranged stalls laden with a large and varied stock of goods, useful and ornamental, bore silent but eloquent testimony to the time and labour freely given, and the many sacrifices made, on behalf of the object in view. In addition to the work stalls, there was a flower stall burdened with a choice collection of beautiful plants, a provision stall well stocked with poultry, butter, eggs, etc., and a post office; all of which contributed largely to the attractiveness of the sale and to the splendid financial results of the undertaking.

The opening ceremony was performed by Professor Whitla, M.D., J.P., a distinguished member of the medical profession. It was a splendid success. A large and representative assembly filled the hall, and a hearty enthusiasm characterised the proceedings throughout. All denominations were represented, indicating the lively interest taken in our work by other churches, and testifying in a very unmistakable manner to the high esteem in which Dr. Usher is held by his ministerial brethren in the city. Episcopalian, Presbyterian, and Methodist vied with each other in their manifestations of sympathy with us in our undertaking, and in hearty good wishes for its success. Professor Whitla, in his opening speech, spoke of the honour he felt in being asked to perform this ceremony. "He was glad the congregation had decided on the erection of a manse for their pastor. Some people's souls went out to church building, but to his mind the spire whose silent finger pointed heavenward did not point more unmistakably in that direction than did the smoking chimneys of a comfortable manse. His mind was carried back to twenty years ago, when he attended his first bazaar, held by the congregation of Great Victoria Street Baptist Church, for the purpose of wiping off the debt upon the new building. Their history as a church since that time was, he was glad to say, one of steady progress. Their church was free from debt, and their schools were in the same happy condition, and doing an excellent work. The history of the present undertaking was an interesting one. About two years ago a generous friend, whose name was still a profound secret, had offered £100 on the condition that it should be increased to £1,000 before the 1st of April this year. This truly noble act had the desired effect, for through the exertions of Dr. Usher and the members of the congregation a sum of about £110 was all that was now required for the purpose. He was sure that not only would the sum required be realized, but that over and above they would have the nucleus of a furnishing fund, if that were considered necessary. In declaring the bazaar open, the Professor congratulated Dr. Usher and his people upon the success

that had attended their undertaking. Though a comparatively small body in the midst of this busy and populous city, they had achieved wonders in the erection of church and school buildings, and in the vastly more important and imperishable work of advancing Christ's Kingdom. He had great pleasure in declaring the bazaar open." After a hearty vote of thanks to Professor Whitla for officiating on that occasion, proposed by Deacon M'Kelvey and seconded by Deacon Lowry, sales were proceeded with, and from that hour until the hour for closing, the lady friends who had charge of the stalls were kept busily employed.

The financial result of the bazaar was the realization of the magnificent sum of about £180 gross. After defraying all expenses we shall have about £150 to place to the credit of the Manse Fund. This amount will complete the £600 we have been collecting these two years, and will enable us to claim the £400 offered by our unknown generous friend.

It may be well to state, as an example and also as an encouragement to other churches, that our Bazaar was conducted throughout on the highest principles. The committee resolved at the outset that nothing that could be regarded as inconsistent with the cause of Christ should be introduced. This wise rule was rigidly adhered to, and met the most gratifying results. The committee regard its adoption as one of the elements of success.

To Mrs. Glendinning, the Secretary, and to the members of the Bazaar Committee, who had entire charge of the arrangements, our church owes a great debt of gratitude. From the inception of the undertaking until the successful issue, the members of the committee worked with a devotion and a determination which calls for thankful acknowledgment. To the great King and Head of the Church we ascribe all the glory and we give all the praise for our great success in the work we undertook two years ago in *His* name, and, as we believe, at *His* call. As a church we rejoice together, and find our reward in the thought that we have been used by God for the accomplishment of a work which will assuredly result in the strengthening of our beloved Baptist cause in Ireland, and in the advancement of the Kingdom of our Redeemer.

JOHN NELSON, *Secretary.*

#### Banbridge: Recognition Service.

ON March 17th, the annual social meeting of the Baptist congregation was rendered specially interesting by the service of "recognition" of Mr. George Marshall (of Spurgeon's College), as assistant and successor to the Rev. S. J. Banks, who for a quarter of a century has been the pastor of this community. There was a crowded attendance, all parts of the chapel being occupied, the company including representatives of the other Protestant churches. The early proceedings consisted in the enjoyment of tea, provided and served by ladies of the congregation, assisted by the stewards. Afterwards the following clergymen ascended the platform—Pastor W. Usher, M.D., Belfast; Pastor H. D. Brown, M.A., Dublin; Pastor A. G. Haste, Carrickfergus; Pastor J. Taylor, Tandragee; Pastor M'Cullough, Derryniel.

Mr. GEORGE MARSHALL, pastor elect, said they had hoped to be favoured with the presence of Rev. Mr. Banks, senior minister of the congregation, but owing to the delicate state of his health he could not be present; therefore he had to request that Mr. Taylor would preside over the meeting.

Rev. Mr. TAYLOR, in taking the chair, said he was sure they were all very sorry at the cause of their aged pastor's absence; but they knew that he was present with them in spirit and sympathy.

Mr. MARSHALL said it was customary in the country from which he had come for the pastor, on such an occasion as this, to make a brief statement as to his conversion, his call to the ministry, the truths he holds dear, and which he intends to preach. Beginning with the first item, his conversion, he remembered it distinctly. It made such a change in his manner of life, internal and external, public and private—such a change in his manner of thinking and

feeling—such a change to him all the way round, that he could remember vividly the time when the change took place; when he passed, by the infinite and sovereign grace of God, out of darkness into light, from a state of condemnation into a state of justification, from the bondage of sin into the glorious liberty of the children of God. As soon as he experienced that great change, he had a desire stirring up in his heart to tell to others the great joy and peace that followed as a consequence of that change; and he went here and there trying to speak the truth. He went into a Sabbath-school and began at the bottom, taking an infant class, and managing that class of seventy little ones by himself, and the lessons which they taught him he should never forget. And so he went on little by little, the desire growing in him to enter the ministry of the Gospel of Jesus Christ. That desire was expressed three years ago, when he sought entrance into Mr. Spurgeon's College, and received a favourable answer. He had spent three years there, happy and blessed years. He thanked God for the great honour He had conferred on him in opening the way to him and placing him under that great preacher of the Gospel. Studying in that College for three years, sitting at the feet of his tutors, and listening to Mr. Spurgeon, whose individuality made an indelible impression upon his mind and heart, he was gradually prepared for more advanced work. He had come from that institution with not a particle of sympathy with the advanced thought of the age, but with firm belief in the truth which their fathers preached, and in defence of which they shed their life's blood—the truth that was maintained in Germany and in Switzerland over four hundred years ago, and was gladly received in the British Islands; that is the truth which is known popularly as the Calvinistic theology. This was his theology, and thank God he was not ashamed of it, or afraid to maintain his adhesion to that form of truth. The truth that had saved him would save anyone; there was only one way of being saved, and that was by receiving and trusting in the birth and death and resurrection and justification and glorification of Jesus Christ at God's right hand. He had come to this place to work with all his might with those who agreed with him on these fundamental doctrines, though they might differ about inessential points. He never allowed anything to divide him from such friends. If they did not work in harmony, the fault was theirs. They all belonged to the one army, and were fighting under the one Captain, the Lord and Saviour Jesus Christ. Might God send on them all a spiritual quickening, a glorious revival. Why should it not be so, seeing that the Holy Ghost has the same power now as when He came down in all His glorious majesty on the day of Pentecost, and three thousand souls were converted as a testimony to His presence and authority, and the power of His redeeming grace? (Applause).

Rev. Mr. BROWN gave an eloquent and striking address, dealing with the pastor's duties and position towards his congregation. Rev. Mr. HASTE led in the recognition prayer. Rev. Dr. USHER gave an impressive charge to the people. All the clergymen made kindly and sympathetic references to Rev. Mr. Banks, and expressed earnest desires for his restoration to health.

During the evening, an excellent musical programme was gone through by the choir, under the leadership of Dr. M'Clelland, J.P.—*Banbridge Chronicle*.

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#### Belfast: Third Baptist Church.

Mr. M'Cracken has been carrying on a mission here with very good results, both with regard to conversions, and the strengthening of the members. It is anticipated that we shall have a substantial increase of membership as a result of this mission. The workers also have been much encouraged to persevere in their efforts to spread the cause in this city.

The meetings were held in the hall, 79, Royal Avenue, and continued from March 4th, to Sunday, the 22nd.—S. F. CORELAND, *Secy.*

\* \* \*  
Derryneil.

*Address and Presentation to Rev. R. W. M'Callough.*—Rev. and Dear Sir,—We, the members of the Derryneil Baptist Church, and friends, cannot help express-

ing our deep sorrow at your determination to resign, and emigrate to the United States of America. On the present occasion we beg to tender to you our sincere regret, and hope that our God will open to you a still wider field of usefulness, and that you may be the honoured instrument in His hand for the conversion of many souls in the land to which you are going. Since you came amongst us, between two and three years ago, as a student from Dr. Guinness's College, of London, you have laboured so zealously, and with such Christian energy, that you have gained the esteem and friendship of all denominations who have had the privilege of attending on your services. You have never failed to warn the sinner and impenitent of his danger, and tried to win him for the Master's service; whilst, at the same time, you have been enabled to administer the sincere milk of the Word, to the strengthening and up-building of the believer. Your ministrations to our sick and dying were gratefully looked forward to by them, and we believe blessed by God. Your character has been that which becometh the Gospel of Christ, your preaching thoroughly orthodox, always showing that you were a man of profound thought and deep reasoning powers, and without a trace of the "mushroom" theology of the age. Mrs. McCullough's vocal abilities were specially admired in conducting the musical part of our services. For Mrs. McCullough and yourself we have the highest esteem, and wish both of you God-speed in every department of Christian work. Our present parting has brought a shade of darkness around us, but "the darkest cloud has a silver lining," so we would not indulge in our vain regrets, but hope to meet in that land where parting is unknown. As a token of our appreciation of your worth, we would ask you to accept this purse of sovereigns.—Signed on behalf of the church and friends,

ANDREW SINTON, *Deacon*.  
 JOSEPH WRIGHT, *Deacon*.  
 JOSEPH ADAMS, *Sect*.  
 SAMUEL MURPHY, *Sect., N.S.T.*  
 JAMES LOUGHLIN, *Sect*.  
 ROWEN STANFIELD, *Chairman*.

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#### Tubbermore.

CARSON MEMORIAL CHAPEL.—Below is a list of all contributions which have been either promised or received since last issue of this *Magazine*. The donors will please receive heartiest thanks:—

Mr. Moses M'Kee, Maghera	£	1	0	0
Three Friends, per Mr. J. B. Wallace, Edinburgh	...	1	7	0
Mrs. Robert Wallace, senr., Tubbermore, per Dr. Waters	...	0	10	0
Miss Margt. Hughes, Moyasset	...	0	10	0
Mr. Charles Porter, Ballynahone	...	1	0	0
Mr. I. B. Mead, London, per Dr. Waters	...	5	5	0
Rev. Henry Phillips, Grange Corner	...	0	10	0
Rev. Elmore Harris, Toronto	...	1	12	0

Will not some kind friends emulate the example of the above? The smallest contributions most thankfully received and gratefully acknowledged by R. HALDANE CARSON, Solicitor, *Hon. Sec.*

#### \* \* \* Waterford.

*Band of Hope and Temperance Society.*—A public meeting and entertainment, in connection with the above, took place in the Baptist Church, on Thursday evening, 16th March. There was a crowded attendance, and the chair was taken by the Rev. John Douglas, B.A., who delivered an address on temperance, referring particularly to the excess in the number of licensed houses in this city in proportion to population. The average in Waterford was one public-house to every twenty families, which was quite beyond the necessities of the population, and while that proportion stood so high, new licenses ought not to be granted. He compared Belfast, where there were only 850 public-houses for a population of nearly a quarter of a million, with Waterford, possessing 230 for 23,000 inhabitants. During the evening, a very choice programme was gone through, some new features, calculated to draw out the latent talent of young members of the Band of Hope, having been introduced. A dialogue entitled, "Wanted, a Coachman," created much amusement, while in its moral it taught a good temperance lesson. The characters were sustained by Miss Olive Montgomery, and Masters Wm. Montgomery, Eddie Davis, John Curtis and James Irwin. "A model meeting," in which fourteen members of the Band of Hope delivered piquant little speeches, was most entertaining. Readings were kindly given by Mrs. Douglas, Miss Irene Kinnaird, Mr. W. F. Godbey, and Mr. Charles Curtis; and several choruses were sung at intervals with very pleasing effect. At the conclusion of the proceedings, the medals were distributed, and the Benediction pronounced.—*Waterford Standard*.

**IRISH BAPTIST HOME MISSION.**

*Contributions received by the Treasurer, from 1st Jany. till 31st March, 1891.*

Apthorpe, Miss Savoie, France	1	0	0	Carrickfergus, per Mr Pasley—			
Aberdeen, Academy St, per				Miss Weatherup 63/-, Miss			
Mr W Douglas	0	15	0	M'Carney 12/-, Miss Cairns			
Athlone, per Mr R Clarke—				11/-, Miss Hilditch 4/-	4	10	0
Miss Foord 21/-, Miss M				Carver, Mrs, Waterloo, Liver-			
Foord 10/6, Mr Ias Sproule				pool	0	2	0
20/-, Mr Ronaldson 10/-,				Crossley, Mr F W, Manchester	1	0	0
Mrs Whiteman 5/-, Collected				Dungannon Church, per Mr			
by Miss Seeds, Clara 20/-,				A Patterson	5	0	0
Collected by Miss Pegg,				Dundee, Long Wynd Sunday			
Moate 9/6	4	16	0	School, per Mr Lawson	1	0	0
Barnstaple, Boutport St Ch,				Deal, Kent, Victoria Ch, per			
per Mr Richards—				Mr Wm Clarke	1	1	0
Collections 73/4, Mr Flet-				Evesham Ch, per Mr Slater	2	2	9
cher, J.P 21/-	4	14	4	Glasgow, Queen's Park Church,			
Baptist Union, Moietv of coll				"Two Friends," per Miss			
at Cardiff, per Mr W Lewis	8	0	0	Landels	0	10	0
Berwick-on-Tweed, Castlegate				Glendinning, Mr R G, Belfast	75	0	0
Ch, per Mr Dodds—				Hitchen, Herts, Tilihouse St,			
Mr B Purvis 21/-, Mr Dodds				Mr A Doggett 5/-, Mr M H			
25/-, Mr G W Dodds 10/6,				Foster 10/-, Mr W Jeeves			
Mr A T Dodds 10/-	3	6	6	21/-, Mr J Gateward 10/-,			
Brown, Mr G B, per Rev W				Miss C W Gateward 5/-,			
H Harris, Preston	1	1	0	Smaller sums 5/6	2	16	6
Bournemouth, Westbourne Ch,				Halifax, Yorks, Pellow Lane			
per Miss A M Gould—				Ch, per Mr John Clay—			
Rev R Coleman 10/-, Small				Mr John Clay 10/-, Mr			
sums 6/-	0	16	0	Asquith 10/-, Mr R Hoyle			
Ballymena Church, per Mrs				10/-, Miss Hebblethwaite			
M'Master	2	9	6	10/-, Smaller Sums 5/-	2	5	0
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Brent 5/-, Mr R Reeves 5/-,				Johnson, Mrs, Fulborne, Cam-			
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Master Whitaker's missionary				London, Brockley Road, per			
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Banks 10/-, S S Box 12/-,				E M Jones	0	10	1
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Clough Ch, per Mrs M'Master				more	5	0	0
Caversham, Ebenezzer West Ch	2	2	0	Lurgan, per Mr D Patterson	0	16	0
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Mr R Davis 10/-, Miss A				Mutley, Devon, per Mrs Adams	2	3	
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J Harris 2/6, Mr L Bower				Newbury, Berks,	0	17	6
2/6, Collections 73/7	4	16	1	Norwich, Unthanks Road, per			
Carmarthen Tabernacle, per				Mr W Saul	1	11	0
Mr E Morgan	2	4	2				





# The Irish Baptist Magazine

VOL. XV.]

MAY, 1891.

[No. 5.

## CHRIST IN THE TYPES.

BY PASTOR A. M'CAIG, B.A.

### III. TYPICAL THINGS.



HE natural and the spiritual world are very closely connected. "The whole face of nature, to him who can read it aright, is covered with celestial types and hieroglyphics." The Word of God expressly appropriates many natural objects as types of Christ, while it also elevates many artificial objects to the same noble office. Some of these typical things we shall now try to consider.

For the first, we go to creation's morning, and note the gladsome *Light*. Without involving ourselves in any geological or astronomical discussion of the 1st chapter of Genesis, we can fully appreciate the typical teaching of the "Light ethereal, first of things, quintessence pure." It may fittingly be considered as representing Him who is "the beginning of the creation of God," "the first-born of every creature." So we find the Evangelist John, in the first chapter of his Gospel, stating that "in the beginning" (an earlier beginning than that of Genesis) the eternal Word existed, and that Word was the Light of men. It seems to have been a favourite term with Christ Himself. Repeatedly does He speak of Himself as the "Light"—"the Light of the world." Among many ideas suggested by the Light, we may mention *Purity*. Light is the purest of all material things. Air, water, snow are pure as they come from the Creator's hands, but they are easily defiled by man. Light can pass through the most polluting scenes of earth, without contracting any impurity, and thus may well be used as the emblem of Him who is intrinsically, essentially, absolutely pure, "the holy One of God." The idea of *Beauty* is also associated with the Light. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Light is beautiful in itself. Light is the source of

all beauty in the natural world. It is the Light that gives earth's mantle its emerald hue. Light paints the blushing beauty of the rose, the modest tints of the violet. Light decks with beauty all the flowers of summer, and all the fruits of autumn. Christ is the embodiment of truest beauty. He is the altogether-lovely One. With truth may we say,

"Show me Thy face! one transient gleam  
Of loveliness divine;  
And I shall never think or dream  
Of other love save Thine!  
All lower light will darken quite;  
All lower glories wane;  
The beautiful of earth will scarce  
Seem beautiful again."

He is the source of all spiritual beauty. The "beauty of holiness" can only be put upon our soul through the transforming influence of Christ the Light. We think also of *Fruitfulness*, or usefulness, in connection with Light. Light and life are very closely identified. Light is one of the main conditions of life, and it is *essential* to the perfection and fruitfulness of life. Spiritually it is so. "The life was the light of men." Christ is the "Light of life." For the origin, development, fruitfulness and perfection of the Christian life, Christ the Light is essential. His own life was one of abounding fruitfulness. He "went about doing good." Our lives will be barren and unfruitful apart from His gracious influence. We cannot omit to mention the *Revealing power* of the light. Christ is the great Revealer. He shows us ourselves, our sins, our needs; but, best of all, He reveals Himself as our Saviour, God as our Father. We can only see the sun by the light of the sun, and we can only see Christ by the light of Christ Himself. We also think of the *Diffusive power* of light. It is the very nature of light to diffuse itself. It is the nature of Christ to pour Himself forth for the good of His creatures; and thus we can see a vital connection between John's two profound descriptions of God, "*God is Light*"; "*God is Love*"; a connection well apprehended by Thomas Binney in his beautiful hymn, which shows that

"The sons of ignorance and night  
Can dwell in the Eternal Light,  
Through the Eternal Love."

Christ, as the Light of the world, sends out His blessed beams, and all men to whom the Gospel comes are responsible for receiving or rejecting it. For just as men may, by closing their doors and window-shutters, keep out the natural light; so they have the mysterious power of shutting out the Light of life. "The light shineth in darkness and the darkness apprehended it not." In this matter, however, we have a glimpse not only of man's responsibility, but also of Satan's power and God's sovereign grace; for if we ask why many Gospel hearers remain in darkness, the answer comes, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"; and if we ask further why some who were "sometime darkness" "are now light in the Lord," the answer is also ready, "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

2. The *Ark* built by Noah has ever been regarded as a striking type of Christ. It was constructed according to Divine directions. Christ is the *Divinely appointed* Saviour. It was the only refuge from the destroying flood. Christ is the *one and only Refuge* from the judgment yet to come upon the world. Sinners were earnestly warned of the impending doom, and, we may believe, lovingly invited to enter the Ark. Certainly all who hear the Gospel are warned to flee from the wrath to come, and entreated to *enter* into the Ark of safety. Noah and his family believed the Word of God, obeyed the call, and entered the Ark. All who believe in Christ have entered the safe hiding-place. The Lord shut the door. All in Christ are shut in by Jehovah's hand, and are supremely safe; and at the last the door will be shut, and all who have obeyed the Gospel call will be eternally safe, while those who have refused to enter the Ark must be forever shut out. On which side of that closed door shall we be found? Inside or outside, saved or lost?

3. The *Rainbow* may also signify Christ. It was appointed for Noah as the pledge of God's covenant. Christ is the Surety of the better covenant. He is the *pledge* of God's willingness to bless and save. When the cloud of trouble comes upon the believer, he can see the bow of God's promise spanning the cloud. There are promises suited to every time of need, but, "all the promises of God in Him (Christ) are yea, and in Him Amen." The rainbow in the natural world is God's way of showing men the nature of light. In it the pure white light of heaven is broken up into its constituent colours, and we are able through this Divine analysis to perceive what otherwise was unseen. We have already seen that the light in many ways typifies Christ, but it may not be out of place, when thinking of God as Light, to consider the rainbow as Christ revealing God. Absolute Deity dazzles our vision. The Infinite is incomprehensible. "No man can see God and live." "His ways are past finding out." In Christ the unseen becomes visible, the unknown passes into the known. "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him." In Christ we see all the various attributes which combine to form Jehovah's character. And as the rainbow is only seen on the dark background of the storm, so it is in Christ's life of humiliation, but especially in the darkness of Calvary, that we see the true character of God. Looking at Him there we can say,

" Here His whole name appears complete;  
Nor wit can guess, nor reason prove,  
Which of the letters best is writ,  
The Power, the Wisdom, or the Love."

4. The *Manna* is a most instructive type of Christ, and is so considered by Himself in the 6th chapter of John. We can only very briefly note some points of resemblance. (1) *Without the Manna the people would have perished.* There was not sufficient means of sustenance for such a multitude in the wilderness. So the world would have perished but for the gift of Christ (John iii. 16). (2) *The Manna came from God.* Skill could not manufacture it, money could not purchase it. So Christ came down from Heaven. It was utterly beyond the power of man to invent, procure or purchase such a salvation. (3) *The Manna was*

sufficient for all. Of that vast multitude, about two millions and a-half, not one need lack. So Christ is sufficient for all. (4) *The Manna was on the ground*—implying that it was *within their reach*. They did not need to climb the trees, or scramble up the rocks, or ascend the mountain tops in search of it. So Christ is brought near, “The word is nigh thee” (Rom. x. 6-10). *They had to stoop to obtain it*. God does not do what they can do. He could have caused it to come into their vessels without any effort of theirs. The sinner must stoop, must humble himself in order to obtain the benefits of Christ’s salvation. If they did not gather it, they would be *in danger of treading on it*. So those who despise Christ are in danger of trampling “under foot the Son of God.” (5) The Manna is described as *small, white, sweet*. So Christ is insignificant in the eyes of men, pure in Himself, precious to His people, sweet to our taste. The very name may indicate the nature of Christ. The people knew not what it was, and they said one to another “*Man hu?*” “What is it?” and hence they called it Manna, a name expressive of their own ignorance, a name that confessed the thing was without a name. Christ is the “mystery of God.” “Great is the mystery of godliness, He who was manifested in the flesh,” “His name shall be called wonderful.” (6) *The same amount had to be gathered by each*. So Christ is the same to all. Strong faith or weak faith lays hold of the same Christ. (7) *The Manna was to be gathered daily*. So must the Christian feed on Christ daily. We must not try to lay up a store of grace to serve us throughout life, or for a year, or a week. I have heard people praying on Sunday for a supply of grace to last throughout the week. That is not God’s way. He would have us live by faith, constantly drawing our supplies from Christ. If we try to live on our past experience of Christ, it will be a failure. If we seek present grace for future needs, we shall be disappointed. Suffering grace will be given when suffering comes, dying grace for the dying hour, daily grace for daily needs. “As thy days, thy strength shall be.” “He giveth more grace,” but He gives it as it is needed. (8) *There was no Manna to be had on the Sabbath*. Sabbath typifies the eternal rest, when there will be no obtaining of Christ. Now is the time to gather. Now is the time to receive the blessing of Christ’s salvation. Some disregarded the words of Moses, and went out to gather on the Sabbath day, but “*they found none*.” Solemn words! Those who put off the matter of salvation until the day of grace is over, may then seek, but will seek in vain, they will find no Christ, no salvation. (9) *The Israelites were supplied with manna all the time they were in the wilderness*, but it ceased when they entered Canaan. So we are fed with the heavenly manna while in the wilderness. Long as we sojourn here we need to live by faith, but when we enter the heavenly land faith-feeding will be done away with. “We shall see Him as He is.” We shall partake of the old corn of the land. We may add that the manna found after the dew had descended may represent the fact that the Holy Spirit must prepare our hearts for the reception of Christ, and convey Christ to us. We ought also to note that it was not enough to gather the manna, *it must be eaten*. And nothing short of feeding by faith on Christ will avail. “Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.”

## PRAYER.

*Paper read at the Harcourt Bible Class, Dublin, on April 12th.*

**W**HAT is prayer? It is simply an acknowledgment of the all-sufficiency of God, and of our dependence on Him; it is a letter from earth to heaven, and should, I think, consist of thanksgiving, praise, confession, petition and adoration. Prayer must buckle on all the other parts of the Christian's armour, for without constant, earnest, wrestling prayer, the devil will soon find a loophole in which to wound us with a dart of some strong temptation. Nor can there be any real growth in grace, or true love to the Lord who died for us, unless we are often in His company, closeted with Him, communing as friend with friend. I think that a certain preparation is necessary if our prayers are to be effectual; Psalm lxi. 18, all sinful thoughts should be banished; Mark xi. 25, we must be in a forgiving spirit, for we cannot bring our human enmities into the presence of a holy God; James i. 6, 7, we should pray in faith, and must expect what we are asking for, or we shall receive nothing; we should experience a sense of want, which excites desire, and *desire is the very essence of prayer*. There are four kinds of prayer in which a Christian may take part,—I was going to say, indulge,—and I take them in what I consider the inverse order of importance. They are—PUBLIC, FAMILY, PRIVATE, and EJACULATORY PRAYER.

### PUBLIC PRAYER

should not be confined to the one who leads; see Luke i. 10, when *all* prayed, the angel appeared to Zacharias; Acts xii. 12, here again, when *many* prayed, Peter was delivered from the prison. Public prayer should be UNITED prayer, THEN the answer will be given; perhaps it is because it is so often left altogether to the one who leads, that our public prayers appear so often to go unanswered. I have no sympathy whatever with read prayers, for the simple reason that they are not found in Scripture, as even our Lord's own prayer is given only as an example of what prayer should be; "After this *manner* pray ye," the Lord said. But at the same time, let us see that, though we do not use book prayers, we do not drift into a set form of words, which is quite as unscriptural; let us be in earnest, and so simple that a child may follow and understand us; let us try and enter into the wants of the various classes with whom we are praying, and voice their requirements, remembering we are speaking for Christians *in* communion, as well as for backsliders and unsaved ones. Let us try to enter as far as possible into the feelings and desires of each class, but let us pray right to the point, bearing in mind the Lord's own words—"Ye are *not* heard for your much speaking."

### FAMILY PRAYER.

Much that has been said about public prayer will apply here, only let us be even more simple, if possible, and enter into the wants and aspirations of the children, and speak to the Lord in a childlike but not in a childish way, *going more into details* than can be done in public, and we shall have peace in our souls (Phil iv. 6, 7). And let us *never* pray at our servants, but with, and for them, just placing *all* on the same level, remembering *we* have a Master in heaven. Let us make full confession,

and seek grace and strength for service. If possible, let us turn part of the portion of Scripture just read into a prayer for all; and let us remember our pastor and church in presence of our servants and children. From personal experience I know this has a good effect. I must hurry on to the most important of all,

#### PRIVATE OR SECRET PRAYER.

But I should like to mention one or two of the difficulties the Christian has to contend with, and which I find to be very real. Perhaps the greatest is indolence or laxity in the practice. In public prayer it is different: we are under the eyes of others; but here we may shorten the time, or give it up altogether, and only *One* eye will see us. Another hindrance is the very faint realisation of the Lord's presence; He seems so very far off and unreal. Wandering thoughts are a very great impediment to secret prayer, our thoughts fly off to the very ends of the earth. Many other difficulties will suggest themselves, but the only real cure I know of is to take the Lord into your confidence, and tell Him all about them, and pray all the more. It is a great help to those troubled with wandering thoughts if the words are *uttered*, be it ever so low. Let us also be quite alone. See that the door is shut, so that no eye may see us but God's. Let us draw on Him for help in the strength of simple faith, and we shall find in our prayers the bright surprise of a rest and power not our own. Have your Bible open beside you, and read it on your knees, it will make prayer more real, it will make you more certain of being heard; turn portions of it into prayer for yourself (it brings the Lord so near to you), such as the 25th or 119th Psalm, or our Lord's own Prayer; but let no other book take its place in the closet, no form of prayer, no matter how beautiful, let *nothing* come between the dear Master and our hearts. Let us get into the habit of making *everything* a matter of prayer. If we mislay a paper or any other trifle, tell the Lord about it, take Him into your fullest confidence—He loves us to do so; let us follow the example of Abraham's servant when seeking a wife for Isaac (Gen. xxiv.), or Jacob when in fear of Esau (Gen. xxxii.), or Paul about Philemon or the thorn in his flesh. I think we should be very definite, just tell the Lord exactly what we want; but always in humble submission to His holy will, and it is just wonderful the blessing that will flow into the soul. Let us pray on *all* occasions, so as to keep up a disposition to prayer. We should have constant and regular times for prayer, as well as intermixing

#### EJACULATORY PRAYER

with our ordinary work, and not only in times of special difficulty or danger—"praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance." Nothing can take the place of prayer with the Christian, it is the occasion of all others for cultivating a deep insight into yourself and your personal needs, as well as into the Lord Jesus Christ, into God in Christ, in all His glory and grace for you. But what about

#### THE ANSWER TO PRAYER?

Is there any real blessing to be obtained? or is there only what I might call a reflex blessing? that is, a feeling of comfort because we have told the Lord all our needs? That would be a poor thing indeed. The

Christian who comes to the Lord in simple faith, and humble submission to His will, and earnestly tells his dear Master what the want is, has a *right* to expect a definite answer to his request (Matt. vii. 7, 8), more especially if he be living in close communion with his Lord (John xv. 7, and I John v. 14, 15). Could anything be stronger? yes, even stronger, see Mark xi. 22-24; but after reading this passage, and bearing in mind the many proofs of the verbal inspiration of the Scriptures given by our pastor a few weeks ago, is it not much greater presumption to doubt the truth of this than just to accept it with a child's confidence, and when pouring out our desires, trials, temptations, and wants into the Father's ear, believe fully that he knows, hears, and in His own time and way will most certainly grant our requests; let us get to know the Lord better, and cultivate a more intimate friendship with Him, by being oftener in His company, and by so doing we shall soon reach the grand spiritual position of old Bengel, who was once heard to address the Lord in this way, "Lord Jesus Christ, things stand between us on the old terms." Would to God, that this was the experience of each one of us.

Pray, always pray; the Holy Spirit pleads  
Within thee all thy daily, hourly needs.

Pray, always pray; beneath sin's heaviest load  
Prayer sees the blood from Jesu's side that flowed.

Pray, always pray; amid the world's turmoil  
Prayer keeps the heart at rest and nerves for toil.

Pray, always pray; if joys thy pathway throng,  
Prayer strikes the harp, and sings the angel's song.

Pray, always pray; if loved ones pass the veil,  
Prayer drinks with them of springs that cannot fail.

All earthly things with earth shall pass away,  
Prayer grasps eternity; pray, always pray.

W. H. D.

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### THE DEVIL.

**M**EN don't believe in a Devil now, as their fathers used to do;  
They've forced the door of the broadest creed to let his majesty  
through;  
There isn't a print of his cloven foot, or a fiery dart from his bow,  
To be found in earth or air to-day, for the world has voted so.  
But who is mixing the fatal draught that palsies heart and brain,  
And loads the earth each passing year with ten hundred thousand slain?  
Who blights the bloom of the land to-day with the fiery breath of hell,  
If the Devil isn't and never was, won't somebody rise and tell?  
Who dogs the steps of the toiling saint and digs the pit for his feet?  
Who sows the tares in the field of Time wherever God sows his wheat?  
The Devil is voted not to be, and of course the thing is true;  
But who is doing the kind of work the Devil alone should do?  
We are told he does not go about as a roaring lion now;  
But whom shall we hold responsible for the everlasting row  
To be heard in home, in Church, in State, to the earth's remotest bound,  
If the Devil, by an unanimous vote, is nowhere to be found?  
Won't somebody step to the front forthwith, and make his bow, and show  
How the frauds and crimes of the day spring up? for surely we want to know.  
The Devil was fairly voted out, and of course the Devil is gone;  
But simple people would like to know who carries his business on.

—Anonymous.

## THE SPRING ANNIVERSARIES.

### GLEANINGS FROM THE SPEECHES.

From PROFESSOR MEDLEY'S Paper, on "*The New Testament an Organic Unity*," delivered at the Regent's Park College Conference.

**B**Y "organic unity" was meant not a mere combination of related parts, as in the mechanism of a watch, but such unity as exists in a flower—at once the product and expression of *life*. In study of literature or history it was essential to grasp the leading idea. One sees in a Latin sentence the same qualities which made Rome mistress of the world, namely, subordination to authority—the clue to the solution of the complex problems of Roman history. The recognition of the organic unity of the New Testament throws light on the question of Inspiration, that great word round which the strife of theological tongues will never cease. It shows that this book is not a mere symposium, but a growth, an unfolding of life, and, like all germination, its historical origin is veiled in mystery. It follows that it must have stages of development, and, consequently, that its statements are not co-ordinate. For this reason, systems of inductive theology, which attempt to include all, have been a conspicuous failure. Its leading idea, its supreme purpose, is to introduce our Lord Himself as revealed in His inimitable words and deeds and gracious tenderness. The characteristic differences of the four Gospels were here set forth with great clearness of exposition. The facts had an evidential value, independent of critical inquiry. The interpretation of the facts became life-giving truths; the truths involved obligations that appealed to universal humanity. In the response of our spiritual nature to the claims of the Divine Saviour revealed in these Gospels, we have authoritative evidence that the records constitute the word of the living God.

\* \* \*

From MR. SPURGEON'S Address at the Annual Public Meeting of the Pastors' College Conference.

He thanked them all for coming; he was grateful to all for the weekly offering; he thanked some for their private gifts, especially those of the night before. He then proceeded to tell his audience that he had received at the supper the previous night £3,100, which was more than had ever been given before, except once. Though many had changed in many ways, God was the same, and His Gospel was the same. He believed in the Gospel of his great-grandfather; he had invented no other. A friend had remarked to him that he did not think he (Mr. Spurgeon) had grown for thirty years, and he answered, "I don't know; I think I have grown; at any rate, I have not grown out of the place where God has planted me. I was planted as a tree by the rivers of waters of an inspired Book and of the Holy Ghost. I have not gone from the river. I have not been transplanted. I love the old tree more than ever. I feel more confident in Him who could make us stand alone, and yet give us victory. I have grown in this respect." He said they had trained 845 students in the College, and if friends would go on with the weekly offering he would try to make it a thousand, and then start even a second thousand. (Applause.) They had about seven hundred men still preaching. "Go on, you that have helped me, go on and help me still."

\* \* \*

From DR. DALE'S Sermon on "*Christ refusing to be made a Jewish King*."

Suppose He had consented to reign, that His armies had driven out the Romans and His fleets were at Tyre, Sidon and Joppa, that Jerusalem had accepted Him as sovereign, what would have been the result? Where would He have looked for upright judges, for trustworthy administrators? Among His own immediate followers one robbed the common purse, the others quarrelled among themselves for supremacy. Ideal laws are for an ideal

people. A government must regulate itself according to the people governed. Christ could not have organised the Jewish state on a noble model, because the life of the people was not noble. Besides, it was the miracle of the loaves and fishes that had stirred the popular enthusiasm, and it has never been Christ's first object to secure outward conditions favourable to ease and comfort. It is not God's will that we should have material blessings apart from the virtues to be attained in their acquirement. How is the authority of Christ to be asserted as applied to the state? During the last thirty or forty years this question has been discussed with great seriousness. It is directly connected with the work of Home Missions. The state is a Divine institution, just as much as the Church or the family. We want the will of God done in the state. It is true that the functions of the Church and the state are so different that any organised alliance between them must in the end be dangerous to both. And yet the growth of the Church must, and ought to have an increasing effect on the laws and policy of the country. In this century, the power of religious faith over a nation has been seen in the abolition of the slave trade, in many acts for the improvement of the condition of workers, in the foundation of charitable institutions, and in countless other ways. Our present social troubles are largely due to the breaking up of the old social order, which in France came violently at the Revolution, and in our own country has happened more peacefully, but none the less surely. In dealing with these problems, patience is necessary as well as zeal; courage is required, and faith and genuine love for man. Political schemes may fail, but in seeking to bring men to Christ we cannot go wrong. Wesley and Whitefield did more for England than all the politicians of this century and the last. The great harvests of the world ripen slowly, but while they are ripening, God's lost children may be found and brought home to their Father's house.

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*From COLONEL GRIFFIN'S Presidential Address.*

In America I find that the Baptists have more than doubled their membership within the last twenty years. The complete returns for 1890 give the membership as 3,164,227. Their ministers have increased from 12,000 to 22,703, and their churches from 18,397 to 34,780. The proportion of Baptists to population 100 years ago was one in sixty-four; twenty years ago it rose to one in twenty-six; to-day it stands at one in twenty-three. In Great Britain it is one to ninety. . . . To be a Baptist is to be a Christian. To us the two are synonymous and co-extensive. What is a Christian? You will say, 'One who follows Christ.' I will ask you, 'What is a Baptist?' Is not he also one who follows Christ, only he begins at the beginning? A true and thorough Baptist must make the more perfect Christian.

[We cannot believe that our worthy President means here exactly what he says. "Baptist" and "Christian" are not "co-extensive." Many are Christians who are not Baptists, and never will be: a fact which we are sure Colonel Griffin would frankly admit.—Ed. *J. B. M.*]

The pew says to the pulpit that the want of the day is an enlightened ministry, endued with the consecrating spirit of God—a ministry full of wisdom, and mighty in the Scriptures. In buildings comfortable and attractive, with services bright and cheerful, let the Gospel in its simplicity and fulness be so proclaimed that the hearts of the people may be touched, and their lips constrained to utter a loud Amen. We ask for no cold ethical essay. No altruistic propaganda, other than that which comes from the Spirit of Christ. We need no Socialistic brotherhood other than that found in the Gospels and embalmed in the Sermon on the Mount. We crave no new Gospel. We call for no other Church than that composed of true believers in the Lord Jesus, who have pledged themselves to obedience by following Him in baptism. The Church of the future will be as the Church of the past—a redeemed people, a

“holy priesthood.” We have one Lord and want none other. He bestows upon us the one faith which makes us members of the “Holy Catholic Church,” and He leads us into the waters of the one baptism wherein He Himself was immersed. “One Lord, one faith, one baptism, one God and Father of all.” This is our Apostle’s Creed. To it we will add naught, nor from it will we suffer aught to be taken away.

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From MR. BAYNES’S Statement at the Missionary Soiree.

They were about to celebrate the centenary of their society, and they needed, to establish the equilibrium between their income and expenditure, something like £10,000 a year more: and they believed that the churches would give it to them. They did not believe that the churches had reached the extreme point of self-sacrifice. The Government returns showed that the increase of the expenditure in this country on articles of luxury during the last ten years had been at the rate of 35 per cent. per annum. If the society’s funds had anything like that increase they would not only have an equilibrium between the income and expenditure, but a large reserve fund for future extension. It surely could not be that at the centenary they should think for a moment of either retrenchment or recall. (Applause.) As he came to the hotel half an hour ago, and went through the passage, a woman dressed in mourning put a paper doubled up into his hands, and said, “There is no answer to that, Mr. Baynes.” Before he realised what she was doing, for he was thinking of other things, she had passed through the archway into Cannon Street. He went to the committee-room, opened it, and read the note to the treasurer. He would read it to them. It contained a five pound note. This was the letter:—“Dear Mr. Baynes,—I am a widow needlewoman. My husband and two little children died early last year. My children used to bring home the *Missionary Herald* from the Sunday-school, and so I got to love the mission, and all together we used to pray for it. Now I can only pray for it alone. My husband and children are, I know, with Jesus. I am quite sure about this. All through the year I have been trying, by doing night work, to save something for the mission. It has been hard work, but my own dear girls said to me before they died, ‘Mother don’t forget the mission,’ and I never will. So I send you now five pounds, my savings all through the year by night work, and I pray the Lord will bless the money. He knows about it.” Might God give to them the same spirit of consecrated self-sacrifice, and their centenary would be a blessing not only to the missions abroad, but also to their churches at home.

## CORRESPONDENCE.

To the Editor of the “*Irish Baptist Magazine*.”

DEAR SIR,—From our treasurer’s quarterly statement it would appear that the church at Lisnagleer had omitted sending their usual quarterly subscription. I am certain this is an oversight, as we never missed sending our money every quarter. The following are the amounts sent last year, with dates:—

1890—			
January 20—	To Cash	...	£8.
April 14,	„	...	£8.
July 14,	„	...	£8.
October 14,	„	...	£8.
1891—			
January 12,	„	...	£8.
April 13,	„	...	£8.

Yours truly,

DONAGHMORE, 4th May.

WM. IRWIN.

## OPEN COUNCIL.

## MR. SPURGEON'S COLLEGE AND THE SUPPLY OF MINISTERS.

DEAR MR. EDITOR,—I generally read your notes with much pleasure and profit, but I regret to have to make an exception of the one on the "Ministerial Labour Market" in the last issue. I agree with your main position as to the advantages of an educated ministry, and believe that—*other things being equal*—the better educated a man is the more efficient a minister will be. I consider, however, that, misled by the statistical statements of the *British Weekly*, you have unintentionally done injustice to Mr. Spurgeon's College, and loyalty to my *Alma Mater* constrains me to set you right, knowing you have such a reverence for facts that you will gladly give the correction place. According to the *British Weekly* statement, 68 of these pastorateless pastors hail from the Pastors' College. I have taken the trouble to go over the list in the Handbook, and find that sixty-eight Pastor's College men are indeed marked with the star of vacancy. Well, that looks rather startling at first sight, but on investigation I discovered the following facts. Of these sixty-eight there are two temporarily or permanently *invalided*; two are employed as *Tutors* in the College, and are almost always preaching somewhere on the Lord's day; ten are successful *Evangelists*; ten are *Secretaries* or Agents of religious organizations, and while in that way doing important work for the Master, are also more or less constantly engaged in preaching; two, after successful pastoral work, are at present engaged in *literary* labours, but have not relinquished preaching. So that in all honesty these thirty brethren must be deducted from the number of alleged "failures." Then there are six brethren who, through business pursuits or otherwise, are independent of the ministry, who have no pastorates, but yet give all their spare time to the Lord. All honour to them! Eleven who are represented as without "pastoral charge" are really in pastorates, most of them, I suppose, having settled since the publication of the Handbook. From personal knowledge I am aware that three of these resigned their former charges for the purpose of taking the oversight of new causes, churches in the course of formation, over which they are now settled pastors. Thus our number shrinks to twenty-one. Of these, eight resigned their charges only *last year*, so that it is too soon to reckon them as failures, indeed I personally know some of them to be thoroughly efficient ministers. Of the remaining thirteen few have been "unemployed" for any length of time, and some, I know, have resigned after a long and honourable career in the ministry; indeed of these twenty-one, eleven have on an average done service for a quarter of a century, so that failure is hardly the word to apply to them. I send you herewith a copy of Mr. Spurgeon's newly issued report, from which you will see that I have not overstated the case. I think, with these facts in view, you will see that the proportion of the "unemployed" furnished by the Pastors' College is not only not greater, but is very much less than that due to the other Colleges. You will also see from Mr. Spurgeon's report that at no time has there been a greater demand for his students than now, while the past record of the college, in the matter of soul winning and building up decaying churches, is a very bright one. While not pretending to claim for the Pastors' College the highest educational standard, I maintain that if its students rightly avail themselves of the educational advantages which it affords, they need not be ashamed to stand alongside the *alumni* of any other Baptist College.—Yours very cordially,

BRANNOXTOWN, 29th April.

A. M'CAIG.

## NOTE BY THE EDITOR.

[We are glad to have Mr. M'Caig's explanation. It can hardly be called a "correction" of our note last month, as it admits the facts there stated. We did not say that the sixty-eight brethren of the Pastors' College who

are now without pastoral charge were "failures," but we pointed out that the fact of their being no longer in the ministry furnished "food for reflection." It is gratifying to learn that their position is not so serious as the asterisks in the *Handbook* would seem to indicate. Obviously, however, Mr. M'Caig's explanation would apply with about equal force to other Colleges. Mr. Spurgeon's students are not the only ones who are engaged as tutors, secretaries, editors, and evangelists. A considerable number of those who are thus employed have, for example, come from Regent's Park; and Dr. Angus has pointed out that the proportion of his students who have gone abroad as missionaries or colonial pastors is larger than from any other institution. There is consequently a larger number of them invalided home, who are not seeking re-engagement, and yet the proportion of Regent's Park men now without pastorates is smaller than that of the Pastors' College. To pronounce the unemployed as "failures" would be most unjust: but surely no one of understanding will deny that many of our ministers have not reached that standard of intellectual attainment which the exigencies of the times require. It is quite beside the mark to say that our complaint is against "helping too many men to get instruction in the things of God." What we complain of is that the help given has been too meagre, and that men who might have rendered useful service as local preachers while following a secular calling, have been pushed into the ministry without a sufficient educational equipment. Many of these are condemned to a life of disappointment and chronic poverty; and, although they are men of good character and unquestioned orthodoxy, they are often sadly in need of both books and clothing. Those who encourage them to enter such positions incur grave responsibility. Let our denominational leaders determine that the young men now aspiring to the ministry shall not be commended to churches until they have received a really thorough education; let their fitness for collegiate training be tested not only by their ability to preach, but also to pass a high-class entrance examination, and the result will be a blessing to both churches and pastors, and cannot fail to redound to the glory of Him who is the incarnate Wisdom of God.]

#### VERBAL INSPIRATION AND VERBAL CONTRADICTIONS.

DEAR MR. EDITOR,—Some months ago you were good enough to publish an inquiry of mine relative to seeming discrepancies between Samuel and the Chronicles. Now we are in difficulties again. . . . Matthew says, according to the Revised Version, that our Lord commanded His disciples to take "neither shoes, NOR STAFF" (Matt. x. 10); Mark says He told them to take nothing for their journey, "SAVE A STAFF ONLY" (Mark vi. 8). Now this is a plain contradiction. Which is true? Our President points out that the Authorised Version says, "nor staves"; but there is a marginal note which says that the Greek word is "a staff," and therefore the Revised Version is correct. Our President says that this is not inconsistent with the *Verbal Inspiration* theory; but some of us feel strongly that it is. Can you throw light on the subject? and oblige,—A. E. I.

[We hope to receive one or two concise and pointed replies for next issue.—Ed. *I. B. M.*]



## FOR OUR YOUNG PEOPLE.

### FAITHFUL IN A FEW THINGS.

**F**ATHER, I don't believe I will stay with Stephen and Co. after this next month."

"Why is that, Hal? I thought the position was a very good one."

"Oh, the position's good enough, I suppose. I have been with them almost a year, and they don't give me a cent more than when I first went there, and I'm just discouraged."

"Perhaps you are not worth a cent more, my boy."

That was not pleasant to hear, and Hal shrugged his shoulders by way of an answer.

His father hid a smile with his handkerchief, and then continued :

"Do you do your work quite as well, and are you as much on the lookout to advance the interest of your firm as though they gave you double the salary, Hal? in other words, are you doing your very best?"

"Why, no, father, I don't suppose that I am; and they shouldn't expect it for what they give me."

"Never mind what they expect. Make yourself so valuable to them that they cannot afford to lose you, and then there will be no trouble about your salary. Don't you know that there are five men to every position, and that a firm will give its positions to those who will do the work in the best manner? I think I must tell you of an experience I had when I was a young man :

"I was as fortunate—or, perhaps, unfortunate—as you, Hal. In other words, I had no one but myself to depend upon. My father lost money through the fault of his partner when I was a little more than a boy, and, dying soon after, left hardly enough to support my mother.

"As I was old enough I left school and went into business. After changing once or twice I found a position which I liked, and I made up my mind that I would keep it if I cou'd. I could not afford to go from place to place. I had been there for several years, and each year my salary had been increased a little, when one of the partners was taken seriously ill. That threw a great deal of extra work on me, which, with my own, was almost more than I could do. I remember that I used to go home in the evening, tired and discouraged.

"Never mind, Harry,' mother would say; 'it cannot last long'

"I would not mind it if my salary was worth the work,' I complained.

"But all the time I had a secret hope that at the beginning of the new year I would have more of an increase than usual. With that hope to cheer me I worked hard and managed to do almost the work of two men. Imagine, then, my disappointment when, at the new year, I received exactly the increase that had been promised me before the illness of the partner. Only when I knew that I was not to have it did I find how I had counted on that extra money. I wanted to hire a house for mother and myself—we were boarding—and I had calculated that, with what I had saved, and the increase I had expected, I would be able to do so in the spring.

"Never shall I forget with what a heavy heart I went home that night. I did not mean to tell mother of my disappointment. I thought it would only trouble her. But I had not been in the house half an hour before she had the whole story.

"And,' I said in conclusion, 'I won't work another day as I have done. They may find someone else.'

"They did not promise you any more, did they, Harry?' asked mother.

"No, but I expected that they would give it to me.'

"Do you mean to leave?" she asked next.

“‘No, I cannot afford to do that,’ I answered dismally.

“‘Then,’ said mother, in her bright, cheerful way, ‘work just as you have done, quite as conscientiously as though you were receiving all you expected; and then, when the little house does come, we will enjoy it all the more. Do not do yourself the injustice, Harry, of giving anything but your best.’

“How often since have I realized the force of that remark when I have seen boys doing themselves just that injustice! Well, I took mother’s advice, and did my work as thoroughly as I knew how. About the first of February, Mr. Wilkins, the partner who was so ill, grew so much better that almost every day I carried him his letters and gave him an account of the business of the preceding day. At last, one morning toward the end of that month, he told me that on the following day he would return to business. How well do I remember that day! I can see the details of the room where I found him just finishing his breakfast. I knew that in the left-hand corner of the book-case was a copy of ‘Pilgrim’s Progress,’ with the name in gilt letters on the back. There was a coffee pot on the table, and his cup had three blue lines around it; and the wall paper was cream color, with a vine running all over it. I had given my report, and, having laid the letters on the table, was just about leaving, when he said:

“‘Wait a moment, Weston. I have something to say to you.’

“I cannot remember his exact words, Hal, but the purport of what he said was this:—Just before the beginning of the year, Mr. Savage, the other partner, came to him and asked what had better be done about advancing my salary. They both agreed that it should be more than they had promised me; but on account of various business complications, which I will not enter into, they decided that they would make no change till Mr. Wilkins was able to be about.

“‘And there was another consideration, Weston,’ he went on to say. ‘We would not have deferred the increase excepting for the business reasons; but as the circumstances were as they were, we concluded to make it a test, which, I am happy to find, you have stood most nobly, expecting, as I know you must—as you had a right to—some consideration for your unusual efforts. When the time passed and they were unrecognised, your work, instead of falling off, has been, if possible, better; and now, finding that things have turned out in the business as we had hoped and expected, we are able to offer you an interest in the concern. You have made yourself indispensable to us, and we are glad to show our appreciation in this way.’

“For a moment, Hal, a feeling almost of terror took possession of me at the memory of how nearly I had come to a failure, if I had done as I threatened and relaxed my efforts! My next sensation was one of utter thankfulness to my mother.

“Well, there is a little more to tell. Among my happiest memories is the day when the little house became a reality, and I saw my mother comfortably settled there. Yes,” in answer to Hal’s question, “it is the very house where she now lives. She grew to love it so that she refused to have a better one when I was able to give it to her. Neither would she leave it to live with us; and, as you know, she will hardly allow me to improve it, from the fear of changing it too much.

“The same business? Yes, it came into my hands, at last, through the death of the other partner. But, Hal, I do not tell you this with any idea that you will repeat exactly my experience, but only to illustrate the principle, which always remains the same.

“Looking at the question from a purely business point of view, it pays to do your very best, and only your very best; but there is another and nobler reason for faithful service, which you will find mentioned, times without number, in a certain Guide, which the great Master has left as the rule for the lives of His servants.”

## Bible Study.

1. Think of a precious sense in men.
2. Its duplex organs think of then.
3. What most befits the weary, think ?
4. And into what the wicked sink.
5. Tell what will melt with "fervent heat."
6. What pierced the Saviour's hands and feet ?
7. Who were His fellow-sufferers, tell ?

Then mark the initial letters well,  
These show who told the earliest lie,  
And made our tempted parents die.

## Scripture Enigma.

In every clime, through every age,  
In history's eventful page  
My *first* will always rise to view,  
And wakes our love and hatred too.  
My *second* and my *third* will each  
Express the self-same part of speech,  
And, though two interjections brief,  
May paint a world of joy or grief.  
My *whole* most surely was my *first*,  
But far more brave and firm in faith,  
His wife a mighty patriot nursed,  
Who nobly died a hero's death.

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## ANSWERS FOR APRIL.

## Bible Study.

KADESH-BARNEA. Deut. ix. 23.

1. Kezia—Job xlii. 14. 2. Agee.—2 Samuel xxiii. 11. 3. Dalphon—Esther ix. 7.  
4. Eliezer—Gen. xv. 2. 5. Shimea—I Chron. iii. 5. 6. Hobab—Numb. x. 29.

Answers have been received from—

Charles R. Curtis, Carrie Douglas, Mabel Douglas, W. H. Gausson, Maggie Martin,  
Henry Martin, Carrie Parnell, B. J. Simpson, J. B. Simpson, J. H. B.



## "WILLING TO COMMUNICATE."

A FRIEND sends us the following cutting, which has proved "a word in season" to churches in America, and may not be amiss at home :—

"A preacher who is harrassed by temporal need, or cramped by a lack of needful books, cannot be his best self. He cannot impersonate the freshness and buoyancy of the Gospel. Not the cream but the skimmed milk of his life will go into his sermons. Every dairyman knows that the pail and the pan shows what kind of food the animals have. It is likewise true that pastors reflect the kind of treatment they get in their parishes, in their sermons and pastoral work. I heard the crisp and nervy Dr. Parkhurst, of New York, say last year, 'that the kind of sermons that went out of the front door of the parsonage, Sunday morning, would depend upon the quality of the beefsteak that went into the back door of the same house during the week ;' a short way of saying that a preacher's sermons are like his diet. Therefore make the diet good if you want good sermons. I know that of old God fed one of His servants by means of the ravens. But Elijah did nothing but to sit still by the brook all day, much easier work than our modern prophets have to do. And the Lord himself, indeed, was not pleased with the arrangement, for he dried up the brook and sent Elijah to a good woman for better sustenance. He chose to feed his servant better and have him do more. So God wants the good men and women of the churches to take good care of their pastors that the pastors may take good care of them."

## REVIEWS.

## RECONCILIATION BEFORE REST.

Professor Drummond's "Pax Vobiscum" contrasted with the Peace of Christ. A Review; by Frank H. White, Pastor of Talbot Tabernacle, London. Partridge & Co., 9, Paternoster Row. Price 6d.

An able and timely critique of Professor Drummond's booklet, which cannot fail to be helpful to those who are in danger of being misled by the Professor's teaching. Mr. White has demonstrated—what even Dr. Drummond's best friends acknowledge—that many of the statements in "Pax Vobiscum" are not only illogical, but wofully inconsistent alike with Christian experience and the explicit teaching of our Lord. Reviewing the Professor's affirmation that *Christ could not give men rest*, but only a "receipt" by which "they should make it for themselves," Mr. White observes:

"Can it be true that 'all things' are given to Him, and yet that He Himself cannot give this one thing—soul-rest? Thus He is not a Rest-giver after all; He has no actual bestowment to make. I receive nothing when I come to Him save a 'Great Teacher's' receipt for making my own rest; 'that is all.' Indeed, I am told by the author of 'Pax Vobiscum' that 'Rest is not a thing that can be given, but a thing to be acquired. . . . It comes not by an act but by a process. . . . It is not to be found in a happy hour as one finds a treasure.' So, however, I, through the grace of God, found it thirty-five years ago.

"Again, Professor Drummond says 'it'—*i. e.*, the obtaining of Christ's Rest—is a slow process, as Christ clearly defines when He says we are to achieve rest.' But Christ does not say we are to 'achieve' it. He says, 'Come unto Me . . . and I will GIVE you rest. Take My yoke upon you and learn of Me . . . and ye shall FIND [*i. e.*, experience] rest unto your souls.' Here are two sentences, it is true; but it is not true that the second sentence despoils us of the gift promised in the first. The one is not a qualification of the other, but an *amplification*. . . . Two rests are spoken of—two, yet one; to be distinguished, but not to be dis-severed. The one a *given* rest—a present, *immediate* experience; the other a *found* rest, the fruit of willing service and whole-hearted discipleship. The former we receive ready to hand as Christ's free gift; the latter we 'find' in taking, as our glad privilege, Christ's easy yoke. . . . The one is the rest of *faith*, the other of *fellowship* and *obedience*. . . . Both rests are conditioned by the opening words in the invitation, 'Come unto Me'; words scarcely noticed in 'Pax Vobiscum,' much less expounded. Professor Drummond says, 'the rest comes, not by an act but by a process'; but Christ says that before rest can be had there must be an act, and that act *the act of coming or believing*."

Space will not permit us to multiply quotations. Read the volume itself, and you will not be disappointed. It has, throughout, the right ring of Evangelical truth. There is just one thing we should like to see altered. The word "Christian" is uniformly spelled with a small initial. Surely if Mr. White thinks it worth while to spell Neologian with a capital N, he might see enough of CHRIST in "Christian" to spell that word—for HIS sake—with a capital C.

THE PROGRESS OF THE REDEEMER'S KINGDOM. By the Rev. James Irvine, Kingstown. London: Elliot Stock. Belfast: Wm. W. Cleland.

This timely volume contains, in small compass, a vast amount of information on the progress of modern missions, which must awake in the heart of every Christian reader feelings of thankfulness and joy. It

is specially designed "for young people," but it would be a mistake to suppose that the facts here recorded are generally known by those who are not young. Mr. Ervine has taken a wide survey of missionary lands, and presents the results of his inquiry in a series of attractive chapters which cannot fail to interest and instruct all who read them.

**PROTESTANTS TO ARMS:** The Confessional in the National Church of England. By Rev. W. T. M'Cormick, Brighton. London: John Kensit, 18, Paternoster Row. Price one penny.

Mr. M'Cormick has done well to sound a warning note in relation to the demoralizing influence of the confessional. But so long as sacerdotalism is sanctioned and encouraged by the "National Church," we have small hope of any effective check being placed on the growth of the abominable practice of auricular confession. Let Mr. M'Cormick and Evangelical clergymen renounce the fiction of "Apostolical Succession," and they will be in a better position to combat the errors which they now deplore.

**THREE CHRISTIAN TESTS.** By F. A. Fawkes. London: B. T. Batsford, 52, High Holborn. Price 1/-.

There is much in this volume that is interesting and suggestive. The first chapter, on the "Germ Test," traverses ground familiar to readers of *Natural Law in the Spiritual World*, but is not a servile reproduction of Professor Drummond's work. The second deals with the "Color Test," and is well worked out. The third, on the "Brotherhood Test," is the least satisfactory. It assumes that our Lord's prayer teaches the universal Fatherhood of God, and ignores the fact that the prayer was given as a model to those who were *avowed disciples*. The section on "Criminals" appears to confound the divinely ordained functions of civic rulers (Rom xiii. 1-5) with the distinctive duties of church members, and ignores the Retributive Justice of God, who is not only "Love," but also "a consuming fire." The discussion of the Irish question shows a want of acquaintance with some material facts of the case. Yet, notwithstanding these defects, the spirit and aim of the book are excellent. It cannot fail to profit those who know how to read with wise discrimination.

**ALL THE WORLD.** A monthly record of the work of the Salvation Army in all lands. London: Salvation Army, Clerkenwell, E.C.

An excellent sixpenny worth of readable matter, well printed and well illustrated. The articles are in the characteristic style of all the Army publications—a glorifying of their own methods, and a virtual ignoring of the effective work, evangelistic and social, that is being done by other organisations. We have never been in love with the Army tactics, and should like to see a little less despotism and love of money at head-quarters, than seemingly exists at present. None the less we wish *All the World* a large circulation, and desire only blessing to rest on the operations of the Army so far as they are in accordance with the mind of Christ.

**CONSECRATION.** A Monthly Magazine for the culture of the devout life. Edited by Rev. W. Frith. London: S. W. Partridge & Co., 9, Paternoster Row. One penny.

We gladly repeat the commendation given to former issues. There is much that is helpful in this publication. Its message will prove a word in season to many a weary, struggling heart.

**HISTORIC MEMORIALS OF BARTON AND MELBOURNE GENERAL BAPTIST CHURCHES.** By Rev. J. R. Godfrey. Leicester: Buck, Winks & Son, High Street.

Mr. Godfrey has done well to rescue from oblivion this fascinating story of the early struggles and victories of Midland Baptists. The history of the Barton and Melbourne Churches, in Leicestershire, is here presented in graphic form, and brought down to the present day. It includes interesting biographical sketches of men whose names will ever remain as household words amongst Baptists. The volume is enriched with several excellent portraits, including one of Mr. Thomas Cook, the well-known tourist, through whose munificence a mission-hall and Memorial Cottage Homes have been founded and endowed at Melbourne, the village where Mr. Cook was born. We heartily commend this stimulating record to the younger members of our denomination.

## DENOMINATIONAL INTELLIGENCE.

*(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)*

### OUR SPRING ANNIVERSARIES.

**T**HE Annual meetings held last month in London worthily sustain the best traditions of our denomination. The College Conferences, the Baptist Union and Home Mission Assemblies, and the various meetings held in connection with the Missionary Society and other denominational enterprises, were all largely attended, and characterised by earnestness, enthusiasm, and a determination to go forward. The heavy debt incurred by the Missionary Society, which under ordinary circumstances would have had a depressing effect, was felt to be rather an incentive to more vigorous effort in connection with the proposed centenary fund of £100,000. It would be unpardonable baseness, after all the glorious blessings which the Missionary enterprise has secured, to inaugurate our centenary celebrations by retrenchment and recall. "Why is Ireland not represented at these gatherings?" was asked by several country pastors; to which we could give no satisfactory reply. Considering that two-thirds of the income of our Irish Mission is derived from churches connected with the Baptist Union, it seems a pity to lose so good an opportunity of presenting to the assembled delegates a report of our work, and the claims of Ireland for increased support.

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### RETIREMENT OF REV. S. J. BANKS.

The hope we expressed last month, of seeing Mr. Banks fill the presidential chair at our Association meetings, will not be realised. The honorary secretary, Pastor A. M'Caig, writes: "Your readers will be sorry to learn that the gathering infirmities of age will prevent our esteemed President-elect, Mr. Banks, from giving his expected presidential address at the forthcoming meetings. Pastor J. Dickson has kindly consented to deliver an address in Mr. Banks' stead, which arrangement we trust will meet with the approval of all our friends. May I solicit the sympathetic prayers of your readers on behalf of our dear old friend, that in the evening of a well-spent day he may, amid its shadows, find perfect rest in the unchanging love of the Lord whom he has served so long and so faithfully."

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### THE ASSOCIATION MEETINGS.

The following arrangements have been made in connexion with the Association meetings. On Tuesday evening, 19th inst., a sermon by Pastor H. D. Brown, M.A. Wednesday morning: an address by Pastor J. Dickson, and the usual routine business of the Association. Wednesday evening: addresses by Pastors G. Marshall, John Taylor, and John Douglas, B.A. Thursday morning: papers by Pastor A. G. Haste and Mr. S. A. M'Cracken. Thursday evening: addresses by Pastors H. D. Brown, M.A., T. Whiteside, and A. M'Caig, B.A. We trust that all who can attend these meetings will esteem it a sacred duty to do so. A little sacrifice of worldly interests or ease may be required, but the making of it will secure a double blessing. By prayerful effort let us strive to make these meetings memorable in the history of the Baptist Churches in Ireland.

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### PRESENTATION TO MRS. USHER.

The friends at Great Victoria Street, Belfast, have presented Mrs. Usher with a beautiful and faithful portrait, in oil colours, of her husband, Dr. Usher, as "a small expression of the love borne by the people of Great Victoria Street to their beloved pastor, and his not less beloved wife." Writing of the present prospects of the church, Mr. Nelson says: "Our position to-day is one calculated to inspire

the brightest hopes for the future. Financially we are stronger than for many years. We are growing in numbers. We are united. A path which the smile of our heavenly Father makes bright opens before us, and, conscious of our Master's helping presence, we go forward."

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#### Belfast: Great Victoria Street.

One of the largest and most enthusiastic meetings ever held in connection with above church, took place on Thursday evening, April 9th. The members of church and congregation, and a large number of friends, met to celebrate the pastor's 11th anniversary, and to unite in thanksgiving for £1000, which has just been secured to the church for the purpose of providing a manse for the pastor. After an excellent tea, the chair was taken by the pastor (Dr. Usher), who, in a forcible and eloquent address, explained the objects of the meeting. Two years ago, a generous friend offered £400 towards providing a manse, on condition that an additional sum of £600 would be raised by the church before 1st April, 1891. By the help and blessing of God, this amount had been realised, and they had met that evening to return hearty thanks to God, who had so abundantly prospered their undertaking, and to thank the donor for his magnificent gift. Mr. M'Combe, treasurer of Manse Fund, stated that from all sources a sum of £630 had been realised, and they were therefore in a position to lay claim to the £400 promised by our generous friend. Mr. H. H. Graham, the esteemed secretary of the sister church at Regent Street, who has acted throughout as the representative of the donor, then handed to treasurer, amid great enthusiasm, a cheque for £400. The hearty feeling of gratitude to God which filled every heart, found fitting expression in that good old hymn, "Praise God from whom all blessings flow." A very hearty vote of thanks was most enthusiastically passed to the unknown donor, on the motion of Deacon Livesey, seconded by Mr. John Nelson. A cordial vote of thanks was also passed to the ladies and gentlemen who had assisted at the bazaar in aid of Manse Fund, and to all friends who had in any way contributed to the success of that undertaking. Mr. W. J. M'Combe, treasurer, and Mr. J. Nelson, secretary of Manse Fund, were also the recipients of the hearty thanks of the church for their services in connection with the undertaking. Pastor Haste, Carrickfergus, and Pastor Marshall, Banbridge, who had come to rejoice with us in our joy, delivered addresses appropriate

to the occasion. A choir from the Sunday-school, under the leadership of Mr. James Hanna, gave a few selections in a highly creditable manner.—J. NELSON, Secretary.

\* \* \*

#### Carrickfergus.

The annual meeting of the British Society for the Propagation of the Gospel among the Jews, was held on April 1st. Mr. D. Bowman, local secretary, presided. The Rev. Isaac Levinsohn, deputation from the Society, gave a most interesting address bearing on the conversion of the Jews, and the manner of reaching them. Mr. Levinsohn has had a long experience as a Christian worker among the Jews, and has travelled much in Palestine and other countries. Owing to the severity of the weather, the attendance was not large, but the collection was considerably over last year. Pastor Haste warmly pleaded the cause of the Jews, mentioning in several ways our indebtedness to them.

On Tuesday evening, April 7th, the annual public meeting in connection with the Baptist Missionary Society took place, when a very large gathering assembled, composed of members of all the Protestant denominations of the town. Mr. D. Bowman, Chairman of the Town Commissioners, took the chair. The proceedings opened with the singing of the well-known missionary hymn, "From Greenland's icy mountains." After the Rev. William Close (Covenanter) had earnestly sought the Divine blessing on the meeting and the work of the Society, Pastor Alfred G. Haste briefly set forth the objects of the Society. The Rev. George Alley (Wesleyan), in a very earnest and stirring address, presented the claims of missions. The chairman then called upon the deputation from the Society—the Rev. J. G. Potter, missionary from Agra, India—to address the meeting. The address, which was listened to with wrapt attention, was of a most instructive character, having reference to the methods and results of his nine years' labour in India. At the close of the address, Mr. Potter exhibited and described several Indian idols and curios, also some native costumes. After the collection and the singing of the consecration hymn, "Take my life," Pastor Haste brought a meeting

which could not have failed to revive and kindle the missionary spirit in those present, to a close by pronouncing the benediction.

\* \* \*

**Tubbermore.****CARSON MEMORIAL CHAPEL.**

Amount required to build chapel,	
about ... ..	£1000
Manse ... ..	300

Total amount required	£1300
Amount of cash in Bank	790

Amount still to be raised ...	£510
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The Executive Building Committee wish gratefully and thankfully to acknowledge the following contributions, which have been either received or *promised* since the last issue of this *Magazine* :—

Mr. Geo. A. Hipwell, Donore Terrace, Dublin ... ..	£1 0 0
Mr. Thomas Aicken, Megargy, Magherafelt .. ...	1 0 0
Mr. Joseph Kissick, Glasgow	1 0 0

*Per Dr. Waters, J.P. :—*

Mr. Geo. Harris, Ultimo House, Sydney ... ..	13 0 0
Mrs. Geo. Harris, do. ... ..	5 0 0
Miss M. Harris, Little Bridge House, Sydney ... ..	2 0 0
Mr. Matthew Harris, Sydney	2 0 0
Mr. J. Harris, Bulwara, Sydney	3 0 0
Mr. W. H. Harris, Livingstone House, Sydney ... ..	1 0 0
Mr. H. L. Hutchinson, Sydney	2 0 0

Mr. and Mrs. Robt. Kennedy, Mount Druitt, Sydney ..	£2 0 0
Mr. G. T. Congreve, London	0 5 0

*Per Miss Adrienne Graham :—*

Mrs. John T. Pirie, Brooklyn, New York ... ..	25 0 0
Miss Mary Carson, do. ... ..	5 0 0
Miss Margaret Carson, do. ... ..	5 0 0
Mrs. J. D. Weir, do. ... ..	4 0 0
Miss Pirie, do. ... ..	3 0 0
Miss Sadie J. Pirie, do. ... ..	3 0 0

The Tubbermore friends have been toiling on for the past two years, striving to raise a sufficient sum for this undertaking. The work of collecting has been very uphill, but the above magnificent list is very encouraging, and for it they "thank God and take courage." They are determined that they will not commence building till they have the "wherewithal" in hard cash, and are looking forward confidently to the realization of their hopes. Donations thankfully received and acknowledged by Brigade-Surgeon Waters, J.P., White Fort, Tubbermore, Co. Derry. —R. HALDANE CARSON, Solicitor, *Hon. Secretary.*

**BAPTISMS.**

ATHLONE: April 20th, four; April 23rd, two; by the pastor, R. Clark.

BRANNOXTOWN: April 13th, two, by the pastor, A. M'Caig, B.A.

DUBLIN: Harcourt Street, April 15th, seven, by the pastor.

**Precious Promises.**

Ye shall receive power when the Holy Ghost is come upon you.—ACTS I. 8.

How much more shall your Heavenly Father give the Holy Spirit to them that ask Him.—LUKE XI. 13.



# The Irish Baptist Magazine

VOL. XV.]

JUNE, 1891.

[No. 6

## IRISH BAPTIST ASSOCIATION.



THE annual meetings held last month in Belfast will be cherished in the memory as times of spiritual refreshing. A goodly number of pastors and delegates assembled, and a fair proportion of the members of our Belfast churches attended the public meetings. The addresses and papers were uniformly good, and all evinced fervid loyalty to Christ and to the glorious Gospel which He came to be and to proclaim. The session was inaugurated on Tuesday evening by a prayer-meeting held in Great Victoria Street, which gave the right key-note to the various meetings which followed. Rev. H. D. Brown, M.A., of Dublin, preached the Association Sermon, based on 2 Samuel ix. 1. Many valuable lessons were suggested by David's shewing kindness to Mephibosheth for Jonathan's sake.

On Wednesday morning, after a prayer-meeting, presided over by the Rev. A. G. Haste of Carrickfergus, the chair was taken by the retiring President, Mr. R. S. Glendinning. In the absence, through illness, of the Rev. S. J. Banks, the President-elect, the Secretary, Rev. A. M'Caig, B.A., of Brannoxtown, read a short address forwarded by Mr. Banks, which was greatly appreciated by the assembled brethren, who resolved to have it published in the *Irish Baptist Magazine*. The Rev. J. Dickson, of Lisnagleer, then read a paper on "The Advantages of being Christ's, and the Enjoyments of His Service," which is published herewith, by special request of the Association.

Reports from the various churches were presented, which showed that earnest and faithful work had been carried on in all parts of the field. A digest of these reports has been prepared by the Secretary, and is here subjoined:—

### SECRETARY'S REPORT.

Through the good hand of our God upon us, we have reached the end of another year's work. A report of that work I am supposed to give, but I fear the data collected will not permit of a very full or detailed account. In

general we can say the Lord has been with us, and tokens of His favour have not been wanting. For all His grace in enabling His servants to maintain a faithful testimony; for every manifestation of Divine power; for every addition to our numbers, we unfeignedly and devoutly "praise God from whom all blessings flow."

There have been several changes in the pastorates during the year, which call for notice. Brethren will remember that at our last meeting Lurgan and Ballykeel were without a pastor: that is still the case. In the absence of a settled pastor, the pulpits have been supplied by our earnest friends in Belfast, and the good work, under their fostering care, has been well sustained. Brother Maginnes has passed from Athlone to the Pastors' College, in the hope of obtaining fuller equipment for further service, and his place at Athlone has been very efficiently filled by Brother Robert Clark, who, after evangelizing in connection with Harcourt St., in Cork, and elsewhere, is now making proof of his gifts as a pastor. His preaching, we have heard from various sources, is greatly appreciated. In the surrounding district he has many opportunities of making known the gospel of grace, while the renovated and enlarged chapel at Athlone is crowded with those who desire to hear, from his lips, the Word of Life.

Lower Abbey St., Dublin, in which our brother S. A. M'Cracken laboured with many tokens of blessing, has, since Mr. M'Cracken betook himself to evangelistic itineration, been under the pastoral care of our brother F. E. Bury, whose report will show that the good work is not flagging in that old historic centre. The ancient cause of Cork, resuscitated last year, and for the early part of the year under the charge of Brother Clark before his departure for Athlone, now rejoices in the services of an earnest brother, J. Pearce, one of the evangelists from Harcourt St. The work is of course of a very uphill character, but we have long desired to have an opening in Cork, and we trust the fort will be held courageously, and that a clear and full testimony to New Testament principles will there be maintained.

We all sincerely regret the loss which has been sustained by the church at Regent St., Belfast, in the removal of their beloved and God-honoured pastor, E. T. Mateer. We are thankful to God for the work our brother was enabled to do in Belfast, and for the service rendered by him to this Association, and we earnestly pray that the blessing of the Lord will rest very abundantly upon him in his new sphere in the metropolis. We trust that his place may ere long be supplied by a man of the right stamp.

Yet another loss have we to chronicle: our devoted young brother, R. W. M'Cullough, who had laboured at Derrynell for over two years with much acceptance from the people and not without blessing from on high, has been led to leave that place, and has gone to the United States, where we trust the Lord will greatly use him for His own glory.

Among the changes must also be numbered that experienced by the Church at Banbridge. Our honoured brother, Mr. Banks, after 26 years of honest, faithful labour in that corner of the vineyard, has been summoned to come apart from active service and rest awhile, ere called to enter upon his eternal rest and reward. At our last gathering, on the occasion of his resigning the office of Secretary to this Association, which he had held for nearly 10 years, the brethren expressed hearty appreciation of his valuable services in that capacity, and showed their esteem by electing him to the vice-presidency. Deeply do we regret that he is not sufficiently strong in body to be with us to-day to discharge the duties connected with his office. May the Lord in all the fulness of His love, in all the tenderness of His sympathy, be manifestly with His servant now! While we mourn over our brother's retirement from the ranks, we are glad to learn that his post has been occupied by an earnest and able brother—Mr. G. Marshall. Hailing from the Pastors' College, our young brother bears the stamp of fidelity to the Old Gospel. We welcome him to our fellowship, and trust that he may prove an accession

of strength to the Association, and that in Banbridge his ministry may be very fruitful.

When we come to consider the statistical condition of the churches, we have to note that, according to the returns received, there have been in all 208 baptisms. The gross increase to the churches has been 243; the decrease from death and other causes 150, leaving a net increase of 93. For these additions we are heartily thankful. Looking back over the records of the past ten years I find that the baptisms are more numerous than in any former year during the 30 years' history of the Association. If the census returns had been published, it would be interesting to compare our present position with that of 1881 relatively to the population. We cannot do that, but it may be interesting to mention that we have increased our total fellowship during the ten years by about 23 per cent., and that, too, without reckoning the fact that the census is likely to show a considerable decrease in the population of the country. On the whole, then, from a statistical point of view, while we may lament that things are not more prosperous, we have no reason to be discouraged; while there are, of course, many matters that cannot appear in statistics. Very much of the best work of the pastor and the church can never be tabulated on earth, but the "record is on high," and "the day shall declare" the full extent of the work accomplished by the members of this Association. The Reports from individual churches will show the varied experience of each, but whether our brethren have had the labour of sowing, the sorrow of weeding, or the joy of reaping, we are sure they have been faithful to their great Master.

The financial report of the treasurer, Mr. W. Irwin, of Donaghmore, showed a balance in hand. The brethren were entertained to dinner in the Windsor Hotel by the members of Great Victoria-street Church.

A meeting of the general committee of the Irish Baptist Home Mission was held in the afternoon, in Great Victoria-street Chapel; in the evening a public meeting was held, presided over by Mr. Glendinning. Addresses were given by Rev. G. Marshall, of Banbridge, on "The Gospel Banner"; by Rev. J. Douglas, B.A., of Waterford, on "The Christ of God"; and by Rev. John Taylor, of Tandragee, on "Decision for Christ."

On Thursday morning the prayer-meeting was conducted by Mr. Glendinning. An address was given by Rev. W. Usher, M.D., on Acts v. 32. Rev. A. G. Haste, of Carrickfergus, then read a paper on "The Promise of Christ's Presence." A discussion followed, after which Mr. S. A. M'Cracken, evangelist, read a paper on the important subject of "Soul Winning." It was decided to publish both papers in the Magazine. The officers for the year were then elected as follows: Vice-President, Rev. A. M'Caig, B.A.; Secretary, Rev. A. M'Caig, B.A.; Treasurer, Mr. W. Irwin; Editor of MAGAZINE, Rev. J. Douglas, B.A. The Home Mission Committee were also re-elected, the names of Surgeon-Major Waters and Mr. M'Kelvey being substituted for those of Rev. E. Mateer and Mr. H. M'Clelland. The brethren again dined at the Windsor Hotel, by the kind invitation of Mr. Glendinning. In the evening there was a *conversazione* in Regent-street Meeting-house. At 8 o'clock the closing public meeting was held, and proved of an enthusiastic nature. Mr. Glendinning again occupied the chair. Addresses were delivered by Rev. H. D. Brown, M.A., on "Behold the Lamb of God"; and by Rev. A. M'Caig, B.A., on "What think ye of Christ?" Mr. S. M'Cracken followed with a brief evangelistic address, and the proceedings were brought to a close with singing and prayer.

## FRATERNAL MESSAGE TO THE ASSOCIATION.

BY THE PRESIDENT.

[Our honoured President, Rev. S. J. Banks, being prevented by ill health from attending the meetings of the Association, sent the following message, which was read to the assembled delegates by the Secretary, Pastor A. M'Caig, B.A.]

**M**Y DEAR BRETHREN IN CHRIST,—The two words, “appointments” and “dis-appointments,” which are understood as referring to very different phases of life’s journey, have doubtless given to each of us pleasure and pain, as in their turn they have led us to the finger-post for the guidance of our steps. The change, however, of circumstances and feelings indicated by the *prefix*, nothing less than experience can adequately apprehend.

At your last very happy Association meetings, held in Ballymena, you very kindly appointed me as Vice-President; wishing me to occupy the presidential chair during the present series of meetings of the Irish Baptist Association. I accepted the honour conferred upon me with gratitude and prayer, but, from the state of my health, with some fears notwithstanding. As the months of 1890 passed away, I entertained the hope that my Heavenly Father would permit me the privilege of addressing you on the subject of “PRAYER”—

“The Christian’s vital breath,  
The Christian’s native air,”—

which I felt sure would not be regarded as an inappropriate key-note to the joyous and important proceedings of the session. But the “*dis*” has been added, dear brethren, to your appointment, and we desire to answer the question, “Is it well?” by the heart’s reply, “It is well.” I am sure most of you knew that the 4th and 17th of March were to have been in my experience memorable, red-letter days—the first, to have welcomed a son-in-law, the husband of my much beloved daughter; the second, to have introduced, with Christian love, our dear brother in Christ, Mr. George Marshall, as my successor to the pastorate and the Gospel ministry, which God has given me the privilege to hold, and hold forth, for the past 26 years; and for which, notwithstanding all its imperfections, my heart can say, “Praise the Lord.” At these celebrations, however, I could not take part, further than offer my earnest prayer for the blessing which maketh rich to rest upon the joyous and important events.

I will just refer to the third appointment—that of holding the post of honour among you, and of doing you some little service, as well as getting my own heart cheered by the light of truth, and warmed by the holy fire of Christian love and brotherly sympathy. This pleasure I have often enjoyed in spiritual intercourse with those who have met together year after year. But the *re*-appointment with the *change* of “the only Wise,” must prevent the joy, and I will say with Eli, “It is the Lord: let Him do what seemeth Him good.” I shall be with you in spirit, brethren; and

“My soul shall pray for Zion still,  
While life or breath remains.”

Our mission is a hopeful one, though difficult. May we be anxious for purity and power from on high, that we may "adorn the doctrine of God our Saviour in all things"; carrying out in our preaching and practice the New Testament Church principles and order; and doing the work for the Master as His followers; joy, peace, love and truth being the aim of life. Our day of labour will quickly close, and each labourer will be richly rewarded by the good Master of the vineyard. Oh for the "Well done, good and faithful servants," as the reward of His grace!

We are greatly cheered at the growth of our beloved denomination, and of its millions in other fields of labour. We also rejoice to know that in this land, where at present we are but a feeble folk, God is giving His gracious smile of approval on the advocacy of the baptism of the New Testament; and that many practising infant sprinkling as its substitute are led to acknowledge that the immersion of the believer in water compares *more* favourably with the teachings of Christ and His apostles. Of this we are happily convinced, that the very clearness of the sacred writings on this ordinance must lead the prayerful student of the Word who seeks *Truth* (not party) to follow the great Baptist, but still more, the Greater One than John the Baptist—JESUS.

Many rejoiced at the kind words and brotherly cheer given by the deputation from the English Presbyterian Synod (then sitting in London) at the closing session of the Baptist Union meetings. They expressed their high admiration of the great Baptist denomination, and the work for God being done by them, as well as the pioneer work they undertook in carrying the Gospel to the heathen. They said, "We come to hold out to you a brother's hand, and, in the name of our common Christian brotherhood, to wish you God-speed in your great work and enterprise." So in the spirit of Christian love, would we hold out a brother's hand to *all* labouring for the same Master, in the same vineyard, under the *one* banner, with its rich device, "Christ, and Him Crucified," and "Loyalty to the truth as it is in Jesus," and say, "Is thy heart right, as my heart is with thy heart? If it is, give me thine hand; and we will grasp it as a brother beloved." Then He who bids us go forward in the oneness of the Spirit, will largely bless our effort for the extension of His kingdom, and the glory of His name. And when the few remaining steps of life have been taken, and we have crossed the little bridgeless river, we shall meet beyond in the perfection of purity, power, happiness and love. But as the "men of grace," we want that glory to begin *now*, which the God of all grace has designed for His people, "before they reach the heavenly fields or walk the golden streets." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "The grace of our Lord Jesus Christ be with you," prays your affectionate brother in Christ,

S. J. BANKS.

THE continuance of the liquor-traffic means more broken hearts, more drunkards' graves, more fallen sons and daughters, more weeping wives and mothers, more desolate homes and orphans.

EVERY MAN consents to a wrong who does not use his utmost strength in effort to prevent it. . . . We should help not only to keep men out of the pit, and to pull men out of the pit, but also *to close the pit*.

## ON BEING CHRIST'S AND SERVING HIM.

*An Address delivered to the Irish Baptist Association, on 20th May, 1891  
(in lieu of the Presidential Address expected from Pastor Banks),  
by PASTOR JOHN DICKSON.*

**D**EAR BRETHREN,—It is with feelings of diffidence that I stand up to address you this morning, as I have been very unexpectedly called on to do so, and have had very little time to think of what I ought to say. I am sure we all deeply regret the inability of our venerable brother, Mr. Banks, to preside in our meetings, and to deliver the Presidential Address we had fondly expected to hear from him. But as our Heavenly Father has not seen good to gratify our expectation, we must submit. We all are one, however, in sincerest wish and heartiest prayer, that a Divine benediction may rest abundantly on our enfeebled brother, and that his declining days may be caressed and hallowed by the golden light of heavenly love. He was wont to say that he liked a gospel of love. May his abiding-place be love; for “he that dwelleth in love dwelleth in God.”

In addressing you, my brethren, I beg, in the first place, to dwell for a little upon

### THE ADVANTAGES OF BEING CHRIST'S.

But in handling such a subject, one scarcely knows where to begin, or where to leave off. Such advantages are numberless, and transcendently valuable. We should require to bring together and accumulate a knowledge of all advantages that can possibly accrue to man, in order to form any adequate idea of our indebtedness to Christ. And even then, the idea would be imperfect and meagre. The half was never told. In Him our death is turned into life, our mortality to incorruptibility, sickness to health, decrepitude to strength, helplessness to deliverance, bondage to liberty, sorrow into joy, madness into mental soundness, darkness to light, ignorance to understanding, rebelliousness to peace, weariness to rest, poverty to riches, rags to robes, famishing to feasting, sinnership to sonship, ruin to eternal salvation, pollution to purity, and condemnation to glory. But thoughts and words alike fail to adequately express the believer's unsearchable riches in Christ, “who is able to do exceeding abundantly above what we ask or think, according to the power that worketh in us.” Can we, for instance, estimate at anything like its value the advantage of

*Being awakened up of God to a true sense of our sinfulness,*

and sin-made beggary, and to the discovery that all earthly hopes give way like shifting sand, and leave us helpless, undone, and lost? That is a discovery alarming indeed, and never to be forgotten. But it is a discovery as necessary as it is alarming, and as lasting as our sojourn here. It is not like the mere puncturing of an iron pen on a rock, such as Job desired, but it is the indelible engraving of God's Word and Spirit on our minds and hearts, according to New Covenant mercies. This opens our eyes to the saddening sight of our sinful state, and makes us sensible of pollution and misery. Then the utter depravity of the spiritual nature, the ruin and defilement of our soul, is no mere doctrine of a creed, but a fact of which we are as conscious as of hunger, thirst or

weariness. Hence arises the sincere and penitential confession to God, and the heart's earnest cry, "What must I do to be saved?" As all true advantage centres in Jesus, so every disadvantage, as to the giddy present or the awful future, centres in the sinful state. To the newly-awakened, the dawning light seems but to discover the dismal blackness of their ruined state, and, glinting from that dark cloud, prisms itself, as it were, on the opening mind and the quickened conscience. As to sin and the depths of its depraving power, all truly awakened ones are taught of God. The woman that crept into Simon's house and there wept over the Saviour's feet, was sinful indeed, and the Lord admitted to Simon that her sins were many; but, speaking to herself of her sins, He said tenderly, "Thy sins are forgiven thee." He needed not to tell *her* they were many; for that she had already discovered, and keenly felt. What an advantage that discovery was to her; and what an advantage a similar discovery is to all the Lord's redeemed. It is the power which dislodges them from the rock whence they are hewn. It is their first, their spiritual resurrection. For that power we cry, and should cry constantly and mightily, for without it we are powerless in our efforts on behalf of the unsaved; but, backed by that Power, Omnipotence is ours.

Or again, can we at all rightly estimate the advantage of

*Redemption through the blood of His Cross?*

We believe it brings us forgiveness, cleansing and reconciliation; and we *know* it brings us peace. We believe it takes the place of our guilt and defilement in the sight of God, and that he sees the blood and imputes not sin. It is a covering all-sufficient, hiding sin, and putting it away from God's all-searching sight. We believe it is the only efficient remedy for the sin-ruined, sin-blinded, and sin-rent family of Adam. Its remedy is of God, and its healing for all mankind. Hence we look for its ultimate triumph in a world where its tragic scenes were enacted. We expect its banner yet to float victorious over every clime. But after all, this is only our side of the Cross, and only one side of the redemptive sacrifice. As well as a manward, there is a Godward side of the Cross: and what must that side of it be! What does God see in it? For the sacrifice was offered to Him, though made for us. What value, then, does He attach to it? He alone is capable of estimating it aright. What place does it occupy in His thoughts, as revealed in His Word? Is it not plainly manifest from the Fall to the Flood? Yea, and before the Fall, for Christ was foreshadowed by the first Adam, and in the institution of the Sabbath. And again, was it not even more distinctly manifest in the times of the Patriarchs, though taught generally in some form or other of a typical kind? In the Levitical Dispensation, the typical scene enlarges, and the typical flood flows deeper and wider, till the New Covenant is reached, where the anti-typical Cross is the Alpha and Omega. And could we ascend to the glory with the enraptured seer of Patmos, we would find the slain Lamb in the midst of the heavenly throne. "He became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him, and given Him a name which is above every name." "Therefore highly exalted"? Yes; because of the Cross He is highly exalted. On the basis of the Cross rests His mediatorial throne, and His consequent right to rule and judge this, and all

other worlds as well. He wields all power in heaven, earth and hell, because He was crucified through weakness, yet liveth through the power of God. And moreover, the fulness of the Godhead dwells in the body of the glorified Man—the Lamb in the midst of the throne. From considerations such as these we may gather some intelligent notion of the value Jehovah places on the Cross of Calvary. But if it be asked, What extent does God see in the sacrifice of His Son? I reply, The universality of infinity is the extent God sees therein. Against the Infinite we had transgressed and rebelled, and from the Infinite revolted; hence to the Infinite the sacrifice was offered to meet His infinite claims. Infinity, then, is the extent God must needs see in the Atonement of His Son. O grandeur of grandeurs, as it towers Godward! O resting-place for Holy God and sinful man! Jacob's wondrous ladder, though connecting earth and heaven as it did, was but a feeble type of eternal redemption. We climb its ascending slopes, look afar from its heights, hide in its clefts, draw water from its wells, bask in its sunlight, and sit in its shades till our heavenly Father calls us up to its loftier summits to dwell with Himself, see with Himself, and rest with Himself in the grandeur of its glories. Brethren, we could have no loftier theme to dwell on in our preaching; no truer, more important, more enriching, or diviner mystery to unfold; and no vaster, more precious, and far-reaching advantage to inherit and enjoy. May its Humanity and Divinity, its weakness and power, its simplicity and mystery, its agonies and victories, its wounds and its healing, its judgment and its mercy, so impress and overpower us, that from the depths of our hearts we shall ever be constrained to cry, "God forbid that I should glory save in the cross of our Lord Jesus Christ"

Did time permit us to turn our attention to

*Our Lord's fathomless sympathies and faithful care,*

we should be reminded of other invaluable advantages we possess in Him. Such trials as overtook the widow of Nain, or the family at Bethany, make room for, and in some true measure reflect, the depth and fulness of the Saviour's priceless sympathy; and the jeopardy of the disciples on the stormy lake makes manifest the faithfulness of His ceaseless care. He is a very present help in trouble, and His compassions fail not. His sympathies and aid we like and praise; but the trying circumstances that best draw them forth we naturally dislike and shrink from. They are treasured up, however, for our advantage by Him who has promised to supply all our need according to His riches in glory by Christ Jesus.

Let me further remind you of the great advantage we enjoy in having on our behalf

*His advocacy in heaven.*

"If any man sin, we have an advocate with the Father, even Jesus Christ the righteous." And no man liveth and sinneth not; hence the ceaseless need and vast advantage of His prevailing intercession within the veil. His advocacy there is the consequence and outcome of His sacrifice here. His High Priesthood, like His Kingship, rests on the basis of His atoning work: He is our King-Priest upon His throne. The merit of His sufferings is the measure of His power and glory. The extent of His regal power and priestly influence exactly coincides with the extent of

His atonement. His earthly shapes His heavenly; His temporal His eternal. And is not this true of all His followers as well? It is true also of evil-doers, but in a dreadful sense. The destinies of eternity seem fixed unalterably for all on this little stage of time. It is so with Jesus and His followers; and that it shall not be so with His rejecters let their patrons prove; for surely on them the burden of such proof legitimately falls. But this by the way. As to the relationship between our Lord's Atonement and His priestly glory, it is interesting to note that the oracle, or Holy of holies, in Solomon's Temple was twenty cubits square, exactly the measurement of the base of the brazen altar. The oracle, with its *shechinah*, or symbol of the presence of Deity, undoubtedly typified the eternal and heavenly, where the Forerunner has for us entered; and the altar, exactly the same in area, suggests a more than merely accidental relationship between them. They seem to find their antitypes in the sacrifice and glory of Jesus. The area of one is exactly the measurement of the other. The superstructure is no broader than its basis. It rises erect from its foundations. How essential the atonement to meet our guilty need; and equally essential is His intercession to meet our daily sins and shortcomings. We have a pleading Leader like unto Moses; but, unlike Moses, He requires not Aaron and Hur to hold up His hands. His omnipotent arm is upheld by the humility of His cross and the glory of His crown. Let us have faith in Him, for He is as gracious to us as He is powerful with God. Witness His tenderness towards impetuous Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." "I have prayed for thee"! Ah, that was Peter's sheet-anchor when the storm swept so wildly down on his frail craft, threatening its speedy destruction. That was the power that drew him out of deep waters, and saved him from being carried away in the torrent of ungodliness and dark unbelief. That robed Peter with faithfulness and truth, when his own righteousness was the filthy rags of faithlessness and falsehood. Oh, the inestimable, the priceless advantage of our Daysman's ceaseless intercession on our behalf.

Brethren, we have touched on only a few of the more prominent advantages of being Christ's; and, indeed, it is only a few of them we can possibly approach on an occasion like this. But, blessed be God, their number is legion; and having Jesus we have them all, for all the exceeding great and precious promises in Him are yea, and in Him amen.

In the second place, I desire to say a few things to you about

#### THE ENJOYMENT OF SERVING CHRIST.

What enjoyment He may derive from our imperfect service is another and a suggestive question. We frequently hear employers of labour complain that their employed often set about their work in a way *not* to do it. Our heavenly Master may very often have cause for a similar complaint against us. Much of our service, I fear, is entered on in a way *not* to do it—at least, not to do it well. But, praise His name, our Master is more given to graciousness than to grumbling. However, the frequency of such complaints around us may remind us of the prevalence of our shortcomings, and help us to increasingly appreciate His goodness. Every other service is more or less a bondage, but service to Him is

liberty. The term itself sounds legal and slavish ; but our Master has lifted it from the dunghill and set it in a princely place. He has touched it by His wonder-working power, and purged away its debasing and irksome elements, infusing into it the privileged, the desirable, and the enjoyable. His yoke is easy, and His burden is light. He wills not that His chosen should be slaves, or servants of men. He has made them freemen all by His liberating power, and they ought never again to be entangled by any yoke of bondage. It is a daring act to ask the servants of the Most High to stoop from their high calling. It is true, He would have us to serve one another in love ; but that service is mutual and brotherly. I am not willing to be a servant of men in religious matters, unwilling even to be regarded as the servant, or hireling, of a Christian church. I am not unwilling, I hope, to serve my Redeemer in ministering to the edification or comfort of even the meanest of His redeemed ; but I am decidedly unwilling to stand in the relationship of a servant, or inferior, to any church. If a Pastor is in his right place as such, he is *over* the flock of his care in the Lord, as their ruler, instructor and guide. So says the Holy Book, and so let our sentiments be.

In seeking the edification of our fellow-Christians, I am sure we are not always successful ; and it is only occasionally that we get to know whether we have at all succeeded or not. By the earnest attention of our hearers, by their look or silent gesture, we may to some extent interpret their feelings ; but as a rule, most of them do not tell us much of their mind. Of course many of them meet with much in the wear and tear of life to harass, worry, and annoy, and waste their spiritual energies ; so that when we meet them on Sundays they may sometimes remind us of the sons of the prophets wailing out to Elisha at the side of the Jordan, "Alas, master !" A hatchet-head had been lost in the deep waters of the Jordan, and what made the calamity more dire, was the fact that the hatchet was borrowed. Elisha was equal to the occasion, however, and soon made the iron to swim, and told the youthful prophet to reach forth his hand and take it. Zeal, and comfort, and joy, and unction, and prayerfulness, and peacefulness, seem, like the hatchet-head, to fly off from our people betimes, and drop as if lost in darkness and depth. Oh, how much we need a share of Elisha's power, so that, contrary to natural laws or human expectation, the sunken iron may swim, and swim within reach of its distressed loser. It is an enjoyment not easily expressed when the power of God rests on our own hearts for the edification of others. When we are instrumental in chasing away some darkening cloud of doubt or grief, restoring vigour to waning strength, guiding the feet from hurtful snares, and stimulating the fainting heart to renew afresh the warfare of faith, we have in our own souls a rich reward. This we cannot do by mere doctrines, however true and suitable they may be, without the Holy Spirit's power on ourselves while we present them. We pray for evangelistic power for ourselves, or others, and so we ought ; but let us ever remember how much we need pastoral power also.

Some months ago, a friend whom I still frequently visit, a man of vigorous mind and extensive reading, was laid low on a bed of weakness, burdened with the infirmities of eighty-four years ; but lately, with wondrous energy and tearful eyes, he was telling me what a blessing

his soul had received. He said, "From my early life I knew a great deal of Scripture truth, but I fear I was holding that truth in unrighteousness all my days. Oh, the blood, the blood, the blood of the Lamb!" he cried, "that seems now to take away not only my sin and guilt, but all my fears as well. When I but mention the blood, my strength feels renewed, and my faith revived." His testimony was helpful to me, and added to my cup of comfort and enjoyment in my Master's service. My soul magnified the Lord in consequence. Though there was no promise of shining as the stars for ever, or of an eternal weight of glory to reward the faithful, yet surely the happiness found in Christ's service is a sufficient reward in itself. Very recently I strayed into an humble home, and, seated there by a peat fire, sought to lead a puzzled, weary heart to Jesus and His priceless rest. After a lengthened conversation, as we knelt together on the stone hearth, God won that heart for Himself, and gave it rest in Christ. Now that person is a courageous and baptized believer. It is happiness indeed to be co-workers with God.

"There be many that say, Who will show us any good? . . . Thou hast put gladness in my heart, more than in the time that their corn and wine increased." And at the bedside of the dying saint we have enjoyed the holy service as we have watched the peaceful look, and heard the feebly uttered words, so strong in trust, and felt that for such a one death is gain. We lay their sacred dust in its low bed, certain that by and bye there will be a glorious resurrection. Indescribable shall be the triumphs of that day.

Finally, does not the searching of God's Word afford us much enjoyment in itself? Even when we are seeking from it messages for others, are we not frequently rewarded by light and blessing on ourselves? Our business, if rightly pursued, brings us constantly to our Bibles, to the mercy-seat, and to God, and so must necessarily tend to our spiritual help and happiness. As we search the holy pages the horizon of our Scriptural knowledge widens, and the canopy of Divine truth brightens; and though earthly clouds intervene and darken, they are but temporary, and tend to bring out, like stars in their clusters, the faithful promises which, like one great Milky Way of heavenly brilliants, abound throughout the Holy Book. Thus our knowledge of Divine things increases, and with it, I trust, also our holiness and our meetness for the Master's use. Thus we become sure, by a trinity of assurance—the assurance of understanding, the assurance of faith, and the assurance of love.

Brethren, I had intended to add a few further thoughts as to hindrances and helps in our Christian service, but must not detain you longer now. "Nevertheless, whereunto we have already attained, so let us walk."

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A SLIGHT MISTAKE, THOUGH VERY PARDONABLE.—The Bishop of Newcastle is an eloquent and persistent advocate of total abstinence. Now and then, from a sense of duty, he arrays himself in well-worn clothes and goes about *incognito* among the poor and criminal classes, on tours of observation. On one such occasion he was riding in a third-class railway carriage, of which the only occupant was a pitman. The latter, viewing the Bishop's clerical, but "seedy" garments, remarked:—"I'se warrant ye're a poor curate, noo, travelling wi' the likes o' huz?" "I once was, my friend," replied the Bishop, "but ——" "Oh, ay, I see," cried the other, all in good faith, "that wretched drink! Ay, ay. Too bad!"—*The Freeman*.

## AMONG THE MORMONS.

DEAR MR. EDITOR,—Let not the above heading startle you, for though I am among the Mormons, I am “not of them.” I have been in this State (Utah) for the past two weeks, and have been greatly pleased with many of the sights I have seen, and have thought you might like to have a short account of these parts from one you have known. It is nine weeks since I left my home in Chicago to cover some of the Western States, and it will be seven weeks more ere I can hope to return to my family. During these nine weeks I have done business in the southern parts of the State of Iowa, and of Northern Nebraska, a state which is over 600 miles long; then up through the bleak hills of South Dakota, which are celebrated for their minerals, including gold, silver, copper, lead and tin, and other metals; then through Wyoming Territory, and presently I am finishing this state (Utah) *en route* for Colorado. Many were the charming and interesting places, with scenery wild and grand, through which I passed, but I do not just now propose to give a description of these, but will content myself with giving a short description of some of the things I have seen and heard in Utah.

It was with feelings of great delight, after journeying several hundreds of miles through deep canyons and high-walled rocky mountains on either side, that finally I emerged into one of the most beautiful and fertile valleys I have ever seen. Any description I may try to give you of Utah Valley will be far short of the reality. Two weeks ago, when we left Wyoming, where all was wild, and much of it barren and rocky, little of it fit for anything but grazing ranches for sheep and cattle, we suddenly came into Utah Valley, and saw orchard after orchard in full bloom, and felt the sweet perfume from the peach and apple trees, and saw the rich, luxuriant growth of the grass, and gardens with all kinds of fruit and vegetables, such as grapes, peaches, apricots, figs, plums, cherries, and almost every kind of small fruit, and vegetables too numerous to mention. We felt as if we had been suddenly transported to the sunny south. The first Mormon town of any note I stopped at was Ogden, a beautiful city of 25,000 inhabitants, three-fourths of whom are Mormons, and the balance called Gentiles. Many of the buildings are costly structures. I felt I could have remained there for weeks had time permitted. From Ogden I passed through a most fertile valley 39 miles long, by 14 to 20 miles wide, rich with crops and orchards, and the hay crop is harvested off the same field from three to five times, yielding, it is said, from 8 to 10 tons of hay per acre. Such is the wonderful growth in this semi-tropical clime. Yesterday the thermometer registered 87° in the shade, and this only the 6th May. After the above run of 39 miles, I arrived at Salt Lake City, whose streets are 120 feet wide, with irrigating streams running down each side. These streams come from the adjacent mountains, which are said to be covered with snow during the entire summer. Never did I see a city more beautifully situated, and so are almost all the towns and cities in this valley. Just fancy mountains clad with snow on either side, rising up from 4,000 to 11,000 feet above sea level, and right at the base of these high hills is Salt Lake City, resting peacefully, sheltered from the biting northerly and easterly winds. Salt Lake itself is about 17 miles from the city, and is a large sheet of water fully 125 miles long, by 50 miles wide. There is a nice beach called Garfield Beach, a bathing resort well worth seeing; I saw several enjoy their bath in the briny liquid, the water being five times more salt than the ocean, indeed it is said to be even more than that. I tasted a little, and a very little satisfied my curiosity. The Jordan and two other streams run into this lake, but there is no visible outlet; the Jordan river flows just now rapidly, and empties a large volume of water into the lake. No fish have ever existed or been found alive in this water, and little wonder; and the water is so buoyant that no one can sink in it, except they willingly do so.

Last Sunday I went at 4 o'clock in the afternoon to the Mormon Tabernacle, an oblong dome-like building 250 feet long, by 150 feet wide. This great building, with two others (one of which, called the Temple, will be, when completed, exceedingly grand) is erected in the Temple Block, an enclosure with walls, and four gates pointing north, south, east and west, covering 10 acres of ground. There is also an assembly hall in this enclosure. The grounds between these great buildings are beautifully laid out with flowers and shade trees. I should have said the cost of these various buildings is estimated at \$4,000,000, all being voluntarily given by the Mormon people. The Tabernacle is a plain structure, no pillars inside, though the width is so great. There are 20 double doors opening outwards, 9 feet wide, affording the best possible means of egress, and never did I see such a vast assembly of people so quickly and quietly leave a building, for in less than three minutes nearly 7,000 had got outside in the yard and were wending their way homewards, or talking in groups with their acquaintances. The organ in the Tabernacle cost \$100,000, and has 57 stops and 2,648 pipes, and is 30 by 33 feet. Two large water meters supply air for the bellows. The height of the building is 48 feet, and the acoustic arrangements are perfect: one can hear distinctly in the furthest end or any part of the house. On Saturday I got into the courtyard, and through the Tabernacle, and had ample means of testing its acoustic arrangements; the care-taker being most obliging. There are 22 wards in Salt Lake City, in each ward there is a Mormon meeting-house. Every Sunday morning at 10 o'clock the Sunday-school begins. I had been early out taking a walk, and was agreeably surprised and much pleased to see the children of the various wards flocking to their own school. An elder presides usually, and after the school is over there is service in all of these ward churches which lasts over an hour, and after lunch is partaken of, the streets are crowded in the vicinity of the Temple Block, all going to the great gathering in the Tabernacle, which is said to hold 10,000 people, or more if closely packed. There were about 7,000 when I was there. In this strange community of people there are several grades, such as the president, the twelve apostles, councillors, bishops, and seventy elders, the higher grades having each a separate bench, or seat, rising gently from the floor up to the president's bench. Every Sunday they observe, or celebrate, an ordinance which they call the Lord's Supper. Down on the floor there is an oblong table, around which the elders sit, on which there are 22 silver cups and 18 silver tankards, and 22 silver baskets containing bread, which is broken up by the elders into small cube-like pieces; instead of wine water is used, and these emblems are passed from seat to seat, to every person who may choose to partake. I should have said the service was first opened by the singing of a hymn, in which choir and congregation joined heartily. There are 350 trained but unpaid voices in the choir, and the singing and music was really fine, such as one seldom hears or enjoys except on very rare occasions. After the singing an apostle led in prayer, which was exceedingly earnest, expressing devout feelings and desires. The choir then sang an anthem, then the Scripture lesson was read, and more singing. These opening exercises being over, a very fine-looking man, a bishop, apparently not much over thirty years old, gave the address of the day, which lasted seventy minutes, and, though long, was not wearisome. It was on the second coming of the Saviour, a discourse delivered with much fervour and in choice language. Towards the end of his address he frequently alluded to their prophet, Joseph Smith, and the Book of Mormon, which did not go down well with me. Nevertheless, I came away from this strange people and peculiar service, glad that I had heard so much about Christ in the discourse, and greatly pleased with the singing and the sweet tones of their grand organ.

These Mormons are not all agreed upon polygamy. The followers of Joseph Smith, junior, and of Brigham Young hold differently on this subject—the former believe in having one wife only, whilst the latter believe in a plurality. The laws of the United States have now made polygamy a penal act in Utah,

though unquestionably there are many who abide by Brigham Young's example. I saw his "Beehive," in which he kept some eighteen of his wives and a splendid mansion he built for his favourite mistress. I must frankly admit that it is years since I was in a town or city of the size of Salt Lake, where the Sunday was spent more quietly or more like Sabbath. It would put to shame many of our so-called Christian cities.

The Mormons practice immersion, not sprinkling or pouring; and the living frequently get themselves re-baptized for their dead friends and acquaintances. Some years ago a Mrs. G—, of Belfast, and formerly a member of the church in Great Victoria Street, where for years I worshipped, came to this country. Though not knowing her address, I soon found her, having previously made enquiries at the *Desert News* Office, a paper belonging to the Mormons. I chanced to meet her on the street last Saturday, and found that she lived some 20 miles out of Salt Lake. The man she keeps house for is a farmer, and is very well informed; he gave me a very warm invitation to go out to see him, which I embraced, and found him in comfortable circumstances. I was hospitably entertained and well repaid for my visit, having spent a pleasant day in a farmer's home. I had a long talk with Mrs. G—, but she is a firm believer in the Mormons and their faith and practices. She told me she had been baptized for all her dead children, husband and friends, and felt an inward joy on this account. I tried to show her she had made a great mistake in leaving the Baptists, but all to no purpose. She has purchased a nice house and two lots with a well-stocked fruit orchard of all kinds of fruit, and means to spend her last days in her new home under the shadow of the high cliffs of Utah.

There is a titling-house near to the splendid granite Temple. Mormons profess to give a tenth of all their income to the Lord. I heard a good story the other day from a man in a hotel as we sat talking. He said that one day a farmer brought in several ducks, geese, and turkeys alive, and as he was about to deposit them, he was asked who were these for? "For the Lord," he said. "Well," said the elder, "you just take them home again, pluck and dress them, and bring them back to the Lord." "I guess not," he replied; "that's just the way the Lord sent them to me, and I'm going to give them to Him the way He gave them to me." There are many things about these people I would like to add, but my letter is too long already. But one thing is certain, whether Brigham Young was a real priest of the high order they believed him to be, or not, I feel sure he was wise in the selection of Utah Valley as a fruitful and charming locality to settle in with his followers. It is one of the most fertile valleys on the face of the earth, and it has few equals. I must add that I also worshipped with my Baptist brethren in Salt Lake City. They have a fine brick meeting-house, which was crowded morning and evening. I also went to their young people's meeting, held an hour before the evening service. It was well attended; the proceedings were helpful and attractive: and from all I received a most cordial and kindly welcome. But I must not further trespass on your space, and remain,—Yours faithfully,

DAVID ANDERSON.

[This interesting sketch deals only with the outward side of life in the beautiful Valley of Utah, but we must not close our eyes to the falseness and grossness of the Mormon system as a whole. It originated in deliberate fraud and immorality some sixty years ago, and has since been maintained and propagated chiefly by those who have thrown off moral restraints. Its repudiation of Christ's law of marriage, its debasing views of women, the fleshly character of its religious ideals, all tend to ever-deepening sensuality, and to the destruction of the sanctity and unity of the Family. It is inimical to the best interests of the State, and it is to be hoped that the United States Government will now deal to this vicious system a fatal blow, and stamp out polygamy with the utmost pains and penalties of the law.—ED. *I. B. M.*]

## NOTES AND COMMENTS.

## THE TITLE "REVEREND."

**S**OME of our readers are exercised about the use of this title by Baptist pastors. We have no particular fondness for it, nor for any similar designation; but we have equally little for the Plymouthism which has singled out this title for special abuse. The "Brethren" object to it chiefly because they object to the Divinely-ordained order of ministry which it represents. It is not very clear when or how its use originated; but it is undeniable that whatever significance it may have in Episcopal churches, it has for generations been accepted by many who have been uncompromising opponents of sacerdotal pretensions. It is a convenient and time-honoured designation of men whose time is wholly given to ministerial work, and we see no sufficient reason why it should cease to be used. It has been suggested that the title "Pastor" would be more suitable; but that is not so clear. All who are engaged in pastoral work ought surely to be worthy of "reverence," both on account of their personal character and also on account of their representative character as the chosen leaders and shepherds of the Church of Christ. Why, moreover, should the venerable President of our Association—Rev. Samuel J. Banks—be deprived of a title which he has worn so worthily for half a century? He has ceased to be a Pastor; is he the less "reverend" on that account? Paul says: "Let the elders that rule well be accounted worthy of DOUBLE HONOUR": he also exhorts us to give "custom to whom custom is due." There is really no consistency in rejecting this title so long as other titles are retained. If we abandon "Rev." because to some it savours of ecclesiasticism, we must also drop "Esq.," which savours of feudalism, and even "Mr.," with its feminine form, "Mrs.," for these once denoted positions of influence at the Royal Court—influence not always founded on honour. To be logical, we must return to those "simple forms of speech" in which George Fox and the Quakers delighted, and, renouncing such unscriptural phrases as "Her Majesty," be content to hear our wives and mothers and our gracious Queen addressed with that familiarity which is implied in the use of their Christian names! "That is going to extremes," it will be said. But why not be consistent? Reject one old-established and appropriate title, and logically you may reject them all.

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## FREE EDUCATION.

The abolition of fees in the elementary schools of Ireland will not, under existing management, be much benefit to the poor. In the South and West of Ireland it will place them more than ever at the mercy of unscrupulous priests. Tax-payers have at present no control in the management of the schools which their money maintains. For the most part, the parish priests are sole managers, and they can appoint and dismiss the teachers whenever they please, even without assigning a reason to the Commissioners of Education. The teachers have therefore to do only what is pleasing to the priest, and as a natural consequence the interests of the children are often shamefully neglected. There is urgent need for the establishment of school-boards in Ireland, but hitherto the Roman hierarchy have blocked the way. Popular control of educational grants is not what these ecclesiastics want. They have also successfully opposed the introduction of a measure for securing compulsory attendance, and are not ashamed that so many of their adherents can neither read nor write. With them, "Ignorance is the mother of devotion," and therefore they have no real desire for learning. Free education, with popular control of schools and compulsory attendance, would be a splendid boon for Ireland; but without such control and without compulsion it will tend to aggravate the evils it is meant to remove.

## THE ARKLOW OPEN-AIR MEETINGS.

In the current number of the *Arklow Parish Magazine* the Rev. R. C. Hallowes writes :—

“By the action of the authorities, the preaching of the Gospel has been and is being helped forward in a manner quite beyond our expectation. This, of course, is not the design or intention of their actions; yet it certainly results from it. We are not allowed to stand still as we preach, and read and pray, and so we pass along very slowly up and down the street in front of our school-house at Tinnahask. This does not in the least hinder the hearing of our message; on the contrary, it enables everyone in the street who wants to hear to do so—in fact, gives them the opportunity. We would here point out that every clergyman and layman, if they are content to lay aside their pride, and no longer mind what man says of them, can go through the streets and lanes of the towns they live in as freely as the Prophet Jonah did in Nineveh, crying aloud the grand message of the Gospel, ‘Jesus Christ is come to seek and to save that which is lost.’”

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## THE PAPAL ENCYCLICAL.

Pope Leo XIII. has given to the world his long-promised manifesto on “The Condition of Labour.” There is nothing very new or instructive in the document. We have seen many an abler statement on the subject from the pen of Joseph Cook and a host of other Protestant divines. There is the usual sacerdotal nonsense about his Divine right to proclaim infallibly “those teachings by which the conflict between employers and employed can be put an end to;” while, with characteristic modesty, he declares, “It is we who are the chief guardian of religion, and the dispenser of all that belongs to the Church.” There are, however, two noteworthy features to which we would gladly call the attention of our Roman Catholic countrymen. In the first place, in his endeavours to discredit Socialism, Leo is constrained to fall back on the power of *argument*. He even affirms: “It is the mind or reason which is the chief thing in us, who are human beings; it is this which makes a human being human, and distinguishes him essentially and completely from the brute.” Why, then, does the Vatican endeavour to discountenance reasoning in matters of the highest moment? Why do Roman priests continue to outrage reason by declaring that the consecrated wafer is no longer wafer, but the veritable body and bones and blood of Christ, though all the senses bear witness that the priests have lied? Secondly, we note that this Encyclical, though published in Latin, has by Papal authority been translated into English, French, Italian, and other modern languages, and circulated freely in all parts of the world. If the letter of the avowed “successor of St. Peter” is translated for the common people, why are the letters of Peter himself not given with equal freedom? If all Catholics are encouraged to read the Encyclical, why are they forbidden to read the words of Christ and His apostles, whom Leo professes to represent on earth? Peter tells us that we are “not redeemed with corruptible things, as silver and gold, but with the PRECIOUS BLOOD OF CHRIST;” that “He bare our sins in His own body on the tree,” and “by His stripes we are healed.” Why are these blessed truths deliberately suppressed?

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## A BISHOP ON APOSTOLIC SUCCESSION.

Dr. Phillips Brooks, the most distinguished Episcopal preacher in America, has recently been promoted to the bishopric of Massachusetts. He repudiates the fiction of apostolic succession, and says, “I never for a single day could consent to that.” It would be well if Irish bishops would show the same enlightenment, and give up their foolish pretensions to exclusive spiritual rights and power in the Church of Christ. Until they do so, the fraternization so much desired by earnest hearts in all the churches, must be indefinitely postponed.

## AMERICAN SOCIETY FOR THE EVANGELIZATION OF IRELAND.

The following paragraph from the *Chicago Standard* of 21st ult will be read with interest by many :—

“The pastor of the Centennial Baptist Church in Adelphi Street, Brooklyn (Rev. Samuel M'Bride), has resigned, finishing work at the end of the month. He is to enter upon the work of the American Society for the Evangelization of Ireland. Dr. M'Bride has been very successful in the Centennial pastorate. During his ministry the financial tone of the church has been raised, and many added to its membership. He was formerly a Presbyterian, and when he became a Baptist he was called to succeed Dr. Justin D. Fulton in his present pastorate. Having been born in Ireland, Dr. M'Bride naturally feels a profound interest in the work in which he is to engage. It is proposed by him to raise \$75,000 with the co-operation of Mr. T. R. Warner, who is now in the country in the interests of Irish Baptists, for the purpose of founding an institution in Dublin, in which young men may be trained as evangelists. In many of our churches Mr. Warner has deservedly received a cordial welcome, and it is hoped that our pastors all over the country will hear him and Dr. M'Bride concerning this proposed enterprise. Dr. M'Bride has pre-eminent qualifications for this special mission, to which he will give his brain and his heart. The cause in Ireland ought to appeal to every American Baptist; and we trust that the earnest words of our brethren will not only create a sympathetic feeling for it but that generous contributions will be read in its support.”

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## “A NATION SCATTERED AND PEELED.”

Russia continues her savage persecution of the Jews. Thousands have already been driven from their homes, and tens of thousands more, by a recent cruel edict, are compelled to wander as fugitives on the earth. This inhuman treatment is enough to steel their hearts against Christianity for generations. It shows that priest-craft is the same all the world over; intolerant of all who dare to think for themselves and worship God in the way that their conscience directs. Many of these homeless emigrants are on their way to England, and it is a grave question how far we, with our “submerged” and half-starved thousands, are justified in adding to the numbers of the unemployed. Could not our Government now make some decided effort to secure the return of the Jews to their own land? Under the wretched mis-government of the Turk, Palestine has been for centuries no better than a desert. On the other hand, if protection of life and property were guaranteed by England, or a concert of European powers, Palestine would soon become, through Jewish industry, a delightful land. The wilderness and solitary places would be glad for them, and the desert would rejoice and blossom as the rose. And we may confidently hope that after 2,000 years of weary exile, these brethren, still “beloved for the fathers' sake” and for Jesus' sake, would look with penitential gaze on “Him whom they have pierced,” and find in His forgiving love the joy of everlasting life.

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## THE POPULATION OF IRELAND.

From the abstract of the census recently published, we learn that the population of Ireland on 5th April last was 4,706,162, being a decrease of nearly half-a-million since the previous census in 1881. Roman Catholics are now 75·4 per cent. of the whole, ten years ago they were 76·5 per cent., so that Protestants are now relatively stronger by 13,000. It is also noteworthy that the only two counties in Ireland that have not decreased are Dublin and Antrim, where Protestant influences are strong; and while Dublin city, with its suburbs, has increased by 5,000, making a total of 254,709, Belfast has increased by 65,000, and is now the largest city in Ireland, having a total

population of 273,055. Londonderry has also increased, but Cork, Limerick, Waterford, and all the towns in the south and west have decreased from ten to fifteen per cent. It is noteworthy that the tide of emigration was greatest in the earlier years of the decade, when boycotting became a full-grown science, and the reign of terror established by unscrupulous demagogues compelled many to leave their homes for ever. It is also certain that religious difficulties have had a good deal to do with the phenomenal exodus that has been witnessed. Many who had lost all faith in priests and politicians dare not avow their convictions at home, and have sought an asylum beyond the Atlantic where they can worship and serve the Lord in the way that His Word directs. This has been trying to evangelistic agencies, as we cannot garner the harvest we have helped to reap. But if denominational interests are not advanced we rejoice to think that the Kingdom of God on earth is none the less being extended; and we would reverently say, "Thy will be done."

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## FOR OUR YOUNG PEOPLE.

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### The Rivals.

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**I**N 1847 Guila Grisi and Jenny Lind were singing in London, but at different places. Each star struggled to outshine the other, and those who one evening went into ecstasies over Grisi's "Norma," were the next evening enraptured with Lind's "Casta Diva."

Such was the rivalry, that it was not to be expected that they would sing together in a public concert. But Queen Victoria, thinking it a pity that two singers so eminent should be separated by a petty jealousy, requested both to appear at a Court concert. Of course they complied with the request.

The Queen cordially welcomed them, and expressed her pleasure at seeing them together for the first time. She then gave the signal for the concert to begin.

As Jenny Lind was the younger of the two, it had been arranged that she should sing first. With perfect confidence in her powers, she stepped forward and began. But chancing to glance at Grisi, she saw the Southron's malignant gaze fastened upon her. The fierceness of her look almost paralysed the singer. Her courage left her, her voice trembled, and everything before her eyes darkened. She became so faint that she nearly fell.

By the utmost exertion of her will, however, she succeeded in finishing the aria. The painful silence that followed its conclusion—a silence ever noticeable where those present are embarrassed—convinced her that she had made a failure. The conviction was confirmed by the triumphant expression on Grisi's countenance.

Despite the semi-torpidity of her senses, she realised that the failure meant lost glory, the destruction of her happiness, and the mortification and grief of her parents and friends. Suddenly something—it seemed like a voice from heaven—whispered, "Sing some of the old songs in your mother-tongue." She caught at the idea as an inspiration which had been flashed into her mind between the termination of the vocal part of the aria and the accompanist's final chords. Unnoticed by the company, she asked him to rise, and took the vacated seat. For a few seconds she suffered her fingers to wander over the keys in a low prelude, then she began to sing. Her selection was a little prayer which, in the long ago, she had loved above all other songs in the childhood's repertoire. She had not thought of it for years. As she sang, she was no longer in the presence of royalty, but in her fatherland, surrounded by those who listened not to criticise.

Not one of those before her understood the words of the "prayer," but the plaintiveness of the melody and the inspired tone of the pure, sweet voice, brought the moisture to every eye. There was the silence of admiring wonder.

When, having finished the "prayer," she lifted her mild blue eyes to her rival, whose flaming orbs had so disconcerted her, she found no fierce expression on her countenance, but instead a tear diamonding the long, black eyelashes. A moment after, with the impulsiveness characterising the children of the tropics, Grisi rushed to Jenny Lind's side, placed her arms around the girl's neck and kissed her, regardless of the lookers-on.—"IN HONOUR PREFERRING ONE ANOTHER" (Rom. xii. 10).—*The Lantern*.

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For the Scripture Exercise this month will our young friends send an essay, tale, or sermon outline of their own composition, length not to exceed two pages of this MAGAZINE, to reach the Editor not later than the 3rd of July? Special prizes will be awarded for the best, if sufficient merit is shown.

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### ANSWERS FOR MAY.

#### Bible Study.

SERPENT. I Cor. x. 9.

1. Sight—Luke iv. 18. 2. Eyes—John xi. 15. 3. Rest—Matthew ix. 28. 4. Perdition—2 Peter iii. 7. 5. Elements—2 Peter iii. 10. 6. Nails—John xx. 25. 7. Thieves—Matt. xxvii. 38.

#### Scripture Enigma.

MAN-O-AH. Judges xiii. 2.

Answers have been received from—

Charles R. Curtis, W. H. Gaussen, Maggie Martin, Henry Martin, Carrie Parnell, B. J. Simpson, J. B. Simpson, J. H. B.

#### Distinguished Irishmen.

"THERE are Irishmen who are capable of conferring a benefit on the Empire at large. I dare say if at the present moment our Empire was threatened by some foreign enemy, the minds of men would naturally look for succour to one of two great generals, Lord Wolseley or Sir Frederick Roberts. Supposing we were perplexed by some international problem, I dare say they should be able to unravel it. Our thoughts, however, would immediately turn to that great statesman, through whose veins the blood of Sheridan coursed—I refer to the Marquis of Dufferin and Ava. It should be a source of justifiable pride to us all to find that when her Gracious Majesty was looking for a suitable prelate to fill the ancient See of York, one whose eloquence, practical sagacity, devotion to the cause of the Church, and, of course, to the Head of the Church, had been demonstrated, she selected for that honoured post our fellow-countryman, William Connor Magee."—*Lord Plunket, Archbishop of Dublin*.

A HOPEFUL SIGN.—Captain Burnaby, in his "Ride to Khiva," relates that in the course of his trip, passing over the frozen steppes, he was attacked by severe frostbite, and was in great danger. The remedy used was naphtha, which was vigorously rubbed on the affected parts. For some time their efforts seemed in vain. At last, in reply to the enquiry, "Does it hurt?" came the answer, "A little." "Capital!" they exclaimed, "you are saved." When under the pungent appeals of God's Word in the ministry of His truth men are at all aroused in conscience there is hope for them; but if seared at heart, "as with a hot iron," and insensible, their condition is full of foreboding. Be thankful, sinner, if conscience smites; at least you are not "past feeling" and "twice dead" yet.

## DENOMINATIONAL INTELLIGENCE.

*(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)*

### Belfast: Great Victoria Street.

THE children in connection with the Sunday-school had a pleasant change in their lesson on Sunday afternoon, 24th May. The Superintendent (Dr. Usher) had a baptism in the church at 4 o'clock, and invited the children and friends to the service. The Doctor expounded the narrative of Philip and the Eunuch, and set before the children Jesus Christ as the Lamb of God who was led as a sheep to the slaughter, and that by simple trust in his merit salvation and everlasting life would be theirs. To the elder scholars and friends he would say, "Believe on the Lord Jesus Christ and thou shalt be saved"; then do as the eunuch did, and as our friend on the platform (who has come nearly twenty miles from one of our mission stations) is about to do, declare Christ publicly by baptism. Our brother was then baptized. The pronouncing of the benediction brought this happy meeting to a close.

O. J. M'GUIGAN, *Secy.*

### BAPTISMS.

DUBLIN, HARCOURT STREET.—May 13th, eleven, by the pastor.

DUBLIN, ABBEY STREET.—May 17th, two, by the pastor, Fenton E. Bury.

### THE CANONS OF "GENTEEL" SOCIETY.

1. Do no manner of useful work that you can afford to leave undone, for work is the necessity of the vulgar, and idleness the privilege of the supremely genteel.

2. If you cannot afford to keep this law of idleness, enforce it with double severity on your wives, and especially your daughters, for in their case work is not only ungenteel, it is also unfeminine.

3. The third precept is addressed, I was going to say, to women, forgetting that in the realms of gentility there are no women, only ladies. It runs thus: If you would be genteel, be—or at least seem to be—weak and helpless, requiring service from all, and doing none to any. Be ornamental, if you can, but beware of being useful.

4. The next two precepts are general, and apply to both sexes. The fourth says: Do in all things as your neighbours do who are above you in rank and fortune; they who depart one jot or tittle from this law shall not enter the kingdom of gentility.

5. Last and most important is this: Fret not yourself about what you are, only about what you seem. Cleanse and gild the outside of the platter. This is what gentility requires of you. You may attend to the inside on Sundays, for it is without doubt genteel to go to church, provided always that you go as well-dressed as your richer neighbours.—*Fraser's Magazine.*

### Precious Promises.

Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.—PSA. lv. 22.

Blessed be the Lord who daily beareth our burden, even the God who is our salvation.

—PSA. lxxviii. 19 (R.V.)



# The Irish Baptist Magazine

VOL. XV.]

JULY, 1891.

[No. 6.]

## "THE PROMISE OF HIS PRESENCE."

*A Paper read before the Irish Baptist Association, on May 21st.*

By PASTOR A. G. HASTE.



WE shall not be presumptuous this morning in stating, with no small amount of emphasis, that we, as Baptists, have a special interest in this promise, seeing that the ordinance of baptism and the order in which it is to be observed are so closely associated with it—viz., "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." The work which Christ came to accomplish is now finished. "He has been delivered for our offences, and has been raised again for our justification"; and almost immediately, He will be returning to His Father, from whence He came, and where He was before the foundation of the world. Doubtless many hearts were sad at the very thought of His departure, and nothing in the world could assuage their grief but the knowledge that Christ would continue with them; such is the assurance He gives them, not simply His presence in His sayings, but in reality—the presence of a living, personal Christ, invisible, but none the less real.

Before we can attach any significance to a promise, we must first of all know something concerning the one who promises. *He was Divine.* If Jesus Christ was not divine, then these words are meaningless and utterly worthless. A mere man cannot simultaneously be present in all places, and for such a one to make this assertion would be simply ridiculous; but "the things which are impossible with men are possible with God," and "Jesus Christ, being in the form of God, thought it not robbery to be equal with God." The value of the promise depends solely upon Christ being Divine. Christ's Godhead cannot be substantiated by barely quoting the miracles which He wrought, for the prophets and apostles

worked miracles, even to the bringing back the dead to life ; therefore, this argument alone will not be sufficient to prove the divinity of Jesus Christ. We see with unmistakable clearness that Christ Himself maintained His Godhead, for did He not say, " I and My Father are one " ? and again, " Before Abraham was I am " ? Moreover, the prophet Isaiah speaks of Him as " the mighty God, and the everlasting Father," and the angel of the Lord said, " They shall call His name Emanuel, which being interpreted is, God with us." Nor must we forget the words of the Apostle John, which prove beyond dispute Christ's divinity, " In the beginning was the Word, and the Word was with God, and the Word *was* God." It would be unwise to overlook the fact that the Promiser had not only died, and was buried, but had risen from the dead. We have, then, in His resurrection an indisputable proof of His Divinity, for it was because He was God, that He could rise from the dead. Without further reference, we cannot but come to this one conclusion, that He is the true God, and whatever He says, we believe, and accept, knowing that what He promiseth, He will fulfil ; for He is not only willing but He is also able, being ever present with us.

On the other hand, *He was a perfect man.* The Incarnation is to us a profound mystery, and we would not, for one moment, attempt to explain the union of God and man in the person of Christ. Such condescension is too great for us to understand. We would, however, unhesitatingly say, it was needful, in order that we should be enabled to apprehend God ; for " no man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, He hath declared Him." He, then, is the manifestation of God to man, and apart from Christ, we know not God. Deity thus became embodied in a human form, and walked among men. When Moses came down from the mount after speaking with God, his face shone so exceedingly that he was obliged to veil it, but nevertheless, the people knew that it was Moses himself. So when Christ came from heaven, His divinity was partially hidden with a veil of flesh, yet He was not completely concealed under His humanity, for continually we see proofs of His divinity in works so peculiar to God, that John says, " We beheld His glory, the glory as of the only begotten of the Father." The Apostle Paul, writing to the Philippians, says, " He made Himself of no reputation, and was made in the likeness of men." As a man, He passed through the griefs of human life. He had been oppressed by privation and poverty, and knew keenly well what the pangs of hunger were. Yet He was the same Christ who had fed the thousands. He was acquainted with the furnace of sorrow, for did He not say, " My soul is exceedingly sorrowful " ? Often He was weary, worn, and sad at heart with incessant labours and fierce opposition, yet He it is who invites the weary to come to Him for rest. He had experienced the cravings of thirst, we see Him seated by the well-side, waiting for a drink of water to quench His thirst, yet the same Christ says to the thirsty ones, " If any man thirst, let him come unto Me and drink." He became a man in order that He might identify Himself with us, for there is no sorrow, however great, but what He knows : no pain, however severe, but what He is acquainted with. The sharpest of temptations He has confronted, and all the assaults of the world He has overcome. Brethren, let us never forget His divinity, then shall we be able to rest upon His

faithfulness; ever keep in mind His humanity, then shall we always know that we have coming toward us the sympathies of a brother.

*This promise is sure.* Our faith in a promise is strengthened or weakened, according to the knowledge we have of the promiser. If he be faithless and untrustworthy, or unable to carry out what he promises, then his messages are worthless and unreliable; they are like rotten planks thrown across the stream, which look like a bridge, but are too unsafe to be trusted, even by a child. Christ has never failed us in the past; He is the Unchangeable One, and because of this, His promises are to be relied upon. Therefore, His presence in the future is as sure as that we have enjoyed in the past. There are many to-day in our churches who have grown old in the service of Christ, and would gladly testify to the faithfulness of this promise, because they have proved it and found it true. We are encouraged to go on, seeing that we have to do with him "Who is not a man that He should lie, nor the son of man that He should repent. Hath He said and shall He not do it?"

*This promise meets our need.* Christ had already stated, "Without Me ye can do nothing." He was conscious of the weakness of His followers, and that, apart from Him, they were entirely helpless to do anything. There were many things to be accomplished, and Christ knew, if they were to be done, He must be with them. They would be constantly going astray, following after the desires of their own hearts; they therefore needed the ever-present Guide to lead them. "This is the way, walk ye in it." It is absolutely necessary to have the presence of Christ, or we shall not be fruitful, for all our spiritual life is derived from Him. Apart from Christ we cannot do good works; we can do nothing that will be pleasing in God's sight, or helpful to ourselves. But let us be not discouraged: we have the promise, "Lo, I am with you alway." It is necessary to know that we have His presence, for if not, our pathway would be dark and dreary; but it is just the reverse, because His presence brightens the gloom.

*This promise is perpetual:* "I am with you alway." It is like Him who made it—eternal. He ever liveth to fulfil His word. It stands for all time. Earthly promises are not lasting, and very often they are uncertain. Friends die, and their promises frequently die with them, and in consequence we are grieved and disappointed. But, brethren, we have something here to rest upon which is solid and lasting. In this changing world, where friendships are fading, we have need of a Friend who never changes, who is always at hand; and we are assured from this promise that the presence of Christ shall never be withdrawn. Our love may grow cold, but His changeth not; we may be weak, but His strength faileth not; at times we may doubt that He is present, and think the promise has failed, but immediately we hear His blessed voice, "Lo, I am with you alway," at the sound of which our doubts disperse. We should have no encouragement if He were in one mind to-day and another to-morrow; we could not rely upon Him if He granted us His presence one day and denied it another. But it is not so. Wherever we are, He is present. The future is in His hands, and we are willing to trust Him, for our confidence is strengthened by past and present experience.

In this part of our paper it would be as well to notice to whom this promise was made. To those whom He had chosen, to whom He had said,

"Ye have not chosen me, but I have chosen you." The first step was taken by Christ, He chose them to be His disciples and friends, to do His will, not because of their great wisdom and much learning; no, Jesus did not go and seek out the high and mighty of the land, but chose some labouring men to be His disciples. He loved them and separated them from the world for His service, and would make up to them all that they lost, by His constant presence. They belonged to Him, they were His own, He had, therefore, a right to be with them, for those whom He has once loved He can never forget, and by His continual presence He would preserve them from many a snare. Just as Christ said in His prayer, "Neither pray I for these alone (meaning His disciples), but for them also which shall believe on me through their word," in like manner the words of the promise are for our benefit and consolation. As believers we are "chosen in Christ before the foundation of the world, to become the sons of God, to be holy, and without blame." Such love is beyond our comprehension, it was not because we possessed any merit, for how could we before the foundation of the world? But we lay claim to the promise made to His chosen ones whilst He was on the earth. *It was to those whom He had redeemed.* The first man had sinned, the perfect law of God was broken, and God had said, "The soul that sinneth, it shall die." "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." They were under the curse, and nothing but ruin awaited them. Heaven they had forfeited, and were now deserving of Hell. Such was once the condition of those to whom Christ made this promise. They were sold under sin, and God had redeemed them, not with corruptible things as silver and gold, but with the precious blood of Christ. God's demands must be satisfied, and were satisfied by means of the work of Christ, our Substitute and Surety. There could be no remission without redemption; Christ was the ransom, and gave His life to redeem them. Terrible were the sufferings He underwent to accomplish the task, but He procured for them Justification, Forgiveness, and Adoption. Brethren, we know that we are among the redeemed, "for the Spirit Himself beareth witness with our spirit that we are the children of God," and we have been set at liberty to serve and enjoy Him.

Moreover, the promise was made specially *to workers.* Jesus Christ had called them, and said that "He would make them to become fishers of men." They were men who had received the truth, they had learned of Christ, and now were going forth to preach Christ, in order to catch souls and bring them to Jesus. Their great work was now commencing. They were to go into a lost world, to make known far and near the glorious Gospel, and thus bring men from darkness to light, and from the power of Satan to God. Christ was aware that they would meet with many discouragements: their messages would be rejected, their lives would be in jeopardy, innumerable difficulties would have to be overcome, they would have to face keen opposition, and false teachers would confront them; yet, in the midst of it all, this promise would sustain them, "Lo, I am with you always." Fellow-worker, let us ever remember that we are "workers together with Him." He has called us to the work, yet not to work alone, but with Him. Has it pleased God in His infinite wisdom to place us in the midst of the wear and tear of the busy city, with all its

sinful surroundings? We may feel weak and insufficient for these things, but let the promise made to workers of old be ours. Or have we been sent to some remote village, where our opponents far out-number our friends? Nevertheless, "we are labourers together with God." The lot of some may be cast upon a foreign shore, far away from loved ones and those who have helped us in the past, we may then have our times of depression by reason of the way, and may seem to think we have been left to ourselves, but let us go forth with the promise, "Lo, I am with you alway." Knowing that we have in our company the Friend of friends, who sticketh closer than a brother, "we shall obtain gladness and joy; and sorrow and mourning shall flee away." Sabbath-school teacher, your heart perhaps is sad and heavy to-day because of the inattentive spirit of your scholars; but be not discouraged, for He who said "suffer little children to come unto Me," stands by thy class and will bless thine earnest efforts. Christian worker, in whatever part of the Master's vineyard, take the promise to thyself, "and fear not, for He is with thee." In bringing our paper to a close, let us consider what should be the effect of such a promise. *Our faith should be strengthened* by it. We may be given to doubt, yet the promise stands as firm as ever. At times we have a very deep sense of our unworthiness, and deserve to be forsaken. Especially after we have fallen, we have hardly been able to realise the presence of Christ; but the fact of His presence has been confirmed, and we have heard His voice saying, "Thy sins are forgiven thee." We often wish some folks would not be present, because they prove hinderers instead of helpers, but never is that the case with Christ. Like Paul, we may say, "I can do all things through Christ which strengtheneth me." Truly we have trials, troubles and crosses, but from them all a voice is heard, which calms our troubled breasts, "It is I, be not afraid." And when in this treacherous world, we are forsaken by those who professed to love us, we have the sympathy of Him who Himself was forsaken by His followers, and we care very little who is against us as long as He is with us. Not only in life shall we derive much help from this promise, but in death we are sure of the leading hand of Christ, and can say, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Our conversation should be as it becometh the Gospel of Christ. Seeing that He is in our midst, let nothing be said that we should be ashamed for Him to hear. Our work, of whatever kind, must be done as in His presence and with a single eye to His glory. Not only does He behold the outcome of our endeavours, but He perceiveth the motive which prompts us to do the work, whether it be good or evil. God grant that we all may be found among the number who will receive the "well done, good and faithful servant!"

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CREATION *versus* CRITICISM.—In literature, an age of criticism is an age of decadence. The age of Elizabeth produced Shakespeare and Bacon. Our own age produces neatly printed editions with notes for the use of young men preparing for Civil Service examinations. The first is a creation in the intellectual world: the second is a stroke of business. When the faculty of minute criticism and illimitable commentary comes to be the chief power applied to religion, we belong to an age which does not love the forest depth so well as the velvet lawn, shaven with the scythe, and levelled with the roller of grammatical analysis.

## AMONG THE IRISH CHURCHES.

BY PASTOR H. D. BROWN, M.A.

**COLERAINE.**—In response to an unanimous call, we are informed Mr. Dickson of Lisnagleer has accepted the pastorate. This is not the first time our brother has been invited to Coleraine, and the Lord's leading hand seems clearly manifest. Slowly but surely a deepening interest in the subject of Believers' Baptism has been growing in this northern town, and we have little doubt that Pastor Dickson, supported by our loyal-hearted brother, H. A. Gribbon, will lead the van to victory. We feel for Lisnagleer—the severance of a connection lasting for a quarter of a century must involve much pain, yet the call to another sphere of labour seems imperative, and God will in His wisdom raise a pastor for the church.

**DERRYNEIL.**—Mr. R. W. M'Cullough has been succeeded by Mr. George Rock, who laboured with untiring zeal in the Athlone district. We wish our brother heartily success, and rest assured the Lord's own fellowship in the matter of soul-winning will attend his ministry.

**TANDRAGEE AND BESSBROOK.**—Cheery news—five believers were recently baptized by our brother Jardine, and others are likely to run the way of the King's commandments. Mr. Taylor writes in highly appreciative words concerning the progress of the cause, and while, as is customary with the Tandragee pastor (and herein lies the secret of his successful ministry), he writes little concerning himself, we are glad to know there are also additions to the Tandragee church as well as to that at Maytown.

**BELFAST.**—A number of earnest-hearted Baptists have established a church-fellowship in the populous and rising district of Ballymacarrett. Services commence on the 19th inst., and Mr. Robert Clark (of the Harcourt Evangelists' Association) leaves Athlone for this new venture, which cannot but succeed, for the Lord's presence guarantees prosperity. We congratulate our brethren on the forward move, and understand a site for chapel and school-house has been secured in Templemore Avenue. Meanwhile the church will worship in the Y.M.C.A. Hall. Athlone sadly mourns the departure of Mr. Clark. May the Lord send some heaven-ordained labourer to this ripening harvest field. We have no doubt He will.

Mr. T. R. Warner has just returned home from New York, looking well and bright, in spite of three weeks' influenza, and a stormy passage. Friends will remember that he left for the States last March (having been given unanimous permission to do so by the Irish Home Mission Committee), in order to awaken increased interest in Mr. Hugh D. Brown's work in Dublin. We are glad to learn he has been eminently successful in this enterprise. Dr. M'Bride, a leading Baptist pastor and a native of Belfast, has resigned his pastoral connection for twelve months to raise funds for the establishment of an Evangelists' Training Home, new Mission Halls, and increased means to augment the staff of the Harcourt Chapel Evangelists' Association. Drs. MacArthur, Gordon and others have resolved themselves into a committee for Irish Evangelization, and Mr. J. D. Rockefeller has generously promised ten thousand dollars towards this noble project. Mr. Warner is to be heartily congratulated upon the blessing God has so abundantly given him during his brief stay in the States. Meanwhile the Irish Home Mission has been vigorously worked. Mr. F. G. Eland has done deputation work with most encouraging results in Wales, and things in general look full of promise for the advancement of our loved cause in Ireland. May the Lord hasten the dawning of the looked-for morn!

## CHRISTIAN MANLINESS.

(ACTS iv. 18-20.)

*Paper read at the Lord's Day Morning Bible Class, Baptist Chapel, Harcourt Street, Dublin, on 14th June, 1891.*

**H**AVE great tenderness in touching on a subject like this, for I feel deeply that I am speaking more to myself than to you. I would remind you that our subject is *Christian Manliness*, therefore our remarks are principally addressed to those who *know* their sins forgiven through the blood, who have closed with our Lord's offer of salvation; who, in fact, occupy the same position towards God as did Peter and John when brought before Annas and Caiaphas at the time these memorable words were uttered. What then is Christian manliness? The example before us is one of personal bravery for the Master. Two fishermen brought before the Sanhedrim, the great Jewish authority of the day, who had power to carry out any sentence they passed, are commanded not to speak or teach *at all* in the name of Jesus. What a calm and noble reply is made by the two disciples. They don't give way to a tirade of hysterical heroics, so that sympathy may be aroused for their nobility of action; nor do they go to the other extreme, and pose as martyrs, taking that whiningly humble tone which is so irritating to the hearer, and so common among a certain class of Christians at the present day. No; Peter and John go straight to the point; they have a commission from God, and simply state this fact to their judges, and appeal to them in a manly way as to whether they are to obey God or man. Indeed they are so full of their commission, that they cannot but speak the things they have seen and heard. Can we attain to this pitch of holy boldness? Undoubtedly; by going to the same Source of strength as they did. Thank God, it is not likely that we shall be called upon to face death, or even persecution in the strict sense of the word; though, were we domiciled in Russia, we might even now be called upon to decide whether we would join an apostate Church, or leave the home of our childhood and sacrifice all our worldly possessions—a choice by no means easy when a man looks in the faces of his starving children, and on the pallid though calmly brave countenance of his half-famished wife. It takes an unswerving faith in the dear Master, and a love for Him that reaches to the very heart's core, to go through a trial like this, so that we may well pray, "Lead us not into temptation," though at the same time, I am quite sure that even in our own congregation we have the stuff of which martyrs are made. But let us be practical, and come down to every-day life, for that is where our Christian manliness is to show itself. Have we not a daily cross to bear for Jesus? Listen to what He says, "If any man will come (or willeth to come) after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke ix. 23). Is it not because we have not the manliness to do this that His yoke feels uneasy and his burden heavy, and the Christian life a disappointing thing? Let us see to it that we are taking up whatever cross or crosses the Lord has given us to carry for Him, and bear them patiently. I do not use the word "cross" in any vague or sentimental way; I mean a very real trouble, a real fret, whatever that may be, and each heart knows its own bitterness. I take it for granted that each of us has something to bear or put up with for the Master, or in our daily life; for if we have not something to remind us that we are not yet in heaven, I am afraid something is wrong, some screw loose in our Christian life.

The next thing requiring the exercise of true Christian manliness is that which meets us at every turning. In secret prayer, in the church, in the office, on the street, alone or in company, we are face to face with *temptation*; but what a grand and encouraging example the Lord is to us, for we read that He "was in all points tempted like as we are, yet without sin" (Heb. iv. 15). Man is a compound of dust and Deity, touching on one

side the very lowest worm that crawls, but on the other, touching God Himself, the immortal King of kings. St. Augustine says, "Every man has three lives; the life of the soul in the body, the life of the soul in the soul, and the life of the soul in God," or in other words, the animal, the rational, and the Divine; and these three lives, acting in harmony, constitute man's true life. So when we read in 1 Thess. v. 23, "The very God of peace sanctify you wholly," it means the whole man, or as St. Paul puts it in the same verse, "the spirit, soul, and body." If we are to cultivate true Christian manliness, we must see that each of those three constituents is fully attended to, for if we care only for the spirit we may produce a saint of a kind, but not a man; then again, if we only attend to the mind, we may produce a scholar, a sort of animated encyclopædia, but he will not be a man; and if we only take thought for the body, we may produce a magnificent set of muscles and a splendid physique, but these do not make a man. Man is something more than body; but when proper attention is paid to the education of the body, and the culture of the mind and spirit, so that body serves mind, mind serves spirit, and spirit sanctifies them all, then we have a man in the image of God, something beautiful, a thing of beauty that will be a joy for ever.

And young manhood is the time when all these three lives awake; so that awakening, and not age, is the crisis of life. Youth is not a holiday, it is a time of fate and decision, for at sixty a man often finds he has to pay the cheques which at twenty and twenty-five he drew on the bank of life. The Hebrew servant who refused to go free, had his ear bored, and became a slave for ever; so thousands of young men who will not exercise manliness enough to break the Devil's chain, find, when too late, that they are his slaves for ever. Remember that "wild oats make bitter bread," and the decision lies with ourselves. Like a piece of clay in the hand of the potter, we can mould it as we will, and make out of it a heaven full of glory, or a hell full of woe. The choice is between the dear Lord and worldliness—I may say between heaven and hell; for what is greater torment than to feel that I am a coward in the service of Him who gave His life's blood for me? choosing rather to "triumph" than to be out-and-out for Him, forgetting His injunction, "Be ye steadfast, unmovable, *always* abounding in the work of the Lord" (1 Cor. xv. 58).

But how are we in every-day life to show true Christian manliness? I will give you an example. If you are in company where worldly songs are being sung, and you are asked to sing, be manly enough to show your colours by singing a portion of Scripture, or a hymn; or if card-playing or anything else is started that you cannot conscientiously join, don't be ashamed to state your reasons for not playing. The same applies to the theatre and lots of other things that worldly Christians indulge in. But never try to blind conscience by sheltering yourself under the miserable excuse that "So-and-so does such a thing, who is an older Christian than yourself, therefore it cannot be wrong for you." Remember, "to your own Master you stand or fall." Of course there will be sarcastic words and scornful looks that are very hard to bear, but where is your courage? "He is able to succour them that are tempted" (Heb. ii. 18); and remember what the dear Lord bore for you; can you not bear *something* for Him? The only way to withstand the temptations of daily life is to be armed at all points, have on the whole armour of God, live in close contact with Christ, our strongest motive being love to Him. Let us hold His honour very dear, so that we would rather bear being misunderstood, or *anything*, rather than that, *through us*, the slightest ridicule should rest on His precious name.

How is this true Christian manliness to be attained? First, by prayer and watching. If I am walking each moment with Christ, drawing on the sanctifying power of the Holy Spirit,—or, in other words, in constant communion with God,—then I am ready for the enemy, no matter in what form he comes. Secondly, by making the Lord our example. "When He was reviled, He reviled not again, when He suffered, He threatened not, but

committed Himself to Him that judgeth righteously" (1 Peter ii. 23). "Be ye therefore followers (or imitators) of God, as dear children" (Eph v. 1), and God is able to keep you from falling. But never under any circumstances be ashamed to let it be seen that you are Christ's disciple; never, never be ashamed of Jesus. Let us look into the face of Him we love, and say with quiet confidence:

"I'm *not* ashamed to own my Lord,  
Or to defend His cause,  
Maintain the honour of His Word,  
The glory of His cross.

W. H. D.

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## DESIRE CHADWICK.

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### A HINT FOR HOLIDAY-MAKERS.

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"NO meeting to-day!" said Desire Chadwick, as she stood in the front hall of the large farmhouse. The tall clock in the corner had just struck nine. It was a beautiful Sunday morning in summer, and the fresh air blew through the long, wide hall, and as Desire passed into the kitchen, the wind shut the door after her with a slam.

"Haint you got no consideration for them city folks, Desire, that you slam-bang the doors so?" spoke up the woman who sat by the window peeling potatoes.

"I didn't mean to slam the door, Clarindy; it was the wind did it. If I told the truth, I should say I wasn't so very sorry about it, either, if 'twill only make the folks get up. I shan't have my dishes done and get off to meeting in time, and there are muffins this morning, too, and the tins are so hard to wash, and somehow they always stick worse on Sunday morning than any other."

"Put them to soak, child, until you get home can't ye?"

"No, Clarindy; because Mrs. Hopton doesn't like to have me shirk things, and she would be sure to see them after I'm gone. I'm so sorry she hasn't got religious boarders this year."

"Yes, the Marsdens were mighty good sort of folks: too bad they went to Europe, Desire. I never could see why folks want to go off gallivanting to foreign parts. When they were here they got up Sunday morning as early as any other morning, and folks could get to meetin'."

Just at that moment, Mrs. Hopton came into the kitchen, and said, "Bring in the breakfast, Desire; the boarders are coming down."

It seemed as though they would never get through eating, that morning. Mr. Penfield had a gentleman with him as a guest, and they seemed in no hurry to leave the table. They talked business, and they talked politics. Desire Chadwick washed all the dishes as they came out of the dining-room, and soaked and scraped the muffin tins until there was not a speck left on them.

"They look splendid, Desire," said Clarinda Comstock. "You take sights of pains with your work. I'm sorry you can't go to meetin' this morning. I haint been myself for years, 'cause I'm too shaky to sit still so long. You see, I get along well enough when I go round just as I'm a maid in my caliker dress; but put meetin' clothes on to me, and make one of a row in a pew, and I begin to shake like as if I had the ager; but if I can't go myself, I won't be a hindrance and a stumblin'-block to other folks, and I'll help you to get off. I'll finish up them boarders' dishes."

"There's no use, Clarindy. I can't get there in time for meetin' this morning. It's a mile to walk after I get started. I'll have to wait, and go to Sunday-school."

"Haint ye got your head and feet fixed, Desire? That's what I used to do when I was a girl—get my head and feet fixed, and then 'twasn't much to get on a frock and hat, and start along."

But there was a great deal to do that Sunday morning, and Desire said No, she would get the table ready for dinner, and by that time she could get off to Sunday-school. Desire was not a girl to pout and be glum over disappointments; she always did the next best thing, and that morning it was to get through her work and get down to the church in time for Sunday-school. She had finished up everything relating to her duties satisfactorily, and, putting on her Sunday dress, came into the kitchen to see if Clarinda thought she was all right.

You look real nice, Desire. That's a purty dress, and becomes you ever so much. Don't go to walking down to meetin' like one possessed, in this reeking heat. If you do, your face will be redder than a beet, and your collar won't have a mite of stiffning left in it, and you'll be all frustrated.

Sunday-school came just after the morning service, and as the people passed out into the porch, they saw a little girl standing by the door, with a face beaming with smiles, not one bit red, and as cool and collected as possible.

On the way home, two of her girl friends walked along with her. They sat down a few moments in a group of pines, to rest themselves and get cool.

"You can't get to meeting this summer as often as you did last, can you, Desire?"

"No," said Desire. "It isn't so convenient. I'm sorry, for I do love to go to meeting."

Desire was too loyal to Mrs. Hopton to say anything against her interests or her boarders; but she could not help adding, "Mrs. Hopton's boarders are very nice folks, but they are not religious. The ones they had last year were religious."

"I don't see what that has to do with your going to meeting," the girls both said in one breath.

"Well, you know folks that are not religious don't mind so much about getting up in the morning early, Sunday, and that hinders the work, and I can't get off; and we always have muffins for breakfast Sunday morning, and it's such a job to wash all those tins. You have to be so particular."

The roads divided at the pine grove, and Desire went on the rest of her homeward way alone.

As she passed out of sight, Mr. Penfield and his friend, who were near the pines, and who had heard the conversation, looked at each other, and then Mr. Penfield said, "Rather tough on my family, Gould. Not religious! and I a member of the church, in good and regular standing, and my wife foremost in every good word and work when we are at home. That girl will have to rectify her mistake regarding our religious character."

"I suppose we ought to go to church to-day," his friend replied. "But I confess I came into the country to rest. Church work at home is rather laborious, and when I get where I am not known, I generally lie around Sundays. Country ministers are not very talented, as a general thing."

The gentlemen made sure to be at home in time for dinner. Their attention was directed to Desire, as she moved about so pleasantly and quickly, anticipating every want.

There was something about her face they liked. They did not speak to their wives of the bit of conversation they had heard in the morning. But instead of taking an afternoon nap, they walked off to the woods. They talked about the "groves being God's first temples," and "sermons in stones," and "books in the running brooks," and the worship of the Lord in "temples not made with hands."

But something seemed to trouble Mr. Penfield as he talked of all these beautiful modes of worship. Finally he said: "Do you know, Gould, that that girl's estimation of me and my family rankles considerably. I have not

been to church since I've been here, three Sundays, and I have given myself unlimited indulgence in the way of Sunday morning naps. I'm honest enough to say that if I don't go to the Lord's house myself, I am doing very wrong to hinder others from going."

"I ought to excuse myself, too, Penfield. When I go into the country in the summer, I don't take an interest in the church or the people. I am sure it is not consistent with my profession. But I'll admit for us city folks, cooped up in a brick office nine months in the year, the temptation of staying away from church on Sunday is a great one."

"It's a good deal of a reproach to us to have that child think we are irreligious people. They had the Marsdens here last year, and they, it seems, took their religion with them when they came summering."

After supper that night, Desire was surprised to have Mr. Penfield ask her if there was evening service at the church.

"Yes, sir," said Desire; "there's always preaching Sunday nights."

"We thought we would like to go this evening. We were rather weary when we came here, and thought we would rest. We expect to go to Church every Sunday now," the gentlemen said.

"She *has* got religious boarders, Clarindy, Mrs. Hopton has," Desire said, enthusiastically, as she came into the kitchen. "They were all tired out, and they were just resting; they're going to our church every Sunday. Mr. Penfield said so. They won't sleep late any more, because they can't get ready if they do."

When the husbands talked the matter over with their wives, they felt they had not done right. They were quite hurt to think they had been spoken of as being irreligious people. "I think we will carry our religion where it can be seen and known of all, when we leave home hereafter," Mrs. Penfield said.

When Mrs. Hopton and Mrs. Penfield sat together one week-day afternoon not long afterwards, Mrs. Penfield said: "Don't be very particular about our Sunday morning breakfast, Mrs. Hopton: we like a little oatmeal and a little fruit: please don't mind about muffins and things of that sort." She and her husband laughed over Desire's account of the sticky muffin-pans and the perversity of inanimate things, and resolved that that stumbling-block to going to church should be removed.

All Mrs. Hopton's boarders became very much interested in Desire, and were very kind to her. They became interested in the church too, and took Desire in their carriage with them every Sunday morning. They found the minister so good and interesting that they became attached to him, and gave him several additions of valuable books to his library. They gave liberally to each Sunday's collection, and hired one of the pews in the church for the whole year. They were so pleased with the place that they expected to come every summer, and wished to identify themselves with the church in that way.

"It's all of your doings, Desire," Clarinda Comstock said; "all your doing; 'cause Miss Penfield, when she came into the kitchen to give me them things, she said you thought they wasn't religious folks, 'cause they didn't go to meetin', and lay abed Sunday mornin's."

"Oh dear!" exclaimed Desire, and her face was as white as marble.

"Don't go to lookin' like that, Desire. You haint done nothin' wrong. They think a sight of you. What you said brought 'em to their duty. God uses mysterious means to bring folks around. They thought, just 'cause they got away from home and that big city, they could lay their armour down or go to sleep, like Christian did up in that pretty arbor. But we can't none of us lay our armour down anywhere. Don't you know what it says in 'Watts' Select'?" and Clarinda's voice was heard singing in loud, emphatic tones:—

"My soul, be on thy guard,  
Ten thousand foes arise;  
And hosts of sin are pressing hard  
To draw thee from the skies.

## FOR OUR YOUNG PEOPLE.

## FIFTY YEARS AGO.

## A Prize Story.

BY KATHLEEN E. HOWIESON (aged twelve years).

**I**T was fifty years ago. A cold, dark night. The wind blew in gusts, and drifted the snow to the side of the road, where a great heap was already piled up.

An Irish jaunting car was slowly ploughing its way through the snow. It contained two occupants—a little girl of about thirteen, who might have been nine from her looks; a delicate, fragile child, benumbed with cold, and looking as if she would drop off her seat. It was a very pretty little face which peeped out from the folds of a black hood—a very sweet face, which had the innocent expression of a very little child. The other was a robust, hearty squire, who was driving.

"Well, Jennie," he said, "cheer up! We'll soon be there."

"Yes, uncle," said Jennie, as she shivered and drew the rug closer round her.

"Well, here we are," said the squire, after a ride of five minutes more.

They turned in through a massive gate, and up a drive bordered with elms, which loomed grim and tall against the grey sky. After various turnings, they came in sight of the house, called by the people of Ballymaghan, "The Manor."

"Here we are, dear; jump down," said the squire, shaking her. "See, there's your aunt waiting for you at the top of the steps."

Jennie raised herself from the car, and got down as well as she could. Her aunt was waiting for her, as her uncle had said, and she caught Jennie in her arms and kissed her, then she took her into a pleasant, cheerful sitting-room, where a huge fire of wood was blazing, and divested her of her wraps.

Now let us go back a little and inquire who Jennie was, and how she came on a cold winter night to a great big house in Ballymaghan.

Jennie Seymour's father had died a week before, of consumption, and Jennie was left alone in the world, her mother being dead also. Jennie's mother had held no correspondence with any of her family for a long time before her death, her marriage having displeased her brother. She had also changed her religion since her marriage. It therefore occasioned Mr. Seymour some surprise when, in answer to his dying appeal, he received a hearty letter, in which Squire O'Brien said that both he and his wife would be very glad to receive their little niece. The squire had been a bigoted Roman Catholic, and Mr. Seymour thought that this change in his demeanour must be because he had discovered the baseness and folly of the teaching of the priests. But, alas! the letter in which Mrs. Seymour had communicated the fact of the change in her religion had been returned unopened, so that the squire did not even know that his sister had married a Protestant.

Thus it came about that poor Jennie found herself in this large, lonely house, in a strange country, and amongst relatives who seemed different from the loved parents she had lost. No wonder that, as she lay down that night, she felt a sense of loneliness and desolation in her heart, and extra need for the comfort she had just been praying for.

Several days passed quickly, till at last Sunday arrived. The day was so dreary and the snow fell so fast, and that which had already fallen was so deep, that Squire O'Brien decided not to go out; so all the family remained at home. But the next Sunday, although it was snowing fast, the car was brought out, and they were soon all seated on it.

"Are we going to church?" inquired Jennie of her cousin Norah, who was sitting next her.

"Do you call it church?" said Norah, in such a shocked voice that Jennie said,

"Papa always called it church, but some people call it chapel."

"That's what we call it," answered Norah.

The rest of the ride was in silence. When they arrived at the chapel, Jennie was bewildered with the extraordinary kind of service, which seemed to be in some foreign language. Before returning home, Squire O'Brien went into the confessional box, and the other members of the family followed in turn. At length, Jennie was told to go. Not knowing what it all meant, she followed mechanically. On entering the box she gazed round the tiny apartment in amazement, but was startled by a harsh voice saying,

"Well, child, why don't you confess?"

Jennie looked all round, but could see no one. The question was repeated.

"Confess?" she repeated.

"Yes, confess."

"Why, what have I to confess?" said Jennie.

"That's your business, not mine," said the priest sharply, but restraining himself, he said more calmly, "How am I to know? *You* are to confess to *me*."

Suddenly it flashed across Jennie that this was a Roman Catholic chapel, and she exclaimed in such a startled manner that the priest was shocked, "Surely my uncle is not a Catholic?"

The priest was too surprised to answer her at first, and when he did he said, "Surely you were not brought up a Protestant heretic? Your mother was a Catholic, and a good daughter of the true Church."

"My mother lived and died a Protestant," said Jennie, "and she has often warned me against the evils of the Catholic religion."

"Your mother a heretic," gasped the priest; "then you are one?" But the priest was speaking to the air, for Jennie had quietly opened the door and slipped away.

She found her friends waiting for her at the chapel door, and, mounting the car, they soon arrived at home. Jennie ran upstairs to her room in a state of confusion. Before she took off her things, she took her Bible and turned over the leaves in hope of finding some ray of comfort. She came to the twentieth chapter of Exodus. "What shall I find here to comfort me?" she said; and she was just going to turn to another chapter when her eye fell on the 4th verse, and she read, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them."

"Why, that's just what they do," she said, and, taking a pencil, she wrote it down, and turning to Revelation, her eye caught the text, "Be thou faithful unto death, and I will give thee a crown of life."

Just as she had finished taking off her things, Norah came running up to say that Father O'Connor was downstairs in the library, and that he wished to speak to her.

Jennie opened the door with a sinking heart, and entered the room.

Father O'Connor was sitting with his back to the door. She had opened the door so softly that they had not heard her. Her uncle was speaking.

"I think you must be mistaken, Father," said the squire; "she has been such a dear little thing that I cannot believe her guilty of heresy."

"Well, I am sure I hope I may be wrong," said the priest.

For just one moment Jennie felt inclined to deny her Saviour, but then the words of her text came back to her, "Be thou faithful unto death, and I will give thee a crown of life." Just then the priest noticed her.

"Oh, you've come, have you?"

"Yes, sir."

"Come here, then."

Jennie advanced timidly.

"Do you believe that the Mass is the true Body and Blood of Jesus Christ?"

"No, I don't."

"Pooh, pooh, child, how ignorant you are; why, you don't even know the Ten Commandments, I suppose."

"Yes I do," said Jennie, "and I know the Second Commandment, 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them.' and that's just what you do!"

The priest's face was black with rage, "Do you hear her heresy?" he cried.

Her uncle's face was very stern as he said, "You shall not stay in my house unless you become a Catholic."

"I will never be that," said Jennie.

"Then you leave my house at once."

"Yes, uncle."

"*At once*," repeated the squire, and Jenny immediately left the room.

As Jennie went down the steps, her cousins hissed her; and the word "heretic" was called after her, accompanied by a shower of snowballs. She walked down the carriage drive, and out through the tall, dark gateway into the broad high road. The blinding snow was driving in her face, and each moment it became deeper. She plodded on for some hours till the shadows of night had gathered around. At last she sank down in the soft white snow, benumbed with cold and overcome with fatigue, and fell fast asleep.

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"It was wrong for me to turn that lonely orphan out of doors," said Squire O'Brien, as he paced his room, and again and again looked out with horror on the raging storm. "I promised her father to shield her, and bring her up as one of my own children," he said; "I thought if she felt she had to leave the house she would give up her religious whims. I wish to God she would hurry back, or she will perish in the snow." He rose and went upstairs into Jennie's room, where lay the piece of paper on which she had written her two texts. His eye caught the verse which Jennie had quoted to the priest, "Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself unto them and serve them, for I thy God am a jealous God." All of a sudden it flashed across Squire O'Brien's mind that his religion was all a mistake, and falling on his knees beside the bed, he cried, "Lord, have mercy on me, a sinner." When he rose from his knees he felt a sense of peace in his heart, and going downstairs he quickly put on his snow boots to look for his heroic niece. Just as he was about to go out there came a knock at the door, and when the squire opened it he saw two men standing in the porch carrying something between them.

"Please, sir," said one of them, "we have found a little girl in the snow, and we thought it looked like one of the young ladies of the Manor." They carried her in and laid her on one of the hall benches. As the light flashed on the pale face the squire uttered a cry of agony, and kneeling beside the bench tried in vain to restore her to consciousness, for it was Jennie. Everything was done to rouse her from the mortal stupor, but it was no use; poor Jennie was sleeping the sleep of death. Five days later the snow was nearly all cleared away, and a hearse with snowy plumes, which bore a little coffin, was seen wending its way up the hill towards the tiny Protestant churchyard. It was followed by two boys and two gentlemen. They have entered the churchyard, and the hearse has stopped before an open grave. The two boys listen with bowed heads as the minister reads the beautiful words, "Forasmuch as it hath pleased Almighty God of His great goodness to take unto Himself the soul of our dear sister here departed, we therefore commit her body to the earth; earth to earth, ashes to ashes, dust to dust, in sure

and certain hope of a glorious resurrection to everlasting life." The service over, they lingered to see the earth filled in. And now a plain white marble slab may be seen beside the grave, which bears this inscription, "In loving memory of Jennie E. Seymour, who died in the snowstorm on the 20th January, 1841, aged 13 years. 'Be thou faithful unto death, and I will give thee a crown of life.'"

Not one of the O'Briens ever forgot the solemn scenes of that eventful week. Squire O'Brien is now dead, but before he died he left a whole family serving the Lord, and trusting in Jesus as their only High Priest and Saviour. Mrs. O'Brien is also dead, but her sons and daughters never forget their little cousin who came as an angel of mercy to their house some fifty years ago!

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### The Prize Competition.

WE have pleasure in announcing that in response to our invitation for original papers or essays from our young people, several compositions have been sent in, none of which are wanting in merit. We have awarded the senior prize to Mr. W. H. Gausson, of Trinity College, Dublin, for an essay on "Idealism"; and the junior prize to Miss Kathleen Howieson, for a tale entitled "Fifty years ago." We publish the tale this month, and hope to find room for Mr. Gausson's essay in the August number.

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### Bible Study.

1. Where first did David seek his promised crown?
2. Who won his wife by capturing a town?
3. Where fled a man before his brother's threat?
4. Who in a desert land three monarchs met?
5. Who seeking Canaan died upon the way?
6. Who killed his master that in sickness lay?
7. Name where an exiled king in sorrow trod?
8. Whose son in cunning service wrought for God?
9. What prince was slain at noon upon his bed?
10. Say at whose threshing floor a priest fell dead?
11. Where first did Israel eat of Canaan's corn?
12. What son to Boaz was in gladness born?
13. Who sought to turn Paul's preaching into scorn?

Learn with the Psalmist, from whose words we borrow,  
To serve the Lord and trust Him for the morrow.



### CHRIST'S VICTORY OVER ANCIENT PAGANISM.

SPEAKING of his first visit to Rome, a great French preacher (M. Lacordaire) has observed: "One day, with my heart all trembling with emotion, I entered the Flaminian gate into that famous city which has conquered the world by her art and governed it by her laws. I hurried to the Capitol, but the temple of Jupiter Capitolinus no longer crowned its heroic summits. I descended to the forum, the orator's tribune was broken down, and the voice of herdsmen had succeeded to the voices of Cicero and Hortensius. I mounted the steep paths of the Palatine Hill, the Cæsars were gone, and they had not left even a prætorian guard at the entry to ask the names of the inquisitive stranger. But while I was pondering those mighty ruins through the azure of the Italian sky, I perceived in the distance a temple. I advanced towards it, and there, upon a vast space of open ground, I found standing in its midst, an obelisk of granite with this inscription:—*Christus vincit; Christus regnat; Christus imperat; Christus, ab omni malo, plebem suam liberat.* Christ has conquered; Christ rules; Christ commands; Christ delivers his people from all that is evil!" an inscription which was true 1500 years ago, and which is equally true to-day. "Blessed are all they that put their trust in Him."

### CONVERSION OF SIR ROBERT PHAYRE, K.C.B.

IT is encouraging to Christian parents and teachers to read of the various ways God's Holy Spirit operates on men in bringing home with saving power to their hearts the Sacred Truths which they had learned in childhood.

Some seem to glide almost imperceptibly into the New Life ; others have to wrestle with doubts and fears, it may be for years, before they see clearly that "It is not their tears of repentance, nor their prayers, but the *Blood*, that atones for their souls" ; whilst many are entirely forgetful of the command, "Remember now thy Creator in the days of thy youth," and live reckless, godless lives, until God, in His wise providence, brings them face to face with death, or allows them to sink so low in the social scale, through their own folly, that they feel nothing but His special intervention can ever save them from a life of misery here, and woe hereafter.

Sir Robert Phayre, K.C.B., recently bore testimony to God's long-suffering and tender mercy to him, when he was a wild, reckless officer in the British army, during the first Afghan war.

Sir Robert had been blessed with Christian parents, who had thoroughly instructed him in the Holy Scriptures ; nevertheless he grew up a reckless young man. But the Good Shepherd, in a most mysterious way, sought the wandering sheep ; for on the battle-field in Scinde, the brave but reckless Sir Robert was shot, the bullet passing through his right lung, and out at the shoulder.

He was carried to his tent, where he lay for three days as one dead. On the fourth day consciousness returned, and the first sounds that fell on his ears were the melancholy strains of the Dead March, which was being played at the funeral of a brother officer, who had been mortally wounded three days before. Sir Robert felt if he also had died on that day his soul would have been lost, and he was afraid the grisly messenger would come for him ere another night should close ; but the Good Spirit not only convinced him of his sinfulness, but recalled to his memory the story of the prodigal son, which he had read at his mother's knee ; and he resolved that in that far-off land, he, too, would arise and go to his Father, and say, "Father, I have sinned" ; and before sunset he was clothed with the robe of Christ's righteousness, and had received the warm welcome which the heavenly Father delights to give to all who come to Him confessing their sins, and seeking forgiveness for Jesus' sake.

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### TWO GREAT HERESIES.

THE first heresy of which we speak is a disbelief in the living and almighty God. The churches have largely ceased to believe in Him, His power, His faithfulness to His promises. The churches have come to believe that God has abdicated in favour of men of wealth and standing, of money-kings. A "strong church" is a church not that has in it a great deal of piety and power in prayer, a church made up of self-denying, believing, praying souls ; it is a church which has in its pews one or more men of wealth, who are ambitious of having a church "second to none in town," who want high-toned worship, a high-toned choir, a first-class organ, a pastor who will adorn any society. Have not our eyes seen it ?

The other heresy lies in refusing to believe the truth that we are not our own, that we belong to God. Of course, we all profess this ; no one for a moment denies it in words. If a church should report to the Association, "We have changed our views, and now believe that we do belong absolutely to ourselves," the church would quickly find itself outside the circumference of the Association. But in practice, in life, do we and our possessions belong to God ? Do we really believe this ? Do we act on it ? These two heresies, that which denies the existence of the living God and that which denies God's ownership of us, are paralysing and killing us. Who will arise to preach amongst us the old faith, the faith of the New Testament ?—*General Baptist Magazine.*

## DENOMINATIONAL INTELLIGENCE.

*(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)*

**T**HE event of the month has been the amalgamation of the Baptist Union and the General Baptist Association. No sacrifice of cherished beliefs has been made by either party, but henceforth those Baptists who hold that Christ died for the elect "in particular," and for them only, and those who believe that He died for men "in general," will work shoulder to shoulder for the extension of His kingdom. This will greatly strengthen our denomination in the midland counties, and the cause of home and of foreign missions will undoubtedly be benefited by the fusion.

\* \* \*

As noted elsewhere, Mr. Dickson has resigned the pastorate of the church at Lisnagleer, and hopes to enter on his new field of labour at Coleraine next month. The church which he relinquishes after twenty-five years' ministry was formed in connection with his settlement at Donaghmore, and has steadily progressed since the beginning. A chapel was erected at Lisnagleer in 1870, which has since been enlarged, and also a schoolroom, which has been placed under the National Board, and where for some years a day-school has flourished under Mr. Dickson's management. Many baptisms have been held as the result of his ministry, some of which took place in rivers and ponds in various parts of the country. The church in Coleraine is to be congratulated on having obtained the services of so faithful and efficient a pastor; and we sincerely trust that the blessing of the Lord will accompany his ministry in still larger measure in his new sphere of labour.

\* \* \*

The prolonged and most serious illness of Mr. Spurgeon has evoked expressions of sympathy from Christians of all denominations, and from all parts of the world. As we go to press, the world-renowned preacher still remains in a most critical condition; but we trust, in answer to many fervent prayers, that God will be pleased to spare his life, and prolong his usefulness for years to come.

\* \* \*

### Banbridge.

On Lord's Day, June 21st, Pastor A. G. Haste of Carrickfergus, conducted special services in the above church, in connection with the Sunday-school anniversary. The morning sermon was based on king David's invitation to the children to come near to him, that he might teach them the fear of the Lord. In the evening he chose as his text the memorable words of Jesus Christ, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Pastor Haste has a firm belief in the power of the Gospel to influence the young mind and heart, and lead to trust in the Lord Jesus Christ. The duty of Christians to engage in this form of Christian service was clearly and forcibly set forth. It is to be hoped that our brother's words, which were listened to with considerable pleasure and profit by large congregations, will be the means of arousing many of the Lord's people from

their state of spiritual indolence to lives of Christian activity. The collections in aid of the Sunday-school fund amounted to over £3.—H. K.

### Carrickfergus.

Special services were held on Sunday, the 21st June, the occasion being the second anniversary of the settlement of Pastor Alfred G. Haste to the pastoral charge. Sermons were preached both morning and evening by Pastor George Marshall (Banbridge), after which collections were taken on behalf of the church funds. To further commemorate the event, a tea and public meeting was held on Tuesday evening. There was a large attendance of members and friends. After tea, the duties of the chair were discharged by Mr. R. G. Glendinning, Belfast, ex-President of the Irish Baptist Association, who, in the course of his remarks, expressed his great pleasure at being present on this occasion, and said the

Baptists found their work in Ireland very difficult, yet he believed that there were brighter days in store for them. Pastor Haste then addressed the meeting. He said the meeting that night was a token of God's blessing, and they had met to re-tell the story of God's faithfulness, and to get inspiration for another year's service. In pastor and people there must be a growing dissatisfaction in self, but a growing satisfaction in God. He urged them to renewed consecration, remembering that they were not their own; to earnest co-operation, finding out their particular and personal work, not leaving the work of the church to the pastor and half-a-dozen of the members; and to cherish a strong spirit of love to Christ, which would deepen their love to one another, and enable them to stand shoulder to shoulder against the devil and all his agents. Pastor Thomas Whiteside (Ballymena) then delivered a very thoughtful address, taking as his subject "Little, but wise," based upon Proverbs xxx. 24-28. Mr. Livesey (Belfast) spoke words of help and encouragement from the subject of "Constancy." Pastor G. Marshall delivered a stirring and earnest address, the tendency of which was to inspire with

fresh zeal both pastor and people. During the evening some of the friends, under the leadership of Mr John Reside, rendered very creditably several pieces of sacred music.

\* \* \*

### Tubbermore.

CARSON MEMORIAL CHAPEL.—The following contributions have been received since the last issue of this *Magazine*, to the donors of which best thanks are tendered:—

Mr. W. A. Robinson, Culloden House, Belfast ...	£2 0 0
Mrs. Aaron Brown, Prince's Park, Liverpool ...	5 0 0
Mr. S. Coxeter, Newbury, Berks	1 0 0

Further contributions thankfully received and acknowledged by Brigade Surgeon Waters, J.P., C.B., White Fort, Tubbermore, Co. Derry R. Haldane Carson, Solicitor, *Hon. Sec.*

### BAPTISMS.

DUBLIN, ABBEY STREET.—June 21st, one, by the pastor, Fenton E. Bury.

TANDRAGER.—June 30th, five, by Mr. A. Jardine. June 29th, one, by J. Taylor.

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## UNKNOWN REGIONS.

THE interior of Africa was thought to be a barren desert beneath a blazing sun. This is how Mr. Stanley describes it: "Take a thick Scottish copse, dripping with rain; imagine this copse to be a mere undergrowth, nourished under the impenetrable shade of ancient trees, ranging from 100 to 180 feet high; briars and thorns abundant; lazy creeks, meandering through the depths of the jungle, and sometimes a deep affluent of a great river. Imagine this forest and jungle in all stages of decay and growth—old trees falling, leaning perilously over, fallen prostrate; ants and insects of all kinds, sizes and colours, murmuring around; monkeys and chimpanzees above, queer noises of birds and animals, crashes in the jungle as troops of elephants rush away; dwarfs with poisoned arrows securely hidden behind some buttress or in some dark recess; strong brown-bodied aborigines with terribly sharp spears, standing poised, still as dead stumps; rain pattering down on you every other day in the year; an impure atmosphere, with its dread consequence, fever and dysentery; gloom throughout the day, and darkness palpable throughout the night; and then, if you will imagine such a forest extending the entire distance from Plymouth to Peterhead, you will have a fair idea of some of the inconveniences endured by us in the Congo Forest." Through this he had to tunnel his way for 160 days. It is essentially different to what men argued. So when we reach the unseen world we may find all very different to our present notions. It should teach us to avoid dogmatism and to keep simply to the revelations given us by Jesus Christ. The attempt to go beyond these, so fashionable with some, is very unscientific.—*Rev. T. H. Cooke.*



IRISH BAPTIST HOME MISSION.

Contributions received by the Treasurer of the Irish Baptist Home Mission from 1st April to 30th June, 1891.

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Subscriptions will be thankfully received by HUGH D. BROWN, M.A., Secretary, Oakland, Rathgar, Dublin; H. A. GRIBBON, Treasurer, Holme Lea, Coleraine.

## Precious Promises.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—MAL. iii. 17.



# The Irish Baptist Magazine

VOL. XV.]

AUGUST, 1891.

[No. 8.

## IDEALISM.

Prize Essay, by WM. H. GAUSSEN, Trin. Coll., Dublin.

“Reason requires the concept of that which is perfect in its kind in order to estimate the defects of that which is imperfect.”—*Kant*.

**I**F the essence of what we term laws be expressed in the following sentence from Archbishop Trench, “The will of God, being the will of highest wisdom and love, excludes all wilfulness,” then I consider it cannot be denied that the spiritual world is governed by laws. I purpose here using spiritual as opposed to bodily, for that which pertains to man’s inner nature. By a consideration of idealism—of course not metaphysical idealism—as a spiritual law, I conceive that the existence and necessity of Christianity are explained, and that an *a fortiori* argument for it is also furnished. Surely it is possible, while rejoicing in the work of the Holy Spirit within us, yet to look at the matter avowedly from a rationalistic stand-point. This, in my opinion, is what Professor Drummond has done in his booklets; but, if he holds evangelical views, he might have warded off many of the assailants whom of late we have seen clustering like bees about him, by stating openly that he does hold them, as I wish to do now, lest unintentionally I should give rise to misapprehension.

Plato was the first idealist, in my sense; but his rather difficult theory that somewhere there exist perfect archetypes of all things, and that all things are but copies, shadows of these, has long failed in finding supporters. The important point about it is, however, that it is founded upon the transitory nature of everything around us.

Three other systems of Idealism may be noticed before dealing with the Christian system, in order both to bring out better what I mean, and to accentuate its position by contrast.

The Chivalric Ideal is one which contains so much of truth that may be almost termed Scriptural, that Mr. Handley Moule can speak of 'Apostolic Chivalry,' "giving honour to the woman." It has been revived in our day, with exquisite grace and beauty, by Ruskin: his little piece, "Of Queen's Gardens," is a very Eden to the soul, where we are refreshed as with cool and perfume-laden breezes by his pure and noble ideals.

What the Chivalric Ideal was, is seen in its best form in the *Idylls of the King*. It may be shortly and roughly described as woman-worship, arising by analogy from Mariolatry. The oath of Arthur's knights was:—

"To reverence the King as if he were  
Their conscience, and their conscience as their king,  
To break the heathen and uphold the Christ,  
To ride abroad redressing human wrongs,  
To speak no slander, no, nor listen to it,  
To honour his own word as if his God's,  
To lead sweet lives in purest chastity,  
To love one maiden only, cleave to her,  
And worship her by years of noble deeds,  
Until they won her."

Yet it failed! Arthur bitterly exclaims—

"The loathsome opposite  
Of all my heart had destined did obtain."

It failed, some may say by a sort of ill-chance, some may say it was never fairly started; yet the fact remains, that it failed, and that Cervantes could write, true to life, *Don Quixote*, the story, as Kingsley says, "of a pure and noble soul, who, finding instead of a battlefield for heroes in God's cause, nothing but frivolity, heartlessness, and godlessness, becomes a laughing-stock—and dies."

Only one serious attempt has been made by sceptics of this century to answer the question, "What do you propose instead of Christianity?" That attempt is Positivism, the religion of Humanity. Auguste Comte personified the abstraction of an ideal Humanity—the aggregate of those who have led a good and useful life, and erected it into a god, into a "gigantic Fetich." Over such a religion I need not waste time. It is literally bristling with difficulties, and its good points are borrowed from Christianity. Its hope held out of an immortality in the hearts of an idealized posterity is not a sufficient motive, at least for the masses; the thought of future perfection for the race does not enable us to bear the fact of present evil, and that future perfection is an assumption. Its prayer is a sham, carried on for the sake of the subjective effects: no one, avowedly, regardeth the worship of the Positivist. And the metaphysical defects of the system are quite as glaring.

That men like J. S. Mill, who reject Christianity, fall back on ideals which have no reality, as Christian ideals have, shows the strength of this tendency, the absolute need of spiritual sustenance. Poetical ideals are generally turned to for this, and the Christian can enjoy these too, can gratify the Divinely implanted enthusiasm for beauty, but how far *by themselves* they satisfy, I shall illustrate by the case of Shelley. Shelley is a man whom many love, most admire, but with whom I should

think all sympathise. A life so hardly dealt with by the world, so sad and so short, cannot fail to be an object of interest. And Shelley is the prince of idealists, he has been termed the poet's poet. He draws ravishingly beautiful pictures, which float before us to the accompaniment of the sweetest music. He, too, cannot accept the God of Revelation, but he personifies inanimate objects very freely, and at times approaches the worship of Nature. How do Shelley's ideals help him in trial, in suffering? Hear him in dejection near Naples—

“Alas! I have nor hope, nor health,  
Nor peace within, nor calm around;  
Nor that content, surpassing wealth,  
The sage in meditation found.”

Again, in his *Ode to the West Wind*—

“Oh lift me as a wave, a leaf, a cloud!  
I fall upon the thorns of life! I bleed!  
A heavy weight of hours has chained and bowed  
One too like thee—tameless, and swift, and proud.”

And again—

“Though thou art ever fair and kind,  
And forests ever green,  
Less oft is peace in Shelley's mind  
Than calm in waters seen.”

Can we hope to “gaze on more simple and imperishable and happy visions”? Not certainly in poetry. What about Christian Idealism? It is now to be remarked that Idealism as I have been using it conveys no thought of unreality. It conveys this notion—the PERFECT of which we have not had experience through the senses. It rather conveys the opposite of unreality—

“The One remains, the many change and pass;  
Heaven's light for ever shines, earth's shadows fly;  
Life, like a dome of many-coloured glass,  
Stains the white radiance of eternity,  
Until death tramples it to fragments.”

“For the things which are seen are temporal, but the things which are not seen are eternal” (2 Cor. iv. 18). Mr. Matthew Arnold has pointed out in one of his essays that Mahometanism possesses “an immense ideal of mildness and self-sacrifice, melting and overpowering the soul” in the martyrs at Kerbela. He says further, “Could we wish for any sign more conclusive that Jesus Christ was indeed what Christians call Him, the desire of all nations? So salutary, so necessary is what Christianity contains, that a religion—a great, powerful, successful religion—arises without it, and the missing element forces its way in.” Elsewhere he bears witness to the power and real present joy of a religion of suffering compared with a religion of pleasure. Goethe, too, calls the Christian religion the highest of all religions, and he says the soul of it is—to learn to recognise in pain, sorrow, and contradiction, even in these things, odious as they are to flesh and blood—to learn that there lies in these a priceless blessing.

The above testimonies seem to me very valuable, especially from men occupying the ground these do.

We yearn for friendship—enduring, inalienable ; we find it in the Lord Jesus Christ alone, who is eternally the same. We long for a covering for our sins, and one to mediate between us and God ; we find both in Him ; He has all power, being God, and He is able to succour them that are tempted, inasmuch as He Himself hath suffered being tempted. How can things, under any circumstances, seem to go wrong with us if we ever believe and hold fast that all come from a Father's hand ? Everything is transformed in a wondrous way by this blessed Idealism.

Now, I say, that since this is so, though it would of course be an immoral mockery to endeavour to cultivate subjective religion, if we did not believe in its objective reality, our attitude towards unbelief should be much confirmed. It is a powerful argument that Christianity meets the need of the human race in a way vainly attempted by other systems.

The reflection that, should his ghastliest doubt be true, yet he shall have gained tremendously in this life, instead of losing all, as the sceptic would fain have him believe, ought to be useful to the Christian in repelling those fiendish doubts which the Evil One whispers in his ear. "Godliness is profitable for all things." Moreover, when the opposer piles up difficulties, etc., he can reply—"Though you should diminish the ground of my faith to a hair's breadth, you cannot, so far as I can see, produce anything, or hope to produce anything, final on the question ; and I prefer to act on the very slightest probability, since, both by my creed and also to a considerable extent from a human view of the matter, I gain everything and can lose nothing." He can say with Addison's chaplain—"Why will any man be so impertinently officious, as to tell me all this is only fancy or delusion ? Is there any merit in being the messenger of ill news ? If it is a dream, let me enjoy it, since it makes me both a happier and a better man."

Mill has said that it is from art we get the idea of perfection. Perhaps so ; but I am sure once we have got the conception of perfection we long to realize it, to approach it. Does not our whole being go out with the prayer—

"I ask from Thee, my God,  
A life all lily-fair :  
And perfumed as the place  
Where seraphs are" ?

Not much fear that in these days this side of truth will be lost sight of, that *Christ is our example*. For this we are thankful—provided Christ our Sacrifice is not forgotten, for we read "that ye may be conformed to the image of His Son." To sum up, we observe that in all times and places the spiritual nature of man has failed in finding satisfaction from objects of sense : men have accordingly fallen back on Ideals by which to live. The Christian religion undoubtedly holds the foremost position amongst systems of idealism : Christians believe that it is supported by supernatural power, and that its ideals are real. Yet I affirm, that even if at some future time it should be demonstrated false—a thing which to unbelievers is highly improbable, and which Christian consciousness assures us is impossible—not even then would there be any reason for our regretting our attachment to it. Already the Christian dwelleth in love—a love that surpasseth knowledge—and that love is the antepast of Heaven.

## SPIRITUAL STEADFASTNESS.

BY REV. F. B. MEYER, B.A.

IT makes me a little sad to be asked to write some few words on the permanence of spiritual peace and power, because I think the need for such words indicates, either a serious misconception of the nature of the blessing we seek, or a laxity in the maintenance of those holy exercises by which the spiritual life is nurtured. Times of spiritual declension always indicate that there has been a lapse in one of these two directions, either of which is fatal to the health or bloom of the inner life.

But first let us be quite clear as to the nature of the blessed Life itself. The heart of it consists, not in the emotions, but in *the will*, in the attitude of the will before God, an attitude assumed, perhaps almost unconsciously, at the moment of conversion, or at some subsequent time. When the will is in this attitude, adjusted, subjugated, surrendered, the nature of man comes to rest, as a boat anchored stem and stern on the bosom of a tranquil sea, which only moves quietly as the gentle undulations, the exhausted movement of some long-spent storm, pass beneath the keel, or the wavelets break musically against its sides. There may be tremendous force, abounding activity, the incessant demands of varied interests, but *the fret and chafe are gone*, for the nature has found *the true law and aim and ambition of its existence in becoming an organ through which the will of God is done* even as it is done in heaven. When the God of Peace adjusts us to do His will in every good work, then we have the peace of God as a sentinel keeping the heart and garrisoning the mind. . . .

This is the ideal life, but not an ideal above us, thank God, in ten thousand instances. For most of us who read these words, know it by glad enjoyment, if not through all the year, at least in brief, bright parentheses set in brackets of gold amid the darker letter-press of ordinary experience. But why are these experiences not more permanent? We read that "Daniel continued." Oh to be steadfast and unmoveable!

(1) *We must always distinguish between our emotions and our attitude.* The one may die off our lives like the sunset glory from the ridges of the Alps, that seem so gray and cold when it is gone, but the other should resemble the changeless perpetuity of the everlasting hills, unaltered by the transitions of the ages, or the alternations of day and night. You may not always feel as happy, but you can always say "yes" to the will of God, and realise your attitude in the risen, assembled, living Jesus, amongst the thousand thousand that minister to Him. In moments of depression be sure to live in your will and His will. Will the will of God, or tell Him you are willing to be made willing to will it.

(2) *We must be careful to maintain this attitude of the will unaltered.* God is constantly putting into our lives, little or greater occasions of testing. He presents us with His will *hidden in a chert* that may be a stepping-stone or a stumbling-block. It is necessary, therefore, to be keenly on the alert for these occasions, lest almost unconsciously our will start back from the attitude it was led to assume, instead of riveting

more firmly than ever the blessed yoke of allegiance. Unless we are watchful in applying to each new point *the principle of surrender* which we have assumed, we may drift from full face to three-quarter or half-face before we are aware.

(3) *We must exercise ourselves to have the conscience void of offence toward God and man.* It is a great secret to maintain, not a scrupulous, but a sensitive conscience; and whensoever the clear surface of the mirror is blotted or blurred by the slightest mist, to search out the cause, and at all costs rectify it. Conscience and the Holy Ghost are expressly allied by the apostle. The crystal stone ever bathed in the translucent glory of heaven.

(4) *We must ever keep our heart open to the Holy Spirit.* It is His province and prerogative to nurture the inner life, and to fill it with the realised presence of the Lord. Sometimes it is wise definitely to seek by faith to receive an infilling of His presence, and to believe that the faith which can claim, most certainly receives. At other times, before ever we are aware, through an open casement in our hearts there is wafted the breath of heaven, laden with spices and balm. We often take the work out of His hands, for ever pulling up our flowers by the roots to see if they are growing, or worrying because we think we are not learning our lessons quickly enough. We forget that the Father is the Husbandman, and that if only we are receptive enough and willing, He will fulfil in us the good pleasure of His goodness and the work of faith with power. The responsibility of realising in us all that our nature is capable of, must be upon His shoulder; the receptivity of His holy impulses, and compliance with the least of them, is all that rests on us.

(5) *We must be very careful to maintain unbroken the habits of the devout life.* Too many are like the slip-carriage, which runs for a little from the impulse received from the engine, but slackens till it comes to a stand; instead of resembling that which keeps its connection with the speed and strength of the locomotive. Even when we have lost our immediate taste for devotional exercises, let us still pursue them; some of our gladdest hours have been those in which we have made a conscious effort to break through the lethargy and sluggishness of the soul.

I have found these things helpful—not to read newspapers and light literature in the early morning; nor then, or at any other time, to dissipate the energies of the soul on that which does not profit. Relaxation and recreation of mind and body are of course not included. It is wisdom on the part of the fisherman to cease net-casting, that he may set himself to net-mending.

In a laundry the other day, I saw two kinds of irons, one the usual sort, needing to be put on a heated surface at frequent intervals to fit them for their work; the other, in which the iron was attached by a gutta-percha tube to the gas pipe, so that it was easy to use it, and inside the iron, a jet of flame, fed by the gas, which maintained it at a regular temperature, and counteracted the chilling effects of its work. Is not this what we want? Not depending on the outside stimulus of a convention, a mission, or a sermon, but receiving straight from God Himself that inward fire of the Holy Ghost, to give and perpetuate which is the dearest passion of the heart of Jesus.

All this will cost us something, the daily dying to self, the saying "no" to the flesh, the cutting off of hand or foot, the dropping down into the earth to die, but these sufferings are not worthy to be compared with the growing glory of our life, or its blessedness, or its fruitfulness.—*The Remembrancer.*

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## JOHN THE BAPTIST.

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"Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he."  
—MAT. XI. II.

**H**IS strangely paradoxical statement, which combines the noblest words of praise with words that seem surprisingly derogatory, finds its explanation by considering John's *official position* rather than his personal character. It is quite true that he was a splendid personage, "a burning and shining light," a man who combined the evangelical faith of the ancient patriarchs with the inflexible righteousness of the law of Moses. But he was more. He was a prophet called of God, to whom was granted the signal honour of being our Lord's immediate forerunner, who, like the ancient heralds that preceded a king, was sent to prepare the way for the coming of the Christ. And so in point of time he stood nearer the Lord than any of his illustrious predecessors. Other prophets were able to say "*The Christ is coming*"; John alone was able to say "The Christ is come! Behold the Lamb of God, that taketh away the sin of the world!"

But the kingdom of heaven is a *kingdom of Grace*; and into the full realization of its privileges John was not permitted to enter on this side the grave. Like Moses, who led the people to the border of the promised land, and saw its glory, though not permitted to become a sharer in its joys, so John saw the dawning glories of the kingdom of Christ, but into the fulness of its blessings he could enter only by the portal of death. The sense of pardoning love through the *finished* work of Christ, of *personal union with Jesus in death and resurrection*, of Divine sonship, of suffering as a discipline for future glory—these may be more fully understood by the humblest believer than they were by John when he sent the desponding question to our Lord: "Art Thou He that should come, or look we for another?"

But our Saviour does not say that this position of inferiority was to continue *beyond the grave*. He rather implies the very opposite. And when we think of John's noble life of self-renunciation, and holy zeal, and death-daring loyalty to the cause of God and righteousness, can we doubt that in that bright world where rewards are apportioned according to the fidelity of each one's service, there is none standing nearer the throne than he?

EDITOR.

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THE BIBLE.—As incredible praises given to men do often abate and impair the credit of their deserved commendation, so we must likewise take great heed lest, by attributing to Scripture more than it can have, the incredibility of that do cause even those things which indeed it hath abundantly, to be less reverently esteemed.—*Hooker.*

## NOTES AND COMMENTS.

### THE CONGREGATIONAL COUNCIL.

**T**HE meetings of the International Congregational Council, held last month, have been an unqualified success. Three hundred delegates from all parts of the world assembled in London, under the presidency of Dr. R. W. Dale, whose address on "The Divine Life in Man" was a masterly and eloquent exposition of the foundation principles of Christianity, eminently worthy of the great occasion on which it was delivered. The sermon by Dr. Goodwin has evoked not a little hostile comment, and though embodying many great and noble truths, it was decidedly too one-sided in its statements and too narrow in its views to meet with acceptance from scholarly and liberal-minded thinkers of the present generation. The Council has given convincing testimony of the power of Free Church principles. It has emphasised the fact that Christ's kingdom is "not of this world," and that His authority is extended most effectually when untrammelled by worldly patronage and State control.

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### THEMES DISCUSSED.

Many burning questions of the day were discussed by the International Council. Amongst these were the Changes that have taken place in recent years in Doctrinal Beliefs, the Relations of Church and State, Home Missions, Ministerial Training, and Social Problems. In regard to Social Purity the following resolution was adopted:—"That this Conference declares its conviction that it is the duty of all God-fearing citizens to offer unflinching opposition to every attempt made by immoral men to enter public life, either in Parliament or out of it." All right-minded Christians will endorse this resolution. We may add that the papers and speeches are about to be published in full in a volume, which deserves to be widely circulated. The lofty ideas and noble utterances expressed at the Council will live in the memories and hearts of those that heard them, and cannot fail to influence for good the lives of others in every quarter of the globe.

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### THE JOHN ROBINSON MEMORIAL.

At the close of the Conference, the delegates paid a visit to Leyden, in Holland, to unveil a splendid bronze tablet which the Council had erected on the outer wall of St. Peter's Church, in memory of the great Puritan at whose prompting the Pilgrim Fathers embarked in the *Mayflower*, in 1620, to seek a home in New England. Mr. Robinson was a clergyman of the Church of England, who, having joined the ranks of the Independents, was ultimately driven from his home, and took refuge in Leyden, where he continued to minister until his death in 1625. His famous declaration to the Pilgrim Fathers, that "God has more light and truth to break out from His Holy Word," is finding marvellous illustrations in the present day.

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### THE KESWICK CONVENTION.

The great annual gatherings for the deepening of spiritual life were held last month at Keswick, and were more largely attended than ever. A deep spirit of prayerfulness pervaded the entire meetings, and at times the spiritual power manifested was felt to be almost overwhelming. Without pre-arrangement, the speakers were led one by one to direct attention to the work of the Holy Spirit, and the possibility for every believer of receiving the fulness of His power and blessing. Great stress was laid on the fact that sinless perfection in the sense of freedom from failure and shortcoming is unattainable in this life; but, on the other hand, that it is possible for every believer to live as Enoch lived, having the abiding testimony that he pleased God. This

is attainable by complete surrender of the will to Christ, by utter renunciation of all trust in self, or in efforts at self-improvement, and accepting by faith the indwelling strength of the life of Christ. That multitudes have found these conventions "times of refreshing from the presence of the Lord," is only what might be expected. They direct the fainting, struggling, longing Christian to the Master Himself, who has come that we might "have life," and that we might "have it more abundantly." One feature of this convention remains to be noticed. The meetings were inaugurated by an early-morning prayer-meeting specially on behalf of Ireland, at which some 3,000 Christians assembled, and pleaded earnestly with God for a blessing on our Emerald Isle.

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#### TROUBLES IN CHINA.

A serious outbreak has occurred at Wusuch, in China, which originated in connection with the Roman Catholic Mission, but has resulted in the wrecking of the Methodist Mission houses, and the death of one of the evangelists of the "Joyful News" Mission. The Chinese are not capable of distinguishing between Methodists and Romanists, and the masses of the people regard all Europeans alike as "foreign devils." Yet when we think of the shameful way in which our so-called Christian Government has forced them to receive our opium, when we observe how the United States has positively forbidden their poor to set a foot on American soil, when we remember how shamefully they have been plundered and demoralised by these Christian communities, can we wonder if they hate the white man, and are ever anxious to drive him from their shores? Let our Government give up the accursed opium traffic, and act towards China on Christian principles, and soon their animosity will be broken down, and the whole country will be opened to receive the joyful news of Jesus as their Saviour and their King.

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#### RUSSIA AND THE JEWS.

The brutal treatment of the Jews by Russia is being speedily avenged. In no less than twenty-six provinces of the empire the crops have totally or partially failed, and the grim shadow of famine now hangs over the land. To add to their misery, the Rothschilds and other great Jewish bankers have refused to assist the Czar by another loan, and national bankruptcy is staring them in the face. The masses of the people are poor and ignorant, and crushed with a load of taxation; yet with remorseless cruelty they are plundering and driving from their homes the Jewish race—the one element in the community calculated to give stability to the Government, and to the people generally an incentive to industry and thrift. The Czar and his iniquitous advisers seem determined to furnish another verification of Balaam's prophecy concerning Israel: "Blessed is he that blesseth thee, and cursed is he that curseth thee."

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#### THE PRIESTS AND PARSELLITES.

It is no part of our business to discuss party politics as such, but in the present crisis in Ireland questions of religion and of policy are so inextricably mixed up that it is impossible to do justice to the one without touching on the legitimate ground of the other. When therefore we see a body of representative Irish Roman Catholics deliberately passing resolutions condemnatory of the priests, whatever view we may entertain of the merits of the question at issue, we cannot but feel that a great step has been taken in the direction of civil and religious liberty. The following resolution, which speaks for itself, was passed at a crowded meeting of Catholics held in Dublin, and reported in the *Freeman's Journal* of the 11th ult:—

"That we view the result of the Carlow election as a temporary blow against the cause of Irish liberty, and as having been entirely due to the exercise of spiritual terrorism, the weapon of the Dark Ages, for which the Roman Catholic Hierarchy are responsible; and we hereby place on record the solemn expression of our judgment,

that such spiritual terrorism as is now being practised throughout Ireland constitutes a national danger which demands increased organization, and bolder action on the part of all intelligent, independent, and liberty-loving Irishmen."

No more memorable document has ever been issued from the Irish Catholic press. Undoubtedly the priests are losing their hold on the people; and just in proportion as they do so, brighter days will dawn for Ireland.

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#### FREE EDUCATION.

The "Assisted Education" Bill has now become law, and the London School Board has promptly decided to abolish all fees in all the schools under its control. It is to be hoped that provincial boards will follow the example of the metropolis, and abolish fees throughout the country. The Act comes into immediate operation in Great Britain: in Ireland its benefits are to be deferred for another year, and we trust they will continue to be deferred until education is made compulsory and the control of the schools is taken out of the hands of the priests. The Government measure is a step in the right direction; though it by no means settles the problem of national education. In English rural districts, not less than in Ireland, ecclesiastical monopoly and the absence of independent popular control are still a bar to progress, and lovers of mental and moral freedom must unite in their efforts to put an end to this obstruction.

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#### TO OUR READERS.

It will be in the recollection of those who attended our last Association meetings that the present Editor of the *MAGAZINE* consented to continue in office only till such time as a suitable successor could be found. He has now very special pleasure in announcing that Pastor A. M'Caig, B.A., LL.B., has kindly consented to undertake the work, and will enter at once on his new duties. Mr. M'Caig will continue his valuable series of papers on "Christ in the Types," to be followed by others of a similar character. We may also here be permitted to mention that the "Random Jottings" which in former years appeared over the signature "RUSTICUS," and which were read with so much interest, were from Mr. M'Caig's facile pen. Denominational items and all literary contributions should henceforth be addressed to Pastor A. M'Caig, LL.B., Brannoxtown, Co. Kildare. The responsibility of the present Editor ceases with the issue of this month. In taking leave of our readers, we hereby return hearty thanks to the many friends who have helped us in the past, and we bespeak for our successor their continued and loyal support.

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#### PASTORAL WORK.

**G**REAT is the honour faithfully to teach  
 Religion's precepts, and her doctrines preach;  
 Earthly preferments, titles, wealth, and fame,  
 Vanish before the more illustrious aim.  
 Important work! where men, by Heav'n design'd,  
 Labour to bless and to instruct mankind.  
 Love to the Saviour sweetens all their toil,  
 Eager to meet with His approving smile.  
 Esteem'd be such, to their profession just,  
 Who conscientiously discharge their trust,  
 Inspir'd by Jesus, His example trace,  
 And seek the good of all the human race.

**A FRUITLESS ENDEAVOUR TO PREVENT WITCH MURDER,  
AND A VERY STRANGE SEQUEL THERETO.**

BY R. HALDANE CARSON GRAHAM, CONGO.

**T**OWARDS the end of last January news reached us that a man was to be tried for witchcraft at the town of Muanda. It had been arranged for the trial-by-poison ordeal to take place on the last Friday in the month, and notice to that effect had been sent around the neighbourhood in the usual way, that a good crowd of people might be present. We had heard that the accused was thought by other chief men in their town to be in the way, and his room and goods were judged to be preferable to his company, so that there was no hope of his living through the ordeal which the witch doctor would take good care to present. The brother of the accused (who had died some time before) was also charged with witchcraft, and the effect of the ordeal on the surviving brother was to establish the innocence or guilt of both. It was thought that if some of us could go we might prevent murder, so I got some of our men and boys to go with me, with that object in view.

We could reach the town in a day, and so left San Salvador on Thursday morning (January 29th). Along the road we were met by a report that the poor wretch had been killed already, but we could hardly believe it, as it would be so contrary even to country ideas of justice, so we went on, hoping to find the rumour false. On reaching Muanda we found the town apparently deserted, but after waiting awhile a man came in from the "bush" whom our guide assured us was one of the chief actors in the palaver. This man promised to call the people, and while he was doing so we tried to make ourselves comfortable under the shade of a large tree. When about to seat myself, a shout from one of the boys arrested me. I looked as he directed, and saw to my horror that I had placed my travelling chair on the very spot where the man had been killed the day before, and the ground was dyed with his blood for some distance around where I stood. The people had endeavoured to cover the blood-stains with ashes, but had only partially succeeded. The ashes in themselves proved that it was human blood, for they do not hide the blood of animals.

We waited till the people should gather together, however, and they came in from various directions and collected around us, like boys late for school; and, as another evidence of their fear, each man brought his gun. When I asked them what they needed the guns for, they reminded me that the foxes often stole fowls, so I judged it must be a kind of foxes' holiday. They now saw that excuse wouldn't do, so they said no white man had visited them before, and they were afraid of me. When I began to talk about what had brought me to them, they said I must wait till they had called the neighbouring chief men. They lent us a house in the meantime, and we waited as patiently as we could until about sixty men had gathered together in the front of the hut. All but three or four had brought their guns this time also.

I hoped to have an opportunity of preaching the Gospel to them, but, in the first place, I wished them to acknowledge that they had killed the man. After a lot of pretence at hiding, they confessed that they had killed him for witchcraft, but pretended that they had done quite right, asking me if I did not think so. I began by quoting the proverb that "In a fowls' court a cockroach would stand a poor chance of acquittal," which means, like Æsop's wolf and lamb, that those who wish to do wrong easily find an excuse to justify their conduct. Their action, in killing the poor fellow before the day set apart for his trial, was dastardly in the extreme, even according to the Congo standard of morals. I tried to show them, however, that their greatest sin was against God and their own souls, and then tried to tell them the Gospel, but they would not listen. They feared that I had brought soldiers

to punish them, but when they knew that our work was only to preach the Gospel they did not care. I told them that the Portuguese Government were here for the punishment of evildoers, and that the Resident might, perhaps, come to see about the murder, but that, whether he did so or not, I knew they could not escape from the hands of God, whose mercy they despised. After some consultation, those chiefly concerned in the witch palaver compelled the relatives of the murdered man to bring a goat to me as a present. To have taken the gift would have been to agree that they had done no wrong, so, of course, I refused it, and blamed them yet more severely for compelling their victim's family to provide the gift.

It was then growing dark, but they came and told us to get out of their town at once, so we had to travel for two hours or more on the road back to San Salvador, until we reached a town where we could sleep. The road we had to take ran through two swamps, one of which is very bad, even for Congo. It seemed interminable, and I began to wonder if we had lost our way.

On the road next day I had one opportunity of telling the Gospel, but most of the people, because of what had happened, seemed afraid to listen.

After my return to San Salvador, we sent information of what had occurred to the Portuguese authorities. The Resident thanked us and promised to write to the Governor at the coast about it, for that the staff of soldiers at his disposal here was too small for him to send a sufficient number so far away from San Salvador.

Lately it has been reported that fifty or a hundred men were on their way up in answer to the Resident's letter. This may or may not be the case.

A short time ago we were greatly surprised to hear that the people of Muanda had left the town in terror, because the three men who were most blameworthy in the witch palaver had died in one day. It seems they regarded their deaths as a fulfilment of what I had said concerning the judgment of God.

They have sent begging us to let somebody go to preach the Gospel to them. At first they did not wish us to come ourselves, evidently regarding missionaries as a kind of avenging angels, so they asked for one of the native Christians; but, now that the chief of Mbanza Mputei has been there, they say they are not afraid to receive any of us.

It is impossible, because of the heavy rains, for us to go just now, but we hope to visit them in the dry season. We trust that great good may yet follow this evil, so that faith, hope, and love may reign where superstition, fear and selfishness have hitherto held sway.



VERBUM SAP.—“Wanted in every church, somebody who will just make it a business to raise the money to send the pastor and his toiling, heaven-deserving, weary-in-heart-and-brain-and-nerve-and-arms wife, to the seaside. And don't just give them the railroad fare; they can't stay out in the street, can they? Do the handsome thing by them. It will do them no end of good, and will come back to you in every sermon.”—*National Baptist*.

THE GOSPEL AND WEALTH.—Mr. Andrew Carnegie, the American iron-master, himself a millionaire, thus writes:—“The man who dies leaving behind him millions of available wealth, which was his to administer during life, will pass away ‘unwept, unhonoured, and unsung,’ no matter to what uses he leaves the dross which he cannot take with him. Of such as these the public verdict will then be: ‘The man who dies thus rich dies disgraced.’ Such, in my opinion, is the true gospel concerning wealth, obedience to which is destined some day to solve the problem of the rich and the poor, and to bring peace on earth, among men goodwill.” It is to be hoped Mr. Carnegie will prove his sincerity by being his own executor.

"NEED I BE BAPTIZED?"

BY DR. JOHN CLIFFORD, M.A., LL.B.



AY I not go to heaven without baptism? Why should I not? Christ Himself said, "He that believeth on the Son hath everlasting life." I am a believer, why need I be baptized? Baptism is not necessary to salvation—is it?

Of course it is not. We are saved by faith, not by baptism. Believing on the Lord Jesus—that is life: life here and life hereafter. Baptism is not necessary to salvation; nor is entire sanctification, conspicuous purity of life, hungering and thirsting after righteousness, study of the word of God, incessant beneficence, and fervent devotion. We may get to heaven without any of these, may we not?

Indeed, for aught I know to the contrary, you may. You *may* die a malefactor's death, and in the last moments of your agony breathe the prayer of penitence and faith, and enter forthwith into the paradise of God. In one case at least, it seems, a man did go to heaven without doing a single good deed, without securing any grace of character or rendering any service in the salvation of others. The "penitent thief" was not baptized; he did not go through a church to paradise; he did not perform a single "good deed," except in so far as "faith" and "prayer" and "penitence" are "good deeds." Thief though he was, and crucified as a malefactor, he trustingly prayed to Christ, and was saved. "He that believeth on Christ Jesus is not condemned." God is not a hard master. He says, "Come ye to the waters of salvation; buy and eat, without money and without price." His marvellous and manifold salvation is perfectly and uniquely gratuitous. You can have it for nothing! You need not, certainly you need not, be baptized in order to be saved.

But if that is the miserable spirit in which you seek God's salvation, I must say that you run fearful and awful risk of not getting it. Poor shrunk and shrivelled soul, care you for nothing else than to live according to your own low desires here, and then squeeze into heaven at last? Is that all you want—to get into heaven, and to get there with the ignoble distinction that you did the *least* you could for Christ and for men? Is it in that cold and hard spirit you meet the commandments of the Lord who died for you? In effect, if not in words, the Leader and Example of All Souls adopted the language of the Baptist, and said, I HAVE NEED TO BE BAPTIZED. Yet He was not sinful. Baptism was not necessary to save Him; but it became Him, it was fitting that He should be baptized that "He might fulfil all righteousness." "If any man have not the spirit of Christ"—the spirit which pants and longs to fulfil all righteousness and obey every known law of God—"he is none of His."

"Need I be baptized?" is not the language of the believers in Christ on the day of Pentecost. Pardon and glad, they obeyed the Lord at once. They shrunk from no duty. Duty! Not so did they regard it; but leapt up to the height of the privilege, and were baptized forthwith, even to the number of 3,000 souls. Not the faintest whisper of reluctance is heard from the people of Samaria; but believing in the Lord Jesus, they were baptized straight-away. The rich Treasurer of Candace does not say, "Need I be baptized?" nor Saul of Tarsus, nor Cornelius, nor Lydia and her household, nor the jailor at Philippi, nor Crispus—they do not tarry in Doubting Castle; but they arise and are baptized as if they delighted to obey their new King and bear witness to His grace and power.

That is the *spirit* in which we should go to our baptism—as a happy bride to her wedding, as a devoted student to his books, as a prince to his long-expected throne. To come with sluggish and reluctant step, constrained not by the sweet love of our Lord, but by a strong sense of duty or deference to a supposed arbitrary order; and only after numerous wriggles and violent

contortions to get out of the pincers of Scriptural logic ; this is to rob baptism of all its beauty, and take out of the act all its grace. We should say—not “Need I?” but “Why do you *hinder* me from being baptized into the name of the Father, and of the Son, and of the Holy Ghost?” . . . . .

But I was baptized when I was an infant : will not that suffice ? Not if you are really to attend to the Lord's will in the precise way in which He directs.

For, first of all, the act itself was not according to the New Testament pattern ; it was a sprinkling and not an immersion.

Secondly, the place of the act in your life was not according to the divine order. The direction is—teach, and then baptize ; believe, and then be baptized. We have no warrant to change the relationship, any more than we have, according to the laws of England, to marry actual infants, or to sign contracts before we write them.

Moreover, the act, whatever it was, and whenever it came, was not your own, and cannot in any way be regarded as your obedience to the will of the Lord Jesus. The vaccination of a babe is not the babe's obedience. It submits because it cannot help it. Nor was your baptism your homage to Christ. You could not help it.

If, then, you have felt any craving after personal and full obedience to the commands of Christ ; if you experience any deep desire to seize any opportunity of attesting your homage and devotion to Jesus Christ, if you wish, with a blameless fidelity, to do ALL you can, and not as little as you can, to show your love to Him who gave Himself to you, you will say at once, “I need to be baptized ;” not that I may be saved, but because I am saved, and delight in every occasion of imitating Christ's example and doing His bidding ; and you will find your baptism an occasion of fortified faith, deepened devotion, and holy joy in Christ Jesus the Lord of your new life.

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### THE CONVERSION OF PHILANDER SMITH.

**D**R. CANTINE, a popular preacher of Los Angeles, South California, gives the following account of the triumphs of Divine grace in the conversion of Mr. Philander Smith, a deceased member of the congregation to which he ministered in Chicago. “Mr. Philander Smith was a rich man, but he had made his wealth by grinding the faces of the poor. A poor widow, over whose property he had a mortgage, was unable to pay it on the day it fell due. The anguish of the poor despairing creature made no impression on him. If the money was not forthcoming next day the property must go. Next day he got a message that his godly father was dying near New York, and wished to see him. The old man roused himself and said to him : ‘Philander, they tell me you are a rich man ; is it so?’ ‘Yes.’ ‘And they tell me you are a mean man, and oppress the poor ; is it so?’ ‘I suppose it is.’ ‘Well, Philander, I am dying, and my last word to you is, for the love of Christ change your life ; be kind to the poor, and meet me in heaven.’ When he had buried his father he turned homewards, and his first visit was to the widow. A great terror fell on her as she saw him coming. ‘Is that money ready?’ ‘No, sir, I cannot get it.’ ‘Well now, people think me a hard man, don't they?’ ‘They do.’ ‘And a mean man?’ ‘They do.’ ‘I know it—I have been it all my life. But I have been at my father's death-bed, and I am going to be a new man. This is your mortgage, is it not?’ She looked with awe on the fatal document. He took it back and tore it to pieces, and said, ‘The property is yours. And here is a receipt for your debt.’ And as he walked home he felt an unspeakable joy : it was the first kind action he had done all his life. And he lived to multiply these deeds of kindness, and tried to make compensation to all he had wronged, till his name became proverbial ; and when I attended him on his death-bed two years after, he told me that he died a poor man, but no words could tell how God had blessed him, and how all his heart was of the love of Christ.”

## FOR OUR YOUNG PEOPLE.

## NOT THIS WAY AGAIN.

**B**REAKFAST was not quite ready, and while waiting, Mary took up a paper for a minute, and her eye fell upon these words: "A good Quaker was wont to say, 'I EXPECT TO PASS THIS WAY BUT ONCE. IF, THEREFORE, THERE BE ANY KINDNESS I CAN SHOW, OR ANY GOOD THING I CAN DO, TO MY FELLOW-BEINGS, LET ME DO IT NOW; LET ME NOT DEFER OR NEGLECT IT, FOR I SHALL NOT PASS THIS WAY AGAIN.'"

Mary read the paragraph twice over, and it made a deep impression on her heart. She took her seat at the table, thoughtfully; and she wondered, as she glanced up at the already wearied face of her mother, whether she had not let many golden opportunities slip never to return. She could not go that way again. But here was a long, bright holiday she had proposed to spend in self-amusement. Indeed, she had kept herself awake an hour or more in planning the day's enjoyment, intending to fill it as full as she could.

Now, these words, "*I shall not pass this way again,*" haunted her mind, and awakened quite a new train of thought. What if that mother's cheek should grow paler and paler, her cough deeper, and her thin hands be finally folded away for ever on her silent heart? The thought was startling and terrible. O what bitterness of regret she would feel that she had lightened her burdens so little. For this day at least, she would do what she could.

"Mother," she said, when breakfast was over, "you have been looking for a spare day to run over to Grafton, and see Aunt Mabel, and now is your chance. I mean to take the helm to-day," she continued, pleasantly.

"Not to-day, Mary, of all days, when there is so much work to be done."

"Yes, mother, that is just the day. I have nothing else to do but to take your place. You shall see to-night how well I have filled it." Mary's persuasions prevailed, and the mother spent a long, bright summer day visiting with a beloved invalid sister, to whom her visit was indeed a joyful surprise. It "did good like a medicine," to both mother and sister, while the gain to Mary herself was a hundred-fold greater.



## THE DIFFERENCE.

"**W**ILLIE, why were you gone so long for the water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for a moment. He looked frankly up into his teacher's face—

"Yes, ma'am," he bravely answered; "we met little Harry Braden, and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference in the answer of the two boys? Neither of them told anything that was not strictly true. Which of them do you think the teacher trusted more fully after that? And which was the happier of the two?

"LYING LIPS ARE AN ABOMINATION TO THE LORD, BUT THEY THAT DEAL TRULY ARE HIS DELIGHT."

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 THE CHARIOT OF FIRE.
 

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TWO little boys were talking together about Elijah's going to heaven in a chariot of fire.

"I say, Charlie," said George, "would you not be afraid to ride in such a chariot?"

"Why, no: I shouldn't be afraid if I knew the Lord was driving."

That was just what David felt when he said, "What time I am afraid, I will trust in THEE."

— \* —

 ONLY ONE MOTHER.
 

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YOU have only one mother, my boy,  
Whose heart you can gladden with joy,  
Or cause it to ache  
Till ready to break—

So cherish that mother, my boy.

You have only one mother who will  
Stick to you through good and through  
And love you, although [ill,  
The world is your foe—

So care for that love ever still.

You have only one mother to pray  
That in the good path you may stay;  
Who for you wont spare  
Self-sacrifice rare—

So honour your mother alway.

You have only one mother to make  
A home ever sweet for your sake,  
Who toils day and night  
For you with delight—

To help her all pains ever take.

You have only one mother to miss  
When she has departed from this,  
So love and revere  
That mother while here, [kiss.

Some time you wont know her dear

You have only one mother, just one,  
Remember that always, my son;  
None can or will do  
What she has for you.

What have you for her ever done?

— \* —

## Bible Study.

1. The name of *one* connected with another—  
The eldest born of a great patriarch's brother.
2. In peace and purity *her* life was passed,  
Till entered sin, and sorrow came at last.
3. *His* daughters an inheritance were given  
Because a son had been denied by heaven.
4. The *mother* of a minister of truth,  
Who knew the sacred Scriptures from his youth.
5. *They* failed him in the day of his distress,  
When sickness came, and none stood by to bless.
6. Faithful and true where'er the king might be,  
A stranger in a foreign land was *he*.
7. The thing *his* mother valued most he took,  
And straightway burnt by Kidron's peaceful brook.
8. This *man* is known under two separate names,  
He glorified his Maker in the flames.

My *final* letters of a sovereign tell,  
Who lost his eyesight when Jerusalem fell;  
And my *initials* form another name,  
To whom, in prayer, a gracious answer came;  
Both bent in patience 'neath the chastening rod,  
So must our wills before the will of God.



## 'GOOD NIGHT.'

'A hymn expressive of the custom of the early Christians, to bid their dying friends "Good night," assured of their awakening at the resurrection call.'

SLEEP on, beloved, sleep, and take thy rest,  
Lay down thy head upon thy Saviour's breast;  
We love thee well, but Jesus loves thee best—  
Good night.

Calm in thy slumber, as an infant's sleep,  
But thou shalt wake no more to toil and weep;  
Thine is a perfect rest, secure and deep—  
Good night.

Until the shadow from this earth is cast,  
Until He gathers in His sheaves at last,  
Until the twilight gloom is overpast,  
Good night.

Until the morning glory lights the skies,  
Until the dead in Jesus shall arise,  
And He shall come, but not in lowly guise,  
Good night.

Until, made beautiful by love divine,  
Thou in the likeness of thy Lord shall shine,  
And He shall bring that golden crown of thine,  
Good night.

Only 'Good night,' beloved, not 'Farewell,'  
'A little while,' and all His saints shall dwell  
In hallowed union, indivisible—  
Good night.

Until we meet again before His throne,  
Clothed in the spotless robe He gives His own,  
Until we know as we ourselves are known,  
Good night.

THE NAME "BAPTISTS."—Says the Tasmanian *Day Star*: "We believe in retaining our denominational name to denote our difference from other Christians. It is not the name that has made the difference; the latter was first, and would remain though the former were removed. Would infants cease to be brought to the font if we were no longer called Baptists? It would appear an insult also to other bodies if we appropriated the name Christian; it would imply that they were not Christians. There are some who call themselves by this name already. If we adopted it they would immediately want some term to indicate that they were not identified with us. If not, we should. For these reasons we hold to our name. There are unhappy divisions among the followers of Jesus Christ. They are all Christians, but we, by the name of Baptist, bear testimony to an ordinance, to doctrines, and to a Church order which most of them ignore. *When all have come back to be one in belief and practice, there will be no need of a Baptist Church. The term Christian will be sufficient.*"

Not to *enjoy* life, but to *employ* life, ought to be our aim and aspiration.

Nothing but the Cross of Christ can set other crosses straight.

In this world it is not what we *take up*, but what we *give up*, that makes us rich.

## DENOMINATIONAL INTELLIGENCE.

(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)



**M**OST of our readers have followed with eager interest the bulletins issued during the past month respecting Mr. Spurgeon's health. Indeed some Irish Baptists, unable to wait for the newspaper accounts, have had special telegrams almost daily from Norwood direct. With unfeigned thankfulness we have learnt of the steady improvement that has taken place in Mr. Spurgeon's condition, and although all danger is not yet past, it is cheering to know there is now decisive hope of his recovery. Our Vice-President, Pastor A. M'Caig of Brannoxtown, has expressed the feeling of Christians throughout the world when he says:—"How good the Lord has been in sparing him thus far to us, and giving us some gleams of hope for his full restoration. I have never altogether lost hope, but some of the telegrams received *almost* overwhelmed us. God grant that soon all danger may be past!"

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"ONE TOUCH OF NATURE MAKES THE WHOLE WORLD KIN."—Nothing could be more beautiful than the innumerable and spontaneous assurances of sympathy that have reached Mrs. Spurgeon from people of every class and condition. The Prince of Wales and Mr. Gladstone have made special inquiries, special prayer has been offered in St. Paul's Cathedral, bishops and ministers of all denominations, including the Chief Rabbi of the Jews, have sent kindly messages, and most of the great religious Associations—the Baptist Union, the International Congregational Council, the Wesleyan Conference, and many other organisations—have passed resolutions of fraternal love and heartfelt sympathy. This is not so much a tribute to Mr. Spurgeon's transcendent genius and pulpit power as it is to his unfeigned piety, his sterling integrity, his thorough-going zeal, his manly courage, and his large-hearted benevolence. These are the qualities which, in spite of differences in theology and politics and other matters of lesser moment, have won for him the hearts of English-speaking people throughout the world.

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**BRITISH AND IRISH HOME MISSION.**—On the 28th ult., a case of special importance to our denomination was heard before Mr. Justice Kekewich. The plaintiffs were executors of the will of the late Miss Houghton, who had bequeathed £250 to the above-named Mission; the defendants were Colonel Griffin and Mr. H. A. Gribbon, treasurers of the English and Irish Home Missions. The plaintiffs were advised that as the "British and Irish Home Mission" had ceased to exist, the bequest could not be paid, the defendants claimed to be the legal representatives of that Mission, and, after due consideration, the Judge accepted this view, and agreed that the money should be divided equally between the English and Irish Societies.

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**PASTOR A. M'CAIG, B.A., LL B.**—We have much pleasure in recording that our worthy Vice-President, Pastor A. M'Caig of Brannoxtown, has passed the LL.B examination in the Royal University of Ireland. Mr. M'Caig is already known to our readers as an able and earnest pastor, devotedly loyal to the evangelical faith. He will henceforth be recognised as a scholar of no mean order, and one who is destined to take a foremost place amongst the leaders of our denomination.

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**PASTOR FRANCIS J. RYAN**, late of Lurgan, has accepted a hearty and unanimous invitation to the pastorate of the church at Alexandra Street, Newport, Mon. Since leaving Ireland, Mr. Ryan has been called to pass through the deep waters of affliction. Bereavement and other sorrows have multiplied around his path, but the light of Divine love was not wholly with-

drawn, and again the smiling Face of Providence has shone through the frowning cloud. Alexandra Street offers a wide field for evangelistic and pastoral effort, and we believe that Mr. Ryan's experience of mission work in Ireland will be found specially serviceable in his present sphere. Many friends on this side the Channel will unite in wishing that the Divine blessing may rest abundantly on him and on all his labours.

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PASTOR JOHN DOUGLAS, B.A., of Waterford, has received a cordial and unanimous invitation to become the pastor of the church in Broad Street, Nottingham.

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#### Belfast.

*Church Extension.*—For some considerable time past a number of Baptist Believers residing in the Ballymacarrett and Mountpottinger district of Belfast, seeing the rapid increase of the population in the neighbourhood, and the great success of church extension connected with other denominations, and being themselves at too great a distance from the sister churches, felt that the time had come to extend the work of the Baptist denomination in this neighbourhood. With this purpose in view, the public were invited by advertisements to meet and to give expression to their views upon the subject. It was found that the unanimous opinion of the meeting was in favour of immediate action. And a committee was at once appointed to carry out their wishes, and to secure, temporarily, a place of meeting, pending arrangements for the erection of a suitable place of worship. The committee have under consideration a number of sites for the new building, and, in the meantime, have secured the use of the large hall of the Mountpottinger Y.M.C.A. for Sabbath services.

On Sunday, July 19th, the opening services were held, at which the attendance

was most encouraging. After an address by Mr. Clark (of the Harcourt Street Association), in which he urged upon those present the necessity of consecration in the work of the Lord, about forty-six remained for the breaking of bread, the majority of whom have no connection with the sister churches. There was a considerably increased attendance in the evening, which greatly cheered the promoters, and far exceeded their expectations.

The actual formation of the church is to be made on Sunday next, at close of morning address.

Mr. Clark is to continue to conduct the services.

As the population consists almost entirely of the working class, and the present arrangements for public worship are only for a limited time, it is imperative that building operations commence at once. A sum of about £1,000 will be needed, and the committee earnestly appeal to the friends of the denomination for donations, which will be thankfully received and acknowledged by the Treasurer, Mr. Robert M'Intosh.—B. WREBB, *Secy.*

#### BAPTISMS.

DUBLIN: Harcourt Street.—July 29th, eleven, by the pastor.

TANDRAGEE—July 4th, two, by Mr. A. Jardine; July 13th, one; August 8th, two, by J. Taylor.

### Precious Promises.

Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy vats shall overflow with new wine.

—PROV. iii. 9, 10.



The  
Irish Baptist Magazine

VOL. XV.]

SEPTEMBER, 1891.

[No. 9.

CHRIST IN THE TYPES.

BY PASTOR A. M'CAIG, B.A., LL.B.

III.—TYPICAL THINGS (*Continued*).

**I**T is interesting to find that, in the Word of God, Christ is likened to those things which are most essential to human life. In typical language we have already seen Him set before us as the "*Light of life*" and as the "*Bread of life*"; and in the *Smitten Rock* we see Him supplying the "*Water of life*." Paul distinctly tells us that "They drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. x. 4). The words of Christ Himself in the Gospel of John furnish us with a good interpretation of the type (John iv. 13, 14; vii. 37-39). The people's great need of water speaks of the soul-thirst for God which is found in every race, in every clime, in every age. The sterility of the wilderness tells of the world's inability to satisfy men's spiritual longings. The heaven-sent supply shows that the only stream that can satisfy spiritual thirst flows from the throne of God. The Rock yielded the water; God can bring blessing by most unlikely means. The Rock was smitten that the waters might flow forth; from a smitten Saviour flows the blessed stream of salvation. "Christ and Him crucified" can alone meet the sinner's need. Such are some of the many lessons flowing from the Smitten Rock.

Still the Saviour cries, "If any man thirst, let him come unto Me and drink"; and still is the glorious promise given, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Thousands of thirsty ones have found the promise true; O ye thirsty, come now to the living stream; drink and live; believe on Christ, and learn what true satisfaction means.

In the account of the Tabernacle and its furniture, the stream of typical teaching broadens and deepens into a mighty river. Much might be said on these important "typical things," but we can only echo the words of the sacred writer, "Of which things we cannot now speak particularly." We have often been inclined to wish that that same Spirit-taught scribe had been led to add another chapter to his epistle to the Hebrews, full of hints of the spiritual meaning of these "things" which he dismisses with a word. Still we are profoundly thankful for the light which that precious epistle sheds upon the whole Old Testament economy, and, guided by it and other New Testament passages, we proceed to take a general view of the Tabernacle and its furniture. Time will not allow us to enter into the details of the building itself, and trace the typical application throughout, else might we speak of the *boards* of precious wood overlaid with gold, as pointing to the twofold nature of the God-man; the various *curtains* all eloquent of different aspects of the Saviour's character and work; the *foundation sockets* of silver formed out of the "redemption money" of the children of Israel, setting forth the all-important fact that the *basal* truth of the Christian faith is Atonement. We can only say that the Tabernacle as a whole was a type of Christ Himself. What it was in symbol, He is in blessed reality—the dwelling-place of Jehovah—the meeting-place between God and the sinner—the medium of acceptable worship—the channel of heavenly blessing. That it was so is plainly shown by such passages as John i. 14, "And the Word was made flesh, and dwelt (*tabernacled*) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth"; Col. ii. 9, "In Him dwelleth all the fulness of the Godhead bodily." In Christ the true Shekinah-glory is manifested. In Him God comes near to men more gloriously than in the Tabernacle of old. The Tabernacle may also be considered as a type of the Church of Christ, a fact which need not surprise when we remember that Christ and His Church are so closely identified that they are often spoken of under the same title, as for instance it is said of Christ, "This is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS"; and of the spiritual Israel, the Church, it is also said, "This is the name wherewith she shall be called, The Lord our Righteousness." The passages in Ephesians and elsewhere, although they more specially refer to the kindred type of the Temple, are sufficient to warrant us in finding the Church typified by the Tabernacle. Every single board with its golden covering may speak of the individual members of the Church as "made partakers of the Divine nature"; the binding of all into one harmonious structure speaks of the unity of God's people; the silver foundation tells that the Church rests upon the atoning work of the Lord Jesus Christ; while the glory-cloud proclaims the blessed truth, "Christ in you the hope of glory," and stimulates afresh the prayer, "That Christ may dwell in your hearts by faith, . . . that ye might be filled with all the fulness of God." Another application of the type is made in the New Testament (Heb. ix. 11, 12, 23, 24; Rev. xv. 5; xxi. 3), Heaven itself being regarded as the true Tabernacle, the dwelling-place of God. But none the less in that aspect, as in the Church, do we see Christ, since He is the Glory of the Church; He is the essence of Heaven. The many-sidedness of Divine truth is further seen in the fact

that the body of the Christian is looked upon as the tabernacle in which his soul dwells, and wherein Christ by faith dwelling, fills it with His glory. In this connection we may remember that the Tabernacle, adapted for the wilderness life, by and by gave place to the more glorious and enduring structure of the Temple in Jerusalem. So our frail bodies, fitted for this earthly life, are doomed to decay, but the earthly shall give place to the heavenly, the Tabernacle is to be succeeded by the Temple. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Let us now in spirit draw near to the wondrous structure, and briefly note some of the more important lessons. We see the Tabernacle itself covered with a rough covering of undressed badger's skins (Rev. Ver., sealskins; *mar.*, porpoise skins), not very fair to look upon, and perhaps meant to say in symbol what Isaiah said in words, "When we shall see Him, there is no beauty that we should desire Him"; but it is "all-glorious within," and for those who had eyes to look beneath the surface it was blessedly possible to behold "*His glory.*"

The Tabernacle we find surrounded by an open space, enclosed by hangings of fine white linen supported upon sixty pillars with silver hooks, and this white curtained "court of the Tabernacle" may remind us that "Holiness becometh the house of God," that even the suburbs of the holy city must be reckoned sacred. We perceive on the east side one "hanging" of a different colour, which is readily removed and serves as the "gate of the court." It is the only entrance, and as we learn that there is also but *one* door or entrance into the "holy place," and but *one* way into the "holiest of all," we cannot help thinking of Him who said, "I am *the* door: by Me if any man enter in, he shall be saved"; "I am *the* way . . . no man cometh unto the Father but by Me." *Any* man may be saved by Christ. *No* man can be saved except by Christ. Other way into the blessed presence of God here or hereafter there is none.

Passing through this gateway, the first object that meets us is the *Brazen Altar*, whereon the burnt offering and parts of the other sacrifices were consumed. The Altar is undoubtedly a type of Christ, to whom the Apostle refers when he says, "We have an Altar." The brass may point to the strength and endurance of His character, as in other articles the gold speaks of His Divine preciousness. It is an instructive fact that at the very entrance the Altar stands; surely the dullest ear may hear its voice declaring that only by sacrifice—by atonement—can guilty man approach a holy God. Passing the Altar we come to the *Brazen Laver*, which tells of the cleansing power of Christ. At this Laver the priest must wash ere he enter the holy place, and plainly to this allusion is made in Hebrews x. 21, 22, "And having an high priest over the house of God: let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." And again in Titus iii. 5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing (*Gr.* laver) of regeneration, and renewing of the Holy Ghost: which He shed on us abundantly through Jesus Christ our Saviour." So while the Altar tells of atonement, the Laver speaks of

the cleansing, the purification which is the result of atonement. Regeneration is as much a necessity for the sinner as justification, and the regeneration of the Holy Ghost is only possible for us "through Jesus Christ our Saviour." Many see in these passages a reference to the washing of baptism, and the advocates of "baptismal regeneration" use them in support of their view. We cannot stop to argue this point. Of course, as Baptists, we are supposed to attach a good deal of importance to the ordinance, but we certainly cannot suppose that the water cleanses or regenerates the soul; at most (and only in this sense could we admit a reference to baptism in these passages), it is but the symbol of the inward cleansing accomplished in the soul by Christ through the Holy Spirit, and by the Word which elsewhere is spoken of as the means of cleansing, as Eph. v. 26, "Washing of water by the Word"; John xvii. 17, "Sanctify them through Thy truth." It may not be without significance that we are told that the Laver was made out of the brazen looking-glasses of the women. Possibly in its new form the burnished surface of the brass served still as a mirror for the priest, and if so we get a hint of the important truth of James i. 23, 25. The word of truth is both a mirror and a laver, it shows us ourselves, our defilement, and then it cleanses us. This is true both of the written Word as applied by the Spirit, and of the Incarnate Word.

We may not linger longer in the court of the Tabernacle, but passing through the doorway into the holy place, we take a cursory glance at the important articles placed there. On the north side we find the table of shittim wood overlaid with gold, the *Table of Shewbread* as it was called, because upon it were placed twelve loaves representative of the twelve tribes. They were called "Shewbread" or "bread of the presence," in allusion to their being presented before the Lord. "Thou shalt set upon the table shewbread before Me alway," "Every Sabbath ye shall set it in order before the Lord continually." Hence called the "continual shewbread." We have already seen that Christ is the Bread of life as typified by the Manna, and surely He is also the "Bread of the Presence." As Israel was represented before the Lord by the twelve loaves upon the Table, so the people of God are in Christ continually before the Lord, and He who as the Manna satisfies the hungry sinner, as the Shewbread gives satisfaction to the eternal God. The frankincense put upon the Bread may tell of the acceptance which the people of God find through Christ, and if we wished to go further into the type we might find, in the bruising of the corn and baking of the bread, foreshadowings of the truth that "it pleased the Lord to bruise Him," while the purity of the ingredients may bear witness to the truth which so many of the types proclaim—the perfect purity of the Lord Jesus. The Shewbread changed on the Sabbath-day was given to the priests, and in the fact that it was not lawful for any but the priests to eat it, we see the truth that while Christ as the living Manna is given to the world, only those who are made priests unto God have the privilege of feasting upon Him in the holy place. In other words, it is only justified, cleansed, accepted worshippers who can know the sweetness of heavenly fellowship with Christ.

The *Golden Candlestick* set opposite to the Golden Table is equally radiant with the glory of Christ. All the light of that holy place came

from the seven-branched Lamp-stand, and in its light we clearly see that Christ alone is the Light of His Church on earth, as He also is alone the Light of the Temple of Heaven. There is less need to dwell upon this as we have already considered Him, under another type, as the "Light of life." We may only add that here too we have Christ's people identified with Himself, since He who is the *Light* says concerning His chosen, "Ye are the light of the world." Illuminated by His light, indwelt by His glory, they through His grace represent Him to the world, and so the "beloved disciple" in his heavenly vision sees the all-glorious Saviour walking amid the "seven golden candlesticks," which according to the Lord's own explanation "are the seven churches."

Between the Table and the Candlestick, and just in front of the Vail, stood the *Altar of Incense*, perhaps the most important article in the holy place. No sacrificial victim smoked upon it, but the "perpetual incense" morning and evening ascended therefrom in fragrant clouds. The Golden Altar and the Incense combine to typify the precious Saviour. The minute directions given for the preparation of the incense, and the special charge against any attempt to make the like for any other purpose, show the great importance attached to it, and it would be interesting to follow out the application and show how in all the details Christ may be seen. Enough, however, to say that we regard the Incense as typical of the merits of the Lord Jesus, whose "Name is as ointment poured forth." These precious merits give value to our prayers and worship, and so we read, "The smoke of the Incense *with* the prayers of saints ascended up before God"; only through His merits can we find acceptance. The Golden Altar in the holy place seems to point specially to the work of Christ in heaven, as the Brazen Altar tells of His work on earth. But in type as in reality, the two are closely connected. The fire that consumes the sacrifice on the one, is the same fire that consumes the incense on the other, while on the great day of atonement the blood of the sin-offering touches the horns of the Golden Altar. Thus the Brazen Altar "*before the door of the Tabernacle*," and the Golden Altar "*before the Lord*," show us Christ making atonement and Christ securing acceptance; they anticipate the statement of the Apostle, "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself"—"Now to appear in the presence of God for us." We must see Him at the Brazen Altar making atonement for us, ere we can enter the holy place, and at the Golden Altar rejoice in the blessed fact that we are "Accepted in the Beloved." We have now reached the Vail, but as we have also reached the limits of our paper, we must reserve for another time the consideration of the Ark of the Testimony.



The many friends of Rev. R.H.C. Graham, of the Congo, among our readers, will be glad to hear of the advent of a little daughter. The interesting event took place on July 3rd, and has caused somewhat of a sensation among the dusky dwellers in that distant land. The happy father says, "This is the first white baby born in San Salvador within two hundred years at any rate so the little one is quite a wonder to the people."

## THOUGHTS ON THE DIVINITY OF CHRIST.

BY A PASTOR'S WIFE.

It is generally acknowledged, even by those who do not accept the Christian religion, that Jesus Christ really lived and died in the land of Judæa. Profane as well as sacred historians declare the fact, and the very existence of the Christian Church and Christian name proves it. All Christians believe that He is the Author of our religion, the Founder of our faith, the only Foundation of a sinner's hope, the Way, the Truth, the Life, without whom no man cometh unto the Father. However much the light of nature or conscience teaches us about God, we are dependent on revelation alone for the doctrine of the Divinity of Christ. God's Word shews that He who was the despised Nazarene when He appeared in human form, not only had a previous existence, but that He was from everlasting possessed of all perfections which are appropriate to Deity, and that He is equal with the Father and the Holy Spirit, very and eternal God. To prove this, let us see what the prophets say, for unto them it was revealed what manner of person it was who should redeem the world. We read of various manifestations of God's glory in the writings of Moses, and comparing these writings with such New Testament statements as John i. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him," there can be no doubt that it was the Saviour, the glorious second Person of the Trinity, who appeared in various forms to the patriarchs; to Moses especially as the "Angel of the Lord," the "Angel of the covenant," the "I Am that I Am."

David, the man after God's own heart, speaks often about Christ; he asserts His Deity in language which cannot be mistaken: "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre" (Psalm xlv. 6., compare Heb. i. 8); "The Lord said unto my Lord, Sit Thou at my right hand, until I make thine enemies thy footstool" (Psalm cx.; compare Matt. xxii. 42-45). By the prophet Isaiah the Spirit says, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"; and again, "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "For thy Maker is thy Husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called." In Micah, we read that the Saviour is He "whose goings forth have been of old, from everlasting." Surely these are direct proofs of Christ's eternal nature. Zechariah writes, "Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the Lord of Hosts." God's *Fellow* must be *God*; so the Son must be equal with the Father, very God. Jesus Christ is the "Faithful and true Witness"; when He appeared on earth He asserted His high dignity in the very face of His enemies; He said He performed the same Divine works which the Father Himself did, and that God was His Father, in such a way, that they understood Him to make Himself equal with God. At another time, He astonished them by saying, "Before Abraham was, I Am." No created being can say, "I am," none but Jehovah has existence independent, unchangeable and eternal. Here Jesus, as God,

says He is eternal ; He knows no past, He knows no future. He lives in one unmoving present. At another time He says, "I and My Father are one" ; and when reproving Philip, He said, "He that hath seen Me hath seen the Father." In His intercessory prayer He pleaded His own essential union with the Father, and said, "Thou lovedst Me before the foundation of the world." He ascended up "where He was before," and from heaven He manifested His glory to the beloved Apostle, saying, "I Am Alpha and Omega, the beginning and the ending, the first and the last, which is, and which was, and which is to come, the Almighty."

At the mouth of two or three witnesses shall every word be established ; the apostles, who were "eye witnesses of His majesty," add their testimony ; John, especially anxious to maintain the honour of his Divine Master, is thought to have written his gospel on purpose to establish this doctrine. His introduction clearly proves it. What language can be more plain than that wondrous statement, "In the beginning was the Word, and the Word was with God, and the Word was God" ? While in one of his epistles he says of Christ, "This is the true God and eternal life." Thomas says, "My Lord and my God" ; Peter says, "He is Lord of all" ; James calls Him "The Lord of glory" ; and Jude, "The only wise God," to whom belong "glory and majesty, dominion and power, both now and ever." Paul was "not a whit behind the very chiefest apostles" in the knowledge of his Lord. Writing to the Romans, he says that Christ "is over all, God blessed for ever" ; to the Corinthians, that "He is the Lord from heaven" ; to the Philippians, that "being in the form of God, He thought it not robbery to be equal with God" ; and to the Colossians, that "all things were created by Him, and for Him, and that He is before all things, and that by Him all things consist," and that "in Him dwelleth all the fulness of the Godhead bodily" ; to Timothy he writes, "Without controversy, great is the mystery of godliness, God was manifested in the flesh" ; and in Hebrews, "He is the brightness of His (God's) glory, the express image of His person."

The names and attributes of the Saviour prove His Divinity. "The Lord our Righteousness," He is "The Prince of the kings of the earth," "King of kings and Lord of lords," He is "The Most Mighty," "The Lord of Hosts," "The King of Glory," "The God of the whole earth." Omnipotence, Omnipresence, Omniscience, the attributes of the Godhead, belong to Him ; "All power is given unto Him in heaven and on earth" ; "He upholdeth all things by the word of His power." Even when going away into heaven, He could say to His disciples, "Lo, I am with you alway, even unto the end of the world" ; and He had before given the promise, "Where two or three are met in My name, there am I in the midst of them." "He knew what was in man," and He could say, "I am He which searcheth the reins and heart."

The entire dependence which believers place upon the Saviour, is such as ought not to be placed on a created being ; they commit unto His keeping all that concerns their body and soul ; they trust to His power for support and protection ; they expect from Him the supply of all their need. He claims to give rest to the burdened soul ; peace that the world cannot give He bestows ; joy that is unspeakable and full of glory comes from Him, and to dispense such gifts less than God He cannot be.

It is the Divine prerogative to give life, and we are assured that "in Him was life"; He hath power to "quicken whom He will." Salvation is of Jehovah, but Jesus "saves His people from their sins"; "He is able to save unto the uttermost"; "Able to save and to destroy." "God is Judge Himself," and yet Jesus Christ is to judge the world, "He is Judge of quick and dead."

It is the essence of idolatry to love any creature as we are required to love the most high God. Nowhere in all Scripture are we told to love Christ less than God. But this is the will of the Father, "that all men should honour the Son, even as they honour the Father"; and "Let all the angels of God worship Him." Christ assuredly claims the supreme love of human hearts when He says, "If any man love father or mother more than Me, he is not worthy of Me"; while the great apostle, inspired by the Holy Spirit, solemnly declares, "If any man *love not* the Lord Jesus Christ, let him be ANATHEMA."

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## THE VINE AND THE BRANCHES.

(JOHN XV. 5.)

"FOR to me to live is Christ," said the great Apostle of the Gentiles to his brethren at Philippi, which we regard as a gem of primitive Christianity. It expresses the features of Divine grace in the heart, including doctrine, experience and practice, and proclaims his new life to be from Christ; hidden in Christ; surrendered to Christ; and seeking in all things the glory and spread of the kingdom of Christ. Paul was not of the number who had listened to the words as they fell from the lips of our Lord—"I am the vine, ye are the branches." But he lived to experience the power of these words in his heart and life. And that is where we desire to join in the experience of the Apostle.

This figurative Vine, with its sacred teachings, stands among the sayings of Jesus as instructive to the believer in a highly spiritual sense, and as a stimulant to the Church in every age. Is it not even more so in 1891 than in the year of our Lord 33? In the preceding chapter Jesus tenderly comforts His followers by these well-known words, "Let not your heart be troubled: ye believe in God, believe also in Me." So that faith in God and the Lord Jesus Christ leads to the heart-cheering truth, that He in whom we believe is the true Vine, and that every believer in that Vine is as truly a branch. This presents us with the happy Bible-thought that a living union subsists between the Lord Jesus Christ and every believer in Him; and places before us the glorious doctrine that our life *is* Christ—"When Christ who is *our* life shall appear": that our life is *in* Christ—"Ye are dead, and your life is *hid* with Christ in God." It gives the comforting assurance that the life is sustained by Christ—"Because I live, ye shall live also." To be taught this by the Spirit of truth will give an enlarged view of the blessed doctrine that Christ and His people are one. These are two pictures of great beauty—a pair which can never be separated; in fact, as they move before us they are seen as one—the Vine and the branches. To be able to look at them as the Speaker of such memorable words would have us, must give holy delight and heaven-born anticipations. May it be ours to get a faith's view of both—the Vine and the branches. Let the Christian look at that. Let the family of believers look at that. Let the Church of Christ gather around its teachings. The picture will cheer. Its lessons will instruct, and together point to the loving Vine—*Jesus*. And as we gaze we hear voices singing sweetly:—

“Is He a Vine? His heavenly root  
Supplies the boughs with life and fruit ;  
O let a lasting union join  
My soul to Christ—the living Vine.”

Here we look through a glass darkly. But when the heavenly Husbandman holds out, and we take up, the telescope of faith, we see with astonishment the unfoldings of its untold beauties, which eye hath not seen nor ear heard. Yet surely the picture silently places before us some precious truths to be read in the light of other Scriptures, and the believer's growing experience under the teaching of the Holy Spirit. Take *one*—the 17th of John's Gospel, being the Lord's great prayer. And does not that lead into the very secret of this parable of the vine and its branches? We learn how happy and close the union is. Read the 21st and 22nd verses of this matchless prayer—“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.” From which we gather a fruitful lesson of the oneness of the living family—Father, Son, and Holy Spirit, with the accomplished number of the elect, forming the holy circle of the true Vine and the branches. Christ calls Himself the Vine. Keep fast hold of that blessed truth, which gives no uncertain sound as to the dear Redeemer being the Source of our life, strength, beauty, fruitfulness, and future glory.

The vine at some seasons reminds us of the figure the prophet uses when writing of the “arm of the Lord,” as “a root out of a dry ground.” But the future unveiled the beauty then not seen. The single cluster of grapes brought from the Promised Land, so large and heavy as to be borne on a staff by two men, represented beauty and abundant fruitfulness, which our Lord's remarkable affirmation suggests—“Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.” The vine in its unattractive aspect may correspond with “a root out of a dry ground.” The corn of wheat, after its change and bringing forth much fruit, also finds corresponding beauty and fruitfulness in the vine of Eschol.

What a glowing prospect rises to view for the Church of the future. Then “all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” With united prayer may we seek most heartily for that unveiled Christianity, which is the happy result of true conversion to God; making this grand request known unto God, and unitedly resolving to give Him no rest until the fruitfulness of the branches of the true Vine be increased on every hand, and the little one become a thousand and the fruit of the Spirit an hundred-fold. Who does not pray and long for the “much fruit,” “the more fruit,” “the fruit that is an hundred-fold”? Every true disciple must. But many seem to have forgotten the Bible teachings on this glorious lesson of our Lord, designed to lead them in the very path in which He who is our life would have us walk. For a man possessed of more gold than he can count to live the life of a miser, with all the discomforts of the sons of poverty, is a miserable sight. But much sadder is it to see a host of those who speak and hear of Jesus as the true Vine and themselves as the branches, yet bearing no fruit, nay, without even a true sense of the high position of such branches. The grand Bible-picture rises before our mind here, and points to the “Church of the future” under such influence, which calls forth the soul's ardent desire for the dawn of the brighter day. My Father, hasten it! Loving Jesus, hasten it! Holy Spirit, hasten it! Let the Church no longer live without the evidence of this living union. Language fails to express the loss which the Church of the present sustains from the non-appreciation of the happy state. “He that abideth in Me, and I in him, the same bringeth forth much fruit.” The Church has been led at seasons unitedly and most fervently to pray for

some object or person, and to wait with the patience of hope for the longed-for answer. Is it too soon to expect the Church to be found in earnest, that the branches of the one Vine should bring forth abundant fruit for our present happiness and eternal blessedness? I trow not. Would that the one family on this side the stream could see the importance of the living union and blessed fruit-bearing for the beauty and glory of the Vine—Christ Jesus. Remember these wonderful words, “Ye are the branches,” are the words of our Lord to His disciples. Does the figure He so condescendingly uses as a mark of the nearness and vital relationship to Himself, truly belong to you? If so, form yourselves into one host, “chosen of God and precious,” to fill the earth with “fruits of righteousness,” that the sacred song may be applicable:—

“There grow Thy saints in faith and love,  
Bless'd with Thine influence from above;  
Not Lebanon with all its trees  
Yields such a comely sight as these.”

The subject is full of solemn but all-important teaching. That the Church may realize its blessings, let us pray without ceasing till the Church shall flourish as the garden of the Lord. But suffer the word of exhortation as to one brother or sister, to prevent such an one hiding himself or herself in the crowd. It is to the present reader of these few lines we thus write, how fruitfulsoever or fruitless you may be. For mark the breadth of the instruction given in the 2nd verse:—“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” The fruitless here may learn their awful condition, and the fruitful their high responsibility for greater fruitfulness. How is it then with you? Ere you give the answer before the Searcher of all hearts, glance at the beautiful picture which the language of the Redeemer paints. Take the five words of the 1st verse:—“*I am the true Vine.*” Now pause. Look again, and in the 5th verse read:—“*Ye are the branches.*” Now sit down, and look again, and again, at the complete Vine with its branches. “The famous vine at Hampton Court has a stem more than a foot in circumference, one branch measuring 114 feet in length, and has produced in one season 2200 bunches of grapes, weighing on an average one pound each, or in all nearly a ton.” Does not such a vine—coupled with our Lord’s parable of the vine—make us cautious as to our faithful reply to the question, which may be found in that of our Lord’s to Peter:—“*Lovest thou Me?*” And “if ye love Me, keep My commandments.” With all this in view, is the answer this?—That Vine is my Saviour, all my strength and fruitfulness is from Him. Those branches He with His love-pencil so graciously paints to represent my union to Himself—the encouragement He gives to bring forth more fruit. Those clusters of rich and precious grapes show the result of abiding in Him; deriving sap, life and nourishment from Him. Reader, is that your picture? In that grand outline of Scripture-teaching of the Vine and the branches, do you recognise yourself by grace, rich and free, united to Christ? Again meditate till you feel yourself so in love with the truth it unfolds, as to inspire you with heavenly zeal for the great Husbandman. O Church of the living God, press onward to the attainment of this golden lesson given us by the Divine Teacher! Remember we must see the heavenly fruit as well as hear of it. We must let our light shine as well as be called the lights. We must let our influence be felt as well as give our amen to the saying of Christ:—“Ye are the salt of the earth.” It is said, “The spies were afraid their report would not be credited, so they came unto the brook of Eschol and cut down from thence a branch with one cluster of grapes.” This was a proof of the fruitful country. So would we bring before the world the fruits of righteousness, that they may take knowledge of us that we have been with and are united to Jesus. Let us pray as with one voice:—“Return, we beseech Thee, O God of hosts; look down from heaven and behold and visit this Vine.” Amen.

S. J. BANKS.

## NOTES AND COMMENTS.

## OPEN-AIR PREACHING.

IT is strange that any professed follower of Christ, with the New Testament before him, could object to open-air preaching, yet we have known many who seem to think that it is both wrong and useless. A perusal of the "Thirty-eighth Annual Report" of the "Open-air Mission" would go far to remove such objections, and it is a hopeful sign that so many Christians are taking an interest in this very important work. We know that Jesus Christ and His apostles were open-air preachers; and in all ages of the Church there have been those who have followed their example in this matter; and we wish all success to the noble society which, through its many efficient agents, is so widely proclaiming the blessed Gospel, and making known the Saviour's name where else it might never be heard save in blasphemy. From the Report we learn that "Races and Steeplechases," "Fairs and Feasts," "Shows and Exhibitions," "Boat Races and Regattas," "Matches and Sports," "Military Encampments and Reviews," "Fetes and Holidays," "Hop Gardens and Sea-side Resorts," have been made to resound with the glad message, and not a few trophies of Divine grace have been won in the most unlikely places. Altogether the Report is very interesting reading, and we are glad to note the following paragraph, "An Open-air Mission Committee has just been formed in Dublin, to consider what can be done in promoting open-air preaching in the sister Isle, the operations of which will be watched with great interest on this side of the Channel."

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## BIBLE TEMPERANCE AND INFIDELITY.

A trenchant pamphlet on the above subject has been published by the Bible Temperance Association, Belfast, the reading of which will well repay anyone investing a penny in its purchase. Infidelity, joining hands with "tippling" Christians, has, in the pages of the *Freethinker*, been advocating the theory that the Bible knows of no wine but that which is intoxicating, and as a necessary consequence that drunkenness is countenanced and enjoined by that Word of truth. The ribald writing of the infidel scribe might have been passed by with contempt, but inasmuch as the very pleas advanced are urged, though in more respectful language, by some who love and honour the Bible, it is perhaps well that the matter has been taken up by the writers of this tractate; and since the work had to be done, we are glad that it has been done well. Certainly the impression likely to be left on any unprejudiced reader is that the only way to save the good old Book from the charge of gross self-contradiction is to believe that there were two kinds of wine in use, and that the praise is given to the unfermented, and the condemnation passed upon that which was intoxicating.

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## SCIENTISTS IN SESSION.

The British Association meetings at Cardiff, albeit somewhat interfered with by the weather, seem to have been very successful, and fraught with interest for others besides scientists. The President's weighty address, on Astronomical Research, contains many brilliant passages, which will bear careful pondering. Perhaps there is no science so calculated to awaken thoughts of adoring awe as the science of astronomy, though we fear that, in spite of the poet's aphorism, "An undevout astronomer is mad," many students of the stars are destitute of the spirit which led David to say, "When I consider Thy heavens, the work of Thy fingers, the moon and stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" The finite capacity of man and the

illimitable reach of the Divine handiwork, is, however, well expressed in these suggestive words of the Presidential address, "Since the time of Newton, our knowledge of the phenomena of nature has wonderfully increased, but man asks, perhaps more earnestly now than in his days, 'What is the ultimate reality behind the reality of the perceptions? Are they only the pebbles of the beach with which we have been playing? Does not the ocean of ultimate reality and truth lie beyond?'" For all the light of nature we are deeply thankful, but not by astronomy or any other science may the ultimate reality and truth be reached. Thank God, however, it is possible to reach it. The eve of faith, through the telescope of Revelation, sees it in Him who is "the Truth," by whom "all things consist"—"the Bright and Morning Star"—"the Sun of Righteousness"—"the Living, Bright Reality."

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#### OLD CLOTHES.

The ridiculous performances in connection with what is called "The Exposition of the Holy Coat of Treves," strikingly illustrate the very nature of Roman Catholicism as a religion of external ceremonialism and sensuous display. Tens of thousands are crowding to Treves to get a glimpse of an old rag which, by Papal authority, has been invested with power to bless. Ostensibly, honour is paid to Christ, but in reality the greatest dishonour is done to His name. Protestants can afford to smile at the claim so unblushingly put forward by these ecclesiastical dignitaries that the "coat" is none other than the "seamless robe" worn by the Saviour; but it is inexpressibly sad that so many credulous creatures should be deluded thereby. There is no use wasting words in showing that the vestment, which first seems to have been brought to light in those degenerate days when the profitable trade in relics was first commenced, is not at all likely to be what these priestly oracles declare it to be. But even if it were proved beyond doubt to be the identical garment worn by the Man of Nazareth, how utterly opposed to the spiritual religion of Jesus Christ is the worship of such a relic! Imagine the apostles singing such a hymn as this, which is being sung by their professed successors and their flock—"O thrice happy Treves! rejoice to have so great a pledge of salvation; accompany with thy praises the tunic of Christ for ever and ever." The Bishop in his sermon tried to show that the seamless robe of Christ was a symbol of the undivided Church of Christ; but alas! Rome is largely responsible for the divisions that exist among Christ's people to-day. If she had been as careful in preserving the truth of Christ, as she has been in guarding this worthless rag; if she had given to Christ the place she has given to external mummeries, how many evils would have been avoided!

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#### RIVAL ROBES.

Argenteuil claims to have the "seamless robe" as well as Treves, and the unsophisticated mind would imagine that the existence of both throws doubt upon the trustworthiness of the claim of either, but the Papal authorities find no difficulty in the matter, and accordingly remove all the doubts of the faithful by declaring that both are genuine garments worn at different times by the Saviour! The Roman Catholic papers gravely recount the history of both, and it is really hard to say, if one bows to the authority of these histories, which has the best claim to be considered the robe worn at Calvary. We are assured that the Treves' relic was the gift of that unrivalled relic collector, the Empress Helena, who at the same time gave a nail of the true cross, and the bones of Thomas! But though the tradition thus traces it to the end of the fourth century, documentary evidence that the present coat is the same that the Empress bestowed, can only be carried up to the 12th century; but what is the use of "documentary evidence" to such believers? they can easily bridge over these eight centuries with the assurance that "tradition



## FOR OUR YOUNG PEOPLE.

## HOW THREE TOTS WARMED THE CAR.

**I**T was a very cold, raw, foggy morning, and the passengers on No. 12, west bound, were shivering in coat collars turned up to their ears, and some of them trying to warm their bodies by the hotness of their temper against the brakeman and the railroad company for having no fire in the car heater.

Everybody looked very glum and all out of humour; and when the fat travelling man tipped the fashionably dressed young fellow's silk hat down over his eyes in lifting his luggage into his seat, the latter turned and glared at him angrily, at which the travelling man said, "Beg your pardon," in a tone icy enough to congeal his breath, and a straggling beam of sunshine that had thought of trying to shine in, darted back behind a cloud. I just know neither one would have acted so on a balmy June morning, and I know that the lady behind the mother with a sickly, fretting babe would not have snatched up her things so impatiently and banged them down in another seat as far up the aisle as she could get, or the old gentleman in white tie and glasses would not have said, "Go'way!" so roughly to the newsboy, or the brother and sister would not have quarrelled and pushed over their seat, or the through passenger piled his luggage up in one end of his seat to keep others out. May be not.

But pretty soon the car got warmer, and in a very funny way. The door pushed open slowly and by spasms, as though very weak, small hands were behind it. It creaked and stuck as though it were mad, too.

"You just have to storm this fort, to take it," piped a shrill cheery voice. "Hurry right in, Maysie and Eadie, and I'll shut the door quick and keep Jack Frost out. My! what a nice place this is! Don't the red cushions make it look warm enough?" And a wee mite of a red-cheeked boy gallantly held open the door for two rosy little travellers in the cunningest of cloaks and hoods, beaming with the exercise and fun of a brisk walk, the smaller of the two holding fast a bisque doll, almost as large as herself, with one arm, and the other hand tight in her sister's clasp.

"And wasn't it more fun to come all alone than to have Aunt Rachel bring us and bother her morning's work so, when her girl's gone?" laughed the little girl called Maysie.

"Pshaw! we don't need no auntie to go'long and take care of us," said the little fellow manfully; "the conductor'll take care of us."

"And these nice people wont let us get hurt," put in Maysie.

"An' Dod," suggested Eadie, reverently.

The fastidious lady thawed out enough to smile a faint smile of amusement. The man in the white necktie lowered his homiletic magazine, elevated his eyebrows; and stared over his glasses.

"Here, you take the window seat, Maysie; it's nicest. Eadie can sit between."

"An' I'll hold dolly on my wap, so's see won't crowd Ned."

"And we'll be as snug as a bug in a rug in this nice big seat," said Ned.

"And Aunt Rachel fixed us such a nice lunch; and isn't this the loveliest morning!" cried Maysie.

"Such soft cushions," added Ned, springing up and down to try them; "so comfortable!"

"Ess, so tum'f'leble," piped Eadie. Eysing so tum'f'leble when children is dood an' woves evybody, ain't it?" and the little philosopher settled back to enjoy precisely what other people had been thinking hard thoughts about.

And the brother and sister in the rear stopped crowding and nagging, and looked on in shamefaced wonder; and the fat travelling man began to look jolly, as he ought to; and the fashionable young fellow turned around and winked at him and nodded good-naturedly toward the three little tots cuddled up together, chattering like sparrows; and the through passenger lifted his

luggage on to the floor and made room for a lady who had just come in; and the poor mother's eye glistened with something wet at something or other it made her think of; and the fastidious lady became very motherly in her look, and said, half aloud, "Bless the dear little things! They make me home-sick to see my own." And then she came back to the seat behind the mother to hunt her rubbers she had left, and she clicked at the fretting babe and offered it a bon-bon.

Then the moist-eyed mother smiled such a sweet smile as she thanked her for the babe, that she wondered she had not noticed before what a neat, pleasant-faced woman she was; and she finally reached over, half hesitatingly, and offered to hold the baby, asking:

"Is this your only child? She seems so poorly."

"The only one left," replied the mother, audibly. "But the little darlings over there make me think of my own sweet Nora and Aileen, just their sizes, that were buried last week," and she gulped back a big sob.

Then the fat travelling man had to blow his nose, and the old man in a white necktie said "Ahem" very loud, and remarked to the through passenger that he "believed 'twas going to clear away."

Just then a faint streak of sunshine did straggle in; and it was not scared this time, for it saw a car full of pleasant-faced passengers.

"Nice morning, after all," they said, one to another. "Pretty comfortable travelling; bright children, those little tots."

And so the car got warm; but the ray of sunshine didn't do it.—*Selected.*



### Bible Studies.

1. My first's a boastful warrior, slain by a stripling bold;
2. My next a place, in ancient times, famed widely for its gold.
3. My third a prophet, early taught to speak Jehovah's word;
4. My fourth where Israel witnessed the salvation of the Lord.
5. My fifth the host drove bravely back, and saved his barley plot;
6. My last is one whose sinful wife should never be forgot.

The *initials* of these names, combined in order, will unfold  
A word of sweetest meaning, which can gladden young and old.

1. My first is on Christ's shoulders, and continues without end;
2. My next, one of the titles of our best and dearest Friend.
3. The wicked son of God's own priest, for his great sin was slain;
4. A blessing which, with something else, makes that to be "great gain."
5. My fifth is one who travelled far to seek the gracious Lord,

And on his homeward journey found salvation through the Word.

The *initials* and the *finals* take, and you will clearly see  
Two blessings great, by Jesus brought, and offered you and me.



### ANSWERS FOR AUGUST.

#### Bible Study.

(*Finals*) ZEDFKIAH. 2 Kings xxv. 7. Jer. lii. 11.

(*Initials*) HEZEKIAH. 2 Kings xix. 20. Isaiah xxxvii. 38.

1. Huz—Gen. xxii. 20, 21. 2. Eve—Gen. iii. 3. Zelophehad—Num. xxvii. 1-12.  
1 John xvii. 3-5. 4. Eunice—2 Tim. i. 5. 5. Kinsfolk—Job xix. 14. 6. Ittai—  
2 Sam. xv. 19-21. 7. Asa—1 Kings xv. 13. 8. Hananiah—Dan. i. 7; iii. 26.

#### Scripture Enigma.

WONDERFUL. Isaiah ix. 6.

Answers have been received from the following—Charles R. Curtis, W. H. Gausson, Carrie Parnell, John B. Simpson, and Bessie J. Simpson.

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**TO THE READERS OF "THE IRISH BAPTIST MAGAZINE."**


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**D**RIPPING for the nonce the Editorial "we" and the formal third person, allow me, in *propria persona*, to say, that at the urgent request of Mr. Douglas, I have consented to undertake the duties of Editor, because it seems to devolve upon me as Secretary of the I. B. A. to provide for the carrying on of the MAGAZINE until the Association or Interim Committee can have the opportunity of appointing some one to the vacant post. Until a better arrangement can be made, I shall therefore endeavour, as best I can, to discharge the Editorial duties; although I feel that the ability displayed by our late Editor makes it not an easy matter for anyone coming after him. I can only cast myself upon your sympathy and indulgence, and I shall be very glad if our pastors and others will try to help me by sending short suitable articles for insertion.—Yours in the Master's service,

A. M'CAIG.

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**CORRESPONDENCE.**


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*To the Editor of "The Irish Baptist Magazine."*

DEAR SIR,—Can you inform your readers if the "Campbell College," now being erected, will be any advantage to the sons of ministers of any other denomination besides the two specified?—And kindly oblige,

A MINISTER'S WIFE.

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[Have not been able to obtain official information, but as the result of inquiries made we fear the College is only meant for Episcopalians and Presbyterians. Can any of our readers supply the desired information?—Ed.]

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**"AUGUSTINE'S CONVERSION."**


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"**I** LOVED Thee late, though early I well knew  
 From saintly mother what to Thee was due ;  
 And such a mother—following her child  
 From home, to cities where in riot wild  
 I lived, and sometimes prayed without a vow,  
 'Lord give me purity, but give not now !'

"I loved Thee late, Lord, after shameful years  
 Of strife, waged hard between desires and fears ;  
 Thy word now checked me ; now my will gave rein  
 To lusts that drew me deep in vice again.  
 O patience wonderful ! Thou didst not hate  
 The lingering heart of him who loved Thee late.

"I loved Thee late, too late I loved Thee, Lord ;  
 Yet not so late, but Thou dost still afford  
 Good proof that Thou hast borne, with winning art,  
 One sinner more upon Thy loving heart ;  
 And may I prove when all this life is past,  
 Though late I loved, I loved Thee to the last."

—Prof. W. M. Blackburn.

## DENOMINATIONAL INTELLIGENCE.

(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)



**M**R. SPURGEON'S ILLNESS.—Still in spirit around the bedside of the dear sufferer at "Westwood," myriads of Christians are standing eagerly watching for every token of improvement, and constantly sending up the earnest cry to the Great Healer. Never, surely, was more earnest, united and universal prayer offered than that which, through these weary weeks of waiting, the "whole Church" has been presenting on behalf of him who is felt (now, perhaps, as never before) to belong to all the churches of Jesus Christ. Since the last issue of the *MAGAZINE* there has, amid much fluctuation, been decided improvement in Mr. Spurgeon's condition, and the hope of his ultimate recovery has been greatly strengthened.

It was a great joy to see, in the pages of the *Baptist*, the following characteristic letter, written by him to his people on August 9th—"Dear brethren, the Lord's name be praised for first *giving* and then hearing the loving prayers of His people. Through these prayers my life is prolonged. I feel greatly humbled and very grateful at being the object of so great a love and so wonderful an outburst of prayer. I have not strength to say more. Let the name of the Lord be glorified. Yours most heartily, C. H. SPURGEON." At a later date it was announced that "he firmly believes that our gracious God has spared his life in answer to the 'effectual fervent' prayers of the Church of Christ all over the world; and it is his confident conviction that the Lord will, in due time, raise him up and fully qualify him for future service." Amid much that is hopeful, we are still saddened by the consideration that he is not yet "out of danger," but the latest telegrams have been of an encouraging nature, and while thanking our Prayer-hearing God for His goodness, we continue to plead more earnestly for his complete restoration.

Since the above account was written, the reports have been rather unfavourable—a disinclination to take food, and consequent weakness, giving cause for grave concern; but just as we go to press (Sept. 8th), we receive this cheering telegram from Mr. Harrald, Mr. Spurgeon's private secretary: "Rather better, been in garden for half-an-hour." Praise the Lord!

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**PASTOR JOHN DOUGLAS, B.A.**—It is with mingled feelings that we announce that Pastor J. Douglas, B.A., of Waterford, has accepted the very hearty and unanimous call of the Broad Street Baptist Church, Nottingham, and hopes to begin his ministry there on the first Sunday of October. We are extremely sorry to lose Mr. Douglas from our brotherhood, but we rejoice to think that he is being called to a wider sphere of usefulness, and that the prospects before him are very bright. For nearly 17 years Mr. Douglas has been pastor of the Church at Waterford, and has in the face of tremendous difficulties done noble work for the Master. To hold a Baptist fort in that part of Ireland is no light task, and to say that Mr. Douglas held it bravely means a great deal; but he has done much more: the condition of the Church has been in many ways improved, tokens of blessing in the conversion of souls have not been wanting, a new place of worship in a good locality instead of the old place in a filthy back street remains as a monument to his unflagging energy; while by dint of hard work, earnest piety, and consecrated culture he has won a high place in the regard of Christians of all denominations in that city by "the gentle Suir." Our brother, in other ways, has done yeoman service for our denomination in Ireland, having, with credit to himself and profit to his brethren, filled the offices of Secretary and President of the I. B. A., while, for the last five years, his work as Editor of this *MAGAZINE* has made his name a household word among us. The

superior literary skill that he has shown in the conduct of the MAGAZINE has raised it to a place, in periodical literature, by no means contemptible. We shall sadly miss our brother from our gatherings; the sorrow of Waterford brethren is great: but Nottingham may rejoice, and Ireland's loss will be, as in so many other instances, England's gain. We trust that soon a man of sterling ability will be found for the important out-post at Waterford, and we venture, in the name of all Irish Baptists, to wish Mr. Douglas a very prosperous career in the great Midland centre, whither the guiding pillar seems now to point his way. May great grace be upon him and his. May the Word of the Lord through his lips be abundantly blessed to the conversion of souls and the establishing of the Lord's people. On and after September 24th, Mr. Douglas' address will be 111, Waterloo Crescent, Nottingham.

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IRISH BAPTIST HOME MISSION SUNDAY.—Friends will kindly recollect that at the Session of the Irish Baptist Association it was again resolved to appoint the first Sunday in October as the day for making special collections in behalf of the Irish Baptist Home Mission. We trust that all our pastors will be able to make arrangements for carrying out this important resolution. All collections to be sent to the Hon. Treasurer, H. A. Gribbon, Esq., Holme Lea, Coleraine.

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#### Athlone.

On the occasion of the transfer of our brother, Mr. George Rock, to Derryneil, from the Athlone and Moate district, where he had so acceptably laboured for some years, it was thought by the friends a fitting opportunity to mark their appreciation of his life and work amongst them, and, having met with a hearty response from those whose co-operation was invited, they had the pleasure of forwarding Mr. Rock the sum of £20 IIS, together with the following letter:

“ATHLONE, August 4, 1891.

“DEAR MR. ROCK,—On behalf of the friends worshipping at the Baptist Chapel, Athlone, we wish to express our earnest desire that your appointment to Derryneil may be blessed by the great Head of the Church, in the salvation of souls. We also desire to express our sympathy with you and your family in your recent bereavement, and to assure you of our earnest prayers that that peace which the world cannot give nor take away may be yours.

“We feel that we cannot allow you to leave Athlone without expressing our deep acknowledgment of the patient, persevering, untiring energy you displayed in the service of the Divine Master whilst in this district; and beg your acceptance of the enclosed as a token of our esteem and respect. Again assuring you of our earnest prayers that God may abundantly bless your labours,

“We are, on behalf of the friends,

“EDWARD QUIN.

“JOHN H. ILLAND.

“WILLIAM BLACKBURN.”

To this Mr Rock replied as follows:

“DERRYNEIL, CASTLEWELLAN,

“CO. DOWN, August 13, 1891.

“DEAR BRETHREN,—You and the friends at Athlone have placed me under a deep debt of gratitude by your extreme kindness in getting me this testimonial and the money which accompanied it. I am indeed thankful for your united expression of sympathy in our recent bereavement. It was a heavy stroke, but thanks be to God for the grace He has given us in the trial, and for enabling us to say, ‘The Lord gave and Lord has taken away, blessed be the name of the Lord’; your united sympathy has cheered our hearts.

“I hardly know how to express to you, and through you to the friends who have united in the testimonial, my thanks for the kind words you have given expression to with reference to my work in Athlone district. I am conscious of much failure and shortcomings, and fear I came very far short of the standard of usefulness I had set for myself and tried to reach, but for what the Lord enabled me to do I thank Him and take courage, and your appreciation of the little service I rendered for the Master greatly cheers and encourages me. I thank you heartily for your kind wishes for my welfare and my usefulness in this part of the Lord's vineyard. He has blessed me here; the congregation is increased and there is a healthy, earnest spirit among the members, but we look and pray for larger blessings. I am encouraged by the assurance that I have your united prayers, and I trust the Lord will hear and answer. Again thanking

you for your kind testimonial, and such a large sum of money, I am, yours sincerely in the Master's service,

"GEORGE ROCK."

In Athlone the friends have much to be thankful for; night after night the chapel, which has been so wonderfully improved, is filled with eager listeners to "the old, old story" of redeeming love, whilst in Moate the friends have caught the enthusiasm likewise, and, in addition to giving the chapel a cleanly appearance, they hope to brighten the services by the assistance of an American organ, towards which any contributions will be gratefully received by Miss Pegg, Newtown, Moate.

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#### Belfast—Mountpottinger Church.

The establishment of this church is now an accomplished fact. After the address, on Lord's day, July 26, forty-six volunteers remained, and, by unanimous resolution, formed themselves into a Baptist Church, with Rev. Robert Clark as their pastor, and bound themselves together for worship and the Lord's work in this district. Each subscribed to the following "Constitution," as the basis of their fellowship, and to which all incoming members give their adhesion.

"We, the undersigned, sinners 'saved by grace,' and immersed into the likeness of Christ's death and resurrection, do hereby unite in Church fellowship; so that, as a holy brotherhood, we may advocate the truth of God, proclaim the riches of His sovereign mercy to the lost and perishing, and by sympathy and counsel help one another in the Christlike and heavenward life. We solemnly undertake, by the Spirit's aid, to bear one another's burdens, and, in the exercise of a tender-hearted, tolerant, forgiving kindness, to avoid everything of harsh and ungenerous criticism, recognising in each other fellow-members of that mystical body of which our risen Saviour is the Head.

"We seek to maintain, in primitive simplicity, purity of worship and communion, regarding it as an essential feature in the teaching of Jesus Christ, that redeemed souls should walk in newness of life and holy separation from the world.

"While desiring to extend to all believers the fullest and freest liberty of conscience, we yet expect from all who join our fellowship an adhesion to the following doctrines of our faith, as understood in a simple, straightforward, and evangelical sense:—The divine inspiration and all-sufficiency of the Holy Scriptures;

the Trinity in the unity of the Godhead; the utter depravity of human nature, in consequence of the fall of man through sin; the incarnation of the Son of God, His work of Atonement for sinners of mankind through His blood-shedding on the Cross, and His mediatorial intercession and reign; the justification of the sinner through faith alone in the Lord Jesus; the personality of the devil; the work of the Holy Spirit in the conversion and sanctification of the sinner; the everlasting security of the believer; the immortality of the soul; the resurrection of the body; the everlasting punishment of those who die impenitent; the perpetuity of the ordinances of believers' baptism and breaking of bread 'till He come;' the priesthood of all believers; and the obligation resting upon all saved persons to 'live soberly, righteously, and godly in this present world.'

"While strongly repudiating any conception of an exclusive ministry, we yet distinctly assert our conviction that order and office in a church of Christ are both scriptural and essential; and whilst recognising most fully that God alone can qualify and ordain, we yet hold that a practical recognition of a brother's suitability for office, on the part of at least a majority of church members, is necessary before he occupy such a position; and to this principle we expect an assent from all incoming members. We believe and gladly recognise the truth that the 'labourer is worthy of his hire.' We believe that elders and deacons existed in the New Testament Churches.

"While loving all Christians, and inviting to the Lord's table only those whose sins are forgiven through the blood of Jesus, and whose lives are in harmony with that great truth, yet we cannot admit to church membership any unbaptised believers, nor anyone holding that sinless perfection is attainable in the flesh.

"We desire to live in love and harmony with all followers of our common Lord, and hope that the establishment of this church may tend alone to the furtherance of His glory, the edification and comfort of the Lord's dear people, the salvation of the lost, and the overthrow of unholiness and error; and, looking up to God alone for strength and blessing, we pledge ourselves solemnly to work together, each according to his or her ability, for the attainment of these objects, in love and brotherhood of thought and speech."

Five members have since been added by baptism, making the present member-

ship 51. It may be of interest to note, as showing the need of a "forward" movement in this district, that out of the 51 only 7 were in fellowship with Gt. Victoria Street Church, and 10 with the sister church at Regent Street, the remainder having been drawn together by this movement, with the object, we trust, of extending the beloved principles of our denomination. The attendance at the meetings is steadily on the increase, and tokens of the Divine blessing, in the additions above mentioned and in the deepening of spiritual life, have been manifest.

A good site for building has already been secured, with ample ground for extension in the way of auxiliary buildings. For the "New Tabernacle" about £200 has already been promised. Plans of the new building are in course of preparation, and as our term of the Y.M.C.A.'s rooms is very limited, no time will be lost in commencing operations—who will help us? Contributions will be thankfully acknowledged by Mr. Robert M'Intosh, 15 Wellesley Avenue, Belfast.

B. WREBB, Sec.

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### Tubbermore—Carson Memorial Chapel.

The following contributions have been received for the above building since the last issue of this MAGAZINE, for which the Tubbermore friends feel very grateful:—

Mr. Samuel M'Conway (Philadelphia) ...	£2 0 0
Rev. J. W. Bozeman (Mississippi) ...	1 0 0
Mr. Jno. Campbell (Gortin, Co. Tyrone)...	1 0 0

N.B.—Nearly £500 are yet required for the work. Earnestly we ask for contributions, which will be received and acknowledged by Brigade-Surgeon Waters, A.M.S., J.P., C.B., White Fort, Tubbermore, Co. Derry.

R. HALDANE CARSON, Solicitor,  
Hon. Sec.

[The Tubbermore friends have been working very gallantly for this praiseworthy object, and we hope that ere long this remaining £500 will be secured, and to this end we would urge all the Lord's stewards, into whose hands this may come, to "Remember Tubbermore." In assisting in this effort they will be raising a worthy memorial to one of Ireland's noblest sons—one of the most notable of Baptist champions; they will be helping an earnest working church, "poor in this world, rich in faith," to do more efficient service for the Lord, and will thus be contributing to the "furtherance of the Gospel," to the extension of the Redeemer's Kingdom.—ED.]

### BAPTISMS.

BANBRIDGE.—August 16th, six, by the pastor, George Marshall.

BELFAST: MOUNTPOTTINGER.—Aug. 19th, five, by the pastor, R. Clark.

BRANNOXTOWN.—August 31st, six, by the pastor, A. M'Caig, B.A., LL.B.

DUBLIN: ABBEY STREET.—Aug. 23rd, two, by the pastor, Fenton E. Bury.

TANDRAGEE.—August 15th, six, by Mr. A. Jardine, and one by J. Taylor; 17th, one, by J. Taylor; 22nd, two, by Mr. A. Jardine; 30th, one by J. Taylor.

## Precious Promises.

I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.—HEB. viii. 11.



The  
Irish Baptist Magazine

VOL. XV.]

OCTOBER, 1891.

[No. 10

SOUL WINNING!

*A Paper read before the Irish Baptist Association, on May 21st,  
By MR. S. A. M'CRACKEN, Evangelist.*

"Only one life—'twill soon be past.  
Only what's done for Christ will last."



SINNERS saved by grace and servants of the returning Christ, no subject can be so dear to our hearts as that of "Soul Winning." This is not because it is new to Christians, but because it is as old as salvation by blood! Thank God, we do not ask your attention to some ephemeral whim or infant theory, which is destined to come to nothing and exhibit the miserable vanity of the carnal mind, but, on the contrary, to something which has been since the fall of man, and shall be "till He come"—by the which the name of the Lord shall be magnified! We do not hope to say "something new" on this glorious theme, rather would we put our souls in remembrance of that which we know. May the Holy Spirit revive us again as we concentrate our thoughts on that which is the will of Him whose we are.

It is too apparent to require argument that this subject needs, yea, demands, our individual and united consideration. The death in the churches to-day ought to startle us! The indifference manifested toward this very subject is, to say the least of it, *horrifying!* We say it deliberately, and without any apology, that a large per centage of those who profess the name of Christ are falsifying the truth of the Gospel, for instead of showing to the lost and perishing that they are "saved to save," they are practically proclaiming that they are "saved to be selfish."

It is to be lamented that in the ministry and outside the ministry there is much of this shameful sinfulness. Evils of a routine nature have bound many hard and fast, until they feel so paralyzed that they are no longer spontaneous, energetic, in-season and out-of-season workers for

Christ. Trimming and cheese-paring blight the ministry of the Gospel to-day. All the heralds are not manly, many of them are very unmanly, hence it is that the world groans under the heavy burden imposed upon it by the unfaithfulness of those who shun to declare *the whole counsel of God!* Be it remembered it never was popular to be out-and-out for Christ in life and service, and never will! It never was popular to talk straight, mean all you say, and take back none of it, and never will! Heaven expects that we will do our duty. Let us do it.

It is surely high time to awake! Heaven and hell are eternal realities! Judgment as an awful reality looms over the unsaved! Satan, the enemy of God and man, is continually seeking to engulf in the vortex of eternal misery the souls of our fellows! The stream of dying men on the verge of damnation shrieks for light in the awful gloom! O brethren, can we stop our ears and glide on to glory, making little or no effort to tell them of Jesus the mighty to save? May God fill our hearts with some of His kindness, and give us grace to lavish it on the lost whom He has loved so long and well, so that, in direct fellowship of love with God, our loving Saviour may see of the travail of His soul and be satisfied, and our cup of blessing be made to run over.

What a field of labour is spread out before the loving heart and willing mind. There are the unsaved to be won to the feet of Jesus. There are the backsliders to be won to the joy of salvation. There are Christians to be won to a closer walk with God. Let us keep prominently before us "the winning of the lost," though the remarks on this part of the work have their application to the other parts. Let us try to understand the subject in a plain, practical way. Our approach to it must be by the question—"What is it to win a soul?" A firm grip of this question must be invaluable to us as workers. By way of arriving at something like a clear definition, we humbly submit a few suggestions. Man is God's masterpiece, fearfully and wonderfully made. The being of man might well be called a great citadel. This great citadel is guarded by certain great strongholds. Before an entrance to the citadel can be effected, it is clear that the strongholds must be stormed. This done, the winning of the citadel is but the complement to the other victories. Here, then, we resolve the answer or definition into a word—viz., to win a soul is a number of winnings.

It is folly to imagine that the work is not difficult, for of a truth it is most difficult. How many well-meaning Christians have thought that they had merely to open the Bible and point to some favourite text, and cry "Believe," and it was done. Many who tried to win on these lines have gone down in the battle, and through bitter disappointment at the fruitlessness of their efforts have dropped out of action, with the awful result that they lie by, as it were, in a spiritual lumber-room. To grasp the fact that it is most difficult takes all courage from us. True. But we are only robbed of this in order that room may be made for courage and enthusiasm not born of man, but inspired of God. We cannot succeed alone in this work, therefore we must not attempt to go alone. In the Master's great ordination charge to soul-winners does He not still say—  
"Abide in Me, and I in you . . . for without Me ye can do nothing"?

We have stated that our work is a plurality of winnings; let us consider a few of them.

1. *Confidence.* We must win the confidence. Herein lies a great test for the soul-winner. To win the confidence of a soul is not so easy as may appear at first sight. We must be able to aver that we speak what we truly know, and testify what we have unmistakeably experienced. We must be able to give good reason for the hope that is in us. We must live the life which adorns the doctrines of our God and Saviour. Anything short of this practical standard disqualifies for winning the confidence of the needy soul. He has his story of sorrow, his tale of sin, his outline of difficulties, and he longs to find one with whom he can speak concerning these, and realize in so doing that he is confiding with a friend in Christ's name. The practical details under this head are patent to every common-sense Christian. In this connection it is well to note that there is a limit to confiding. We must be careful to draw the line and punctuate with a full stop, and have tact to say, "Hitherto, but no further." The prying spirit must never enter into our work. O for wisdom and sympathy that we might carry captive the confidence of souls, which victory is the the grand stepping-stone to higher things.

2. *Earnestness.* This is another important item in our programme, for if we win not the earnestness, how can we win the soul? Here is where we prove a great deal of our genuineness. If we appear not in earnest, and be not in earnest, and prove not that we are in earnest, our testimony must be as water spilt on the ground. The man is perishing, moving nearer to condemnation, shooting straight for the abyss of ruin. He knows nothing of peace and joy through faith in the Crucified. The past to him is a wonder, the present a puzzle, the future black. O for a baptism of earnestness on our part to enable us to present the inexpressible earnestness of Him who was obedient unto the death of the cross. This irresistible force is destined to carry captive the earnestness of the soul whose salvation we seek. No Christian has been the God-honoured instrument of winning souls who lacked earnestness, and as miracles are not to be expected in these days, the sooner we awake to the fact and put on earnestness the better. Again, no sinner can be saved who lacks earnestness, hence it is demonstrated that we must win the stronghold of earnestness.

3. *Attention.* This is our next point of consideration. In aiming to captivate the attention we must be well out of sight. There is the danger of preaching up self, and holding up self, and so win the attention to the twinkling rush-light instead of to the Light of the World. Because there is danger we must beware. We must win the sinner's attention to his ruin by nature and by practice. It is old-fashioned theology to preach; but never mind, we are in good fellowship, for the Master Himself thus dealt with souls. We must also have his attention to the attendant fact that in this state he is absolutely helpless, and can do nothing but cry, "What must I do to be saved?" A thorough conviction of this truth in the unsaved soul will prepare it for the words of cheer—"Behold the Lamb of God."

At this stage there is a magnet which, if wisely handled, will enable us to win the soul's attention still further; we refer to the story of that love which was, and is, and ever shall be very much more than wonderful. This grand old theme of the crucified and risen Christ has not lost any of its charm or drawing power. O for tenderness of touch and compas-

sionateness of utterance to plead in that melting strain of inspiration—"Ye know the grace of our Lord Jesus, how that He was rich, yet for our sakes became poor, that we through His poverty might be made rich." We must ring out the love of Christ in life, His love in death, and His love on the throne. Brethren, we need pleading grace and pleading power. If we plead lovingly, earnestly and wisely, the result must be the winning of the sinner's attention to the blessed Saviour. A studious gaze at Him will break the unyielding heart into an acceptable sacrifice for the Lord, who will not despise it.

*Attention to the living Christ we must seek to win.* Men do not want an infant Saviour in the manger, nor do they want a dead Saviour in the tomb. They want a living Saviour clothed in resurrection power—One who saves, and keeps, and satisfies. We know Him, don't we? Then let us be living finger-posts, directing the attention of the sinner *upwards* to Him "who is able to save to the uttermost all who come unto God by Him."

4. *Decision.* The final stroke of our noble effort lies in winning the soul's decision. Let us not be misunderstood here. Note the definition of this important point. What we mean by winning a man's decision is this, that we are to be the means by the Holy Spirit of winning his implicit and decisive trust in Christ as his personal Saviour. This is more than historic credence, intellectual acceptance, or belief about or concerning our theme. Confidence, earnestness, and attention may lead a man to the door of the Ark, but if he makes not up his mind to enter in he must inevitably be lost. Solemn thought this, that we may win a man to the gate of the kingdom, and yet stand to see him recede down that path which is from the gate of heaven to the depths of despair.

We are weighted with solemn responsibility in the realization of the fact, that anything short of a living union by a living faith to the living Christ will not save. Brethren, let us be careful to enunciate with love and firmness the truth as preached by our Master—"Ye must be born again!" Alas! it is true that there has sprung up in these days a certain school of religious art which makes men "like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness." There must be a resurrection from death in sin, a new creation, a newness of life. This alone can take place through receiving Christ, see John i. 12; also 1 John v. 12.

Let us not be mystified on this point. Let us guard against making a fog. The simplicity of decision for Christ, by the grace of God, demands that we be simple and clear in our statements of Gospel truth. A four-fold definition given by an experienced worker may aid some of us as to what decision for Christ means. It is to—

"Commit to Christ.

"Admit Christ.

"Permit Christ.

"Submit to Christ."

When we with love and earnestness, pleading and prayerfulness, have set before souls life and death, blessing and cursing, and urged decision for Christ, we are clear of the blood of men. Results are in the kindly care of Him who erreth not, with whom is the heart's preparation and the tongue's answer. Our duty thus done, with a single eye for the

King's glory, must surely win His word of cheer—"Be not afraid, only believe."

Some one has well said, "Christ alone can save the world, but Christ cannot save the world alone!" It is true. It was a band of humble men to whom the Master said—"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Since then the great Speaker has taken His triumphant journey through the avenues of death and resurrection, and the little knot of men have gone the way of all the earth. But, solemn fact, through blood they have passed on this magnificent trust to us, sinners saved by grace. What then. We are chosen, ordained, commissioned, and assured, to issue forth in the Highest Name, with the noblest object, for the greatest glory. Praise God that such a calling is ours.

Seeing these things are so, let us not shirk our responsibility, but let us with all earnestness face the facts. When we consider the privileges, the honour and the rewards, we have much to strengthen us on the way. Ours is but a small part in the great work of winning men to God. We must learn, aye, and never forget it, in the true spirit of humility, that it is written for our guidance and instruction—"Not by might, nor by power, but by My Spirit, saith the Lord."

"He that is wise winneth souls," saith the Holy Ghost. In this line of Sacred Writ there is again spread out before us the possibility of the most noble and most glorious character. The awful fact underlying this statement of Divine truth—viz., that souls are lost—is in itself a powerful incentive to us as Christians to be up and doing. Still further, the goal of heaven's distinction is fascinating to the aspiring servant of the King—even this, "He that winneth souls *is wise*."

The self-evident fact forces itself with marvellous power on the heart and conscience of every worker for Christ, that without wisdom it is impossible to succeed in seeking the kingdom of God.

It is just here that one is inclined to ask with Job—"But where shall wisdom be found, and where is the place of understanding?" We must confess, "Man knoweth not the price thereof, neither is it found in the land of the living." Let us not be downcast, however, for the sunlight of revelation dispels the darkness and banishes all ignorance, and writes across the page of perplexity these words of cheer—"God understandeth the way thereof, and He knoweth the place thereof." As we grope in the dark the kindly word of heaven bestirs us—"Behold, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding."

It is clear then that soul-winning has its practical qualification in being wise. O for that holy ambition to qualify. O for resultant victories to prove that we have qualified.

It is well to notice concerning wisdom,—seeing it is of such indispensable importance,—that there are two kinds. Hear what the inspired penman saith—Of the one he writes, "This wisdom descendeth not from above, but is earthly, sensual, devilish." And of the other, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Brethren, have we got it? If not, do we desire it? We must fail and our work come to nothing if we possess it not. Thank

God, we can get it, for we are thus enjoined—"If any man lack wisdom, let him ask of God."

It will not be out of place to notice just a few things of great moment concerning wisdom. *The glory of it* is indicated in Prov. x. 1., where we read—"A wise son maketh a glad father." It was ever the desire and aim, and continually the work, of our Master to glorify the Father. Let us be orthodox in gladdening the everlasting Father in being wise.

*The rightness of wisdom* is set forth in that simple injunction—"Be not wise in thine own eyes" (Prov. iii. 7). Self-inflated wisdom is nothing more than the greatest foolishness. We cannot conclude we are wise because we think we are. The tree of wisdom bears its fruit in its season. Carefulness must ever characterize the doings of the Lord's servant. We must be guided by the lighthouse of truth, lest we get wrecked on the rock of self-conceit.

And of what importance is *the fellowship of wisdom*. On this the record is clear—"He that walketh with wise men shall be wise" (Prov. xiii. 20). Our company and associations must evidently be chosen with great care. On this part of the practical every-day life there hangs a great issue. "Two cannot walk together except they be agreed." We cannot associate with the unwise and indiscreet except there be a reciprocity of mind and heart.

*The dignity of wisdom* is not to be forgotten, for we read—"The wise in heart shall be called prudent." True wisdom is not a superficial thing, it must be rooted in the heart. The sham of cunning and craft never won the distinction of prudence, and never will. The degree can be gained on the grand pass course of wisdom in heart. Seeing we cannot be soul-winners without wisdom, may it be in our hearts, as one of old, to pray—"Give me now wisdom and knowledge."

Let us emphasize a few important facts by way of getting into right position. The Lord give us grace to "Abhor that which is evil," and "Cleave to that which is good." Let us mark well the following:—

The soul-winner must be won to Christ.

The soul-winner must be separated from the world.

The soul-winner must be uncompromising in his stand against ought that is questionable.

The soul-winner must be obedient to the will of God.

The soul-winner must be a man of prayer, with whom God prevails.

The soul-winner must be clear on the Gospel of Life, Death, and Resurrection! 1 Cor. xv. 1-9.

The soul-winner must have faith in God, for without it it is impossible to please Him.

The soul-winner must be baptized into the love of God. "If any man say I love God, and hateth his brother, he is a liar."

The soul-winner must be self-denying and very forgiving. Alas! These virtues are neglected in this day.

The soul-winner must be very considerate for his fellow-men. Temperaments differ, consequently every man cannot be treated in the same way no more than he can be judged in the same way.

The soul-winner must avoid all manner of rudeness, and be gentle in dealing with souls.

The soul-winner must be bright and cheery. We live not in the coldness of the grave's gloom, but in the joyous sunshine of resurrection.

The soul-winner must not weary nor be downcast. "We shall reap if we faint not."

The soul-winner must leave results with God, to whom alone they belong.

The soul-winner must have a single eye for the glory of God, a pure motive in serving Christ, and a loyal heart to the Holy Spirit.

If these things be in us, and abound, they make us that we shall be able to praise God, ascribing to Him all the honour and all the glory. Amen.

"Up, ye saints, arouse, be earnest!  
Up and work while yet 'tis day—  
Ere the night of death o'ertake you.  
Strive for souls while yet you may."

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## AMERICAN BAPTISTS' REPLY TO IRELAND'S PLEA.

By T. R. W.

**T**HE Baptists in Ireland have long looked across the Western Ocean to their friends in America, for sympathy and aid in their desire to extend the kingdom of their gracious Lord in Ireland. Brethren had visited the churches in the United States in the hope of raising money and evoking sympathy for Ireland, and while this was done, to some extent, in connection with a previous visit made by Mr. Henry and others, still little had come of it, mainly through want of some permanent representative in America, to focus the kindly sympathy manifested by our brethren into a channel of practical aid to the struggling Baptist cause. Accordingly it was thought well, since the hour and opportunity had arrived in Ireland for aggressive work, and God had opened many doors of usefulness, to take the tide at its flood. It was therefore arranged that Mr. T. R. Warner should visit America, especially in connection with Pastor Brown's work in Dublin; the idea being to raise sufficient funds for the purchase of a house suitable for a training school for evangelists, colporteurs, etc., and which also might be used as a Y. M. C. A., where young men coming from the country to the city might find a home, and also, should the sum of money coming from America be sufficient, to build a number of mission halls throughout the West and South of Ireland. To prosecute this mission, Mr. T. R. Warner left Dublin on Friday, March the sixth. On his arrival at Queenstown, he was delayed till the 8th, owing to the vessel in which he intended sailing meeting with a slight accident. However, on Sunday morning, all the passengers were on board the tug, steaming out of the harbour to meet the good ship "City of New York" on her outward voyage. "See, here she comes," and true enough, for as they looked just beyond Roche's Point, there she was, "moving through the waters like a thing of life," and in a few minutes more appeared to be bearing down full speed, when suddenly she seemed transfixed,

and swung round as if some gigantic stake were driven through her centre, on which imaginary axis she spun round in less than her own length. It was a splendid piece of seamanship as well as a beautiful sight of the floating city, and from that moment a feeling of security was manifested, even in crossing the Atlantic in the blustering month of March. The good ship made a speedy passage, notwithstanding a somewhat stormy sea, and landed her passengers early on Saturday morning, 14th March. The next day being Sunday, found Dr. MacArthur preaching as usual from his own pulpit at Calvary Church. Mr. Warner had letters of introduction, and on presenting himself after the service, was indeed cordially received. The Doctor having given him a letter of identification and commendation to the brethren, he commenced his mission at once, and spoke the following Tuesday at the ministers' meeting. Having met with a very hearty reception at this meeting, his hopes beat high for ultimate success, although at this early stage there were not wanting signs that many difficulties must be overcome. One difficulty not counted on soon appeared. *La grippe* laid him aside for almost a month, which was indeed a sore disappointment, as the work had hardly commenced; but God sometimes finds it necessary to lay aside his children to show how frail they are, and to point out that what is looked on as a *disappointment* may after all be only *His appointment*. It was even so; Mr. Warner arose from his sick-bed refreshed and strengthened in heart, to work in more utter dependence on God. After a time engaged in visiting the various pastors in the city and holding many meetings, not only in New York, but Washington, Philadelphia, Cincinnati, etc., a considerable amount of confidence and sympathy was created, especially among the foremost men in the Baptist Church, who said something must be done at once to help Ireland.

Perhaps the best way to convey an idea of what work *has* been done, would be to give an extract from the *New York Examiner* :—

"An 'American Association for the Evangelization of Ireland' has just been formed. The executive committee are Pastors MacArthur, Gordon, Henson, Faunce, Green, and A. C. Dixon. The object of the Association is to raise \$75,000 (£15,000) for a training school in Dublin, the erection of mission halls in various cities of the island, the support of evangelists and colporteurs, and the placing of a copy of the Scriptures in every home without one. At the urgent call of this committee, Pastor S. M. Bride recently resigned his pastorate in Brooklyn. He will spend the next year in visiting the Baptist churches of this country, appealing to them to aid Ireland in this crisis in her history. Already generous help has come, and Mr. J. D. Rockefeller has promised a large sum.

"All this is the outcome of a recent visit to the United States of Mr. T. R. Warner, who told the story of the great work that Rev. Hugh D. Brown is doing in Dublin."

Many friends would doubtless like to see a copy of the letter from that noble donor, Mr. J. D. Rockefeller, which is as follows :—

"26 BROADWAY, New York, June 22nd, 1891.

"TO MR. T. R. WARNER, New York.

"DEAR SIR,—I will contribute to Mr. William H. Drummond, Treasurer of the Dublin Church, \$500 (£100) on account of the proposed Baptist missionary work in Ireland, when \$1,000 has been paid to him on account of the said work by other contributors in America; and \$500 more when \$1,000 more has been paid in by others in America in like manner as above, and so con-

tinue until I have paid \$10,000 (£2,000), providing that this pledge is null and void as to any payments which are made by others after July 1, 1892.—Yours very truly,  
(Signed) JOHN D. ROCKEFELLER."

It is hard sometimes to describe in a few words the character of a man of Dr. M'Bride's stamp; the shortest and best the writer heard was from the lips of one of the foremost ministers in New York. "Dr. M'Bride," said he, "is a flame of fire." No one can do for Ireland in America what he can, being an Irishman, and brought up as a Presbyterian. Some years since, the Doctor saw the Baptist community was on the solid rock of evangelical and apostolic faith, and joining himself to that body, was called to the Centenary Chapel, Brooklyn, where he ministered with marked success for the past four years, *some hundreds being added to the fellowship*. The writer will long remember his farewell sermon, when Dr. M'Bride bid good-bye to the people in answer to the call from his native land, and consecrated for her service, at this peculiar juncture, and in the hour of her opportunity, his great abilities of mind and heart for the most difficult of all tasks—the raising of the necessary means to prosecute the work in Ireland on a larger scale. How much Dr. M'Bride was esteemed by the church to which he ministered, may be gathered from the fact that as the large congregation filed by to shake their pastor's hand and bid him farewell, there was scarcely a dry eye to be seen.

And now, need the writer plead for each and all of our Irish pastors and churches to remember Dr. M'Bride at the throne of grace? This they will do, and right gladly are Christian greetings sent across the sea to the good Doctor, saying, "Courage, brother, Irishmen are praying for you." Pastor Brown received last week a thousand copies of the New Testament (revised edition) from Dr. M'Bride, the gift of a gracious brother in New York. Those that can deposit one or more in needy districts, will kindly apply for such. Mr. Warner returned from America on July the second, having enlisted many friends in the cause of the Baptist advance in Ireland, and much cheered by the gracious sympathy evinced by the great Republic of the West.

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"CROSSING THE BAR."

SUNSET and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

For tho' from out our bourne of time and place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crost the bar.—*Alfred Tennyson.*

## AMONG THE IRISH CHURCHES.

BY PASTOR H. D. BROWN, M.A.

**TENT WORK—MAYTOWN AND TANDRAGEE.**—The Lord has been most graciously working in this district, gathering many into His kingdom. The Holy Spirit's power has accompanied the messages of brethren Jardine and Taylor, and the pleading prayers of the Tandragee pastor and people are now being abundantly answered. During the last three months, *over thirty have confessed the Lord in baptism*, most of whom have united with the Maytown Church. The new wooden hall is almost completed, and guidance is being earnestly sought as to where it should be placed, the congregations being scattered over a considerable area. We thank God and take courage at this sound of "marching" (R.V.) in the top of the mulberry trees. God is leading on the van to victory. Hallelujah to His name!

**DUBLIN.**—THE HARCOURT CHAPEL TENT has been pitched for over six weeks in the South Circular Road district, and in spite of some rainy and stormy weather, has been well attended *every* evening—the congregations varying from 250 to 1,000 people. Messrs. Charles Inglis, Robert Clark, and S. A. M'Cracken were the preachers, and told out lovingly and powerfully the old, old story of redeeming love. The singing, under Mr. Henry Dixon's able leadership, was most hearty, and the helpers in this and every department of the mission deserve warm commendation—their reward is, however, the consciousness that Christ's eye was on them. May permanent blessing be the outcome of these large gatherings.

**BAPTISMS.**—Cheery news reaches us from *many* quarters—Pastor R. H. Carson immersed *ten* recently at TUBBERMORE. Mr. Clark has held two baptismal services, and several have been added to the Mountpottinger Church. At ATHLONE believers have likewise confessed the Lord, and others are coming forward in that district. Altogether, there seems to be a general awakening and revival of God's truth.

**NEW BUILDINGS.**—THE ABBEY STREET CHURCH (Dublin) have removed to the thickly populated district of Phibsborough, and a neat iron hall has been opened, when the Harcourt Street pastor preached. Mr. Bury is in best of spirits, and full of hope. May an abundant blessing rest upon his ministry! A fine site has been secured in KING STREET, CORK, where it is hoped a new chapel may soon be built for the church now worshipping in the Assembly Rooms. The Congregational meeting-house in LIMERICK has been also purchased for a Baptist Chapel, and Mr. M'Cracken preaches there during October. It is believed this step will eventuate in the glory of God, the blessing of souls, and the advancement of New Testament principles. Pray for the fourth city in the Emerald Isle.

**AMALGAMATION AND CONSOLIDATION.**—Mr. H. D. Brown is anxious to consolidate the Irish forces, and thus seeks an amalgamation of the Harcourt Chapel Evangelists' Association with the Irish Baptist Home Mission. Funds have always been forthcoming for the former society, and three new churches, Cork, Ballymacarrett, and Limerick, started since its organisation 3 years ago, while Athlone and other places have been also worked. Still there would be many advantages in having only *one* society, and for the glory of God and the deeper union of the churches, the Dublin brethren are anxious to merge their organization into the older society, on such lines as may be mutually agreed upon at next committee meeting of the Irish Baptist Home Mission. Union is strength, and though *heart union has always existed*, visible union now seems a desideratum.

**LURGAN.**—Mr. Boyd, who has worked energetically as an honorary

member of the Great Victoria Street Evangelists' Association, has received an invitation to the pastorate of the Lurgan Church, and contemplates its acceptance. Lurgan has for some time needed pastoral care. God guide in this matter to the glory of heaven and the blessing of His Church and loyal-hearted servant.

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## WALKING WITH GOD.

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*Substance of an Address given to Bible Class, Baptist Chapel, Harcourt St.,  
Dublin, on Lord's Day, 9th August, 1891.*

Genesis v. 24 ; Genesis vi. 9 ; Genesis xlviii. 15 ; Amos iii. 3 ; Micah vi. 8 ; John xii. 26 ; Revelations iii. 4 ; Revelations xiv. 4.

**T**HESE verses from Holy Scripture direct our thoughts to the past, to the noble roll of by-gone saints who have had witness borne to them that "they pleased God," and who (though dead) yet speak to us by their lives of faith. Men who, with far less light and privileges than we enjoy, and though exposed to the same trials and troubles, and harassed with the same cares as we are, yet, through long years, steadily and consistently "walked with God." Our thoughts are also in these verses centred on the present, our privileges and responsibilities ; rules for our guidance in walking with the Master, we are called upon to follow. And finally we have glimpses of our glorious future state, when, called to come up higher, we shall exchange the walk and the fight of faith for the everlasting rest of heaven.

Surely it is not stretching our imagination too far, to picture to ourselves that happy and blissful scene. The Lord God—the great Creator—walking in the garden of Eden in close fellowship and happy converse with the innocent creatures He had formed. But, alas ! Satan entered that happy domain, and instilled thoughts adverse to God into the minds of the pure and noble beings, and this blessed fellowship was interrupted. Well might the Psalmist say, "I hate vain thoughts" ; thoughts against the perfect love and wisdom and way of a gracious, loving God. And so Scripture records that the Lord God, walking in the garden in the cool of the day, was not met as usual by His creatures. They had fled from His presence, and the solemn call, "Adam, where art thou" ? brought them forth from their concealment among the trees of the garden, to hear from an offended God the sentence of condemnation and banishment from their happy home ; yet not without hope in their hearts, for had not the Deliverer been promised ? Had they not heard the cheering words, "The seed of the woman shall bruise the serpent's head" ?

The solemn spiritual truth contained in the question asked by the prophet Amos, "Can two walk together except they be agreed ?" we see exemplified in the world around us. We have experienced the truth of it in our own hearts—enmity to God ; opposition to His will ; walking according to the course of this world, according to the prince of the power of the air ; children of wrath : dead in trespasses and sins ; without God and without hope in the world—such is the character given of us, as children of Adam, by the Word of inspiration, and such we know to be the truth when we become renewed in the spirit of our minds. But God, who is rich in mercy, for His great love wherewith He loved the sinner, even when dead in sins, hath devised means whereby His Banished might not be for ever expelled from His presence. The first intimation we have of the sinner being accepted by a holy God, is when Abel brings as his offering a lamb from his flock, whose blood typified the precious Blood of God's own Lamb, that was to be an atonement for the sins of the whole world. So, by faith in this substitutionary sacrifice, Abraham and the other patriarchs set up their altar wherever they pitched their tent. Also Moses, Joshua, Samuel and the prophets, David and many of the kings of Judah,

walked with God and enjoyed fellowship with Him, rendered to Him acceptable worship, and lived lives conformable to the faith they professed.

When we come to the New Testament Scriptures, we find the words "Pleasing God," or "Well-pleasing to God," which is the equivalent for "Walking with God." Thus we find in the Authorised Version of the Old Testament, "Enoch walked with God," and when translated from the Hebrew into the Greek version of the Septuagint, the word is rendered, "He pleased God"; so in Hebrews xi, "Witness was borne to him that he pleased God." We read elsewhere that "He that serveth Christ is well-pleasing to God"; and the Lord Jesus says, "If any man serve Me, let him follow Me." May we not therefore conclude that "Following Christ" is the equivalent in the New Testament to "Walking with God" in the Old. So when the blessed Lord Jesus commenced His earthly ministry, He was pointed out by His forerunner, John the Baptist, as the Lamb of God, and immediately was followed by His two first disciples, who were invited to tarry with Him that evening. It has not been revealed to us what occurred during that first interview with their future Lord and Master, but doubtless the conversation would be similar to that on a later occasion, when He made the hearts of two other of His disciples burn within them, while He talked with them by the way, and while He opened up to them in the Scriptures the things concerning Himself. From henceforth His call to the several disciples was, "Come, follow Me," and we read, "they forsook all, and followed Him." To the rich young man who desired to inherit eternal life, "Go, and sell that thou hast, distribute to the poor, and come, follow Me." To Peter, when making enquiries as to his fellow-disciple's future course, "What is that to thee? Follow thou Me." "My sheep hear My voice," said Jesus, "and they follow Me." To any one who from the heart says, "Master I will follow Thee," clear and plain comes back the answer, "If any man will come after Me, let him deny himself, take up his cross and follow Me." True, we cannot follow Him in Person now, for we walk by faith, not by sight, yet by the power of an ever-present Spirit, we can enjoy sweet companionship with Him by the way. And He has left us in this Book an example that we should follow in His steps. That is a remarkable verse of the Prophet Micah, as showing the pride and haughtiness and self-will of our fallen human nature: "Humble thyself to walk with thy God." Says the high and lofty One that inhabiteth eternity, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, to revive the heart of the contrite ones." When the blessed Son of God was on earth, He said to those around Him, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest to your souls." St. Paul, speaking of his blessed Master, says, "He made Himself of no reputation," that "He took upon Him the form of a servant," that "though He was rich, yet for our sakes He became poor." And the same apostle, writing to the Corinthians, beseeches them by the "meekness and gentleness of Christ"; and Peter tells us that "When He was reviled He reviled not again, when He suffered He threatened not"; and we know how His sympathetic nature displayed itself at the bier of the young man of Nain, at the tomb of Lazarus, and when He beheld the devoted city of Jerusalem and thought upon the sorrows that awaited it. This is the Master we are called on to follow; and whom it is our privilege to serve.

Passing by the consideration of the transforming, ennobling and sanctifying influence of such companionship upon the life here; the victories obtained by it over besetting sins; the energy and power given to the worker in the service of Christ; the happiness and rest enjoyed by the disciple who follows such a Master, we dwell for a moment on that glorious future, when the ransomed spirit, delivered from this body of corruption, and given a body like unto His glorious body, shall "walk with Him in white," shall "follow the Lamb whithersoever He goeth," shall "serve Him day and night in His temple," and dwell forever in the sunshine of His blessed countenance. "Beloved,

now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall be manifested, we shall be like Him, for we shall see Him as He is." Truly, ' Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him,' but we know that when we shall awake in His likeness we shall be satisfied, and to have attained to a state of satisfaction will be to have attained to a state of perfection.

## NOTES AND COMMENTS.

### A CANON'S CENSURE.



OUR Episcopalian friends are greatly exercised over the action of the Archbishop of Dublin in his ordination of a priest of the Reformed Churches of Spain and Portugal. Into the merits of this controversy we cannot now enter, but we take special note of a letter written by Canon Crosthwaite, in which he finds fault with the Spanish Prayer Book. That book he declares to be heretical, and on that ground seems to think that Episcopal ordination should be withheld. What is the heresy? It consists in an omission. "It omits any assertion that infants are embraced in the arms of God's mercy at the font." This is very bad in the Canon's eyes, but worse still, "The omission is of set purpose. It is so stated in the preface. The assertion, it says, has been mischievous, and it was hoped in the first edition that it would be erased from the English Prayer Book also." That this is heretical is clearly shown thus, "I appeal to every father or mother who reads this paper, (*The Daily Express*) if he does not firmly believe God's good-will towards his or her infant." Well, thank God, inasmuch as the Gospel is a message of good-will to all people, fathers and mothers may well believe in that "good-will" towards their infants; but what of the "font"? The good man drops it out of this appeal altogether. Nay further, he goes on to show that "the Prayer Book asserts this good-will even before Baptism," "being thus persuaded," it says, "before Baptism of the good-will of our Heavenly Father toward this infant, declared by His Son Jesus Christ." The Canon is a keen thinker, and he anticipates the question which naturally arises, "What is the use of Baptism?" The answer ought to be interesting, for the question is one that Baptists have often asked about infant Baptism. Here it is. "God, in Baptism, publicly adopts the child, and gives it a sealed document of pardon and adoption. Thus after the Queen resolves to give office or rank to any one, she sends them, under her hand and seal, what may convince people for ever of the fact." Evangelicals—and I believe Canon Crosthwaite professes to be Evangelical—generally try to explain away the idea of Baptismal regeneration, but this language seems to assert it pretty strongly, while it also confines God's adopting act to the caprice of man.

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### ADOPTION OR CONVERSION?

After all, the good man does not mean that children are regenerated, in the Scriptural sense, in Baptism. Let us give him the opportunity of explaining himself as well as the Prayer Book. "I may be told that what the Spanish Prayer Book gets rid of is the doctrine of Baptismal Regeneration and not the mere embracing. But the two doctrines are the same, regeneration meaning in our services merely adoption into the family of God. That it should mean conversion is absurd in the case of infants, and equally so in the case of already converted adults whose regeneration is prayed for at the font." Regeneration in the Prayer Book sense then is "adoption into the family of God," but neither term implies conversion, and evidently he uses conversion as equivalent to a change of heart—to the new birth. Now does he help his case at all by such reasoning? That it is *absurd* to say that infants are converted in Baptism we fully admit, but that regeneration can have any other meaning than that of

being regenerated, renewed, born again, or that there can be regeneration, or adoption into the family of God, without conversion, we fail to see. Can the Canon give us any Scripture to show that a person can be adopted into the family of God without having his nature changed? Can there be adoption without pardon? Can there be pardon without regeneration? The Canon says "merely adoption into the family of God." Is adoption such a small thing? Not so did the Apostle John think when he penned those glowing words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

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#### WHAT SAITH THE PRAYER BOOK?

But is the Canon a correct interpreter of the Prayer Book? If we don't know what the Book *means*, it is at least well for us sometimes to remember and to show others what it really *says*. In the first Baptismal prayer it is asked that the child may obtain "that thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a *lovely member* of the same." In the second prayer we find this petition, "Wash him and sanctify him with the Holy Ghost; that he being delivered from Thy wrath may be received into the ark of Christ's Church." In the next, "We call upon Thee for this infant that he, coming to Thy holy Baptism, may receive remission of his sins by spiritual regeneration." While in the service for the "Private Baptism of infants," we have this emphatic statement concerning the child, "Who being born in original sin, and in the wrath of God, is now, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life." Now, in the face of such language, we cannot see how it is possible to deny that all that we mean by regeneration when used in the Scriptural sense is predicated of infants in their baptism. Indeed Canon Crosthwaite in his letter goes on to say that a "denial of *pardon* in baptism is heretical," and as he had before said that in baptism a "sealed document of pardon" is given to the infant, we certainly do not think he has improved matters. His explanation calls for explanation. Perhaps he will tell us that pardon does not mean forgiveness.

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#### RITUALISM RAMPANT.

We have recently had it on good authority that Roman Catholicism as such is not making headway in England; but that the principles of Roman Catholicism disguised as Ritualism are gaining ground in the so-called Protestant Church of England is a fact of which evidence is continually forthcoming. From the *Pall Mall Gazette* we cut the following significant item—

"The funeral of the Rev. W. Purton, late vicar of St. Clement's, Bournemouth, who was noted for his pronounced Ritualistic views, took place yesterday. The ceremonial was of a most impressive character, the high ritual including vespers for the dead. The body was watched in the chancel all night by the Sisters of Bethany. A large concourse filled the churchyard during the interment. 'Low Mass' was celebrated in the morning, followed by the absolution, after which the coffin was incensed. Canon Lucas read the burial service, and the ceremony was more elaborate than at any previous funeral in Bournemouth. Altogether it lasted about three hours, and was attended by most of the clergy of Bournemouth, one of whom, however, left the church as soon as the burning of incense commenced."

What is this but rank Romanism? When will the Protestants of England awake to the realization of all that is being done in the name of Protestantism? Talk of the coffin being "incensed"! It is high time that every Protestant heart was "incensed" at these traitorous doings. Oh for an hour of Latimer or Knox! We are glad to see that "one clergyman" had the courage to protest by leaving the service, but unless all of the "clergy" in the land who are yet Protestant in heart set their faces steadfastly against such practices, and let their voices be heard in manly denunciation, the name of Protestant will cease to be applicable to that Church which has certainly long since forfeited the arrogant claim to be the "Bulwark of Protestantism."

## DECEIVING AND BEING DECEIVED.

We are likely to hear a good deal about Theosophy now that the notorious Mrs. Besant has become a disciple of that mystical mixture. The high-priestess of Atheistic Materialism finds that Materialism cannot account for all the phenomena of life, and so having before renounced the only true explanation of the mysteries of existence which Christianity affords, she has surrendered herself to a system of superstition and folly, which, with its ghosts and mediums and spiritual communications, seems to combine the faded follies of Paganism, the legendary lore of Mediævalism, the superstitious sentiments of our darkest rural districts, and the seances of spiritualism, with a flavouring of Christianity, into one great medley that makes a greater demand upon the credulity of man than perhaps any system that has yet appeared. And this grand climacteric of human folly is called Theosophy—Divine wisdom! When we see Mrs. Besant and others who reject the Wisdom of God and deride the miracles of Christianity, betaking themselves to these “wizards that peep and mutter,” we feel that to them is applicable the sentiment of Sacred Writ as embodied in the lines of our great Evangelical poet—

“He that hates truth shall be the dupe of lies :  
And he that will be cheated to the last,  
Delusions strong as he! shall bind him fast.”

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 JESUS OF CALVARY.
 

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“HE LOVED ME, AND GAVE HIMSELF FOR ME.”

A WONDERFUL Story some told to me,  
In boyhood's days of mirth and glee—  
Sweet from their lips dropped the History  
Of the Thorn-crowned Jesus of Calvary.

Yet I heeded not. What cared I then  
For that beautiful Tale of His love to men?  
In my pride, I said, Thou art nought to me,  
Oh Thorn-crowned Jesus of Calvary.

When equity balanced up life's career,  
My sins were appalling, great was my fear ;  
Sworn friends?—I had none in my misery  
Save the Thorn-crowned Jesus of Calvary.

When sad and weary with guilt and sin  
And the evil passions that raged within ;  
A soft voice whispered—“I'll set thee free,”  
'Twas the Voice of Jesus of Calvary.

For years like the sea-waves driven and tost,  
A sport to the winds, my life was lost,  
But the Voice that stilled waters of Galilee  
Spoke pardon, comfort and peace to me.

How can I but praise Him, and *freely* give  
My all, and only to please Him live?  
He *freely* laid down His life for me  
My Thorn-crowned Jesus of Calvary.

God's Word speaks clear of a Judgment Day,  
When sinners in vain for grace will pray ;  
But that day has now no terrors for me—  
The Judge is my Jesus of Calvary.

Mine eyes unclouded His goodness see,  
Since life has become a reality ;  
Friend! let Him no longer be nothing to thee,  
My Thorn-crowned Jesus of Calvary.

## FOR OUR YOUNG PEOPLE.

## A TWILIGHT TALK.

**T**HE twilight was just deepening into dusk one Sunday evening when Ellen Douglas entered the sitting-room. She expected to find it unoccupied, and was surprised to see her little ten-year-old sister sitting by the fire, so absorbed in her own thoughts that she did not notice her sister's entrance until she spoke. "Why, Minnie, what are you doing here all alone, and what is it that you are thinking so deeply about? Come, tell sister Nellie." It was a grave little face that was lifted, and the blue eyes wore a thoughtful, almost anxious, expression, rarely seen there; for Minnie was the youngest, and the pet of her elder brothers and sisters. Ellen seated herself close beside her, and putting her arm round her, said, "Now, dear, tell me what is puzzling your little head."

Minnie, thus encouraged, said, "Well, I was just thinking of something teacher said to-day in Sunday-school. Our lesson was about Noah and the ark, and we read that all the people who did not go into the ark when the flood came, died." "Well, dear," said Ellen, as Minnie paused, shyly. And she commenced in a lower tone of voice, "And then Miss Lyle told us that Noah's ark was a picture of the Lord Jesus, and that unless we were safe in Him we were in worse danger even than they were; and, Nellie, I—I was just wondering whether I am safe. I don't think I am"; and here a little sob choked poor Minnie's voice, and she hid her face on Ellen's shoulder.

"Well, darling, did your teacher explain what it means to be 'in Christ'?" "Oh yes, so plainly; we could all understand. She told us that we were all sinners; even the youngest of us has done wrong; and she read us a verse, somewhere in Romans I think it was, that said we had all sinned; and, oh, Nellie, I know I have." Here there was a pause, and as Ellen softly stroked the little one's hair, she lifted up her heart to God that He would give her just the right word, and then she began, "Yes, Minnie, it is quite true that you are a sinner, but let us look for a text that speaks of a *Sin-bearer*, One who has borne our sins and was punished instead of us. See, here it is; we will read it together. Isaiah 53rd chapter and 6th verse, 'ALL we like sheep have gone astray; we have turned every one to his own way.' That speaks of our sin. Now notice the next part, 'The Lord hath laid on Him the iniquity of us ALL.' Do you see, dear? first our sin, then our Sin-bearer. Now we will look at another verse. 1 Peter ii. 24—'Who His own self bare our sins in His own body on the tree.' That means that when He was hanging on the Cross, bearing all the shame and guilt, He was there as our Substitute; that is, He took our place, and bore our sins, as we read in Isaiah liii.—'He was wounded for our transgressions, and bruised for our iniquities.' Minnie believes this, doesn't she?" "Oh yes," replied the child; "but, Nellie, if Jesus died for all, how is it that everybody is not saved?" "Because, dear, all are not willing to be saved in God's way. Suppose a man was in a sinking vessel and would not leave it to get into the lifeboat, he could not be saved while he clung to the sinking ship; or, to think again about the ark, God provided it for all, yet only the few who believed Noah, and went into it, were saved. So it is now. The Lord Jesus died for all (2 Cor. v. 15), and God offers forgiveness of sins to all who believe in Him." "Oh, Nellie, I do believe that He died to save me, and I am trusting in Him, but I don't feel sure that He has taken me in." "But, Minnie, if the Lord Jesus was now in this room, and you could see Him, and hear Him say, 'Come unto Me,' what should you do?" "Oh, I should just go to Him, and ask Him to save me." "Well, dear, He is here, though you cannot see Him, and He is saying, 'Come.' Let us kneel, and tell Him that you just now come to Him, and trust Him as your own Saviour, and believe that He does take you in, and

make you His child." So they knelt down together, and Minnie, in her childish way, said, "Oh, Lord Jesus, I thank you for bearing my sins. Please wash them all away in Thy precious blood, and help me to love and serve Thee. Amen." As they rose, Minnie said, with a bright smile, "Next Sunday I will tell teacher that I *am* in the ark now, and quite safe, because Jesus will take care of me." How is it with you, little reader; are you safe, sheltered under the precious blood, or are you still outside? Jesus still invites you to come to Him. Just believe His own word, and say—

"Jesus, I will trust Thee, trust Thee with my soul;  
 Guilty, lost, and helpless, Thou canst make me whole.  
 There is none in heaven or on earth like Thee;  
 Thou hast died for sinners—*therefore*, Lord, for ME.  
 Jesus, I do trust Thee, trust Thee with my soul.  
 Guilty, lost, and helpless, Thou canst make ME whole."

—From "The Herald of Salvation."



### Bible Study.

1. A tradesman forced from his home to flee;
2. The first convert in the land was he;
3. One of twenty-four leaders of song;
4. A godly king who in wrath did wrong.

The *initials* of these names in order, trace  
 A country where Paul preached the Gospel of grace,  
 And if you have rightly arranged them, I know  
 The *finals* the very same province will show.

### Scripture Square Word.

1. A far-famed city wherein Paul preached the Gospel.
2. A prophet who was the means of setting free 200,000 captives.
3. A word which tells the nationality of a king who was helped by an angel.
4. A place which was the scene of great happiness and great misery.



### ANSWERS FOR SEPTEMBER.

#### Bible Study (No. 1).

(*Initials*) GOSPEL. Mark i. 1, etc.

1. Goliath—I Sam. xvii. 2. Ophir—I Kings ix. 28, etc. 3. Samuel—I Sam. iii. 4. Pi-hahiroth—Exod. xiv. 1-13. 5. Elcazar—I Chron. xi. 12-14. 6. Lot—Luke xvii. 32.

#### Bible Study (No 2).

(*Initials*) GRACE. (*Finals*) TRUTH. John i. 17.

1. Government—Isa. ix. 6. 2. Redeemer—Isa. lix. 20, etc. 3. Abihu—Lev. x. 1, 2. 4. Contentment—I Tim. v. 6. 5. Eunuch—Acts viii. 27-40.

Answers have been received from the following:—

Charles R. Curtis, Carrie Parnell, John B. Simpson, and Bessie J. Simpson.

## REVIEWS.

"THE GOD OF THE AMEN" and other Sermons. By Alex. Maclaren, D.D. London: Alexander & Shephard, 21, Furnival Street, E.C.

No one who knows anything about Dr. Maclaren's preaching will need to be assured that in this book we have a rich intellectual and spiritual feast. The first sermon, on Isaiah lxx. 16, which gives the name to the volume, is a noble utterance, but there are others in the book which we consider even better. But indeed every one of the sermons quivers with life, gleams with beauty, and is instinct with power. One of the things we admire in the doctor is his keen insight into the very heart of a passage, and his marvellous power of flooding a text with new light by judicious examination of the original phraseology. He is a rare expositor. Under his treatment a sermon is rather a growth than a structure: we feel that all the thoughts grow out of the text, and assume new forms of beauty under the fostering care of the great preacher's genius. Profound in thought, poetical in diction, practical in application, withal thoroughly evangelical in teaching and intensely spiritual in tone, these discourses are worthy of the widest circulation, and cannot fail to be exceedingly fruitful. We may add that the book is beautifully got up, and, containing thirty-three sermons, is certainly cheap at 5/-.

CHARLES HADDON SPURGEON. By Rev. James J. Ellis. London: James Nisbet & Co., 21, Berner's Street.

Mr. Ellis, as an old student of the Pastor's College, is in full sympathy with his subject, and the literary ability he has already shown gives him a claim to write a popular biography of the popular preacher. There have been several out-lines of Mr. Spurgeon's wondrous lifework, but Mr. Ellis's book fills a place of its own, and we can heartily commend it as a thoroughly readable and deeply interesting summary of the great preacher's life. Most of the anecdotes and incidents have appeared before, but they are well collected and arranged; and those who wish a

good sketch of the world-renowned Baptist pastor will do well to invest half-a-crown in the purchase of this work. Were we disposed to examine it very critically, we should say that it is somewhat lacking in artistic finish, and the sense of proportion is not always well maintained. As an instance of the latter, we may mention that nearly a page is devoted to Mr. Stott, who has only recently been associated with Mr. Spurgeon, while five lines suffice for the three tutors of the Pastor's College! We hope it will be long ere the *complete* life of Mr. Spurgeon needs to be written, and when that time comes, we trust the work will fall to well-skilled hands. None but Apelles should paint Alexander.

A RIVER OF MERCY AND ITS FIRST SPRING. Fourteen years' labour among the criminal classes, under the superintendence of Mr. George Hatton.

A racy record of a noble work. Mr. Hatton has, under God, done great things in the "dismal swamp" of St. Giles'. In this pamphlet the work is traced from its beginning to its present position, and no one can read the account of the changes wrought by Divine grace among the criminal and degraded without feeling fresh confidence in the power of the everlasting Gospel. As a Baptist we are proud of Mr. Hatton, and pray God to bless him and his faithful helpers.

A CREED, OR NO CREED?—IF A CREED, WHAT CREED? Or a brief Exposition of the Evangelical Creed, also a Defence of Prayer. By Richard Morris, Clifton. London: Elliot Stock, Paternoster Row. Price, sixpence.

A pamphlet well worth reading. It is not as might be imagined a dry discussion on doctrinal difficulties, but an eloquent essay on the central doctrine of Christianity—atonement through the cross. The appended article on Prayer and the Higher Criticism contains weighty words on an important theme.

OUR YOUNG PEOPLE AND OUR HISTORY AS BAPTISTS. By Rev. A. Phillips, F. S. Sc., Wantage. Printing department of the Baptist Pioneer Mission, Waterloo, Liverpool. Price, one penny; cheaper rates for quantities.

We do not wonder that there should have been a desire to have these papers "reprinted from the *Baptist*." They are very good, very interesting, very timely. The pamphlet should be read by all our

young people, and might, with advantage, be perused even by the older folks. It ought to be scattered broadcast.

ONWARD AND UPWARD. Edited by the Countess of Aberdeen. London: Partridge & Co.

This monthly is steadily winning its way to a good place among our periodicals. Lady Aberdeen does her work well. Her own sketches of Canadian life are bright and interesting, and she is ably supported by such writers as Principal Donaldson and Dr. Alexander.

## DENOMINATIONAL INTELLIGENCE.

(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)

**O**UR hearts have been greatly gladdened during the past few weeks at the progress which Mr. Spurgeon has been making towards recovery. As he has been able to "steal away" to the seaside, we may hope that ere long he will be strong enough to undertake the contemplated journey to Mentone, where, under sunnier skies, we trust he will find, through the blessing of the Lord, perfect restoration. Still for him must our earnest prayers ascend, while with all our hearts we praise the Great Physician.

\* \* \*

**BAPTIST UNION AUTUMNAL SESSION.**—As we go to press, we learn that the meetings at Manchester have been very successful—full of interest and enthusiasm. We hope to make fuller reference to them in our next.

\* \* \*

### Belfast: Mountpottinger Church.

The "forward" movement in this district is steadily gaining ground. Seven new members have been added—four by baptism, and three baptized believers, who, owing to the want of a Baptist Church in this neighbourhood, had been connected with other denominations. There are not wanting signs of blessing and prosperity in other directions: the congregations are gradually increasing, and the want of the new buildings is beginning to be inconveniently felt. We expect soon to be able to report that plans have been selected and arrangements made for commencing building operations. We repeat our appeal to the readers of the *Magazine* for their help. Contributions to Mr. R. M'Intosh, 15 Wellesley Avenue, Belfast, will be duly acknowledged.—B. WEBB, Secretary.

\* \* \*

### Belfast: Regent Street.

From *The Baptist* we cut the following interesting item:—

"Rev. C. S. Donald, of Crosshill, Glasgow, has accepted an invitation to the pastorate of the church at Regent Street,

Belfast, and will shortly enter upon his ministry there. Mr. Donald, besides enjoying the three years' training in the classes of the Baptist Union of Scotland, has had the advantage of a five years' course in Glasgow University, and has made proof of his ministry in a Glasgow pastorate for nine years. The Regent Street friends are anticipating great things from his advent to the Irish Athens."

\* \* \*

### Coleraine.

On Wednesday evening, 23rd Sept., a tea-meeting was held in Jubilee Hall, to mark the settlement in the pastorate here of Mr. John Dickson, lately pastor of the church at Lisnagleer, Co. Tyrone. The hall was very tastefully decorated with evergreens, mottoes and shields, by the ladies of the church and their helpers. At seven o'clock, about sixty of the members sat down to an excellent tea. Sister churches were represented by Pastor W. Usher, M.D., Belfast, and Pastor T. Whiteside, Ballymena. We were also favoured by the presence of Mr. A. Bowden, formerly pastor of the Baptist Church, Ashton-under-Lyne, who is on a

visit to his native soil. After tea, the chair was taken by Mr. H. A. Gribbon, the Treasurer of the Irish Baptist Home Mission, who, in his opening address, described the unanimous nature of the invitation sent to Mr. Dickson, and in the name of the church heartily welcomed him among us; he exhorted the brethren to cultivate a more intimate acquaintance with Him who is the Shepherd and Bishop of our souls, so that in closer walk with God, more entire separation from the world might be realised, and an increase of power as witnesses for God. Mr. W. Forbes, senior deacon, then addressed the meeting. He said he had been praying for a pastor for six years, and was satisfied that Mr. Dickson was the man of God's choice as well as his own. Pastor Whiteside congratulated the church on their wisdom in choosing Mr. Dickson, and gave an earnest address on the words, "He will never leave thee, nor forsake thee." After a solo by Dr. Usher, and chorus by the audience, the chairman called on Mr. J. Lynn, deacon, who added a few words of welcome to Mr. and Mrs. Dickson, expressing the hope that God would use them abundantly for His glory. He was happy to say that the church was loyal to the rule, order, and ministry observed by the first churches, and while loving all who love our Lord, was not in the least disposed to lower the Baptist Flag. Dr. Usher then addressed some very happy exhortations to pastor and flock from the words of Boaz, Ruth ii. 4, "The Lord be with you," and the response of the reapers, "The Lord bless thee." Mr. Bowden next, in an impromptu speech, gave expression to some kindly sentiments. Some reminiscences of his boyhood days, including his baptism in this church, were interesting to all. The closing address was by the pastor; he described the surprise he had felt since coming here—first, at finding himself in Coleraine, second, at the warmth of the welcome he had received from those members he had been able to visit at home. His thoughts and heart went back to his first and only charge, where he had been for more than twenty years; he prayed God to care for them. He then followed the line of thought started by the chairman, "The conditions necessary to successful work for God." Thanks were given to the ladies for the decorations and presiding at the tea; and to the chairman for his skilful management of the meeting, and for having stood in the breach for six years, giving his time and labour so heartily to supply the lack of

a pastor in charge. In the intervals between the speeches, selections were sung from Sankey's Songs and Solos. After a service of fruit, prayer by Pastor Thos. Whiteside and the chairman closed a meeting, the success of which was very gratifying to all present.—J. L.

\* \* \*

### Dungannon.

On Friday evening, the 18th Sept., on the occasion of our brother Bell's departure from amongst us for another field of labour, a social tea-meeting was held, to which the members of the Dungannon Y.M.C.A. and other friends were invited. After tea and devotional exercises, Mr Patterson briefly stated the object of the gathering, and expressed the universal feeling of regret that they were so soon to part with a valued brother; and then called on Mr M'Giffin to present to him two books—Spurgeon's "Morning by Morning" and "Evening by Evening"—the gift of the Dungannon Y.M.C.A., which he did with much taste and feeling. After singing and prayer, Mr Simpson, with characteristic power, delivered a very brief address. When a few more addresses had been given, a very enjoyable meeting was brought to a close by singing "God be with you till we meet again." On Lord's Day morning, Mr Patterson, in the name of the church, formally presented brother Bell with Mr Spurgeon's "Treasury of David," after which very brief exhortations and counsel were tendered to our dear brother by brethren Hanson, Tracy, Rainey, and Milligan, to which brother Bell feelingly and thankfully replied. Truly the Master was present. All felt it good to be there.

\* \* \*

### Waterford.

On Wednesday, 16th Sept., in the little chapel in Catharine Street, which owes its existence, it may be said, to the Rev. John Douglas, that gentleman was made the recipient of a handsomely framed address and a very fine gong-clock, the occasion being his approaching departure for Nottingham. The accommodation of the chapel was taxed to the full both at a tea-meeting which was first held and at the after-meeting, very great interest being taken in the presentation of so well-deserved a mark of esteem and regard. Mr E. Bowman was voted to the chair, and right worthily he filled the office. Mrs. Bennett presided at the harmonium, and the proceedings were opened by the hymn, "Blest be the tie that binds." The chairman said it was with

mingled feelings that he undertook the duties of the position to which they had called him; regret at their impending loss, and pleasurable anticipation for Mr. Douglas and his family, feeling sure that the change opened up for them a larger, and he trusted a more useful sphere of Christian work, and besides afforded scope for the advancement of the interest of his family. And he hoped that he and his Christian-minded and noble partner—he called her noble because she was the subject of noble feelings—would be made a special charge in the hand of God, who would point the way before them and richly bless them in their work. . . . He had been well acquainted with Mr. Douglas' labours among them, the true New Testament spirit in which he advocated God's truth and pointed those truths he considered specially calculated to be useful to those who heard him. He then called upon Mr. Bennett to make the presentation.

Mr. BENNETT said that it was his privilege, 17 years ago, to propose that Mr. Douglas be elected pastor of their church. It was now his duty to offer him this small token of their regard. In going about among the members of the church to speak of this present, there was a unanimity which he was delighted to see. It was a token of kindly feeling from the members and one or two outsiders, who asked to be allowed to share in the gift. They all knew what the character of Mr. Douglas's ministry had been among them, all who had been regular attendants there. And when he looked round him and looked back to 17 years ago, with the exception of Mr. Robinson, he was the only person then present who was also present on that former occasion. And this should make them reflect that many had passed away and gone, and many others had left the place altogether. But during these 17 years not one of their members left them and remained in the town. That was something to be thankful for, and it was not every church in Waterford that could say the same. Mr. Douglas was the principal mover in getting up the building, and he had worked up the church to what it now was. When he came to Waterford there was not a single child in the congregation. Looking upon the number of children now, he felt very happy. They gave Mr. Douglas that address and clock as a token of their kindly feeling towards him; it was given from the heart, and was acceptable, not for its value, but for the spirit in which it was given. He then read the following address

(which had been prepared by Mr. Wm. W. Cleland, Belfast):—

“Address and Presentation to Rev. John Douglas, B.A., Pastor of Waterford Baptist Church, from 1874 to 1891.

“DEAR MR. DOUGLAS,—On behalf of the members of above Church and Congregation, we desire to express our sincere regret that the intimate relationship which has so long existed between you and us is about to be severed by your acceptance of a call to Nottingham.

“We cannot allow this opportunity to pass without giving expression to our deep regard for you both as a pastor and a Christian friend.

“We rejoice to be able to bear testimony to the earnestness and faithfulness of your ministry during the seventeen years you have laboured amongst us; to the fearless adherence to the principles of Divine truth which ever characterised your pulpit utterances, and to the thorough integrity which always distinguished your public and private life.

“While we are unfeignedly sad at the prospect of losing your valued services, we are glad to know that you are entering on a much larger and more important sphere of work, for which you are well qualified by ripe scholarship and a rare devotion to the responsible duties of the Christian ministry, and in which we wish you an abundant measure of success.

“In asking your acceptance of the accompanying clock, we gladly include the name of Mrs. Douglas, whose ever ready sympathy and hearty co-operation in every good work has been unremitting.

“Praying that our Heavenly Father may richly bless you and each member of your family.—We are, your very sincere friends (signed on behalf of the Church and Congregation),

“EDWARD BOWMAN,

“SAMUEL ROBINSON,

“J. E. WADDELL,

“JAMES MOIR,

“B. BENNETT,

“W. F. GODFREY,

“CHARLES CURTIS.

“Waterford, Sept, 1891.”

On the clock were the words, “Presented to the Rev. John and Mrs. Douglas, by the Waterford Baptist Church, as a token of sincere esteem, September, 1891.”

He did not think it was necessary for him to occupy their time much further. They were not there to flatter Mr. Douglas, but they said unhesitatingly that they had listened there to him for 17 years or shorter time, and they never yet heard an uncertain sound, but had heard the

principles as contained within the covers of the Sacred Book. He hoped their future years would be marked by a similar sincerity. What they should do was to be faithful and try to deserve success. It was written that the man who should be found faithful, should be rewarded. They could unhesitatingly say that Mr. Douglas had been faithful during the time he had been with them. They presented the clock and address to them jointly, because they considered they were equally worthy in their own sphere. They went that far in woman's rights, but not a great deal further. The gift was not to be accepted for its appearance, but it was to be accepted as a free-will offering and

as a proof of the feelings of those who contributed towards it. They wished Mr. Douglas a hearty God-speed and they gave him these with the sincerest kind feeling and regard.

The hymn, "Onward, Christian Soldiers," having been sung,

Mr. DOUGLAS feelingly and suitably replied. Earnest words were spoken by Mr. Taylor and Mr. Wightman, the latter of whom said he had come from Cork especially to bid good-bye to Mr. Douglas. The singing of another hymn, and prayer and benediction by the chairman, then closed the proceedings.—*Abridged from The Waterford Standard.*

### IRISH BAPTIST HOME MISSION.

Hon. Secretary :—Pastor HUGH D. BROWN, M.A.,  
Oakland, Rathgar, Dublin.

Hon. Treasurer :—Mr H. A. GRIBBON,  
Holme Lea, Coleraine.

Deputation Secretary :—Mr. T. R. WARNER,  
83 Grosvenor Square, Rathmines, Dublin.

Subscriptions received by the Treasurer of the Irish Baptist Home Mission for Quarter ending 30th September, 1891.

Amphill, Mr R Goodman ...	£10 0 0	Birkenhead, Grange Rd, per Mr J L Stansfield—Mr Gallunne 10/-, Mr. Cook £1, Mr Morris 10/-, Mr R Mathews £1, Miss Yeo 5/-, Mr C Mathews 10/-, Miss L Cook 2/6, Two Friends 15/-,	4 12 6
Accrington, Cannon Street, per Mr Thos Lever—Free- will Offering £5, Mr S Barlow £2, Mr Brigs Bury £1, Mr T Haworth £1, Mr Wm Entwistle 10/-, Mr W Haworth £1, Mr George M'Alpine 10/-, Mr S Horton 10/-, Rev C Williams £1 1s		Bacup, per Mr John Law, jun Clough Ch, per Mrs M'Master Cardiff, per Mr. W. E. Jenkins—Subscriptions ...	0 5 ● 0 14 6
Mr J Beckett 4/-, Mr R Broughton 5 -, Miss Rush- worth 4 -, Mr C Harrison 5/-, Miss Taylor 2/6, Mr T Broughton 2/6, Mr C Barnes 2 6, Mr E Pickup 2 6, Mr H Langham 2/6, Mr Jno Hunt 1 -, Mr T Gardon 2/-,		Cardiff, Bethany Ch, per Mr David Jones ...	4 18 4
Bridgewater, St Mary's Ch, per Mr John Baker ...	1 8 7	Cardiff, Salem, per Rev T T Jones ...	1 8 1
Ballymena Church, per Mrs M'Master ...	4 5 6	Colne, Wilts, per Mr H Wilkins—Ch coll £1 10s, Alderman T Harris £1, Mr T E Redman 10/-, Mr J Chappel 5/-, Miss Henly 5/-, Mr H Wilkins 5/-, Sums under 5/- 9/6, ...	4 4 6
Bournemouth, West Cliff Tab per Miss A M Gould—X Y Z 10/-, Mr Clark 5/-, Miss Skinner 5/-, Mrs Holt 5/-, Mr Allen 5/-, Mr R C Morgan 10 6, Mrs Gould 10/-, Rev K Colman 10/6, Mr C Gould 5/, Miss Searl 5/-, Subscriptions under 5/- 5/6, ...	3 16 6	Dublin, Harcourt St Ch, per Mr Macdougald ...	60 0 0
		Devizes, New St Ch, per Dr T B Anstie ...	2 17 0
		Derry, Mr Alex M'Clay ...	2 0 0
		Denton, Mr Wickenden Pratt Edinburgh, Bristo Place— Miss Crease 10/-, Mr Grant 5/-, Mr Cromar £2 10s, Mr Lowe 2/6, Mr Elmsie, £1,	0 10 0

Mr Lugton 5/-, Mr Jackson £1, Mr M <sup>c</sup> Farlane 5/-, Mr M <sup>c</sup> Lagan 4/-, Mr Mackenzie 3/6, Mr Waugh 5/-, ...	6	10	0	London, Rev J Hunt Cooke	1	1	0
Edinburgh, Portobello, Rev J B Wallace ...	0	5	0	Liverpool, Toxteith Tab, per Mrs Lockhart—Mr Bowie 5/-, Mr Hayward 5/-, A Friend 10/-, Dr Howard 10/6, Mrs Ferguson £1 1s, Mr J Johnston 5/-, A Friend 2/-, Mr and Mrs Lewis 2/6, Mr and Mrs Harrison £1, Mr Sam Lewis 5/-, Capt Lloyd, 1890-91 £2, Mr W P Lockhart £1, Captain Mitchell 10/-, Mrs L Lockhart 10/-, Mr Parker £1, Mr J Thomas 5/-, Mr Veaco 5/-, Mr Slater 2/6, Mrs Wademan £1, ...	10	18	6
Edinburgh, Portobello, Miss Pennell ...	0	5	0	Mountain Ash, Wales, per Mr Williams ...	0	2	6
Eythorne, Kent, per Mr Jno Harvey—moiety Ch coll £1 11s 4d, moiety subs— <i>i e</i> , sums under 5/- 3/9, Mr Jno Harvey 5/6, Mrs Jno Harvey 10/6, Mr H H Sponton 5/-, ...	2	16	1	Merthyr-Tydvil, per Mr Benjamin Price ...	0	5	0
Falmouth, Emmanuel Ch, per Mr R Ford ...	2	0	0	M'Donnell's Trust, per Mr T Radford Hope ...	3	2	1
Hoylake, Mr Wm Jones ...	1	0	0	Newark-on-Trent, Mrs Mozley per Mr E B Shepherd ...	0	10	0
"Haughton" Legacy per Dr. Booth ...	125	0	0	Northampton, Miss E York	1	0	0
Halifax, Trinity Rd, Mr S B Mann 10/-, Mr Jno Fawcett 10/-, ...	1	0	0	Newcastle-on-Tyne, Westgate Rd, per Mr C Rosevear ...	2	11	3
Halifax, Trinity Rd, per Mr S B Mann ...	5	1	6	Norwich, St Mary's Ch, per Miss A L Culley—Mr H Birkbeck £1, Mr H P Gould £1 1s, Mr W Blyth £1 1s, Mr G T Holmes 10/-, Mr S Brown 10/-, Mr G J Howlett £1, Mr J J Coleman £5, Mrs Jarrold £1, Mr J Copeman 10/-, Mrs Jewson 10/-, Mr S Culley 10/-, Mr J W Jewson 10/-, Mr H Culley 10/-, Mr J D Smith £1, Miss Taylor 10/-, Mr H Trevor £1, Mrs Willis £1, Mr G White £1, Mr J Womersley 10/-, Mr G J Newbegin 10/-, smaller sums 5/-, ...	19	7	0
Hebden Bridge, per Mr Thos Jenkins—moiety collection £2 2s 9d, Mr C J Crossley 10/6, Miss Riley 5/-, Mrs Fawcett 5/-, Miss S A Crossley 5/-, ...	3	8	3	Plymouth, George St Ch, per Mr Chapman ...	2	0	0
Ipswich, Mr Harry Ennals ...	0	10	0	Redhill, Mr Wm Gilford ...	2	0	0
Kent, Loose Ch, per Dr Booth ...	0	2	6	Rochdale, Mrs Kemp £10, The Misses Kemp £3, Mrs Edwards £1, ...	14	0	0
Lisnagleer, per Mr Irwin ...	8	0	0	Reading, Carey St, per Mr Wm Pratley ...	3	7	0
London, Westbourne Park Ch, per Mr A H Gaze ...	7	4	0	Southport, Houghton St, per Mr W E Dobbs ...	3	0	0
London, Cross St Ch, Islington, per Mr Jno S Evans ...	3	7	8	Salendine Nook, per Mr Jos W Shaw—Ch coll £10 4s, Mr W C Shaw £1, Mr W S Sykes £1, Mr J W Shaw £1, Mrs Jno Haigh £1, Mr Geo Shaw 5/-, Mrs Calverley 10/-, Mr R W Shaw 5/-,			
Lurgan, per Mr D. Patterson	1	4	0				
London, Westbourne Grove, per Miss Keen ...	1	2	0				
Leeds, South Parade, per Mr W K Illingworth ...	14	8	7				
Leeds, South Parade, Mr W K Illingworth, special ...	5	0	0				
Liverpool, Myrtle St Church, Mrs Aaron Brown ...	1	1	0				
Liverpool, Myrtle St Ch, per Mr Jno Cripps ...	2	10	0				
London, Lewisham Rd, per Miss A C Gray—Mr Hart 5/- Mrs Millar 2/-, Mrs Bashcomb 5/-, Mr Saw 5/-, Mr Cornish 2/-, Mr Baully 2/6, Mr H Beaumont 2/6, Mr West 5/-, Mr Lewis 2/-, Mr G Beaumont 3/6, Mr Bunkir 2/6, Mr Mauning 2/6 Mr Webber 2/6, ...	2	2	0				
London, Kingsgate St, per Mr W Cook ...	1	18	8				
London, Mr J L Evans ...	1	0	0				





# The Irish Baptist Magazine

VOL. XV.]

NOVEMBER, 1891.

[No. 11.]

## CHRIST IN THE TYPES.

BY PASTOR A. M'CAIG, B.A., LL.B.

### III.—TYPICAL THINGS (*Continued*).



BEFORE passing into the inner sanctuary, let us look for a moment at *the Vail* which separated the Holy place from the Holiest. It was made of the same material as the door of the Tabernacle and the gate of the Court, thus affording confirmation of the idea that the three combine to testify of Him who is the One Entrance. We may not be quite sure whether these various materials typify different aspects of our Lord's person and character, the blue telling of His heavenly origin; the purple, of His regal dignity; the scarlet, of His atoning work; the fine twined linen, of His perfect purity; but we are fully warranted in considering that the Vail, as a whole, typifies Christ. "Through the vail, that is to say, His flesh." The Vail of the Temple, the successor of the Tabernacle vail, was, at the momentous crisis of Calvary, most significantly "rent in twain from the top to the bottom." And so, says the Apostle, the vail of Christ's flesh has been rent, and through the sacrifice accomplished in that perfect humanity there is an entrance into the Heavenly Holiest. There may be some difficulty in keeping the different parts of the type distinct, but this one fact is clear—that by virtue of His atoning death, Christ has entered into heaven for us, and now in Him we are kept back by no intervening vail, but with perfect freedom have our access to God.

Within the Holiest we find one article of furniture around which the most blessed recollections gather—"The Ark of the Covenant," "The Ark of Testimony." It was the climax of the ceremonial system; the centre of Israel's worship; the glory of the typical Tabernacle. Its

importance is shown from the fact that it was the first article of Tabernacle furniture which God directed Moses to make, and from it the Tabernacle itself derived its name. It is called "the Tabernacle of Testimony." The ark itself was an oblong coffer, made of shittim or acacia wood, overlaid within and without with pure gold. Its lid was made of solid gold, and on the ends of which, beaten out of the same piece, were the two figures called cherubim. Unquestionably the ark was a type of Christ. As in the boards of the Tabernacle, the Altar of Incense, and Table of Shewbread, the gold and acacia wood are generally considered to be typical of the Divine and human natures of Christ. The Tables of the Law, written by the finger of God, were deposited in the ark. Indeed, one special purpose for which it was made, was that it might contain these precious records. This may well typify Christ, who could say, "Thy law is within My heart."

The covering of solid gold was called *the Mercy-seat*; the word is closely connected with the word for atonement—covering over sin by sacrifice. In the New Testament the Greek equivalent of this word, which is used to represent it in the *Septuagint*, is specifically applied to Christ, "whom God hath set forth to be a *propitiation* [literally *Mercy-seat*] through faith in His blood"; the only other place in the New Testament where the word occurs, it is rendered rightly and necessarily "*Mercy-seat*" (Heb. ix. 5). So that we can take the ark, inclusive of its covering, as fully setting forth Christ in His holy, law-honouring life, and Christ in His atoning, sin-covering death. The fiery law cannot be faced by the sinner; it must be covered by atonement. In aftertimes, when the men of Bethshemesh dared to remove the covering and look within, the majesty of the terrible law was vindicated in their destruction. The *Mercy-seat* in itself tells of the supremely precious atonement of Christ, but the truth was more fully symbolized by the sprinkling of the blood of the yearly sacrifice upon the *Mercy-seat*. Christ Himself is the propitiation, but He is so "through faith in His blood." The blood sprinkled on the golden covering seemed to say—"All the claims of the law are now met." God looking down saw (so to speak) not the law, but the blood-besprinkled covering. The priest's eye rested on the blood. So for us now there is no atonement save through the Blood of Christ; but that precious Blood most gloriously meets all the law demands. Christ is the end of the law for righteousness, for everyone that believeth. God sees the *Blood*; the believing sinner sees the *Blood*; and peace is established between them on the basis of perfect Atonement.

*The Cherubim* have been thought to symbolize the angelic host interested in redemption—a view that derives some support from such passages as 1 Peter i. 12, "Which things the angels desire to look into." Some have considered them as representing the powers of nature; others, the redeemed Church; and others again, the Divine attributes and powers. These mysterious figures are frequently referred to in the Word; we meet them first at Eden's gate, guarding the way to the tree of life; we find them in the weird visions of Ezekiel; and again they appear in the apocalyptic visions of the beloved disciple. We incline to the last view, inasmuch as in Eden they seem plainly to symbolize the justice and power of God, and to act as ministers of wrath. In

Ezekiel they seem closely connected with the execution of the Divine purposes ; and in Psalm lxxxix. 14, we read, evidently in allusion to God dwelling between the Cherubim, "Justice and judgment are the habitation of Thy throne ; mercy and truth shall go before Thy face." So we have the idea that the justice and holiness, the truth and faithfulness, the power and mercy of God are all harmonized and satisfied in reference to the sinner, through the Blood of Atonement. With this view we might combine the first, since the angels are often the executors of the Divine judgment ; and it is also possible to include the second, inasmuch as the great attributes of God are manifested through what we call the "powers of nature" ; and all nature is against the sinner, who is out of harmony with God. The stars in their courses fight against him, while through the blood they are on the side of the saved soul ; and the material creation itself is destined to share in the redeeming effects of Christ's atoning work. Nor would we like altogether to exclude the other view, that the Cherubim may represent the redeemed Church, as intimately connected with Christ—the Cherubim being made of the same piece as the Mercy-seat—occupied in the contemplation of the precious blood, as the ground of their eternal salvation. In the salvation of every individual soul, the Divine attributes are gloriously displayed, and the Church throughout the coming ages is to be the exponent of the manifold wisdom of God (Eph. iii. 10). Not only were there Cherubim on the Mercy-seat, but we find that all around the Holy place cherubic figures were to be seen. They were wrought into the texture of the curtains which formed the inner wall, and they were also on the vail, which fact seems to lend force to the idea that they represent rather "things pertaining to God," such as Holiness, Justice, &c. However, since of these "Cherubims of glory shadowing the Mercy-seat," the inspired author of the Epistle to the Hebrews could not speak "particularly," it would ill become us to speak of them dogmatically.

Between the Cherubim the Glory-cloud—the Shekinah—rested. So that the Mercy-seat was really the Throne of God, and to this reference is evidently made in Heb. iv. 16, "the Throne of Grace." God, in the infinitude of His mercy, is enthroned in Christ Jesus. The blood is the basis of eternal sovereignty. Again, we find that the Mercy-seat was the meeting-place between God and His people. "There will I meet with thee." Moses, and afterwards Aaron, as representing the people, were thus privileged to draw near to God, and the lesson is clear that only through Christ can we meet with God in peace. Try to meet God in the way of works, or in the course of ceremonies, and you will utterly fail. Seek to meet Him in the place of atonement, and all will be well. Meet Him amid the glories of nature, or the mysteries of Providence, or the splendours of Sinai, and you will be oppressed with awe, bewildered with perplexity, or overpowered with terror ; but meet Him at Calvary, meet Him in Christ, and you will learn the fulness of His love. We might even render the words "there will I be met by thee," suggesting the idea that not only has God graciously appointed the time and place of meeting, but in His great condescension He is *waiting at the trysting-place*. Hence the folly of going elsewhere to meet Him. So in the great New Testament promise to His people, Jesus says, "Where two or three are gathered together in My name,

there am I in the midst of them." Not simply there "will I be," but there "*am I*" already waiting to bless. God also promises to *commune* with Moses, from above the Mercy-seat. So coming to Him through Christ, we first find acceptance, and then we have fellowship with Him. Further, He was to speak "of all things which I will give thee in commandment unto the children of Israel." So that from the Mercy-throne the commands proceed. Trusting in Jesus, enjoying fellowship with God through Him, we learn the blessedness of obedience. 'The conscience set at rest by the Blood, the heart resting in loving communion with Himself—it becomes an easy matter for the Christian to say, "Lord, what wilt Thou have me to do?" It is no dread tyrant who commands, but a loving Father. It is He who has provided the atonement for our sins, who propounds the rules for our life, and when the "love of Christ constraineth us," we find that "His commandments are not grievous." Thus we find the claims of the broken law are fully met by the Blood. The Divine attributes find perfect rest in the Blood. Jehovah sits enthroned upon the Blood. Jehovah meets the sinner on the ground of the Blood. Jehovah has fellowship with the believer through the Blood. Jehovah issues His commands from above the Blood.

From all this it necessarily follows that the Ark, with its Mercy-seat, was the centre of worship, a truth clearly shown also by the fact that when encamped, the tents of the people were pitched round about the Tabernacle, so that the sacred structure containing this precious Ark, with the glory-cloud resting upon it, and visible by all the people, was literally the centre. For us, Jesus is assuredly the CENTRE. All our hopes, desires, and affections cluster round Him. In His name we meet; around Him we gather; through Him our praise ascends. It is the joy of His people, when they come together, to know that "Jesus is in the midst." They can look back to the scene at Calvary and see "Jesus in the midst"; they look up to the throne and see "Jesus in the midst"; they look forward to the eternal glory and still they see "Jesus in the midst." There are many points about the history of the Ark which would repay careful study, but we can only briefly mention a few:—

*The Ark was the guide of the people through the wilderness.* Christ is our infallible Guide.

*The Ark was the cleaver of Jordan.* Christ opens a way for His people through every river of difficulty and trial, and will eventually make a passage even through the Jordan of death.

*The presence of the Ark secured the victory at Jericho.* Through Christ we shall do valiantly. We go forth to win men to Him, under the shadow of His inspiring presence, with His glorious promise ringing in our ears—"Lo, I am with you alway." Strongholds of Satan must fall. Walls of prejudice and unbelief must give way. Victory must rest with those whom Christ leads on to battle, for He goes forth conquering and to conquer, and He can never know defeat.

*The Ark brought disaster to the Philistines*—the enemies of God's people. All who oppose themselves to Christ and His truth, must perish.

*The Ark brought blessing to the house of Obededom.* Wherever Christ is honoured, blessing is enjoyed.

In closing our meditation on the Ark and Mercy-seat, it may be worth while to notice the important statement which we have already quoted from the third chapter of Romans, "Whom God hath set forth to be a propitiation"—a Mercy-seat. There seems to be a contrast as well as a comparison. Jesus is the true Mercy-seat; but unlike that Mercy-seat hidden behind the veil, unseen by the ordinary worshipper, Christ is *set forth openly*; the veil is rent; "this thing was not done in a corner." In the face of the universe the Christ of God has been manifested. God sets Him forth that every believing soul may gaze upon Him, and find in Him what can nowhere else be found—full salvation, true satisfaction.

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## TENT WORK AT SLATE MILLS AND TANDRAGEE.

### A GRATEFUL RECORD BY PASTOR J. TAYLOR.

[In his notes last month, Pastor Brown mentioned the cheering work in connection with the tent services in Tandragee district, and we are glad to be able to present our readers with a fuller account of these interesting services, from the pen of our esteemed brother, Pastor Taylor. Our brother, with his accustomed modesty, keeps his own work in the background, but we feel sure that not a little of the present success is due to his earnest, self-denying, and prayerful labours in the past. He has been patiently and faithfully sowing the seed, the Lord has been pleased to use Brother Jardine in the harvesting of souls, "and herein is that saying true, One soweth and another reapeth," and assuredly, "both he that soweth and he that reapeth may rejoice together." Both our brethren have much cause to rejoice and to praise God, and we all, in accordance with the apostolic precept, do very heartily "rejoice with them that do rejoice"; and while thanking God for His manifested grace, we pray that like blessing may visit all our churches.—EDITOR *I.B.M.*]

**N**OW that the season for tent preaching is over for this year, I should like to give a short account of our Brother Jardine's work, especially in the above-named districts.

After a short mission at Bessbrook, which was not without some lasting fruit, the tent was pitched early in July at Slate Mills, and for six weeks our brother not only "held the fort," but made glorious conquests for King Jesus. At the first service, about 200 were present, and week by week the interest and the congregations increased, until on Lord's Days the tent was crammed to suffocation. There was a real thirst to hear the Gospel, and so richly did the Lord bless the Word, that *hosts* of believers received new life, and we have reason to believe that many souls were led to the Saviour. Indeed, I myself had the joy of hearing from several, both of the old and young, that they had found Jesus in the tent meetings. An interesting part of the work was the holding of services especially for the young, of which they availed themselves very largely. I was present at several of those meetings, and was greatly pleased with our brother's tact and tenderness in the conduct of them. Readers may judge of the young people's interest in those services, when I state that the children themselves presented Mr. Jardine with a splendid morocco Bible and hymn-book, as an expression of their gratitude.

Closing up with a good thank-offering, the tent was moved to within a short distance of Tandragee. And here the attendance at all the services

exceeded that at Slate Mills. Indeed, although it was the busy harvest and the tent placed in a purely agricultural district, it was comfortably filled each evening, while on Lord's Days, there were from 100 to 250 outside. Thus the work went on for five weeks, the Lord accompanying the Word with signs following, in the conversion of sinners and refreshing of saints. I had not the privilege of sharing in those services myself, save on the two opening and five closing evenings, as I took the opportunity of our brother's visit to have a holiday, and at the same time render a little help to our people at Maytown. But those who were present through the entire series tell me that such a mission has not been held in this neighbourhood for a very long time, *if ever*. Not that our brother prophesied smooth things, but because he told out with terrible plainness and earnestness *the whole truth*, and God set His seal to it. What I was privileged to hear was a very faithful presentation of "man's ruin and God's remedy," without any trimming to secure popularity. And yet it would be difficult to find a more popular evangelist than our brother Jardine is wherever he has been; I saw good-byes said with many tears. Save one night that our brother Marshall, Banbridge, addressed the meeting with very *great acceptance*, Mr. Jardine conducted the entire mission, including the Lord's Day morning services amongst our own people. Our brother worked hard and successfully, and we feel we are under lasting obligations to him for the services he rendered, while we praise God for the blessing given through him in our neighbourhood. And now to sum up—be-<sup>lievers</sup> have been refreshed, backsliders restored, sinners saved, and thirty-nine disciples baptized on profession of faith in Christ, all since the middle of last June. Surely "the Lord hath done great things for us, whereof we are glad." HALLELUJAH!

I must not forget to add that, in answer to prayer, the Lord mercifully preserved our tent during the terrible storms of September, which seriously damaged other tents in our neighbourhood. For this we unfeignedly thank Him. I should also like, in the name of our people at Maytown, to express very sincere thanks to the Committee of the Irish Baptist Home Mission for their generous grant of £50 towards the erection of a movable wooden hall for the use of the little church in that district. This hall is now ready for use, and, we trust, will be duly consecrated before these lines are in the hands of our readers.

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## FISHING.

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BY PASTOR R. J. PEDEN, FOXTON, LEICESTERSHIRE.

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PETER says, "I go a-fishing," and the other disciples say, "We also go with you." Peter has the force of leadership in him, even for a common fishing exploit. They all went off immediately, but they need not have been in such a hurry; the more haste the less speed, for that night they caught nothing. The whole incident is suggestive, and especially as we notice that against that background of failure the Lord Jesus paints with heavenly tints the vivid and impressive miracle of the sea. All Christian workers are engaged in spiritual angling, but we concern ourselves just now with the *bona fide* fisherman. It is not the height of wisdom to seize the rod and net at the first impulse and cast our net into the first pond we come to, without first seeing the Master. We may cast our nets into all waters at all times when we have received intimation from Him, and follow His instruction; and the true angler will do more successful work in a little brook than those who drag the sea but who

have not tarried for the Master. It is well for soul-winners to remember this, or the elation of former success will receive a disastrous check. It is well when the Lord selects the place to cast the net, or points out to us the bend in the stream; and when we can say—even with the bitter recollection of past failure—“Nevertheless, at Thy word, we will let down the net.” It is good to have wide waters for the exercise of the heaven-born skill in saving sinners and bringing them to land; but some are not successful, even in the sea, while others rejoice in their success in more unpretentious waters. There must be zeal, diligence, and patience; nay, there must be more. Just as there is a vast difference between the fashionable angler, to whom it matters little whether he catches fish or not, so long as he can flourish his rod and assume a graceful pose on the bank of the river; and the poor fisherman who depends upon success for a living, and who, with much anxiety and manifold labours and risks, lands his fish, and feels glad when his net encloses a great multitude of fishes; so there is even a greater difference between the fashionable angler for souls, who prides himself in his beautiful fishing tackle, but cares very little for saving souls, for catching fish, even on a sunny day; and the Christian worker, the spiritual fisherman who toils through many a dark and stormy night, whose main business is to save souls. This makes all the difference. O, we must save souls. We cannot live without doing so. May heavenly skill be ours, as with anxiety we watch and wait and work. Skill in this matter of fishing is as much needed in village stream as in open sea; in the circumscribed fish-pool of some village Heshbon, as among the teeming population of the city. And sometimes, too, the difficulty is greater in the former, for country fish, as well as being more scarce, are very crafty and wary, and have many a lurking-place. O, yes, the country angler must have patience, for he may stand a whole day on the river bank and only get a “bite,” and that bite, too, may be more felt by the angler than by the fish. Sometimes you think you have him, but you’ll soon discover that you have not, and with half a hope you put on fresh “bait” and cast your line into the stream again. And just as we write a young friend comes in to inform us about his morning’s fishing. He really had two fish up out of the water, but he did not bring them home with him, as they had no inclination to come to land. We have often to make another attempt. Some bad fish are caught, especially at sea; and some small fish are caught. All Churches have had this experience, we presume. A good catch sometimes means a bad catch, and a large catch a small one. Tabulation does not mean much accumulation sometimes. At the same time we know there are salmon in the river and in the sea, and that they are often caught. May more be taken, for they make up for deficiencies. But let us be diligent in catching the smaller fry, for we may not always catch the larger. Some are not satisfied unless they catch sea monsters, and will not pretend to fish unless they be whalers. Catch whales if you can. There is plenty of bone and oil in them, and you will need a harpoon or some other special instrument of Gospel power. Difficult to seize these, but of great use when caught. We should make an effort to seize a Saul of Tarsus or a John Bunyan. Now, in ordinary fishing, we must give heed to the equipment. Unusually large meshes in the net, or a great rent will enable the fish to play about with safety. Fish are not

afraid either of the net or line of some fishermen; there is no hook to their line, and the meshes of their net are so wide, so "broad," that the wily fish become quite bold. There are rents in some nets that would make it safe for leviathan to sport himself in. Beloved worker, we must "give heed to ourselves and to the doctrine." Let us not have gauze for the material of our net, nor pastry only at the end of our lines. Let nets be well and strongly made, to enclose and hold a great multitude of fishes, and let us have a proper hook for dealing with individual souls, and a very grapnel for the jaws of leviathan. Let us not, while ostensibly engaged in fishing, abandon the idea of drawing out the fish. Some seem to have done so; attempting to purify the waters, but not pulling out the fish. They declare rightly that the water is the natural element of the fish; but we want to take sinners out of their natural element; lift them clean out too, and place them in a spiritual element. Fish will die, they say, if we take them out of the water. Indeed they will, and that is part of the great intention, for sinners will have to die to the world, and perhaps be submitted to a fiery trial, before they become useful and savoury in a new sphere. But not caring to pursue a new branch of our subject, we will conclude with a reference to the fisherman again. Here stands the fine gentleman with his fancy rod and wallet. He makes his rod do some wonderful gyrations in the air, and smites the waters many times; but neither have the waters divided, when overshadowed by that rod, nor have the fish expired, and the angler returns with empty wallet. There is the rustic standing a good way off. He has got a crooked ash sapling, a kind of youthful tree, as a fishing rod; the various notches and angularities are nature's representative of ferrules, we suppose; but the rod is all of a piece and strong, or it ought to be, judging by its thickness, and the same might be said of the cord suspended therefrom. But that rustic takes up his time with no foolish display. He comes to fish and does it, and wraps up his successful haul in his coloured 'kerchief, which serves more than one purpose. Yes, splendid soul-winners are found among the hardy sons of toil, while others, with more gifts, perhaps, but with less grace, seem devoid of Divine skill. A mere display of talent, learning, vocal culture, and figure, are no match for the hand and heart of the humble spiritual angler. The Lord grant to us all the graces, whether or no we possess the gifts. There will soon be a gift where there is grace. The exercise of gifts without being moved by grace will tend but to give the fish timely warning to retire a little and look on with allowable curiosity at theoretical angling. The Lord make us all true fishers of men—real soul-winners.

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Stand by some simple promise which seems to meet your need, until He meets you there, for He always comes back by the way of His promises—*Rev. C. A. Fox.*

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridles the tongue, restrains the hand, and tramples upon temptations.



## ANENT THE BAPTIST UNION MEETINGS.



MINISTERS and delegates mustered in good force at Manchester, on October 5th. The magnetism of Dr. McLaren's personality doubtless drew many, and it must have been a joy to all to see the honoured doctor taking such a prominent part. His stirring words at the various meetings were a great treat, and will be long remembered.

The "reception" on Monday evening was quite a grand "function." Hearty addresses of welcome and brotherly sympathy were given by representatives of the different denominations, and their hearty feelings were cordially reciprocated by the genial President, Colonel J. T. Griffin. The usual desires for union between Congregationalists and Baptists were expressed, and we feel obliged to Colonel Griffin for pointing out that when Congregationalists are prepared to adopt the New Testament view of the ordinance of Baptism they will find Baptists ready to meet them.

Among the many addresses given during the week we can only notice a few, and we begin with the

## PRESIDENTIAL ADDRESS.

The title of the President's address, "The Greater Forty Years, or the Progress of Christ's Kingdom during the last Four Decades," was confessedly modelled upon a former deliverance from the chair on "The Great Forty Years." Although Colonel Griffin did not propose to rise to the heights of eloquence attained by his predecessor who handled that subject, his address was by no means devoid of eloquence, and contained some really fine passages. Throughout it was thoroughly practical and decidedly optimistic, and had the ring of sterling honesty which is so characteristic of all the Colonel's utterances. His review of the progress of the Gospel during the past forty years was exceedingly interesting, and the facts with which the address bristled were very valuable. The Colonel stands firmly by the old faith, he believes that "the Gospel we preach to-day has not altered one jot or tittle from that which the seer heard proclaimed by the Angel so many centuries ago. It is unchanged and unchangeable. No one has authority to alter its terms or to modify its message." He is not indifferent to social problems, and in his address he does good service by showing how much the Church has already done in redressing social wrongs, but he believes that

"The Church of Christ has committed to its care man's spiritual condition. Scripture teaches, and experience day by day confirms the truth of its teaching, that the one great need is *not re-organization but regeneration*. 'Ye must be born again.' 'Partakers of the Divine nature.' Nothing short of this can be regarded as the fulfilment of our vocation, or the satisfaction of the world's need."

Our success in solving such problems "will be just in proportion to the extent in which we are *faithful to our fundamental principles*." The colonel is a sturdy Baptist, and while considering all denominations as "soldiers of the grand army of which Christ is the Captain," he believes that Baptists occupy the post of honour.

"Each has its own banner with its distinctive colour. That of the Baptists, white, emblazoned on it the Cross, and beneath the legend 'Obedience.' In the conflict we occupy the post of honour as 'The King's Own.' He looks to us, He relies upon our loyalty, and has confidence in our courage and discipline. It is ours to press onward. We must lead the van; and when the conflict is over and the world is won to the Saviour, our banner, all unstained, must crown the citadel and float triumphant from the highest tower."

The loud applause which greeted these stirring words will be echoed by all Irish Baptists.

## MISSIONARY MEETINGS.

The missionary day at the Baptist Union Session is always full of interest, and Tuesday, October 6th, with its early morning sermon, its forenoon conference, afternoon sermon and evening public meeting, seems to have been a memorable time in the history of the Mission, and may be taken as a prelude of what we shall witness next year in connection with the centenary. As our readers will find a full report of these meetings in the accompanying *Herald*, there is the less need to dwell in detail on the various utterances; we must, however, call attention to the characteristically beautiful address of Rev. R. H. Roberts, B.A., Vice-President of the Union. It fell to him to give the valedictory address to the departing missionaries, and right well he fulfilled his task. The address, based upon Acts xx 36-38, was fresh and forceful, sparkling with humour, yet throbbing with pathos. We were specially pleased to meet with a paragraph of the following character. Alluding to the statement in the missionary report that "the supernatural factor in our vast work needs to be more clearly and constantly recognized," the preacher said—

"The *supernatural* factor! Yes. Do not let us be afraid of the term. It has been wisely said that the true way of conceiving miracles is to regard them as constitutive elements of revelation. When the Word became flesh and dwelt among us, the supernatural factor entered into the order of nature in its limited and lower sense, and was maintained and manifested in the doing of miracles; and if Christ be raised from the dead and be enthroned on high, and if the Holy Ghost, a Divine person proceeding from the Father and the Son, came down at Pentecost to dwell with the Church for ever, then the supernatural breath is assuredly moving upon the face of these waters out of which the Almighty Redeemer is evolving His new creation. Let us dare to think confidently on this matter, and let us dare to speak boldly as we ought to speak."

With all our heart we say Amen to these wise and weighty words. We have never been able to understand why ministers of Christ should seek to tone down the supernatural element in Christianity. Christianity is nothing—it is a fraud—if it be not a supernatural revelation. The great miracles of the Incarnation and Resurrection of Christ, with which Christianity is bound up, completely dwarf all other miracles. The physical miracles performed by Him when on earth have been eclipsed by the "greater works" which, through His followers, by the energy of the Holy Ghost and the power of the Gospel, the ascended Christ has during the centuries been performing since He went to the Father.

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## DR. CULROSS ON OUR COLLEGES.

Whatever Dr. Culross says is sure to be worth pondering, and his paper on the above subject was no exception to the rule. The topic is likely to become a "burning question," and as we are promised a full discussion upon it at the Spring Session, Dr. Culross' paper ought in the meantime to be carefully studied. Most of us might agree that it would be well, *if practicable*, that our colleges should be "set free from mere literary work," and turned "purely into schools of sacred learning." Dr. Culross thinks it is practicable, and finds a proof in the Scottish system of ministerial training. No doubt there is a good deal to be said for that system, but it also has its disadvantages. As we may have occasion to return to this question, we say no more now.

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## THE COMING SOVEREIGNTY OF MAN.

Dr. Clifford's missionary sermon on Heb. ii. 8, 9, was a piece of massive oratory, and we do not wonder that he carried his audience with him. The sermon is well worth reading; indeed, like all the doctor's utterances, it

compels attention. Objection might be, and has been, taken to the phrase, "Sovereignty of man," but we do not wish to make a man "an offender for a word," and as we read the discourse it is clearly indicated that the looked-for sovereignty is to be gained through Christ. We take it as the doctor's way of expounding the New Testament truth, "We shall reign with Him." Still we should have liked better had the preacher given Christ a more prominent place; indeed we question if his exposition of the 2nd of Hebrews exactly accords with the meaning of the author of that profound epistle. We do not, for instance, believe that the contrast is drawn between angels and men, but between the administration of angels in the old dispensation and the sovereign sway of the God-Man in the Gospel age, "the world to come." Throughout the epistle the writer exalts Christ, sees "no man save Jesus only," and evidently he applies the 8th Psalm entirely to Christ, as it is also applied to Him in Eph. i. 22; 1 Cor. xv. 27; and Christ Himself, by His answer to the Pharisees concerning the hosannas of the children, shows that He is the subject of the Psalm. Still we grant that in a subordinate sense, and by virtue of union with the Man Christ Jesus, the crown shall encircle the brow of redeemed man.

Amid much that is admirable in the discourse, we are sorry to find such a statement as that "Jesus Christ placed no confidence in books." Surely He gave the highest honour to the Old Testament, and was a living example of confidence in that Word. If the "Jews rejected Him through the idolatry of a Book," He baffled and convicted *them* by His masterly handling of that same Book. "It is written," was His constant watchword, and all His life-work was made to tally with the Book. When after His resurrection He opened the understanding of His disciples that they might see what was written concerning Himself in the Law, the Prophets and the Psalms, and commissioned them to make known the glorious discovery, He surely placed confidence in a Book. True, "He wrote no books," but He inspired His disciples to write books; to John the specific charge was given, "What thou seest, *write in a book.*" Of course we admit that the living preacher is necessary, and that the great movements in the Church have originated in men; but what would the men have been apart from the *Book*? Luther may be said to have made the Reformation, but what made Luther? Was it not, under God, THE BOOK? It is a pity that in these days, when so many virulent attacks are made upon the Bible, language should be used by a Christian minister which seems to cast discredit upon the Book of books.

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#### THE CHRISTIAN CONCEPTION OF SOCIETY.

Dr. Clifford's paper on the above subject was confessedly brilliant, thoughtful, eloquent; but we can hardly say that it was satisfactory. Mr. Lockhart felt the need of an interpreter, and many who read the paper will share the feeling. We sympathize with the enthusiasm for humanity and the desire for the removal of social ills with which the doctor is possessed, but we greatly fear lest what he calls the "social gospel" will prove a "will-o-the-wisp." That the "kingdom occupied a prominent place in the Saviour's teaching," we know, but that the "kingdom" is synonymous with "social order," in the sense in which Dr. Clifford seems to use the phrase, is another question. We believe that when men are regenerated they will make better citizens; that, filled with the Spirit of Christ, they will seek to bless their fellows in every possible way; that their influence ought to be on the side of purity, righteousness, mercy, and against oppression, cruelty and wrong of every kind; but that the Church as such should address herself specially to social and political re-organization we do not think. We cannot find such a direction in the commission of Him who said, "My Kingdom is not of this world."



## NOTES AND COMMENTS.

### MADE BY THE STATE, OR BORN OF THE SPIRIT?



WE cannot always endorse what Dr. Parker of the City Temple says, but often he utters memorable words which we greatly rejoice to hear. Of this class are the following statements in a recent letter which appears in the *Times*, in answer to an advocate of State religion. "My fear is that it is the tendency of all State-Churchism to make Christians as soldiers are made—give them such and such instructions and put them through such and such exercises, and the result will be Christian citizenship. Nonconformists of my type do not believe this. *We believe that souls are born again by the power of the Spirit, that until they are so born they are not Christians, and that after they are so born they will work out all the duty of citizenship with a conscience void of offence toward God and toward men.*" Right you are, Doctor! We italicize these words, for we think the ideas they contain cannot be too prominently kept in view in the present day. Not only the advocates of State-Churchism, but also the preachers of the so-called "social gospel," would do well to ponder them.

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### "SAINT SOMEBODY."

Some excellent things have been said at the Ecumenical Methodist Conference meeting in Washington, U.S.A. At present, we can only note a wise and witty remark uttered by "the venerable William Arthur." Taking part in the discussion on "Christian Unity," he recounted a conversation he had had with the late Bishop of Lincoln, in the course of which he (Mr. Arthur) had quoted the words, "One Lord, one Faith, one Baptism." Said the Bishop, "St. Cyprian added 'One Bishop.'" "Yes," replied Mr. Arthur, "and all the divisions of Christendom have come from Saint Somebody adding something or other to the Word of God." We commend these words to all who are desirous of "Christian Union." They put the whole question in a nutshell. If, as we fully believe, the additions made to the Word of God have been the cause of multiplying divisions in Christendom, the reduction of all into one body can best be brought about by the subtraction of these human accretions from the Divine Word; only in proportion as that "Word alone" is followed, can true unity be found and maintained. As Baptists, we take our stand upon the "One Lord, one Faith, one Baptism," and there we are prepared to meet all who are satisfied with that standing-ground.

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### CONGREGATIONAL UNION MEETINGS.

From the reports we gather that these meetings have been enthusiastic and enjoyable. As at the Baptist Union, there was a good deal of talk about social questions, but there seems also to have been much spiritual earnestness and power in the gatherings. The opening sermon by Rev. G. S. Barrett, B.A., contained much food for thought. While believing that in their theological thought they had gained much, he feared they had also lost something—viz., "a tenderness for souls." In considering the causes of this loss, he thought that the new interest taken in social and political problems, and in philanthropic movements, however admirable these might be in themselves, had, to some extent, drawn away their interest in the salvation of souls. Another cause was the unsettled belief as to the duration of future punishment for sin. "Had Christ's words against all who lived and died without Him as terrible a meaning as they had to their fathers? Did they speak of the severity as well as the goodness of God? Did men ever tremble when they heard them speaking of the judgment to come? If it were possible to disguise

the good news of the Gospel by incessantly preaching hell and damnation, was it not equally possible to be unfaithful to Christ, by saying less in their sermons of the doom of the sinner than Christ and His apostles said?" These are solemn, searching questions, and we trust they will be taken to heart.

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#### IRISH EVANGELISM.

In the course of a very important speech on the above topic at the recent Evangelical Alliance Conference, Bath (reported in *The Christian*), Rev. T. Connellan said—"I was once sitting at dinner beside a distinguished pulpit orator, and he said, 'Is it really so difficult to preach the Gospel to Irish Roman Catholics?' 'Well, it's pretty difficult,' I replied. 'Now, look here,' he said, 'I may tell you that I am a Home Ruler, and that I sympathize deeply with Irishmen in struggling for their just rights. Suppose that I went down to the city of Cork to-morrow, mounted a barrel, and said: My friends, I am a Home Ruler, and support Mr. Gladstone in his efforts to give justice to Ireland. Then I took out my Bible, read a text, and preached upon it. Do you think they would listen to me?' 'Certainly,' I said, 'they would listen to you with genuine pleasure.' 'Well, and where then, is the difficulty in preaching the Gospel to Irish Roman Catholics?' 'Well,' I said, 'you would scarcely expect such an outpouring of the Spirit as to be able to convert your hearers by one sermon as St. Peter did. You would require to come again, and would, I presume, fix an hour and a place?' 'Certainly,' he replied. 'Well, when you came again you would soon learn that the priests had not been idle in your absence. An organised mob would be there to receive you with tin cans, musical instruments, and perhaps an occasional dead cat, to lend liveliness to the scene.' 'Oh, is that the way?' he said, and the news seemed a revelation to him." *This witness is true.*

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#### A STARTLING STATEMENT.

At the second annual National Protestant Congress, held at Brighton, some able speeches were made on such subjects as the Mass, Roman Encroachments, the Confessional. On the last-mentioned subject a weighty address, powerfully illustrated from personal experience, was given by Mr. Connellan. At the Ladies' Meeting, Mrs. Arbuthnot, hon. secretary of the Women's Protestant Union, told of a lady, who, in conversation with a Jesuit priest abroad, asked, "Where have the Jesuits the strongest hold?" He replied (thinking the lady was a Romanist), "In England, of course; we are every year training young men, who go and take preferment in the Church of England. In twenty years England will be ready to return to the mother Church." The statement startled the audience, as well it might.

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#### ECCLESIASTICAL EXHIBITION.

In one of the London Dailies it is proposed to have a Church or Ecclesiastical Exhibition, for "we have now had a Military and Naval Exhibition, why not a Church or Ecclesiastical Exhibition? It might be made a great success. . . . The Church, the Army and Navy, are connected in the popular mind by a train of associations which is perfectly intelligible." This, from a Churchman, is rather a naive confession. It is saying in effect what Nonconformists all along have alleged, that "the Church" is only a branch of the State service in the same way as the Army or the Navy. The appointments of Bishops, the regulations of worship, the administration of finance, are as much a matter of State policy and control as the management of the Army and Navy. Whether an Exhibition, which would exhibit this fact in all its significance to the eyes of the Nation, would be gratifying to Churchmen generally, is another question. Certainly the New Testament idea of a Church seems very different from the "State departmental" view.

## FOR OUR YOUNG PEOPLE.

## A SHARP SWORD.

"DON'T put Billy P—in my class," was the request continually made by the teachers of a village Sunday-school in England, to the superintendent. Billy was a great trial to the good superintendent. Constantly in some mischief, teasing the scholars, vexing the teachers by his troublesome ways, he made the round of most of the classes in the school. In turn, every teacher got tired of him, and so it came to pass that at the age of 14, Billy had no particular class that he could call his own; sometimes he would behave pretty well for a few Sundays, again he would turn to his old ways, and again the superintendent would hear the entreaty, "Please don't put Billy in my class."

At last it seemed that Billy must be put out of the school. Great kindness had been shown him by most of the teachers, without any apparent effect; some had tried severity, but in vain; earnest prayer had been offered by the superintendent and his helpers, but Billy remained the plague of the school. But just when his case seemed most hopeless, something wonderful happened. One Sunday evening, he did what he was not accustomed to do—he paid attention to the sermon. It was a very solemn sermon from Ezekiel xxi. 9, 10, "A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth?" The pastor showed that the sword of God's justice was hanging over all who did not believe on Jesus, that at any moment it might cut them down in their sins, and that it was the height of folly for those who were exposed to the stroke of that awful sword to be making mirth.

The word laid hold on Billy, it sobered him, it filled him with fear, he began to think of his sins, of his danger; he thought that sword was ready to fall on him. He was in great trouble for days; at last he went to the pastor and said how sorry he was he had been such a bad boy, and how anxious he was to have his sins forgiven. The pastor gladly pointed him to Jesus as the One who had been "wounded for our transgressions, and bruised for our iniquities," and showed him that if he believed in Jesus, all his sins would be forgiven, and he would no longer have cause to fear that sword falling upon him. And Billy, wild, wayward Billy, believed in the Saviour, and soon had the joy of knowing that he was "safe in the arms of Jesus."

There was no need to turn him out of the Sunday-school. Superintendent and teachers rejoiced in the great change in him which was manifest to all. Ere long, Billy asked to be baptized and to join the church, and along with several others who had been converted, he was baptized in the river Ouse in the presence of over a thousand spectators. Soon Billy's voice was heard in the prayer meetings, and before many months had passed, he became a teacher in the Sunday-school and was greatly blessed in the Lord's work.

Let me urge you, my dear young friends, to make sure that you trust in the Saviour, for although you may not be so bad as Billy, you have all sinned, and you all need to be saved; that awful sword hangs over every one of you if you are not sheltered in Jesus; but if you have accepted Jesus as your Saviour, you will have no cause to fear, and will be able truthfully to say:—

"Jehovah bade His sword awake,  
O Christ, it woke 'gainst Thee,  
Thy blood the flaming blade must slake,  
Thy heart its sheath must be;  
All for my sake, my peace to make:  
Now sleeps that sword for me."

S. M'CAIG.

## Bible Studies.

1. Son of a Greek, but early taught in Jewish sacred lore ;
2. One who wandered from the truth which he had known before ;
3. A preacher whose sore sickness caused the great apostle grief ;
4. At the judgment seat they beat him who of synagogue was chief ;
5. He belonged unto a city whose people searched the Word ;
6. One who "did much evil" to a servant of the Lord ;
7. Her heart was gently opened to receive the things Divine ;
8. A slave, a thief, a runaway, in whom God's grace did shine ;
9. In this town Paul determined the winter-time to stay ;
10. From this place persecution strong forced him to flee away ;
11. Renowned for faithful service, in the Book of Life's his name ;
12. A preacher charged to mind his work lest he should suffer blame.

The initials of these names combine, and you will plainly see  
 A town where Paul the Gospel preached to Jews for Sabbaths three :  
 Where persecution raged against the servants of the Lord,  
 Yet converts many, far and wide made known the blessed Word.

1. A title of the Lord which shows the place He should have in our hearts.
  2. What we need to "put on" in order to stand against Satan.
  3. One of the sons of Caleb.
  4. One who kept a school in which Paul was allowed to preach.
  5. A small animal which helped Israel to drive out the inhabitants of Canaan.
- The *initials* form an important word, very frequently found in the New Testament, but only used twice in the Old Testament; the *finals* a word of the same meaning.

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## ANSWERS FOR OCTOBER.

## Bible Study.

ASIA.

1. Aquila—Acts xviii. 2. 2. Stephanus—I Cor. xvi. 15. 3. Izri—I Chron. xxv. 11. 4. Asa—2 Chron. xvi. 10.

## Scripture Square Word.

R O M E	Acts xxviii. 31.
O D E D	2 Chron. xxviii. 8-15.
M E D E	Daniel xi. 1.
E D E N	Genesis ii. 8.

Answers have been received from the following:—

Charles R. Curtis, Carrie Parnell, John B. Simpson, and Bessie Simpson.



THE GREAT EXEMPLAR.—They tell us that in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after him may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance, "in all points emptied as we are," bearing grief *for* us, bearing grief *with* us, bearing grief *like* us.—*Maclaren*.

## REVIEWS.

THE SUNDAY AT HOME. Annual Volume. London: Religious Tract Society. Price 7/-.

We are glad to see that this old favourite still keeps its place in the front rank of monthly magazines. Its stories are wholesome and helpful; its articles and sketches range over a wide variety of topics, and are usually well written, thoughtful and interesting; its sermons and expositions are able, Scriptural, devotional, well-fitted for Sunday reading in the family circle; its "monthly religious record" gathers up the principal events of interest in the religious world, and chronicles them in a racy, readable style. It is worthy of a place in every household.

THE LEISURE HOUR. Annual vol. Same publishers. Price 7/-.

A worthy companion to the *Sunday at Home*; its contents are not so specifically religious, but, like all the works of the Religious Tract Society, its tone is pure and elevating. The tales seem all of a good class, the leading one treating of Reformation Times in England; it contains a vast amount of diversified and valuable information, and cannot fail to brighten many a "leisure hour." The beautiful illustrations add to the attractiveness of the book, and being tastefully bound, it would, like the *Sunday at Home*, prove an appropriate and acceptable Christmas or New Year's gift.

JOSEPH: BELOVED—HATED—EXALTED. By Rev. F. B. Meyer, B. A. London: Morgan & Scott, 12 Paternoster Buildings. Price 2/6.

One of the most fascinating of Scripture stories is here re-told in a fascinating manner. Mr. Meyer has made his mark as an expositor of Bible biographies, and this book will fully sustain his reputation. It is a capital volume to put into the hands of young men; the many lessons which Joseph's life furnishes for them being felicitously expressed and powerfully enforced. It is full of spiritual and practical teaching, and the writer does not fail throughout to exalt Christ. We may not absolutely endorse every detail, but, as a whole, we can very cordially commend the book.

"THE CHRISTIAN" BIBLE READINGS—THE PSALMS. Same author and publishers. Price 1/6.

Another book from the fertile and facile pen of Mr. Meyer. Within a brief compass there is condensed a large amount of devotional, doctrinal, critical and practical exposition. Many who have not time to read larger works on the Psalms would find these pithy notes very helpful, and even those who are well furnished with other expositions might find many fresh and valuable hints in Mr. Meyer's "Bible Readings."

THE COMPREHENSIVE TEACHERS' BIBLE. Nonpareil, crown octavo; Syrian Levant yapped, leather lined, &c. Price, 16s. London: Bagster & Sons.

A beautiful copy of the best of Books. In these days when the Word of God is in the crucible of criticism, it is increasingly necessary to study the Word itself, and any aid to a right understanding thereof is to be welcomed, and surely it would be hard to find anything more suitable to the needs of the teacher than the Bible Helps appended to this volume. We have here some introductory chapters on the following themes—The origin, form and character of the Bible; Revelation and Inspiration; the original language of the Bible; the versions, ancient and modern; the Canon of Scripture. These are all treated in a clear, concise, and satisfactory manner. Then follows an admirable summary of each book, with critical notes concerning the writer, time and place of composition, leading characteristics, &c. When we add that among other good things we have a synopsis of Jewish history of the period between the Old and New Testament; instructive notes upon such subjects as the people mentioned in Scripture, Jewish antiquities, Scripture geography and topography; several useful chronological tables, a very full and serviceable Index to the principal characters and subjects of the Bible; a Concordance; and an Atlas; it will be seen that the Book forms a library in itself. The teacher who masters its contents must be well furnished for

his work. Very heartily do we commend this ably written treatise, as a most desirable, readable and valuable aid to all students of the sacred Word. We may add that the Bible, with the Helps, is published in various sizes and prices, from near 16mo. to emerald quarto, from 4/6 to 63/-.

THE HIDDEN HAND. London :  
Marshall Bros., 10 Paternoster  
Row. Price, 3d.

The somewhat sensational picture on the cover of this pamphlet—a golden cup held in a black hand on a red ground, with the word “Mystery” underneath—prepares us for some stirring reading ; and certainly the interior does not belie the exterior. Extracts from various reliable sources, concerning the nature and doings of Popery, are here collected and woven into a terrible indictment against Rome. It is very necessary, now-a-days when, in England especially, Rome is posing as an “angel of light,” to shew her in her true colours. This pamphlet ought to do something in that direction.

THE BIBLE TEMPERANCE EDUCATOR. Edited by Rev. John Pyper.  
Belfast : The Bible Temperance  
Association, 25 Baltic Avenue.  
Price, 3d.

This vigorous Quarter'y is full of thoughtful matter. Its special aim is to set forth the Scriptural basis of Total Abstinence, and its able Editor is to be congratulated on the success of his efforts. The magazine ought to be supported by Temperance workers, since it is such a support to the Temperance cause.

NORTH AFRICA. London : Partridge & Co., 9 Paternoster Row.  
Price, 1d.

Missionary work in North Africa is carried on under very great difficulties ; it is no easy task to reach Mohammedans with the Gospel, but thank God it is not impossible. Many brave men have gone forth to this arduous toil, and this monthly is an interesting chronicle of what they have attempted, in the strength of the Lord, and accomplished through His blessing.

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### BAPTISMS.

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*[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. B. M.]*

ATHLONE.—October 18th, one; October 29th, one—by Francis Greville Eland.

BANBRIDGE.—October 12th, one—by the pastor, George Marshall.

CLOUGH.—October 18th, one—by the pastor, T. Whiteside.

CORK.—October 28th, four—by the pastor, J. W. Pearce.

DUBLIN: Harcourt street.—October 28th, five—by the pastor, H. D. Brown, M.A.

TANDRAGEE.—November 8th, three—by J. Taylor.

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PASTOR J. DOUGLAS, B.A.—Want of space prevented the following item from appearing in our last issue. We now gladly give it place—

“That the Committee of the Irish Baptist Home Mission desire to record their sincere sense of thankfulness to their Heavenly Father, in permitting their brother, Pastor John Douglas, B.A., to labour for so many years in the city of Waterford, in connection with this Society, and for the blessing that has attended his labours in that city. They have learned with considerable joy of the hearty call he has received to a larger field of labour, and while they feel the separation from one so devoted and so faithful to Baptist principles while labouring in Ireland, they feel they dare not throw any barriers in the way of his going to a wider field of service at Nottingham. Their earnest prayer is that Pastor John Douglas may be richly sustained in the great work to which he goes at the end of this month, September, 1891.”

## DENOMINATIONAL INTELLIGENCE.

(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)



R. SPURGEON HAS SAFELY REACHED MENTONE.—What a volume lies in the announcement! What a manifestation of Divine goodness! What a proof of the power of prayer! What an occasion for thankfulness, joy, and hope to the Church universal!

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We were very pleased to see the name of our dear friend, Dr. Usher, in the list of those who, at the recent R. U. I. graduation ceremony, received the degree of B.Ch. It may not be generally known that the Doctor has also gained the degree of B.A.O. These letters are the index of real ability, dogged perseverance, and hard work on Pastor Usher's part, and we heartily congratulate him on his well-won honours.

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GOOD NEWS FROM CORK.—We have often at Baptist Union meetings in England heard regrets expressed because the Baptist fort in Cork had been abandoned, and many earnestly desired that the standard of King Jesus might again be uplifted by Baptist hands in "Rebel Cork." In common, therefore, with many others, we rejoiced greatly in the courageous attempt of the Mission Committee last year to recommence the work in that city; and we are glad to hear that tokens of blessing are being received. On October 28th, an interesting service was held in the old Chapel, when, in the presence of a goodly company, representing nearly all the denominations, Mr. Pearce had the joy of baptizing four candidates. May these be the first-fruits of a rich harvest!

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### Athlone and Moate Church.

The desire of the members and adherents, expressed in the *Magazine* for September, has now become an accomplished fact, and it is with glad hearts that the account of the re-opening of our Moate Chapel, after much-needed renovation, is appended from a local paper, although it but feebly expresses the stimulus which has been given to both work and workers by Mr. Brown's earnest, loving, loyal utterances. In both places many are desirous of following the Master, whilst some of those who have recently done so, were led to decision for Christ in connection with our work:—

"MOATE BAPTIST CHAPEL.—Those of our readers who have passed the Moate Baptist Chapel recently could not but be struck with the great improvements which have been made in the exterior of that building during the past few weeks. The high unsightly wall and gate have been considerably lowered, revealing in the background a neatly kept plot of ground laid out with shrubs in front of the hitherto concealed chapel. Amongst the many interior improvements in the furnishing, perhaps the handsome American organ is the most noticeable, and is a most appreciable addition in the services. On Monday evening, 19th inst., the renovation being almost complete, a re-opening

service was held, when the building was filled to its utmost capacity with a respectable and interested audience, and the platform was occupied by Pastor Hugh D. Brown, M.A., Dublin; Rev. Thomas Aldwell, M.A., Rector; Colonel Rynd; the Pastor of the Church, F. Greville Eland; &c., &c., whilst in addition to the many local families, several Athlone faces were conspicuous amongst the congregation. After the usual preliminaries, Pastor H. D. Brown delivered a most earnest and impressive address, which might be best summarized as an exhortation to 'Practical Christianity;' after which the proceedings terminated in the usual manner."—*Westmeath Independent*.

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### Belfast—Mountpottinger.

The friends of the "forward movement" in this district are thankful to again have to report progress. During the past month four have been added to the Church, making present membership sixty; other applications, both for membership and Baptism, are under consideration.

The "competition" plans for the New Tabernacle are now in the hands of the Committee (the land has already been secured), and substantial addition has been made to the Building Fund. The Committee are thankful for the encouragement received, and hope to send you a

list of subscribers for next *Magazine*. The ministry of Pastor Clark is bearing fruit, the congregations are still increasing, and there is abundant evidence of the deepening of spiritual life in our midst. Our earnest prayer and desire is that this may continue and increase.

B. WEBB, Sec.

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#### Dublin—Harcourt street.

It may be of some interest to our friends in other parts to know that a few ladies of the Harcourt street Congregation have, during last summer, been in the habit of meeting every Monday evening for the purpose of making various articles for distribution in the Zenanas and schools of India. Mrs. Aconson ascertained what articles were most needed, and a few weeks ago two boxes containing about 130 articles (dressed dolls, needle cases, school bags, blouses, &c., &c.), were despatched to the two stations where Bible women are maintained by our Congregation (one Bible woman being kept by general contribution and another one by Miss Richardson's Bible class). These articles are chiefly made from remnants and odd pieces of stuffs given by ladies. Suitable pieces sent by any friends would be gratefully received.

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#### Dublin: Phibsboro' Baptist Chapel.

The above new chapel was opened on October 8th, by Pastor Hugh D. Brown, M.A., and although the night was very severe the attendance was large. The chapel is of iron, and capable of seating 200 persons comfortably. The interior is lined with fir, stained and varnished, and the three oak-stained principals which arch the building and support the roof are handsome and attractive; the whole being well finished, presents a very solid and substantial appearance. Mr. Brown's address on John xxi. 1-14, was exceedingly practical and helpful. Having stated the doctrines held and taught by Baptists, he spoke more directly to Christian workers, and we could not but feel the need of his burning appeal to us not to leave our Master's work though our efforts be not appreciated by our fellows, or even should we meet with insults. Certainly had our Saviour left this earth the moment He was dishonoured by His professed followers and friends (not to speak of His enemies), He would not have seen Gethsemane's anguish, nor have entered the courts of Herod and Pilate, and Calvary's story had never been known. And if He has left us an example we should follow, it ill

becomes us to do what the impulse of the moment dictates, or our injured feelings suggest. Sincerely do we hope that the desire expressed in the earnest prayer offered by our brother, Mr. Pearson, may ever be realized, and that nothing save the truth of the living God may be proclaimed from that platform. We have many friends to thank for their kindly assistance in meeting the necessarily considerable outlay incurred in the erection of our new building, but our thanks are especially due to Pastor Brown and the friends of the Harcourt Street Chapel, for their very generous contribution and for the great desire they have shown for the progress of the Lord's work in this part of Dublin. Our thanks are also due to our brother, Mr. J. L. Dickson, for a nice clock he sent us, on noticing we were without one. The pastor, Mr. Fenton E. Bury, has taken up the work in an earnest spirit, and we hope for great things at our Father's hand. There is a debt of £130 still on the building, but we look up to Him who has led us hitherto and hath so far supplied all our need.—J. L. RYDER, Secy.

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#### Dungannon.

The seventh annual meeting of the church was held on Monday, 26th Oct., at 6.30 p.m., when, much to the joy of all the friends, the hall was quite full. After an enjoyable tea, the public meeting was opened by singing the 45th hymn, and prayer by Brother Hanson. Mr. Patterson, in the name of the church, gave to all a very hearty welcome, and in a few words told how the good hand of God had been upon them during the year in the various departments of their work (nine having been added to their membership). Mr. Patterson said the next item consisted of an address and presentation to their dear friend, Mr. Dickson, late pastor of Lisnagleer, now of Coleraine. He then read as follows:

"Address and Presentation to Pastor John Dickson, late of Lisnagleer, on the occasion of his leaving Tyrone.

"Dear Mr. Dickson,—We, a few of your friends in Tyrone, where you have laboured as a minister of the Gospel for now 25 years, cannot allow you to go from our midst without, in some small way, testifying our appreciation of your labours amongst us.

"When we contrast the church with which you were connected when you came amongst us first with the same church as it was when you left, we can easily see the glorious results of your faithful labours.

Then, there were ten meeting in an upper room; now, at Lisnagleer, where you were pastor, there is a church at present numbering 62 members, with a chapel and grounds as neat and comfortable as there are in all Ireland. A teacher's residence, in connection with the day-school has also been raised by your energy.

"New Testament institutions and ordinances found in you a faithful exponent; and in your pulpit utterances you never gave an uncertain sound.

"Your attention to the wants of all, both temporally and spiritually, especially at the bedside of the sick and dying, will be a loss to the whole community. The way you laboured among the young in your neighbourhood was the wonder of the country.

"In presenting to you this purse of sovereigns, we gladly include Mrs. Dickson, who has been most zealous in every good work.

"Praying that the great Head of the Church may shower down blessings on all your future work,

"We are, dear sir, your very sincere friends (signed on behalf of subscribers),

"JAMES M'FARLANE.

"SAMUEL BARNES.

"ALEXANDER HEGGARTY.

"WM. JAMES MORROW, *Treas.*

"ALEX PATTERSON, *Secy.*"

Brother Morrow then, in a very few well-chosen words, presented to Pastor Dickson a purse of sovereigns, who then read his reply as follows:—

"DEAR FRIENDS,—I beg to thank you very heartily, both on behalf of Mrs. Dickson and myself, for your flattering address, and also for the substantial token of your kindness to us in the accompanying purse of sovereigns. My labour in Tyrone for the twenty-five years you have so kindly referred to, being a labour of love, was a pleasure to me. Regarding its merits or demerits the Judge of all the earth shall decide. He only can rightly discern between the worthless and the worthy. 'Every man's work shall be manifest.' 'The fire shall try every man's work, of what sort it is.' It is gratifying and encouraging to me,

however, to receive this expression of your confidence and good-will. And although now my lot is cast to work in another corner of the Master's vineyard, yet I can never cease to long after the well-being of you all, and the prosperity of the Lord's cause in your midst. While amongst you I tried to follow peace with all men, and generally, I think, I succeeded in doing so. In the itinerancy of my earlier years in Tyrone, I had much hard and uphill work, and many hindrances, but I am grateful to say, I never had to encounter the opposition of any godly people, however they differed from me denominationally. There is, indeed, a Christian fellowship of love, and a bond of peace. May we all ever cherish the one, and rejoice to feel bound by the other. Praying for you every blessing.

"I beg to remain, dear friends,

"Gratefully and truly yours in Jesus,  
"JOHN DICKSON."

Mr. Simpson, in his own masterly way, spoke on "Salvation: its various aspects." Earnest addresses were also given by Pastor Dickson and Brother Hanson, and prayer was offered by Brethren Rainey and Tracy. When hymn 494 was sung, Mr. Dickson brought the happiest and largest annual meeting we ever had to a close by prayer and the benediction

\* \* \*

#### Tubbermore.

*Carson Memorial Chapel.*—The Building Committee of above Memorial Chapel tender heartiest thanks for the following contributions towards Building Fund:—

Mr. T. H. Engall, Thorpe road, Staines	... £1 1 0
Mrs. Robert Hughes, N. Y.	1 0 0
Mr. James L. Dixon, 111, Stephen's Green, Dublin	1 0 0
Mr. R. Haldane Carson, Solicitor, Omagh	... 1 0 0

N.B.—Further help is urgently requested, as the time draws near when we must build (if at all next year), and this we dare not do without funds. About £400 is still needed. Who will help? Subscriptions thankfully acknowledged by Brigade-Surgeon Waters, J.P., C.B., White Fort, Tubbermore, Co. Derry.

### Precious Promises.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.—PSALM xxxii. 8.



The  
Irish Baptist Magazine

VOL. XV.]

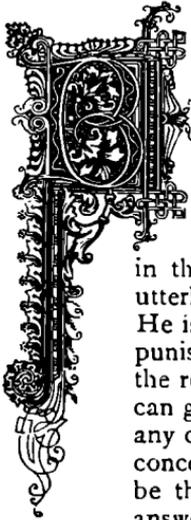
DECEMBER, 1891.

[No. 12.

CONCEALING, YET REVEALING ;  
OR, THE GLORY OF GOD AS DISPLAYED IN THE COVERING  
OF SIN BY THE BLOOD OF CHRIST.

BY PASTOR R. H. CARSON.

"It is the glory of God to conceal a thing : but the honour  
of kings is to search out a matter."—Prov. xxv. 2.



BETWEEN an earthly monarch and the King of kings, there is this vast difference—*what would dishonour the one brings glory to the other.* A ruler among men is bound by the very office he holds to discover and punish evil. He is, as an apostle reminds us, "The minister of God to us, a revenger to execute wrath on him that doeth evil." If in this he fail, he fails in the very end or aim of his office, and is consequently utterly unworthy of it. Not so the King of kings. His glory, as He is revealed to us in the Gospel, lies, not in unveiling and punishing, but rather in covering and concealing sin. How, the reader asks, can this be? How is it possible that God can glorify Himself in covering evil? How can evil, under any circumstances, be concealed or covered, and the party concealing or covering it not only remain untarnished, but be the more glorified thereby? To this seemingly unanswerable question the reply is at hand. *By the blood of*

*their Incarnate Lord, the sins of believers are covered ; and in so covering them, God not only leaves no stain on His character and government, but to that character and government brings the greater glory.* That this is no figure of speech or fancy of the brain, the following considerations will make abundantly evident :—

I. In covering sin by the blood of Christ God glorifies His *justice.* Displayed elsewhere, and in awful majesty, no doubt, that justice has been, is, and will be, *but not as here.*

1st. In the death of Christ the claims of justice are met by *God's*

*own Son.* When our race, with the exception of a single family, were swept from the earth; when, again, the Cities of the Plain became heaps of ruins, and all within them perished, *with the creature simply* justice had to do; and when, in the awards of the final judgment, justice shall seek her own, and men and fallen spirits perish for ever, it will be the *creature*, the creature *only*, paying the penalty of sin. Not so in the case before us. *In the cross of Calvary we have sin's penalty borne by Incarnate Deity.* God in our nature, God in our humanity, meets for us the claims of justice. Here is an exhibition of justice far surpassing any other, conceivable or on record. My reader, you fancy in the waters of the Deluge, in the overthrow of Sodom and Gomorrah, and in the hell of the lost, you see the justice of God, and so you do; but what are these exhibitions of this awful attribute compared with that of Gethsemane and Calvary? In the Garden and on the Cross you have One, dearer to God than all besides—One, moreover, equal in all things with the Father—pouring out His soul in satisfaction for sin. It is not here the mere creature meeting on his own account the deserts of sin; it is not even the highest created intelligence suffering for others; it is the uncreated One Himself, the great *I am*, in the flesh of our humanity, suffering for us. With this can anything in the records of the Universe compare? Charged with our sins, *God's own Son* might not escape. "Father," He cried, as He approached His agony, "if it be possible, let this cup pass from Me." But it did not, it could not pass; and so, taking back the prayer, He exclaims, "Father, if this cup may not pass from Me except I drink it, Thy will be done." O, wonder of wonders! What must that justice be which demanded and which received such a sacrifice! Where shall we have a display of this glorious attribute as we have it here?

2nd. In the death of Christ the claims of justice are *fully* met. Nowhere else is this the case. Even in hell it is not so. In hell, indeed, the lost are meeting the claims of justice, but those claims by them are never met. They are always paying, but never pay the mighty debt. Throughout eternity this will be the case. When millions and millions of years have rolled away, the account will remain unsettled—nay, will be as far from settlement as ever it was. Not so with the sacrifice of Calvary. Such was the infinite worth of that sacrifice, that it has, and at once, "perfected for ever them that are sanctified." What the hell of the lost can never do, it has done—it has "finished transgression and made an end of sin." It has paid, yes, to the last farthing, what we owed to eternal justice. Jesus gave not up the ghost till He could say, "*It is finished*"—words that will never, never, never be heard in the abodes of the lost. O grand! O glorious truth! My soul! do you know, do you trust Jesus? Then for you justice is satisfied, fully and for ever satisfied. You may challenge heaven, earth, and hell, to lay anything to your charge. From you, in your great Substitute, justice has had its utmost claim, and now so far from condemning, demands your acquittal. Thus viewed, how glorious this attribute of God. There is here, as in human schemes of salvation, no compromise. It is not salvation *at the expense* of justice, or justice *in any measure* abating its claims on the sinner. It is justice for the sinner, and at the hand of the sinner's Substitute, receiving all, absolutely all, it ever has claimed or

can claim. Thus, while human schemes degrade, the plan Divine glorifies the justice of God.

II. In covering sin by the blood of Christ, God glorifies His *mercy*. Only in this way could mercy at all appear. Apart from the work of Christ, mercy, indeed, might have been found among the attributes of God; but it would not, most assuredly, have been found *in exercise* there. Action, under such conditions, action to any extent whatever, would have been in the face of justice, and would, therefore, have been impossible. As is well understood, the exercise of mercy on the part of our Sovereign means, and can only mean, justice *in abeyance*. Every wretched convict rescued from the gallows by the compassion of the Queen is rescued *at the expense* of justice. Could it be otherwise here, if the sinner were saved apart from the Cross of Christ? Salvation by *mere* mercy, that is, salvation without *satisfaction*, without *atonement*, without *blood-shedding*, would have been salvation *in conflict* with justice—salvation not meeting, but trampling on, the claims of that glorious attribute. Such, however, is not God's way of reaching and rescuing the sinner. For the exercise of His mercy He has made full provision by meeting in Jesus the claims of His justice. Everything that justice demands, or can demand, Christ has rendered; and now, therefore, there is no hindrance to the outgoing of mercy. In the channel of the Saviour's blood mercy flows, freely flows, for the ruined and the lost. Thus, an apostle tells us, while God is "just," He is also "the justifier of the ungodly." Without in the least dishonouring His attribute of justice, or in any way interfering with its course of action, He extends to the undeserving, yea, to the hell-deserving, the salvation of the Gospel.

Here now is mercy—mercy in full, free, and glorious action. With this can the mercy of human schemes at all compare? Freedom of action that mercy knows not. At every step of its course it is held by the claim of a righteous government. Without violence and wrong it cannot act. Not so the mercy of the Gospel. Flowing, as it does, in the channel of the Saviour's blood, there is nothing to obstruct its course. It is free—absolutely free—free to save *whom*, and *when*, and *where* it pleases.

Not only, however, is the mercy of the Gospel free to act, it *acts* freely, and in its action *knows no limit*. This is a feature of Gospel mercy unknown to the mercy of human schemes, and unknown to the mercy of human governments. What is the mercy of the Civil Ruler? Scarcely ever the *remission*, simply the *lessening*, of punishment. And on what ground is that mercy extended to the wretched convict? Invariably on the ground of some *extenuating circumstances*, or something in the convict not usually found in doers of ill. And is not this also the character by the theories of men given to the mercy of God? If those theories save the sinner, if they extend mercy to the perishing, it is always on the ground of supposed merit. Mercy, pure and simple, they know not. Salvation you cannot have, unless in some way or other you *deserve* to have it. If you would become an object of mercy, you must *work* for it, you must show that you act *worthy* of it. In a word, as men put it, where there is no merit there is no mercy. From all this how widely different the mercy of the Gospel. Proceeding, as that mercy does, in harmony with its own essential nature, it meets you *just as you are*, and saves you *whatever you*

*arc.* Not only does it look for no merit in order to your salvation, it saves you in the face of the utmost demerit. You may have reached the extreme of human guilt, you may have covered your soul with sin of the deepest dye, you are not beyond the lines of Gospel mercy. Nay, so well within the lines are you, that mercy awaits you. (Isaiah xxx. 18). Realizing your condition, and falling at the feet of Jesus, *whatever you may have been*, perish you cannot. How abundantly this is attested in the Gospel story. So marked was the readiness of our adorable Lord to extend mercy to the lost, that He hesitated not, though sharply rebuked for his action, to go in among them, and receive them into the Kingdom. Where, most frequently, do we find the Saviour? With publicans and sinners. And why with publicans and sinners? Was it that He enjoyed their society? Nay, but that He might reach and save them. Thus, the utterly immoral were reached and saved (Matt. xxi. 31; John iv. 5—26, viii. 3). Thus a thief, the pest of society, was reached and saved (Luke xxiii. 39—43). And thus demoniacs, incarnations of demons, were reached and saved (Mark v. 15, xvi. 9).

But this is not all. More remarkable still, our merciful Lord, after His ascension, returned to earth with a free pardon, and with a glorious mission for *His greatest enemy* (Acts ix. 1—15; 1 Tim. i. 15, 16.) My reader, have you at all considered the case of Saul? Here you have one who, though “the chief of sinners,” because more than any other opposed to Christ, is yet not only forgiven, but advanced by Christ to the first place in His Kingdom. You talk of mercy as men understand it. Was mercy ever so seen as here? Gospel mercy knows no limits. It reaches to the utmost bounds of human guilt. It saves the foulest, the fiercest, the most hell-bound of all the enemies of Jesus. No man is so wicked, so depraved, so polluted, that he may not find mercy of the Lord. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon” (Isaiah lv. 7).

Another feature of Gospel mercy, and a feature by which it is greatly distinguished, we may not here quite pass over—*it may be had at the latest moment of life.* Of this, to speak of no other, we have a blessed illustration in the salvation of the dying thief. That wretched victim of sin, the execration of God and man, passed into heaven *from the cross on which he hung* (Luke xxiii. 42, 43). In the very agonies of death he had but to turn his eye to the dying Saviour, make his appeal, and all was done. That very day he was with Jesus in Paradise. O wondrous mercy! How different this from the mercy of human schemes. Men talk of mercy; but it is not mercy that will save at the “eleventh hour.” For it there must be time, time for preparation, time, as they put it, “to fulfil the conditions of salvation.” Here there is no time, no preparation, no fulfilling of any conditions, just the cry—the dying cry, “Lord! remember me when Thou comest into Thy Kingdom.” This is mercy of which we could have had no conception, mercy we never could have anticipated. Indeed, so far does it surpass our utmost thought, that even when discovered to us, it is with difficulty we can take it in. Yet, if there be truth in the Bible, this is a truth of God. And oh! how glorious! God so merciful, that He accepts, pardons, saves the foulest sinner at the latest moment. If this do not bring glory to God, what will?

III. In covering sin by the blood of Christ, God glorifies His *wisdom*. Nowhere certainly, does the wisdom of God appear as it appears in the Gospel. If you would see it, my reader, in its meridian glory, you must see it as displayed in the salvation of Jesus. Salvation, as brought to us by the work of Christ, does what all human schemes have failed to do—*it harmonizes the perfection of God*. Take any of the schemes of human devising, and what have you? A God wanting in some of the attributes of Godhead; or worse, a God whose attributes are in deadly conflict. Take the Gospel scheme, and all is harmony. Here in the truest and fullest sense “mercy and truth are met together, righteousness and peace have kissed each other” (Psalms lxxxv. 10). In Christ and His work all conflicting claims find their satisfaction, and are in completest agreement. Does mercy rescue from eternal death the poor trembling sinner? It does so, not by trampling on the claims of justice, but by meeting those claims in the oblation of Calvary. Does justice exact to its utmost extent the penalty of sin? It does so, not by inflicting on the helpless sinner that fearful penalty, but by inflicting it on the sinner’s Substitute. Thus, in saving the guilty, God is both just and merciful, and as just as He is merciful. While in Jesus mercy flows, and flows to the chief of sinners, to the vilest of the vile, in Jesus also justice has had all its own—nay, has so had all its own, that it not only has ceased to hinder, it has begun to claim, the deliverance of the sinner. Most expressly, and by an inspired pen, we are told that God is not only faithful, but “just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John i. 9). Not only then is salvation an interposed, and whose penalty He bore, there would not be justice in act of mercy—a *forgiveness*—it is also an act of justice. *God is just to forgive*. If forgiveness were denied to those for whom the Saviour heaven. But in Jesus and His work justice and mercy meet, and together demand the deliverance of the sinner. The united action of these glorious perfections it is our privilege at once and for ever to plead. Here now is wisdom; compared with this what is the wisdom of the wisest of earth’s sons? Especially, what is that wisdom as applied to the things of God? Salvation as devised by man, so far from bringing justice and mercy together in our deliverance, sets these attributes in direct antagonism, and so far from giving to each its fullest claim, circumscribes them both in action. What the one calls for the other forbids; and so far as either prevails, the other is worsted. Not so here. Here all is harmony, and harmony because each has had all its own. O! the wisdom of the plan Divine! Is it any wonder “angels desire to look into it?” (1 Peter i. 12).

And now, my reader, is it not the “glory of God to conceal a thing?” Where is His glory so displayed as it is in the covering or concealment of our sins by the blood of Christ? And where, may we not add, have we evidence of the Gospel truth as we have it here? This is light—*light in itself*. Surely that scheme of human deliverance which gives to every attribute of God its fullest claim, and thus presents in glorious harmony the entire Divine perfections, must be from God. If this were the only evidence of our holy religion, it would be enough, and more than enough, to establish for ever its Divine original.

## CHRIST IN THE TYPES.

BY PASTOR A. M'CAIG, B.A., LL. B.

## IV.—TYPICAL PERSONS.

**W**E come now to consider very briefly some of the personal types of the Lord Jesus. Our authority for regarding many of the characters of Old Testament history as typical personages, is found in such passages as Matt. xii. 40, Rom. v. 14, and especially the Epistle to the Hebrews, which shows that the whole Old Testament economy was typical, and proceeds upon the assumption that the particular characters mentioned, Moses and Joshua, Aaron and Melchizedek, in a greater or less degree shadowed forth the coming Messiah. First in the order of consideration must be placed the one who is first in order of nature and importance—*Adam*, who is in so many words declared to be a type of Christ (Rom. v. 14), “who is the figure (Greek *type*) of Him that was to come.” The whole section of that chapter, beginning at the 12th verse, is devoted to an examination of the interesting and important parallel between Adam and Christ; and again, in 2 Cor. xv., the apostle takes up the theme. Thus we have the idea clearly set forth that Adam, as the head of the race, typifies *Christ as the Head of the redeemed race*. So intimate is the typical connection, that, in contradistinction to the first man, Adam, Christ is called “the last Adam,” “the second Man.” It is not our purpose to plunge into the metaphysical, or ethical, or even theological speculations which have gathered round the great question of original sin through relationship to Adam. We only note the fact that as Adam represented all his descendants, all who were in him; so Christ represented all His people, all who, in the purpose of God, were in Him, given to Him. The union between Adam and the race is called a *federal* union; implying that he acted for them, and that on legal grounds his sin could be imputed to them, and they condemned through him. But we must beware of considering this as a mere legal fiction, devoid of a real basis in the nature of things. The union was also *organic*. We were actually in Adam: from him to all his posterity the sinful nature is transmitted, and sin is imputed to them—they are treated as sinners because there is sin in them. There is also a two-fold union between Christ and His people; there is the federal union involved in His standing in their place and legally meeting all their liabilities; but there is also the actual union produced in the soul in regeneration, the vital link on the human side being faith. Adam’s descendants make his sin their own by their own conscious wilful disobedience. Christ’s people identify themselves with Him by faith and willing subjection to His gracious sway. The connection between Adam and the race was the spring of woe; the connection between Christ and His people is the source of all blessing. Adam by his disobedience procured death for all whom he represented—all who are linked to him by nature; Christ by His obedience secured life and salvation for all for whom He stood—all who are linked to Him by faith; while, on the ground of Christ’s redeeming work, the ordinary blessings of life are given to all, and the general offer of salvation held out.

The idea that the race has been ruined through the sin of the first man is not a palatable one to the carnal mind, and many ridicule and reject it. But practically the same thought which is conveyed in theological language by such words as "original sin," "inherited depravity," is couched, if less clearly, not less surely, in the scientific phrase, the "law of heredity." In the iron grip of that remorseless law we are held, and were every Bible burned and every line of theology blotted out, Science and Experience would still proclaim the grim fact of original sin and transmitted depravity. We would, in that case retain all the horror of the ruin without any hope of remedy, for while, along the lines of federal union, representation, headship, comes so much of bane, we rejoice in the Gospel light to see that along similar lines comes highest blessing. If by the one man's disobedience many were made sinners, by the obedience of One many are made righteous. If the judgment was by one to condemnation, the free gift is of many offences unto justification of life. If by man came death, by Man came also the resurrection from the dead. And so—

"In Christ, the sons of Adam boast  
More blessings than their father lost."

Passing by *Abel*, the sacrificing shepherd ; *Enoch*, the companion of the Most High and the prophet of coming doom ; *Noah*, the man of rest, the preacher of righteousness ; we note that striking type of Christ, the mysterious *Melchizedek*. There is something very fascinating about the account of this man given in Gen. xiv. He appears so abruptly on the scene ; moves so majestically before us ; fades so swiftly into the dim distance, that we are at a loss to know what to think of him. While the typical importance of his brief appearance is very fully explained in the Epistle to the Hebrews, the language there applied to him serves to deepen the mystery about the man himself, and quicken our curiosity concerning his personal history. One thing is clear, that he carried on his priestly work among the nations of Canaan, and was not restricted to one race as Aaron, while the very fact that he exercised such a ministry of blessing shows that God's choice of the Hebrews did not mean the utter rejection of the other nations. They were not left without witness. How long the rays of the early, general revelation lingered among the nations ere absolute darkness asserted its sway we cannot tell, but the presence of Melchizedek is evidence that at that stage of the world's history the light had not been entirely lost. But tempting as this subject is, we must not pursue it, but confine ourselves to a consideration of the typical character of Melchizedek. And surely we may find in the very mystery that enshrouds him a typical representation of the mystery that gathers round the person of our Lord. The details concerning his parentage, origin and end, are purposely omitted, in order that he might in some faint measure, foreshadow Him who is "from everlasting to everlasting." As to the exact meaning of the strange phrases in Heb. vii., we consider the explanation given by that celebrated Scotch Baptist commentator, Archibald M'Clean, preferable to any other, "'Without father, without mother, without genealogy.'—I take these expressions to relate purely to his priesthood, of which only the apostle is speaking ; as if he had said, Melchizedek had neither father nor mother of any priestly order, and was without descent from any race of priests. . . .

When the apostle says, that 'descent is not counted from them,' viz, the sons of Levi, verse 6, he is not denying his *natural*, but only his *priestly* descent; and in this respect he typified Christ, who was without priestly parentage or descent, for He sprang, according to the flesh, out of Judah, not of the priestly tribe of Levi, verses 13, 14. . . . 'Having neither beginning of days nor end of life.'—This also I consider as applicable to his priesthood. As a priest, he had neither the beginning of the days of his priesthood, nor the end of his life in it limited by any particular law, as was the case with the Levitical priests, whose time of officiating was limited to twenty years." Thus was he "made like unto the Son of God"—as a "priest continually," became a type as far as any human being could be of our ever-living High Priest. Very remarkable is the statement in the 110th Psalm, which, in Hebrews vii. is quoted and fully explained, "Thou art a priest for ever after the order of Melchizedek." That one phrase is enough to show that David was under the special inspiration of the Holy Spirit in penning the psalm. No humanitarian or rationalistic theory of the origin of the Psalms can explain how a Jew could conceive of the coming Messiah in His priestly character as distinct from the Aaronic order, and after the similitude of Melchizedek. The idea is clearly outside the circle of merely Jewish thought, and this expression of David's remained for the Jews an insoluble riddle till, in the light of after events, and by the guidance of the same Spirit which first gave the idea, the author of the epistle furnished the explanation. The priesthood of Melchizedek suggests, then, the leading ideas of *antiquity*, *universality* and *perpetuity*, all of which meet and are most fully exemplified in the priesthood of the Great Antitype. In that luminous exposition given in Heb. vii., there is further the idea very prominently put forward of *royalty*. Melchizedek as "King of Righteousness," and "King of Peace," is shown still more clearly to represent Him who in the fullest sense claims both titles, who sitteth as a "priest upon His throne." Nor can we entirely pass over the typical teaching which lies in the actions of Melchizedek, as recorded in Gen. xiv.—He meets the returning warrior; feeds him; blesses him; receives tithes from him: leading us to think not so much of Christ as the sacrificing Priest, as of the One who, having accomplished His sacrifice, now meets His people, strengthens them with the heavenly bread and wine, crowns them with blessing, and from them receives the loyal homage of heart and life.

In *Joseph* we have a clear type of the personal life of Christ. As the beloved son, he is sent by the father to his brethren; is hated and rejected by them; sold, imprisoned, eventually raised to the highest place under the king, and becomes dispenser of blessing to the famine-stricken lands. It needs little insight to see in all this a picture of God's beloved Son, sent to His brethren the Jews, who receive Him not, but hate Him and seek His destruction, and finally accomplish their purpose: He is sold, put to death, confined in the prison of the tomb; but raised by God, exalted to His right hand, crowned with glory and honour, endowed with all power, He becomes the Saviour, the dispenser of all spiritual and eternal blessings to both Jews and Gentiles. Of course the parallel does not hold in every point, as no type can be pressed too far, but, taken as a whole, the type is almost perfect.

Another very complete type has always been found in *Moses*. He typifies Christ as the *Sent of God*, as the Divinely-appointed *Deliverer* and *Leader* of His people ; as the intimate *Friend* and faithful *Servant* of Jehovah ; as the *Mediator* of the Covenant and the prevailing *Intercessor* : but it is specially as the Divinely-qualified *Prophet* that we see Christ reflected in him, according to his own prediction, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me," etc. (Deut. xviii. 15-18)—a prediction twice quoted and frequently alluded to in the New Testament. The meaning of the phrase, "like unto me," seems twofold. Christ was raised up like as Moses was raised up ; this seems the application in Acts vii., raised up from imminent death, raised up though at first rejected by his brethren, raised up from among his brethren. Again, "like unto me" means resembling him in his intimacy with God ; in his revealing the will of God ; in all the phases of his prophetic work. But while we trace the instructive parallel and clearly see that Christ was *like* unto Moses, we very soon come to the conclusion of the apostle, and say of Christ, "This Man is worthy of more glory than Moses." Moses when sent was unwilling to go ; Christ always most willing. Moses failed once ; Christ never. Moses was faithful as a servant ; Christ as a Son. Moses was willing to die for the people ; Christ died.

In *Aaron* we see those features of Christ's priesthood, sacrifice, atonement, intercession, which in the Melchizedek type are kept in the background, but as we touched upon these in a former article under the general heading of "priesthood," we need not now dwell upon them.

The kingly character and office of Christ is well portrayed in the familiar type of the prophet king, the royal shepherd, *David*. We may not stay to note the many respects in which he mirrors forth David's Lord, nor can we point out the typical characteristics of the reign of *Solomon*, further than to say that while David leads us to think of our kingly Christ in conflict and conquest ; in the sway of Solomon we have a vivid view of the peace and prosperity of Messiah's reign culminating in the future glory. He is both the warrior King and the Prince of Peace.

There is one great event in the life of Christ which could be adequately symbolized by no human type—the Resurrection. Adumbrations of it we do find, as in the deliverance of Noah from the flood, in the elevation of Joseph from the dungeon, in the rescue of Moses from the water, more clearly, perhaps, in the emergence of Job from his deluge of troubles ; but at last we meet with a miraculous representation of that most miraculous event. It is given in connection with one who, in other respects, can hardly be considered as a type of Christ—the wayward, self-centred prophet, *Jonah*. The historical truth of the occurrence is vouched for by the Lord Himself, in the same words in which he declares its typical import, "As Jonah was three days and three nights in the whale's [*Gk.* sea monster] belly, so shall the Son of Man be three days and three nights in the heart of the earth."

We must now close our meditations on this important theme. The series of papers has run to a much greater length than was intended, and yet only the fringe of the subject has been touched. In closing, we quote the words of a late eminent commentator, "The elements of for-

gotten typology are becoming more and more recognized, and *cannot consistently with truly historical exposition be overlooked in the New Testament.*" The disintegrating process which arrogates to itself the title of "*Higher Criticism,*" makes small account of the types, but while the authority of the New Testament is acknowledged, the typical teaching of the Old cannot be ignored. And we are persuaded that no theory of the inspiration or formation of the Old Testament canon will ever approve itself to the Christian consciousness, which does not admit and impel the devout disciple, under the guidance of Spirit-taught apostles, to see CHRIST IN THE TYPES.

## AT THE CROSS.

*A Meditation by* PASTOR S. J. BANKS.

I STOOD at the Cross and heard a prayer, and what a prayer! So short, so simple, so personal, so well-directed—"Lord, remember me." Only three words in this *great petition*, addressed to One possessed of all power in heaven and earth, by one of the malefactors. Christ prayed for His murderers. Christ saved a thief on the cross: teaching us to sing—

"Wonders of grace to God belong."

Luke only records the prayer of this penitent. We feel thankful indeed for the inspiration the beloved physician received to pen this wonderful instance of the Redeemer's love toward a great sinner.

Our pardoned brother was not heard for his much speaking, but in response to the faith which under his circumstances might well be called "great." What taught this man that a Fellow-sufferer's remembrance of him could in any measure alter his condition now? Why address this Jesus as *Lord*, asking of Him such a favour, when both were in the agony of death? What inspiration led such a one, at such a time, to utter as his last cry to this central Sufferer—"Lord, remember me"? It was the cry of that faith which is the gift of God. Therefore was it inspired in his heart by the Holy Ghost, which led him to look beyond all circumstances to the One whom the surrounding multitude regarded as a conquered pretender. But was it so? Listen at the Cross, and in answer to this short prayer you shall hear the thrilling words proving the despised One to be "able to save to the uttermost them that come unto God by Him"—"To-day shalt thou be with Me in paradise." And that Divine sentence has never died out, and its glorious echo still rings with the same celestial power which has reverberated from pole to pole, and chimes its heavenly music in every soul thus brought to the Christ of God.

But for that gracious reply our hearts must have been filled with sad doubts as to the results. But glory, Hallelujah! We are not left in any suspense as to the conduct of Christ in the case of the dying man; for like the clap of thunder quickly following the flash of lightning, His gracious answer comes—"Verily I say unto thee, To-day shalt thou be with Me in paradise." We cannot see how. But Jesus did it all; and we can say,

"'Tis done, the great transaction's done."

By sovereign grace the soul is now released. Sin is banished, and the sinner is (whatever may be the judgment of the crowd) a saint of the

Most High God. And ere the poor body was liberated from the cross the pardoned one was placed in the chariot "paved with love," and the heaven-bound steeds received their charge to convey the sinner saved to the glory to be for ever with the Lord. This sublime picture by the evangelist is painted for the gaze of the Church and the world in every age. There is none like it, reminding the saved of the great work done in him, and the unsaved of One able and willing to save. As we go back to Calvary in thought, and stand there in admiration of the triumphs of our victorious King, we find our hearts uttering—"Unto Him that loved us, and washed us from our sins in His own blood, . . . be glory and dominion for ever, and ever. Amen." And of the ransomed one with joy we say—

Happy soul, thy sorrows past ;  
 All thy sins are pardoned now.  
 Not one stain upon thy breast,  
 Not an ache upon thy brow.  
 In thy Saviour's glory rise  
 With Him into paradise.

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### SOMETHING NEW.

A "New Evangelical Weekly Newspaper" is just being launched, and, with all our heart, we wish it *bon voyage*. The adherents of the "old faith" have long felt that there was great need for a weekly organ of a general character, as distinguished from the purely denominational papers, which should, in a calm and courageous, temperate and scholarly, yet withal, bright and popular manner, advocate and contend for the "faith once for all delivered to the saints": we trust this want is now about to be supplied. "THE CHRISTIAN CHURCH" is the name, as suggested by Mr. Spurgeon, of the new venture. It is published by J. E. Hawkins, 17, Paternoster Row, under the auspices of The Evangelical Newspaper Company (Limited), and the "Consultative Council" and Directorate contain names which are a guarantee of soundness in the faith and real ability. The prospectus of the first number is attractive enough, and if the promise it gives is made good, the paper should be a great success. A weekly sermon by the redoubtable John M'Neill is one of the features, and that alone ought to lead to the enrolling of many subscribers. Mr. M'Neill's successor, Rev. John Robertson, now of Glasgow, and already known like his predecessor as the "Scottish Spurgeon," will characteristically administer "Knocks from Knox," which ought to be rather striking. Among the Baptist contributors we note, in addition to C. H. S. himself, Pastors A. G. Brown, W. Cuff, D. Davies, G. D. Hooper, F. E. Marsh, and C. Spurgeon; and with special pleasure we observe that the services of the cultured Principal of the Pastor's College, Rev. David Gracey, one of the best Irishmen living, have been secured. All too seldom are the public privileged to taste the fruits of his extensive and varied learning: we trust that his first article, or series of articles, on "The Growth and Progress of Christianity in Apostolic Times," will be followed by many others. The paper ought to succeed. We ask our readers to do all they can to make it succeed. The first number appears on December 4th, 16 pages, price 1d.

Since writing the above, we have seen the first number of *The Christian Church*, and we are glad to say that it makes its entrance bow in a creditable manner. It contains a large amount of thoroughly good and readable matter, a capital sermon from Mr. Spurgeon, and a characteristic one from Mr. M'Neill being alone worth far more than the price of the paper. Good as it is, we have no doubt it is going to be better, and we hope it will have a wide circulation.

## THE HEARER OF PRAYER.

*Paper read at Bible Class, Harcourt Street Baptist Church, Dublin.*

**T**RUST we have all felt the value of prayer, and are fully convinced that our God and Father does hear and answer the prayers of His children who call upon Him. David knew from his own happy experience that this was God's character—that He was a prayer-hearing God. We find him addressing God thus, "O, Thou that hearest prayer." And He also uses such expressions as this, "The Lord will hear when I call upon Him." It is very important to have this truth fixed firmly in our minds; for the feeling that God hears us will make us pray more earnestly. Have we not often gone doubtingly to our Father? And consequently our prayers were cold and lifeless. But when we have come to God fully persuaded that His ears are open and His loving heart inclined towards us, then with what boldness have we prayed to Him! "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." There is nothing that will give us such assurance when we pray, as the feeling that we are coming to One who is our Father, and that if we approach Him boldly in the name of Jesus we shall be most welcome. "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, . . . let us therefore come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need."

But will God hear me when I cry to Him? I know that He is the Almighty Ruler of the universe. He sits upon His throne directing everything in heaven and earth. He looks on kingdoms, and makes them great or brings them low, as He pleases. He sends or withholds the rain as He sees best. But is it true that so mighty a Being cares about my little wants, and concerns Himself about my trifling affairs? Yes, thank God it is true. The very poorest and humblest among us has not a single want that is beneath His notice. The Lord Jesus Himself tells us that not even a sparrow falls to the ground without our Father's knowledge and permission. And are not we, each one of us, more valuable in His sight than many sparrows? And is it not a most happy thought that it is to God we are to make our requests known, and not to man? A man can only be in one place at a time, and can only listen to one petitioner. But God, who is everywhere, can attend to all at once. He can attend to our united prayers when we meet in His house, and at the same moment He can hearken to the voice of some dying Christian on his or her bed of suffering. Yes, thank God, He can and will hear us. And is it not a most sweet and comforting truth, that Almighty God is willing to stoop down and hear the cry of the poorest beggar that walks the street, or the youngest child that kneels before Him? "Thus saith the Lord, the heaven is My throne, and the earth is My footstool; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." But sometimes this thought will come into our minds—Does not God know everything before we ask Him? What, then, is the use of our praying to Him? Certainly God does know all our wants long before we tell Him of them, but He will be asked before He gives. He stands, as it were, with His hands full of blessings, ready to bestow them in answer to prayer. "I will be inquired of by the house of Israel to do it for them," that is, I will have My people ask Me, and then I will bestow My gifts upon them; for "he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Now, why does God require this of us? Is it not that we may feel our dependence on Him for everything, and humble ourselves before His throne, and show our earnestness and faith in coming to Him? And what a comfort it is that God does know our wants before we tell Him of them! Is He acquainted with all our ways? Does He know our exact condition? Can He read in an instant the secret desires of our hearts? Then He is the very One into whose ear we may well pour all our complaints—the

very One who can best understand our case. This should indeed encourage us to come with thankful hearts to the throne of grace, and draw near to our Father and Friend. Then again, what a comfort it is that God is always on His throne, and that a throne of grace! He is always ready and willing to receive them who come to Him in the name of Jesus. There is not a single want we have, not a sorrow that makes our hearts sad, not a difficulty that troubles us, but His ear is open to listen to it, and He only waits to give us what we desire. Oh, that we may all learn the happy secret of putting all our affairs into His hands, and then leaving them with him. You remember what Hezekiah did when he received a letter which troubled him, he took it in his hand into the temple and "spread it before the Lord." And this is what we should ever be doing, and especially when we are troubled with anything which perplexes us. Whatever it may be we should carry it to the Lord, and make it a subject of prayer to Him. But are there not times when we feel unable to speak to God as we could wish? Our heart, perhaps, is full of grief, or full of thankfulness, and we find a difficulty in expressing ourselves. Then the thought that God knows all should encourage us to appear in His presence. Let us learn, then, to look upon God as a prayer-hearing God—One who knows our case, and is quite willing to give us all that is for our truest good. He is not only our Creator but our loving Father, who calls us to Him that He may relieve our wants. Let us believe that God is our God, and therefore able to help us: He is our Father and Friend, and therefore willing to hear us. Let us think of this the next time we kneel to pray, that it is to our gracious Father we are going to speak, the One who concerns Himself about the daily and hourly necessities of His children. Let us approach Him with affectionate boldness, and speak to Him with confidence. Let us ask as if we felt we were not asking in vain. Let us tell Him of all our wants, all our difficulties, and of all our troubles. None are too great for Him, none are too small. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

JOHN DRAPER.

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## FOR OUR YOUNG PEOPLE.

### A TEXT FOR THE BOYS.

"*Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word.*"—Psalm cxix. 9.

A COLT is a young horse, and a boy is a young man. I am not, therefore, wrong, young gentleman, if I apply the above text to you, and ask you to make it a question about yourself. Wherewithal can you cleanse *your* way?

I am sure you wish to live a good life. You would not like to turn out a thief, or a sluggard, or a bad man of any sort. You shrink from the very idea. You would like to walk in a clean way, and not bespatter yourself with dirty actions. How can you make sure that it shall be so?

The text implies that your way needs cleansing. Even if you have been preserved from the foul ways in which others have gone, you are a sinner in the sight of God. You have not gone into vice or crime; but your thoughts, your words, your acts, prove that you belong to the race, of which every member has sinned, and come short of the glory of God. As much as King David, you need to pray, "Create in *me* a clean heart, O God; and renew a right spirit within me."

Your way will not come clean of itself. Nobody is good by accident. You will have to see to the cleansing of your way; nobody can do it for you. Home and school can do much to help you; parents, and teachers, and ministers will be glad to aid you; but if you choose evil ways, they cannot prevent your becoming a bad fellow. You must wake up, and look to yourself, or your way will soon become foul of itself, and your companions will help to make it worse.

The text says that there are two things to be done to make and to keep a life clean. First, *take heed*. Think, consider, look ahead, and try to be right. Don't go blundering on, saying, "I don't care"; but *do care*, like a man. Remember past mistakes, and keep out of them for the future; think of present duties and try to fulfil them; and look forward to future life, and get ready for it.

But, secondly, the text tells us to take heed, *according to God's Word*. Your own notions are not to be your guide; nor the words of men, except so far as their words are an echo of God's Word. Let the Bible be the map of your way, and the standard of your conduct. Read it carefully, and think and pray over its teachings. It tells you how to start right by getting sins forgiven, and receiving a new heart, and a right spirit. It points you to Jesus as Saviour and Guide—look to it, and do as it bids you. Daily measure your actions by its rules, and your way will surely be made clean by the gracious working of the Holy Spirit.

This is the way of life. Follow it, and you will find pleasure and peace. A clean way is far better than a clever way; and happiness lies more in holiness than in health, or wealth, or honour, or ease. Earth will become like heaven, in proportion as your way is cleansed. Without holiness, no man shall see the Lord; but of His servants it is written, "They shall see His face; and His name shall be in their foreheads . . . and they shall reign for ever and ever." May you be among them, dear reader!—*Spurgeon's Illustrated Almanac*.



### Bible Study.

1. The wife of one of Israel's tribes owned this man for his sire.
2. The poor man, near abundance, felt the pangs of hunger dire.
3. Zeal says the wise man do not be against the "evil men."
4. How long the Gospel preached for months which numbered three times ten.
5. He is the dearest titles of the Lord who loved so well,  
That He shed His precious life-blood to redeem our souls from hell.
6. Wholly by the sword sore wounded, healing power removed his pain.
7. A domain where the wandering tribes did a little time remain.

Each of these seven words contain no less than letters seven;  
Arrange them 'neath each other in the order above given:  
Of the first word take first letter, of the second take the second,  
of the third the third, of fourth the fourth, and so on till all are reckoned.  
Now of first word take first letter, read up as down before;  
But says you'll find these letters make same word and nothing more.  
And help you find this puzzle, let me whisper as you strive;  
The word you seek is just the same as that that's numbered five.



### ANSWERS FOR NOVEMBER.

#### Bible Study. No. 1

- THESSALONICA. Acts xvii. 1-10. 1 Thess. i, 6-8.  
 1. Epaphroditus—Acts xvi. 1. 2. Timotheus—2 Tim. iii. 15. 3. Hymenæus—1 Tim. i. 20. 4. Epaphroditus—Phil. ii. 25-27. 5. Sosthenes—Acts xviii. 17. 6. Sopater—Acts xx. 4, xvii. 13. 7. Alexander—2 Tim. iv. 14. 8. Lydia—Acts xvi. 14. 9. Onesimus—Philem. 18. 10. Nicopolis—Titus iii. 12. 11. Iconium—Acts xiv. 1-6. 12. Clement—1 Cor. iv. 3. 13. Archippus—Col. iv. 17.

#### Bible Studies. No. 2.

- (Initials) FAITH. Deut. xxxii. 20. Hab. ii. 4.  
 (Finals) TRUST. Psa. iv. 5. Prov. xxix. 25, etc.  
 1. Faith—1 Cor. i. 11, etc. 2. Armour—Eph. vi. 11. 3. Iru—1 Chron. iv. 15.  
 4. Tyrannus—Acts xix. 9. 5. Hornet—Josh. xxiv. 12.  
 Answers have been received from the following:—Charles R. Curtis, Carrie Parnell, E. Simpson, and Bessie J. Simpson.

## REVIEWS.

ESTHER WEST. By Isa Craig-Knox.

London : Cassell & Co.

This is a good story. It is well and brightly written, and the interest of the reader is sustained to the last. Many of the characters are very skilfully delineated. Sound Christian teaching pervades the book, some interesting glimpses being given of the power and beauty of Christian life in lowly places.

FOR QUEEN AND KING; or the

Loyal 'Prentice. By Henry Frith.

Same Publishers. Price, 3/6.

A stirring historical tale, treating of the abortive conspiracy of Essex during the closing days of "good Queen Bess," and of the famous "Gunpowder Plot." The average boy would be delighted with it, if only for its full description of the person and doings of the renowned Guy Fawkes. The religious element is not very prominent, but it is a good, healthy tale, and conveys much valuable historical information in a pleasing manner.

THE LIFE AND LIGHT OF MEN. By

Rev. F. B. Meyer, B.A. London:

Morgan & Scott. Price 2/6.

A choice exposition of the first half of the profound Gospel of John. It is not a continuous commentary, but consists of a number of chapters or lectures on leading verses, which are treated in such a way as to give the gist of the teaching of the whole portion, and this homiletical form is likely to make it more useful for the general reader. It is characterised by the tender spirituality and gracious fervour, the clearness of diction and wealth of bright illustration which mark all Mr. Meyer's works, and it ought to take a high place as a popular help to the study of the "Golden Gospel." While thus commending the work as a whole, we are sorry to note some blemishes. For instance, we do not approve of Mr. Meyer's interpretation of that wonderful statement in Phil. ii., about Christ "emptying Himself." With many others, he understands it to mean that Christ "emptied Himself of those inherent attributes which were His as the equal and Fellow of God." We cannot see how a Divine Being can divest Himself of the attributes of Divinity and yet remain Divine, and there is some confusion of

thought in speaking of emptying Himself of "inherent attributes." We consider that the Gospel narrative plainly shows that Christ in His humiliation, though emptied or divested of the glory which appertains to the "form of God," possessed such Divine attributes as Omniscience and Omnipotence; any other supposition would imply a break in the continuity of His Divine Being, and tend to the denial of His real Deity. However, the evil tendency of this error, as we deem it, is in Mr. Meyer's book counteracted by the very full and emphatic testimony which he bears to the Divinity of Him who is the "Life and Light of Men."

THE PSALMS. Same Author and Publishers. Price, 1/6.

This is a Pocket Edition of the "Bible Reading," which last month we had pleasure in commending. In this handy form the book will prove acceptable to many, and we trust it will be helpful in leading to a truer understanding and a higher appreciation of the grand old Psalter.

GREAT QUESTIONS OF THE DAY.

The Harmony of Ethics with Theology. By Rev. H. E.

Robins, D.D., LL.D. Same Publishers. Price, 1/6.

An exceptionally valuable pamphlet. The author expressly disclaims any sympathy with the vagaries of so-called "modern thought," and certainly his judicious and reverent method of handling Divine truth is widely different from the flippancy which we find in so many of the present-day utterances. He discusses such important questions as "Is there probation after death?" "Can infants be saved?" "Is there hope for the heathen?" And the treatise may be called an attempt, on orthodox lines, to justify the ways of God to men, and though we are not prepared to endorse every statement it contains, we bespeak for it a hearty welcome, and careful consideration as a rare piece of clear, strong, reverent thinking.

DISLOYAL. By Sydney Watson.

Stirling: Drummond's Tract Depot  
Price, 2/6.

A delightful tale. It is not simply

flavoured with religion, like many so-called religious stories, but it is saturated with the soundest and simplest Gospel teaching. The story itself is very interesting, but it is only used as the setting for the precious jewels of Gospel truth.

**THE BLESSED LIFE.** By James Elder Cumming, D.D. Same Publishers. Price, 1/-; or cloth, gilt, 1/6.

We have here a series of addresses on Holiness, with a chapter on Keswick Convention, in which we are glad to find that Dr. Cumming is careful to distinguish the "Keswick teaching" from "Perfectionism." With most of what is taught in the book we can fully agree, and as an aid to the culture of the devout life, we can cordially commend it.

**THE BRITISH MESSENGER.** Price 1d.

**THE GOSPEL TRUMPET.** Price ½d.

**GOOD NEWS.** Price, ½d, 3 copies for a 1d; or 2/6 per 100. Same Publishers.

These Monthlies need no commendation. They have for years helped to make "Drummond's Tract enterprise" a household word among Christian workers, and we are glad to see that they continue to maintain their clear, bright Gospel testimony.

**THE BURDEN OF SOULS.** By G. S. Barrett, B.A. London: James Clarke & Co. Price, 1d.

Last month, in our Notes, we called attention to this powerful sermon, preached by Mr. Barrett before the Congregational Union at Southport, and we are glad that it has been published in separate form. While not estimating the "gains of recent progress" so highly as the preacher, we are heartily at one with him in his lament for what has been lost, and we greatly rejoice in such an earnest appeal to the Christian ministry,

and trust it will be the means of leading many to feel in an increasing measure the "Burden of Souls."

**THE BIBLE TEMPERANCE EDUCATOR.** By Rev. John Pyper. Belfast: Bible Temperance Association. Vol. xi. Paper covers. Price, 1/-

We repeat the commendation given to the quarterly issue. The yearly volume forms a storehouse of Scriptural temperance teaching, which ought to be in the possession of every temperance worker.

**NIGHT AND DAY.** Edited by F. J. Barnardo, F.R.C.S.E. London: Price, 2d.

This monthly record of Dr. Barnardo's work is always full of pathetic interest. The sketch this month, entitled "Out of an horrible pit," is a thrilling story of the wonders of Divine grace. There is no more praiseworthy work than that carried on by Dr. Barnardo, and it deserves the generous support of all the Lord's stewards.

**LAND PURCHASE HAND-BOOK.** By Walter Acason, Office of Public Works. Dublin: Wilson, Hartnell & Co. Price, 1/-.

As many of our readers are, in some way or other, interested in the question of Land Purchase, we commend to their notice this little book by our friend, Mr. Acason, one of the members at Harcourt Street. The important but rather complicated provisions of the recent Land Purchase Act are here carefully summarized, and concisely and lucidly explained. Valuable information is given relative to the impending changes in the mode of "Registration of Title"; and, as a whole, the "Handbook" is likely to prove a serviceable guide to the right understanding of an increasingly important subject. We congratulate Mr. Acason on his work, and wish him every success.

**THE INDUSTRIAL PROBLEM.**—Said Dr. Lyman Abbott:—"I have made the industrial problem a study for many years. Once, when engrossed in my study, my wife came to me with her perplexities concerning the servant girl. 'My dear,' I said, 'you should not disturb me, I am endeavouring to solve the industrial problem of the universe.' 'Well!' she responded, 'if you solve the industrial problem of this household, I'll solve the industrial problem of the universe.'" Mrs. Abbott was right. That was true philosophy. Society is only an aggregation of individuals. When the relations of man with man are harmonious, pleasant, and satisfactory, there will remain no difficulty to adjust with the masses.

## DENOMINATIONAL INTELLIGENCE.

(Items of Intelligence must reach the Editor not later than the 3rd day of the month.)



HE full recovery of dear Mr. Spurgeon is still, we fear, a long way off. He tells us in the *Sword and Trowel* this month of his own sore disappointment in finding that the disease retains such a strong hold upon his frame, and in his latest letter to his flock, while afresh avowing his conviction, "I shall recover," he is constrained by the stern evidence of facts to say, "Emphatically any advance I make is the slowest of all slow things." We trust that patience will be given him so that he may not be led by any unwise exertion to retard the recovery: though it be "slow" we shall have abundant cause for thankfulness if it be "sure." We can only echo his earnest desire, "Please continue in prayer." Meanwhile we rejoice that Dr. Pierson is so nobly keeping the "old flag" flying from the Tabernacle platform.

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From the *Nottingham Daily Express* we gather that the Recognition Service in connection with the settlement of our late esteemed Editor at Broad Street Church, Nottingham, took place on November 24th, and proved an "unqualified success." The gathering was "large and inspiring": kindly words of welcome were spoken by various neighbouring ministers, and Mr. Douglas's speech was received with hearty applause. In the course of it he said—

"If Christianity was only a thing of civilisation, an intellectual enlightenment, or even a social reform, they might well tremble with regard to the issue. But he had no fear of the issue when he knew that the Divinity had taken the field. Christianity was bound to win the day, and he commended himself to their prayerful sympathy. They had given him a hearty welcome, which he acknowledged. It was the ambition of his life to point the perishing sons of men to the ever-present and mighty Saviour, who with infinite power was still in the world, was still in their midst that evening, waiting and willing to heal and to save."

Professor T. Witton Davies and Dr. Clifford both addressed the meeting. Dr. Clifford spoke on "Jesus Christ and Church Ideals," and in view of some of his recent utterances it is somewhat reassuring to find that he declared in the most unqualified way that "No one had a right to membership in a Christian church who was not Divinely regenerated, born anew through the supernatural energy of the Holy Spirit, and that he had no faith in the success of any reform that had a lower ideal than this."

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Evidently the work at Harcourt Street is going on well, the *Irish Ecclesiastical Gazette* being witness. Our contemporary cannot "give those persons who are persistently persecuting Canon Smith, and gibbeting him in the public press, credit for much Christian charity." In reference to the particular charge that a member of St. Bartholomew's congregation had gone over to Rome, it says, "Canon Smith is no more responsible for this young man changing his church and becoming a Roman Catholic, than any other clergyman in Dublin, under whose ministry a similar step has taken place." But while seeking to free Canon Smith from this responsibility, the *Gazette* directs attention to a more serious responsibility. The Ritualistic Parson of St. Bartholomew's is not nearly so dreadful a personage as the Baptist Pastor of Harcourt Street. Perversion to Rome is a trivial matter compared with perversion to the "Baptist persuasion"; in the one case it is simply "changing his church," in the other it is "going over to this

pernicious form of dissent" ! But we must give the precious paragraph, upon reading which we fear our readers will find a difficulty in giving the the writer thereof "credit for much Christian charity" :—

While this net is spread in our midst, it may be well to direct attention to *other* kinds of perversions, and to ask who is responsible for filling the Baptist Chapel in Harcourt Street with the scores of former members of the Church of Ireland who attend it? We know of whole families "going over" to this pernicious form of dissent, which is condemned by implication in our Articles, and which is a real thorn in the side of the evangelical clergy of Dublin. We know of a case where a wealthy individual recently withdrew all her substantial subscriptions to the Church of Ireland in favour of the Harcourt Street Chapel; and we have heard of certain local churches being spoken of as hotbeds to turn out adherents for the Baptist persuasion. Surely the zeal of those who are watching Canon Smith might well be turned in this direction, and they might also investigate how far the services in the Christian Union Buildings divert attendance from the neighbouring churches, and ask the opinion on the subject of the rectors and curates of the adjoining parishes.

Concerning the "persecution" of Canon Smith, we are told "the effect will be to rally fresh friends round the Vicar of St. Bartholomew's, and render his church more popular." Substitute the Pastor of Harcourt Street for the "Vicar of St. B.," and the statement well expresses what is likely to be the "effect" of such writing as above quoted.

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#### BELFAST: REGENT STREET.

We are pleased to learn that the new pastor has made a "right good start." From all accounts he seems to be a man of the right stamp, determined faithfully to preach a full Gospel. The friends have loyally and lovingly gathered round him, and believing that God has sent him among them, they are asking and expecting blessed results. God bless the work in all the churches in Belfast. Very heartily do we welcome Brother Donald to our goodly fellowship. The following account of the recognition meeting we take from the *Belfast News Letter*. We are delighted to hear that our "venerable President" was able to be present at the gathering, and from one of the friends present we hear that he was "wonderfully well."

"On Thursday evening, November 5th, the members and friends of this church met to give a public welcome to Rev. Charles Donald, of Glasgow, the newly-appointed pastor. After tea, at which upwards of 350 were present, the chair was taken by Mr. Thomas MacIvor, senior deacon of the church, who briefly referred to the departure of Rev. Edward T. Mateer to London, and the steps taken by the church to secure a successor capable of maintaining and furthering the work so ably carried on by the late pastor. He felt certain that, guided, as he realised the church had been, by its one Great Head, they had chosen the right man to fill the vacant pastorate—a man who, from all he could learn, was fully competent to lead and direct their church, and who in the Crosshill district of Glasgow had laboured zealously for nine years. In the name of the Regent Street Church and congregation he gave a right hearty welcome to the new pastor, and also to his amiable wife, who had for years proved herself a tried and trusted helper in the Master's service. An earnest prayer on behalf of the pastor and people was then offered by Rev. S. J. Banks, Banbridge, the venerable President of the Irish Baptist Association. A sympathetic and practical address was delivered by Dr. Usher, Great Victoria Street, based upon the words in Acts xxiii. 11 —"Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." In the course of his address Dr. Usher, in the name of the Secretary of the Belfast Ministers' Union, extended a hearty invitation to Mr. Donald and also to Rev. Robert Clark, of the new Baptist Church, Mountpottinger. Addresses of welcome were delivered by Revs. Robert Clark and Alfred G. Haste, of Carrickfergus. Mr. Donald, on rising to respond, was greeted with hearty applause, and delivered an able speech, in which he indicated the lines upon which he intended carrying on the work of the Lord in Belfast. Mr. Donald concluded by urging the members of the church to support him by their sympathy and prayers, and so unitedly

to labour for the extension of Christ's kingdom and the glory of His name in this district of our great city. The musical portion of the meeting was under the direction of Miss Lamont, who presided at the organ, and the arrangements for the tea and decorations were carried out in a most satisfactory manner by a committee of the ladies of the congregation."

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#### Belfast: Great Victoria Street.

On Sunday evening, November 22nd, the children and friends in connection with the Sunday-school had a very happy service. The occasion which brought so many together was the presenting of the medals to the successful children who had collected a crown or more in aid of the centenary fund of the Foreign Mission; and we are glad to say that some of them collected as much as £1; for while we received 18 medals, we sent £6 12s 11d. After the superintendent (Dr. Usher) had opened the school, he called upon Mr. Livesey, who addressed the children, choosing for the basis of his remarks a verse in the 2nd chapter of Heb., about hearing, and impressed upon the children the duty of paying attention to their teachers, and the great responsibility resting upon them if they neglected to hear the Word. After the address, the Pastor said a few words about Foreign Missions, and then gave out the medals, which pleased the children so well that several others came forward and asked for collecting cards, so that they might help the fund and get a medal. The pronouncing of the benediction brought this pleasant meeting to a close. O. J. M'G., *Secy.*

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#### Belfast—Mountpottinger.

Although, during the past month, the "influenza" has visited nearly every family connected with the church and congregation (Pastor Clark also being confined to house for a fortnight), the meetings have been well attended. A noticeable feature in the work of the month is the commotion caused in some of the churches in this neighbourhood from which we have received some candidates for baptism, and their concern lest they should join our fellowship. We trust it is all of the Lord's working, and for good.

The Committee acknowledge with gratitude to God that the building fund is now over £250, of which sum £125 is in hand, and the balance can be realized whenever actually required, as this has been the result of the efforts of the members amongst themselves and their immediate friends. The Committee now again renew their appeal to the general Christian public to supplement these

efforts by their prompt and generous help. Subscriptions may be sent to the treasurer of the Mountpottinger Tabernacle, 12, Worcester Terrace, Chamberlain Street, Belfast. A detailed statement of the contributions will be furnished to the *Magazine* later on. B. WEBB, *Secy.*

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#### Maytown.

The work of our beloved brother Jardine and friends at Slate Mills, gives clear evidence of deep reality and lasting blessing. It is characterised by intense earnestness of purpose and harmonious devotion. On Lord's day, November 18th, I was privileged to take part in the opening services of the new wooden hall, which has been erected through the instrumentality of loving hearts and ready hands. The building is a splendid beginning for a permanent Tabernacle, where the worship of God may be maintained, and the Word of His grace set forth. It is very attractive and comfortable. The Lord's servants here have made praiseworthy efforts to make it suitable for the housing of the newly-formed church, and the gathering in of the lost, that they may hear of Him who came to seek and to save. The opening services were full of enthusiasm. "Praise God!" was the joyful note of my lips. The morning service was well attended, but in the evening the hall was crowded to its utmost capacity. Pastor John Taylor, after singing and prayer, gave a stirring address both to Christians and the unsaved, which was shown to be thoroughly appreciated by the glad countenances of his audience, and the hearty "Amen" of his workers. God is with our brother, the leader, and there is a shaking among the dry bones—which are indeed dry. The seed which our faithful and consecrated brother, Mr. Taylor, has sown for years, has sprung up, and the reaping is a time of great rejoicing; so the word is fulfilled—"One soweth and another reapeth," but thank God, the sower and the reaper rejoice together. May the Gospel be sounded forth in trumpet tones, arousing the drowsy souls of saints, and thrilling souls dead in sin, with new and Divine life. This new work calls upon all the Lord's

people to remember it at the Throne of Grace, and so strengthen the hands of the workers, and bring down the life-giving showers from heaven. Oh, for a mighty moving among the unsaved! The Lord send a mighty wave of blessing over all our churches.

GEO. MARSHALL.

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### Tubbermore : Carson Memorial Chapel.

The following subscriptions have been received since the last issue of the *Magazine*, and are hereby gratefully acknowledged :—

A Friend from Dungannon,	
per Mr. Patterson	£1 0 0
A Friend, Tubbermore	0 10 0
Mrs. William Donnelly,	
Gortahurk	4 0 0

The Committee thank Mrs. Donnelly sincerely for her generous and self-sacrificing gift, especially as she has given just double the amount promised.

Will not others emulate this good example?

Subscriptions thankfully received and acknowledged by Brigade-Surgeon Waters, J.P., C.B., White Fort, Tubbermore, Co. Derry; R. Haldane Carson, Solicitor, Omagh.

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## BAPTISMS.

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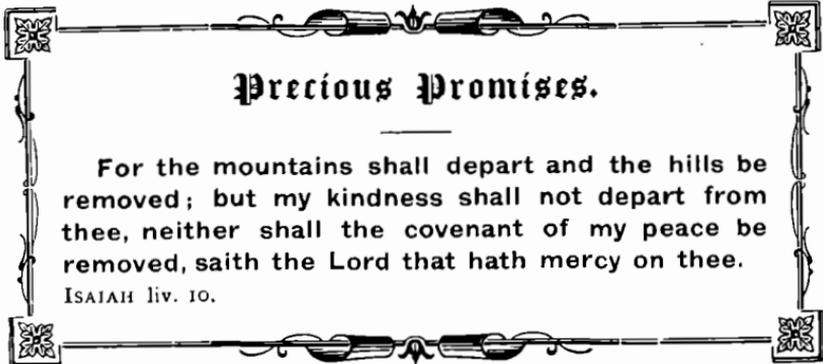
[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. B. M.]

**Belfast :** Regent Street.—November 15th, one; Nov. 19th, three (two for Royal Avenue Church); Nov. 29th, six,—by the pastor, C. S. Donald.

**Dublin :** Harcourt Street—December 2nd, six—by the pastor, H. D. Brown, M. A. **Tandragee.**—Dec., three—by J. Taylor.

**NOTE.**—Subscribers will please remember that all Orders for the New Year, and Remittances in payment of same, must be sent to Mr. H. H. GRAHAM, 21, College Street, Belfast. Orders for Advertisements to be sent to Mr. W. W. Cleland, 20, Great Victoria Street, Belfast. Literary contributions and News of the Churches must be sent to Pastor A. M'Caig, Brannoxtown, Co. Kildare, such communications to be *written on one side of the paper only*. We shall be delighted if friends will make a special effort to increase the circulation during the coming year.

We regret that we are compelled to hold over "Saving Faith," "Moses and Christ," and "Open Council," all of which are in type and will appear next month.



## Precious Promises.

For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

ISAIAH liv. 10.