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PASTOR OF REGENT'S PARK CHAPEL, LONDON.

THE IRISH

BAPTIST MAGAZINE

EDITED BY

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PASTOR OF THE BAPTIST CHURCH IN WATERFORD.

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# The Irish Baptist Magazine

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[NO. 1.

## THOUGHTS FOR THE NEW YEAR.

BY THE EDITOR.



THROUGH the good hand of our God upon us we have been spared to welcome the opening of another year, and most sincerely do we wish that for each of our readers it may prove a bright and happy year indeed. The secret of all blessedness lies in the maintenance of communion with the God of our being, the Author of our salvation, whose unceasing goodness and watchful love have shielded and sustained us during all the past. *To be well-pleasing unto Him in all things* should be our chief concern throughout the coming year. Everything undertaken in this spirit will be a source of happiness to ourselves and others; and the humblest engagements of life will be bright with a heavenly radiance when we seek to perform them to the glory of God.

*Perseverance in prayer* will be found of the highest importance. Without this we can neither be blessed nor made a blessing. To conquer indwelling sin, to obtain "power from on high" that will make us efficient in the work of God, to rest in peace amid the raging storms of earth, we need to be much in fellowship with Him who is our Life, our strength, our peace, and a very present Helper in every time of need.

*It is the privilege of every disciple of Christ to seek the spiritual good of others.* This is indeed not only our privilege, it is also our duty—a veritable necessity of our spiritual being. The true food of the soul is indicated in our Saviour's words: "My meat is to do the will of Him that sent Me, and to finish His work." Let us give ourselves to some definite unselfish work for God during the coming year, and ever seek to pour the healing balm of His evangel into some troubled, stricken heart. How can the Master say "Well done," unless we have really been faithful to our trust?

*Heads of families have special obligations to fulfil.* They are enjoined to bring up their children in the nurture and admonition of the Lord.

This cannot be accomplished unless parents will endeavour to be in every respect precisely what they wish their children to be. Their *moral likeness* is transmitted as surely as their *physical likeness*. Hence, if parents are found neglecting the paths of righteousness, sobriety, and truth, neglecting the House of God, the study of His word, and family prayer, it will be a surprising thing if their children do not follow in their steps. What must be the anguish of that father who on his dying bed feels that the whole influence of his life has tended to make his children neglect the "one thing needful," for the sake of the pleasures or riches of this perishing world?

*As members of a Christian Church* we shall do well at this season to remember our responsibilities. Regular attendance at the services of the Sanctuary was characteristic of our Saviour (Luke iv. 16, John xviii. 20). To forsake "the assembling of ourselves together" is not only discouraging to fellow-worshippers, it is also to be unlike Jesus. Punctuality in our attendance indicates strength of character, and due consideration for others whose worship we scruple to disturb. Honouring the Lord with our substance is a duty we owe to Him who "though He was rich, yet for our sakes became poor; that we through His poverty might be rich." The cause of God imperatively requires liberal giving on our part. Can we not this year devote at least one-tenth of our income to His service, and thus express the gratitude we owe for "His unspeakable Gift" and for every other blessing we enjoy?

*True success in all our work is dependent on the power of the Holy Spirit*, through whose gracious ministrations the Divine power of Christ is perpetuated on earth. Conscious of past failure and present frailty, let us betake ourselves to Jesus. He knoweth our frame, He is touched with the feeling of our infirmities, and is ever "mighty to save." He will strengthen us with all might by His Spirit in the inner man, and will set our hearts on fire with Heavenly love; He will make us more than conquerors if we will only trust Him fully. Let us, then, with purpose of heart cleave unto the Lord, and our path will become as "the shining light that shineth more and more unto the perfect day."

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## PURITY, PRAYER, AND PRAISE.

BY PASTOR JOHN TAYLOR, TANDRAGEE.

"I will wash mine hands in innocency: so will I compass Thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works."—Psalms xxvi. 6, 7.

**W**ASHING the hands was a significant act: it implied that the person so doing was free from complicity in the commission of the crime to which reference was made. We have a striking illustration of this in Deut. xxi. It runs thus: If a man was found slain in the field, and the murderer unknown, the judges and elders were to measure round about, and having ascertained the city nearest to the place where the body was found, the elders of *that* city were to assemble, bringing with them a heifer on whose neck no yoke had come, and, having struck off her head, they were to take water, and, washing their hands over the dead body of the heifer, they were to say, "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O

Lord, unto thy people. . . . And the blood shall be forgiven them." Pilate is also a case in point. Having failed to induce the Jews to permit him to release Jesus, he took water and washed his hands, saying, "I am innocent of the blood of this just person. See ye to it." And we still say in respect of certain transactions, "I wash my hands of the whole thing"; meaning thereby that we will have nothing whatever to do in the matter. Now this was what David meant when he said, "I will wash my hands in innocency." Some think the Psalmist takes too high ground here, when he claims absolute innocency. We do not think, however, that he is speaking of *sinlessness* in God's sight, but of freedom from certain crimes or misconduct with which he had been charged—as by King Saul, for example. And so conscious is he of innocency of those charges, that he appeals to God to judge him and plead his cause. Such we take to be David's meaning; and yet there is a sense in which every true believer can use the Psalmist's language, not in respect of certain crimes only, but in respect of all manner of sin and guilt. Indeed we must be found righteous if we are to enjoy a place in that house whose law is holiness all round about.

#### I. Let me try and point out

##### HOW THIS CLEANSING CAN BE ACCOMPLISHED ;

and in doing so, it may be well to examine some of those delusive methods which people are wont to depend on.

1. *It cannot be accomplished by denying that we have sinned.* To do this the Apostle John says is to make God a liar, for He says all have sinned. And yet this has been attempted. God promised Abraham a son in his old age. His wife, overhearing, laughed incredulously, as if such a thing was impossible, even with Jehovah; and when the Lord reproved her for it, she denied, and said she laughed not. Did that wash away her sin of unbelief? Nay, verily; but it aggravated and increased her guilt. Gehazi, by craft and lying, obtained some talents of silver and changes of raiment from Naaman, and when he returned the prophet enquired where he had been; he replied, "Thy servant went no whither." Did he thus wash away his sin, or cleanse himself from his guilt? No, but he brought upon himself the just punishment of his crimes. The leprosy of Naaman cleaved unto him, and to his seed *for ever*. No, no, you cannot wash your sin away by denying the commission of it.

2. *Nor can you wash away your sin by blaming it on others.* This is another very ancient practice which is still common amongst men. When the Lord enquired of Adam if he had eaten of the prohibited fruit, he replied, "The woman whom *Thou* gavest to be with me, *she* gave me of the fruit, and I did eat." As if he had said, "Yes, I have eaten of it; but that was no fault of mine. If Thou hadst not given me the woman, I should never have thought of such a thing." This was really the force of Adam's reply to his Maker; but did it excuse him? Did he thereby cleanse his sin and justify himself? Not before God, as the sentence pronounced upon him by the righteous Judge of men indicates. No, no, beloved friends, you cannot wash away your sin by blaming it upon others. If this were so, there would not be a guilty soul amongst all the sons of Adam. While Moses tarried in the mount, the people became impatient of a visible leader, and appealing to Aaron to make them gods to go before them, he asked for their golden jewels, and melting them in the fire, he formed them into the likeness of an ox, and presented it to the people, saying, "These be thy gods, O Israel." And when Moses inquired why Aaron had brought such a sin upon them, his reply was: "Thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us. . . . And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf." All that was simple and innocent on Aaron's part, was it not? Who could blame him? But did he thus wash away his sin? No, verily; but he brought

upon his people terrible judgment. You cannot cleanse your sin away by blaming others for causing you to commit it.

3. *Nor can you wash away your sin by pleading the force of circumstances.* When Samuel charged King Saul with disobeying God, the King pointed to trying circumstances in which he was placed. The invading forces threatened; his own soldiers were disheartened; Samuel had not come to him, according to appointment; and no appeal had been made to Jehovah, and so he said, "I forced myself and offered a sacrifice." But his circumstances did not justify his disobedience. Nor will yours, my fellow-sinner. The Lord is above all circumstances. He is willing to help you; but if you refuse to accept that help, and so sin against Him, you must bear the consequence. And so surely as Saul lost his kingdom by his conduct, so surely will you lose your souls if you trust your circumstances instead of the Saviour. No circumstances can justify you from sin.

4. *Nor will it avail you to shut your eyes to your faults.* Are there not those who seem to think that if they can only effectually close their eyes to their sins they thereby go far to blot them out? Now let all such remember that it is God who is our Judge, and if you do succeed in closing your eyes to your faults HIS eyes are not shut. From His throne in the heavens He beholds the *hearts* of all the children of men. Ah no, you cannot wash away your sin by closing your eyes to its existence.

5. *Nor can you wash away your sin by any mere ritual observance.* Suppose the elders of the suspected city to have been guilty of the blood of the slain man, the mere fact of their having washed their hands in the *prescribed way* would not free them from blood-guiltiness. Pilate was no less guilty after washing his hands than before. And however scripturally you may attend to religious ritual, that cannot cleanse you from sin. Do you say, "I have been duly baptized?" Well, what of that? Can that wash your sins away? Most certainly not. If it could, then Jesus need not and would not have died. But "without shedding of blood there is no remission." Besides, if you would obey God, your sins must be blotted out *before* you are baptized, for the Scripture runs thus: "He that *believeth* and is baptized shall be saved." Neither can you by sitting down and eating bread and drinking wine at the table of the Lord remove one stain. Nay rather, to sit down there with sin unforgiven is to eat and drink judgment to yourself. The Lord's Supper is not intended for the unsaved, much less is it a saving ordinance. Instead of sinners commending themselves to God by such deeds, they provoke Him in the highest degree. Just think of the villain who shot President Lincoln coming in and sitting down to supper with the woman whose husband he had murdered! And how much worse for those guilty of the blood of God's Son to sit down at the table of the Lord with sin unwashed away. (See Luke xiii. 26, 27).

6. *Nor will amending your ways cleanse your sins.* You may trim and dress the thorn bush as you please, but you cannot make anything of it but a *thorn bush*. It will not bring forth grapes. No more can you wash away your sins by mere outward reformation. By ceasing from deeds of evil you may look much better both in your own and in other people's eyes; but if you have not been cleansed in heart, you are only a whited sepulchre.

*How then can man be just with God, and he that is born of a woman be cleansed from sin?* Blessed be God, there is one element, but only one, which will wash away the deepest guilt and the most aggravated sin, and that is the precious *blood of Christ*. Listen to those wonderful words: "The blood of Jesus Christ his Son cleanseth us from *all sin*." *All sin*. Not some sin, nor much sin, nor many sins, nor most sins, but, "*cleanseth us from ALL sin*." Wonderful words of life! From "*all*" sin. And note carefully, this is God's testimony to the power of Christ's blood—"It cleanseth us from all sin." Yes, fellow-sinner, here is a fountain in which, however stained with sin you may be, you can wash your hands in innocency. Blessed



assurance. But let us make no mistake. We are not to infer from these words that those washed in that blood are cleansed from all consciousness of inward evil. That is not the case. The true believer is painfully conscious of inward evil. But the meaning is this: sin is a capital crime; *it must be punished with death in every case.* We have all sinned, and so deserve to die; but God so loved us, notwithstanding this, that He was pleased to lay our sins on His own Son—nay, to make “Him who knew no sin to be *sin* for us”—and to put Him to grief and death in our stead. He died for our sins, and rose again for our justification. By His death He made full satisfaction for His people's transgressions, and by His resurrection He secured their justification. So that now God can and does fully acquit and perfectly justify every true believer in Jesus. And this we take to be the meaning of the glorious words in 1 John i. 7. Not a stain of guilt remains. The believer is as fully justified as the Saviour, for both are justified on the same ground, namely, the complete atonement made by the Son of God on Calvary. “No condemnation, O, my soul, 'tis God who speaks the word.” And thus may each one be able truly to say, “*I will wash my hands in innocency.*”

## II. THUS CLEANSED, WE CAN DRAW NIGH TO GOD AS ACCEPTABLE WORSHIPPERS.

“So will I compass Thine altar, O Lord.” The altar was the place of sacrifice. There the worshipper brought his gift or offering. Christ is our altar. In Him we draw nigh to God and present our sacrifices of prayer and praise. Jesus suffered for sins once, to bring us to God—not to save us from sin and hell only, but to bring us to God. This He does in spirit in the day of our conversion. Conversion is the wanderer coming back to God—the prodigal returning to his father. And every true Christian loves to pray, and not only to pray, but in prayer to draw nigh to God. “Behold he prayeth” is still a mark of, true conversion. Do we, beloved friends, delight to compass God's altar? Mark *how* we are to do so. “So will I compass Thine altar, O Lord.” How? With washed hands. Let me here remind you of another washing of the hands recorded in the Bible. Under the old dispensation there was the laver as well as the altar. It was placed outside the tabernacle, and contained water in which Aaron and his sons must wash their hands and their feet before going to minister at God's altar. Thus they removed daily defilement, and symbolized to us the necessity of daily cleansing from sin and shortcoming. And to this the Saviour seems to refer when He said to Peter, “He that is bathed needeth not save to wash his feet only”—*i.e.*, justification is a permanent act. All you need as believers is cleansing from defilement contracted in daily life. By going to the laver the priest tacitly confessed imperfection; and in drawing nigh to God, *even as believers*, we need to bear in mind our utter unworthiness and consequent need of daily cleansing. For it is only as kept clean by the precious blood of Christ that we can approach the mercy seat with acceptance and benefit. “If I regard iniquity in my heart, the Lord will not hear me.” So will I compass Thine altar, O Lord.”

## III. THUS WASHED AND ACCEPTED, WE OUGHT TO SEEK GOD'S GLORY.

This was the motive with which the Psalmist compassed God's altar—“That I may publish . . . all Thy wondrous works.” You can imagine how David would recount the wonders which the Lord wrought for Israel: how He redeemed them from Egypt, led them through the sea, fed them in the wilderness, brought them over Jordan, cast out the heathen, and gave them their land for a possession. And surely, beloved friends, we have more wonderful things still to make known to our fellow-men. What a wonderful work was our redemption from sin, and guilt, and hell. How marvellous that God should give His *own Son*—His only Son—to redeem us—to redeem

us at such a price. That He should have "made Him who knew no sin to be sin for us!" That it should have pleased the Lord to put Jesus to death that we might live. Is it not amazing? How wonderful, too, that the Son of God should be so willing not only to suffer but to die—to die such a death for *us*—for *us* who have been His enemies. "All that a man hath will he give for his life," but the blessed Son of God gave His life for us. Amazing grace! Matchless love! O my soul, adore and praise Him who loved thee dearer than His own life.

Then what a wonderful work is our salvation, taken in its widest sense. That the Lord Himself should come and seek us out, awaken us to a sense of our sin, bear with our opposition and slowness to believe, open our eyes, subdue our wills, change our entire moral nature, lead us to repentance and faith; should pardon, adopt, preserve and keep us to His own eternal glory, this surely is a theme worthy of angel tongues. Well, indeed, may we call upon our soul and all within us to spread abroad such glorious tidings. Shame on us, that we are so slow to publish the praises of Him who hath thus redeemed and saved us. Observe here *how* David determined to make those wonders known.

(1.) *By publishing them.*—That is, he would make them known in the widest possible manner. They had not been done in a corner, and he intended that, so far as he could, they should be made known to others. And surely such a text should make us all preachers. Why, even a fool will be talked of most fluently, however ridiculous he may make himself, if only he can perform some foolish trick to amuse still greater fools than himself. And will not such a theme as David's so inspire us that we cannot but publish abroad what we have seen and heard? But you say, "I am no preacher, I have no gift for that at all." Well,

(2.) If you cannot *preach*, can you not *tell* what you know? Observe, David says, "I will publish . . . and tell." Now surely you can do that. To tell a thing is simply to relate it to a brother, or sister, or parent, or companion, just in your own way. Each saved one among you can tell what the Lord has done for you; how He paid your debt, pardoned your sin, changed your heart, made you happy in His love, and upholds you day by day. Do not say there is nothing you can do, for you *can* tell that Jesus is willing and able to do the same for any sinner who will ask Him.

(3.) Still further, David would not only publish those wonderful works, but he would *do so with the voice of thanksgiving*. To do it was no burden, but the greatest joy. Not boastingly, but thankfully. Nothing to boast of have we, but much to be thankful for. And how can we better show our gratitude than by publishing the praises of redeeming grace? Then let us wake up, and with all our powers publish and tell the wonderful works of the Lord.

In conclusion, are there those here who, instead of having washed their hands in innocency, are still defiled with sin? If so, let me urge you not to remain in that state. The fountain is still flowing, Christ's blood still cleanses from all sin, He still receives sinners. O, then, come and wash and be clean. If not cleansed in that blood you can have no part with Jesus and the blood-washed throng before the Throne. May the Lord Himself cleanse you, for His name sake!

.....

Arrangements are in progress for holding meetings, on behalf of the Irish Mission, in South Wales and Monmouthshire during the month of February. Friends who are willing to help should at once communicate with the honorary secretary, Pastor Brown, of Dublin, who is most anxious to see the income of the Society largely augmented. If our churches in Great Britain only knew the possibilities that are now before us, and the work that is actually being accomplished with slender resources, they would not hesitate to increase their gifts.

**REV. F. B. MEYER, B.A.,**  
PASTOR OF REGENT'S PARK CHAPEL, LONDON.



O a large and growing circle, the remarkable labours and unique success of the subject of this sketch are known, but as some readers of our MAGAZINE may not have had the privilege of seeing the kindly face of this beloved servant of the Lord Jesus, we believe the frontispiece for our new volume will be doubly acceptable.

Frederick Brotherton Meyer was born of godly parents, and from his earliest years breathed the sweet and wholesome atmosphere of prayer and love. Like many other distinguished Christians, he is unable to fix the exact time and place of conversion, but as far back as memory reaches he felt the desire to become a minister of the Gospel. This was fostered and strengthened under the ministry of the Rev. Dr. Brock, of Bloomsbury Chapel. He was also influenced and moulded by the friendship of men like James Sherman and Samuel Martin, who were frequent visitors at his early home.

As a young man he obtained invaluable experience in a city business house. To this period of his life we may, perhaps, trace much of that keen, quick knowledge of men which he possesses, and which is one factor in the success that attends his varied Christian enterprises. Leaving business pursuits, he entered Regent's Park College, for special training for the ministry, and there took the B.A. degree of the London University. In 1869 he became assistant minister to the Rev. C. M. Birrell, of Liverpool, and the personal friendship then formed partook of the relationship of father and son, and closed only with Mr. Birrell's lamented death. In April, 1872, he became the pastor of the Baptist Church in York, and here it was his privilege to be one of the first to welcome Messrs. Moody and Sankey in their ever memorable visit to England in 1873. This was the beginning of a new epoch in his history, the effects of which are manifest in his ministry to this day.

In 1874, Mr. Meyer entered on the pastorate of the church at Victoria Road, Leicester, but in 1876 he resigned his charge and set on foot a movement which, without interfering with any existing church agencies, was specially intended to reach the masses who stand aloof from our places of worship. A noble pile of buildings known as Melbourne Hall, capable of seating 1,400 persons, is a result of this effort. Here crowded audiences continued to assemble, and a vast network of agencies bears evidence to the untiring energy and zeal of Mr. Meyer and his band of workers. Sunday-schools, with 2,300 scholars, Bands of Hope, and temperance meetings, open-air services, classes of an educational character, coffee rooms, and other institutions are amongst the agencies employed. For five years, Mr. Meyer worked personally morning by morning a Prison Gate Mission, and this led to the establishment of a firewood factory and a working boys' home.

In February, 1888, Mr. Meyer entered on his present sphere at Regent's Park Chapel, his wife's health rendering a change of abode necessary. Christian activities are being multiplied in connection with this important church, and crowded congregations bear testimony to Mr. Meyer's power as a pastor and teacher. He is the author of many valuable works, chiefly expositions, which have been helpful in the deepening of spiritual life. He is also the editor of the *Christian Treasury*. His recent appointment as honorary superintendent of the Central Mission of the London Baptist Association augurs well for the future of this movement, and affords another illustration of Mr. Meyer's perfect willingness to serve the Master to the utmost of his ability, in any way that the needs of His people seem to require.

Space will not permit us to tell more fully the story of his busy life. Further details may be found in the *Christian Portrait Gallery*, lately published by Messrs Morgan & Scott, London. The inestimable service he has rendered in helping believers to attain to a higher and more Christ-

like life is known to all the churches. The secret of his usefulness and power lies in the fact that he habitually walks with God, enjoying unbroken communion in the light of the Saviour's countenance; and is not this the privilege of every child of God? The Lord bring us all into closer fellowship with Himself, and to this end bless increasingly the ministry of His honoured servant, Pastor Meyer!

E. S. D.

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## RANDOM JOTTINGS.

BY RUSTICUS.

### WHAT IS THE USE OF BAPTISING A CHILD?

**I**N a recent article under the above heading, the *Witness* says: "Ritualists answer one way, Baptists another. The true answer lies between the two extremes. Baptism is the token of a covenant in which parents (or guardians) entrust their child to Christ, and in which Christ accepts the trust. It is the seal by which that covenant is ratified, and therein consists its value." This answer is an instance of the difficulty of putting the practice of Infant Baptism upon a satisfactory Scriptural basis. Where is there the slightest hint in the New Testament of any such covenant between Christ and parents or guardians on behalf of their children? Where is there any proof that Baptism is the seal of a covenant? No doubt the writer has some reminiscence of Rom. iv. 11, but as Baptism is not in the most distant way alluded to in the Apostle's statement, it is not easy to see how any can think proof can be found there. Circumcision was the seal of a covenant; but circumcision is not baptism; and that covenant was something very different from the covenant outlined by the *Witness*. But if this representation of Baptism is correct, what follows? If parents "entrust their children to Christ" in a covenant, and "Christ accepts the trust," will not every child so entrusted be saved? Will Christ ever be untrue to His trust? Of course the writer goes on to say that the covenant implies faith on the part of the parent, without which baptism is of no value; but is he prepared to say that every baptised child of believing parents will grow up a true Christian? Surely it would be going to the very extreme of Ritualism to say so, but if not, what becomes of the fancy of a covenant and a trust?

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### A. CREDIBLE PROFESSION.

In the same article the writer pleads for the necessity of a *credible* profession (emphasizing the adjective) of faith on the part of the parents before allowing them to present their children for baptism; and he declares that a profession is not credible if, for instance, the party is living in wilful sin. We fear from what we have seen and known that his warning words are needed, for it very frequently happens that no *credible* profession is demanded. Indeed we are not sure that the Standards go so far as the writer of the article. According to them, if *one* parent is a "member of the visible church," the child is to be baptized. Then if we wish to know who are to be members of the visible church, we learn that children having been baptized, when they grow up to years of discretion are to be received to full communion, unless they are living in gross sin. So that the profession of such church members need not, and very often does not, include a personal knowledge of Christ and His salvation. Wherever infant baptism is practised, there it is found impossible to confine the membership to those who give evidence of conversion. Churches of baptized believers are not perfect; but inasmuch as they demand a credible profession on the part of every individual who seeks fellowship, and admit to baptism only those who can give evidence of personal trust in the Lord Jesus Christ, they are better able to maintain purity of membership than those churches who substitute a relative for a *personal* profession of faith. Pædo-baptism and impurity of church membership have ever gone hand in hand.

## OPEN COUNCIL.

[We do not hold ourselves responsible for the opinions of contributors. On many important subjects different views are entertained. Brief and telling papers embodying these views will always be welcomed.—E.D. I. B. M.]

## BIBLICAL DIFFICULTIES.

DEAR MR. EDITOR,—Your correspondent wisely refrains from raising the question of Inspiration while seeking an explanation of certain difficulties. Whatever our view of Inspiration may be, it can only apply to the original manuscript of the Bible, so that if it were proved that a few slight errors had crept into the present text through the oversight of a copyist, the reality of Inspiration in the fullest sense would not thereby be affected. When we consider the great age of the Bible; the many times it has been transcribed; the wondrous vicissitudes through which it has passed, we may well wonder and thank God that it has been preserved so marvellously pure, and that the mistakes of transcribers have been so few and trifling.

In 2 Sam. viii. 4, I think there is no reason for departing from the authorised version, which gives "a thousand chariots and seven hundred horsemen." The word "chariots" is supplied by the translators, and that is omitted by the Revisers; but the parallel passage in 1 Chron. xviii. 4, shows plainly that "chariots" is a necessary supplement. The Greek version of the Seventy supports this by rendering the passage in Samuel "1,000 chariots," so that the discrepancy remaining is between 700 and 7,000. Now there is no absolute contradiction, as it is not said in the one case that there were *only* 700 horsemen taken; the second account might include others that were not contemplated by the first. But I think this is one of the few cases where we may suppose a copyist's error to have made the difference. The same Hebrew letter which stands for 700, when it has two dots over it stands for 7,000, so that it would be very easy to make the mistake. We are not without evidence that it was originally 7,000 in both cases. The Septuagint version, made about two centuries and a-half B.C., in both passages gives "A thousand chariots and seven thousand horsemen," while Josephus says "about 7,000." The second instance is a little more perplexing, inasmuch as a similar slight change will not account for the difference. Still it does not present an insurmountable difficulty. Various explanations have been given, but I think I cannot do better than quote the following statements made upon 2 Sam. xxiv. 9 :

"The amount here stated, compared with 1 Chron. xxi. 5, gives a difference of 300,000. The discrepancy is only apparent, and admits of an easy reconciliation; thus (see 1 Chron. xxvii), there were twelve divisions of generals who commanded monthly, and whose duty was to keep guard on the royal person, each having a body of troops consisting of 24,000 men, which together formed an army of 288,000; and as a separate detachment of 12,000 was attendant on the twelve princes of the twelve tribes mentioned in the same chapter, so both are equal to 300,000. These were not reckoned in this book, because they were in the actual service of the king as a regular militia. But 1 Chron. xxi. 5 joins them to the rest, saying, 'All those of Israel were one million one hundred thousand;' whereas the author of Samuel, who reckons only the eight hundred thousand, does not say 'all those of Israel,' but barely 'and Israel were,' etc. It must also be observed that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of 30,000 men, as appears by Chron. vi. 1, which, it seems, were included in the number of 500,000 of the people of Judah by the author of Samuel; but the author of Chronicles, who mentions only 470,000, gives the number of that tribe exclusive of those 30,000 men, because they were not all of the tribe of Judah, and therefore does not say 'all those of Judah,' as he had said 'all those of Israel,' but only 'and those of Judah.' Thus both accounts may be reconciled."

That may not be altogether satisfactory to some readers, but at any rate it shows the possibility of explaining it without supposing a contradiction or mistake on the part of the writers; and when we remember that the writer of

Chronicles, in all likelihood, had the book of Samuel before him, we cannot suppose that he would make a mistake in such a matter. Those to whom both books were written knew more about the facts than we do, and what may seem difficult to us might be easy enough to them, so that in effect it amounts very much to what the president of the Bible-class said, that it is "our ignorance" that is at fault; not ignorance of the particular meaning of a given passage, but our unavoidable ignorance of all the connected facts.

The third case need cause no difficulty. The amount mentioned in Samuel was paid for the "threshing-floor and the oxen;" the larger amount mentioned in Chronicles was evidently for the whole "place," the Mount Moriah on which the temple was afterwards built.

The case of Zechariah, mentioned by your correspondent "C," has exercised the ingenuity of commentators from the earliest times. In any case, we may be sure that the Lord would not be guilty of any mistake, nor would the Jews, who were so eager to find fault with His discourses, have allowed such a slip to pass. Neither, again, is it at all likely that Matthew would make a mistake in such a simple matter. It may suffice to mention briefly several of the explanations suggested. 1. "The son of Barachiah" may be an explanatory note written on the margin by some ignorant scribe, and afterwards inadvertently copied into the text. 2. The Lord might refer to Zechariah the prophet, who according to Jewish tradition was slain in the temple. 3. Josephus mentions a Zechariah, son of Baruch, a just man, who in the sad dissensions which prevailed in Jerusalem just before its final overthrow, incurred the enmity of the Jewish Zealots, who slew him "in the middle of the holy place." Some have supposed that the Lord referred to this Zechariah, and in the language of prophecy spoke of the future as past. 4. That the father of Zechariah mentioned in 2 Chron. xxiv. 20, had the name Barachiah as well as Jehoiada, since it was not uncommon for a Jew to have two names, or that Barachiah and Jehoiada, being substantially the same in meaning, stand for the same person. This latter view is well expressed by one whose word has well-deserved weight among Baptists—Dr. Angus. He says: "Matt. xxiii. 25. Zechariah, the son of Barachiah, see 2 Chron. xxiv. 21, where his father is called Jehoiada; the names have in Hebrew substantially the same meaning (whom Jehovah cares for or blesses); as Uzziah (the strength of Jehovah), is called also Azariah (whom Jehovah helps), 2 Chron. xxvi. 1; 2 Kings xiv. 21." Bible Handbook, page 347. I leave your friend "C" and other readers to decide which explanation, if any, they will adopt, but I for one cannot think of charging the sacred writers themselves with error, even in apparently trivial details.—Yours very sincerely,  
RUSTICUS.

[Space will not permit us to print all the correspondence received on this subject. "INQUIRER" and others are thanked for their communications. We advise "ANOTHER MEMBER OF THE BIBLE CLASS" to distinguish between a *Divine Revelation* and the *Written Record* which tells us of it, or which contains it. The Record has necessarily a human element in it as well as a Divine one; and much of the controversy on Inspiration turns on the apparently hopeless attempt to determine precisely in what respects and to what extent the human element co-exists with the Divine. The great thing for each of us is to BELIEVE "the Record which God has given of His Son," and, in believing, to find Life through His name.—ED.]

## THE SECOND ADVENT OF OUR LORD:

WITH SPECIAL REFERENCE TO THE INTERVAL BETWEEN HIS COMING FOR AND WITH HIS SAINTS.

(A paper read at the Theological Class, Harcourt St., Dublin, in December, 1889.)

OUR subject to-night is still the Lord's second coming, and the special point to be considered is whether there is any considerable interval, such as the seven years of Antichrist's dominion, between our Lord's coming

for His saints and *with* His saints. Our brother who read a paper here on this evening fortnight, endeavoured to prove the affirmative, but he admitted he could not adduce any plain text or passage of Scripture in support of his strongly-expressed opinion, and what he relied on was a great portion of the books of Daniel and Revelation. For my part, I had considerable difficulty in gathering anything definite or clear from our excellent brother's remarks; the only argument put forth in favour of his contention being the alleged position of the Church in heaven before the persecutions of Antichrist. The book of the Revelation, however, does not give us a consecutive series of events in the order in which they happen, but rather a number of different visions representing various aspects of events taking place before or at the time of the second advent, but not in chronological order. For example, in the 4th and 5th chapters, we are presented with a picture of the saints in glory, for our comfort, before the previously occurring trials and persecutions are brought before us, so that the blessed and assured hope of the glory may fortify the Church for the prior conflict and tribulation. This is quite in keeping with our heavenly Father's lovingkindness and tender mercy, and likewise consistent with other parts of Scripture, such as, "Watchman, what of the night?" the answer is, "The MORNING cometh, and also the night."

Let us now look at some plain passages of the Word bearing directly on this question. In 1 Thessalonians, iv., for example, we are told, in reference to the coming of the Lord, that the Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God (all signs indicating not secrecy but publicity), and the dead in Christ (or the sleeping saints) shall rise first, and, together with the living saints, shall be caught up together in the clouds to meet the Lord in the air. Now, the word meet, here, is precisely the same Greek word as in Acts xviii. 15, and it has the same signification as in that passage. The Apostle Paul, on his way as a prisoner to Rome, is met by the brethren from Rome, and accompanied by them to Rome. So we are taught in the Scripture in Thessalonians, the Lord on His way to this earth is met by the saints, who join His glorious procession, and thus, on the very same day, and at one and the same advent, come with Him to the earth. His feet shall in that day, according to Zechariah xiv., stand on the Mount of Olives, from whence He ascended when He left His disciples gazing after Him up into heaven. In the same chapter, we are informed it shall be "*one day*," and that the Lord shall come and all the saints with Him. It is only one coming, not extended over a large period, but taking place in one day, so that there could not be even a day's interval (much less seven years) between the coming of the Lord for His saints and with them. A great many wonderful events will take place very rapidly at the time. Different classes of people will be differently affected by the same coming. Those that are in the graves are divided into two companies, the dead in Christ only rise; the rest of the dead live not till the end of the millenium, when they come up for judgment before the great white throne, as we find from the 20th of Revelation. Of those that will be alive on the earth we have seen that the saints shall rise to meet the Saviour. The Jewish remnant will be all converted, and are the nation born in a day, and the "all Israel who shall be saved" of Romans xi. Anti-Christ and his followers (those who have the mark of the beast) shall be destroyed with the brightness of this same coming (*Parousia*), as we are told in 2 Thes. ii. 8; and those that know not God, and obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction, *when* He shall come to be glorified in His saints, as the previous chapter instructs us. From the first chapter of 2 Thes., we gather plainly that it is the same coming that simultaneously affects the tried believers with joy, and the disobedient rejecters with punishment. The second chapter equally clearly shows that Antichrist is destroyed at the same coming, so that his persecutions must take place before the second advent, when he is then destroyed. This quite

agrees with the 20th of Revelation, where anti-Christ's martyrs (those slain by him) are said to rise and share in the first resurrection, which must be that of 1 Thes. iv., for which we are looking, because there cannot be two "first" resurrections, nor one before that which is described as "THE FIRST." Antichrist, therefore, comes before our Lord Jesus, according to the plain teaching of these passages. This is borne out by the 24th of Matthew also, where the same coming (*Parousia*) is spoken of and put after the great tribulation in the 29th and 30th verses. The Lord, in that chapter, distinctly tells His disciples (representing the church) that they were to expect signs and antecedent events; just as the people knew that summer was near when they saw the leaves of the fig tree, so they would know the advent was close at hand when they saw the signs He refers to. What would our Lord have thought if the disciples had objected (as many do in the present day), "How can we be looking for the coming if we know certain events must take place before it?"

The 13th of Matthew also supplies us with another clear intimation, from the blessed Saviour's lips also, that the saints will not be taken away before the end of this age. He says in the Parable of the Tares and the Wheat, "Let both grow together until the harvest." The harvest is there defined as the end of the age. Therefore if both are to grow together and not be separated till the end of the age, how can the wheat (the true portion of the professing church) be taken away a few years before the tares (the false members)? Again, in the end of Matthew, the Lord said to His disciples, representing His people, "Lo, I am with you alway, to the *end of the age*," a plain intimation that His people are to remain in the world till then, and not caught up a considerable interval previously. This idea of the Church being caught up secretly and privately, seven years at least before the end of the age, seems to be founded on sentiment alone, and not on Scripture. It arises partly from a desire to escape from the great tribulation and persecutions under Antichrist, the Man of Sin and Beast of Scripture; but surely the place of danger and reproach for Christ's sake is the place of honour, and in all ages His saints who have passed through persecution and martyrdom are the very backbone and choicest of the Church. Those saints who pass through the tribulation will have a very special opportunity for glorifying the Saviour, and the more glory we can bring to our Lord the more rejoiced our hearts should be. There can be no doubt abundant grace will be given when the time comes, and our God says to each member of His Church, "As thy day, so shall thy strength be." "Our times are in His hand." Though we should not anticipate evil, or bear in advance a burden that may never come on us, yet we feel sure He will never leave us nor forsake us, and when the hour of death, or trial and persecution arrives, the needed grace and support will be graciously supplied.

Another passage quoted several times in Scripture seems also to be directly against the secret rapture of the saints before the destruction of Antichrist and his followers. "Sit Thou at my right hand until I make Thine enemies Thy footstool." How would this be correct if the Lord Jesus was to leave God's right hand and come into the air for His saints several years before His enemies were made a footstool for His feet, and if, moreover, after such coming, Antichrist, His great enemy, was to rise to supremacy in the earth?

Again, consider the attitude of the apostles Peter and Paul. They surely were looking properly for the coming of their Lord. If we could have interrogated Peter, would he not have answered that this blessed hope brightened his life and cheered his soul? but if you asked him did he expect any events would necessarily happen before that coming took place, he would have said, "I must die first"; and likewise Paul, who said he "must shortly put off this tabernacle," referring to his death: yet both of these apostles write as if they were longing for the coming of the Lord. Peter, in



the 1st chapter of his second epistle, says to take heed unto the sure word of prophecy "until the day dawn." Showing again that believers will be on the earth when the day dawns, and not taken away years previously; and in his last chapter we are exhorted to be looking for and hasting unto the coming of the day of God; whereas the view I am combating is that we should be looking for the glorious appearing of Christ, and have nothing to do with the day of the Lord. The fact is, *these terms*—"coming," "appearing," "revelation," "day of the Lord"—*are used interchangeably* with reference to the second visible glorious advent of our Lord.

A difficulty presented itself to one of our brethren, relative to the last chapter of 2 Peter. If the heavens are to pass away and the earth be burnt up in the "day of the Lord," how can the millenium succeed that? But the explanation of this is that in this chapter the apostle contrasts the present age or *day* of men with the next millennial age, which is described as the day of God. At the commencement of this day of God, or a thousand years, the Lord Jesus comes, and at the end of it the world is wound up, so that both events happen in the one "day" only; Peter's day in this place lasting a thousand years, as the 20th of Revelation informs us.

In conclusion, let us test all our views and beliefs by the Holy Scripture, and while we hold fast what we have learnt in the past that is in accordance therewith, let us give up and renounce all that will not bear such test.

The Holy Spirit could not have led the saints in the past to expect any moment the second coming or day of the Lord. It would be blasphemy to attribute such a mistake to the Holy Spirit, for the second advent has not arrived yet, and will not take place until the previous signs and events predicted happen, and until, like the first coming, the fulness of God's time arrives. Therefore those beloved saints who held and taught this immediate coming were in error and under delusion, and led by their own fancy and imagination instead of the unerring word of God. The apostle Paul plainly corrects such an idea in the 2nd chapter of 2 Thessalonians, verses 1 to 4. His words are these: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.'

May the good Lord direct all our hearts more and more into the love of God, and into the *patient waiting* for Jesus Christ.

DUBLIN.

RICHARD POPE FROSTE.

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A WONDERFUL PENNYWORTH!—An amusing pamphlet has reached us with the following modest title: "The Great Baptist Absurdity. Believers' baptism annihilated, and the baptism of Christian infants demonstrated upon the grounds of Scripture and reason; being an unanswerable reply to a sermon by Rev. Hugh D. Brown, M.A., of Dublin, entitled 'Believers' Immersion the only Scriptural Baptism.' By John Ennis, Knocktopher, Co. Kilkenny." We are truly glad to find that our old acquaintance, Mr. Ennis, is still at large: the species of *hydro-phobia* from which he has long suffered is evidently of a very harmless type. Some years ago he entered the lists against Waterford Baptists, but we managed to withstand the assault. Now, however, he has actually "annihilated" believers' baptism, a thing that even the Papacy tried in vain to accomplish, so there seems nothing left for us as a denomination but to sing the *Nunc dimittis*, and quietly fade away "like streaks of morning cloud, into the infinite azure of the past." Who can survive these heavy tidings?

J. D.

## AMONG OUR IRISH CHURCHES.

BY T. R. WARNER.

"CARSON MEMORIAL CHAPEL."—Such is the heading of a circular just to hand from the Tubbermore Baptist Church. The friends are desirous of replacing the present old chapel—where good Dr. Carson laboured so long, and where his worthy son, the Rev. Robert Haldane Carson, has followed in his footsteps—by a new and commodious structure. The old meeting-house is decaying; to thoroughly repair it would cost almost as much as to rebuild; so the friends have wisely decided on the latter. Having done all they can for themselves, they are desirous that the Baptist Churches throughout these lands should help them. Dr. Carson is well known to every reader of Baptist literature. He did heroic work for Christ against tremendous odds. Could this great man's name be more fitly honoured than by helping the Church to which he ministered in building a house for the praise of Him whom Dr. Carson served so well? May we ask all lovers of Baptist principles to give the Tubbermore friends hearty and generous help?

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Never perhaps since the old Abbey Street Chapel was built, has there been such a gathering of the poor as assembled within its ancient walls on the Monday afternoon preceding Christmas day. Nearly 300 dinners were given away. Words cannot express how pleased some of the poor pinched faces of the women seemed who took with grateful hearts the Christmas dinner for each family, neatly made up by the ladies who carry on this work. Each package contained several pounds of beef, according to the number of the family of the recipient, together with many other good things. Some of the poor strugglers who had many little ones dependent on them for succour went away with a goodly load of beef, tea, cake, &c. This seems a most reasonable way of relieving the necessities of God's suffering ones.

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The half-yearly Foreign Missionary meeting in connection with Harcourt Chapel was held the last week in December. It was pleasing for the Secretary to report nearly twenty pounds as the amount to the credit of the auxiliary for half year. Mr. George A. Hipwell, who manages this department, had a busy time during the evening opening and counting the missionary boxes. At the public meeting he called for greater efforts in the Master's service. Wesley's motto evidently was his: "Keep at it, all at it, and always at it." Other speakers took part in the meeting. Mr. Robert Clark spoke of his work for God in Ireland, having during the year preached the Gospel to over 44,000 souls. Reaching this large number of persons means indefatigable work—in short, it requires nothing less than the carrying out of Wesley's motto. Mr. T. R. Warner gave an account of the early history of the Dublin Church. It was interesting to know a little of the history of the brethren that have passed on before in the common faith. The chairman, Pastor Brown, concluded with a few rousing words, noting that, while they were trying to obtain nearly £300 for Home evangelistic work, it was indeed satisfactory to be able to report nearly £100 being sent to different Foreign Missions, the exact sum for the year 1889 being £93 10s 1d.

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Very cheering it was to have the great pleasure of seeing, at the morning service, January 5th, our old friend, Dr. Eccles. Many of the former congregation of Abbey Street surrounded him at the close of the service, shaking him warmly by the hand. We regret that the occasion of his coming amongst us was the death of his mother, but we trust he may again visit us under more favourable and brighter skies. At the close of the communion service, Mr. Brown said a few kindly words of welcome, and earnestly invoked the divine blessing on the doctor and his work for God.

Mr. Gibbon has forwarded a cheque from the friends at Coleraine, for the Harcourt Evangelistic Fund, and mentions that Mr. M'Cracken's mission there has been greatly blessed to many outside the membership of the church. This is the real value of a mission—to get at those outside the fold.

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Mr. Robert Clark is this week in Belfast, and Mr. J. Cummings has commenced work at Stillorgan, preaching on Sunday at Sandymount, and doing vigorous work among the soldiers.

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A new cause has been started at Newry, under the pastoral oversight of Pastor Taylor, of Tandragee. We trust to give our readers a fuller account in our next issue. Meanwhile we ask that God's richest blessing may be earnestly invoked on behalf of all these brethren.

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Mr. T. R. Warner visited, during the month of December, Bradford and London. At the former town, a number of the Baptist ministers of the neighbourhood were present, and promised help. This was the first meeting for years that has been held in this town in connection with the Irish Baptist Home Mission. At Bloomsbury Chapel, London, the Pastor, Rev. James Baillie, introduced Mr. Warner, in a most kindly and generous speech, to the notice of his people. Comparing Ireland to Samaria, which was a thorn in the side of Judea, being opposite in religion and sentiment, so he said it was with Ireland, which had been for centuries the thorn in the side of England. Mr. Warner, in his opening remarks, alluding to this analogy, said that things were now brighter, and doors were opening for the spread of the Gospel, which was the only power capable of removing all such thorns, or rather, of transforming them into elements of strength and beauty.

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**IRISH BAPTIST HOME MISSION.**

Collections and Subscriptions for Two Months ending December 31st, 1889.

Sutton Baptist Chapel, Surrey, per Mr. Thomas Sadler	£5 4 11	Miss Apthorpe, France ...	£1 0 0
Grange Baptist Chapel, Antrim, per Rev. H. Phillips	5 10 0	Toxteth Tabernacle, Liverpool, per Mrs. Lockhart—Dr. Howard	10/6, W.P.L. 2/6, Mr. S.
Oswaldtwistle Bap. Chapel, New Lane, per Mr. J. R. Gregson	5 0 0	Lewis 10/-, Mr. and Mrs.	Lewis 2/6, A Friend 2/6, Mr.
Mr. Wm. Johnson, Fulbourn	25 0 0	Parker 20/-, Mr. J. Thomas	5/- 2 13 0
Regent's Park Baptist Chapel, London ...	12 9 0	Dunfermline Baptist Chapel, (particulars next issue) ...	7 11 3
Wincanton Baptist Chapel, Somerset ...	2 5 0	Hillhead Bap. Chapel, Glasgow, per Mr. Wm. Shanks, Sec.—	Rev. F. H. Roberts £5, Chas.
Ballymena Baptist Chapel, per Mrs. M'Master ...	2 7 6	A. Rose £5, Allan Macdiarmid	£5, Alex. Rose £2 2s,
Clough Baptist Chapel, per Mrs. M'Master ...	1 0 0	Jno. Hamilton £3, Mrs. Jno. Hamilton, £2, Wm. Shanks	£1 10s, Malcolm Inglis £1 1s,
Drumaglee Baptist Chapel, per Mrs. M'Master ...	1 7 5½	Miss Dick £1, Mrs. Jno. E. Wilson £1, Chas. Arthur £1,	R.A. Whytlaw, '88, £1, Wm.
Killybeg Baptist Chapel, per Mrs. M'Master ...	0 13 0½	Shanks Johnston £1, Jas. H. M'Clure 10/-, Wm. Tulloch	jun. 10/-, Mrs. Johnston 10/-,
Timinary Baptist Chapel, per Mrs. M'Master ...	0 12 0	Jno. Lamont 10/-, Jno. Alex- ander 10/-, W. D. Dick 10/-,	J. G. Aitchison 5/-, A. Camp- bell 5/-, Archibald Rae 5/-,
Devizes New Baptist Chapel, per Miss Briggs—E. B. Anstie, J.P. £2 2s, Dr. T. B. Anstie	10/-, Miss Beames 5/-, Mr. Holloway 5/-, Miss Mulling, 10/-, Sums under 5/-,	5 0 0	

Jno. Glenn 5/-, Mrs. Brunton 3/-, Anonymous 2/6, less Circulars, 2 years 15/- ...	£33	3	6	Mr. Jno. Storey ... ..	£2	0	0
Stow Hill Baptist Chapel, Newport, Mon., per H. V. Taylor	1	16	9	Metropolitan Tabernacle, London, per Mr. T. H. Olney	60	0	0
Athlone and Moate Bap. Chapel, per Mr. Maginnes	23	0	0	Crown Terrace Baptist Chapel, Aberdeen, per Mr. J. Grant—Crown Terrace Church Collections 30/6, Mr. A.C. Barker 20/-, Mrs. E. Macallan 20/-, Crown Tce. Sunday-school, 20/-, Rev. W. S. Chedburn 5/-, Jno. Savwright 10/-, J. & A. Gibb 20/-, R. & J. Shinnie 5/-, Miss Macdonald 20/-, Mr. Jas. Crichton 10/-, Mr. John M'Gregor 20/-, Mr. Roffan 5/-, Watt & Grant 5/-, Alex. Grant Gibb 5/-, Mr. A. Gray 3/-, Mr. R. Webster 2/6, H. C. 2/6, Mr. A. G. Emslie 2/6, J. & J. Stephens 5/-,	10	11	0
Irwell Terrace Baptist Chapel, Bacup, per Mr. Woodhead	1	10	0	Mullycar Baptist Chapel, per Mr. Jas. Duncan, sen.—Mrs. Thos. Weir 10/-, Mrs. Liddell 5/-, Mrs. Overend 5/-, Alex. Pinkerton 10/-, Jas. Duncan jun. 10/-, Jno. Duncan 25/-, Matthew Simpson 20/-, Jas. Duncan, sen. £3,	7	5	0
Banbridge Bap. Chapel, per Miss Banks, Col.; Mr. Kirker, Col.; Master S. J. Thomson, Col.; and Mr. R. Derby, Col.—Dr. R. B. M'Clelland, J.P. 20/-, Rev. S. J. Banks 10/-, Mr. T. C. Thomson 5/-, Mr. C. A. Hayes 5/-, A Friend 40/-, Sunday-school Box 16/5, Small sums £3 18s 6d, ...	8	14	11	Tandragee Baptist Chapel, per Miss Atkinson ... ..	25	0	0
Wood Green Baptist Chapel, London, per Rev. V. Haines	1	0	0	Grange Corner Baptist Chapel, per Rev. H. Phillips	5	13	3
Mr. R. P. Furness, 1 Stanley Tce., Preston, per Rev. W. H. Harris	0	10	0	Lurgan Baptist Chapel, per Rev. F. J. Ryan	7	10	0
St. Mary's Baptist Church, (moiety) per Mr. S. Culley	3	12	9	Derryneil Baptist Chapel, per Rev. R. W. M'Cullough	5	0	0
Academy Street Baptist Church, Aberdeen, per Mr. Douglas	0	10	0				
Kirkcaldy Baptist Church, per Miss Lockhart—Mr. W. L. Ireland 10/6, Mrs. Landels 3/-, J. Peebles 5/-, Mrs. Lang 10/-, Mr. R. Herriot 7/6, Mrs. Brown 2/6, Major Halliday 3/-, Mr. J. Love jun. 2/6, Mr. Jno. Lockhart 5/-	2	9	0				
Lochee Bap. Chapel, Dundee, per Rev. W. Smolden	0	14	3				
Letterkenny Bap. Chapel, per							

£277 13 7

Subscriptions thankfully received by H. A. GRIBBON, Treasurer, Holme Lea, Coleraine; HUGH D. BROWN, M.A., Secretary, Oakland, Rathgar, Dublin.

## FOR OUR YOUNG PEOPLE.

### Love Singing.

AT a gathering of children on Christmas Day, a gentleman present related a very interesting incident. A little girl but three years of age was anxious to know why Christmas evergreens were so much used. So Mr. L— told her the story of the Babe of Bethlehem, of the Child whose name was Jesus. The little questioner was just beginning to give voice to the music that was in her heart; and after Mr. L— concluded the narrative, she looked up and asked, "Did Jesus sing?" Who had ever thought of that? If you look at Matt. xxvi. 30, you will find almost conclusive proof that Jesus sang with His disciples. Is not that encouragement for us to sing—not with the understanding only, but with the heart also?

### The Prize Winners.

We have pleasure in announcing the names of those to whom prizes have been awarded for best answering in the Scripture Puzzles and Bible Studies. In the junior division, three of the competitors are so nearly alike that we have been obliged to bracket them equal; these are:—CARRIE DOUGLAS, ROBERT M'CAUSLAND, and JOHN B. SIMPSON, to each of whom a prize of 5/- has been given. In the senior division, five

of the candidates are bracketed equal, there being no clear difference between them; and to each of these a prize of 3/- has been awarded. The following are their names: FRANCIS E. CURTIS, CHARLES R. CURTIS, ELLA M'CAUSLAND, LILLIE MOIR, and MINNIE MOIR. Amongst the adults, the name of HARRIET BROWN is specially deserving of honourable mention. We may add that answers have been received from about fifty competitors in all; and the number of correct replies sent in each month averaged five-and-twenty. We trust a much larger number will take part in the competition during the coming year. The exercises will be somewhat more varied than heretofore, and the same amount of money is offered in prizes. Our chief aim is to lead our youthful readers to take a pleasurable interest in searching the Scriptures, and we pray that many in so doing may become "wise unto salvation through faith which is in Christ Jesus."

E. S. D.

#### Bible Study.

1. The man for whose instruction St. Luke wrote.
2. The place where Miriam was smitten with leprosy.
3. The word that signifies "be opened."
4. A mighty hunter before the Lord.
5. The man that went out to meditate at eventide.
6. Moses' eldest son.
7. The third river of the Garden of Eden.
8. The city where St. Paul left his cloak.
9. The place whence Nathanael came.
10. The man who helped Ahab to seek pasture for his cattle.
11. Hezekiah's successor.
12. The place near Salem where John baptized.
13. The fellow-labourer to whom St. Paul said, "Let no man despise thy youth."
14. The father of Lot.

The *Initials* suggest a solemn warning.

#### Scripture Puzzle.

A SHEPHERD being asked the number of sheep in his flock, replied, "If you DIVIDE the number of camels which Job had before their capture by the Chaldeans, by the number of men sent to take Jeremiah from the dungeon; ADD to the quotient the number of lords entertained at the feast of Belshazzar; from this SUBTRACT the number of righteous persons who could have saved Sodom; MULTIPLY by the age of David when he began to reign; DIVIDE by the number in Gideon's victorious band; ADD the number of Philistines whom Samson slew with a jawbone; SUBTRACT the number of Solomon's songs; MULTIPLY by the number of days Job's friends tarried without saying a word; SUBTRACT the number of fish caught in the draught of the miracle of fishes; and the REMAINDER will be the number of sheep in my flock." *How many had he?*

#### ANSWERS FOR DECEMBER.

##### Scripture Enigma.

MOSES' ROD. Exodus iv., vii., xvii. Numbers xx.

##### Bible Study.

ANAMMELECH, ONE OF THE GODS OF SEPHARVAIM. 2 Kings xvii. 31.

1. Heman—I Kings iv. 31. 2. Camel—2 Kings xiii. 9.

Correct answers have been received from—

JUNIORS—Bessie G. Card, Carrie Douglas, Mabel Douglas, Robert M. M'CAUSLAND, Bessie J. Simpson, John B. Simpson.

SENIORS—Frances E. Curtis, Charles R. Curtis, Wm. H. Gaussen, Ella M'CAUSLAND, Maggie M'Kinney.

ADULTS—T. E. C., J. H. B.

*Partly Correct.*—Ellen Anderson, Loveday Cobbe, Lillias Moir, Minnie Moir, Janie M'Kinney.

All answers must reach the Editor not later than the first of the month, and should be addressed to 8, South Parade, Waterford. Competitors for Prizes may use Concordances or other "Bible Helps," but must not ask or receive direct help from friends. Those under fourteen are classed as Juniors; those between fourteen and twenty-one as Seniors.

## In Memoriam.

MRS. ECCLES.

ON the 11th of December, 1889, passed to the paradise of Jesus' presence Eliza Clarke Eccles, whose labours in the Gospel are still fresh in the memory of those interested in the evangelization of Ireland. Her father was a pious and precise Presbyterian. Her mother's piety was of a very high type, and had in it something heroic. Convinced by the teaching of one of Mr. Haldane's evangelists of the duty of believer's baptism, she was one of the earliest in the North of our island to follow the Lord in that matter. Blessed with such a parentage, Eliza Clarke early became the subject of spiritual experiences. An intimacy with the delightful circle which lived at "Solitude," the residence of the late world-renowned Dr. Alexander Carson, was a large factor in the development and direction of this new life. She was baptized while yet in her teens, and became a member of the Tubbermore Church. She accepted joyfully the truth as set forth in the powerful and lucid discourses of Dr. Carson, and to the end of her days found in the doctrines of grace then proclaimed the strength and peace of her soul. It was at Tubbermore she became acquainted with W. S. Eccles, her future husband, then a young minister who had recently left the Presbyterian Church, and who, as a baptized believer, was seeking further instruction at the feet of the Tubbermore divine. Their married life was an unusually perfect example of mutual helpfulness and trust. During her long life, in the trying position of pastor's wife, no tongue ever spoke a detracting word of her. After her husband's death, she was called upon to encounter trials from which he supposed he had shielded her. The competency which he had planned for her was by local and political circumstances sadly curtailed; but, trusting to her Heavenly Father, she bravely undertook every duty. Her children, while thankful for such a mother, are especially thankful for the example of heroism set in those latter days of trial. During this stormy time she received much help from the ministrations of the young Dublin pastor, Hugh D. Brown, M. A., of whom she always spoke in loving terms. Her reading was chiefly confined to her Bible and literature bearing upon it. She loved the religious newspaper, and rejoiced in the spread of Divine truth over the world. She was a constant reader of the *IRISH BAPTIST MAGAZINE*, and earnestly longed for the highest welfare of God's cause at home. The end of her mortal life came insidiously. There were no premonitions to stir her up to special testimony. She was only confined for two days to her couch. Just on the verge of the sleep which ended in death, distressed by the labouring of her heart—it was of cardiac asthenia she died—she murmured a wish to "be soon at home." "Drumballyhagan?" said her eldest daughter, supposing it was some little delirious reversion of mind to the scenes of her early days, of which she had been ever delightfully fond. The dying one looked up reprovingly, and then said, "Heaven, heaven!" Soon afterwards she literally "fell on sleep—asleep in Jesus." When her death became known, crowds of sympathisers thronged the house to take a last look at her remains; for, in spite of an honest outspokenness which characterised her, she was universally loved. Romanist and Protestant alike united in words of affectionate condolence.

Her funeral was attended by the rector of the parish, the senior and junior Presbyterian ministers, and the Baptist pastor. At the grave the beautiful burial service of the Prayer Book, so suitable in the case of departed believers, was read by the rector. And now in the quiet churchyard of Templemore, side by side with her dear husband, and almost under the shadow of Slieve Gallion mountain, beneath which her life began, and where the duties of wife and mother were so faithfully performed, she rests in the sure hope of a glorious resurrection unto everlasting life. Her children call her blessed, and some in the world outside will long remember her warm and generous heart.

## DENOMINATIONAL INTELLIGENCE.

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

**P**ASTOR HUGH D. BROWN, M.A., AT THE METROPOLITAN TABERNACLE.—On Sunday, December 8th, our worthy secretary, Pastor Brown, occupied the platform of Mr. Spurgeon's Tabernacle, in London, and preached to the vast crowds that assemble there. Collections were made at each service on behalf of the Irish Mission. Previous to the morning service a letter was read from Mr. Spurgeon, in which he says: "My dear brother, Hugh Brown, is an apostle for Ireland. He will ask your help; give it him freely, for no man better deserves the loving sympathy of the Lord's people. He is after my own heart, and the more you aid him the more shall I be pleased. Ireland will be the better for Mr. Brown and his mission. I believe that under the new arrangement we may, with the Divine blessing, look for great things in the Emerald Isle. Dear friends, accept my hearty love; keep the prayer-meetings in full force.—Yours in life and in death," \* \* \* "C. H. SPURGEON."

It is gratifying to learn that Mr. Spurgeon's health is much improved by his sojourn at Mentone, though he still suffers from loss of voice. He hopes soon to be able to resume his loved work at home. Thousands are looking forward to his return with joyous expectancy.

#### Brannoxton.

On December 4th, the monthly Gospel temperance meeting was held, presided over by the pastor. There was a good attendance, and a varied programme was gone through. A number of the juveniles gave recitations, to the great delight of the audience. A specially interesting feature was the singing of a solo in good style by a little seven-year-old, Master Samuel Lyons. The choir, under the efficient leadership of Mrs. Johnston, sang several pieces from the latest edition of Sankey's collection. Solos were sung by Mrs. Johnston, Mr. Ackford, and Mr. Brien; a duet by Messrs. Johnston and Ackford; a trio by Miss Lyons, Miss Cooper, and Mr. Brien; and two quartettes by Miss Cooper, Miss Lyons, Mr. Johnston, and Mr. Ackford. Earnest addresses were delivered by Mr. Johnston and Mr. Brien. A vote of thanks to singers, reciters, and speakers was proposed by Mr. M'Clean and seconded by Mr. Bishop, and the meeting, which was throughout most enjoyable and profitable, closed with the singing of the Doxology. \* \* \*

#### Dungannon.

At the usual weekly meeting of the Bible Class, held on December 2nd, the members were surprised to find a sumptuous tea awaiting them, kindly provided by Mr. and Mrs. Patterson, in honour of two of the brethren who are leaving for another sphere of labour. The class having partaken of the hospitalities, Mr. Patterson asked the friends all to join in wishing the two brethren, Messrs. Max-

well and Creighton, all happiness and prosperity in their new engagements. Both brethren briefly responded, each bearing testimony to the great blessings received at our Bible Class, and regretting that their connection with us must now cease. Mr. Simpson then gave them a few words of parting advice, reminding them of the necessity of being out-and-out for Christ in every path of life. Shortly after ten, the very profitable evening was brought to a close by the singing of the Doxology.

On Lord's Day morning, Dec. 15th, Mr. Treacy (one of the brethren who followed the Lord in baptism about two months ago) joined us in fellowship. We feel indeed that the "Lord of Hosts is with us, the God of Jacob is our refuge." We pray that the Lord may use us more and more in the spread of His glorious Gospel, and to His name be the praise!

The Watch-night Service was well attended here. The friends had provided tea and cake for all who assembled, after which a most enjoyable and profitable time was spent together. Earnest addresses were delivered by Brothers Simpson, Patterson, Hanson, and Broomfield, interspersed by suitable hymns and prayers. As the Old Year ebbed and the New Year dawned, all were engaged in silent prayer, and felt it to be a most solemn time. Mr. Simpson then led in prayer, asking for God's richest blessing to accompany every effort put forth in the name of the Master, after which all the compliments of the New Year were very heartily exchanged.

### Lurgan.

The Sabbath-school anniversary services were held on Dec. 15th, when the Rev. James Cregan preached morning, afternoon, and evening. The congregations were good, and the services most hearty throughout. Mr. Cregan's lucid and eloquent addresses were thoroughly appreciated.

On the following Monday evening Rev. J. Cregan delivered his popular lecture on "People we Meet," in the Town Hall, the chair being filled by the Rev. C. W. Kennedy (Presbyterian), who in a few brief remarks introduced the lecturer. At the close of the lecture, which was repeatedly applauded, a hearty vote of thanks was accorded Mr. Cregan, on the motion of Rev. E. De Courcey (Methodist), and seconded by Mr. Long. Mr. Cregan, in responding, moved a similar compliment to the Rev. C. W. Kennedy for presiding, which was seconded by Mr. M'Gahie, T. C., and carried most heartily. The Baptist friends at Lurgan all feel most grateful for Mr. Cregan's brotherly kindness and generous help.

The annual tea party and distribution of prizes, in connection with the Sabbath School, took place in the chapel on Thursday evening, December 26th. After tea, a most enjoyable programme was gone through, consisting of readings, songs, dialogues, etc., by several friends and scholars. Addresses were also delivered by Pastor F. J. Ryan, Messrs. A. H. Richards (of Enniskillen), J. M'Niece, W. Douie, and C. Baird. The prizes, about forty in number, were distributed by the pastor.

The above meeting was preceded by a gathering of members and friends of the church, at which the presentation of an address and handsome silver lever watch was made to the pastor, who expressed his great difficulty in suitably thanking them for this further proof of their sympathy and affection; their great kindness had taken him completely by surprise.

### Copy of Address:—

DEAR BROTHER RYAN,—The office-bearers and members of your congregation take this opportunity of thanking you most gratefully for your unflagging zeal, as an instrument in the hands of Almighty God in the building up of our church to that healthful increase of membership which we Sabbath after Sabbath have the joy of experiencing. Since you came among us as our pastor, we have always found you to be a thoroughly earnest worker in the cause of Christ, a kind and benevolent friend and teacher, for you never wearied with us in our many shortcomings, but, on the contrary, you have always met us with that true charitable kindness which is characteristic of yourself. We beg, sir, that you will accept this watch as but a very meagre token of that respect which we all entertain for you. Wishing you very many happy returns of the season, and that God may abundantly bless your ministrations amongst us throughout the coming year, and also that you may long be spared to minister to our spiritual wants, and to mete out those sweet counsels of love and joy which have hitherto been your delight—viz., faith in a crucified Saviour, and brotherly love in the church,—Signed—Wm. Douie, Jas. M'Niece, Members of Committee; David Patterson, Treasurer.

### Waterford.

The quarterly prayer meeting in connection with the Sunday School was held on December 29th. A goodly number assembled, notwithstanding the stormy weather, and an earnest address to the children was given by Mr. B. Bennett.

### BAPTISMS.

CARRICKFERGUS: Dec. 6th, three, by the pastor, A. G. Haste.

DUNGANNON: Dec. 6th, one (at Lismagleer), by Pastor John Dickson.

LURGAN: Jan. 2nd, two (for Ballykeel), by the pastor, F. J. Ryan.

TANDRAGEE: Dec. 23, one, by J. Taylor.

## Words of Life.

Work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: Ye serve the Lord Christ.—COL. iii. 23, 24.





# The Irish Baptist Magazine

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[No. 2.

## BAPTIST PRINCIPLES IN IRELAND:

A RETROSPECT.



HE first of January, 1890, marks the commencement of what will doubtless prove a memorable epoch in the history of Irish Baptists. On that day the management of our Home Missionary Society was transferred from London to a Committee in Ireland, and on the new Executive there now devolves the entire responsibility of collecting and controlling the funds of the Mission. The occasion is alike critical and auspicious; and a brief glance at our history in days gone by may suggest some useful lines of development under our new *regime* of Denominational Home Rule.

It is not certainly known at what time our principles were first introduced into Ireland, but it must have been at a very early period, and not improbably in the days of the Apostles. At the beginning of the Christian era there was considerable traffic between the Spaniards and their Milesian kinsfolk in the South of Ireland. When Paul was writing to the saints at Rome, he expressed the intention of visiting their brethren of the churches in Spain, and it is most probable that to some of these Spanish Baptists belongs the honour of having first proclaimed the Gospel in the Emerald Isle. Tertullian, in the second century, declared that "those parts of the British Isles which were unapproached by the Romans were yet subject to Christ"—a statement the significance of which appears when it is remembered that the arms of Imperial Rome were never directed against the people of Ireland. A remarkable revival of religion occurred in the fifth century, through the preaching of the great evangelist Patrick, whose *Confession*, still extant, gives a beautiful insight into the evangelical simplicity of doctrine and purity of life maintained by this distinguished servant of the Lord. There is good reason for believing that Patrick held substantially the same views on baptism as those which we maintain, and it is undeniable that many of the ancient "holy wells," where pilgrims still resort, are not "wells" at all, but *ancient baptisteries*, designed and

constructed for the immersion of adult believers. Patrick died on the 17th of March, 465, and was buried at Downpatrick, which in its name still commemorates the event. The impulse which he gave to religion and general learning lasted for more than two hundred years, and during this period Ireland became a leading centre of light and civilization for all Europe, and was justly denominated the "Island of Saints."

The subjugation of the Irish churches to the See of Rome in the twelfth century led to the extinction of Baptist teaching; but five hundred years later, in the early days of the Commonwealth, our principles were again introduced by British Baptists who had obtained appointments in connection with Cromwell's Irish administration. Amongst these were many men of the highest rank, including General Fleetwood, the Lord Deputy of the country, and not less than a dozen governors of the principal towns. By the efforts of these Baptist settlers, churches were formed in all the leading centres of population, some of them were endowed, and all their pastors appear to have received annual grants from the State treasury. The principle of maintaining the work of God by voluntary contributions was not so well understood in those days as happily it is now. At the Restoration of Charles II., in 1660, the State aid was not only withdrawn, but a rigorous persecution of Nonconformists was instituted. Many Baptists were thrown into prison, many more made their escape to New England, and those who remained had to encounter trials of no ordinary kind. The accession of William III. brought them a measure of relief, but they were still compelled to suffer much hardship at the hands of the prelates of the Established Church. Notwithstanding these difficulties, many of our Cromwellian Churches survived till the beginning of the present century, maintaining firmly their testimony to primitive Christian truth. Two of them still exist, one in Dublin, the other in Waterford.

In 1814, the revived interest in missions, that was stirring the hearts of British churches, led to the formation in London of the Baptist Irish Society. Its object was the propagation of the Gospel in Ireland in connexion with our denominational views of the ordinances of Christ. Schools were formed for teaching in the Irish language Biblical truths and the rudiments of general knowledge, and native evangelists were appointed, who, under God, were the means of turning many Roman Catholics from darkness unto light. But the day was almost gone for work on these lines. The establishment of National Schools, and the rapid spread of the English language, important political and social reforms, and other kindred circumstances, changed in a few years the conditions of successful work, and the Society's educational efforts were abandoned.

The terrible famine and cholera of 1846-47 gave a severe blow to our cause in Ireland. In one year, over six hundred Baptist families sailed from Queenstown for America; and this so decimated our churches and crippled their resources that many of them could no longer maintain the struggle, and were compelled to close their doors. Two or three ruined chapels may still be seen, where formerly devout congregations of baptized believers were wont to meet. Some of the surviving churches were aided by the Society, though not very liberally; the Executive appearing to regard it as their chief, if not their only business, to carry on evangelistic work, leaving the enfeebled churches to take care of themselves.

After the great religious awakening of 1859, several new churches were planted in Ulster, where already the labours of the renowned Dr. Alexander Carson and his family had brought our principles prominently before the public. In 1865, the Society was united with the British Home Mission, and more decided efforts were made to strengthen the existing Irish churches. Eighteen years later, the two societies became merged in the Baptist Union of Great Britain and Ireland.

It is now generally admitted that the work in Ireland has never yet received that measure of support to which its unique importance entitles it. More money has been spent on the Congo during the last few years than on the Irish Mission during the past half century. Yet, notwithstanding the unceasing flow of emigration, and the yearly decrease in the population of the country, *Irish Baptists have actually doubled their numbers since the year 1847.* During this period, thirteen new chapels have been built and paid for, affording accommodation for 4,700. We have now twenty churches, seven of which are self-supporting, and two or three others are progressing hopefully in that direction. The guarantee of the Baptist Union as to payment of salaries has now expired; and the Irish Committee enter on their new responsibilities without a shilling in their treasury, and with nearly a dozen mission pastors depending on them for payment of salaries on the 1st of April. Pastor Hugh D. Brown, M.A., B.L., of Dublin, has kindly undertaken the duties of the secretariat without remuneration, and appeals with confidence to friends in Great Britain to help us in this our time of need. The Irish churches were never in a more hopeful condition. Evangelistic and Sunday-school work is being carried on with vigour. Conversions and baptisms are occurring frequently. Spiritual life has been greatly quickened of late, and, as one consequence of this, local contributions have been largely augmented. On every hand, doors are opening for the Gospel that for centuries were closed. Only give us the means, generous reader, to go in and possess the land, and soon "the wilderness and the solitary places shall be glad, and the desert shall rejoice and blossom as the rose!"

WATERFORD, February, 1897.

JOHN DOUGLAS.

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## COURAGE.

*Notes of an Address given at the Bible Class of the Y.M.C.A., Waterford.*

**T**HE subject I wish to bring under your notice this evening is courage, which may be described as bravery, fearlessness, valour, or resolution; that quality of mind which enables a person to encounter dangers and difficulties without fear and with firmness of purpose. When discussing this theme at a meeting such as this, I think it best to confine my remarks to MORAL COURAGE, as exemplified in various passages mentioned in Scripture. In all true courage there must first be a *thorough conviction* that we are *right* in the course we are following. Without this conviction we will be sure to break down or falter at some critical point.

It is impossible to over-estimate the importance of courage where difficulties have to be met and overcome. Take the example of Joshua,

who was called, at a very important and trying time in the history of Israel, to lead the people over Jordan into the Promised Land. In the 1st chapter of that book, verses 6, 7, 9, 18, we see the repeated command "to be of good courage." What else but this divine courage and assurance of divine help could have carried him through all the difficulties and trials which he afterwards had to endure? At the close of a long life, he exhorts those who are to come after him (Joshua xxiii. 6), in view of God's past mercies, to "be very courageous to keep and to do all that is written in the book of the law of Moses."

How very often God commands those who trust in Him to be very courageous. Read Psalms xxvii. 14, and xxxi. 24; also notice how He will not use for His work people who are afraid. See, for example, Judges vii. 3, where out of 32,000 men, 22,000 turned back because they were afraid. How differently the Lord judges the true source of strength from us. We like large numbers; God wants only courageous helpers; with Him the quality of the workers is first, the quantity a secondary thing, because "the Lord can save by many or by few."

As an example of the power which one courageous man can exercise, read the life of Nehemiah, who was distressed (when occupying a position of trust in a strange land) at hearing of the ruined state of the walls and gates of Jerusalem, and the wretched condition of the Jews who dwelt there. He made supplication to God, and asked the help of the king Artaxerxes, and after much difficulty and opposition began to re-build the walls of Jerusalem, and to restore the worship of the one true God. The fact that his life was threatened, and that he was warned by friends to hide himself in the Temple, only brought out more fully his courage, as we read in chap. vi. 11—"Should such a man as I flee?" "I will not go in." Like all those who trust in God, he enjoyed the sense of His presence, and had the joy of seeing the work completed and his enemies discomfited.

Passing over such bright examples amongst the kings as David, Hezekiah, or Josiah, we come to the case of the prophet Daniel, as recorded in the 6th chapter of the book that bears his name. He was in the habit of praying three times a day in his house, with his window opened towards Jerusalem. His enemies induced the king to sign a decree forbidding anyone to ask a petition of any god or man for thirty days, except from the king himself. Anyone disobeying such a command was to be cast into the den of lions. When Daniel *knew* that the decree was signed, and could not be altered, he went in as before and prayed with his windows opened towards Jerusalem. Of course his enemies came upon him while doing so, and the result was that he was cast into the lions' den, out of which the Lord delivered him. Some of Daniel's friends would no doubt think he was very unwise thus to *pray openly*, and might reason with him, showing him the folly of risking his position of influence by making his requests to God in a place where he might be seen. But Daniel would not lose the approval of a good conscience towards God by refusing to confess His name openly as aforesaid, and God honoured his servant's faith and courage and discomfited his enemies. How this example should inspire us to put our trust in God, and to be always of good courage to do the right!

We have another very remarkable example in the case of Shadrach,

Meshach, and Abednego, as recorded in Daniel iii. 8 to 18. Picture to yourself the position of those three *young* men, away from home, in a heathen land, having none of the privileges of the temple worship at Jerusalem, and surrounded by idolatry and vice. What a strong temptation to compromise truth! They might have reasoned with themselves, that it was only a small *matter of form* to bow down to this image set up by the king, that at heart they might despise it, and still worship God in spirit and truth; in fact, that as they were now away in a heathen land, where they had to live and were getting on prosperously, they might just for once conform to the customs of the place and "when they went to Rome do as Rome did." But no; they were young men who knew what was right, and had the courage to do it. Even though they had not the slightest promise from God that they should not lose their lives for His sake, they said to the infuriated king: "Our God whom we serve is *able* to deliver us from the burning fiery furnace, and will deliver us out of thine hand, O king: *but if not*, be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up." Those young men remembered the divine commands contained in the first and second precepts of the Decalogue, and considered their lives as nothing when obedience to God was in question. How many of our young men are willing to follow such examples when placed in positions of temptation and away from the happy surroundings of home and friends?

We now turn to the New Testament, and notice the character of John the Baptist, who openly denounced the gross immorality of the king, for which courageous conduct he suffered imprisonment and death. We notice next the case of Peter and John, as recorded in Acts iv., verses 8-14 and 19, 20. Here we have an instance of men endued with the power of the Holy Spirit, speaking out boldly before the tribunal that a short while before condemned the Lord Jesus to death. What a contrast to Peter's former denial, and what a proof of his sincere repentance. As another example of heroic Christian courage, the Apostle Paul stands out prominently all through his life from the time of his conversion. His confession of faith in the Lord Jesus before Felix, Festus, and Agrippa, as recorded in 24th to 26th chapters of the Acts, and his solemn appeal to the latter, will ever remain as an encouragement to Christians, when placed in similar positions of difficulty, to bear witness boldly for the truth of God. His presence as a faithful Christian on board ship in the raging tempest, when death seemed certain to the 276 souls (Acts xxvii. 10-37), shows the power of one Christian amongst 275 heathens. He was not ashamed to confess "whose he was and whom he served"—although he was only a prisoner in chains.

In all the examples referred to we have only considered men of like passions with ourselves, and have not dwelt on the character of our Lord and Saviour, who is in *all things* our perfect example, and through whose mighty power, through the operation of the Holy Spirit, any of His servants can have true Christian courage. Why should any of those who call themselves Christians be ashamed or afraid to confess Him before men? His own words (Luke xii. 8, 9) solemnly appeal to us, and show the awful position of those who are afraid to confess Him before men; and in Revelation xxi. 8, we read the awful doom of those who are

"*fearful*," who are there depicted as companions in eternal woe with the vilest sinners banished forever from the presence of God. We do not expect Christian courage from those who are not Christians. First become a Christian by submission to the Lord Jesus Christ, and then openly and faithfully confess Him before men.

A BAPTIST LAYMAN.

### MAJOR ANDRÉ.



MAJOR ANDRÉ was originally a merchant's clerk. Having joined the British Army, he so greatly distinguished himself in the American War of Independence as to be raised, at the age of twenty-nine, to the rank of Major. His General had such an opinion of his address, that when the American General Arnold made a secret offer of surrendering an important post to the British, he employed Major André to negotiate the conditions. Being taken prisoner in the performance of his mission, General Washington caused him to be tried as a spy. He was found guilty, and sentenced to the most ignominious of all deaths, usually awarded to only atrocious criminals—*i.e.*, to suffer by the hands of the common hangman; and so desirous was General Washington to make his fate a warning to others, that he could not be induced to change the mode of death. André either did not know to what he was condemned, or expected that it would be changed; for on being brought to the place of execution, and seeing the preparations which had been made, he asked with a feeling of revulsion at the ignominy of his end, "Must I die in this manner?" and being told it was unavoidable, he replied, "I am reconciled to my fate, but not to the mode: it will, however, be only a momentary pang." His fortitude excited the admiration and melted the hearts of the spectators, and on being asked if he had anything to say he replied, "Nothing, but to request that you will witness to the world that I die like a brave man." The intelligence of his death was received in England with general indignation, mingled with admiration for his courage and devotion to his country, which had led him to undertake so dangerous a mission; and a monument to his memory was erected in Westminster Abbey to testify the nation's gratitude for his self-sacrifice on its behalf.

As we contemplate the bitter end of this distinguished and devoted servant of his country, cut off in the very prime of life, our thoughts turn to a greater than he, who also died in the midst of His days, by the hands of His enemies, on behalf of His people, and by hanging on a tree; and who like André was also of humble origin after the flesh, for His mother Mary was the wife of a village carpenter, and as a Carpenter He was Himself known; and His mission, like that of André and the army to which he belonged, was to subdue and bring back to their lawful Sovereign those who had revolted from and were in rebellion against Him; and they each in their death showed wonderful courage and resignation to their fate. But here the resemblance to a great extent ceases, and the contrast between the two, and their circumstances, and even their sufferings, is of the most pronounced character, for the Son of Mary was also the Son of God, the Creator of all things, the Prince of Life and Lord of Glory, the chiefest among ten thousand and altogether lovely; and whilst André left a lower position for a higher when he entered the service of his country, Christ left a higher position for a lower, for He came from the glory which He had with the Father before the world was, where He thought it not robbery to be equal with God, to make Himself of no reputation and take upon Him the form of a (bond) servant; and whilst André entered on his mission, dangerous though it was, in the expectation of carrying it out without losing his life, for thus alone could it have been successful, Christ entered on His with the full knowledge that His mission could only be success-

ful by His death; and it was for this purpose He was born of a woman that, in the nature of rebellious man, though "holy, harmless, and undefiled," He might magnify the law of God and make it honourable, by obeying it both in letter and spirit, and might atone for the guilt of rebellious man, and redeem him from the curse of the law he had broken, by being made a curse for him, by bearing man's sins in His own body on the tree, and dying there, the Just for the unjust, to bring us to God. Without the shedding of blood there could be no remission of sins, and the corn of wheat must fall into the ground and die, or abide alone. Again, we may observe that whilst André and the Royal Army sought to subdue those in rebellion against their earthly sovereign by force of arms, Christ sought and still seeks to subdue the rebels against His Father's authority, to destroy their enmity and fill them with love to God, not by force, but by manifesting God's love to them, even in their rebellious state, in the gift of His only and beloved Son as a propitiation for their sins: and whilst André and his army could only expect by force of arms to subdue the persons and not the hearts and wills of their own or their king's enemies, and to bring them back to their former position, Christ sought and seeks to subdue the hearts and wills of His and His Father's enemies, and not merely to restore them to their former position, but to place them in a far higher position than they or their first father ever occupied: to make them children of God, heirs of God and joint heirs with Himself.

Further, we may observe that except in the ignominy of his death, André had nothing to complain of. The anticipation of that ignominy was hidden from him, and he consoled himself with the thought that it would be but a momentary pang. He had the sympathy and admiration of those who were present, and could commend to them the keeping of his honour by witnessing that he died a brave man. But Christ was betrayed by a companion and disciple, a "familiar friend." He was made the victim of the most atrocious and wanton cruelties. He was mocked, derided, buffeted, crowned with thorns, smitten on the head with a reed, spat upon by Jew and Gentile, scourged, foully tried and unjustly condemned. The Jewish tribunal before which He was first brought was composed of men who had previously plotted His death, bribed His betrayer, and suborned false witnesses against Him; and the Roman judge before whom they had to bring Him to carry out their condemnation, after again and again declaring that he found no fault in Him, delivered Him to death in obedience to the popular clamour which the Jewish tribunal had excited against Him, aggravating his guilt by washing his hands to signify that he had no complicity in the matter, and by declaring that he was innocent of the blood of this just person; and all this wanton cruelty, indignity and injustice, so remorselessly inflicted upon the Christ of God, was endured by Him without remonstrance or complaint or appeal for mercy; for "as a sheep before her shearers is dumb, so He opened not His mouth." But all these enormities were only the beginning of sorrows; the cross had yet to be endured. It was not a mere momentary pang of instantaneous death, as André anticipated and experienced, but the most excruciating agony, and that for hours, while He was suspended by nails driven through His hands and feet, divested of all His garments, even to His vesture, the whole of which were either parted amongst the soldiers who crucified Him, or upon which they cast lots. He was crucified between two thieves, abandoned by all His disciples save one, mocked and derided by the passers-by. His body was broken by its own weight from the dislocation of His joints as He hung on the cross, His intense sufferings producing the sinking of heart, drying-up of strength, and intense thirst so piteously and graphically depicted as it were by Himself in the 22nd Psalm. Above all, there was the bearing of the sins of the whole world, the iniquity of us all being laid upon Him, and the agony and climax of woe which fell upon Him when He felt that His Father and His God, whose will He had always done and which it was His meat to do, at whose behest and for whose purposes of mercy towards fallen and rebellious man He was passing through these fearful sufferings, had forsaken Him, a

feeling which wrung from Him the bitter cry that nothing else could evolve, "My God, My God, why hast Thou forsaken Me?" And besides all these things, compared with which the brave André's death sinks into insignificance, there was the previous knowledge of all His agony and all that He had to undergo (a knowledge which André was mercifully spared from), which had manifested itself in His dialogue with Nicodemus when He referred to His being "lifted up" as God's appointed way of life for the serpent-bitten sinner, as the brazen serpent had been for the serpent-bitten Israelite, thus "signifying what death He should die"; His repeated declarations to His disciples as to what should happen to Him at Jerusalem, commencing with the time when Peter had confessed on their behalf that He was the Christ, the Son of the living God; referred to when He spoke of the baptism he had to be baptised with, and that he was straitened until it was accomplished; brought more vividly before them at the Last Supper; and finally before the chosen three in the garden, where in the agony of His soul He sweated great drops of blood, and prayed to His Father that if it was possible this cup might pass, or that His will should be done; and as it could not pass, an angel appeared, and He was strengthened to the doing of God's will, so that when Peter shortly afterwards drew his sword for His protection He tells him to put it up, and reminds him that He had only even then to pray to His Father, and He would presently give Him more than twelve legions of angels, but how then could the Scriptures be fulfilled? He should die or we should die; and so He died that we might never die. And whilst the capture and death of André involved the failure of his mission, and only intensified and aggravated the hostile feeling previously existing between the British nation and king on the one hand and the rebellious Americans on the other, the success of Christ's mission resulted from His capture and death. For as He was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was laid upon Him, so by His stripes we are healed. "He shall see of the travail of His soul" (of all the anguish which the pen and the tongue are inadequate to describe), "and shall be satisfied;" and so far from His death intensifying the anger of Almighty God against rebellious man (except to those who reject his proffered mercy), or aggravating the enmity of man to God (though it may draw it out if rejected), it was the love of God which brought it all about; and the knowledge of this love is as a coal of fire on the head in its melting power, subduing the enmity of the natural heart and producing love to God, so that we may know what He has caused to be written, that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." "Now then" (says the Apostle) "we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God"; and then he states the ground on which reconciliation is and can be justly effected, and sin forgiven, "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Marvel of marvels, that the Son of God should die for rebel man, and that on the strength of this God should beseech the rebel to be reconciled; and, almost if not altogether more marvellous, that the rebel should not embrace the proffered mercy! But God's ways are not our ways, nor His thoughts as our thoughts, "for as the heaven is high above the earth, so great is His mercy toward them that fear Him." "Who willeth not the death of a sinner, but rather that he should turn from his wickedness and live."

Finally we may observe that as the British nation testified its gratitude to André and its appreciation of his services by erecting a monument to his memory in the place where its most illustrious dead have been laid, so will our Redeemer have monuments, not one only, but many, and of two classes. One class will consist of the spiritually dead, monuments of the righteous judgment of God, those who have heard the Gospel and rejected it in rejecting Him and His atoning work, Him who is its very pith and marrow, and who is set forth by God as a propitiation, through faith in His blood, and declared to be a



propitiation for the sins of the whole world. For although they are willingly ignorant of it, the god and prince of this world has blinded their minds lest the light of the glorious Gospel of Christ, the image of God, should shine unto them, and who, having no love for Him, have shewn no regard for Him or His people, and shall be consigned to that place of torment which He who is now the merciful and gracious Saviour, "who will have all men to be saved and to come to a knowledge of His truth," has in His infinite mercy warned mankind against, faithfully and graciously testifying that the day is coming, and will surely come, when He, the righteous Judge, shall say to those on His left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," of which He says in another place, "where their worm dieth not, and the fire is not quenched." The other class will consist of the living souls who have received Christ as their Saviour by believing in Him as having died for their sins, and are and shall be for ever with Christ in the place of happiness and never-ending bliss; and such of these as shall previously have been removed from the body to be present with the Lord shall be brought with Him to resume their bodies, glorified bodies, fashioned like unto the glorious body of their glorified Saviour, when He, "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe."

TANDRAGEE.

E. D. ATKINSON.

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## RANDOM JOTTINGS.

BY RUSTICUS.

### A LITERARY CURIOSITY.



THE letter of Mr. John Ennis to Mr. Brown, on what he calls the "Great Baptist Absurdity," etc., etc., has perhaps been sufficiently honoured by the editorial notice of it in last month's MAGAZINE; but we should just like to record our opinion of this curious production, the title of which reminds us of the controversial pamphlets of the 17th century. It has been our lot to read a good number of Pædobaptist publications, but perhaps nothing so utterly absurd as this has come before us. It is written in a very slipshod style, and is based on a flagrant misrepresentation of the Baptist position. From false premises it rambles on to false conclusions, and if it demonstrates anything, it demonstrates the utter incapacity of poor Mr. Ennis for dealing with such a subject. Logicians not infrequently use the words "therefore," "hence," "consequently;" Mr. Ennis in his dozen pages uses these words more than sixty times, occasionally varying them with the more imposing "ergo," and even several times giving us "*reductio ad absurdum*." But let no one suppose that "therefore" he is a logician, for of argument worthy of the name there is none, not even though he has besprinkled his pages with "Q. E. D's" as if he had been writing a commentary on Euclid. His knowledge of the subject may be inferred from one specimen. The main support of his "case" is the baptism of Simon Magus, but he doesn't seem to know the circumstances of that baptism, for he mixes the baptism and subsequent exposure in a bewildering fashion. He says, for instance, that Simon was "declared by his inspired baptizer to be in the gall of bitterness," etc.; that "the inspired Evangelist" told him "his heart was not right," etc.; that he was baptized "with apostolic hands." Of course, any Sunday scholar could tell him that Simon was baptized by the Evangelist, but exposed by the Apostle. He tells us that he registered a copy of his letter to Mr. Brown, who never acknowledged the receipt of it. Certainly no one need be surprised at Mr. Brown leaving such

a letter unanswered, but some may think he ought to have acknowledged it. But then just think how poor Mr. Brown must have felt when he received this precious letter. Looking upon the registered envelope, a smile would light up his genial face as he thinks, "Ah, here is a handsome sum for the funds of the Irish Mission," but on opening it what a disappointment! Is it any wonder that he was too much overcome even to acknowledge it? What must he have thought, too, of the "courtesy" of the writer, who has the audacity to describe Mr. Brown's sermon by the quotation from Shakespeare, "A tale told by an idiot, full of sound and fury, signifying nothing." We shall not be so discourteous as to hand back the quotation to Mr. Ennis to apply to his own letter, though that would be a more appropriate application of it. Certainly as an attack upon the Baptist position, this tale of his signifies "nothing," but as regards the writer's own mental state it is, in the phraseology of Thomas Carlyle, "significant of much."

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#### A MUNIFICENT OFFER.

Mr. Ennis, in a P.S., makes an offer which perhaps some of our young people who have shown their skill in the Scripture puzzle department may take advantage of. "If the original word baptize absolutely means immersion of the whole body under water, I will pay 'ten pounds' for 'one' example of such immersion of either persons or things baptized in the Bible." Who is to be the judge of the absolute meaning? If Mr. Ennis will take the verdict of the Lexicons, or leave the decision to any competent Greek scholar, or committee of scholars, the £10 will be easily earned. But if he himself is "absolutely" to decide the question, it is another matter. Indeed we are somewhat suspicious of that word "absolutely;" there must be more in it than appears; Mr. Ennis is very fond of it, using it about 50 times in his little treatise. It is with him a word "to conjure with," and we should advise anyone intending to go in for the £10, to get Mr. Ennis to cut out that awful word "absolutely," or to explain absolutely what he means by it. Meanwhile we shall give him £20 if he can produce any example of the "original word baptize" meaning "sprinkle," and we shall not qualify it by "absolutely." His next offer is equally liberal: "I will also pay the sum of 'ten pounds' for 'one' text of Scripture which absolutely proves the necessity of a justifying FAITH as the 'condition' of baptism as preached in the Bible." Again we say, Who is to be the judge of what "absolutely proves the necessity"? We may offer him another £20 for the production of any instance of baptism recorded in the New Testament without a profession of faith or its equivalent. We should also like to see proof forthcoming from Scripture of the existence of that new order of being of which Mr. Ennis has so much to say—viz., "a Christian infant."

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#### "IRELAND AND TOLERATION."

A most interesting article under the above heading appears in the *Christian Irishman* for January. It is written by the converted priest, Rev. T. Connellan, and gives some account of his movements since he returned to his father's house. It forms an instructive commentary on the character and conduct of the R. C. priesthood in this country. Every effort was made to get the father and mother to turn out their son, but without success. Indeed they and his other relatives have stood by him in a way that is very cheering. We have heard of many other cases where conversion has been immediately followed by eviction from the parental roof. These Connellans seem to have a good deal of "grit" in their character, and so far have held their own against the priests. All the customary weapons are being strenuously used against them—misrepresentation, slander, jeering, boycotting, everything short of personal violence; that has not yet been offered, although there have not been wanting incitements to it. Mr. Connellan does not say what his political convictions are, nor do we care, though we should imagine

that his former leanings would be towards Home Rule. He used to combat the idea that Home Rule would lead to religious intolerance in Ireland, but his recent experience has obliged him to change his opinion on that point. He still, however, endorses the opinion expressed in the *Christian Irishman* about four years ago—an opinion with which, in the main, most of us would agree—viz., that the Irish people, if left to themselves, would not be likely to molest their Protestant neighbours. But very many of us would agree with him in thinking that they would not be left to themselves; and that the influence of the priest would be a power that makes for intolerance is the verdict of past history and present experience. We should like to see Mr. Connellan's article republished in tract form and scattered broadcast through England and Scotland as an antidote to Mr. Parnell's Nottingham "blarney." Meanwhile for Mr. Connellan and his work, "Let us pray."

[The Jottings which follow were in type last month, but held over through press of matter.]

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#### UNINTELLIGENT BELIEF.

The *Witness* speaks of some who wish children baptized but make no credible profession of faith, and says of them, "They have a vague unintelligent belief in some mysterious virtue residing in this ordinance. That their child should grow up unbaptized, perhaps die unbaptized, is not to be thought of. Dire would be the consequences of such an omission." This witness is true. We could mention many instances of this unintelligent belief; but we fear that so long as unconscious infants are baptized, so long will many uninformed people imagine that there must be "some mysterious virtue residing in this ordinance." The ordinary mind cannot easily understand the refined distinctions between baptismal regeneration and baptismal covenant relationship. Ministers are then earnestly urged not to pander to this superstitious feeling, but to refuse baptism in such cases, even if the parties should go elsewhere to obtain what they wish. We cannot but admire the true Christian spirit manifested in this appeal, and when it is added that "to go through the form of administering a religious ordinance, knowing all the while that it is only a form, empty and meaningless, is to offer an insult to God, take His name in vain, and bring religion into contempt," we can only wish that the eloquent writer had fuller light to see that infant baptism under any conditions is a "form, empty and meaningless." In his closing sentence he tersely says, "Baptism has its meaning, its use, its value; but when it is administered for unworthy reasons, for unworthy ends, in unworthy ways, the result is to bring it, and thereby religion, into contempt." Substitute for "unworthy" the word "*unscriptural*," and you have in that sentence an exact description of infant baptism.

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#### FROUDE v. STEAD.

Many of Mr. Stead's best friends think he has gone much too far in eulogizing the Pope as the vicar of Christ, likening him in his present circumstances to our Lord in the wilderness temptations, and looking to him as another Moses to lead humanity out of the wilderness of sin into the new social paradise. In reference to these vagaries, the brilliant historian, J. A. Froude, has uttered some weighty words to a representative of the *Pall Mall Gazette*. The following are worth quoting here, and the speaker's opinion will certainly be considered of far more value than that of the "Special Commissioner," Mr. W. Stead. "The Church of Rome," says this grand old man, "never will benefit the great mass of thinking people . . . Rome and her doctrines have never changed, and they never will. The Pope—I do not of course refer to individuals—but the Pope, in the very nature of things, is the father of lies; how, then, can he be what your Special Commissioner hopes he will be? . . . The Pope cannot in my opinion ever be the father of Christendom in any beneficent sense."

## BOSTON BAPTISTS.

For the sake of those Irish readers who have not the privilege of seeing the *Baptist* (a paper, by the way, which is worthy of a place in every Baptist household) we take the liberty of clipping the following from its pages, believing that it will be read with pleasure by our friends—

“The Presbyterian *Journal* gives the following testimony to the Baptists of cultured Boston :—

“Several letters have appeared of late in the *Boston Advertiser*, along the line of Archdeacon Farrar's article, to the effect that the Episcopal Church was growing more rapidly in America than any other denomination. We do not know where. Certainly not in Boston. If we were asked to name the church having the largest congregations and doing the most aggressive work in our city, it would be the Baptist. The Episcopal church gets the outgoing Unitarians, as it did the old Quaker element in Philadelphia, but the church most generally among the bye-ways and hedges, the church whose pulpit addresses the most people, the church whose ministry represents more brain power than any other is, in our judgment, the old school, deep water, close communion Baptist. Some things about them we may not admire, but this fact is unquestioned.”

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## BAPTIST PROGRESS.

From the carefully compiled statistics of the new *Baptist Handbook*, we are glad and thankful to learn that the Baptist denomination is still on the increase. The total number of Baptists throughout the world in 1889 is approximately 3,816,286, as compared with 2,826,582 in 1882. Well nigh a million of an increase in the seven years. These figures represent those known as regular Baptists, but of course there are many in other denominations who agree with us on this point and have been immersed on profession of faith. And we have reason to believe that the number of such “untabulated Baptists” is rapidly increasing. Among earnest men in all churches, and also among the unattached, there is a growing conviction of the Scripturalness of Believer's Baptism. We are not particularly anxious to see every Christian enrolled as a member of the Baptist denomination, but that every Christian should be led to submit to the duty and embrace the privilege of baptism is a “consummation devoutly to be wished.”

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## MURMURERS AND COMPLAINERS.

**M**ANY real Christians have, almost unconsciously, fallen into a wretched habit of grumbling and complaining about every trifle that is not exactly according to their mind, and are constantly vexing themselves and those around them by this foolish indulgence. They will come down in the morning, and, instead of being full of praise for the innumerable tokens of God's love which they enjoy, they begin to grumble at this, that, and the other. There are eggs for breakfast, but they are not boiled exactly as they should be. There is ham; it is underdone, or “dried to a stick.” The coffee is half cold. The fire is too large or too small. The furniture is not mathematically correct in its arrangement. The expected letter has not arrived. The day is rainy. In fact, the bread is “light,” and there is “no water” (Num. xxi. 5). Those who have probably tried their best to please are reproached in irritating terms, and the whole domestic atmosphere is rendered wretched! And thus it goes on all the day. Sickness comes, or trouble, or bereavement. Oh, *now* what complaints! “Why am I picked out to be so sorely tried? Others go free, but *everything* goes wrong with me! It is always the way!” “If *you* had not wished me to do so and so, I should never have taken cold. I owe this trouble to *your* carelessness; if *you* had let things alone, it would never have happened.”

Dear Christian soul! have you ever thought that each time you grumble and make such useless complaints, you are speaking against God?

## HERO AND SAVIOUR.

BY REV. W. Y. FULLERTON.

**D**OWN in the darkness of one of the mines in Linares, in Spain, occurred recently a thrilling scene, almost unknown and unnoticed. Three men were engaged in sinking a shaft, and having one morning charged the boreholes with dynamite, two of them ascended to the upper gallery, leaving the third below to light the fuses. Left alone, he quickly applied the match to each fuse, and then, seizing a rope, which was worked by a windlass above, he gave the signal to be pulled up. Picture him then, as, a minute later, he dangled in the air; his companions each instant drawing him further from the hissing danger beneath, and nearer the place of refuge where they themselves stood. But what if the rope, frayed on these jutting rocks, should break, or if he should slip his hold of it? And an easy enough thing it would be for him to become dizzy or dazed, and to let go. At any rate this was what he did, and falling fifty yards to the bottom, there he lay stunned and crippled and ALONE. Poor fellow! his was a bad case, down in the depths and in the darkness. But the sickening horror of the situation was, that he lay within a few yards of the lights which were slowly creeping towards the blasting charges. He could trace their course to a hair's breadth, and calculate to a second when the explosive would be reached, and yet, with both legs broken, he could not escape. It was but for him to wait until death came in a blast of dynamite. *He was a lost man.* Not absolutely lost, perhaps, not yet blown to atoms; just as we, though really and awfully lost—having lost our hold on God, having been “bruised and broken by the fall,” living in the darkness of sin, and perhaps in the depths of it—are yet, blessed be God, not lost beyond remedy. And was there then a salvation for this miner of Linares? Was there eye to pity, or arm to save? If deliverance comes to him it must come speedily, for his moments are already numbered. Deliverance came. One of the men above, quick as thought, and without hesitating a second, put a knife between his teeth, and running to the side of the cutting where there happened to be a chain ladder, plunged down on it into the darkness. This was a rare deed of heroism, a deed such as makes one proud to be a man, for it shows the original dignity of our manhood, though, alas! the rarity of such actions shows how far we have fallen from our rightful position. For, mark, this man did not know for certain that his comrade yet lived—he might have been killed by the fall—but he did know for certain that if his work was not accomplished before the fuse reached the dynamite he could not possibly escape; and, moreover, he ventured down where there were none to aid or encourage. No echoing cheers urged him forward, no ringing plaudit nerved his heart. Quickly reaching the bottom, he took the knife from between his teeth, and, just on the very verge of destruction, one by one he cut the fuses, stamped out the lights, bound up the wounds of his comrade, tied him to the lowest rope, gave the signal to the third man at the top to haul him up, and then quietly went about his work as usual. To us that brave fellow is a HERO, but the rescued man calls him by a sweeter and tenderer name—he is his SAVIOUR. . . . That miner saved the body, Christ will save the soul. The miner saved life for but a few years; Christ for a whole eternity. Having saved from the pit, he could do no more; he could neither heal the wounds of his comrade, nor ensure that a worse accident would not presently befall him. Christ not only saves us from the pit, because He is the ransom, but when He brings us up, He establishes our goings. That is to say, He not only rescues us from hell, but He saves us from every real evil—heals our sin-sick souls, and, in a word, He makes true men of us. Trusting Him for our personal need, though others may only see Him as a man, a hero, He is to us our God and Saviour. He is mine. Is He yours?—*Pioneer Quarterly.*

## SLAVE TRADING UNDER THE BRITISH FLAG.

**T**HE letters of the Rev. J. G. Paton, the eminent missionary, recently published in the *British Weekly*—a paper which, by the way, has already done splendid service in championing the cause of the oppressed—reveal a system of infamous fraud and outrage, perpetrated on the natives of the South Sea Islands, that calls for immediate repression and condign punishment. Under various false pretences, multitudes of these unhappy islanders are decoyed on board the labour-ships, and carried off to the sugar plantations of Queensland; where, under colour of “voluntary contract,” they are offered for sale to the highest bidder, and ground down in the most brutal fashion. Here is an extract from Mr. Paton’s last letter:—

“My old and sincere friend, Commodore Goodenough, says in his ‘journal,’ at page 295:—‘The voluntary “recruiting” is all rubbish, and the “engagement” is all nonsense. These people, the South Sea Islanders, neither understand why they go, nor where, nor what they are to do, nor when to return. This state is still the *status præsens* for not less than 75 per cent. of the exported islanders.’ If by hook or crook the islanders are got on board the labour vessel, or into the hands of the collectors, by death only will they part with them, till they have got at least one three years’ term of labour out of them. On reaching Queensland, they are disposed of, according to strength, by private contract with the captain or agents, at so much per head to the highest bidder, like so many horses walking up and down before the buyers! They bring from £15 to £30 per head, young girls drawing a higher price than boys, and few of them indeed ever returning to the islands. On my late visit to Queensland, an agent said to me how sorry he was for several girls, just sent to the hospital, who would never see their own islands again. He especially lamented one beautiful and handsome woman, who came, he said, from Port Resolution, Tauna, and would die in a short time, like multitudes of others, from abuse on the plantations. On inquiry, I found that her name was Mane, and imagine my horror and agony when I recalled and remembered her as a little child, and her father as a chief whom I had instructed and prayed over! And this was what the white man, with his so-called civilisation, had brought her to!

“For my part, I firmly believe that if we do not repent, and protect these islanders, not only from our own, but from other slavers under French, or German, or American flags, and make what reparation is yet possible to the remnants of the island races, the awful retribution of a righteous and pitiful God will yet, and it may be speedily, overtake Britain and her colonies. The traffic cannot by human ingenuity be mended. Let it then, in the name of human brotherhood, be for ever ended.”

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#### FOR LOVE OF US.

**C**UT the following from a Catholic paper, owned and edited by a Roman Catholic, and circulating extensively in the South of Ireland:—

“Did you ever notice in the Nicene Creed, which the priest says at Mass nearly every day—did you ever notice the reason given for the coming of Christ into the world? ‘*Qui propter nos homines et propter nostram salutem,*’ says the Creed—‘Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man.’ It is for us that He came. His own interests are lost sight of; His glory is not considered here. It is for our sake that He left the ineffable bliss of Heaven for the privations of Bethlehem and the suffering of Calvary. He loved us and could not see us perish without doing everything possible to rescue us from perdition and make us happy for ever. Who can understand this ineffable mystery of God’s affection for His creatures? Who can comprehend the action of that Eternal, Omnipotent, Omniscient, Ubiquitous, Infinite and Perfect Being in stooping to care for us in such wonderful ways? And the Child Jesus in the manger at Bethlehem is the visible manifestation of God’s love—He was born for us and our salvation.”

Thus the mind of the cultured laity is opening up to receive the story of God’s redeeming love; and the patient and quiet efforts of His servants in seeking to circulate the Holy Scriptures and spread the knowledge of salvation are indirectly producing the best results.

J. D.

## OPEN COUNCIL.

[We do not hold ourselves responsible for the opinions of contributors. On many important subjects different views are entertained. Brief and telling papers embodying these views will always be welcomed.—ED. I. B. M.]

## THE PRE-MILLENIAL ADVENT.

DEAR MR. EDITOR,—I was very much interested in reading the paper in the "Open Council" last month, from the pen of our worthy friend, Mr. Froste. I was glad to find him demolishing that "baseless fabric of a vision," the "secret rapture" theory; and I think he has conclusively proved from Scripture that there is no appreciable interval "between our Lord's coming *for* His saints and *with* His saints," but that these phrases describe two different aspects of the one great advent. Many other passages might be adduced to prove the same point, notably Matt. xxv. 6, where we again have the same Greek word which occurs in 1 Thess. iv. 17, and, as Mr. Froste shows, in Acts xxviii. 15, and the whole context of the parable shows that the saints meet the Lord and *return with Him* to the judgment. But while I agree with much in Mr. Froste's paper, I feel surprised that, with such a clear perception of the meaning of certain passages, he should still advocate the pre-millennial advent and personal earthly reign of our Lord. It seems to me that the passages he quotes to prove the identity between the "coming *with* and coming *for* the saints," also prove that the advent is the "end of all things." I do not propose to enter into an argument on the point, but I should just like to submit a few questions for consideration.

1. If Christ must sit at the right hand until His foes become His footstool, how can He leave that right hand and reign for a thousand years in Jerusalem *before* the final overthrow of His enemies, when Satan is "loosed for a little season"?

2. If at the coming of Christ the saints are raised and living believers changed; the Jews all saved; those who "know not God and obey not the Gospel" destroyed; who are to be converted during the millenium? and whence come the nations who at the end of it are to be deceived by Satan?

3. Mr. Froste tells us that 2 Peter iii. means that at the commencement of the thousand years "the Lord Jesus comes, and at the end of it the world is wound up"; but Peter represents these events as occurring simultaneously; and how could he say "we look for new heavens and a new earth wherein dwelleth righteousness" (and that in connection with the coming of the day of God), if what we must look for is a thousand years' reign with Christ on this earth?

4. Whether we consider the "day of the Lord" to be a natural day, a considerable time, or a thousand years, it is *one period*; but according to the pre-millennial theory there is the millenium, then after that is *finished*, a *little season*, then after that little while, the resurrection of the wicked and the last judgment; could it then be said, with propriety, that the judgment takes place *in* the thousand-year day, seeing that it is quite separated from that day by the "little while," which might also be one thousand years or more?

5. Do not the statements contained in John v. 28, 29; John vi, 39, 40, 44; John xii. 48, prove that there is no interval between the glorification of the saints and the judgment of the lost?

6. If the Old Testament prophecies are to be interpreted literally of an earthly kingdom, how are we to avoid believing that the Jewish system of worship and sacrifice will be re-established with Divine approval; and how can we reconcile such a system with New Testament teaching?

7. How can pre-millenarianism be reconciled with the following passages—Christ is "a Priest for ever after the order of Melchizedec." "He shall be a priest upon His throne." "If He were on earth He *should not be a priest.*" (Rev. Ver., He would not be a priest at all)? We can understand how He is a King-Priest now, but if He came to earth and sat on David's throne in

Jerusalem, He would not be "a Priest upon His throne," for on earth "He would not be a priest at all," far less a "priest for ever"—and what would become of the millennial saints apart from His priestly work?

These are only a few of the many questions which rise to my mind, but I have never received a satisfactory answer to them from any of my pre-millennial friends.—Yours sincerely,  
RUSTICUS.

[Correspondence for this section should be limited to about one page.—Ed.]

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## FOR OUR YOUNG PEOPLE.

### Do You Ever Really Pray?

THE other day I had a letter from a pastor's wife, a dear friend of mine, giving an account of the conversion of her two little boys, and I thought that the young people who read the IRISH BAPTIST MAGAZINE would be interested in hearing about it.

One Sunday, as they came from the children's service, their mother asked them who had given the address.

Oliver, who is about eight, said, Mr. M'Donald, and he had been speaking about prayer, and had told them a story about a man who had for 70 years repeated a prayer learned at his mother's knee, but had "*never prayed!*"

On the Monday, when mother was putting them to bed, Oliver said, "Mr. M'Donald nearly made me cry yesterday."

She asked, "Why?" And the little fellow said,

"I felt *I had never prayed.*"

She told him to begin *now*, and some little time afterwards, when she went upstairs, he was in bed crying, and when asked what was the matter he said—

"I do wish I was a Christian."

His mother said, "Do you feel that you are a sinner?" He answered "Yes, I do"; then, "Do you believe that Jesus died to save sinners?" and he answered "Yes."

Then he was told that if he believed that Jesus died for sinners, and for him, and trusted himself to Jesus, he was saved; and he, like many an older seeker, replied—

"*Is that all?*"

Andrew, who was lying beside him, said, "And *me* too, mother?"

So to him she told the glad message over again; but this little nine-year-old had his theological difficulties, and he said, "But if I fall into sin, what then?"

His mother replied, "When you disobey me, are you not still my son?"

His face lighted up, and she saw that he understood her, and he listened attentively while she told him, further, that when we sin "we have an Advocate with the Father, Jesus Christ the righteous," but if we truly love Jesus we try to follow Him, and if we pray to Him, He will help us to fight against sin, etc.

When the pastor came home from the prayer meeting, and heard the good news about his little boys, he said:

"Why, this is just what we have been praying for to-night!"

And next morning he had the joy of hearing from their own lips the story of their conversion; and Oliver went of his own accord and told Mr. M'Donald that he was trusting in Jesus, and had now begun to pray.

Now, my dear young readers, I have no doubt that you, like Andrew and Oliver, have been in the habit of *saying your prayers*, morning and evening, but have you ever *prayed*? Have you trusted Jesus as your own Saviour? If not, wont you trust Him *now*? He loves you. He died that you might be saved, and He still says, "Suffer the little children to come unto Me."



Come and put your trust in Him. He will forgive all your sins, and make you happy now and happy forever in heaven.

"Oh, wont you be a Christian while you're young?  
Oh, wont you be a Christian while you're young?  
Don't think it will be better to delay it until later,  
But remember your Creator while you're young."

S. M'CAIG.

### King Leopold and the Little Girl.

THE well-known good nature of his Majesty King Leopold of Belgium is well illustrated by a story which is now being circulated. It seems that six years ago, that is, in August, 1883, a seaman named Frank Moore deserted from the Red Star steamer *Rhineland*, at Philadelphia. For this offence he was a few months ago arrested at Antwerp, and imprisoned. While he was lying under sentence at Antwerp, a little niece of the prisoner despatched a letter to King Leopold. The little girl, whose name is Bessie Keim, wrote from Philadelphia, beseeching the release of her uncle Frank. The little supplicant told her story very pathetically, saying how, six years ago, her auntie was dying, and that her only prayer was that she might live to see her brother Frank. The letter which the uncle received was shown to the captain of the steamer, who was asked to allow the seaman permission to go and see his sister. This the captain refused, and then the uncle deserted. Little Bessie, after reciting the circumstances, gravely asked, "Your Majesty, if you had been in his place, would you not have done the same?" and concluded with "hoping you will pardon uncle Frank for deserting, and me for writing." The letter had the desired effect, and Bessie received a reply from a high Government official, saying the uncle had been released "out of compliment to his Majesty's little friend."

### Bible Anagram (for Juniors and Seniors).

I am a word of fourteen letters.  
My 9, 10, 14, will give the name of Saul's uncle.  
My 10, 11, 14, 13, a godly scribe.  
My 3, 2, 11, 10, 14, a city of refuge.  
My 4, 11, the dwelling place of a patriarch.  
My 5, 7, 9, 13, a town in Galilee.  
My 6, 4, 14, a friend of Moses.  
My 7, 3, 13, 9, 7, a river of Damascus.  
My 8, 7, 9, a tribe of Israel.  
My 1, 4, 9, Joshua's father's name.  
My 2, 6, 4, 8, a judge of Israel.  
My 11, 10, 2, 3, a prince slain at a wine-press.  
My 13, 3, 1, 2, 14, the captain of Saul's hosts.  
My 14, 10, 4, 3, 2, 1, Jacob's eldest son.

### Bible Study (Seniors).

1. What office did our Lord fulfil in offering Himself a sacrifice for sin?
2. What expression is used concerning Christ in relation to the house of David?
3. In what terms does St. Paul, in his second epistle to the Corinthians, speak of the relation of Christ to the Father?
4. What title of Christ, though given Him in contempt, was the fulfilment of prophecy?
5. A name of our Saviour that indicates His wisdom.
6. In what prophetic language is an essential attribute of God ascribed to Christ?
7. A title by which our Lord's human descent is described.
8. Under what designation does prophecy indicate Christ as cleansing from all iniquity?

9. Name the grand office of Christ as our Divine Teacher.
10. What well-known title of Christ shows Him to be both God and Man?
11. One of our Saviour's names taken from the Greek alphabet.
12. Under what figure does our Lord show Himself to be the strength of that temple built up of His elect?
13. What do all Christ's people find in Him?

*When these initials are combined,  
A precious title you will find  
Of Him who came to bid strife cease,  
And grant to men eternal peace.*

### Bible Study (Juniors).

1. The son of Abraham.
2. The country whose queen came to see Solomon.
3. The eldest son of Jacob.
4. A king of Judah who had a disease in his feet.
5. The servant of Elijah.
6. The father of Rachel.
7. One of David's mighty men, who was of the children of Benjamin.
8. The dwelling-place of Abraham.
9. The mother of Cain and Abel.
10. What did Moses tell the children of Israel to offer to God?

The initials give the name of the people whom God brought out of Egypt, and the finals give the name of the people whom God drove out before them.



### ANSWERS FOR JANUARY.

#### Scripture Puzzle.

Job's camels, 3000.—Job i. 3.  
 Number of men, 30.—Jer. xxxviii. 10.  
 Number of lords, 1000.—Dan. v. 1.  
 Righteous persons, 10.—Gen. xviii. 32.  
 David's age, 30.—2 Samuel v. 4.  
 Gideon's band, 300.—Judges vii. 6.  
 Samson slew 1000.—Judges xv. 15.  
 Solomon's Songs, 1005.—1 Kings iv. 32.  
 Job's friends, 7.—Job ii. 13.  
 Fish caught, 153.—John xxi. 11.

NUMBER OF SHEEP IN FLOCK, 575.

#### Bible Study.

"THE NIGHT COMETH."—John ix. 4.

1. Theophilus, Luke i. 3; 2. Hazereth, Numb. xi. 35; 3. Ephphatha, Mark vii. 34;
4. Nimrod, Genesis x. 9; 5. Isaac, Genesis xxiv. 63; 6. Gershom, Exodus ii. 22;
7. Hiddekel, Genesis ii. 14; 8. Troas, 2 Timothy iv. 13; 9. Cana, John xxi. 2;
10. Obadiah, 1 Kings xviii. 5; 11. Manasseh, 2 Kings xx. 21; 12. Enon, John iii. 23;
13. Timothy, 1 Tim. iv. 12; 14. Haran, Gen. xi. 31.

Correct answers have been received from—

Robert Arnold, James Brown, Loveday Cobbe, F. E. Curtis, C. R. Curtis, Tom Davies, Carrie Douglas, Mabel Douglas, W. H. Gaussen, Gertrude Haughton, Lulu Henderson, Maggie Martin, Henry Martin, Arthur M'Master, Ella M'Causland, Lizzie M'Causland, Robert M'Causland, Minnie Moir, Carrie Parnell, J. B. Simpson, B. J. Simpson, Jeanette Waddell, A. P. Weatherup, A. B. Withers, J. H. B., S. J. T.

## DENOMINATIONAL INTELLIGENCE.

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



**CARSON MEMORIAL CHAPEL.**—The following subscriptions have been received for the Building Fund, which the Tubbermore friends desire to acknowledge, with sincere gratitude, in the pages of the **MAGAZINE**:—Brigade-Surgeon Waters, India, £105; Robert G. Glendinning, Esq., Belfast, £52; Thomas G. Carson, Esq., Coleraine, £12; William M'Combe, Esq., Belfast, £4; John H. Clarke, Esq., Bolton, £5; John C. Clarke, Esq., M.D., Bolton, £5.

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**NEWRY.**—We are glad to learn that the new cause here is progressing. No less than twenty-one believers, on a recent Sunday, joined in the Breaking of Bread. Pastor J. Taylor, of Tandragee, was the preacher.

\* \* \*

**DEPUTATION WORK.**—Mr. T. R. Warner purposes holding meetings this month in Oxford and London; and Rev. J. Douglas, B.A. is visiting South Wales. Funds are urgently needed to meet the current expenses of the Mission. Who will help immediately?

\* \* \*

### Banbridge.

The annual re-union of the church and congregation was held last month, under the presidency of the venerable pastor, Rev. S. J. Banks, who stated that it was the twenty-sixth anniversary of his settlement amongst them. A choice musical programme was performed by the choir, under the efficient leadership of Dr. M'Clelland, J.P. Revs. J. Cole, T. Boyd, and other friends addressed the meeting.

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### Belfast: Regent Street.

The annual social meeting of the Cottage Workers' Association, under the presidency of the pastor, Rev. E. T. Mateer. Mr. and Mrs. Moffat provided an excellent tea, and a very encouraging report was given by Mr. Jackson. Stimulating papers and addresses followed, in which Messrs. M'Ivor, Stewart, M'Master, Douay, Morton, and Cole took part.

[This account reached us too late for insertion last month.—ED.]

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### Carrickfergus.

A social meeting of the members of the church was held on Tuesday, 28th Jan. After tea, the pastor, Rev. Alfred G. Haste, occupied the chair, and in the course of a few introductory remarks said that in looking back over the past eight months they had every reason to be encouraged, for the Lord's hand had been upon them for good in the quickening of believers and saving of sinners. He considered that such meetings as the present would tend to deepen their love for one another, and for God and His cause. Mr. D. Pasley (church treasurer) then gave a brief

sketch of the Baptist cause in Carrickfergus from its commencement to the present day. Mr. Paul Picken (Larne) addressed his fellow-members, exhorting them to rally round their pastor and consecrate themselves afresh to the Lord. Mr. John Weatherup (church secretary), in a short address, advised personal effort on the part of the members, and hoped they would let no recent success lessen their energies. Respecting their attendance at the services, he thought that all should make that a matter of conscience. During the evening, three quartettes were sung by Mrs. Henderson, Miss H. Hilditch, Miss E. Milliken, and Mr. J. Weatherup, Miss Milliken presiding at the harmonium.

\* \* \*

### Waterford.

The annual Sunday-school festival was held on Jan. 28th. The chapel, which was well filled, was very prettily decorated with evergreens and flowers: and a large and richly-laden Christmas tree was a special object of attraction. After tea, the chair was taken by the pastor, Rev. J. Douglas, B.A., who delivered a brief address. A most encouraging report of the year's work, handed in by the Secretary, Mrs. Bennett, was read by Mr. Bennett. Over 70 children were on the roll, with an average attendance of 55. Several teachers had been lost during the year by removals, but four others had come forward to take their places, and the staff now stands at eight teachers and the superintendent. Some youthful scholars had, during the year, confessed Jesus Christ as their Saviour. Two of the scholars had not missed a Sunday during the year, which, considering the succession

of wet Sundays, involved some sacrifice ; one of these, Johnnie Curtis, had not lost a mark during the year. A presentation of a handsome family Bible was made to Mrs. Burrows, who is going to reside in Dublin. Addresses were given by Mr. Bennett and Mr. Godbey, a reading by Mr. Charles Curtis, and a recitation by Mr. John Bell. Thirty-four prizes were then distributed, and the contents of the Christmas tree were handed to the infants.

This happy meeting was concluded with singing and prayer.

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### BAPTISMS.

CARRICKFERGUS: Jan. 17th, four, by the pastor, A. G. Haste.

DUBLIN: Abbey Street, Jan. 19th, two; Jan. 31st, six, by the pastor, S. A. M'Cracken.

DUBLIN: Harcourt Street, Jan. 12th, seven, by the pastor, H. D. Brown, M.A.

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## REVIEWS.

THE BAPTIST MESSENGER. Annual vol. 1890. London: Elliot Stock, Paternoster Row.

To all lovers of Pastor C. H. Spurgeon's sermons, and to those who do not see our weekly Baptist organs, this periodical will be found most interesting. The gems from Dr. Maclaren's sermons will be treasure-trove to all who admire this prince of preachers.

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A FRIENDLY LETTER TO SCRIPTURE READERS, and to all who desire to win souls to Christ. By Miss V. M. Skinner. Stirling: Drummond's Tract Depot.

One of the best of this excellent series. We hope to give an extract from it in an early number.

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THE MINISTER'S POCKET DIARY AND VISITING BOOK, 1890. London: Holder & Stoughton, Paternoster Row. 2/.

Fully equal to its predecessors: we gladly

repeat the commendation given to previous volumes.

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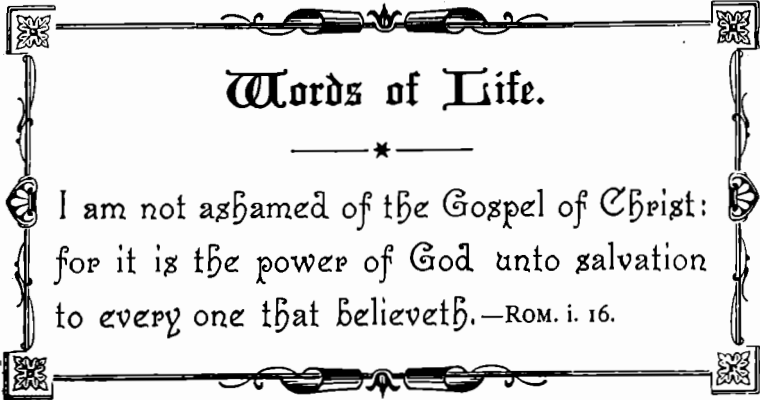
CONSECRATION. Edited by Rev. W. Frith. London: S. W. Partridge.

The current issue of this penny monthly is replete with short pithy articles, all tending to advance the standard of Christian holiness, and to unite all who love the Lord Jesus in brotherly love. We have also received from the editor a New Year's address, entitled, "Living Epistles," and we trust its circulation may lead many to be indeed "living epistles, known and read of all men."

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THE CHURCH. London: Elliot Stock.

We have much pleasure in again bringing before our readers this excellent penny monthly, of which the first volume of the enlarged series lies before us. The portraits, which are excellent, add greatly to the attractiveness of the book, and we feel sure no one will ever regret the purchase of this, the *par excellence* of a cheap Baptist monthly.



## Words of Life.

— \* —

I am not ashamed of the Gospel of Christ:  
for it is the power of God unto salvation  
to every one that believeth.—ROM. i. 16.



# The Irish Baptist Magazine

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[No. 3.

## THE MEANING OF BAPTISM.

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



THE question of Baptism is generally divided into two parts—the mode and the subjects. There is a third part which is not without importance—viz., the meaning or import of the ordinance. It is a very difficult thing for those who practise “infant sprinkling” to give an intelligent and Scriptural answer to the question, “What mean ye by this service?” But in reference to the ordinance of Scriptural Baptism—*i.e.*, Believers’ Immersion—Scripture itself supplies us with a very full and satisfactory answer to such a question. The meaning of Baptism comes out very clearly in the 6th chapter of Romans, and upon that meaning the Apostle founds a very strong argument. He is urging the necessity of a holy life, and to give force to his plea he says, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” etc. Here we certainly find the *subjects* of baptism, “as many of us,” *believers*; we also have the *mode*, “buried by baptism,” *immersion*; but the main thing enforced is the import of the ordinance, which underlies the whole passage. I think the first thing that strikes us as being signified by baptism is

I. OBEEDIENCE TO CHRIST. To be baptized (into Christ, or) in the name of Christ, is to be baptized by His authority, and when we intelligently submit to the ordinance we own His Lordship, and acknowledge as rightful His claims. Christ instituted the ordinance of Baptism, and declared it to be binding on all His followers. We are to observe all things whatsoever He hath commanded us, and He has said, “Ye are my friends if ye do whatsoever I command you.” Our chief objection

against infant sprinkling is that it has not been commanded by Christ, and our chief reason for attending to the ordinance of believers' baptism is because, in so doing, we are obeying Him. *Obedience to Christ!* Is not that the moving spring of every true Christian's life? It was not always so with us. Once we liked to have our own will and go our own way. "Who is the Lord that I should obey Him?" was the question of our unregenerate hearts. But oh, for ever blessed be His name! the Crucified One crossed our path; He shewed us His dear wounds; He told us all that he had done for us, and how He yearned over our souls: then did we realize how sinful we had been, how criminal in slighting His love, ignoring His claims, defying His authority; and, humbled in the dust, we made full confession unto Him, and received His gracious assurance that our sins, though many, were all forgiven. Then, as His pardoning love took full possession of our hearts; as our opened eyes beheld His matchless beauty; as we realized all that He had done for us, with bursting heart we cried, "Lord, what wilt thou have me to do?" and ever since we have professed this to be the rule of our life—His will.

Those of us who have been baptized were led to take that step because we believed it to be the "thing which the Lord had commanded." When once convinced that He willed it, we willingly, cheerfully obeyed Him, and in so doing we experienced the blessing that accompanies obedience, for "in keeping of His commandments there is great reward." Some say that Baptism is a privilege, not a duty, and make that an excuse for not submitting. But even if it were no duty, yet surely, as a privilege granted by their Lord, they ought to embrace it. The fact is, it is both a privilege and a duty, just as all the duties enjoined by Christ are privileges to be enjoyed by us. The observance of the Lord's Supper is a blessed privilege, but it is also the bounden duty of every Christian, enforced by the Lord's command, "This do in remembrance of me." Prayer is a privilege; reading the Word is a privilege; praising God is a privilege; working for Him is a privilege; but these are all duties as well. So with Baptism: it is a privilege the joy of which none can tell but those who have experienced it. It is a duty made unmistakeably clear by our Lord's royal commission. As a privilege, we ask you to avail yourselves of it; as a duty, we in the Lord's name entreat you to observe it.

II. Baptism means DEDICATION TO CHRIST. To be baptized in the name of Christ, is to be baptized by His authority, but to be baptized *into* Christ takes us a step farther. It is a giving of ourselves to Christ. It is said of the children of Israel that they "were all baptized *into* Moses in the cloud and in the sea." That is, they acknowledged him as their leader, their prophet, their ruler. They thus bound themselves to abide by his teaching, to follow his directions. They were solemnly dedicated unto him as the head of that dispensation. So to be baptized *into* Christ is to accept Him as our Master, our Prophet, Priest and King; to yield ourselves as willing servants and subjects unto Him. This is what is meant by the language of the commission; Christ did not simply say, "Baptizing them *in* the name," but *into* the name of the Father, and of the Son, and of the Holy Ghost, meaning to be dedicated, consecrated to the Triune God. In our Baptism there is thus reference made to the Three Persons of the Trinity. God as our Father, Christ our Saviour,

the Holy Ghost our Enlightener and Comforter ; but it has special regard to Christ as our Head and Leader. Strong as were the claims that Moses had upon the people of Israel, the claims that Christ has upon us are vastly stronger. Not only is He our divinely-appointed Leader, and as such delivers us from a worse than Egyptian bondage, but He has given His life a ransom for us ; and, charmed by such an exhibition of love, we give ourselves unreservedly to Him. We do not wonder when we read of a slave redeemed by a kindhearted man, spending his life in devoted service to his liberator. It is most fitting that it should be so ; and surely slaves as we were, redeemed from sin and Satan by the marvellous grace of the Lord Jesus, ought to devote every power to the great Redeemer.

Now all this is symbolized in baptism. It is the dedicatory act. We therein say, "Here, Lord, I give myself away, 'tis all that I can do." Of course there are many who have really dedicated themselves to Christ who have not been baptized. Every true-hearted Christian does so when he believes in Christ ; but the Scriptural way of acknowledging it is by Baptism. In the early days, it was always so. As soon as a person believed on the Saviour, he was baptized, and by that means confessed Christ and avowed himself a disciple. It was his baptism that declared to others that he was really a follower of Christ. It was called a "putting on Christ," as the soldier puts on his regimentals, as the servant puts on his livery ; and only those who were baptized were recognised as the servants and soldiers of Christ. Well would it have been if baptism as the badge of discipleship had been confined to disciples, but when people began to consider baptism and salvation as inseparable, they commenced to baptize infants as the means of saving them, and thus the idea of baptismal regeneration sprung up and was fostered, and the true signification of baptism was lost sight of, because applied to the wrong parties. Instead of baptism being that which *marked* a Christian, it came to be considered that which *made* a Christian. Even those who reject the deadly error of baptismal regeneration, speak of "christening a child," but to christen means to make a Christian, and this we deny that Baptism has any power to do. Confine the ordinance to believers, and you avoid all such errors. It is then seen to be not that which makes a man a Christian, but that whereby he avows himself to be a Christian.

( I trust that those of you who are unbaptized may be induced thus, in the Lord's appointed way, to confess Him—to dedicate yourselves publicly to His service.) Thus we take Him as our Prophet to teach us, our Priest to save us, our King to rule us. Claspng Him in the arms of our faith, we say, "My Beloved is mine, and I am His." Like those men who came to David, and under the impulse of the Spirit said, "Thine are we, David, and on thy side, thou son of Jesse," so do we in our baptism say, "Thine are we, Jesus, and on thy side, Thou Son of God."

III. Baptism signifies UNION WITH CHRIST. This thought is evidently in the Apostle's mind, for throughout the passage in Romans, he speaks of our being "with Christ," "buried with Him"; "planted together in the likeness of His death," etc. It is one of the sweetest truths of Scripture that Christ and His people are one. How beautifully He Himself speaks of this union in the 15th of John, where He com-

pare it to the union between the vine and the branches; and in His intercessory prayer the thought is very prominent. He would teach us that we are as much dependent upon Him for life, for nourishment, for usefulness, as the branch is upon the living vine. Yea, without Him we can do nothing; but in our union with Him we have the pledge of every blessing, "Because I live, ye shall live also." Paul seems to have taken special delight in this idea. He enlarges upon it, and illustrates it in various ways, showing that we are united to Him as the stones of a building to the foundation, as a wife to her husband, as the members of the body to the head.

Now this life-giving union is set forth in our baptism. Of course the union itself is formed at our conversion, but in baptism we symbolize it. We say in effect, "We here place all our dependence upon Him; we derive all our blessings from Him; we wish to be identified with Him; to be known as one with Him." So in 1 Cor. xii. 12, 13, we read, "For as the body is one, and hath many members, . . . so also is Christ, for by one Spirit are we all baptized into one body." Here baptism is regarded as under the agency of the Spirit, bringing us into acknowledged union with the body of Christ, and therefore with Christ Himself.

We may regard Baptism as a marriage ceremony. When two are married by the law, they are not then made one in heart. The union of heart has taken place before, if there is a real union at all, and in the marriage ceremony, these two, thus united, are declared one in the eye of the law. So in our conversion, the union of heart to Christ takes place, we are engaged to Him, and in baptism we are openly married unto Him. But as marriage where there is no heart-union is a mockery, so baptism where there is no living union to Christ is an unmeaning ceremony. (Let those of us who have been baptized ask ourselves, "Are we really one with Christ?" Can we say from our heart,

"Dear Saviour, I am Thine,  
By everlasting bands,  
My name, my heart I would resign,  
My soul is in Thy hands."

Let those of you who know that you are indeed one with Him by faith make it manifest by being baptized in His name.)

IV. Baptism symbolizes DEATH TO SIN, THROUGH CHRIST. The union we have just spoken of involves this. We are one with Him in His death, in His burial, and in His resurrection; and as He died unto sin, so are we to "reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Baptism is a symbolical burial, and as a person is dead before being buried, so when the believer is "buried in baptism," he is regarded as being dead, and so ready for burial. To this idea the Apostle gives special prominence. To the objection, "Shall we continue in sin that grace may abound?" he says, "God forbid; how shall we that are dead to sin live any longer therein?" And then, to prove that they were dead to sin, he refers to the fact of their baptism, their burial with Christ. When the believer is immersed, he declares his hatred of sin; he avows that he has turned from it; that he has, through faith in Christ, been delivered from its power; for as the Apostle argues, "he that is dead is freed (justified) from sin." The same truth is represented in other aspects in connection with baptism.



The believer is said to be washed from sin, to have his sins remitted. "Repent, and be baptized every one of you for the remission of sins," says Peter, and Paul is directed to arise and wash away his sins. Baptism is thus brought into very close connection with sin. Indeed some have said that the cleansing from sin is all that is symbolized by it; while others have gone so far as to say that it is the baptism that washes away sins. But it is not only contrary to Scripture but to common sense to suppose that any external application of water can remove the internal pollution of sin. We know that "without shedding of blood there is no remission," and the blood of Jesus Christ alone "cleanseth us from all sin." What is meant by these passages is that baptism is a figure of the washing away of sin, that as the water washes the body, so the blood of Jesus washes the soul. That baptism itself cannot cleanse from sin is clearly seen from the fact that forgiveness is continually connected with believing, and a person must believe, and therefore be forgiven, before he is fit for baptism. And to return to the passage in Romans, it is clear that Paul does not mean that the baptism takes away sin, for he does not say we die to sin in baptism, but "we are buried," and then he says, "He that is dead is *freed* from sin"; but a person is dead before he is buried, so the believer is dead when he believes, and is then freed from sin, and after being dead, and thus justified, he is buried in baptism to shew forth the fact that he is dead to sin. × Now, you who are unbaptized, consider in what position this verse places you; if you are believers, you are dead to sin, but you are like dead men who have not been buried. Surely the proper thing to do with the dead is to bury them as soon as convenient, and the right thing for you who are dead to sin is to be buried with Christ by baptism.

But let us remember that baptism sets forth the positive side of salvation as well as the negative. We are not only buried, but "raised again," not only "dead to sin," but "alive to righteousness." Our baptism, therefore, while it shews forth our death to sin, also lays an obligation upon us to live a holy life. "Like as Christ was raised up from the dead by the glory of the Father, even so should we walk in newness of life." So through the chapter the Apostle entreats the Christians to live to God who has delivered them from sin. Friends, let us remember this, we have in our baptism professed to be done with sin, and have declared our intention of walking in holiness. Let not our lives contradict the profession then made. All of you who believe in Christ and have acknowledged Him as your Lord, have made the same profession, though you have not yet been baptized. You have turned from sin—you are seeking to live for God; then why not symbolize that, as Christ desires you, in baptism? You may say, in the language of the 11th verse, that "you reckon yourselves dead unto sin and alive unto God," but you cannot say with Paul in the 4th, "We are buried with Him by baptism into death."

V. Baptism signifies SEPARATION FROM THE WORLD, THROUGH CHRIST. Upon this point I must be very brief. Christ told His disciples that they were "not of the world," but that He had chosen them out of the world, and bids them not to be surprised if the world should hate them. Of course by the "world" in these and other passages is not meant the material world—this beautiful globe which bears the stamp of

God's handiwork—but the world of ungodly men—the world which John saith lieth in the wicked one; the sinful practices of the world, which the same writer tells us are “not of the Father.” Christ came to the world, the world received Him not. That world is under condemnation, but He has sent His Spirit to take out of the world “a people for His name.” In our unconverted state we are said to “walk according to the course of this world”—that is, according to the spirit of the age—the sinful maxims and practices of mere worldly men. But when brought to the Saviour we are “taken out of the world,” not in the sense of going into a hermitage, nor in the sense of having nothing to do with the necessary business or pursuits of the world, but in the sense that we are “delivered from the corruption that is in the world through lust.” Instead of walking according to the course of this world, we walk according to the law of God. Instead of saying, “We must do as others do,” we say, “We must try to do as Christ did.” Now our baptism pledges us to this. It declares that we belong to Christ, and are therefore not of the world. This view is set forth by Peter when alluding to the deliverance of the occupants of the ark. He says, “The like figure whereunto, even baptism, doth also now save us.” As Noah was saved from the destruction of the old world, and borne in the ark into the new world, so in baptism is set forth our being delivered from the doom of the world, and brought out of conformity to its practices, into a new condition and state of fellowship with God, friendship instead of enmity. Being thus baptized, it becomes us to attend to the advice of the apostle in 2 Cor. vi. 14-17.

Such, then, are some of the ideas which go to make up the meaning of baptism. Could we find no symbolical meaning in it, had we simply the command of Christ to observe it, it would still be our duty to obey unquestioningly; but when we see so many precious truths taught by it, there is all the more reason why we should keep the ordinance as Christ delivered it unto us.

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“When a mother was telling her little girl how ‘God so loved us,’ how He loves the unlovely to make them lovely, the child looked up and said ‘that can’t be true, no it *can’t*, for if that were true *everybody would be speaking about it.*’ Ah! friends, how many souls may have stumbled into perdition over our silence about ‘love so amazing.’ What swelling thoughts would fill our hearts, what burning words would drop from our tongues, did we speak as we ought of His kindness—His *loving* kindness; His mercy—His *tender* mercy. I have no strings sweet enough to tell its tenderness, or loud enough to tell its strength. Inspiration itself can find relief only in adoring exclamations, which are among the most welcome of words of the Bible, for they give outlet to the fulness of the burdened heart—‘Behold what manner of love!’ ‘Oh the depth!’”—*Rev. J. Robertson.*

PHYSICIAN, HEAL THYSELF.—The bell in a country manse was rung one night, and the minister was called to the door to converse with a man who had come to see him on important business. The minister seeing him under the influence of strong drink, began to remonstrate with him on the sinfulness and folly of his conduct, when he was interrupted with the unexpected reply, “Why do you chide me so severely? I am just a good Christian man that can now and then take a drappie like yourself.” The minister felt the reproof, and thereupon resolved that no man should ever have it in his power to excuse himself for indulging in the sin of intemperance by pleading the sanction of his example, and the next day he took the pledge and became a total abstainer.

**"TENE0 ET TENEO0R."**

( " I hold, and I am held." )

BY PASTOR J. WILSON, WOOLWICH.

**T**HESSE words are true of the "Anchor of the Ship," and the "Anchor of the Soul." We "lay hold on eternal life," and Christ holds us. He says, "I give unto My sheep eternal life; and they shall never perish, and no one shall snatch them out of My hand." I remember, twelve years ago, visiting a sharp, intelligent Christian boy, about sixteen years of age. He had been employed in one of the Glasgow banks, and had very bright prospects of a successful career, but was compelled to relinquish his hopes of earthly advancement, and come home to die. The first night after the doctor told him it was impossible for him to recover was spent in prayer, and in the morning he came out of his bedroom, his face shining "as if it had been the face of an angel." "Mother," he said, "I have got a firm grip of Jesus, and what is better, Jesus has got a firmer grip of me. I could not tell the time when I began to love the Saviour, but I do know that I love Him. I would not give what I possess for the world." The remaining three months of his earthly life were spent in communion with God. He lived in the unseen; he was in heaven while on the earth. He told me he "often heard the bells of heaven ringing." The prayer of the Christian poet was his daily experience—

"Jesus, make Thyself to me  
A living, bright reality."

And when death came—and it came to him as the "dark shadow feared of man"—his conviction that God would uphold him was stronger than ever. He was then very weak and almost blind, and looking up to heaven, he prayed—

"Father, dear Father, hold my hand,  
For I am so weak, I cannot stand;  
For I am so blind, I cannot see,  
Oh! let me find my strength in Thee.  
Hold me, dear Father, hold me fast,  
Till the dark gate of death is past."

And as he closed his prayer, he passed through the "dark gate" into the city of light.

Some timid Christians are always trembling, fearing their faith may not keep its hold, and forgetting that Christ "is able to keep them from falling." When Paul triumphantly exclaimed, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," he was thinking not of his holding on, but of Christ keeping him. He would have said, "Teneor et Teneo—I am held, and I hold." James Smith, a well-known Christian minister, visited one of his members who was dying. He said to her, "You are ailing." "Yes," she said. "Do you feel sinking?" She replied, "What do you say, Mr. Smith?" He asked her "whether she was sinking." She said, "No, my dear minister, never ask such a question of a child of God.

Did you ever know a sinner sink through the Rock? If I was standing upon the sand I might sink, but I am upon the Rock of Ages."

The question for each to answer is, "Am I on the Rock, or on the sand? Is my religion something which I hold, or does it hold me?"

*"I am held, and I hold."*

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## CHRIST OUR PRIEST.

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**P**RIESTHOOD is a special function of Mediatorship, owing its existence to the disturbed relation between God and man caused by sin. The honour and stability of the Divine government must be maintained, for the glory of the Divine Name is bound up with the righteous administration of His government; and the security of every holy being in the universe depends upon it. Man's holiness, happiness, and continued existence as a loyal subject were founded upon his perfect obedience to the Divine law under which he was placed at his creation. It is therefore unreasonable, as well as unscriptural, to suppose that life and happiness can be enjoyed in default of obedience. Were this so, it would abolish all distinctions between obedience and disobedience in their issues, and would render the whole economy of moral government a nullity, and all forms of mediation a superfluous and unmeaning ceremony. There is therefore neither oppression nor hardship in demanding perfect obedience, or in exacting the penalty, previously announced, when obedience is withheld. Man was originally endowed with the ability to yield perfect obedience to all the requirements of the Divine law—a law which was exactly adapted to his position in creation.

If the controversy between God and sinful man is to be decided by law and justice, how can man become the recipient of infinite compassion? The mediation of Christ is the answer to this question. God, in the exercise of His eternal self-moving love, has provided an adequate, almighty Mediator in the person of "His only begotten Son," and also has taken security that the requirements of His government, and the salvation of all who believe the Gospel, shall be infallibly accomplished. Christ's mediation must be conducted within the economy of the Divine government. It is not to introduce new principles of administration, nor to modify in their operations the principles or laws which already exist. Justice and truth must still possess absolute authority and unlimited sway in ruling moral and accountable beings. Christ's mediation does not supersede the mandates of law, truth and justice nor lower their authority, nor limit their essential strictness, nor relax the severity of their rule, nor bring the rebellious subjects of the Divine government under gentler influence. Because any such modifications would imply that government by perfect and infallible truth and justice was a mistake, only discovered by the Creator as unsuited to the nature of man, by the disastrous results of the experiment; and necessarily changed in the interests of human happiness. This would evince that God was deficient in prescience and power. But the Scriptures reveal that Jesus as Mediator has made the unflinching claims of Truth and Justice, as well as Mercy, His special burden, and has founded human salvation on the full and perfect discharge of their respective claims. This is His work as "the Apostle and High Priest of our profession"; and the interests of truth, law and justice, as much as the requirements of the redemption of sinners, necessitated the existence of His Mediatorial Priesthood.

The facts revealed in Scripture in connection with the work of Christ may be summed up in three propositions:—(1.) Jesus, as Mediator, has rendered satisfaction to the Divine law by His perfect obedience to its precepts. (2.)

Jesus has rendered a full and complete satisfaction to the claims of the retributive justice of God by His death. (3.) Jesus by His obedience and death, as the High Priest and Substitute of His people, has honoured the Divine law in a way that no mere creature could; and, by the operations of the Holy Ghost, regenerating souls through the knowledge and belief of the Gospel, impresses the Divine image anew upon the saved, and infuses into their hearts a spirit of loyalty to God and love of all that is holy.

According to the necessities of the disturbed relations between man and God, the sacerdotal surety must possess in his own person the union of the Divine and human nature. If he were a mere creature, even the loftiest of created beings, so soon as he entered into a relation of oneness with the transgressors, he must necessarily pass into penal custody, as did all the rest, and bear the same condemnation. There could then be no redemption of human sinners, but only one more added to the number, and one more consigned to punishment. Hence the absolute necessity of the Priest's being both God and man. To comprehend and appreciate at their full value the claims of Deity, a Divine personage is required to act as Mediator; for no finite creature can comprehend the Infinite, or appreciate the transcendent dignity of His claims. And that "He may have compassion on the ignorant and them that are out of the way," He must be man, related to those for whom "He offers both gifts and sacrifices," as their Elder Brother and legally-constituted Representative. Hence the ATONEMENT revealed in Scripture is not an arbitrary act of Divine power or sovereignty. It has a definite place in the Divine government, and has numerous analogical illustrations in the operations of Providence. Its actions are determined by fixed laws, and accord with the primary principles of human nature and every well-organised social government. Hence the obedience of the Son of God, as one with His people, is of infinite value, because it is the obedience of ONE who is both Divine and human, and His Godhead stamped infinite merit on His obedience, His sufferings and death. His obedience to the Divine law was an obedience rendered to the law which He had inscribed on man's constitution in his creation, and subsequently announced amidst the thunders of Sinai. The claims of justice which He satisfied in His endurance of the death-penalty was an honour conferred on that infinite justice which was an attribute of His own Godhead. Christ's righteousness is the righteousness of God, which becomes by faith the garment of every believer's salvation.

But one of the most satisfactory sources of information regarding the Priesthood of Christ is obtained from a careful study of the Aaronical Priesthood in its details, especially as it is expounded in the Epistle to the Hebrews. The Aaronical Priesthood as a type exhibited very forcibly the character and work of Christ, the great Antitype. The Mosaic dispensation, designated by the Apostle "beggarly elements," was also "a shadow of good things to come." It was a morning cloud permeated with the rays of the glorious Sun of Righteousness before He had actually risen in the Incarnation, and the effulgence of Pentecost, on our benighted world. It embodied in some measure the Economy of human Redemption, now so fully revealed in the Gospel of the New Testament; just as the sombre clouds of night become dappled with gold and crimson at morning's dawn, because they have caught those solar beams which at noon will flood earth's mountains and valleys with their meridian splendour. The serious contemplation, therefore, of the typical dispensation is fraught with much profit and spiritual insight into the design and operations of Christ's Priesthood.

The Hebrew term (*kohên*) rendered *priest* also originally signified *prince*. Joseph's father-in-law is designated "priest of On." The margin gives *prince* as the alternative rendering. David's sons are designated "chief rulers" (2 Sam. viii. 18). The Revised Version shows that it is the same word that is usually rendered *priest* or *prince*. It literally means "one who serves," and it is probable that the reason why it included both the secular

and sacerdotal offices was owing to the fact that the prince in early times was not only the monarch, but also the Sovereign Pontiff of his people, and that on certain occasions he publicly discharged the functions of the priestly office. We have a remarkable illustration of the union of these offices in Melchizedek, who was both "King of Salem, and priest of the Most High God." In every such case, the term might be correctly used to describe the monarch either as "prince" or "priest," according to the context. In the roll of centuries the secular idea would be dropped, and the use of the word would be restricted to designate the priesthood. Numerous words, almost in every language, exemplify the operation of this principle.

The duties of the priest chiefly consisted in his offering sacrifices, gifts and prayers, to the Supreme Being; seeking by these to procure blessings for the people whom he represented. Christ is not only "Prince of the Kings of the earth," but the sovereign Head of His Church, and Priest of the Most High God to His people, for whom He has presented Himself a sacrifice, and for whom, by means of the Atonement He has made, He procures forgiveness of all sins, and eternal blessedness. Believers in Christ are described in their aggregate as an edifice, or a temple in which God dwells. Under this figure, the prophet affirms of Christ—"He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both" (Zech. vi. 13). As Prince and Priest, He accomplishes the work of salvation; and none else can share in the glory of this great achievement.

BRIXTON HILL, S.W.

JOHN DOUGLAS.

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## OPEN COUNCIL.

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[We do not hold ourselves responsible for the opinions of contributors. On many important subjects different views are entertained. Brief and telling papers embodying these views will always be welcomed.—ED. I. B. M.]

### THE PRE-MILLENIAL ADVENT.

DEAR SIR,—Subscribers to your MAGAZINE have doubtless perused with interest the able paper read by Mr. R. P. Froste, at the Baptist Chapel Theological Class, Harcourt Street, Dublin, on the "Second Advent of the Lord Jesus Christ." The subject is unquestionably of the first importance to all believers, and therefore perhaps you will permit me, another member of the above class, while expressing unqualified approval of the unostentatious and reverent manner in which Mr. Froste deals with prophecy, to call the attention of your readers, not alone to the conclusion at which he arrives, viz:—"That Antichrist must precede Christ," but also to the inevitable consequence and corollary of this startling conclusion, viz:—"That therefore the exact time of the coming of the Lord will and must be known." Now, Sir, since the Word of God declares that "of that hour knoweth no man," it seems to me that, accepting this declaration, we have no alternative but to infer therefrom that Antichrist and his seven years' doings cannot possibly precede the catching up of the living and resurrection saints.—I am, dear sir, obediently yours,

HENRY W. BEATER.

DEAR MR. EDITOR,—As your space is limited, I can only briefly deal with the questions submitted by your able correspondent, "Rusticus," with reference to my paper in your January number.

1. According to Revelation xx., Satan is bound and removed from this world at the appearing of our Lord, but is allowed to resume his position for a little season at the end of the Millennium, when he works mischief and deceit again; but this does not contradict those passages relating to the final overthrow of Christ's enemies at His appearing.

2. The heathen are to be converted in the Millenium. *They* are left on the earth at the coming of Christ, and the converted nation of Israel will, from Jerusalem as a centre, spread the Gospel and evangelize the whole world. There will be no Satan to hinder as now, and universal recognition of, and submission to, the King Immanuel will prevail. The "*universal*" passages in the Old Testament cannot refer to this dispensation, otherwise the world would have been regenerated long before this. Even with all our missionary efforts, Heathenism and Infidelity are increasing much faster than Christianity, and even what we have of Christianity (I refer to Christendom generally) is as to the vast mass exceedingly corrupt. This would be a terribly depressing thought if we were led to expect universal triumph for the Gospel in this dispensation, but no Scripture indicates such a consummation prior to the second coming. The Church is now a "little flock," and its path a strait and narrow one, in contrast with the world and its full and broad way. The bad fish and the tares continue to the end of this *evil* age, and from the 24th of Matt. it is evident that, as in Noah's time, our age will also end in almost universal unpreparedness for the advent of the Lord. We need not fear, however; God's wise and gracious purposes are best, and sure to be accomplished. In Acts xv. 14 we have the explanation; God is in this dispensation taking out a people for His name and the Gospel has not, and cannot fail to effect the end ordained by Him.

3. There does not seem to be any contradiction. The Lord has both in store for His saints—not only the reigning with Christ during the Millenium, but also afterwards the new heavens and the new earth.

4. Surely Revelation xx is not a myth, and we have there distinctly 1000 years mentioned, during which the saints live and reign with Christ after they rise in the first resurrection, which takes place at the second Advent. According to verse 5 the *rest of the dead* (that is, the unconverted) live not till the thousand years (the Millenium) are finished. In the end of the chapter we have the second or final resurrection, and the great white throne at the close of the Millenium.

5. I think John v. 28, 29, refers to the final resurrection, which includes both just and unjust, and in this respect differs from the first resurrection, in which only the dead in Christ rise. At the coming of the Lord the Jewish remnant are converted and remain on the earth, and they and all the converted multitude during the Millenium will stand before the great white throne. The 25th verse seems to refer to the first resurrection, because those dead then hearing are said to live, and in that case the passage is quite parallel with Rev. xx. The other references of "*Rusticus*" contain the term "*last day*," which I think sometimes relates to the last day of this age, and sometimes to the last day of the next, and must be interpreted in each case by its context.

6 and 7. I don't see any inconsistency or contradiction in our Lord being both King and Priest. He will not sit literally on David's throne, but simply rule and govern through his agents and ministers. Heaven will still be His dwelling-place. Though His feet shall touch the Mount of Olives on the day of his appearing, He won't remain there, but set up His dominion, which will be universal. I would refer "*Rusticus*" to 1 Cor. xv. 23, 24, where the Millenial kingdom Christ receives (referred to in Daniel vii. 14), is delivered up to the Father, and where also the order of Resurrection is given—Christ the first-fruits, then they that are Christ's at His coming, then the end, or termination of the Millenium.—Yours very truly,  
R. P. FROSTE.

[Several communications received too late for insertion.—ED. J. B. M.]



## RANDOM JOTTINGS.

BY RUSTICUS.

## A CLERGYMAN BECOMING A BAPTIST.



HE secession of ministers from other denominations to the Baptists is happily not of very rare occurrence. We are always glad to hear of such incidents, and it has been a special pleasure to read of the separation of the Rev. A. E. Clarke, B.A., from the Established Church of England, and his entrance into the Baptist ranks. He has borne a good reputation as an earnest and faithful preacher of the Gospel, and we heartily welcome him in the name of the Lord. He has already done good service on behalf of his newly-adopted principles by writing a series of articles in *The Baptist*, in which the objections against "infant sprinkling" and the arguments in favour of "believers' immersion" are clearly and strongly put. These articles are to be immediately published in pamphlet form, and we advise our friends to help in circulating them. Mr. Clarke, we learn, has had the joy of seeing many conversions under his ministry; we trust that in his new position as a preacher of the "whole counsel of God" he will be still more abundantly blessed.

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## BAPTISM IN JORDAN.

A statement about Dr. Talmage baptizing an American gentleman in the River Jordan has been going the round of the newspapers, and we have read with interest a full account of the incident as given by himself in the *New York Observer*. The gentleman had requested Dr. Talmage "to baptize him by immersion in the River Jordan." Rather a surprising request to make to a Presbyterian minister, but Dr. Talmage has long been in the habit of immersing candidates who preferred that mode, so that he may be looked upon as half a Baptist. After recounting the attendant circumstances, he says, "With the candidate's hand in mine, we waded deep into the Jordan, and I then declared: 'In this historical river, which was three times divided to let God's people pass dryshod, and in which Naaman plunged seven times for healing from dire disease, and Christ was baptized, and from the banks of which Elijah ascended in equipage of fire, and which has been used in all ages as a symbol of the dividing line between earth and heaven, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen.' As the candidate went down under the waves and then rose, I felt a solemnity than no other scene could have inspired." The spectators must certainly have felt that this method of baptism was entirely in harmony with the account of Christ's baptism in the Jordan, which the Doctor read before going into the water. Suppose he had, following the fancies of Pædobaptist commentators, gone down into the river and sprinkled or poured the water upon the candidate, how incongruous it would have been. We only wonder that the good Doctor should ever practise "infant sprinkling," which is assuredly not calculated to inspire solemnity.

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## DIPPING v. SPRINKLING.

While not expressing any opinion regarding the dramatic recital which Dr. Talmage thought fit to prefix to the baptismal formula, his allusions to Naaman's "plunging himself" in Jordan is worth noting. In that incident, we Baptists have always found a verystrong proof that "immerse" is the meaning of the Greek "*baptizo*." The Hebrew word used of Naaman is "*Tabal*." Our English version translates it by "dip," the Greek version translates it by "*baptizo*." "*Baptizo*" and "*dip*" are both equivalent to "*Tabal*," and as "things which are equal to the same thing are equal to one another," it follows that "dip" is the exact equivalent of "*baptizo*." Why then should not the



same word "*baptizo*," when it occurs in the New Testament, be translated by the same English word "dip" or "immerse"? Translators dare not give "sprinkle" or "pour" as the meaning of "*baptizo*;" and as they are not willing to give the true meaning in connection with the ordinance, they transliterate the Greek "*baptizo*" into "*baptizo*," and so bewilder ordinary readers. No preacher would venture to tell his hearers that when Naaman dipped or baptized himself in Jordan, he did it by sprinkling, and yet there are many who have the audacity to say that when Christ was baptized or dipped in Jordan, he was baptized by sprinkling.

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PASTOR CARSON *v.* PROFESSOR WITHEROW.

Recently there appeared in the *Witness* a sketch of the life, and a critique of the writings, of the late erudite and deeply-lamented Professor of Magee College, Dr. Witherow. The article was very interesting, but our attention was specially arrested by an allusion to one of our own pastors. Referring to "The Apostolic Church," one of Dr. Witherow's works, the writer states that Rev. R. H. Carson wrote an able reply, which Dr. Witherow in a "Defence" answered so completely that there was never need for him to write again on the subject. Now we had an impression that our friend, Mr. Carson, did not allow the worthy Doctor's "Defence" to pass unassailed, and those who know our brother's skill as a controversialist, would imagine that if he did write again, he would give his opponent something further to do in the way of defence. No hint of this, however, is given by the Doctor's eulogist, but the very opposite is implied, if not indeed directly asserted. We were therefore glad to find that Mr. Carson was constrained to "speak for himself," and put the true state of the case before the readers of the *Witness*. Believing that our readers will be interested in seeing Mr. Carson's letter to the *Witness*, we subjoin it:—

"SIR,—In your obituary notice of the late Dr. Witherow, in your paper of January 31st, there is a statement respecting his controversy with me, which, despite the sad circumstances under which it is made, I cannot allow to go wholly without remark. Speaking of the learned doctor's production on *The Ecclesiastical Polity of the New Testament*, you say—'The Rev. R. Carson wrote an able reply to *The Apostolic Church*, and Dr. Witherow followed with a *Defence of the Apostolic Church*.' And there, so far as the facts of the case are concerned, you drop the subject, giving us, instead of the facts, your own opinion as to the merits of the controversy.

"Now, sir, I have no objection whatever to your regarding Dr. Witherow's *Defence* as 'so thorough that it never needed to be defended again;' but I have an objection, and a very decided one too, to your withholding from your readers the fact that something professing at least to be a refutation of that defence was written and published by me. Had this fact been recognised in your remarks, I would not now have anything whatever to say. As to whether or not the defensive operations of the learned, and I must add lamented, professor were successful in resisting my attack upon them, that is a matter upon which I and many besides me have their own opinion, and the professor, we venture to think, had his too. He was not the man readily to withdraw from the contest. I have only now to request that you do me the justice of giving insertion to this communication in your next issue.—Faithfully yours,

"TUBBERMORR, Co. Derry,  
"February 11th, 1890."

"R. H. CARSON.

What the world calls virtue, is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross, and in the power of His resurrection.—*Robertson*.

Good men have tried the Bible, in youth and in old age; in sickness and in health; in business and at home; in life and death. Lawyers have tried it; society has tried it in its charities, its education and its laws; but it is not worn out; it is not affected; it is ever young and never old; it is the Lord's Book. The longer it is tried, the more satisfactorily it is proved the Word of the Lord, which abideth for ever.—*Dr. Hall*.

## THE WORTHY NAME.

"His Name shall endure for ever."—PSALM LXXII. 17.

THOUGH all the powers of sin combine  
Against the Christ; this word divine  
Makes all their efforts vain:  
For ever shall endure His Name,  
And though on earth He suffered shame,  
He shall for ever reign.

How many in the ages gone,  
Salvation found through Christ alone,  
And gloried in His Name!  
For Him they lived, for Him they died,  
And strong in Him, their foes defied,  
And triumphed o'er the foe.

How many in these latter days,  
Redeemed by Christ from sinful ways,  
Adore His worthy Name!  
Filled with His love to all around  
Who have not yet the Saviour found,  
The Gospel they proclaim.

To distant lands the heralds go,  
To save from sin and coming woe  
By publishing His Name:  
The idol shrines before them fall,  
The worshippers on Jesus call,  
And spread His wondrous fame.

That land of marvels, Hindostan,  
Where noble Carey first began  
To preach the Crucified;  
Welcomes the Christ whom once she  
spurned,  
And thousands, from their idols turned,  
Make Him their joy and pride.

"Send Christian books throughout the land,  
To spread the news on every hand  
That Christ for sinners came;  
*But see that every one shall bear,  
Upon its cover bright and fair,  
The Saviour's precious Name.*"

The Japanese Christ's influence feel  
To purify the common weal,  
And save from sin and shame;  
Not distant far may be the day,  
When all that land shall own His sway,  
And bow before His Name.

The land of Sinim greets the Lord;  
Great Buddha, though so long adored,  
Now trembles on his throne;  
Soon, by the Word, his power shall fall,  
And millions, rescued from his thrall,  
Shall worship Christ alone.

A noble consecrated band  
Betake themselves to Afric's land,  
Salvation to proclaim;  
And though by mighty Congo's wave  
The youthful heroes find a grave,  
*Their fall exalts the Name.*

Their sacrifice is not in vain,  
Their martyr spirit shall remain  
To stir the Church's blood:  
The midnight shall give place to noon,  
And Ethiopia shall soon  
Her hands stretch out to God.

The islands of the Southern Sea  
Now celebrate their Jubilee,  
In glad triumphant songs;  
Foregleaming of the coming day,  
When Christ assumes the world-wide sway  
Which unto Him belongs.

Yes, Hallelujah! Christ must reign,  
His passion has not been in vain,  
Nor void His word of power;  
'Bove every name, His Name shall be,  
To Him, all peoples bow the knee,  
GOD SPEED THE GLORIOUS HOUR!

A. M.

## CORRESPONDENCE.

To the Editor of the "Irish Baptist Magazine."

DEAR SIR,—I see in the October number of the IRISH BAPTIST MAGAZINE of 1889, that 300 copies of this MAGAZINE are sold monthly, and I am very glad to know that so many are sold, but at the same time I think that there is room for more subscribers. The present subscribers could help greatly to circulate this MAGAZINE, say if each subscriber would only get one to take it. For me, I think it is the best laid out shilling in the year, and I heartily recommend it to others; so I will close these few lines, hoping that each subscriber will take this up and help to circulate this MAGAZINE more than ever it has been. I will do what I can to obtain as many subscribers as possible, and I hope that, when you send out your next report it will be 600 instead of 300.—Yours truly,

A CONSTANT READER OF THE I. B. M., AND A BROTHER IN CHRIST.

[We thank this kind friend, who has not given us name or address. He has somewhat misapprehended the statement in the October number. The total circulation is now over 1000 monthly.—ED.]

## In Memoriam.

### LUFIAULWISU.

ON Friday, February 7th, there passed away to his rest, Lufiulwisu, native of Congo. He was born at Mbangu, a town near the Arthington Falls, in the year 1874 (as far as the writer can ascertain). He was placed by his friends in the mission school at San Salvador, and was supported by the Sunday School in connection with John Knox Street Church, Glasgow. On the writer's arrival at San Salvador in 1886, Lufiulwisu was allotted to him as his personal attendant. From that time until he died he retained this position; but by his gentle manners and thoughtful service he became esteemed as a much loved child rather than a mere servant. My attendant in health, he was also my careful nurse in sickness, and through several dangerous fevers he was constantly with me. In my dangerous illness on the voyage home, he never left me day nor night for a whole fortnight.

I brought him home to Ireland that I might put him to school, and thus make him my valued helper in mission work on my return. In the school he attended he was a pattern for quietness and attention, and by his gentleness he soon was beloved by all his school-fellows and teachers. It was just the same in the Sunday-school; indeed in reference to all departments of his life it might be said, "He was faithful to his duty." In January, he took a slight cold, and I deemed it wise to have medical advice. Nothing serious was anticipated, until the 4th of February, when appearances of pneumonia were noted; he rapidly grew worse, and on the 7th his spirit passed into his Saviour's presence.

To myself and others he bore testimony to having believed in Christ, and never was testimony supported by a better life as evidence of its genuineness.

On Monday (10th), a large number of friends gathered to show their sorrow at his loss, by following his remains to the grave. Revs. T. Whiteside (Baptist), R. Erwin, W. M'Clure, W. Hall Stewart (Presbyterians), and A. Gibb (United Presbyterian) were present. Mr. Whiteside and Mr. Erwin conducted the services at the house and the grave. The remains of my beloved boy are interred in the United Presbyterian burying-ground, Craigmore, and there they rest until the resurrection morn. May this precious seed bring forth much fruit, first in souls won for Christ in Ireland, and then in deeper and more consecrated interest in winning "Africa for Christ."

H. ROSS PHILLIPS.

### REV. W. F. WILKINSON.

SCARCELY are our sorrows for this loss assuaged, than another terrible blow falls upon us in the sad news from Congo of our brother Wilkinson's death. The enthusiasm of the farewell meeting, together with the inspiring words of our departed brother, will long linger in our memory, but now he is gone to his bright home above.

For some time after he became a member with us he was a most zealous and efficient teacher in the Sabbath school, and some of the children are living evidences of his earnest labours and fervent prayers, so that of him it may truly be said, "He being dead, yet speaketh." He entered Cliff College with a view to fitting himself for missionary work, and at the first Fenaghy meetings offered himself to the Rev. J. Hudson Taylor for the China Inland Mission. In the course of a few months his plans were somewhat modified, and he subsequently offered himself to the Baptist Missionary Society for the Congo.

He left England on November 1st, arrived at our first station, Underhill, about the first week in December, and within one month of his arrival—on December 29th—he was called home.

Truly God's ways and purposes are very mysterious to us, a great deep we cannot fathom; but so is His love, and therefore it is well. We know that His ways and purposes are but the outcome of His love: we can trust the love when we cannot understand the purpose, and rest upon the assurance, "He doeth all things well."

H. PHILLIPS.

## FOR OUR YOUNG PEOPLE.

## Bible Etiquette.

**M**OST aspiring young persons wish to become polite, according to the rules of the best society. Anyone will soon be recognised as having fine manners who gives sincere attention to the rules for conduct found in the Bible. Let us note a few of the excellent precepts which, faithfully observed, will lead to fine manners.

1. The root and source of all true politeness must first be understood. Real cultivation begins with a "clean heart." Psalm li. 10, and Luke vi. 45, first clause, are plain rules on this point.

2. As to dress.—An excellent rule to regulate the whole matter is found in 1 Cor. xiv. 40. To avoid awkwardness on account of nervous feelings about one's apparel, one should observe the rule found in Matt. vi. 28, 29. Caution against an exceedingly bad habit in reference to one's personal appearance, is given in Matt. xxiii. 5, first clause. In reference to young men, the thing which is to make them noticeable is shown to be something else than fine fashionable clothes, by Prov. xx. 29, first clause. And for young ladies, the whole summary as to adornment is found in 1 Peter iii. 3, 4.

3. As to conversation.—When in company with older persons, remember Job xxxii. 7. In reference to the politeness and grace of listening in connection with conversation, see Prov. xiii. 13. Conversation is sometimes different from mere chit-chat and gossip, according to the Bible. Rules which relate to its true purposes of instruction, improvement, and pleasure, are found in Prov. i. 5, Job vi. 25, Prov. xv. 23, Prov. xv. 4. The politeness of silence is commended, and its discretion shown, in Prov. xiii. 3, Prov. xxi. 23, and Job xiii. 5. Carefulness in conversation is to be cultivated; see Prov. xviii. 21, and Matt. xii. 37. Good temper in conversation is the mark of polite manners; Prov. xv. 1. And as to the way one should act when insulted or snubbed, see Prov. xix. 11.

4. Evidence of the highest polish in a young person's manners, is found in the way of acting toward superiors. The Bible rules are imperative here. In reference to parents, there is no exception to the rule in Ex. xx. 12. The respect for age is seen in the rule found in Lev. xix. 32. Manners toward employers are taught in 1 Tim. vi. 1.

5. True politeness never puts on different ways toward inferiors in social life. The rule is given in Eph. vi. 9.

6. As a concluding rule to apply to all cases, and under all circumstances, which, if followed, will make one a perfect gentleman or a perfect lady, observe the direction in Matt. vii. 12.—*S. S. World.*

[A book will be sent to the best writer of the passages of Scripture mentioned in this article; age not to exceed 16 years.—*ED. I. B. M.*]

## One Thing I Know.

"One thing I know, that, whereas I was blind, now I see."—St. John ix. 25.

**T**HIS thing I *know*,  
That, whereas I was blind  
Unto the wonders of the Book of Life,  
Yet now I see; and God's Almighty Word  
Has calmed within my troubled heart the strife  
Of doubts and fears, and whispered, "Peace, be still!"

This thing I *know*,  
That, whereas I was blind  
Unto the beauties of the paths I trod,  
Yet now the lofty peaks and rolling tide—  
Yea! all sweet Nature speaks of Nature's God;  
And now I feel and *know* that He is Love!

This thing I *know*,  
That, whereas I was dead  
In trespasses and sins, yet He who gave  
His life upon the cross for all mankind  
Has bid me come to Him, for He will save  
And give me life; and now in Him I live!

—*Louisa Brockman.*

### Scripture Enigma (for Juniors and Seniors).

Two words, the initials and finals make, which the Preacher told his son to write on the table of his heart.

1. That which an ant prepares in summer.
2. That which his enemies could not find in Daniel.
3. The name of Abraham's great-great-grandfather.
4. That which we are told not to do to our neighbour's house.
5. The days in which the wise man tells us to remember our Creator.

J. E. B.

### Bible Study (Seniors).

Six letters spell the name of one who was dedicated to God, they are the initials of six proper names.

- |                      |  |
|----------------------|--|
| 1. A quiet prince.   | 4. A word which sealed an empire's doom. |
| 2. An eastern river. | 5. A mighty man of valour.               |
| 3. A priest of Baal. | 6. A Levitical city.                     |

The final letters of these six words either up or down spell his mother's name.  
Who was the boy? Who was his mother?

### Bible Study (Juniors).

1. Who prayed for death in dark despair?
2. To what did Christ Himself compare?
3. What queen was fairest of the fair?  
*Now either way the initials place,  
And still the selfsame name they give  
Of one who sunk in deep disgrace,  
Yet did a glorious hope receive.*

—\*—

### ANSWERS FOR FEBRUARY.

#### Bible Anagram.

NEBUHADNEZZAR.—Daniel ii. 2, 8.

1. Ner—I Samuel xiv. 50. 2. Ezra—Ezra vii. 11. 3. Bezer—Deuteronomy iv. 43.  
4. Uz—Job i. 1. 5. Cana—John ii. 1. 6. Hur—Exodus xvii. 12. 7. Abana—2 Kings v. 12. 8. Dan—Gen. xlix. 16. 9. Nun—Numbers xxvii. 18. 10. Ehud—Judges iii. 15. 11. Zeeb—Judges vii. 25. 12. Zebah—Judges viii. 5. 13. Abner—2 Samuel ii. 8. 14. Reuben—Deuteronomy xxxiii. 6.

#### Bible Study (Seniors).

PRINCE OF PEACE. Isa. ix. 6.

1. Priest.—Heb. v. 6. 2. Root.—Rev. v. 5. 3. Image of God.—2 Cor. iv. 4.  
4. Nazarene.—Matt. xi. 23. 5. Counsellor.—Isa. ix. 6. 6. Everlasting Father.—Isa. ix. 6. 7. Offspring of David.—Rev. xxii. 16. 8. Fountain.—Zech. xiii. 1.  
9. Prophet.—Deut. xxiii. 18. 10. Emmanuel.—Matt. i. 23. 11. Alpha.—Rev. i. 8.  
12. Chief Corner Stone.—1 Peter ii. 6. 13. Eternal Life.—1 John v. 20.

#### Bible Study (Juniors).

ISRAELITES. CANAANITES.

1. Isaac.—Gen. xvii. 19. 2. Sheba.—1 Kings x. 1. 3. Reuben.—Gen. xxix. 32.  
4. Asa.—1 Kings xv. 23. 5. Elisha.—1 Kings xix. 19. 6. Laban.—Gen. xxix. 29.  
7. Ittai.—2 Sam. xxiii. 29. 8. Tent.—Gen. xii. 8. 9. Eve.—Gen. iv. 12. 10. Sacrifices.—Deut. xxiii. 19.

Correct answers have been received from—

James Brown, Bessie G. Card, Charles R. Curtis, Tom Davies, Carrie Douglas, Mabel Douglas, Wm. H. Gaussen, Gertrude Haughton, Lulu Henderson, Maggie Martin, Henry Martin, Lizzie M'Causland, Robert M'Causland, Minnie Moir, Lillie Moir, Anna Parnell, Carrie Parnell, J. B. Simpson, B. J. Simpson, A. P. Weatherup, Jeanette Waddell, J. H. B., S. J. T.

## DENOMINATIONAL INTELLIGENCE.

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



**REPUTATION WORK.**—Pastor J. Douglas, B.A., is being well received by the Welsh churches, and his visit is likely to lead them to take a deep and practical interest in the work of the Irish Mission.

\* \* \*

**EVANGELISTIC WORK.**—We hear that Evangelist Robert Clark is having an encouraging series of meetings in the Athlone district.

\* \* \*

Friends who had the pleasure of meeting Mr. Wilkinson at the Belfast meetings of the Association in September, will be sadly surprised to read on another page an account of his early death. The intercourse we had with him then left upon us a very favourable impression regarding his spirituality of mind, sincere love for the Saviour, and full-hearted consecration to the Master's service. He seemed strong and capable of many years' hard work, but alas! ere he could well enter upon his chosen task, he has succumbed to the fatal Congo climate.

\* \* \*

We exceedingly regret to see the announcement of the death of Mr. W. J. Robinson, of Dublin. We deeply sympathise with our friends at Harcourt Street in the loss they have sustained, while we feel that the Irish Mission has been bereaved of one of its most efficient directors. May the God of all comfort be very near to the sorrowing family. As we have no particulars of the sad event to hand, we cut the following from the columns of the *Baptist*:—

"There has passed away from our midst during the last few days Mr. W. J. Robinson, T.C., a member of the Harcourt Street Church, Dublin. He was known in some of our English churches, where he had spoken from time to time, especially in Bristol. The funeral took place on Monday morning, at the Protestant Cemetery, Mount Jerome. His loss is keenly felt, not only by his own sorrowing family, but by the wide circle of his acquaintances, as well as by the church to which he had endeared himself through many kindly acts and gracious words."

\* \* \*

### **Belfast: Regent Street.**

The annual social meeting was held on February 13th, at 7-30. A large number filled the church. After a choice tea, the pastor took the chair, and opened the meeting. There was much to encourage when looking over an almost ten years' ministry. From a small membership and assisted maintenance, the church had risen to a large number and self-support. The platform, at a considerable expense, had been completely re-modelled and a new and beautifully tiled baptistry constructed. Last year a commodious gallery was erected, vestry, etc., added, and the whole building renovated. The people, though not wealthy, had contributed nobly. The chairman said there was a danger now of resting on past achievements, and consequent declension, unless some new enter-

prises were undertaken to maintain the church's zeal and activity. Souls were being constantly won, and upon last Lord's day, when some were baptized, the place, without any special announcement, was filled in every part. All this proved that the labour was not in vain and was matter to praise God for. Mr. Haste, of Carrickfergus, gave a stirring address to Christians. Mr. Baine, of Whitehouse, spoke upon the Bible as a cleanser of young hearts. He was pleased to see that the old-time service of mere entertainment and frivolity was done away with here, and that solid truth was dealt with. He earnestly commended, from different standpoints, the Bible as the great cleanser of hearts. Mr. Taylor, of Tandragee, concluded with some direct and loving words addressed to the semi-decided among saints and sinners.

At a late hour, after the distribution of fruit, Mr. M'Ivor, one of the eight esteemed deacons, closed with prayer. It was felt to be a time of grace and blessing from the great Head of the Church. "Unto Him be glory in the Church by Christ Jesus, through all ages." E. T. M.

The annual soiree in connection with the Sunday-school was held on Friday evening, 14th February. Pastor Mateer took the chair, and an excellent programme was gone through. The secretary read the annual report, which showed the school to be in a prosperous state. The treasurer, Mr. Blaney, submitted his report, showing the funds to be in a very satisfactory state. The superintendent, Mr. Hugh Jackson, then called upon Pastor Mateer to distribute a large number of prizes, which he did, giving each scholar a suitable word. Fruit having been served, the benediction brought a most enjoyable meeting to a close. Much praise is due to Miss Wright (organist), and to Miss M. O'Neill, and Messrs. M'Alcese and Graham, for the efficient manner in which the musical part of the programme was carried out. \* \* \* W. J. C.

#### Carrickfergus.

On Tuesday, 18th February, a very successful entertainment was given by the choir and hand-bell ringers from Mr. Spurgeon's Orphanage, in aid of that worthy institution. D. Bowman, Esq., Chairman of the Town Commissioners, took the chair at eight o'clock, at which time the Albert Hall was well filled. After calling upon the Rev. Alfred G. Haste to open the meeting with prayer, the chairman expressed the very great pleasure it gave him to preside on that occasion, and commended very heartily the claims of the Stockwell Orphanage to the sympathies of the audience. During the evening, the Rev. Vernon J. Charlesworth, the head master of the Orphanage, explained in a short speech the working of the Homes. He said the Orphanage was not in debt, and never had been, so he had not to ask them to get them out of debt, but he would ask them by their help to keep them out of debt. The programme of the evening was then gone through in a really creditable manner, both to the boys and to those who had had them in training. The singing of the boys was exceedingly sweet. A recitation entitled "O what a mistake, to be sure," in which all the boys took part, was well received, and caused great amusement. Their skilful campanological performances, under the direction of Mr. Iverson, won the admiration of the audience, and drew forth

hearty applause. The singing of Miss Pearce was well received. Mr. Partridge, who acted as accompanist, discharged his duties in an able manner. The doxology and benediction brought a very happy evening to a close.

#### \* \* \*

#### Grange Corner.

The annual soiree in connection with this Sunday-school was held recently, when the children and their teachers met for an evening's social enjoyment. An excellent tea had been provided, at the sole expense of a former scholar, now in Australia. After tea, an interesting social evening was spent, under the presidency of the pastor, who, in speaking of the school, referred to the loss in numbers by emigration—one family alone taking six out of the school. One teacher had left the school to enter the Pastors' College and fit himself for more extended usefulness in a wider sphere. His place had been, however, efficiently filled by a young brother who had thrown himself heartily into the work. Earnest and practical addresses were delivered by Messrs. Patterson (deacon), J. Weir, R. Caldwell, and the pastor. The meeting was further enlivened by the strains of music and recitation, rendered by Miss Phillips. This happy meeting was closed by the benediction. \* \* \* H. P.

#### Lisnagleer.

Evangelistic services have been held. Particulars in our next.

#### \* \* \*

#### Tubbermore.

CARSON MEMORIAL CHAPEL.—The following subscriptions have been received or promised up to date, for the Building Fund, for which the friends here publicly desire to thank the respective donors.

Brigade Surgeon Waters, India	£105
R. G. Glendinning, Esq., Belfast	52
Thos. G. Carson, Esq., Coleraine	12
Wm. M'Combe, Esq., Belfast	4
John H. Clarke, Esq., Bolton	5
John C. Clarke, Esq., Bolton	5
Mr. Alex. Mathews, Churchill	2
Henry Gribbon, Esq., Coleraine	5
Rev. Prof. Macloskie, Princetown	2
E. D. Atkinson, Esq., Tandragee	1
Wm. Johnson, Esq., Cambridge	50

N.B.—Subscriptions for above will be thankfully received and acknowledged by the Hon. Secretary, Mr. R. H. Carson, Solitude, Tubbermore, Co. Derry.

#### \* \* \*

#### Waterford.

Mr. Cummings, one of the Harcourt Street evangelists, has held a series of special services in the chapel, which have

been greatly appreciated. The Lord was manifestly present, and it is believed that permanent good has resulted.

Mr. George Clarke, the popular and successful evangelist, conducts a united evangelistic mission in the town, from March 12th to 21st inclusive. The prayers of friends are earnestly requested that a great blessing may attend these meetings.

#### BAPTISMS.

DUBLIN: Harcourt Street, Feb. 12th, twelve, by the pastor, H. D. Brown, M.A.

DUBLIN: Abbey Street, March 2nd, four, by the pastor, S. A. M'Cracken.

TANDRAGEE: Feb. 17th, four; March 3rd, one (for church in Newry), by J. Taylor. Four of the above comprise one entire household.

#### PRECEPT AND EXAMPLE.

"Hear, O my son, and receive my sayings . . . I have taught thee in the way of wisdom: I have led thee in right paths."—PROV. iv. 10, 11.

IT is a great matter for a parent if he is able to say to his grown son, "I have taught thee in the way of wisdom; I have led thee in right paths." Teaching and leading are closely allied, but not identical. It is possible, and common, to have the first in large measure, where the second is wanting. They are two elements which together make up a whole. With both, education in a family will go prosperously on: where one is wanting, it will be halting and ineffectual. Many a parent who acquits himself well in the department of teaching his children, fails miserably in the department of leading them in the right path. It is easier to tell another the right way, than to walk in it yourself. To lead your child in right paths implies that you go in them before him. Here lies the reason why so many parents practically fail to give their children a good education. Only a godly man can bring up his child for God. It is not uncommon to find men who are themselves vicious, desiring to have their children educated in virtue. Infidels sometimes take measures to have Christianity taught to their children. Many will do evil; few dare to teach it to their own offspring. This is the unwilling homage which the evil are constrained to pay to goodness. Great is the effect when parents consistently and steadfastly go before their children, giving them a daily example of their daily precepts; but to teach the family spiritual things, while the life of the teacher is carnal, is both painful and fruitless. A man cannot walk with one leg, although the limb be in robust health; more especially if the other limb, instead of being altogether wanting, is hanging on him, and trailing after him dead. In this case it is impossible to get quit of the impediment, it will not off. The only way of getting relief from its weight is to get it made alive. An example of some kind, parents must exhibit in their families; if it be not such as to help, it will certainly hinder the education of the young. God, in the providential laws, permits no neutrality in the family; there, you must either be for or against Him.

One of the broadest and best defined experiences that passed under my observation, and was imprinted on my memory in early youth, was that of a family whose father stood high above all his neighbours in religious profession and gifts, and yet returned from market drunk as often as he had the means. The sons of that family all turned out ill. Nothing is impossible with God; but it would have been indeed a miracle of mercy if these young men, who were accustomed from childhood to see in their own father a lofty spiritual profession wedded to the vilest vice, had themselves, as they grew up, lived soberly, and righteously, and godly in the world.—*Rev. W. Arnot, D.D.*

### Words of Life.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

—JOHN v. 24.





James A. [unclear]  
[unclear] Columbus, G.



# The Irish Baptist Magazine

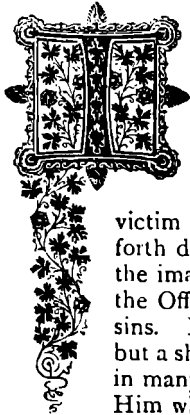
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[No. 4.

## CHRIST OUR SUBSTITUTE AND SACRIFICE.

BY REV. JOHN DOUGLAS, BRIXTON, S.W.



**N**a former paper we discussed the important theme of the Priesthood of Christ ; we have now to consider His mediatorial work as our Surety and Sacrifice. In the symbolic ritual of Judaism we found striking illustrations of Christ as our priestly Intercessor; to the same ritual we look for light on the great question of His atoning sacrifice. The two-fold symbol of victim and priest was needful under the old economy to set forth different aspects of the work of reconciliation. In Christ the images are united, because He is at once the Offering and the Offerer, who voluntarily gave Himself a sacrifice for our sins. It is to be remembered that the types at best could give but a shadowy outline, and needed to be multiplied and viewed in many lights to secure a true and comprehensive likeness of Him who was the Central Figure of them all. The unresisting lamb offered on Jewish altars was a striking picture of the meek and uncomplaining Sufferer who shed His precious blood on Calvary ; but it was no picture at all of the perfect willingness of Christ to become our Substitute, of the voluntariness of His self-surrender to the will of God, and of the unfathomable love which induced Him to lay down His life a ransom for us. The victims sacrificed by Aaron and his successors had no intrinsic worth to remove guilt, nor even any value as types, apart from the Divine appointment, and their relation to the Divinely-instituted priest. It is a fact worthy of special notice that of all the animals chosen for sacrifice not one of them belonged to the ferocious tribes, or to the untamed beasts ; though Jehovah declares—" Every beast of the forest is mine, and the cattle upon a thousand hills " (Psalm l, 10, 11). The

victims chosen were possessed by men. They were the object of man's care and culture, and capable in some measure of human attachment. They were all domesticated animals. Human appropriation and ownership were necessary qualifications for every victim whose blood was sprinkled on God's altar. Its relation to the human family, and possessing so many qualities of affectionate attachment to its owners, brought it into closer relation to the typical priest, and those on whose behalf he officiated, than could have been by any untamed or ferocious animal. It therefore exhibited a more suitable and endearing symbolic representation of Jesus as the GOEL and "near kinsman" of His people, and of the benignity and tender compassion of His nature as "the Lamb of God that bears away the sin of the world." He was both priest and victim in His oneness with His people, and as such He hath put away their sins by the sacrifice of Himself.

The closest possible identity subsisted between the victim, the transgressor who brought it, and the priest who presented it to God. The hands of the transgressor and the hands of the priest were laid upon the head of the victim. In this transaction the three were virtually ONE in the eye of the law. The priest and sacrifice were substituted for the guilty party, and represented him. The priest was the rational and moral, and therefore the *real*, substitute for the transgressor. That the priest and the victim constituted but one symbolic representation of Christ is further manifested from the priest being required to dip his fingers into the blood of the animal, that he might sprinkle it before the Lord. Its life-blood was in his hand, thus exhibiting the closest possible identity between its life and his own life.

The signification of the breastplate of judgment, and of the golden crown of the priest's mitre, on which was inscribed "HOLINESS UNTO THE LORD," with which he was clothed on the Day of Atonement, taught that he was chargeable with Israel's iniquities. The imposition of his hands on the head of the Azazel transferred in symbol these iniquities to the "scape-goat" or SIN-BEARER. The spiritual import of the breastplate is thus given in Exod. xxviii. 29, 30: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." The same truth is attested as the signification of the golden plate with which the mitre was adorned: "It shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things," etc. (Exod. xxviii. 36-38). Such statements clearly show that the high priest was chargeable with the nation's guilt in that he bore their "judgment" and "iniquity." The people's sins were also charged to the "sin-offering." Moses said to Aaron, "God hath given it to you to bear the iniquity of the children of Israel" (Lev. x. 17). The priests were commanded to use this offering as a portion of their food; thus exhibiting the closest possible ONENESS or identity between the priest and the "sin-offering." Both priest and sacrifice were chargeable with Israel's iniquity, and responsible to expiate it, proving that the two constituted but one symbol of Christ as being at once our Priest and Sacrifice.

The typical character of the Mosaic system in the imputation and

expiation of the nation's guilt, is strikingly illustrated by the ceremonies on the Day of Atonement. One goat was slain, and its blood carried within the veil, the other, the Azazel, was saved alive. We read (Lev. xvi. 21, 22): "And Aaron shall lay his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. . . . And the goat shall bear upon him all their iniquities into a solitary land; and he shall let go the goat in the wilderness." As the high priest was chargeable with the nation's "iniquity, transgressions, and sins," he became included in that sentence—"the soul that sinneth, it shall die." Iniquity must therefore be expiated by the death of the transgressor, or by the death of an adequate and accepted substitute. Nothing else can, under the circumstances, meet the demands of law and justice. "It is the blood that maketh an atonement for the soul," and "without the shedding of blood there is no remission." (See Lev. xvii. 11; Heb. ix. 22). But the blood of the High Priest was not precious enough to make a REAL atonement, for he was a sinful finite creature, yet it was TOO PRECIOUS to be shed as a mere symbolic atonement. Hence the necessity of associating with him in his typical character the death of a domesticated animal. Its death was substituted for his, for by his hands on its head he transferred to it the iniquity of the people which he bore and with which he was chargeable. Its death was that through which he expiated the sins of the nation, which as their representative had been reckoned to him. The annexing of the death of an animal—one precious in a variety of ways for human use—to the action of priestly substitution was obviously a Divine arrangement to spare human life—even that of the symbolic priest, and to stamp upon both priest and sacrifice a moral significance.

The union of priest and sacrifice, and their substitution for the guilty, clearly and forcibly illustrate the imputation of sin to the substituted "Sin-bearer," and exhibit most conclusively the substitutionary work of the Son of God in human salvation. He has, as Priest and Sacrifice, met all the demands of law, and satisfied all the claims of justice, without any abatement. The Divine law prescribed perfect obedience to its precepts as the ground of life, and Jesus as the Surety has yielded that obedience. The law had a death-penalty attached to its violation, and Jesus as the Substitute of the guilty voluntarily rendered it. For no one had power without His own consent to deprive him of life. He said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." (John x. 17, 18). His obedience unto death constitutes the righteousness of every one who believeth. Our iniquities were laid on Him as the infinitely glorious SIN-BEARER, and His righteousness is, through faith, imputed to us. "He [the Father] hath made Him [Jesus] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). "Therefore being now justified by His blood, we shall be saved from wrath through Him. . . . Much more, being reconciled, we shall be saved by His life" (Rom. v. 9, 10). As the goat that was slain symbolizes Christ in His character as our Sacrifice, so the goat that was spared points to another aspect of His Mediatorial work as our ever-living

Redeemer. If we accept the view of Dr. Fuerst, and other eminent Hebraists, that *Azazel* literally means the "*Strength of God,*" we get the beautiful thought, confirmed by many passages of Scripture, that nothing less than Divine omnipotence could make an atonement adequate to take away the sins of the world. That atonement has been accomplished in the person and work of Christ, the Incarnate Deity, Emmanuel, "mighty to save."

In Christ's oneness with His people we see upheld every principle of the moral government of God under which man and angels, as creatures, have been placed. No demand of the Divine law, nor any requirement of eternal Truth and Justice, has been relaxed, ignored, or superseded, in human redemption. The blood of Jesus Christ cleanseth from all sin. He has, through His own obedience and suffering, demonstrated to the moral universe the great truth that God's government by perfect, inflexible righteousness is no mistake, but secures the highest blessedness for redeemed mankind, without any modification or abatement of the claims of justice. The Gospel revealed in Scripture is the perfection of Divine wisdom. For the salvation of sinners, it harmonizes the attributes of Divine justice and mercy, and satisfies to the utmost extent the claims of truth. Most of the human schemes propounded injure both justice and mercy. Must not that scheme of salvation which, without dishonouring God, pardons the most guilty and also justifies them, have God for its Author? Divine justice is as much concerned in securing the deliverance of believers in Christ as mercy itself. It is their protection from punishment. "He is faithful and JUST to FORGIVE us our sins, and to cleanse us from all unrighteousness." Justice would not act justly if it would consent to the punishment of those who have been punished in their Surety. The salvation of the believer is pure mercy, because he is in himself a guilty sinner: it is also in accordance with the strictest justice, because of his union with Christ his Surety. Christ's having purchased His followers with His own blood, a God of justice is pledged to see them delivered. The oneness of Jesus with His people furnishes a ground of hope for the believer as strong as the pillars of heaven. Standing on this foundation rock, the most guilty of the human race, while he is clothed in humility as in himself a sinner, may lift up his face to the throne of God with the confidence of an angel (Heb. vi. 18-19).

If the reader of this paper has not yet realized his identity with Christ in His obedience and death, let him at once flee to the Almighty Saviour. "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "There is, therefore, now no condemnation to them which are in Christ Jesus." (Isaiah i. 18; Rom. viii. 1.) Let the believer ever rejoice that "salvation is of the Lord."



When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head a triple crown of paper, with devils painted on it. On seeing it he said, "My Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I wear this for His sake? Truly, I will!" When the bishops said, "Now we commend thee to thy master, Satan," glancing upwards, he said, "But I commend myself to Thee, O Jesus Christ, for Thou hast redeemed me!"

## BRIEF MEMOIR OF W. J. ROBINSON, MONTPELIER, DUBLIN.

BY T. K. WARNER.



HE readers of the Rev. E. Paxton Hood's life of Robert Hall cannot fail to remember the closing scene in the life of that celebrated preacher, when, on gaining a momentary relief from a paroxysm of agony, he exclaimed, "Why should a living man complain? I have not complained, have I, sir?" Somewhat similar was the spirit exhibited by our beloved friend, W. J. Robinson, during the hours of intense suffering passed through by him previous to his decease. Frequently, when the pain was intense, he used to pray for relief, adding, in his usual submissive way, "God has been so good to me always, and now he is dealing very gently with me." What nobler words could fall from the lips of any suffering child of God? breathing forth the unalterable trust of the poor sufferer that his severe affliction sprang not from the dust, but came from the hand of Him "who doth not willingly afflict."

A day or two before he died, a friend at his bedside made some remarks calculated to comfort him about the Lord. He raised himself as best he could on his dying pillow, and said, "Oh, what a grand Saviour He is!" All his expressions and acts were full of an intense love to God, who always seemed present to him; his buoyant faith in the goodness of his God never for a moment wavered, for he was truly at one with Job when he said, "Though he slay me, yet will I trust in Him."

No man shrank more from publicity in print, and his desire to keep in the shade in this particular was most pronounced. Perhaps out of respect to these feelings, it might be wiser not to bring before our readers other than the few words in our last issue, which recorded the great sorrow that had fallen on his home by his death. Our reason now for giving a few details is that we are dealing with the life of no ordinary man, but one strong in faith and love; and in giving a brief record of his life we feel it may be the means of helping others in the battle of life, and so he, being dead, may yet speak unto us words of cheer, teaching us to

"Know how sublime a thing it is  
To suffer and be strong."

Mr. Robinson had been engaged for many years in active and aggressive Christian work. In his early manhood, he was the leader in the Young Men's Christian Association in York Street Church, and there, no doubt, he acquired the ready utterance which so distinguished him as a fluent speaker in later life. As President of the Dublin Mercantile Association, he was at all times listened to with deep interest when addressing the meetings held in connection with that body; also, as a Commissioner of the Rathmines Township, his voice was frequently heard in the Town Hall, and at such times his telling delivery and power of thought, joined with his business capacity, gained him an attentive audience. *The Timber Trade Journal*, in publishing recently his likeness, and a sketch of his business career, has done ample justice to his great mercantile abilities. A fact only known to a few might be mentioned in this connection with profit, especially to our busy city men and all engaged in like pursuits. It was the custom of Mr. Robinson, on arriving at his office every morning, to read a portion of Scripture, and engage in prayer, feeling, by so doing, better fitted for the worries and conflicts of the day's work that lay before him. This brief, calm period of communion with God on the threshold of each day's business life, no doubt was largely the means or main-spring of his success as a city merchant. Might not our business men profitably follow an example like this, in consulting with God and asking Him for help and guidance in the daily round and common task of life? "Them that honour Me, I will honour"; honour Him by putting Him in the front of

your business, then you may expect the blessing that maketh rich, come what may.

We, however, have to consider him from another point of observation—*i.e.*, his relationship to the Baptist Church, of which he was a staunch and true friend. Many years ago, before the church that worshipped in Lower Abbey Street moved to the new chapel in Harcourt Street, the writer remembers him joining the Abbey Street Church; and what a help he was in the day of small things to the little community which then worshipped there. Kindly and energetic, his actions were governed by an intense desire that God's Word might have free course, to the end that it might glorify Him. On one occasion, I well remember him speaking on the love of God, and how little we deserved His mighty love, and how little we gave Him in return; he paused and said, "Friends, I have often wondered whether it took more love to save us or more love to put up with our inconsistencies, and I have come to the conclusion that it takes even stronger love to bear with us." Every Christian will feel the weight of this remark when they contemplate the heavy drafts we have made, by our coldness and waywardness, on the forbearing love of God. As a member of the sub-committee of our Irish Baptist Home Mission, he was missed from the last annual gathering, but few then dreamt the end was so near; while sincere regret was expressed for his absence, many recalled the sermon he had preached before the Association the previous year at Coleraine, on Judas: "He then, having received the sop, went immediately out, and it was night." A friend who was present said, "I never in my life listened to a more heart-searching word." The scene, with all its terrible consequences, was vividly portrayed. "'And it was night,' darkest night to anyone apart from Christ." Thank God, that he who spoke has gone out from us to the land where there is no night, even to the City of our God, which "needeth not the light of the sun, but where the Lamb is the light thereof."

For months past, Mr. Robinson was not only conscious of the coming change, but longing to pass into the full presence of God. When in the physical weakness he was subject to, he would often say to those he loved so well: "It's all right; Himself hath done it"; also frequently repeating:

"Thou, O Christ, art all I want,  
More than all in Thee I find."

Once or twice, when messages of comfort came from some of his large circle of friends, he used to say, smiling, "Ah, I don't fear death; no, I am not in the least afraid." Christ had conquered death, and he would not attempt to fight the battle over again. The sting had been extracted; to him it was the gateway to life, and as he thought of what some term the grim adversary, it was to him but a welcomed messenger leading to the Father's home. The Young Men's Bible Class, over which Mr. Robinson presided, and to which he had endeared himself by his kindly words and sound instruction, feel his loss keenly; many speak of the blessing received from their intercourse with him during the delightful hours spent together in the study of God's Word.

We regret that space will not permit of more than one extract from his letters, which breathe forth such a gentle spirit of resignation. In a letter written a few days before his death, he said, "As to getting well, I have almost given up all hope of it, and yet I would not, dare not grumble. God has been so merciful and gracious to me, has watched over me with so much tender love, guided me with so much wisdom, and provided me with such a grand salvation, that I would be one of the most ungrateful wretches if I grumbled at the discipline He has been pleased to send me. I know I need it; if I did not, I would not receive it, and I am satisfied to abide His will." It is easy to be satisfied when sailing over sunlit seas, but when the waves of anguish roll over the troubled soul, what then? "Satisfied" is the reply we hear from the lips of our friend as he is borne on the surging billows to the silent shore. Hallelujah! what a Saviour.

Many of the Harcourt Street friends will treasure in their memory some of the pleasant social evenings spent at his home, for the study of the Bible and prayer. On such occasions, prior to gathering in the drawing-room, he would delight to walk in his garden, and talk of the wonderful works of God in Nature, drawing attention to the bountiful hand with which the Lord had adorned this lower world. The bud on the topmost branch of the neighbouring thorn was as beautiful in its way as the rarest exotic growing in the greenhouse; profusion of beauty falls as dew from the hand of God. Something on these lines his conversation would run on, at these seasons. His love of Nature, and especially flowers, explains much of his grand simplicity of character.

In concluding these remarks concerning a strong, brave heart, now at rest and forever, it might be asked had he no failings? No doubt he had: we have heard him speak of them himself, and mourn, regretting much of imperfection and shortcomings in his journey through life; and what man is there, knowing anything of his own heart, who could not say the same. But some of his friends feel that even "in his failings, he leaned to virtue's side," though he would be the last one to allow this mild criticism of himself.

Pastor Hugh D. Brown, M.A., to whom he was sincerely attached, has been left by him a considerable sum of money which will be expended in the promotion of that object which lay nearest to the deceased's heart—viz., the extension of the Master's Kingdom in Ireland. Mr. Robinson, although broad in his sympathies, liberal in his ideas, and the friend of the poor, belonged to the old orthodox school of thought. Perhaps the most touching incident, as a token of the esteem in which he was held, was given in the beautiful and kindly words contained in the framed memorial presented to Mrs. Robinson, a few days ago, by the poor women of the Dorcas Society, and which is prized very highly by her. The memorial concludes with the hymn he loved so well, and which will very fittingly bring to a close these few fragments from the life of him whose warfare is accomplished and victory won:—

"I am waiting for the coming  
Of the Lord, who died for me,  
Oh His words have thrilled my spirit,  
'I will come again for thee.'

"I can almost hear his footfall  
On the threshold of the door,  
And my heart, my heart is longing  
To be His for evermore."

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IN MEMORIAM: MR. T. J. REA.

IT is with feelings of deepest regret that we announce the death of our beloved brother, Mr. T. J. Rea, of Derrynell House, who was called home to be with the Lord on March 14th. His illness was a lingering one, but his death was triumphant. A little before his departure he said to me, "Brother, to die is gain," and then faintly sang, "Saviour, more than life to me, I am clinging, clinging close to Thee." As we laid him down upon his pillow he repeated the words of the Apostle Paul, in the 8th of Romans, verses 35-39, "Who shall separate us from the love of Christ?" And as his ransomed spirit was about to enter into rest, he said, "Lord Jesus, receive my spirit—Jesus, dear Jesus—for ever with the Lord, amen, so let it be." His remains were interred in Derrynell Baptist burying ground on March 17th. In the absence of the pastor (through illness), the services were conducted both in the house and at the grave by the Revs. F. J. Ryan (Lurgan), and H. A. Irvine (Presbyterian). There were present also Rev. Wm. Moore, Rector of Drumgooland, Rev. Watson, Castlewehan, Dr. N. Kowan, Ballyward, and many others. His removal from amongst us is a great loss to the Baptist church in this place, as he took such an active part in the work for many years. But while mourning the loss of our dear brother, and sympathising with his bereaved family, we cannot but rejoice in the assurance that he has now experienced in a fuller measure the truth of the precious words, "to die is gain."

R. W. McCULLOUGH.



## OPEN COUNCIL.

[We do not hold ourselves responsible for the opinions of contributors. On many important subjects different views are entertained. Brief and telling papers embodying these views will always be welcomed.—ED. I. B. M.]

THE SECOND ADVENT AND REIGN OF CHRIST:  
Its Nature, Sphere, and Results.

**F**IRST, AS TO ITS NATURE.—Is it spiritual, through the manifested power of the Holy Ghost? or is it Christ's bodily presence? The first Advent of Christ was a bodily one; the second Advent will also be a bodily one. His body the Church is on earth between these advents, during which interval (Eph. ii. 22; iii. 17; 1 Cor. iii. 16; vi. 19) He dwells in the hearts of believers by faith, and His Spirit in their bodies individually, and in the Church collectively. His first Advent was in the land of Israel—"The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord" (Luke ii. 10, 11); so will the second Advent be. "While they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 10, 11); "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. xiv. 4). A spiritual advent could not accomplish the complete blessing of God's people. "The redemption that is in Christ Jesus" is of twofold application—one consequent on His first Advent—the other on His second Advent. The first, "In whom we have redemption through His blood, *even the forgiveness of sins*, according to the riches of His grace" (Eph. i. 7; Col. i. 14); the second, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption of our body*" (Rom. viii. 23); "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30). This redemption is accomplished by the bodily descent of the Lord Himself from heaven (1 Thess. iv. 13-16). The work Christ came to do by His first Advent is finished (John xvii. 4), but the work He has to do by His second Advent remains to be done: "As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, *unto salvation*" (Heb. ix. 27, 28). The bearing of sin was the work of His first Advent, and He has finished it; the completion of salvation is the grace and work of His second Advent; "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. i. 13). Both the first and second advents are distinguished in their blessings: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith *unto salvation, ready to be revealed in the last time*" (verses 3-5). The present is—"Receiving the end of your faith, even the salvation of your souls" (verse 9). The future—of the redemption of the bodies of His saints, and of the inheritance (Eph. i. 7), and "entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter i. 11). "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. xii. 28). "A certain nobleman went into a far country, to receive for himself a kingdom, and to return"

(Luke xix. 12) as well, as the salvation of Israel and the Gentiles nationally (Rom. xi. 15-26; xv. 10-12; Rev. vii.; xxi. 24; xxii. 2).

#### SECOND, AS TO ITS SPHERE.

The absolute necessity of Christ's personal and bodily reign over the earth arises from the fact that man has failed in a *twofold capacity*—first as a dependent responsible individual, secondly as a ruling responsible person, entrusted by God with power and authority to govern the earth, which power the Jews once possessed, but lost, and which was then committed to the Gentiles in the person of Nebuchadnezzar. This last is the subject of the Book of Daniel. The failure of the Gentiles to use the power thus transferred to them brings judgment on them, and this by Christ's reign, the stone cut out of the mountain without hands, which supplants the Gentiles' reign, and fills the whole earth. Compare Dan. ii., vii., xii. Christ has glorified God in a life of perfect dependence and obedience on earth, and finished the work which He gave Him to do, but it remains for Him to glorify God as a King over all the earth, reigning in righteousness—"A king shall reign in righteousness" (Isa. xxxii. 1); "And the Lord shall be King over all the earth" (Zech. xiv. 9). The Holy Ghost, in the New Testament, asserts the *absolute necessity* of Christ's reign, not merely in the hearts of His people—not merely by His Spirit in His Church, but over all the earth, *in government*, dating at His second Advent—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. xv. 22-26).

#### THIRDLY, AS TO ITS RESULTS.

The twofold results of Christ's first and second advents are unfolded in 1 Cor. xv. His death, burial and resurrection, and the result to those who receive the Gospel; His coming and reign, and the result for saints and sinners, as well as for God. A spiritual reign or Millenium cannot glorify God's *power*, for "God is the King of all the earth" (Ps. xlvii. 7). First, He must reign and establish an everlasting kingdom; second, He will put down all *rule*, and all *authority* and *power*; third, He will conquer *all enemies*, which He is not now doing; fourth, He will deliver up the kingdom intact—it does not end; fifth, He will take the place of subjection as a perfect Son, who learned obedience, though God over all, blessed for evermore. In conclusion, consider that Christ's present service is not reigning in *righteousness* as a King, but interceding in *grace* as a great High Priest (Heb. vii. 25). "If we suffer, we shall also reign with Him" (2 Tim. ii. 12). Suffering for Christ is here on earth, in our bodies of humiliation; reigning with Christ in glorified bodies is also connected with the earth, for Christ will reign where He suffered. His throne will be set up where His cross was (Matt. xxv. 31; xxvi. 64; Luke xxiii. 42), viz., on earth. Before Pilate He confessed Himself a King (John xix. 3), but He went to heaven to receive His kingdom, and will return to set it up and reign (Luke xix. 12); therefore we read of those who "sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us [them] to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us [them] unto our God kings and priests: and we [they] shall reign on the earth" (Rev. v. 9, 10).

"For He must reign till He hath put all enemies under His feet."

DUBLIN,

J. HENNESSY.

[Other interesting papers held over through press of matter.—ED.]

## AMONG THE IRISH CHURCHES.

BY T. R. WARNER.

CORK has at last seen an earnest endeavour put forth to re-establish the old cause there. Mr Robert Clark has gone down to take charge with a *carte blanche* from the Committee to do whatever he thinks will be the best and wisest for the welfare of our Mission. It is indeed a difficult task, and one needing an immense amount of tact and wisdom, to skilfully start these meetings; however, we believe the right man is at the helm, who will carefully steer this new venture safely to the open sea of success and usefulness. Much prayer has ascended to the Throne of Mercy and of Power for manifest blessing on this *forward move*. To some it appears foolishness to take this step when years ago we suffered defeat, the place having now been closed to the Baptists for over ten years. We go forward with a firm confidence that what we seek to establish is for the Lord's glory, *i.e.*, that a worshipping people may be found assembling week after week contending for the faith and keeping the ordinances as they have been delivered. Paul encourages the church at Corinth to keep the ordinances, although some of our friends think it only necessary to keep *one*; or at least, that one is binding on the Church and the other is not by any means a Church ordinance, but something outside its function; in short, that Baptism is non-essential. The cry in some quarters is for combination churches of those that hold and some that don't hold Baptism. Can a church formed on these lines be considered as satisfactory as the corporate testimony of those who, keeping both the ordinances, seek to give an expression of their faith in the great Head of the Church when He made it a test of love the keeping of His Commandments? "If ye love Me, keep My commandments." The question for us, for all, is: Are *both* the ordinances commanded by Him, who when on earth instituted the one, and was Himself in "fulfilling all righteousness," obedient to the other, and who commanded it to be observed by His disciples for all time?

Mr. Clark commences with a series of evangelistic addresses. We hope to give fuller particulars of the work at Cork next month. In the meantime we commend our Brother Clark to the sympathies and prayers of our readers, and in the dying words of grand old Christmas Evans, would say as a word of good cheer to our brother in his arduous work for God in the city by the Lea—"Drive on!"

**NEWRY.**—The Church formed there, which meets for the present in the temporary premises, Sugar Island, is progressing, and the Lord has especially owned the evangelistic efforts put forth in connection with the Bible Classes held in Mr. Porter's house. Mr. Lamb, who left Harcourt Street Church and joined the Newry brethren, writes in high hopes of what may be expected from brethren so devoted and united in their efforts for the Master's glory. It is very interesting to note that this is the first Baptist Church that ever met as such in Newry. This may be looked on as the first successful effort to establish a Baptist Church in one of our large towns hitherto not having this testimony to New Testament principles.

**Messrs. M'CRACKEN & CUMMINS** have been carrying on evangelistic meetings during the last month at the North side of this city (Dublin). As the result of such meetings, some have confessed Christ in Baptism. Mr. M'Cracken is carrying on these services for a few weeks longer, and reports crowded attendances. Mr. Bury takes occasionally the service at Abbey Street, so relieving Mr. M'Cracken from being overworked, as the extra duty he has been doing lately seems to be telling on his strength. Mr. Cummins is at Gilford Hall, but next week he leaves for Banbridge, for a fortnight's services, possibly visiting some other stations in the North before returning.

**BALLYMENA BAPTIST CHAPEL** is beginning to put on quite a fresh face, or might we say rather a clean one. Pastor Whiteside contemplates

opening the renovated premises on the 19th May, the sermon to be preached by Pastor Hugh D Brown, M.A. The Association Meetings will be held in Ballymena the following three days, and we are looking forward to a bright and happy time.

**ATHLONE.**—Mr. Maginnes writes us cheering news from that district. Especially grateful was he for the service rendered the church there by Mr. Robert Clark, who conducted a series of services for over a month in Mote and Athlone. The same testimony we had from our esteemed brother, Mr. Quinn, whom we noticed one prayer-meeting night at Harcourt Street. It was very gratifying to learn of the esteem and regard the friends entertain for Mr. Clark, and many are prepared to give him a very hearty welcome back again when an opportunity offers for his revisiting Athlone.

**GRANGE CORNER.**—It is with sincere regret we learn of the rather serious illness of our esteemed brother, Pastor Phillips. We trust the means used for his relief may be greatly owned of God to his restoration.

**DUBLIN.**—Annual meetings were held in connection with Harcourt St. Baptist Chapel, when a report of the previous year's proceedings was read. Very gratifying was it to learn that over £1,200 was raised last year, the membership steadily increasing; about the same number (60) were baptised as in previous year, and the attendance still increases. Pastor Hugh D. Brown, M.A., may be heartily congratulated that his untiring zeal is being owned of God; but all the energy and push are of no avail in religious work apart from a simple trust in God for help and blessing; as he says himself, "blessing, or withholding apparent blessing or increase—it's all of God," therefore, if the worker have his trust in God and does all he can, the next thing for him is patience to abide God's time for the ingathering of the harvest.

**PASTOR JOHN DOUGLAS, B.A.,** was on deputation work during the months of February and March, and received very hearty encouragement from most of the Welsh churches visited.

**MR T. R. WARNER** also visited Oxford, Reading, London, and the towns along the sea-coast as far as Plymouth, when he spoke for the Rev. Benwell Bird in the morning at Mutley Chapel, and in the evening for Rev. S. Vincent, George Street Chapel. Both these very large churches are giving us substantial help, and very great interest was manifest in the Irish Mission. The last service held during this journey was at Paisley, where Mr. Warner took the Sunday services for Dr. Flett, who evinces great interest in our present work; the collection came to over £57, including a generous special contribution from Mr. Thomas Glen Coats for £50. It will be seen that through the generous gift of £500 left by the late Miss Elizabeth Davy, of Norwich, our legacy account has been substantially helped. Through the kindness of one of her executors, Mr. H. P. Gould, the money was paid promptly into the account of the Irish Baptist Home Mission. Mr. Gould is son of one of the former pastors of Abbey Street Chapel, whose esteemed father will be remembered by some of our oldest members, and whose interest in Irish Baptists largely induced Miss Davy to leave this legacy;.

DUBLIN, 1st April.

.....

Dare not sleep in that condition in which thou dardest not die.—*Henry.*

Busy lives, like busy waters, are generally pure. Stagnant lives, like stagnant pools, breed corruption.

A word of kindness is seldom spoken in vain; it is a seed which, dropped even by chance, springs up a flower.

Christianity means to the merchant that he should be honest; to the judge it means that he should be just; to the servant that he should be faithful; to the schoolboy that he should be diligent; to the street-sweeper that he should sweep clean; to every worker that his work shall be well done.

## A RUN THROUGH SOUTH WALES.

BY THE EDITOR.



ON board the steam-ship *Pembroke*, one of the finest of the Great Western Company's vessels, we slipped our cables at five o'clock in the evening, and were soon steaming down the Waterford river *en route* for Milford Haven. It was the 11th of February, and a stiff easterly wind was blowing, which chilled the air; but the sail along the noble Suir was very pleasant, its banks, adorned with groves and handsome villas, disclosing new scenes of beauty with every bend of the winding flood. Soon after six we crossed the harbour-bar and began to plough the heaving waters of St. George's Channel. Then the shadows deepened into night, and the "winged hours" (of which the poets sing) seemed to have lost their wings, and went strangely slow! At last the lights of Milford came in view, and at 1-30 a.m. we found ourselves comfortably lodged in the South Wales Hotel, at Neyland.

**HONEYBOROUGH.**—Next evening we had the pleasure of meeting the Rev. J. Johns, pastor of the churches at Honeyborough and Sardis; and of addressing a meeting in one of his chapels. The night was bitterly cold and wild, but a goodly number assembled, some of whom had to walk several miles along dark country roads. Mr. Johns has recently published a work on the Ancient British Church, which is an important contribution to the study of Welsh ecclesiastical history. One could not fail to notice how much he is esteemed by his people, and how truly his labours are being owned of God. While remaining in this neighbourhood it was our privilege to be the guest of Mrs. Johnstone, of Neyland, a lady whose kindly interest in ministers is known throughout the Principality.

**NARBERTH.**—On the following morning we took train for Narberth, a flourishing market town on the east of Pembrokeshire. Here we enjoyed the kind hospitality of Rev. Benjamin Thomas, the accomplished editor of the *Seren Cymru*, and one of the contributors to the *Pulpit Commentary*. The friends here are erecting a very handsome chapel, which they hope to open shortly, free of debt. They were not able to arrange a meeting for the Irish Mission, but several members gave us subscriptions, and a collection has been promised next year.

**TENBY.**—The same evening we had the pleasure of visiting Tenby, one of the most delightful watering-places in the United Kingdom. Here a new chapel has been built at a cost of £5,000, and the local friends have made most self-denying efforts to wipe off the debt. They have been greatly blessed through the ministry of the Rev. Thomas Evans, whose spiritual fervour and consistent Christian character have endeared him to all who know him. Our meeting here was enthusiastic, and, for the first time during many years, they made a collection on behalf of the Irish Mission.

**PEMBROKE.**—In this ancient and famous town the Rev. E. Thomas is doing excellent work. Our meeting was small, as the night was most severe, and many friends of the Mission were suffering from the influenza epidemic. This, we may remark, thinned our audiences, and severely affected our subscription lists throughout the whole of Wales.

**MANORBIER.**—Next day we had the joy of meeting an old fellow-student, Rev. Joseph Harrington, who, possessed of private means that render him independent of salary, is nobly spending his strength in seeking to build up the Baptist cause in this historic neighbourhood.

**PEMBROKE DOCK.**—On Sunday morning, 16th February, we preached in Bethel Chapel, Pembroke Dock, where the Rev. R. C. Roberts has gathered a large congregation about him. They meet in a beautiful building, and take a warm interest in Missions, both Home and Foreign.

**HAVERFORDWEST.**—On Sunday evening we preached in Bethesda Chapel to a large congregation; the venerable senior pastor, Dr. Davies, assisting in the service. The friends here make a collection for the Irish Mission in the month of July. The following evening we addressed a meeting at Hill Park Chapel, where a large company assembled, and for the first time in the history of this church a collection was made on behalf of the Irish Mission. The pastor, Rev. John Jenkins, is supported by an excellent staff of helpers, one of whom, Mr. W. Rowlands, has kindly undertaken to collect for us. At Haverfordwest we enjoyed the hospitality and helpful fellowship of Professor Witton Davies, B.A., who is steadily advancing to a foremost place in the ranks of Oriental scholarship.

At **CARDIGAN** we received a hearty welcome from the Rev. G. Hughes, who ministers to an influential English-speaking congregation. We spoke a few words on behalf of Ireland, and received the promise of a collection later in the year. We were also glad to receive promises of help from the Welsh-speaking ministers of the neighbourhood.

**CARMARTHEN** is a flourishing town of 10,000 inhabitants containing five Baptist Churches. One of these is English-speaking, and is at present without a pastor. Here, too, the friends have promised a collection later in the year. The pastors of the other churches in the town are in cordial sympathy with our work, and have given or promised substantial help. We had the pleasure of attending a Welsh service in Penuel Chapel, where Rev. G. H. Roberts is pastor. Though not knowing a word that was uttered, we thoroughly enjoyed the meeting. Many young people were present, whose cultured voices joining in the hymns made truly delightful melody. Through the courtesy of the deacons, we were allowed a few minutes to speak on behalf of Ireland, of course in the English language, a privilege rarely granted to English visitors. The friends at the Tabernacle, where Rev. J. Thomas is pastor, have for many years taken a warm interest in the Irish Mission.

**LLANELLY.**—At Greenfield Chapel a goodly number assembled to hear an address on Ireland. The highly esteemed pastor, Rev. R. Evans, presided, and very cordially commended the mission to the sympathy of his people. The school buildings here, erected largely through the munificence of Mr. W. Thomas, are the finest we have ever seen, and are admirably adapted to the purposes intended. We had a pleasant interview with Dr. Rowlands, of Moriah, who has promised to use his influence on our behalf at the forthcoming meetings of the Welsh Association.

**ABERDARE.**—On Sunday, 23rd February, we preached morning and evening at Carmel Chapel, and gave details of the work in Ireland. Here the Rev. T. Jones ministers to a large congregation, in which young men form an unusually large proportion. On the following evening we attended a meeting in Calvaria Chapel, and after the conclusion of the Welsh service we had the privilege of giving a short address in English, the pastor, Rev. J. Griffiths, kindly translating some of our remarks for the benefit of the older members of the congregation. We had also the pleasure of meeting Pastors Williams, Davies, Thomas, and Evans, all of whom have promised to help us during the year. Mr. Evans is Editor of the *Herald Cenadol*, and has most kindly translated our article on "Baptist Principles in Ireland" into Welsh, and inserted it in his Magazine, which has a circulation of several thousands monthly. Nor can we forget the generous hospitality and kindly sympathy of our hosts, Mr. and Mrs. Pardoe, whose interest in Missions, and in all good works, has often been refreshing to wearied deputations.

**SWANSEA.**—On the 25th February, we addressed a meeting at the Memorial Chapel, a handsome pile of buildings in Walter's Road. Here the Rev. W. S. Jones labours with much encouragement, notwithstanding the burden of a heavy debt. The daughter of one of his deacons, Miss Annie Jenkins, has kindly undertaken to collect on behalf of the Society. On the

following evening we received a cordial welcome from the friends at Mount Pleasant Chapel, where the Rev. James Owen, president-elect of the Baptist Union, is pastor. Mr. Owen's praises are in all the churches, but it is specially gratifying to note that by none is he esteemed so highly as by those who know him best, the members of his own congregation. Here we obtained many new subscribers, and many kind expressions of interest in the Irish Mission. We had the pleasure of meeting a niece of our learned and much-loved tutor, Dr. Benj. Davies, of Reagent's Park College, a lady who has been for many years a generous supporter of the Irish Mission. Of the kindness of our hosts, Mr. and Mrs. Cook, we cannot speak too highly. A church containing such devoted Christians cannot fail to prosper.

**NEATH.**—The following evening we arrived at the lovely vale of Neath where the wise and earnest labours of the Rev. A. F. Mills, backed up by consistent Christian character, are doing much to repair the mischief caused by an unworthy predecessor. Here a very hearty meeting was held, and a generous collection given, the first collection made there on behalf of Ireland for several years.

**NEWPORT, MON.**—On Sunday, March 2nd, we preached on behalf of the Mission, at Commercial Street, the scene of the labours of Rev. J. W. Lance, and the late lamented Rev. E. Maclean. There is here a large and influential congregation, and a splendid field for a devoted and cultured pastor. On the Monday evening, we addressed a meeting at Duckpool Road, where the Rev. A. T. Jones ministers, with much success, to crowded congregations. On Tuesday we attended a meeting of the Young Men's Christian Association, and presented the claims of the Irish Mission. Wednesday evening found us at Summer Hill, Maindee, where the Rev. G. H. Cook has gathered around him a band of earnest workers. The chapel has recently been enlarged and beautified; and though this has been a heavy drain on the resources of the church, the friends have promised to contribute to the Irish Mission sometime during the year.

**CROSS-KEYS**—On Thursday evening, we addressed a crowded and enthusiastic meeting at Cross-Keys. The pastor, Rev. C. H. Watkins, is in thorough sympathy with the work in Ireland, and, as a consequence, the members of his congregation gave us generous contributions.

On Friday afternoon, we addressed a meeting convened by Mrs. William Graham in her drawing-room at Oakfield, Newport. Mrs. Graham is a patriotic Irish lady, and a devoted Christian; and in response to her invitation, a godly number of like-minded Christian friends assembled to hear details of the work in Ireland.

With this meeting our work as a deputation ended. Other meetings had been planned for the Rhondda valley district, but the Llanerch colliery explosion, and the necessity of making immediate provision for the widows and orphans, many of whom were Baptists, prevented our carrying out the intention. To the many kind friends who helped us, and whose names are not mentioned in these jottings simply from want of space, we tender our very hearty thanks. May the blessing of God rest abundantly upon them, and increasing spiritual prosperity be granted to all the churches of the Principality. Ireland and Wales are near of kin; they both may boast of their Celtic origin. But there is a relationship still nearer and more precious that we long to see established—that brotherhood which springs from vital union with our Lord Jesus. Could not our Welsh friends raise, say, £250 a year, and thus maintain a mission station of their own in Ireland? We believe they could, and we venture to hope they will. The Gospel is the only remedy that can effectually heal the sorrows of this weary land. As Mr. Gladstone said the other day to Dr. Taaffe: "The Gospel can, and will, correct everything needing correction. . . . My only hope for the world is in bringing the human mind into contact with Divine revelation."

## ARE IRISH BAPTISTS UNCHARITABLE?



HERE are few periodicals laid on our table that we open with more zest than the *Christian Irishman*, and, as a rule, none that we read with more thorough satisfaction. But surely the worthy editor must have been suffering from the prevailing epidemic when he penned the following paragraph appearing in the current number:—

“Our attention has been directed to a small handbill which has been recently published by the ‘Irish Baptist Home Mission.’ We greatly regret to see so uncharitable a document issued in connection with any Protestant organisation in Ireland claiming to be engaged in the work of God.”

The only sentence in the handbill referred to, which could by any possibility be regarded as uncharitable, is the following:—

“Many large towns in Ireland are absolutely destitute of any testimony concerning New Testament principles, while in various country villages no Gospel is proclaimed, but men and women live and die in utter ignorance of a *free salvation* and a Saviour’s *finished work*”

Now it is obvious that by “New Testament principles” is meant those distinctive principles concerning the ordinances of Christ, which it is the special business of the Irish *Baptist* Mission to inculcate. If we did not believe them to be the teaching of the New Testament, if we did not believe that loyalty to Christ demanded their propagation, we should have no right to exist as a separate denomination. That there is no Baptist teaching in many of our large towns is undeniable, it cannot therefore be “uncharitable” to say so.

## DEARTH OF GOSPEL TEACHING.

That there are many villages in Ireland in which “no Gospel is proclaimed” is surely not a new fact to the Editor of the *Christian Irishman*. There are dozens of such villages in the south and west of Ireland. Nay, more, we could name villages in the Protestant districts of Ulster, where there is indeed a sound of orthodoxy in the village meeting-house, but where there is not the slightest evidence that either pastor or people have experienced in themselves a saving change. If any evidence of the truth of the statements in the handbill is required, we can obtain it from the reports of the Church Extension Mission in connection with the Presbyterian denomination, to which denomination the editor of the *Christian Irishman* belongs. In a recent report of that mission, we read that “a preaching station” was opened “in the important town of Navan, where there is great need of a pure Gospel and a living Christianity.” That there are many such places in Ireland is a fact that cannot be gainsaid, and for Presbyterian or Baptist Mission Committees to make known the melancholy fact is not a proof of uncharitableness, but rather an evidence of love for the souls who are perishing through the lack of Gospel light.

## A PERSONAL INCIDENT.

It so happens that only last month the writer had the privilege of addressing a meeting in England convened in the interests of the Irish Baptist Mission: and while speaking of the work attempted by Irish Baptists he took occasion to glance at the work of kindred organizations. He gave a brief account of the Irish Church Missions, and specially commended the rescue work carried on in connect on with the Bird’s Nest Institution. He referred to the Methodist Missions in the South and West, to the excellent work accomplished by the Bible and Colportage Society, and also to the Dublin Presbyterian Mission, with its Mission Press, and other agencies, under the able superintendence of Dr. Hamilton Magee. The *Christian Irishman* is the organ of this mission, and the writer handed round a specimen of the magazine to interested friends and recommended them to become subscribers. It is to be hoped that the *obiter dictum* quoted above will not lead them to think that the *Christian Irish*



*man* has itself transgressed the law of charity. There is need for mutual help and sympathy amongst all evangelizing agencies in Ireland; and while we hold that the practice of infant baptism opens the door to every kind of Popish error, and while we feel bound to maintain the ordinances of Christ exactly as they were delivered to us by the Apostles, we heartily wish God-speed to every organisation which publishes the good news of a full and free salvation through the finished work of our ever-living Redeemer.

J. DOUGLAS.

WATERFORD, *April 3rd.*

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## FOR OUR YOUNG PEOPLE.

### Telling Jesus.

**N**ELLY, who had lately recovered from a dangerous illness, was one day with her mother. The mother noticed the child had been unusually silent for a time, and as if with a determined effort spoke thus: "Mamma,"—then a pause—"I prayed last night, mamma."

"Did you, dear? Don't you always pray?"

"O, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before."

Then the mother gradually drew from her the following:—"I was lying awake last night such a long time, and was thinking how sinful I was. I thought of what a naughty girl I had been so often. I tried to reckon up all the bad things I had done, and they seemed such a lot that I tried to remember all I had done in one week, and they seemed such a heap piled up, and then I was sure I had not remembered them all. This made me so miserable, and I thought what if Jesus had come for me when I was so ill? I was sure I could not have gone to heaven. Then I thought about Jesus coming to die for the bad people, and that He had promised to forgive them; so I got out of bed and knelt down, and tried to tell Jesus how bad I was, and that I could not remember all the sins of even one week; so I just asked Him to think of all of them for me, every one, and then I waited to give Him time to think, and when I thought He had remembered them all, I asked Him to forgive them, as I am sure He did, mamma, because He said He would, and I felt so happy. Then I got into bed, and did not feel a bit afraid of God any more."

That this true incident may encourage other little ones to take their burden of sin to Jesus, as Nelly did, is the earnest prayer of *Nelly's Friend.*

### Bible Etiquette (Writing Competition).

Several of our young friends have sent us lists of the texts quoted in the article that appeared last month on "Bible Etiquette." Three of them are specially deserving of mention; they are from Carrie Parnell, Lillie Moir, and Loveday Cobbe.

We have no hesitation in awarding the prize to Loveday Cobbe; and hope in future competitions more of our young friends will compete.

### Special Prize Competition.

We have much pleasure in offering as a prize a three-and-sixpenny volume, or its equivalent in money, for the best Scripture Enigma that is sent to us by the 1st May; on the following conditions: (1) Competitors must be under twenty-five years of age. (2) They must give a written declaration that the Enigma is their own composition, and has never before been published. (3) The Enigma must be Scriptural, in rhyming poetry, and must not contain more than 130 words. Special regard should be paid to skill in constructing the Enigma, to beauty of expression, and to elegance of metre. If none of the compositions are adjudged suitable for publication, the prize will be withheld. If this offer meets with a hearty response, it will be repeated another month.

**Scripture Enigma (Seniors and Juniors).**

I've as strange and weird a history  
As any could relate ;  
Were my experience fully told  
'Twould fill a volume great :  
I've travelled far, on land, on sea,  
And many have been slaves to me.

Full many a rich man's hand I've pressed,  
Full many a poor man me caressed,  
I've brought to some men woe and grief,  
I've tempted some to act as thief :  
Some, too, from evil ways I've turned ;  
By many loved, by others spurned.  
At times the poor I've helped to save,  
And once I found a watery grave,  
But rose again, to satisfy  
A claim allowed by God Most High.

PORTADOWN.

W. A.

**Bible Study (Seniors).**

1. A town where Peter saw a vision.
2. Naomi's husband.
3. David's fifth son.
4. A self-confident king.
5. An amanuensis who wrote the Epistle to the Romans.
6. One of the names of Christ.
7. David's eldest brother.
8. The birthplace of Rachel.
9. The father of Abraham.

The initials of the above names give an incident in the life of Christ which marks, more impressively perhaps than any other, His perfect humanity.

**Bible Study (Juniors).**

1. The last king of Bashan.
2. The last of the prophets of the Old Testament.
3. The last of the men who spoke to Job.
4. The scene of Saul's last battle.
5. The last of the three who were cast into the fiery furnace.

The initials make the last letter of the Greek Alphabet mentioned along with the first as a name of Christ.

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**ANSWERS FOR MARCH.****Scripture Enigma.**

MERCY AND TRUTH. Prov. iii. 3.

1. Meat.—Prov. xxx. 25. 2. Error.—Dan. vi. 4. 3. Reu.—Gen. xi. 18-26.  
4. Covet.—Exodus xx. 17. 5. Youth.—Ecc. xii. 1.

**Bible Study (Seniors).**

SAMUEL. HANNAH. 1 Sam. i. 20.

1. Seraiah.—Jer. li. 59. 2. Abana.—2 Kings v. 12. 3. Mattan.—2 Kings xi. 18.  
4. Upharsin.—Dan. v. 25. 5. Eliada.—2 Chron. xvii. 17. 6. Libnah.—Josh. xxi. 13.


**Bible Study (Juniors).**

EVE. Gen. iii. 13.

1. Elijah.—1 Kings xix. 4. 2. Vine.—John xv. 1. 3. Esther.—Esther ii. 7.

Correct answers have been received from—

James Brown, Charles R. Curtis, Tom Davies, Carrie Douglas, Mabel Douglas, William H. Gausson, Gertrude Haughton, Lulu Henderson, Maggie Martin, Henry Martin, Lizzie M'Causland, Robert M'Causland, Anna Parnell, Carrie Parnell, J. B. Simpson, B. J. Simpson, A. P. Weatherup, Jeanette Waddell, J. H. B., S. J. T.

 N.B.—Answers must reach the Editor not later than the 1st of the month.

## MISSION SERVICES IN WATERFORD.

A VERY successful series of evangelistic meetings was held last month, conducted by Mr. George Clarke, of London, under the auspices of the Waterford United Evangelistic Committee. The meetings were continued for a fortnight, and increased in numbers and in spiritual power right on to the close. Not a few have professed to have trusted in Christ as their Saviour, and very many believers rejoice in a great quickening of spiritual life, and more thorough consecration to God. A thank-offering was made at the close, which, after paying all local expenses, left a substantial balance to be forwarded to the Central Committee in Dublin, for the extension of the work in Ireland. A special thanksgiving service was held on Tuesday, April 1st, in which ministers of all the evangelical denominations in the town took part. Another result of the mission has been the formation of a monthly Social Union, which will be attended by ministers and delegates from all the churches in the city. A special meeting for young men has been arranged for Sunday afternoons, and plans are being matured for the carrying on of united evangelistic work in the adjacent villages during the summer months. An unique incident occurred as Mr. Clarke was leaving Waterford. About a hundred friends of the mission, without previous arrangement, assembled on the quay, and before the cables were slipped sang the well-known hymn, "In the sweet by-and-by"; and as the vessel steamed away from the landing-stage the strains of "His love is more than tongue can tell" were borne upon the breeze. Mr. Clarke hopes to pay another visit to Waterford before the end of the year, and many friends of every denomination will give him a hearty welcome.

## CORRESPONDENCE.

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

DEAR MR. EDITOR,—As many of your readers were personally acquainted with the late Mrs. Eccles, the following little incident will be of interest, and may serve to encourage some to persevere in their efforts to spread the knowledge of the love of Christ among those with whom they come into daily contact.

About four years there was staying in the house of Mrs. Eccles in Dublin a young man from England, with whom (through the hospitality that always characterised her who is now in glory) I became acquainted. The study of some scientific books had considerably shaken his faith in the religion of his fathers, and scienticism was making rapid progress in his mind. There was no pleasure in religion for him. He regarded it rather as an amusement of the uncultured, and could not believe in the Bible at all. The wave of "doubt" that meets every thinking young fellow of the day was too strong for his faith. Often Mrs. Eccles would spend an evening in trying to lead him to Christ, and though she could not meet all his arguments in a scientific way, yet in her own faithful way she urged the love and claims of God. Apparently all her efforts were in vain. When he left again for England, she saw no sign of fruit, but when our sister had just passed up to God, I received a letter from my friend, in which he referred with joy to the "conversations" he used to have with Mrs. Eccles, and the loving way in which she placed the Gospel before him. He is now a believer in the Lord, and is actively engaged in Christian work in the south of England.

It is another instance of God's faithfulness. The "Bread of Life" was cast upon the deep, and though the sower saw not the harvest, yet *in God's time* it came.—Yours sincerely,

W. ACASON

DUBLIN, *March*, 1890.

## TO READERS AND CONTRIBUTORS.

NOTICES, Reviews, and several articles crowded out this month. Both Editor and Publisher have been much embarrassed by contributors sending their communications late. All ARTICLES should be forwarded three clear weeks before the date of publication; and items of denominational intelligence *must reach the Editor not later than the 3rd of the month*. We cannot keep faith with subscribers, and publish punctually, unless these rules are strictly observed.

## DENOMINATIONAL INTELLIGENCE.

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



THE Annual Meetings of the Irish Baptist Association will be held (D.V.) in Ballymena, commencing on Tuesday, 20th May. On the preceding Monday evening, a re-opening service will be held in the chapel, which is at present closed for repairs and renovation. A special address will be given by Pastor H. D. Brown, M.A., of Dublin. The Association will meet under the presidency of R. Glendinning, Esq., of Bellast, and the proceedings throughout promise to be of an unusually interesting and helpful character. We trust that all our churches will be represented by ministers and delegates, and that much prayer will be offered that these meetings may be greatly owned of God.

\* \* \*

**HOSPITALITIES.**—We regret to learn that the venerable Secretary of the Association, Rev. S. J. Banks, is in feeble health, and unable at present to undertake the usual correspondence. Will friends who intend to be present at the meetings, and desire hospitalities, kindly communicate with Pastor T. Whiteside, at Ballymena, *not later than the first week in May*. Attention to this request will save trouble and disappointment.

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**BANBRIDGE.**—We very gladly give publicity to the following circular, which is cordially commended by Dr. Booth and Pastor H. D. Brown, M.A.:

“The present pastor, S. J. Banks, who has laboured in connection with the Banbridge Baptist Church for a quarter of a century, is most anxious to provide a separate school-room for the Sabbath School—an undertaking which he can but regard as the last act of the kind he will be able to make. It is therefore with strong faith in Christian sympathy that he now ventures to solicit the aid of many toward the completion of the much-needed improvements. In addition to the cash contributions solicited, it is proposed to hold a **SALE OF WORK** on the 7th and 8th of May, 1890, to which the pastor, in sympathy with a number of co-workers in the same cause, very earnestly calls attention, and for which he solicits the help needed to render the whole a *great success*. Contributions will be thankfully received and acknowledged by the pastor, or by the treasurer, K. B. McClelland, M.D., J.P., Banbridge, County Down.”

\* \* \*

**NEWRY.**—The church recently organised in this town is steadily growing, and now reckons a membership of seventeen. The congregations on Lord's Days are also increasing. They meet in an upper room, which the friends at Harcourt Street have comfortably furnished, but it is hoped that the way will soon be clear for the erection of a suitable chapel. The brethren are earnest and united, and desire the prayers of all readers of the **MAGAZINE** that the grace of God may rest upon them and enable them to magnify His name in Newry. The church is worked as a branch of Tandragee, under the care of Pastor J. Taylor.

\* \* \*

**Belfast: Great Victoria Street.**

A soiree in commemoration of the tenth anniversary of the pastor's settlement was held in the schoolroom on Tuesday evg, 1st April. There was an encouraging attendance. The building was artistically decorated with mottoes and banners, and on the platform and tables was a very choice selection of plants and flowers. The provisions, supplied by Mr. J. O. Stewart, were of excellent quality, and were the gift of the ladies of the church and congregation. After tea the chair was taken by Pastor W. Usher, M.D. The choir, under the able leadership of

Mr. McIntosh, Miss Milligan presiding at the organ, then sang, “I heard the voice of Jesus say, Come unto Me and rest,” with thrilling effect. The Chairman, after reading a letter of apology from Mr. D. A. Black, Y. M. C. A., and thanking those who had in any way assisted, took for his subject “A Summary of the Past Ten Years' Statistics.” He said during that period he had been privileged to give the right hand of fellowship to 251 persons. Of that number 131 had been baptised and added to the church membership. In addition to this, thirty had been baptised who did not see their way to join

the church. The deaths that had occurred were twenty-nine; during the ten years, fifty-two had been transferred to other churches, and ninety-three others had become so indifferent that they had reluctantly been compelled to erase their names off the roll of members. The total nett increase was forty-two members for the ten years. Of 132 who were members when he came, there were only thirty-three now, so that the church membership had been renewed during the ten years. As to current expenses, they were in a fairly satisfactory condition. They had erected a school-house at a cost of over £700, paid off a loan of £100, and made contributions to foreign missions and other Christian enterprises. A friend who wished to be anonymous had promised £400 towards the erection of a manse, on condition that £600 be raised by the Church before April, 1891. Towards this £375 had been already contributed. A very handsome American organ had been purchased. The Sunday-school, under the superintendence of Mr. Livesey, had an average attendance of 130 scholars, and during the year had collected a sum of £7 for foreign missions. Rev. George Cron gave an address, taking for his subject Paul's motto, "Ready unto every good work," being an earnest appeal to every member of the Church of Christ. The choir then sang, "I will look unto the hills, from whence cometh my help." Rev. Henry Montgomery spoke to the audience on "Christian Work," as being a soul-winning institution. Rev. Wesley Guard gave a short address on "Time of review and anticipation." Victories were achieved and great things would be accomplished. Pastor A. G. Haste (Carrickfergus), in a few words, gave an illustration of God sending direct answer to prayer. Fruit having been distributed, the singing of the doxology brought a very happy and enjoyable meeting to a close.

J. N. A.

\* \* \*  
Coleraine.

The annual Sunday-school festival was held in Jubilee Hall on Wednesday evening, 12th March. The building was tastefully decorated for the occasion with flowers, evergreens and shields, by the ladies of the church. An excellent tea was served at half-past six, after which the chair was taken by the superintendent, Mr. H. A. Gribbon, who gave an address and report. Money prizes were afterwards given for special attendance, with books for proficiency in answering at the examinations. Special mention was made of

two girl scholars who had not missed a day for five years; the superintendent promised them each a special prize. Three others had missed only one day each in three years, and that owing to illness in each case. The rest of the evening was occupied with readings, recitations and singing, voluntarily contributed by a number of the children, which were highly appreciated. A recitation was given by Master Alex. Maxwell, scholar, and two readings by Mr. Joseph Irwin, teacher, prize medallists. Reading of Scripture by the chairman, and prayer by Mr. Jardin, brought this very enjoyable meeting to a close.

Missionary sermons were preached on the following Lord's Day by Rev. H. K. Phillips, missionary from the Congo, at noon and six evening. The preacher gave graphic descriptions of the degraded condition of the Congo peoples, and the efforts being made for their salvation by our own and other societies. The appeals to the Christians present to lay their responsibility in this matter to heart, and to those who had not accepted the Saviour to do so at once, as if they continued to reject Him their guilt and condemnation would be very much greater than that of the benighted African, were earnest and searching, and will, we trust, be followed by the Divine blessing. Collections were taken up at each service for the Baptist Foreign Missionary Society.

\* \* \*  
Dublin: Abbey Street.

In connection with this church a mission station has been opened in a hall rented at Richmond Place, N.C.K., with very encouraging results. We hesitated placing ourselves under further responsibilities owing to lack of funds; however, a kind friend having promised us a subscription, we launched forth, believing that the Lord had opened this great door and effectual unto us. The place being much out of repair, our young men banded themselves together after business hours, and carried out in an able manner the necessary improvements, thus effecting a wonderful saving in our expenditure. Our pastor, Mr. S. A. M'Cracken, assisted by Mr. G. Cummings, commenced a three weeks' mission on Sunday evening, 9th March, the results of which in every way have exceeded our most sanguine expectations. The attendance has been very good, especially on Sunday evenings, when the hall, which seats comfortably 150 persons, was filled. During the mission a number of souls professed to have received Christ as their Saviour, and many of those already

on the heavenward way were revived and encouraged. Children's meetings every week have also been conducted by our pastor with great success. In these services some of the young people have been won for the Master. This week, as we write, our brother, Pastor M'Cracken, is giving a series of special addresses to Christians as a fitting close to the mission; these meetings for Christians are the best attended up to the present, and nightly we experience a time of refreshing from the Lord. We would like, if funds are forthcoming, to continue the work in this hall, and we trust that friends interested in the extension of the Master's cause in a needy district of Dublin will help us. We are willing to work if we only had money enough for expenses. Who will help us? Subscriptions will be thankfully received and acknowledged by our Treasurer, Mr. H. Stirling, 14 Windsor Avenue, Fairview, Dublin. J. L. R.

\* \* \*  
**Lisnagleer.**

Mr. S. A. M'Cracken, of the Dublin Harcourt Street Evangelization Society, spent two weeks in evangelistic work at Lisnagleer, beginning on the 2nd Feb. The attendance was good at all the meetings, and on Sunday evenings crowded, notwithstanding the fact that influenza was very prevalent in the neighbourhood. Some professed to be converted at the meetings, and a considerable number were evidently anxious about their spiritual state, and remained for the after-meetings. In fact, few that attended the services seemed to remain unimpressed. The least impressed seemed to be a very few who had previously made a profession. The Lord gave Mr. M'Cracken acceptance with the people, and his rousing and searching appeals were blessed and much appreciated. The friends at Lisnagleer are grateful for his visit, and were encour-

aged in finding him so thoroughly in sympathy with them, and free from the superciliousness often so painfully manifest in so-called evangelists. Mr. M'Cracken intends to visit Lisnagleer again at an early date, if the Lord will; and may he return to us in the fulness of the blessing of the Gospel of Christ!

The Sunday-school annual tea-meeting at Lisnagleer, as had been previously arranged, was held on Wednesday evening of the first week of Mr. M'Cracken's visit. It was, as usual, large and lively, and was addressed very suitably and earnestly by Mr. Taylor, Tandragee, and Mr. M'Cracken. Miss Ella M'Causland presided at the harmonium. Mr. Irwin, the superintendent, distributed over fifty premiums—Bibles and other books. Towards the close, fruit was served, and a very enjoyable re-union was ended. Some of the scholars have been blessed at Mr. M'Cracken's meetings. J. D.

\* \* \*  
**Tubbermore.**

CARSON MEMORIAL CHAPEL.—The Tubbermore friends wish to gratefully acknowledge the following subscriptions received since last issue of MAGAZINE:—  
Thos. C. Ledlie, Esq. (India) £2 0 0  
Wm. Carson, Esq. (Dublin) ... 5 0 0  
Saml. Thompson, Esq. (Aghalee) 0 10 0  
Mrs. Kitson (Dublin) ... .. 3 0 0  
George Turner, Esq. (Tottenham) 0 10 6  
J. R. Leeper, Esq. J. P. (Desert-martin) ... .. 1 0 0  
R. H. CARSON, JUN., *Hon. Sec.*

**BAPTISMS.**

COLERAINE.—February 18th, one, by Alex. Jardine.  
DERRYNEIL.—April 1st, one by the pastor, R. W. M'Cullough.  
DUBLIN: *Lower Abbey St.*—March 22, three, by the pastor, S. A. M'Cracken.

Never despise humble services; when large ships run aground, little boats may pull them off.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—*Tholuck.*

"I know—I know"—faintly whispered a dying girl, as she neared the closing hour of life. Unable to finish the sentence, her father repeated, "I know that if the earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." She replied, "That's it." To her, death was not "a leap in the dark," but a joyful removal from her frail earthly tenement to her endless home above. A timid, shrinking Christian in life, she met the last foe with composure, assurance, and hope. Death to her had lost its sting, and the grave its terror. She feebly exclaimed, with perfect calmness, "It is so easy to die!" So it is to the Christian, who enters the dark valley, leaning on the arm of his Beloved. "Let me die the death of the righteous, and let my last end be like his."

## IRISH BAPTIST HOME MISSION.

CONTRIBUTIONS received by the Treasurer of the Irish Baptist Home Mission from 1st January to 31st March, 1890.

Banbridge Bap. Church, per Dr. M'Clelland, J.P. ... ..	£10 0 0	Glasgow, per Mr G Cuthbertson—Rev F H Martin, 10/-; Andrew Ramsey, 2/6; Howard Bowser, 20/-; J. R. C., 10/-; David Lockhart 21/-, Thomas Murray, 10/-; D M Scott, 20/-; Mrs Gardiner, 5/-; F W Arthur, 5/-; W B Arthur, 2/-; Jno Nolan, 2/-; L & S Britton, 5/-; Mrs Cuthbertson, 20/-; Robt Cuthbertson, 20/-; Mrs Murray, sen., 2/6; J Forgie, 10/-; James Hendry, 5/-; Anonymous, 2/6; W B Hodge, £2; D M Pherson, 5/-; W J Miller, 10/-; Jos Coats, 20/-; Mrs Gillespie, 10/-; George Cuthbertson, 10/-; Miss Watson, 3/-; James Neuians, £2	15 10 6
Romsey Bap. Ch., Hants, per Miss George—Mrs Purchase, 10/6; Mr Harris, 10/6; Mr Andrews, 5/6; Mr Kemp, 5/-; Mrs Blinkthorn, 2/6; Miss George, 10/6; A Friend, 10/6; Half Sub. per Mrs Harvey, 26/-; Church Collection, 30/-; Mr Jno. Smith's Missionary Box, 19/-; ... ..	6 9 6	Bap. Ch., Lungannon, per Mr Patterson ... ..	0 5 0
Great Yarmouth—Park Ch, per Lieut. E Turner—Miss Ames, Special Donation c/o Mrs Gambling ... ..	5 0 0	Miss M M Ferguson, Crieff, ...	0 5 0
Miss Ames, Special Donation c/o Mrs Gambling. 40/-; Mr T Arnold, J.P. 21/-; Mr R T Brain, 5/-; Mr A E Cowl, 21/-; Mrs Childs, 10/6; Mrs Gambling, 10/6; Mr J B Green, 2/6; Mrs Isaac Jackson, 5/-; Mr W Wright, 10/6; Mr H Moore, 21/-; Mr T Platten, 5/-; Mr A Stevens. 2/6; Mr H J Smith, 2/6; Mr T Saul, J.P., 21/-; Mr E J Saul, 10/6; Lieut. E Turner, R.A., 10/6; Mr J K H Wetton, 5/-; Annual Collection, Park Chapel, £3 16s 10d; Half of the above Subs. and Annual Collection for Ireland, the other half to Dr. Booth, London; <i>i.e.</i> , half of £14 0s 10d ... ..	7 0 5	Swindon Tab. Sabbath-school, per Mr W B Wearing ...	3 15 0
Mr Thomas Peavy, Ballinamore	2 0 0	Tabernacle Ch. sen. Bible Class	0 5 0
Kettering, Northampton—Fuller Ch., per Davis F Gotch ...	4 5 6	Grange Road Bap. Ch., Birkenhead, per Mr Geo S Stanfield,	3 12 9
Lisnagleer Baptist Ch., per Mr Irwin ... ..	8 0 0	A Friend, Dublin Street, Edinburgh, per Miss Greta Lockhart, ... ..	0 5 0
Grange Road Bap. Ch., Birkenhead, Sabbath-school, per Mr T Morris ... ..	0 10 6	South Parade Bap. Ch., Leeds, per Miss Ruth Barran—Mr Barran, M.P., 42/-; Mrs Barran, 21/-; Mrs J Barran, 21/-; Mr C Barran, 10/6; Mr A Barran, 10/6; Mr R Barran, 10/6; Miss Barran, 5/-; Miss L Barran, 5/-; Mr W Illingworth, 10/-; Mr G Illingworth, 5/-; Mr Ferguson, 5/-; Mr Mason, 5/-; Misses Pennistoun, 10/-; Mrs Roberts, 5/-; Mr Waddington, 5/-; Mr Wright, 10/-; Mr Town, 10/-; Mr Jos Town, 20/-; Mr Jno Town, 5/-; Miss Lister, 5/-; Mr Clarkson, 5/- ... ..	11 5 6
Bacup Ebenezer Bap. Ch., per Mr James Shepperd ...	5 0 0	Ballymena and Clough Baptist Chapel Collections, 49/-; Mr Crosbie, 20/-; Miss Gowdie's Card, 30/-; Miss Logan, 5/-	5 4 0
Mr K G Glendinning, Belfast	70 0 0	F.M., Waterford, per Mr Benjamin Bennett, 40/-; Mr Benjamin Bennett, Waterford, 20/-	3 0 0
Colne Baptist Ch., per Mr Wm Hewitt—Messrs. R & W Bate- man, 10/-; Mr W Hewitt, 6/-; Mrs J J Hartley, 5/-; Mr W Sagar, 10/-; Annual Collection £3 5s 8d ... ..	4 16 8	Tubbermore Chapel, per R H Carson, jun. ... ..	12 0 0
Mrs Gover, sen., (Family Glean- ing-), per Mr S Thompson, Denmark Place Bap. Chapel, London ... ..	1 10 0	Knockconny Chapel, per Mr M Simpson ... ..	5 0 0
Adelaide Place Baptist Chapel,			

Bradford, Westgate Bap. Ch., per Rev. C W Skemp ...	£1 6 6	—Mr J P Stancourt 20/-, Mr Francis 10/-, Mr Wilkins 2/6, Mr Richmond 2/6, Mr S C Evans 2/6, Mr Evans, jun, 2/6, Mr Parnell 2/-, Mr Selfe 2/6, Mr Daniels 2/6, Miss Chapman 2/6, Mr Kingham 2/6, Mr J Smith 2/6, Miss Blake 2/6, Mr Evans, senr, 2/6, Mrs Hayward 2/-, Mr Hescock 2/6, Miss Pukard 2/6, Mr J Beaven 2/6, A Friend 2/-, Mr Diplock 2/6, Mr Woodfin 2/6, Mr T B Barnes 2/6, Collection in Chapel £4 12s 9d ...	£8 11 3
Ballykeel and Lurgan Baptist Chapel, per Rev. F J Ryan	2 10 0	Mr Jno Jacob, Hampden Park, Hereford ...	1 0 0
Mr. T. K. Hope, J.P., Redhill Edinburgh, Duncan Street, per Rev. Wm Tulloch ...	1 0 0	Mr Ebenezer West, Caversham	2 2 0
Catford Hill Bap. Ch., Moiety, 58/7; Rev. T Greenwood, 21/- Grange Corner Bap. Ch., per Rev H Phillips ...	2 15 0	Oxford, New Road Bap Chapel, per Mr G H Cooper ...	1 0 0
Mr Joseph Moore, per Rev. H Phillips ...	0 10 0	Westbourne Grove Bap Chapel, London, per Mr Jno Hamilton	1 10 0
Liverpool, E Mounsey, 20/-; Mr J Schulheld, 21/-; Mrs A Brown, 20/-; Mr J Cripps, 20/-; Mr J Smith, 20/-; Mr Hood, 20/-; Friends at Fabius Ch., 12/6, per Pastor M'Cullough	6 3 6	Miss M Stock, Eigin ...	0 2 0
King's Road Bap Ch, Reading, Mr. E. Jackson ...	4 6 6	Rev W Williams, Lambeth ...	0 10 0
Mr Geo Turner, Daisynook, Tottenham ...	1 0 0	Miss Trout, Plymouth ...	5 0 0
Mr Thos White, Evesham ...	5 5 0	Storie Street Baptist Chapel, Paisley, per Rev Dr Flett ...	4 10 0
Mr W M Johnson, Fulborn, near Cambridge ...	50 0 0	Mr Geo H Coats, Paisley ...	1 0 0
Bush Street Baptist Chapel, Pembroke Docks ...	1 2 8	Mr Thomas Glen Coats, Paisley	50 0 0
Mr S W Willing do.	0 10 0	Salendine Nook Ladies' Auxili- ary, per Mr W J Shaw ...	4 0 6
Miss Richardson, Dundrum ...	1 0 0	Devonshire Square Bap Chapel, London ...	1 1 7
A friend, Rugby, postal order	1 0 0	Castle Gate Bap Ch, Berwick- on-Tweed—Mr T Hives 21/-, Mr K Dodds 25/-, Mr G W Dodds (London) 10/6, Mr A J Dodds 10/-, Mr Geo Black, Castle Terrace 10/- ...	3 16 6
Mr W Steenson, Banbridge Sunday-school, per Rev S J Banks ...	0 9 4	Narberth Bap. Ch., Pembroke- shire, Sec. Miss Lewis—Mr J Thomas, 5/-; Mr J Roberts, sen., 2/6; Mr G Harvard, 1/-; Mr C Fisher, 2/6; Rev. B Thomas, 2/6; Mr J Roberts, jun., 2/6; Mr Philip Wheeler, 1/-; Miss Lewis, 5/- ...	1 2 0
Richmond Ch., Liverpool, per Mr K Mease ...	2 18 5	Tenby Bap. Ch., Sec. Mr John Sheldon—Church Collection, 14/6; Mr H Williams, 5/-; Mr J G Evans, 2/6; Mr John Evans, 2/6; Mr George Day, 2/-; Mr John Sheldon, 3/6	1 10 0
Carrickfergus Ch., per Mr D Paley—Collections by Miss Weaverup, Miss M Cairns, and Miss Wilson ...	5 0 0	Neyland, Mrs Johnstone, 2/6; Mrs Jos W Johnstone, 2/6; A Friend, 2/6 ...	0 7 6
Jesmond Baptist Chapel, New- castle-on-Tyne, per Mr J Potts—S B Burton 10/-, Mrs T C Angus 10/-, Geo Jenkins £1, Walker Dunlop Potts 10/-	2 10 0	Barry Dock, Rev. Lewis Ton Evans, ...	0 2 6
Westgate Road Baptist Chapel, Newcastle-on-Tyne, per Mr J Potts—Mr Geo Angus 21/-, Mrs Jonathan Angus 10/-, Mr John Bradburn 10/-, Mr John Potts 10/-, Mr Charles Rosevear 5/-, Mr W G Davies 5/-, Mr William Angus 10/-, Mr J M Bartlett 5/-, Mr Wm Turnbull 5/-, Collection 14/-	4 15 0	Haverfordwest, Bethesda, per Mr W Morris—Ch. Collection £3 14s 5d; Mr. Wm Davies, M.P., 42/-; Rev. T Davies,	
Mr W Weber, Plymouth ...	1 0 0		
Mulvey Bap Ch., Plymouth, per Mr B Adams ...	7 3 6		
Mr B Adams, Plymouth ...	5 0 0		
Deal, Victoria Street Bap Ch., per Mr W Clark ...	1 1 0		
Bark Street Baptist Chapel, Trowbridge, per Mr W Selfe			



D. D., 5/-; Mr Isaac Roberts, 5/-; Mr David Phillips, 5/-; Mr Wm Morris, 5/-; Sums under 5/-, 12/6 ...	£7 8 11	Bible Class, 11/-; Mr James Gandy, 6/-; Mr B H Thomas, 5/-; Mr W Snow, 2/6, ...	£2 14 0
Haverfordwest, Hill Park Bap. Ch., Sec. Mr Wm Rowlands—Church Collection, 27/7; Mr Wm John, 5/-; Mr James Rowlands, 2/6; Mr James Griffiths, 5/- ...	2 0 1	Newport (Mon).—Mrs E Lewis, 10/-; Y. M. C. A., 6/-; Mr E Frost, 5/-; Mr J F Fawckner, 21/-; Mr A H James, 2/6; Mr Schofield, 10/-; Mr W Graham, 21/- ...	3 15 6
Llanelly, Greenfield Bap. Ch., Sec., Mr H R Thomas—Ch. Collection, 30/-; Mr John Jennings, 5/-; Mr D James, 2/6; ...	1 17 6	Newport, Cross Keys Bap. Ch., Church Contribution, per Rev C H Watkins ...	2 2 0
Carmarthen, Priory St., Sec., Mr John P Lewis—Mr Wm King, 2/6; Mr P Lewis, 5/-; Mr Thos C Evans, 2/6 ...	0 10 0	A Friend, per Rev F Timmis, Bedford ...	30 0 0
Carmarthen Tabernacle Contributions, per Mr Richards, ...	2 2 0	Academy St. Bap Ch, Aberdeen, Sunday School, per Mr Douglas, ...	0 10 0
Aberdare, Carmel Baptist Ch.—Ch. Contribution, 30/-; Mrs Thomas, 10/-; Mr D Williams, 21/-; Mr L Hiley, 10/-; Mr W Davies, 2/-; Mr D Thomas, 1/-; Mr J G Churchill, 2/6; Mrs Caldecott, 6d; ...	3 17 0	Brighton, Queen's Square Bap. Church, per Mr James Read	2 2 0
Aberdare, Calvaria Bap. Church, Church Collection, 9/-; Mrs Thomas, 2/6; Jno Llewellyn, 5/-; Mrs Botting, 2/6; Mr Rees, 2/6 ...	1 1 6	Brighton, Bond Street Bap. Ch., per Mr T Read, 10/-; Miss Smith, 4/- ...	0 14 0
Swansea, Mount Pleasant Bap. Church, Sec., Mr R G Roberts, Church Collection, 27/6; Mr Peter Cook, 10/-; Mrs Tutton, 40/-; Mr W Thomas, 5/-; Rev J Owen, 5/-; Mr W Davies, 10/-; Mr H Watkins, 10/-; Mr H F Hood, 2/6; Mrs Gwyther, 5/-; Mr H Billing, 2/6; Mr R T Matthews, 5/-; Mrs F Roche, 5/-; Mr T B Jones, 2/6; Mr D Lloyd, 2/6; Mr Thos Yorath, 2/6; Neath, Orchard Place Bap. Ch., Mr James Gandy, Secretary—Ch. Collection, 29/6; Pastor's	6 15 0	Brighton, A Friend, per Mr E Isaac ...	0 10 0
		Mr H Hinds and family, Ramsgate, per Pastor S J Banks, Assembly Rooms, Pembroke, per Mr Nicholas, ...	0 15 0
		Per Rev S H Booth, D. D.—Miss C Selfe-Page, Malvern, £5; Mrs Edminson, Paisley, 20/-; Frome, Sheppard's Barton, per H Thompson, 31/-; Miss Poole, London, 10/-; Reading, King's Road, per Rev C A Davis, 117/6; Nailsworth, Shortwood, per Miss A Norton, 27/-; Salisbury, Brown Street, per Rev G Short, B. A., 30/-; Dyson, Rev Watson, Harrow, 10/-; Ipswich, Stoke Green Sabbath School, per R L Everett, 40/-; Hitchin, Tilehouse Street, per Mrs Gatward, 59/-; Hiscock, Mr J Cirencester, 10/-; Whitchurch, per B. M. S., 21/-; ...	23 15 6
			£487 0 2

## LEGACY FUND.

Reps. of the late Miss Elizabeth Davey, Norwich, per Mr H P Gould... £500 0 0

Subscriptions will be thankfully received by HUGH D. BROWN, M.A., Secretary, Oakland, Rathgar, Dublin; H. A. GRIBBON, Treasurer, Holme Lea, Coleraine.

## Words of Life.

My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life: and they shall never perish, and no one shall snatch them out of My hand.

JOHN x. 27, 28.



# The Irish Baptist Magazine

VOL. XIV.]

MAY, 1890.

[No. 5.]

## TO THOSE WHO HAVE BELIEVED.

BY PASTOR C. H. SPURGEON.



**F**RIENDS, if now you have begun to trust the Lord, trust Him out and out. Let your faith be the most real and practical thing in your whole life. Don't trust the Lord in mere sentiment about a few great and spiritual things; but trust Him for everything, for ever, both for time and eternity, for body and for soul. See how the Lord hangeth the world upon nothing but His own word! It has neither prop nor pillar. Yon great arch of heaven stands without a buttress or a wooden centre. The Lord can and will bear all the strain that faith can ever put upon Him. The greatest troubles are easy to His power, and the darkest mysteries are clear to His wisdom.

Trust God up to the hilt. Lean, and lean hard; yes, lean all your weight and every other weight upon the Mighty God of Jacob. The future you can safely leave with the Lord who ever liveth and never changeth. The past is now in your Saviour's hand, and you shall never be condemned for it, whatever it may have been, for the Lord has cast your iniquities into the midst of the sea. Believe at this moment in your present privileges. **YOU ARE SAVED.** If you are a believer in the Lord Jesus, you have passed from death unto life, and **YOU ARE SAVED.**

In the old slave days a lady brought her black servant on board an English ship, and she laughingly said to the captain, "I suppose if I and Aunt Chloe were to go to England, she would be free?" "Madam," said the captain, "she is *now* free. The moment she came on board a British vessel, she was free." When the negro woman knew this, she did not leave the ship—not she. It was not the hope of liberty that made her bold, but the fact of liberty. So you are not now merely hoping for eternal life; but, "*He that believeth in Him, hath everlasting life.*" Accept

this as a fact revealed in the Sacred Word, and begin to rejoice accordingly. Do not reason about it, or call it in question; believe it, and leap for joy.

I want my reader, upon believing in the Lord Jesus, to believe for *eternal* salvation. Do not be content with the notion that you can receive a new birth which will die out, a heavenly life which will expire, a pardon which will be recalled. The Lord Jesus gives to His sheep *eternal* life, and do not be at rest until you have it. Now, if it be eternal, how can it die out? Be saved out and out, for eternity. There is a "living and incorruptible seed, which liveth and abideth for ever," do not be put off with a temporary change, a sort of grace which will only bloom to fade. You are now starting on the railway of grace—*take a ticket all the way through*. I have no commission to preach to you salvation for a time: the gospel I am bidden to set before you is, "He that believeth and is baptized shall be saved." He shall be saved from sin—from going back to sin, from turning aside to the broad road. May the Holy Spirit lead you to believe for nothing less than that. "Do you mean," says one, "that I am to believe if I once trust Christ I shall be saved, whatever sin I may choose to commit?" I have never said anything of the kind. I have described true salvation as a thorough change of heart, of so radical a kind that it will alter your tastes and desires; and I say that if you have such a change wrought in you by the Holy Spirit it will be permanent; for the Lord's work is not like the cheap work of the present day, which soon goes to pieces. Trust the Lord to keep you, however long you may live and however much you may be tempted, and "according to your faith, so be it unto you." Believe in Jesus for *everlasting* life.

Oh! that you may also trust the Lord for all *the sufferings of the present time!* In the world you will have tribulation, learn by faith to know that all things work together for good, and then submit yourself to the Lord's will. Look at the sheep when it is being shorn. If it lies quite still, the shears will not hurt it; if it struggles, or even shrinks, it may be pricked. Submit yourselves under the hand of God, and affliction will lose its sharpness. Self-will and repining cause us a hundred times more grief than our afflictions themselves. So believe your Lord as to be certain that His will must be far better than yours, and therefore you not only submit to it but even rejoice in it.

Trust the Lord Jesus in the matter of *sanctification*. Certain friends appear to think that the Lord Jesus cannot sanctify them wholly, spirit, soul, and body. Hence they willingly give way to such and such sins, under the notion that there is no help for it, but that they must pay tribute to the devil as long as they live in that particular form. Do not basely bow your neck to any sin, but strike hard for liberty. Be it anger or unbelief, or sloth, or any other form of iniquity, we are able, by divine grace, to drive out the Canaanite, and what is more, we must drive him out. No virtue is impossible to him that believeth in Jesus, and no sin need have victory over him. Indeed it is written, "Sin shall not have dominion over you, for ye are not under the law, but under grace." Believe for high degrees of joy in the Lord, and likeness to Jesus, and advance to take full possession of these precious things, for as thou believest, so shall it be unto thee. "All things are possible to him that believeth," and he who is the chief of sinners may yet be not a whit behind the greatest of saints.

Often realize the joy of heaven. This is grand faith, and yet it is no more than we ought to have. Within a very short time the man who believes in the Lord Jesus shall be with Him where He is. This head shall wear a crown; these eyes shall see the King in His beauty; these ears shall hear His own dear voice; this soul shall be in glory; and this poor body shall be raised from the dead and joined in incorruption to the perfect soul! Glory, glory, glory! And so near, so sure. Let us at once rehearse the music and anticipate the bliss!

But cries one, "We are not there yet." No: but faith fills us with delight in the blessed prospect, and meanwhile it sustains us on the road. Reader, I long that you may be a firm believer in the Lord alone. I want you to get wholly upon the rock, and not keep a foot on the sand. In this mortal life *trust God for all things*; and trust Him alone. This is the way to live. I know it by experience. God's bare arm is quite enough to lean upon. . . . After all, the very best faith is an everyday faith: the faith which deals with bread and water, coats and stockings, children and cattle, house-rent and weather. The superfine confectionery religion which is only available on Sundays, and in drawing-room meetings and Bible readings, will never take a soul to heaven till life becomes one long conference, and there are seven Sabbaths in a week. Faith is doing her very best when for many years she plods on, month by month, trusting the Lord about the sick husband, the failing daughter, the declining business, the unconverted friend, and such like things. . . . Trust in the living God is the bullion out of which heroism is coined. Perseverance in well-doing is one of the fields in which faith grows, not flowers, but the wheat of the harvest. Plodding on in hard work, bringing up a family on a few shillings a week, bearing constant pain with patience, and so forth—these are the feats of valour through which God is glorified by the rank and file of His believing people.

Reader, you and I will be of one mind in this. We will not pine to be great, but we will be eager to be good. For this we will rely upon the Lord our God, whose we are, and whom we serve. We will ask to be made holier every day of the week. We will pray to our God as much about our daily business as about our soul's salvation. We will trust Him concerning our farm, and our turnips, and our cows, as well as concerning our spiritual privileges and our hope of heaven. The Lord Jehovah is our household God; Jesus is our Brother born for adversity; and the Holy Spirit is our Comforter in every hour of trial. We have not an unapproachable God: He hears; He pities; He helps. Let us trust Him without a break, without a doubt, without a hesitation. The life of faith is life within God's wicket-gate. If we have hitherto stood trembling outside in the wide world of unbelief, may the Holy Spirit enable us now to take the great decisive step, and say, once for all, "Lord, I believe. Help Thou my unbelief."—"*Around the Wicket Gate.*"

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☛ A few copies of the MAGAZINE for *March* and *June*, 1889, are still required to complete volumes ordered. If readers who have these numbers to spare will send them to the Publisher, they will oblige, and will receive the price in stamps.

## STRANGELY LED.\*

BY REV. H. E. STONE.



WE have pleasure in calling attention to this charming little volume, by the Rev. H. E. Stone, of Nottingham. It gives the personal history and experience of one who, amid many difficulties and trials, has risen to a position of eminent usefulness as a minister of the Gospel in our denomination. The story of his conversion, through the instrumentality of the late revered Hon. and Rev. Baptist W. Noel, M.A., is told with thrilling pathos, and his retirement from the Church of England, and other incidents here recorded, will be read by many an earnest soul with tear-dimmed eyes. The real name of the subject has been changed to the *nom de plume* "Arnold Edwards," and some other proper names have been similarly altered: but the narrative is no fiction, but a real record of facts—the experience of a well-known and honoured minister of our own. We bespeak for it a large circulation. Young men of every class will find in its perusal stimulus and help. The account of Arnold's baptism is here transcribed.

Sitting alone with mother one evening, I asked a question which had long been puzzling my mind: "Mother, why are babies sprinkled or christened?"

Lifting her spectacles from her nose and looking at me from under them, "Why, because the Church commands it! All of you have been baptised!"

"Why was I christened?" I repeated. "To give me a name?"

"You know better, Arnold! The Church requires it, and our Saviour took little children up in His arms, and blessed them, and your godfathers and godmothers promised to see you brought up in the fear of the Lord."

"Who were my godparents?"

One, she said, was my uncle, at whose farm I so often stayed, and the other was her brother in Australia, who had never seen me since the day I was christened.

"Mother, what right has the Church to alter or add to Christ's commands?" I asked this solemnly, as I felt solemn.

With a sharp glance as if half afraid I was laughing, mother said, "Why, Arnold, what nonsense are you talking about?"

I arose, and reaching the Bible from the bookcase, said, "Find me anywhere in this Book where infants are christened, or where the command is given that they should be."

"But the Prayer-book says so," said she, not offering to take the Bible. "It is the custom and command of the Church, and it takes the place of circumcision."

"True, I know you have been led to believe so, mother. But I know you love your Bible too well to disobey it. Never mind just now what the Prayer-book says. It is only the compilation of men, containing very many beautiful prayers, but also many sad and misleading statements."

I was interrupted, "How could I thus speak of the Prayer-book? Holy men had compiled it. The Church demands obedience to its precepts, and the Rubrics contained therein." Not a word would mother hear against her dear old Prayer-book; and as for christening, it was in the place of circumcision, and ought to be followed. I was setting up my judgment against men so much better able to judge than I.

Every word of this my mother believed, and I had been trained to believe it too, but I was feeling my way, trying the rocks, and I could find no "steps"

in Scripture leading to Infant Baptism. I really wanted mother to help me, and hoped she would have found me some Scripture for its practise.

Consequently I was very much disappointed. In my search I had found that none of the passages usually quoted for the purpose yielded any actual support to Infant Baptism. Therefore I did not answer my mother directly, and there fell a silence between us, and it seemed to me that if this was all mother could say in defence it was not much.

After another pause, "Mother," I said, "I am thinking of leaving the 'Church' altogether."

"Oh! Arnold, it would break my heart to see you a Dissenter, you cannot mean it. Leave the dear old Church, the home of your parents and ancestors!" and hastily snatching her spectacles from her face, she gave way to tears.

Another long pause ensued. All my life I had accepted my mother as an authority upon matters of religion, and it was painful to me to rebel against that authority now. Yet I felt this was too important a matter to be decided on any personal authority, and was somewhat staggered that the Bible was not opened and texts given in proof of her position.

"Do you like the Rev. Baptist Noel?" said I.

"Yes, he is the only gentleman I ever heard among the Dissenters, and I am very much pleased you are so altered since attending his ministry. I believe my prayer will be answered yet. I devoted you to God from the day of your birth, and prayed God to make you a clergyman."

"What does father say to your going to chapel with me sometimes?" I asked, avoiding the last reference.

"He does not like it, but I tell him I ought to go with you sometimes, as you are so changed and you like Mr. Noel."

The fire flung out its ruddy glare, and shewed my mother's face, as in some Rembrandt outline against the shadow. She was looking up from her work, and her features seemed wonderfully animated, as if the inner light of the soul were finding its way through the plastic features of the human, and making them radiant. I felt certain she was looking into the future, and thinking how near God was bringing to her the desire of her heart, quite forgetful of the difference in meaning some words bear.

I said slowly: "I am thinking of joining the Church too."

Mother sprang to her feet and threw her arms round me, and said with choking utterance: "I am so glad."

I saw at once my mistake. To mother the words, "the Church," had but one meaning. To her the Episcopalian was the only Church. To correct the mistake was best. "I mean Mr. Noel's."

Her arms were unwined, and her face hardened visibly as she said, "No, Arnold, no; not a Dissenter! Do not be so foolish; what will your father and uncles say?"

"I must be true to my conviction, and the Church of England Prayer-book is not true to the Bible in the matter of Baptism," but I hastily added, for I saw the storm rising, "We will talk about it again some other time."

Clearly I was to encounter opposition, not only from my old unconverted companions, but from my own household also. I resolved, however, to ask the Hon. and Rev. Baptist Noel why he left the Establishment.

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Once more I was the butt of the wits; all kinds of etchings were slipped under my eyes. In some I was being *thrown* into the water. In others I was sketched in the act of coming out, drenched and dripping. A basin of gruel was ordered, and the housekeeper brought it me, saying she was sorry to hear of my severe cold! Going upstairs to the factory I received the contents of a jug of water, from whom I never knew. I kept my counsel as to the day [of my Baptism], but keeping my temper was harder work.

The date came, and, leaving the warehouse a little earlier than usual, I

went home to pray. To me it was a solemn event, and I much felt the need of grace that day. The snow was falling fast as I stepped across the square into John Street, and I had to walk briskly to keep myself warm. On arriving at the chapel-house I was welcomed by the two deacons who had visited my mother. Some six young men and one very aged one were already assembled. Very sensibly did these deacons speak, and most encouraging were the words they uttered. We knelt in prayer. I put on the long black gown, familiar to those who attend the ordinance in Baptist chapels, and following one of the deacons, was led on to the lower platform, the whole furniture from which had been removed, with the exception of the four long forms, two on either side. The baptistery was of course open, and I saw it was a long marble tank, with a flight of steps near where we sat. From our position I could see that the chapel was crowded, but I was too engrossed with my thoughts to look around me. With the exception of that one glance I did not raise my eyes.

The sermon was characterised with all the peculiar clearness and earnestness of the preacher. "Quit you like men" was the text. My attention was soon engaged, for Mr. Noel began by describing the objections urged against immersion; then spoke of "the warfare," and how we were to discharge our duties. Coming slowly from the pulpit, without any delay he entered the baptistery. The women, of whom there were several, were baptized first. Some were young; some there were whose silvered hairs told of coming age. No music. No singing. All quiet and solemn. The deacons waited at the head of the steps, and a cloak was thrown over the candidates as each came from the water, while a friend stood ready to receive them as they passed under the curtain drawn across the back of the platform. Then it was I looked steadily at the audience. Not one of my companions could I see. The deacon took my hand, and, as he did so, whispered in my ear, "Remember Jesus; you follow His blessed footsteps." He placed my hand in Baptist Noel's, who said in a clear resonant voice, "He that winneth souls is wise," "Arnold Edwards, upon profession of thy faith in Jesus as thy Saviour, of which we have received credible evidence, I baptize thee in the name of the Father, Son, and Holy Spirit. Amen." While he was saying these words, I lifted my eyes, and *there, right before me* in the front row of the gallery, *knelt my mother*. She seemed to be looking straight into my soul. With that sight photographed on my vision, I was buried in the baptismal waters. With uncontrollable emotion my soul vibrated, and *her* words came clearly before me, "I prayed that you might be a clergyman; I devoted you to God as soon as you were born."

Through the thick-lying snow I made my way home.

"Oh, mother, it was kind of you to be there."

"My boy, I feel you are right."

Who can tell the joy I experienced? I look back through all the lapse of years. The crowded chapel, the dear old deacons, the holy man of God, all fade, while with ever-increasing distinctness that mother's face in the gallery is seen.

Do you wonder if the night of my immersion is to me a "night to be remembered"?



LIGHT FOR OTHER DAYS.—A little boy travelling by train with his father, asked, "Why have they lighted this carriage lamp, father, while the sun is shining so brightly?" "You will soon see," replied the father; and as he spoke they hurried into the gloom of a long tunnel, the darkness of which explained the mystery of the lamp. So many of God's promises are best seen in the dark, and are fully appreciated only by those who have seen their heavenly light piercing the shadow.

## AN EFFECTIVE MINISTRY OF THE WORD.

[*Brief Extracts from the Presidential Address of Rev. James Owen, delivered before the Baptist Union, April 28th, 1890.*]

### PREACHING CANNOT BE SUPERSEDED BY PRIESTHOOD.

IT was not the Temple, but the synagogue, which at first became the model of the institutions of the Christian Church and the pattern of her religious service. In the Temple there was no preaching, in the synagogue there was no sacrifice ; "in the Temple there was no pulpit, in the synagogue there was no altar." All believers in Christ are "a Royal priesthood." They have free access through the rent veil into the "holiest of all" ; and there is no more need of any priest, or altar, or mediator, or intercessor, to stand between them and God, Christ being a "Priest upon His throne" for ever. Christian ministers are not priests, as distinguished from any other Christians. Though it is reckoned that some one hundred and forty references are made in the Acts and the Epistles to priests and a priesthood, yet never is the Christian minister designated a priest ; he is called an ambassador for Christ, a witness, a steward, a bishop or overseer, an evangelist, a shepherd, a prophet—but never a priest. . . .

### IF A MINISTER OUGHT TO HAVE BOOKS,

and time for thought, and freedom from distracting domestic cares ; if he ought to pay his way, and do his work with some amount of comfort, then his service should receive a more generous recognition. Assuming, and it is, perhaps, a large assumption, that all the churches are faithfully attending to their duty in this respect, according to their ability, that there is no parsimony or meanness in their dealings with their pastors, that there is no want of gratitude, no lack of honesty—is it not time that something more than has ever yet been attempted should be done by the denomination, for the comfort of faithful brethren who are waging a hard fight with poverty, and who in the struggle are aided by heroic wives, whose thrift works miracles, whose gentleness makes them great, and who, with "lofty strength of patient womanhood," accept their lot, and fulfil their task in—

Work that shall find its wages yet,  
And deeds that their God does not forget,  
Done for the love Divine ?

### THE CHRISTIAN MINISTRY NOT A FAILURE.

It may be averred that the influence of the Christian ministry was never greater than it is to-day ; that never have larger congregations assembled to hear the Message, that the words of preachers are more widely circulated and more eagerly read than in any previous age ; and it is true, not only of the few names that stand forth prominently in all denominations, but of the great majority who labour in obscurity, that they are not only hoping, but assured, that their work is not a failure. . . . It may be said that there are ministerial failures, and the sooner the fact is recognized the better, that there are not only "vacant churches," but also "vacant ministers," who have mistaken their vocation. It may be so, though when I remember that John Foster emptied several chapels, and used to say of himself that he was never asked twice to occupy the same pulpit, I am not in haste to pronounce a man a failure. I believe that we cannot have too large a number of God-sent preachers ; but apparently in our own and in other denominations, the supply of ministers is in excess of the demand. . . .

### THE DEMAND FOR NOVEL METHODS OF SERVICE,

for "bright services," for Sunday concerts, for religious entertainments, was an indication of weakened faith in preaching as God's ordinance for the spread



of His truth and the spiritual recovery of the world. It is said that there is commonly an exodus of many of the attendants at St. Paul's Cathedral, when the anthem has been sung, and the sermon is about to begin. "Give us good music," is the request," and if you must have a sermon, let it be a very short one ; omit the introduction, leave the application, skip the greater part, and especially all that is 'doctrinal' in the discourse ; let it be a few minutes' sensible, ethical, literary talk, and you will thus attract and retain the people." No one can fail to rejoice in every improvement in the psalmody in our congregations; and give me a good hymn sung by all the people rather than the most elaborate and beautiful piece of music rendered by a few. Music, and all arts, and all sciences, may minister to the Kingdom of God, and, like all good things, are included within its great area; but if the Church of Christ means to win her victory by means of concerts and entertainments, she will use weapons that will disappoint her and injure her, while she is depreciating the Divine means and method of subjugating the world, and neglecting the sword which has triumphed in the past, and towards which many a dauntless warrior has stretched forth his hand saying, "Give me that, there is none like it."

#### BIBLICAL CRITICISM.

Let us not commit the serious blunder of fighting for a traditional and unimportant interpretation of a book or a verse of the Scriptures, as if the whole authority of revelation depended on the maintenance of that view. A man might say, "The earth does not move, for it is written, 'Who laid the foundations of the earth that it shall not be removed'; 'Thou hast established the earth and it abideth'; it is impossible that the earth moves. The Inquisition was right, Galileo was wrong." Suppose a man said this—his sincere but mistaken reverence for the authority of the Book would be an attack upon it ; for, if we take as literally and scientifically accurate that which is a popular and poetical description, we involve ourselves needlessly in all kinds of difficulties, and, without any reason, weaken the Divine authority of the Word. Whatever view we may hold in regard to Old Testament criticism, let us not imagine the sum and substance of the Gospel to be bound up with such a question as that of the authorship of the Book of Deuteronomy, or the second part of the Book of Isaiah ; let us not stake the fate of Christianity on any interpretation or theory in regard to the structure of the Old Testament ; let us not say that the Gospel stands or falls with the failure or success of some daring Old Testament critic. The national life of the Jews was a part of the education of the race, and it was full of revelations of the supernatural ; but it does not follow, nor is it very important, that the lists of names we have in the Books of the Chronicles are absolutely correct. What most concerns us is the spirit or aim of the revelation. Moses wrote of Christ ; Christ quoted from the Old Testament as an inspired revelation ; and the great use of the Book is to lead to Him "to Whom all the prophets bare witness," and "Who expounded in all the Scriptures the things concerning Himself."

#### EVIL OF SIN.

I am thankful that men do not now speak of the penalty of sin, as if, according to Foster, the Almighty "were a dreadful King of Furies, whose music is the cries of victims, and whose glory requires to be illustrated by the ruin of His creation." We cannot speak in terms that are strong enough, or in tones that are pathetic enough, of the love of God in Christ. But he is unfaithful who by silence or by speech diminishes the sense of the evil of sin, and of the certainty and awfulness of the penalty that follows it. A representation of Jehovah as a Being of infinite good nature, whose Fatherly love is reduced to grandfatherly weakness, who cannot inflict pain and suffering, and who will easily overlook sin, is a false representation ; it is contrary to well-known facts, it is oblivious of the greatness of the sacrifice of Christ.

## "SUMMER IS NIGH AT HAND,"

and who can hinder it? Who can shorten the days? Who can prevent the sun from rising so early in the east, or bid him retire earlier to the west? Winds may blow, clouds may gather, storms may burst; but summer is coming. The flowers say so; the budding trees say so; the birds sing it; the smiling earth repeats it; heaven proclaims it. And there is a summer to come to humanity; it is surely advancing through eras of darkness and sadness and sin; the Sun of Righteousness has risen and is hastening to His meridian; no hostile power, no superstition, no infidelity, no false religion can hinder the spread of His healing beams. The summer is coming; and the earth shall be clothed in beauty, and shall resound with song, "Great and marvellous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages."

## RANDOM JOTTINGS.

BY KUSTICUS.

## "THE CHURCH FOR VAGUE CHRISTIANS."

**U**NDER the above heading the *Spectator* recently had a striking article upon the new organization of so-called "Christian Theists," who have found in the West End of London a "local habitation and a name." The writer finds in this movement "convincing proofs that at the present time no less than eighteen or nineteen centuries ago men are feeling after God if haply they may find Him." But the saddening feature is that the great revelation which God has given of Himself in His Son Jesus Christ is ignored, or at any rate greatly modified and minimized, by these "seekers," who declare that their new religious society is to be the rallying point "for all those to whom Christianity, whether by inheritance or process of thought, has become a system of practical conduct based on faith in God, and on the inspiring memory of a great teacher, rather than a system of dogma based on a unique revelation." They believe that "God is manifest, not in miracle or special revelation, but in law, and in the ever-widening experience of conscience." Of course we believe that God is manifest in law and conscience, but we hold that He is more abundantly manifest in "miracle and special revelation;" yea, that Christianity rests upon a "unique revelation," and apart from the miraculous possesses no real value. They must indeed be "*vague Christians*" who can meet on such a shadowy basis as is set forth in the above quotation. Can they be considered *Christians* at all? Surely not in the New Testament sense. How a man can call himself a "*Christian Theist*" and deny miracle and special revelation, is a mystery. If such a one had been living in Antioch in the olden days, we do not think he would have been found among the disciples who were "first called Christians."

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## OTHER VAGUE CHRISTIANS.

This title suggests other thoughts to our mind. Are there not many numbered among the Lord's people who may be called "vague Christians," in the sense that they have very "vague" ideas of Christian truth? They are *doctrinally* vague. They have indistinct notions of the Inspiration of Holy Scripture, and of the Atonement; of Regeneration; of Justification and kindred doctrines. They believe these great truths no doubt, but could they give anything like a clear description of them to others? If called upon to draw up the articles of their belief, would they see their way through the haze? How many are *ecclesiastically* vague! They have no clear conception of their church relationships. They are members of one particular church rather than

another because their parents belonged to it, or because they have been converted under its ministry; or because they think they "get most good there," or because they like the minister, or the people, etc. The idea of seeking to be identified with the church which is most in accord with Scripture has not entered their mind. Not a few are vague *practically*. These are the Christians upon whom you can never depend for real work. They never seem to get quite clear of the world, to take a decided stand for Christ. They are often asking whether it is right for a Christian to do this doubtful thing, or go to that questionable place. What all such Christians need is to act upon the advice which Peter gives in his 2nd Epistle, chapter 1.—"In your faith supply virtue, and in your virtue, knowledge," etc.; then would they find the truth of what follows.—"If these things are in you and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." Let us seek to be not "vague," but intelligent, decided, consecrated Christians.

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## TELLING TRACTS.

Anything connected with Irish Baptists must be interesting to readers of this MAGAZINE. We therefore wish to draw attention to several tracts, which we have lately seen, written by our friend, Rev. John Douglas, of Brixton, formerly an Irish pastor, and now a frequent contributor to these pages. Two are gospel narratives, and embody scenes from the author's experience. One is entitled, "Rescued from Drowning:" the deliverance of the drowning man when he had reached the point of *helplessness* is graphically described and effectively used to point the grand gospel lesson that "when a sinner under a deep sense of his guilt and helplessness looks to God for pardon through faith in the blood of Christ, then Jesus will surely save him." Another is entitled, "The Young Sceptic Reclaimed," and is a most interesting account of the way in which God used the writer to lead the "young sceptic" to see the beauty and suitability of God's Word, and to accept the Lord Jesus as his Saviour. Emphatically a good tract. The third is of a different form, being a brief and telling exposition, on orthodox lines, of Luke xvi. under the heading of "Dives and the New Theology." As a protest against the "Larger Hope" vagaries, and a plea for the old faith, it merits a wide circulation. The three tracts are published by the "Baptist Tract Society, Holborn, E.C.;" the two narratives at ½d each, or 25 for 8d; the other at 4 a penny, 25 for 4d.

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 OPEN COUNCIL.
 

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[We do not hold ourselves responsible for the opinions of contributors. On many important subjects different views are entertained. Brief and telling papers embodying these views will always be welcomed.—ED. I. B. M.]

## THE SECOND ADVENT OF THE LORD JESUS CHRIST

For His Church and to the World, and the Interval between them.

THE certainty of His return to the world depends on His words, "Ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. x. 23); "For the Son of Man shall come in the glory of His Father with the angels, and then shall He reward every man according to his works" (Matt. xvi. 27); "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix. 28); "And then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv. 30); "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations" (Matt. xxv. 31).

These are the Lord's unequivocal words, as to His personal return in glory to this world—words corroborated by the angels who witnessed His exit out of it—"which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

Those converted at Thessalonica "turned to God from idols to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 9); and the last words of the inspired record are the combined invitation of the Spirit and the Bride saying to the returning Lord, "Come" (Rev. xxii. 16, 17).

If even there was a possibility, as alleged by some, of the first fervent love of believing hearts at Thessalonica deceiving or misleading them into expecting their Saviour's return in their lifetime, though under Apostolic teaching, such cannot be said of the Holy Ghost, who inspires and unites in the invitation to the Lord to return, without reference to any intervening events—in fact, such a consideration is precluded by "the Spirit and the Bride say, Come" (Rev. xxii. 17); the Spirit is truth, and cannot be accused of deception. The death of some saints at Thessalonica, before the return of the Lord Jesus, filled them with sorrow, apparently, because apprehensive they would lose thereby. This gave occasion for a special revelation from the Lord as to the order of the events that would precede His return *with* His saints in glory (1 Thess. iv. 13-16). The fact is stated, that the Lord at His return will bring the dead saints with Him, and that the living will have no precedence in the enjoyment of the kingdom and glory with Christ over the dead—both will share it together. Next, as to how this will be accomplished. The Lord Himself shall descend from heaven with a shout—with the voice of the archangel, and with the trump of God; the dead in Christ will be raised first out of their graves, and be changed, and with the living saints caught up (called by the celebrated Joseph Mede "The Rapture") together to meet the Lord in the air, and to be for ever with the Lord. After this, the marriage of the Lamb will take place *in heaven*, where the Church remains till the Lord returns in glory with all His saints and His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ—to consume that Wicked One, the Man of Sin, and Son of Perdition, as well as the kings of the earth and their armies (2 Thess. i., ii.; Rev. xix.).

The marriage of the Lamb must take place after the Church is caught up to heaven, where she makes herself ready for the marriage. We read, "Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. xix. 7, 8). Let it be noted that, at the catching up, the Church is glorified, consequently the making herself ready has nothing to do with her justification or glorification—it has to do with her qualification to sit in judgment with Christ, for the Apostle says, "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" (1 Cor. vi. 1, 3). At this time, after being glorified, "we must all appear before the judgment-seat of Christ, that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). "So then everyone of us shall give an account of himself to God" (Rom. xiv. 12). Compare 1 Cor. iii. 13-15; iv. 1-5; xiii. 9-12. After the third chapter of Revelation, till the nineteenth chapter, the Church is hidden—seen only in heaven, out of which she comes. There are martyrs and saints on earth, but the Church, the body of Christ, is not seen among them. In Rev. vi. 9-12, martyrs, under the fifth seal, cry for vengeance on their persecutors, thereby proving they are not belonging to the Church, who, like the Lord and Stephen, the first martyr, cry only for forgiveness. The 144,000 of the 12 tribes of Israel, sealed for preservation during the Beast's reign, are not the Church (Rev. vii.); nor are

those on the sea of glass (Rev. xv.); neither are the two witnesses (chap. xi). The Church cannot be on the earth during the reign of the Beast, who is the Man of Sin, the Son of Perdition, because his coming or presence (*parousia*) is after the working of Satan with all power and signs and lying wonders, with all deceivableness of unrighteousness in them that perish (2 Thess. ii. 1-12). Satan is then acting on earth.

The last week of Daniel's seventy (chap. ix. 27) is characterised by the presence of the Prince that shall come, and by persecution of the Jewish saints, ending with his destruction and their deliverance. In this interval, Satan is cast out of heaven, consequently the Church cannot be on earth, otherwise Eph. vi. 10-14 would be falsified. We read, "Woe to the inhabitants of the earth and of the sea, for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). "For we wrestle not against flesh and blood, but against . . . spiritual wickedness in high places" (heavenlies). This interval is a most momentous one—fraught with awful consequences. The Church is in heaven, the Devil is on earth; the Beast and the False Prophet, energised by him, are at work: they supplant God and His Christ; Antichrist then denies the Father and the Son (1 John ii. 22); man claims to be God, and the Devil is permitted to support his claim by miracles, and signs, and wonders, for "God shall send them strong delusion, that they should believe a lie (*the falsehood*): that they all might be damned which believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 11, 12)—so much so, that "all the world wondered after the Beast," and "all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world" (Rev. xiii).

The believers on earth during this interval are characterised by a different hope and a different portion from that of the Church. They will be Jews and Gentiles nationally, and recognised as such after their conversion (Rom. xi. 15, 16; xv. 10-13). If the portion and privilege of the Church, the body of Christ, as set forth in the epistle to the Ephesians, be apprehended, confusion would be avoided, and the sovereign ways of God would be recognised and believed, for the position and privileges of the saints found on earth during the reign of the Beast and False Prophet, and the presence of Satan, are in marked contrast to those of the Church. There is no difference as to life and justification, but there is as to position. The Church is composed of believers, children of God, from among Jews and Gentiles, who are baptised now by one Spirit into one Body on earth—made one new man in Christ—joined to the Lord—united, as His body, to Christ their Head in heaven—joint heirs with Him, and participators of His glory; see Gal. iii. 28; 1 Cor. xii. 13; Eph. i. 22, 23; ii. 13, 22; iv. 4. This is the "great mystery" "hidden from ages and generations"—"kept secret since the world began," "now revealed to His holy apostles and prophets by the Spirit"; and which could not be revealed or accomplished while the Jews were owned in relationship with God—till the middle wall of partition, which separated Jew and Gentile, was broken down by the cross, "having abolished in His flesh the enmity, even the law of commandments contained in ordinances, to make in Himself of twain one new man" (see Eph. v. 32; iii. 9; Col. i. 26; Rom. xvi. 25, 26).

Scripture nowhere interposes any events as necessary to take place before the Lord comes in the air *for* His saints; this was recognised by the apostles, so that a special revelation of His death was granted to Peter, but Scripture does specify events that must take place before the Lord returns in glory *with* His saints (Matt. xxiv.; Mark xiv.). For instance, 2 Thess. ii. distinctly states that the day of Christ (Lord) cannot come (or set in) except there come first a falling away (*the Apostasy*), and the revelation of the Man of Sin must precede it. The mystery of iniquity was at work already, but there was a hinderer (a restrainer), and until He be taken out of the way, that Wicked One could not be revealed. It does not say the Lord could not come *for* His

saints ere these things take place—no, but the day of the Lord, characterised by His appearing with them in glory, and for the judgment of His enemies and deliverance of His friends, could not be *present*, not merely “at hand” (see Greek). An interval—viz., Daniel’s seventieth week—is a certainty, because the events that take place, the persons concerned, and the action of the Lord Jesus at the beginning and ending, are distinguished and marked by time—(time, times, and dividing of time—forty-and-two months—one week—1260 days, etc., etc.) At the beginning, there is the Rapture, but no coming to earth—no angelic hosts accompanying—no heavenly saints with Christ. At the close of the interval, He comes with His saints, accompanied by angels. At the beginning, the Man of Sin is not consumed by the Spirit of his mouth; at the close he is. At the beginning, there is no judgment; at the close there is. In this interval, Satan is cast out of heaven into the earth, and continues there, having great wrath, a short time; and for three and a-half years the woman, who fled into the wilderness, into her place, is preserved from the face of the serpent (Rev. xii. 14). This woman cannot be the Church, the body of Christ, whose conflict is with spiritual wickednesses in the heavenlies, not on earth where Satan then is, else Eph. vi. 12 would not apply to the Church. The conflict of this interval is with flesh and blood (see Zech. ix. 12-17; x. 3-7). The denial of the existence of an interval involves the denial of the position assigned by God to, and special blessing of, “the Church which is given to Christ to be His body, the fulness of Him that filleth all in all,” and introduces confusion into the ways of God, who is made to deal differently with believers at the same moment of time. J. H.

#### THE PRE-MILLENNIAL ADVENT.

DEAR MR. EDITOR,—In reply to my friend and brother, Mr. Beater, the passage he relies upon is, I presume, Matt. xxiv. 36, “But of that day and hour knoweth no man.”

A person might know the particular year or month or even week, without knowing the day or hour in which an event was to happen. I am no advocate, however, for fixing dates, and have not done so, but have simply given the plain teaching of the Word of God itself, according to the natural interpretation of the language used. We don’t know when the Antichrist will appear, but in the 33rd verse of the same chapter we are taught, “When ye shall see all these things know that it [the coming of the Son of Man] is near, even at the doors”—that is, I take it, a very short time; in fact, any day *then* (for those who shall witness the signs, including the tribulation previously referred to), but that is not fixing the day nor the hour nor the exact time of the coming of the Lord, which is not at all involved in the views I advocate.—Yours very truly,

DUBLIN, 29th March, 1890.

R. P. FROSTÉ.

DEAR MR. EDITOR,—I have no desire to interfere in the Millennial controversy now proceeding in the pages of the MAGAZINE; but question No. 6 by “Rusticus” seems to me to demand some attention. For instance, what does “Rusticus” mean by the phrase, “*an earthly kingdom*”? Does it imply that those who hold to a literal interpretation of all Scripture prophecies, believe that God’s kingdom is, or shall be, only an earthly one? Surely not! I have never met with such a statement by any reliable advocate of literal interpretation, nor does literal interpretation entail such a consequence. God’s kingdom is both heavenly and earthly, glorious and gracious at the present time; but a literal interpretation implies that the earthly, or gracious, shall by-and-by *suddenly* put on the heavenly, or glorious. “Thy kingdom come, Thy will be done on earth as it is done in heaven,” shall surely have a magnificent answer some day. As to non-literal interpretation, can “Rusticus” refer us to any manifestly fulfilled prophecies of the Bible which have *not* been literally fulfilled? I confess I know not of

any. Take the prophecies relating to Nineveh, Nahum, chapters i. and ii.; to Babylon, Isa. xlv. and xlvii., and Jer. l. and li.; to Tyre, Isa. xxiii. and Ezek. xxvi. and xxviii.; to Egypt, Isa. xix. and Ezek. xxix.; and to Jerusalem, Luke xix. 43, 44. Surely the prophetic utterances in all these, and in other cases I might mention, have been *severely literal* in their fulfilment. Or look at the prophecies regarding Christ—His birth, Isa. vii. 14; His history, Zech. ix. 9, compared with Matt. xxi.; His sufferings, Isa. liii. and Psa. xxii.; His death and resurrection, Luke xviii. 33—and could anything be more literal than their fulfilment? If, then, fulfilled prophecies have been literally fulfilled, whence comes the authority to expect that unfulfilled prophecy is to be fulfilled in some non-literal way? I am disposed to ask, is such an assumption from heaven, or of men? If the post-millennial theory requires as its basis a non-literal interpretation of prophecy, I am afraid its foundation is on the sand. However, if “Rusticus” will kindly clear away a rustic pastor’s literal haziness, he will much oblige,—Yours in best of bonds,  
J. D.

P.S.—If we depart from a literal interpretation of prophecy, how are we to avoid *private interpretations*? which the Scriptures condemn (See 2 Peter i. 20).

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## FOR OUR YOUNG PEOPLE.

### And Then?

FILIPPO NERI was living at one of the Italian universities, when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had been long wishing, above all things in the world, was at length fulfilled; his parents having given him leave to study the law, and that he had come to the law school at this university on account of its fame, and meant to spare no pains nor labour in getting through his studies as quickly and as well as possible. In this way he ran on a long time, and when at last he stopped, his friend, who had been listening to him with great patience and kindness, said, “Well! and when you have got through your course of studies, what do you mean to do then?”

“Then I shall take my doctor’s degree,” answered the young man.

“And then?” asked Filippo Neri again.

“And then,” continued the youth, “I shall have a number of difficult and knotty cases to manage; shall catch people’s notice by my eloquence and zeal, and gain a great reputation.”

“And then?” repeated the other.

“And then,” replied the youth, “why then, there can’t be a question but that I shall be promoted to some high office or another; besides, I shall make money and grow rich.”

“And then?” repeated Filippo.

“And then,” pursued the young lawyer; “then, I shall live comfortably and honourably, in wealth and dignity, and shall be able to look forward quietly to a happy old age.”

“And then?” asked his attentive auditor.

“And then,” said the youth, “and then—and then—then I shall die.”

Here Filippo lifted his voice, and again asked, “And then?” To which the young man made no answer, but looked embarrassed, and went away. This last “And then?” had pierced like a flash of lightning into his soul, and he could not get rid of it. Soon afterwards he gave himself to the service of Christ, and spent the remainder of his days in making Him known to others.

Now, dear young reader, I want you to put Filippo Neri’s question to yourself. “And then?”

Will you not follow his example? When God says to you, “Seek ye My face,” will you not at once reply, “Thy face, Lord, will I seek?” Think

what claims He has upon your love and your devotedness. He made, and He preserves you. All that you are and have is His; given—rather *lent*—to you by Him, to be used for the accomplishment of His will. And He has *redeemed* you. He sent His only Son to make an atonement for your sins, and to win you back to Himself. Will you not come when He calls? His service is perfect freedom, His yoke is easy, His ways are ways of pleasantness, and His paths paths of peace. Oh, you cannot tell until you have tried, the happiness which results from a heart at peace with Him! Nor will you find that religion casts any shadow over your sunny views of the future. It only brightens and fixes them. You will not work the less earnestly and diligently in the service of your fellow-creatures, after you have learnt to work for God at the same time. You will not “look forward” less hopefully, when accustomed to “look above.”

No; calmly and cheerfully the Christian goes on his way. The hope laid up for him in heaven throws a softened radiance over this world's path. He looks onward with confidence and joy, knowing that he has the promise of the life which now is, as well as of that which is to come; and assured that God will be his friend and his guide, even unto death.

AND THEN? Ah, I cannot give you the answer to this thrilling question. I cannot unfold to you the bliss of heaven, nor describe to you the glory which will burst upon the spirit when it enters there. All I can tell you is, that in God's “presence there is fulness of joy, and at His right hand there are pleasures for evermore!”—From “*Sunshine.*”

#### The Dear Little Heads in the Pew.

**I**N the morn of the holy Sabbath,  
 I like in the church to see  
 The dear little children clustered,  
 Worshipping there with me.  
 I am sure that the gentle pastor,  
 Whose words are like summer dew,  
 Is cheered as he gazes over  
 The dear little heads in the pew.  
 Faces earnest and thoughtful,  
 Innocent, grave, and sweet,  
 They look in the congregation  
 Like lilies among the wheat.  
 And I think that the tender Master  
 Whose mercies are ever new,  
 Has a special benediction  
 For dear little heads in the pew.  
 When they hear “The Lord is my Shepherd,”  
 Or “Suffer the babes to come,”  
 They are glad that the loving Jesus  
 Has given the lambs a home—  
 A place of their own with His people;  
 He cares for me and for you,  
 But close in His arms He gathers  
 The dear little heads in the pew.  
 So I love in the great assembly  
 On the Sabbath morning to see  
 The dear little children clustered,  
 And worshipping there with me;  
 For I know that precious Saviour,  
 Whose mercies are ever new,  
 Has a special benediction  
 For the dear little heads in the pew.—Mrs. M. E. Sangster



## Scripture Enigma (Seniors and Juniors).

My centre is nothing,  
My first is my last,  
And when the long ages  
Are over and past,  
Then vengeance divine  
Shall devour me and mine.

## Bible Study (Seniors and Juniors).

1. Where did an angel *first* appear to a woman?
2. What is the name of the *first* mountain mentioned?
3. Give the name of the *first* woman who got a written recommendation to the churches from Paul?
4. Where was the *first* lion killed as recorded in the Bible?
5. Which is the *first* of the prophetic books?
6. Who is the *first* woman whose age is mentioned?
7. Who are said to have given themselves *first* to the Lord?  
Take these *initials* and they spell  
A word well-known to Bible readers;  
Whose real meaning, strange to tell,  
Is seldom taught by Christian leaders.

D.

## ANSWERS FOR APRIL.

## Scripture Enigma.

PIECE OF MONEY. Matt. xvii. 27.

## Bible Study (Seniors).

JESUS WAPT. John xi. 35.

1. Joppa.—Acts ix. 38.
2. Elimelech.—Ruth i. 2.
3. Shephatiah.—2 Samuel iii. 4.
4. Uzziah.—2 Chron. xxvi. 1.
5. Stephanas.—See close of 1 Cor. (error in question).
6. Wonderful.—Isa. ix. 6.
7. Eliab.—1 Sam. xvii. 28.
8. Padan-aram.—Genesis xxviii. 2.
9. Terah.—Genesis xi. 31.

## Bible Study (Juniors).

OMEGA. Rev. i. 8.

1. Og.—Deut. xxix. 7.
2. Malachi.—Malachi i. 1.
3. Elihu.—Job xxxiv. 1.
4. Gilboa.—1 Samuel xxxi. 1.
5. Abed-nego.—Daniel iii. 23.

Correct answers have been received from—

James Brown, Charles R. Curtis, Tom Davies, Carrie Douglas, Wm. H. Gausson, Lulu Henderson, Maggie Martin, Henry Martin, Lizzie M' Causland, Robt. M' Causland, Anna Parnell, Carrie Parnell, B. J. Simpson, J. B. Simpson, Jeanette Waddell, A. P. Weatherup, J. H. B., and S. J. T.

## DENOMINATIONAL INTELLIGENCE.

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

**B**APTIST ANNIVERSARIES.—The Annual Meetings of the Baptist Union, held last month in London, fully maintained the best traditions of bygone years. The address of the President, Rev. James Owen, of Swansea, was thoughtful, strong, and eloquent, and second to none that we have heard from the Chair of the Union. We transcribe a few extracts from it on another page. Colonel Griffin was unanimously elected as Vice-President. About 700 delegates were present. The meetings generally were largely attended, and the interest was well sustained throughout.

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THE MISSIONARY SOCIETY.—In the absence of Mr. Baynes, who has been somewhat prostrated by his exhausting labours in India, the Report was presented by the Honorary Secretary, Dr. Underhill. The expenditure for

the year had been about £82,000, and the receipts nearly £80,000, leaving a debt of over £2,000 due to the Treasurer. This is considerably less than the deficit of last year, but it would have been much larger had it not been that several valuable legacies had been received, and the further fact that Mr. Baynes had made a present to the Committee of the entire cost of his visit to India. There is therefore an imperative need for largely augmenting the regular income of the Society.

\* \* \*

COLLEGE CONFERENCES.—On April 22nd, and following days, the annual gatherings of the members and associates of the Pastors' College Conference were held, under the presidency of Mr. Spurgeon, whose inaugural address and closing sermon were much appreciated. Amongst the papers read was one by Pastor A. M'Caig, B.A., on "Verbal Inspiration Defended," which was well received. Other Irish brethren who took part in the discussions were Pastors Hugh D. Brown, M.A., and Dr. Usher. The annual Conference of students (present and past) of Regent's Park College was held on April 25th and 26th, under the presidency of Dr. Angus. The meetings were seasons of intellectual stimulus and spiritual refreshing. Amongst the papers read was one by Principal Rooke, B.A., on Biblical Criticism, in which he deprecated staking the Divinity of our Lord on such questions as whether Moses wrote the whole of the Pentateuch. At the same time, he contended that our experimental knowledge of the Bible is such that no part of the Book can ever lose its religious value to the Christian man, however much views may change as to its growth and structure; that the authority of German critics had been enormously over-rated; and that the authority, antiquity, and harmony of Biblical truth remained firm and unassailable—victorious over every foe.

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IRISH BAPTIST ASSOCIATION.—As announced last month, the Annual Meetings of the Irish Association will be held at Ballymena, on 20th inst., and following days. The following is the programme of proceedings. TUESDAY evening at 7.30, Prayer Meeting; 8 p.m., Public Meeting, addressed by the retiring President (Pastor E. T. Mateer), and by Messrs. J. Taylor, T. R. Warner, and S. A. M'Cracken. WEDNESDAY—10 a.m., Prayer Meeting; 11 a.m., Presidential Address, by R. G. Glendinning, Esq.; Reports of Treasurer and Secretary, and Church Statistics; 2.45 p.m., Dinner; 4 p.m., Meeting of Committee of Irish Baptist Home Mission; 7.30 p.m., Prayer Meeting; 8 p.m., Public Meeting, addressed by Pastors J. Dickson, Dr. Usher, and H. D. Brown, M.A. THURSDAY.—10 a.m., Prayer Meeting; 10.30 a.m., Papers by Pastors R. H. Carson and J. Douglas, B.A.; Conference; Election of officers, etc.; 2.45 p.m., Dinner; 7.30 p.m., Prayer Meeting; 8 p.m., Public Meeting, addressed by Pastors A. M'Caig, B.A., A. G. Haste, E. T. Mateer, and Mr. Jardine.

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PASTOR F. J. RYAN, having resigned his charge at Lurgan, is about to set sail for the United States of America, where so many Irish Baptists have found a welcome and a home. His energetic labours at Lurgan and at the branch church in Ballykeel are noticed, with warm appreciation, by the local press. We cordially endorse the following remarks taken from the *Lurgan Times*:—"It is only the barest justice to accord Mr. Ryan a meed of praise for the manner in which he worked, in the utmost peace and harmony with all the other Protestant denominations. An excellent platform man, he was always heartily welcomed at our public meetings—more particularly those connected with the work of Foreign and Home Missions, and in the Temperance cause he has been an active worker and most efficient speaker. We sincerely wish Mr. Ryan and his family a pleasant settlement in whatever portion of the world their lot may be cast."

IRISH BAPTIST HOME MISSION.—During the month of April, Pastor H. D. Brown, M.A., and Mr. T. R. Warner have visited London, Eastbourne, Cardiff and Liverpool, speaking on behalf of the Mission in all these towns, and receiving a very hearty response to their appeals. On Sunday, 4th inst., they addressed meetings at Liverpool, Pastor Brown occupying Rev. E. Walter's pulpit in the morning, and Mr. Lockhart's in the evening; and Mr. Warner speaking at Everton Road (Rev. C. R. Green's) in the morning, and at Sharon Hall (Rev. H. Cordon's) in the evening.

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ERRATA.—The amount acknowledged last month from Dungannon should have been £5, not 5/-; the total contributions should have been given as £483 14s. 2d.

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### Ballykeel.

Mr. Ryan's farewell services were conducted on Sabbath, April 20th. Very large congregations were present. At the evening service the hall was crowded half-an-hour before the time to commence. A large number could not gain admission, and some from a distance had to go away disappointed. On the Friday evening previous, Mr. Ryan was presented with an address and a purse of money. The address, which was read by Mr. James Andrews, jun., was as follows—

DEAR SIR,—We, the members of Ballykeel Baptist Church, of which you have been pastor for the last five years, having learned that you are going away to another field of labour, desire to express our very deep regret. We can assure you that we have ever cherished towards you the greatest respect and love, which you have highly merited, by your constant visits amongst us, and the many kind and friendly conversations we have had together, and also by the earnest, faithful, and able manner in which you have preached to us the Gospel of Jesus Christ, which has been acknowledged by God in the salvation of souls, and in the strengthening and confirmation of believers. We trust that your departure from us, though to us a great loss, may be to yourself a great gain. We can assure you, that though depths of ocean divide us, we shall not forget you; neither your labour of love, nor your kindly friendship, and Christian esteem. Finally, our prayer is that the Divine blessing may rest upon you wherever you may go, and that even greater success may crown your work in the vineyard of the Lord; and may He

When thy work is done,  
Thy work of faith; with power  
Receive His favoured son  
In death's triumphant hour;  
Like Moses, to Himself convey  
And kiss thy raptured soul away.

And now, as a small token of our grati-

tude to you, our sincere and devoted pastor, we present you with a purse, containing a little present from the members and a few friends, being exceedingly sorry that it is not in our power to make a better return to you for your devoted labour amongst us.—Signed,

THOS. WEIR,  
JAMES ANDREWS, sen.

\* \* \*

Dublin: Harcourt Street.

Seldom have we had a more instructive and really profitable meeting than at our monthly convention, on the last Wednesday of April. The number of speakers (seven) occupied about seven minutes each, and had they met before to consult together as to their subjects, they could not have done at all better than they did. Our Brother Dixon commenced with three verses from the 4th Psalm—Divine Presence—"The Lord of Hosts is with us;" Divine Defence—"The God of Jacob is our Refuge;" Divine Guidance—"Be still, and know that I am God"—giving a few practical thoughts on each. Brother Lloyd followed with some well-chosen words on "Work," as the result of our union with Christ. Brother Hodge gave us some thoughts on the necessity of our driving out our enemies within, and this was to be accomplished one by one, ere we could be of use to others. Brother Frost took up the Divine aspect of every believer—"Thou art all fair, my love, there is no spot in thee." Brother Carey followed with choice utterances from the words, "He that believeth on the Son hath everlasting life." Elder Haughton added some practical thoughts from Galatians vi. 14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Elder Drummond then presented the Good Shepherd before us, as the Leader for all the sheep through the wilderness journey. The Pastor then gathered the whole to-

gether as one choice spiritual bouquet, presenting it to those assembled, hoping that its perfume might be carried away by each, making all their lives the better for meeting together.

\* \* \*  
**Lurgan.**

The anniversary services were held on Sabbath, April 13th, when Mr. Edward Peatt (Irish Evangelization Society) preached in the morning, and the Rev. F. J. Ryan in the evening. The congregations were good.

On Monday evening, April 14th, the annual tea meeting was held, when a considerable company assembled. After tea, the pastor (F. J. Ryan) presided, and an interesting programme of addresses, songs, readings, etc., was gone through.

The Rev. F. J. Ryan conducted his farewell services on Sunday, April 27th. Very large congregations were present at both services, especially in the evening, when the chapel was full in every part. At the close of the morning service, Mr. Ryan baptised five friends from Ballykeel, this making the number exactly fifty baptised during his five years' pastorate, from Lurgan and Ballykeel. At the close of the evening service the Lord's Supper was observed, when a large number commemorated the Saviour's work together for the last time. It was felt by all to be a solemn season, and every person present was visibly affected by the separation.

Previous to the Sunday services, a number of friends met on Saturday evening, for tea, when Miss Ryan (who has presided at the American organ since it was first introduced) was presented with a silver watch guard by a number of her choir and other friends.

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**Tubermore—Carson Memorial Chapel.**

The following contributions have been received or promised, in aid of the Build-

ing Fund, since the last issue of the MAGAZINE, for which the friends at Tubermore heartily wish to thank the respective donors:—

Mr. Joseph Irwin, Coleraire,	£1	0	0
Messrs. T. & J. Stirling, Belfast	1	0	0
Rev. Fred. Trestrail, Bristol ...	1	1	0
Mrs. John Graham, New York	1	0	0
Miss T. Graham do.	1	0	0
Miss Ria Graham do.	1	0	0
Mr. Wm. Wright do.	10	10	0
Mr. David Graham, do.	1	0	0
Mr. W. Wilson Carson, do.	1	0	0
Mr. Wm. Waters, Portstewart	5	0	0
The Misses Kenning, Ryefield	1	0	0
Miss Mary Kenning, do.	1	0	0
Mrs. Gilbert, do.	1	0	0
Mr. Wm. Kenning, do.	1	0	0
Mr. T. Edwards, Mountain Ash	0	5	0
Mr. Jas. T. Barry, Cardiff ...	2	2	0
Mr. K. Cory, jun., J.P., do. ...	10	0	0
Rev. S. H. Booth, D.D., London	1	1	0
"A Friend" ... ..	2	0	0
Harcourt St. Bap. Chpl., Dublin	50	0	0
Mr. Stewart Hunter, Coleraire	1	0	0
Rev. J. Douglas, B. A., Waterford	1	0	0
Rev. C. H. Spurgeon, London	5	0	0

Further subscriptions earnestly solicited, which will be gratefully acknowledged by R. Haldane Carson, jun., *Hon. Secretary.*

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**BAPTISMS.**

ATHLONE: May 2, three, by Pastor J. Maginnes and Mr. G. Hipwell.

DUBLIN: Harcourt Street, March 26, five, by the pastor, H. D. Brown, M.A.; April 20, six, by Elder R. S. Houghton.

LISNAGLEER: May 2, three, by the pastor, J. Dickson.

LURGAN: April 27, five, by the pastor, F. J. Ryan.

WATERFORD: April 27, two, by the pastor, J. Douglas.

REVIEWS.

TALKS WITH MEN, WOMEN, AND CHILDREN. By Rev. David Davies. London: Alexander & Shephard, 21, Furnival Street.

This handsome volume contains the discourses preached by Mr. Davies during 1889, and previously published in the *Holland Road Pulpit*. They are mostly condensed reports of extemporaneous sermons, at once short, pithy, and evangelical. The "Talks with Children," interspersed among the sermons, form a

striking feature of the work, and in these "Talks" we think that Mr. Davies is usually at his best. Brighton friends may well be congratulated on having amongst them such an able representative of the pulpit power of cultured Nonconformity.

\* \* \*  
THE EXPOSITORY TIMES. Edinburgh: T. & T. Clark, 38 George St. Monthly, price 3d.

This magazine meets a long-felt want, and will prove a true *Eureka* to busy

ministers with slender means. The "Notes of Recent Expositions" are admirably done, scholarly and helpful in an unusual degree. In the number before us, there is much that can be turned to pulpit use; and if the present high standard is maintained, the magazine cannot fail to command success. Send for specimen copies.

\* \* \*  
INDIA: SKETCHES AND STORIES OF NATIVE LIFE. By Rev. J. Ewen. London: Elliot Stock, 62, Paternoster Row.

A thoroughly readable and instructive book, giving glimpses of the daily life of our fellow-subjects in India, which are often very amusing, and cannot fail to interest the general reader. It is not by any means a record of missionary incident, and, to our mind, it would have been more satisfactory if it had given some illustrations of the power of the Gospel in transforming the minds and hearts of the natives. Considering the wealth of material in this department, the omission is somewhat disappointing.

\* \* \*  
A BOOK FOR BOYS AND GIRLS: Or Country Rhymes for Children. By John Bunyan. London: Elliot Stock. A *fac simile* of the first edition of this unique work, as published in 1686. It abounds in quaint similes, emblems, and meditations on men and things, with their spiritual lessons applied in Bunyan's own unique style, which will be more appreciated by "children of a larger growth" than by "boys and girls." The work has a curious history, which is well told in the introduction, and the whole forms a volume worthy of a place on any book-shelf.

\* \* \*  
THE WEEKLY PULPIT. A Series of suggestive Sermons, Outlines, Critical Notes, etc. Vol vii. London: Elliot Stock.

There is nothing very brilliant or profound

about this publication, yet there is a good deal in it that furnishes food for thought, and homiletic hints that an earnest and skilful preacher may turn to good account. The "Sermon Studies" are noteworthy, and the tone throughout is decidedly evangelical. It may be had in weekly numbers at 1d each.

\* \* \*  
SENSATIONAL RELIGION, in Past Times and in the Present Day. By J. O. Baird. London: Elliot Stock.

A timely protest against the cold intellectualism and rigid notions of propriety which prevail so largely in fashionable congregations. The discouragement of all expressions of feeling in matters of religion is here shown to find no sanction in the Bible, nor any confirmation in the history of revivals of religion in the past. Of course it is possible to do mischief by plunging into the opposite extreme; and it needs to be clearly understood that methods which find favour with the ignorant and degraded classes often have a repellant effect on those of higher social status and mental culture. Here unquestionably the *via media* is the *via recta*: and where there is loving sympathy and a Christ-like yearning for the good of souls there will not be much difficulty in discovering the best methods to pursue.

\* \* \*  
We have received *Africa and the Gospel*, by a native pastor—a work which shows the possibilities of high mental culture amongst the African races, and the need of accentuating the high-toned morality of the Sermon on the Mount. Also *The Church*, and other Magazines. The *Revelation of St. John* we hope to notice in our next. Our friend "RUSTICUS" has sent us two able brochures in reply to leaflets purporting to explain "Why Educated Members of the Protestant Church" (*sic*) and "Educated Presbyterians" are "Unwilling to Worship in Baptist Congregations."

## Words of Life.

The Lord is gracious and full of compassion.  
He hath given meat unto them that fear Him:  
He will ever be mindful of His covenant.

—PSALM cxi. 4, 5.



# The Irish Baptist Magazine

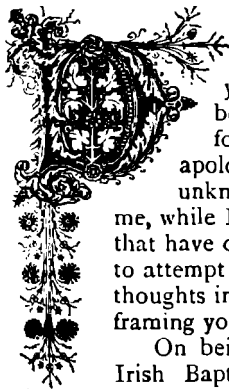
VOL. XIV.]

JUNE, 1890.

[No. 6.

## THE DUTY OF CHRISTIAN FORBEARANCE.

*Presidential Address of R. G. GLENDINNING, ESQ., delivered to the IRISH BAPTIST ASSOCIATION, at Ballymena, May 21st, 1890.*



DEAR AND ESTEEMED BRETHREN,—I thank you most sincerely for the honour you have so kindly bestowed upon me, by electing me as your President for the year. Anything I say must be taken as an apology for an address, as public speaking is to me an unknown tongue; therefore I hope you will bear with me, while I put before you, as briefly as possible, a few thoughts that have come to me. And truly it is no light thing for me to attempt to interest you, who are all accustomed to put your thoughts in clear and direct words, and have no hesitation in framing your sentences.

On being requested to fill the office of President for the Irish Baptist Association, I was told a change from the ministerial element in the Presidency would be a good thing, and calculated to benefit the Association, by having those who almost always are listeners take a prominent part. I have given in, dear brethren, to this view, and I again ask your forbearance for the unworkmanlike manner in which these remarks—I need not say address—are put before you.

Having said so much by way of apology and introduction, I will now pass on to the subject on which I propose to speak to you for a short time—a subject which interests me much—namely,

### THE DUTY OF CHRISTIAN FORBEARANCE.

I have thought by introducing it here, that perhaps it might be taken up, and more clearly and forcibly dealt with, by abler hands. If so, I shall be abundantly satisfied, as it must be interesting to all engaged in Christ's work. We know how necessary this quality of forbearance is, in all the ordinary walks of life. *The merchant* needs it in his commercial transactions; *partners* in their business relations; *masters* with the employed; *the*

employed with their masters; and the *shopkeeper* with his customers. In all undertakings, in all enterprises, the necessity for forbearance is brought before us. The Cabinet, the office, the workshop, the school, the home,—all contain jarring elements, which the exercise of this quality will alone keep in check.

In the common events of daily life, we often think our forbearance taxed to the utmost. To restrain the hasty word, the sharp reply, often requires an effort of will which surprises us, and which would come more naturally if forbearance were more cultivated, and more at home in our hearts. In partnership, men with a common object to attain, each possessing strong business capacity, yet with quite different dispositions, meet to consider some plan for their mutual benefit. One may be rash and impulsive, another cool and calculating, another distrustful and timid, another easily carried away with every new idea, each wholly possessed with the correctness of his own opinion.

How are these differences to be blended, so that they may act in harmonious agreement, and attain their common object, *except* by a mutual forbearance which, like the oil in machinery, causes the different parts to act easily and smoothly together? Many difficulties and differences in business have been overcome and averted by individual forbearance, and how many prosperous and promising enterprises have been ruined by a lack of this quality. Again, in the family, how often have we to remember the Scriptural exhortation, "Forbearing one another in love." Paul has given us direct precepts on this head, in Ephesians vi. chapter, "Children, obey your parents in the Lord," and "Ye fathers, provoke not your children to wrath." Again, in Colossians iii. 21, "Fathers, provoke not your children to anger, lest they be discouraged," showing plainly that forbearance is a duty and necessity to parents in connection with the training of the young. This truth is borne in upon us in many ways. How often has our self-restraint brought about a similar restraint in others; truly "a soft answer turneth away wrath." Sometimes the heart is hardened by the expectation of merited punishment, but softened by the loving remonstrance with which confession of wrong-doing is met; and perhaps it would not be out of place here to say, that in our business and home affairs we are often more tolerant than in those connected with our Church. We do not break up our business connections, or disconnect ourselves from our homes, or absent ourselves from the daily re-unions of our families, because of some real or fancied grievance. We smooth over difficulties, and make the best of things as they are, without trying overmuch to mould everything into the shape we would like.

*In our churches*, when we meet to show our love to our Master, and our zeal in His cause, shall we be less forbearing than in our business and in our homes? "My brethren, this ought not so to be," yet how often it is so. Our churches, instead of fighting the good fight, and doing their best for the world lying in darkness round about us, are taken up with smaller matters, narrowing down their usefulness, and neglecting the great command of Christ, "to love thy neighbour as thyself." Are not our neighbours all those needing our assistance, and shall we be taken up with our own grievances, when there is so much work to be done, which, if even attempted, would leave us no time for discords: we would all stand shoulder to shoulder in the Christian warfare? Nothing cripples

our energies more than disunion, and nothing strengthens our hands more than union. The old proverb, "United we stand, divided we fall," is true now as always, and we who are striving to do God's work must use all the powers of mind and intellect He has given us. All minor differences must be laid aside, and with one clear purpose before us—to do His will—we must go on in Christ's footsteps; and though His divine unselfishness can never be reached by us, shall we not do better if in all things we take Him as our example? Let us take a few of the precepts which have been given for our guidance. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; *that ye may be the children of your Father which is in heaven*: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be ye therefore perfect, even as your Father which is in Heaven is perfect." These are Christ's own words of guidance and encouragement. We have many more loving exhortations with which we are familiar, but I have quoted these few, to show the high standard to which the Christian life must aspire; a standard so high that it leaves no room for anything but charity and a kindly treatment of the erring.

Paul exhorts us in a similar strain—"Be kindly affectioned one to another, with brotherly love, in honour preferring one another." Have we time to be vexed, and disagree with one another, when often we should find, in the exercise of Christian forbearance, and kindly exchange of opinions in the spirit of meekness, that our minds on the disputed point were almost, if not altogether, the same? "Each man should ask of his neighbour, and yield to him again, concession. . . . That which vexeth thee now, bear with it; the annoyance passeth, and may not return forever."

We, brethren, are met together at this time to ask the blessing of God on our work in connection with the Baptist Association in Ireland, to strengthen each other by mutual conference, and to consult upon the best means of carrying on the Lord's work, to discuss plans for future welfare, to hear reports from the different churches, and to establish a brotherly feeling among the ministers and delegates here assembled. A variety of topics will be introduced and discussed at our meetings, some of which will require the exercise of patience and forbearance. We would say to our younger brethren, who are fired with fresh zeal and enthusiasm in the Master's cause, that perhaps

NEVER IN THE HISTORY OF THIS COUNTRY HAVE SO MANY OPPORTUNITIES  
OF COMBATING ERROR AND PRESENTING TRUTH

been given to God's servants in Ireland. Faith in formal rites established by men is being shaken to its foundations, leaving a field for the proclamation of simple Gospel truth. We would wish to fan your zeal to the utmost, that you might proclaim the truth loud-voiced throughout our island, with all the courage and fire of youth, but at the same time, we would ask you not to be impatient of old and tried methods which have been greatly blessed in times past. Be not over-confident in yourselves; learn to ask, and take, advice freely from older servants of God, who often are hurt



and grieved by the impulsive thoughtlessness of youth, in scorning or putting aside their well-meant suggestions and offers of help.

May I here, brethren, say a word to our Church members. I have often thought that the individual liberty so rightly enjoyed by our Church members is liable sometimes to be abused. We Baptists are sometimes given to be a little arbitrary and dogmatic; we often stand so firmly to our convictions, that we get to imagine that if things do not go exactly as we wish, they must be going wrong! Now every one of us should denounce error vigorously, and I am sure we would do so; but when it becomes a matter of opinion then is the time for forbearance. Of course we think our own way the best,—we would not be true men if we did not,—but at the same time, let us be prepared to give it up graciously, and work together harmoniously, though it may not be in the way we wish. "Let brotherly love continue." No church can prosper without it. For the essence of all Christianity is love, and forbearance and self-denial are closely allied. "Behold how good and how pleasant it is for brethren to dwell together in unity." Should we not have continually before us the great love and forbearance of God to sinners?—a theme of never-ending praise and thankfulness. His patience seems inexhaustible, extending through the ages. As He proclaimed Himself to Moses on the mount, "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth," so is He now and always. Over and over again is this promise of long-suffering and mercy repeated in the Old Testament Scriptures. It is God's encouragement to His people, cheering them on their way through life, and comforting them in their trials, and giving them hope even in times of great darkness. Turning to the New Testament, and the Divine teaching of our Lord and Saviour Jesus Christ, we find the truths which are foreshadowed in the Old brought into fuller and richer life.

Let us follow Christ's teaching more closely, His patience, His submission, His gentleness, His long-suffering, His forbearance. Think of God's most precious gift to man: God our Saviour taking upon Himself the human likeness; tempted in all ways as we are, yet without sin; "the central Figure of the ages," yet a personal Friend and Brother to all who will accept His love and free forgiveness of sin. Were we fully conscious of our privileges, no task would seem too difficult, no sacrifice too great, no trouble unbearable.

Let us refer to 1 Peter, 2nd chapter, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, LEAVING US AN EXAMPLE, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him who judgeth righteously." We often pray that we may become more like our Blessed Redeemer, and the more we study His Word, and know of Him, we find how full of love and tender compassion He is. And as He is our example in all things, and as Christian forbearance comes into our everyday life and all our intercourse with one another, I say, "Let us prayer-

fully consider Christ's long-suffering with His people and with the world." "A bruised reed shall He not break, and smoking flax shall He not quench." He would have us grow more and more like Himself.

In Malachi, 3rd chapter and 3rd verse, we read, "And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." It is said that the refiner pronounces the gold pure when it reflects his image; let us reflect Christ, in all that we do and say, and not less to one another than to the world.

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## CONVERSION NOT OF MAN BUT OF GOD.

A WORD FOR THOSE WHO WOULD RESCUE THE PERISHING.

(A Paper read before the Ministers and Delegates of the Irish Baptist Association, met at Ballymena, May 22nd, by PASTOR R. H. CARSON.)



HE truth indicated in the heading of this paper is one, alas! but imperfectly understood by professing Christians. Here, perhaps more than anywhere, we fail to apprehend what God would teach us. Clear enough, it may be, as to the soul's guilt, and its consequent need of the work of Christ, we are not, I fear, equally clear as to the soul's *powerlessness*, and its consequent need of the work of the Spirit. If I am asked how I know this, I answer—our prayers, in our labours, tell it me. If profoundly conscious of the utter deadness of those to whom we address ourselves, would we, brethren, think you, pray for them as we do? Would we not rather, so to speak, lie down in the dust before the Lord, and, clothed in sackcloth and ashes, send up to heaven a great and bitter cry on their behalf? Would we not pray for them "with groanings which could not be uttered"? Literally, for the unsaved would we not *agonize* in prayer? Ah! is it not plain we have failed to realise the situation? Is it not clear as the sunlight, that, however correct our theory on the subject, human impotence is still to us a hazy truth? We see, but only half see it; we know, but hardly know it at all.

But someone asks—And is it really so that men *are* powerless to turn to God? Most assuredly it is, if we accept on the subject the teaching of God Himself. Turn to Jeremiah xiii. 23, and you will read, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Turn, again, to John vi. 44, and you will read, "No man can come to Me, except the Father which hath sent Me draw him." But, you say, *whence* this impossibility? How comes it that men cannot of themselves turn to God? The reason is not far to seek. The change is a radical one: it is no mere outward transformation: it is a change of *nature*, a *new creation* (1 Cor. v. 17), and so quite beyond the power of man. Just look at the following things.

1. *Conversion is ILLUMINATION.* Unconverted, whether moral or immoral, pious or irreligious, men are blind. Darkness, like that of Egypt, has fallen upon them. Intellectually, there may be light enough: spiritually, there is none. "The natural man," so says an apostle, "receiveth not the things of the Spirit of God: for they are foolishness

unto him : neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). And who can question this inspired deliverance on the subject? It is only alas! too apparent. Talk with the unchanged man, and, however intelligent and well informed in things social and secular, in things sacred and divine—things *bearing on his own spiritual condition, his relations to God and eternity*—he has not even a glimmer of light. The light may, and often does, shine round about him; but to him it "shineth in darkness, and the darkness comprehendeth it not." It is not till He who "commanded the light to shine out of darkness, shines in his heart," that he possesses "the light of the knowledge of the glory of God in the face of Jesus Christ." Here, beyond all question, *we* are powerless. Ourselves and our blindness we must, like blind Bartimeus, leave in the hands of Jesus.

2. *Conversion is RENEWAL.* What is the condition of the unchanged heart? One of *utter alienation* from God. Thus Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). What is the condition of the heart that has been changed? One of love to, and trust in, God. Thus David cries out, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psalm lxxiii. 25). *Love for hatred, trust for unbelief*—what a transition! Is this, think you, brethren, within the limits of human power? Is it not something far beyond our utmost capacity, something to be accomplished by God alone?

3. *Conversion is RESTORATION OF WILL-POWER.* Many talk of the *freedom* of the will. There is no such thing. Men, indeed, are free to do as they will; but they are not free to will as they ought. Under the whole heavens, there is no such thralldom as that which holds in bonds the will of man. The unchanged man is held in the slavery of evil, not against, but with, his will, and of his will. His will itself is enslaved, and so enslaved as to resist to the uttermost a return to God. "Ye will not," says Christ, "come to Me, that ye might have life" (John v. 40). We sometimes think it strange that men are so hard to move. Ah! the strangeness is that they are ever moved at all. It is only "in the day of God's power" that His "people are willing" (Psalm cx. 3). The will *then* is emancipated; the soul *then* returns to God.

But if all this is true—if conversion is beyond the power of man, why preach to men? If men are so blind, so estranged, so rebellious, that they cannot of themselves turn to God, why ask them to turn? This is a fair and by no means an unnatural question; and to it, as God shall help us, we shall now give an answer—only, however, bespeaking on your part a prayerful and candid hearing.

First, then, we say, we preach to men, yes, to men, notwithstanding their utter impotence, and we do so for the best of all reasons—*we are commanded so to do.* This for us, had we nothing else to say, would abundantly suffice. The true soldier of our Queen waits not for explanations, when the orders of his general are laid upon him. Whether the work assigned him is within the limits of possibility or not, he stays not to inquire: *at once* he rushes to the task, and fulfils it or dies. And should it be otherwise with us? Our Leader is our King, and His orders are upon us (Mark xvi. 15), and shall we hesitate, then, and because we are powerless to change men, and because men are powerless

to change themselves, shall we refuse to obey? The thought is rebellion, and should not for a moment be suffered in our breast. Come what may, obedience is ours. To Abraham, when He required the life of his son, God gave no explanations; yet Abraham obeyed—aye, obeyed, when obedience had all the appearance of child-murder, and to the eye of sense annihilated the promise of God with regard to Isaac. Here, brethren, is our line of action. If we never were the means of bringing a soul to Christ, let us all the same go on obeying Christ. One day He will make all straight. Meanwhile, the requirement of the great commission is upon us, and from *that* we may not escape. Besides, in our thus obeying Christ, in our preaching to men “dead in trespasses and sins,” and therefore to men unable of themselves to turn to God, is there anything more remarkable than in the action of Ezekiel in the valley of vision? Did he not there, and under express orders from on high, prophesy to “dry bones”—aye, to bones that were “very dry,” whitening the valley where they lay? And did he not, in language the most emphatic, charge them to “hear the Word of the Lord”? After this, need *we* hesitate to obey Christ in addressing the dead?

But, secondly, we preach to men, to men unable of themselves to turn to God, and we do so because *they are under orders so to turn* (Acts xvii. 30). What, you say, under orders to turn to God, and yet unable to turn! Yes, it is even so. Is then, you ask, that a duty which we are powerless to perform? Most assuredly it is; but not here alone. For example, who will say that the man given to drink is in a condition to provide for his family? Yet is there among men anyone who will question that it is his duty so to do? Again, has the man ever lived, *the MAN* alone excepted, who has kept, or is capable of keeping, the Ten Commandments? Yet is it not our duty to keep them, and our sin that we have not kept them? Here, beyond all question, we have both incapacity and responsibility—incapacity and responsibility meeting in the self-same parties, and as well defined as it is possible to define them. Of course, the incapacity here is purely moral, and in no way belongs to our original constitution. But is not this true also of the sinner’s incapacity to turn to God? As regards our powers of body and faculties of soul, there is nothing to hinder, but everything to aid our return. *Our unwillingness is our incapacity.* Love of sin and hatred of God—these are the things that obstruct our path. But do these things excuse us? Do they not rather, and that to a degree beyond all calculation, aggravate our guilt? The sinner rejecting Christ need not console himself with the thought that he cannot of his own power receive the Saviour. His very incapacity here, *arising as it does from the wickedness of his heart*, is his greatest and most damning sin. Indeed, there is no sin which will finally destroy the soul but this one. Every other may be forgiven; this one, never.

Further, we preach to men, to men powerless to change themselves, and we do so because *what is impossible with men is possible with God.* If we cannot change ourselves, God can change us. If Lazarus could not of his own power quit the tomb and arise to life, he could and did by the power of God. If the “dry bones” that were “very dry” could not of themselves arise to life, and become a great army, they could and did by the power of God. Ah! there it is; and in this, beloved, lies

our true encouragement. "Not by might, nor by power, but *by My Spirit*, saith the Lord." We would labour on had we no such encouragement. But, blessed be the Lord, there is no need that we do so. Our toil for the Master is not a hopeless toil; we are not *mere* witness-bearers—we are *workers together* with God. But this, let us remember, implies a direct and earnest looking to the Lord. Ezekiel prophesied not only to the dry bones, he prophesied also to the winds of heaven. Even our blessed Lord, in raising Lazarus to life, lifted up his eyes to heaven and said, "Father, I thank Thee that 'Thou hast heard Me.'" Workers for souls, here is your line of action and your ground of hope. When you call on men to turn to God, call on God to turn them, *and He will*. When you call on men to arise from the dead, call on God to raise them, *and He will*. Thus will you realize that what is impossible with men is possible with God.

Still further, we preach to men powerless to change themselves, and we do so *because, as a matter of fact, thousands upon thousands are changed by God*. Not only is conversion possible with God, it is a great fact—a great fact attested by countless examples. In all ages God has been at work, and glorious have been the results. In one day three thousand, their hands reeking with the Saviour's blood, were changed. And from that day till now, down through the centuries, who can estimate the multitudes that have been brought to Christ? Are we, then, labouring hopelessly? Anything but that; God is using his people in the conversion of men; and powerless as we are to change men, and powerless as men are to change themselves, we have but to realize the power of God, and the work is done. *We* are the instruments; the *agency* is His; and He must have the glory.

Lastly, we preach to men, to men in their utter impotence, and we do so *because till they despair of themselves, they will not look to another*. We do not, as some, tell those to whom we address ourselves that there is still within them enough to suffice for their conversion to God—that despite the desolations of the Fall, there is yet the latent spark of heaven's fire, which they may re-ignite at any moment. This conception of the matter, in all truth, we believe to be the fruitful source of the delays everywhere apparent in those who hear the Gospel turning to God. They believe themselves equal to the task, and hence conclude they need be in no haste, they can at any time accomplish the work. Besides, while there remains to men a vestige of self-sufficiency, they will not accept aid from on high. If you would change the unsaved in heart and life, you must bring them to realize that there is something here they are powerless to effect. Till they come, as I have somewhere seen it put, to an end of themselves, they will make no beginning with God. Bring them, however, to this—let them know in very deed that they can no more change their hearts than they can create a world, and you open at once the way for their return to God. Like the "impotent man" at the pool of Bethesda, from whom all hope of healing had fled, they are ready for Jesus—for the healing power of the Great Physician (John v. 5-9).

It may be, nay, doubtless it is, a painful thing to realize that you are powerless. But here, as not infrequently elsewhere, the painful gives place to the pleasing. No sooner do we realize our weakness, than we lay hold on Omnipotence, and our weakness is gone. Was it not this,

brethren, made Paul "glory in his infirmities" (2 Cor. xii. 9)? "When he was weak, *then* was he strong," and for the best of reasons, "the power of Christ rested on him." So will it be with every sinner who knows his weakness—he will know also the power of God. Fear not, then, fellow-labourers, to tell men that they are "without strength." You will thus best of all open and prepare the way for their return to God.

We are sometimes taunted with our inconsistency in addressing as capable of hearing those whom we yet hold to be incapable of hearing. Is this, however, as already intimated, but as may well be here repeated, more or less than what the Prophet did, and what he was expressly commanded to do (Ezek. xxxvii. 1-7)? Were the bones capable of hearing? And yet were they not addressed as capable of hearing? Besides, is not what we do in this matter precisely what Jesus Himself did in the case of Lazarus? Was the dead and buried friend of our Lord capable of hearing? Yet was he not so addressed by the Great Redeemer? When will professing Christians receive the Kingdom of God as little children?

But I close. What, now, is the conclusion of the whole matter? *Pray, pray, brethren, pray.* If I am right in what I have been trying to put before you, we are addressing the dead—we are prophesying to "dry bones," to bones that are "very dry." What but Omnipotence can raise these dead? Let us realize this, and take the matter straight to the Lord; let us prophesy to the winds of heaven. This is our one great and blessed resource. But if we would avail ourselves of it, we must be *in earnest*. It is "the effectual fervent prayer of a righteous man" that "availeth much" (James v. 16). Elijah so prayed, and was heard; Jacob so prayed, and was heard; Daniel so prayed, and was heard. Brethren, I sometimes question if we pray at all. *Judged by the results*, it would almost seem so. I desire above all things to stir up my own heart and yours in this great and solemn business. O! that I could move myself and you as I know and feel we ought to be moved. Here again, however, man is nothing; God everything. O! that we were afresh immersed in the Holy Ghost! Nothing short of that will bring us to our knees, to our knees in right earnest; and *then*—and *THEN* the blessing will come.

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### SICKNESS AND SIN.

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THE resemblance between sin and sickness is a curious study, and suggests almost an analogy. Life is a tripod and stands on three legs—the brain, the heart, the lungs. If death comes by the brain, it is *coma*; if by the heart, *syncope*; if by the lungs, *asphyxia*. How closely spiritual disorders are akin to these! How large a part of sin and alienation from God may be traced to, or manifested in, a disordered *mind*, whose thoughts and conceptions of divine things are beclouded, confused, abnormal, wicked! How much more may be connected with *affections* that are hopelessly astray, love turned into hatred, rebellion displacing obedience, and treason loyalty. And how often does the very power to inspire the atmosphere of holy things, and live thereby, seem gone—prayer is no longer the instinctive utterance of the child crying to a Father in the hour of need! Oh, for some medicine to give clearness to the soul's brain, to strengthen and regulate the action of the spiritual heart, to quicken and energise the respiration of the spiritual lungs, and to give a normal digestion to the food on which all higher life depends for nutrition.—*Dr. A. T. Pierson.*

## IRISH BAPTIST ASSOCIATION.



HE Annual Meetings of the Association were held in Hill Street Meeting House, Ballymena, from May 20th to 22nd, inclusive.

ON TUESDAY EVENING, MAY 20th, at 7.30, a very fair representation of the ministers and delegates met for prayer. The fervour of the petitions and the consciousness of the Holy Spirit's presence gave promise of unusually profitable meetings. The universal testimony at their close proved that the anticipation was fully realised; it was a time of "refreshing from on high." At the Public Meeting, Pastor E. T. MATEER, the retiring President, occupied the chair, and gave a brief address, in which he expressed the hope that at least three objects would be attained by our assembling:—1st, That we ourselves, as pastors, delegates, and church members, would receive spiritual blessing; 2nd, That souls would be saved; 3rd, That the knowledge of our distinctive principles would be increased in the neighbourhood. Rev. J. TAYLOR, of Tandragee, then gave an evangelistic address, taking for his subject John iii. 7. He called attention to the need of regeneration; for the persons in whom the need exists; how the change is produced; and what the results of the change. After a suitable hymn had been sung, Mr. T. R. WARNER, Deputation Secretary to the Association, addressed the meeting from John i. 6, "There was a man sent from God, whose name was John." "*The man and his message*" was the title given to this speech. Mr. Warner's words came with additional force, he being neither pastor nor evangelist, though certainly a most impressive speaker, and "the word was with power," as he spoke of the need of "sent men," and contrasted the matter, manner and ministries of the men *sent* and *not sent*. Pastor M'CRACKEN, of Abbey Street, Dublin, took as the basis of his remarks 1st John, 2nd chap., 25th verse, "And this is the promise that He hath promised us, *even eternal life.*" Sweetly the nature of the promise was described, clearly were the persons indicated to whom the promise was made; earnestly the question asked, What treatment has the promise received? and persuasively the question enforced, What shall be your treatment of the promise to night? The building, which will, we judge, seat about 400 people, was more than two-thirds full, the spirit pervading the meeting most solemn, and there was good ground for hope that permanent benefit will result from the service conducted that evening.

With increased desire for blessing, and in greater numbers, the friends assembled for prayer on WEDNESDAY MORNING, at 10 o'clock. Again it was evident that the Spirit of the Lord was present, and expectations were enlarged and hopes realized as the incoming President, R. G. GLENDINNING, Esq., who was introduced by Pastor Mateer, gave his practical and pithy address on "The Need of Forbearance." The right man and the right message, rightly delivered, must have been the verdict of all who were privileged to listen to the weighty counsels, which will be found on another page of this MAGAZINE. Subjoined is the report from the Secretary, Rev. S. J. BANKS, who, although not in robust health, read it with his usual fervour:

"DEAR MR. PRESIDENT AND BRETHREN,—Our schedules not being complete at the time of writing this Report, it is not possible to form an adequate idea of our real position as to numerical prosperity or otherwise. Yet as we catch some cheering beams North and South, we are constrained to report light all along the line, which, if not actual sunshine, we may take the moving shadow as indicating events of great blessing. We have spent only five months of our first year of the Irish Baptist Home Mission under its new management. But those five months have promised greater favour and larger support, and as brethren we are called upon, with fresh zeal, implicit trust, and consecrated service, to cast ourselves and our Mission entirely upon God. The metropolis of Ireland has been aroused from a long slumber, and in both branches of our denomination in the city the promises are large and the encouragement cheering.

"The Northern churches are holding on with a spiritual tenacity which is still more required among all the members of the several churches to render each field abundant

in labour and rich in produce. It is not too sanguine to state that the present position of our denomination is full of hope, waiting the united effort, true affection and a stronger faith in our work being of and for God; and the certainty of the truth, 'There shall be showers of blessing.'

"In the South we have also the dawn of the morning, which, if not without clouds, shall wax brighter and brighter until the long experienced difficulties shall be removed and the glorious Gospel be published more freely to the larger number who shall hear and receive Christ gladly.

"Death has not removed any of our brethren in charge since our last session; though our dear brother without pastoral charge, the late Rev. W. J. Wilson, who only in September met with us, and was asked to write a paper to be read at this association, has been called to his home above, at the comparatively early age of 58. God moves mysteriously, but always righteously, so that we are safe in adopting the language of our Lord, in His expression, 'Thy will be done.'

"Brethren, we have entered upon a new path, which we have not trodden heretofore. Is it not our individual prayer at this time with Jabez, to the God of Israel, 'Oh, that Thou wouldest bless me indeed,' and that we may be a band of men whose hearts God has touched.

"S. J. BANKS, *Hon. Sec.*"

This was followed by those from the Treasurer, and the various churches connected with the Association. All were of an encouraging nature; those from the churches, however, revealing the great fluctuations to which our membership in Ireland is subject. Still, we can thank God and take courage. At 2.45 p.m. the pastors and delegates adjourned to the Adair Arms Hotel, where dinner was served in first-class style and on strictly temperance principles.

The Committee of the Irish Baptist Home Mission met to transact important business. The Treasurer's statement was such as to evoke hearty gratitude to God, and to stimulate to increased faith in Him as the gracious and bountiful Provider.

An opportunity for fraternal intercourse was afforded at the assembly of brethren for tea, in the Meeting House at Hill Street, after which a few remained together for prayer; while others went forth to proclaim in the open air the glad tidings of salvation, a goodly company gathering to listen to the wayside message. This evangelistic effort was repeated on Thursday evening. The public meeting at 8 o'clock was still more numerously attended than that of the previous evening, and the proceedings were as chronicled in the subjoined notes, for which we are indebted to our esteemed brother, Pastor M'Caig, of Brannoxtown.

W. U.

After tea, a prayer meeting was held in Hill Street Baptist Chapel, which was a season of much spiritual power, and the public meeting which followed (presided over by Mr. Glendinning) was one long to be remembered.

Pastor J. DICKSON gave a cheerful and useful address, based upon the quotation, "I am glad I am converted, and on my way to God." As he recalled the time and circumstances of his conversion, and mentioned the various reasons which made that event an occasion of gladness, every Christian heart was touched, and many were led to think of the "happy day, when Jesus washed their sins away." Pastor W. USHER, M.D., gave an appropriate and valuable address upon the words, "Wilt Thou not revive us again?" showing the Nature, the Need, the Source, the Tokens, and the Results of Revival. He illustrated the subject by the analogy of the restoration of a swooning man, and in the course of the address set forth many timely and important lessons. Pastor H. D. BROWN, M.A., gave a stirring and characteristic address upon the work of God as illustrated by the building of the walls of Jerusalem under the leadership of Nehemiah; showing that all classes took part in the work—priests, professional men, tradesmen, women, etc., etc. The work, carried on in the right spirit, was successfully accomplished, in spite of the threefold attempt of the enemies to hinder by Ridicule, by Force of Arms, by a Conspiracy of Compromise.



## THURSDAY'S MEETINGS.

At the morning gathering, after a time of earnest prayer, Pastor R. H. CARSON read an instructive and stimulating paper on "Conversion not of Man but of God." A vote of thanks was awarded our brother, and it was resolved to publish the paper in the MAGAZINE. Another paper, of a very able, erudite and comprehensive character, was read by Pastor J. DOUGLAS, B.A., on "The Quest of the Summum Bonum." The thanks of the meeting were given to the writer, and it was decided to publish this paper also in the MAGAZINE.

The resignation of the worthy Secretary, Pastor S. J. Banks, was accepted with regret, and a hearty vote of thanks awarded to him for his faithful services to the Association. This gratitude found further expression in the election of our dear brother to the Vice-Presidency. Pastor A. M'Caig, B.A., was chosen Secretary; the Treasurer (Mr. W. Irwin) and the Editor of the MAGAZINE (Pastor J. Douglas, B.A.) were unanimously re-elected; and Messrs. W. H. Drummond and J. D. Pearson were chosen members of Committee, in room of Mr. W. J. Robinson, deceased, and Mr. W. Carey, retired. Resolutions were passed expressive of sympathy with the families of Brethren Robinson of Dublin, Wilson of Whiteabbey, and Rae of Derryiel, who had departed this life since the last meeting of the Association. The Association also expressed sympathy with Pastor Phillips and his family, in prospect of the departure of his son and daughter for the Congo, while congratulating him upon having the privilege of seeing his son thus devote himself to the work of the Lord in heathen lands. Thanks were given to Pastor Whiteside and his friends for their hospitable reception of the Association; and a special resolution was passed expressive of gratitude to the friends who had entertained the pastors and delegates. As most of these belonged to other denominations (a fact which shows how highly Brother Whiteside is esteemed in the town), the Secretary was instructed to send each of them a copy of the resolution.

During Wednesday's session the following kindly greeting was received by telegram from the Congregational Union of Ireland, then assembled in conference at Carrickfergus—

"The Congregational Union of Ireland, assembled in annual session in Carrickfergus, send greetings and good wishes to the Irish Baptist Association assembled in Ballymena, wishing you Godspeed."

The following reply was telegraphed—

"The Chairman Irish Congregational Union.—Heartiest greeting to the brethren assembled. May the Lord cheer and bless the work abundantly. Reciprocate sympathetic message."

Brethren M'Cracken and Haste were appointed to write papers at the next Annual Meeting, which was fixed for the third week in May, and, by kind invitation of the Great Victoria Street Church, was arranged to be held in Belfast. Other matters of business having been attended to, the session closed with prayer by Pastor WHITESIDE.

Dinner was again served at the Adair Arms Hotel in a sumptuous manner, and after tea in Hill Street Chapel, the closing public meeting took place, preceded by another stirring prayer meeting. The President occupied the chair, and earnest evangelistic addresses were delivered by Brethren M'CAIG, JARDINE, HASTE, and MATEER.

In this, as in all the other meetings, a good spirit prevailed, and brethren separated, feeling that their anticipations had been realized and that the Lord had been manifestly with them.



## OPEN COUNCIL.

[We do not hold ourselves responsible for the opinions of contributors. On many important subjects different views are entertained. Brief and telling papers embodying these views will always be welcomed.—ED. I. B. M.]

## THE PRE-MILLENNIAL ADVENT.

DEAR MR. EDITOR,—If you have not already decided to close the "Open Council" to this subject, I wish, as briefly as possible, to advert to Mr. Froste's professed answer to my questions. For convenience sake, we may retain the former numbering.

1. This may pass by simply remarking that, according to Mr. Froste's interpretation, we have the *final* overthrow of Christ's enemies followed by *another* overthrow.

2. Our brother answers my question by saying that the heathen are left on the earth to be converted during the Millennium. But he has surely forgotten that in his paper he rightly applied the passage in 2 Thess. to the Second Advent, which assures us that those who "*know not God*," as well as those who "*obey not the Gospel*," are to be destroyed. Does not the expression, "*them who know not God*," include the heathen? I will not follow Mr. Froste in his dissertation under this head, but ask for some Scriptural proof of his assertion about the heathen.

3. It is enough to say that Peter says nothing about reigning with Christ during a millennium after His coming. Let the whole chapter be read, and the impression left upon the mind is that at the coming of the Lord, the judgment of the ungodly, the dissolution of the present state of things, and the introduction of the new heaven and earth will all take place simultaneously, and for that great event we are to look.

4. Here Mr. F. has entirely misconceived the object of my question. I never hinted, in the remotest way, that Rev. xx. was a "myth." Let him refer to my question, and he will find that the point I wish to know is how the judgment of the great white throne (which is also the judgment of 2 Peter iii.) could be said to take place in the thousand-year day, when it is distinctly separated from that period by the intervening "little season"?

5. Mr. F. departs entirely from those of his school in his exposition of John v. The leading feature of that school is that the just and unjust cannot rise together. I am glad he admits that vv. 28 and 29 refer to a resurrection of just and unjust; all that is needed now is for him to observe that it includes "*all that are in their graves*." His interpretation of the 25th verse I cannot possibly accept, nor do I see how he can be satisfied with it himself. Distinctly and manifestly that is the spiritual resurrection effected under the Gospel dispensation (which I am quite willing to call the first resurrection), "*The hour is coming, and now is*," etc.; there is nothing here said, as in the 28th and 29th, of coming out of the graves. I quite agree with our brother that phrases are to be interpreted in the light of their context, but he does not show that there is anything in the context which would imply that the "last day" in John xii. 48, when the unbeliever is judged, is different from the "last day" in John vi. 39-44, when the believer is raised. If the passages in the 6th chapter are examined, it will be found that *all who are given to Christ by the Father* are to be raised at the last day. To say that after this last day there are myriads converted, is in effect saying that many who are given to Christ are not raised at the time He says, or that the millennial saints have not been given to Christ by the Father.

6. This question Mr. F. links with the 7th, but does not attempt to answer it. As it is of no small importance, perhaps some friend will endeavour to supply an answer.

7. I am glad to find that Mr. F. does not believe in a literal millennial reign of Christ on this earth, the difficulty suggested by my question does

not therefore affect him, but it remains for those who do hold the "earthly reign." But if, as he says, Christ goes back to heaven, there must be a *third* personal coming. I wish your space would allow me to consider the passages Mr. F. submits to me; I can only say that I see no mention of a "millennial kingdom" in 1 Cor. xv., but I do see that all who belong to Christ are raised at His coming, agreeing with John vi., and precluding the belief that many who "are Christ's" will be gathered to Him during a thousand years *after* His coming.—Yours sincerely,  
RUSTICUS.

DEAR MR. EDITOR,—In your April number there is a paper from Mr. J. Hennessy on the Second Advent and Reign of Christ. I humbly think he mistakes his subject, which he divides into "its nature, sphere, and results." As to the first, all Christians are agreed that Christ will come in person, but Pre-millennialists assume that *they only* believe this, and that they are the chosen apostles of God to formulate and vindicate the doctrine. Mr. Hennessy writes as if other Christians held a spiritual Advent, but he knows as well as that he is a living man that all the people of God believe in our Saviour's personal coming, but all do not in a Pre-millennial coming; the difference being as to time, not as to fact. As to the "sphere" of the Advent, Mr. Hennessy says, "The absolute necessity of Christ's personal and bodily reign over the earth arises from the fact that man has failed in a twofold capacity." Here we join issue. Jesus does not need to come to reign personally, seeing He is al-regnant over all things, and has been ever since he sat down on the right hand of the Father. He is now "crowned with glory and honour," "all power is given unto Him, in heaven and on earth." If this be not reigning, what is? Mr. Hennessy quotes Isaiah xxxii. 1, "Behold, a king shall reign in righteousness," as of the future. In so doing he mistakes the nature of the kingdom of Christ, which is a spiritual one. "My kingdom is not of this world." Christ is now reigning in righteousness, for it is said immediately after, "And a man shall be a hiding place from the wind, and a covert from the tempest." Surely he would not deny but that Christ was this to us now, in having turned aside the storm of divine indignation from His people, and "delivered us from the wrath to come." So as the man He is our shelter, and as the King He governs His Church. His kingdom is the best of all kingdoms, because it is established in the hearts of His chosen, and through them acts in the world, and this will go on extending and extending until "the knowledge of the Lord covers the earth as the waters cover the sea." If it were a literal reign, it could not be said, "the knowledge of the Lord."

But Mr. Hennessy quietly ignores such passages as John vi. 39, 40, 44, 54, and Job xiv. 12. All Pre-millennialists pass them by, because they are flatly against their notions, and, when taken as they stand, without being tortured or twisted to mean something else, are fatal to the Pre-millennial scheme. Jesus declares no less than four times that He will raise the believer up at the last day, and Job prophesies that "man lieth down and riseth not till the heavens be no more." Hear these witnesses, Mr. Hennessy. Will you deny the words of our Lord or the book of Job? They both speak of us being raised up at the last day, whilst in John xii. 48, Jesus further informs us that He will judge the unbeliever at the last day. Now the last day is the day of judgment, according to 2 Peter iii. 7, so that that day is the time when believers will be raised from the dead and the unbelievers judged; and since all are judged, the notion of a personal reign must be given up, for the simple fact, which may be new to Pre-millennialists, that there is no living being *to reign over*. When Christ comes He judges all, and gives each his final reward or doom, so that none are left to be reigned over; and at the same time the earth is burnt up.

Some will say, in reply, that the last day is not a date but a period, and is the 1000 years itself. This objection is only a quibble, for our Lord means and wishes to give a date for the resurrection of His Church; but it will not

serve them either, for they do not believe that we shall be raised up at the beginning of the 1000 years, but three and a-half to seven years before, they themselves not being agreed as to the precise time. If, then, the Millennium be the last day, then that antecedent date of three and a-half to seven years previously cannot be the last day, so our Lord's words are falsified by this system. No more is the dead unbeliever judged in the last day, for there is a little season of apostasy after the close of the Millennium, before the great white throne is set up, before which the dead unbeliever stands. This little season, in the language of prophecy, may mean twenty or thirty years, seeing that it requires some time after the loosing of Satan to form legions of wicked men. This quibble, then, of the last day being a period and not a date will not serve the purpose, seeing that, according to their scheme, the believer is raised before its commencement and the unbeliever judged *after* its expiration. I hope Mr. Hennessy will consider what I say and give up his opinions. As to "the Lord being King over all the earth," this passage will soon have its fulfilment in the universal spread of the Gospel. The passages Mr. Hennessy quotes to show the setting up of Christ's throne in the very place where His cross stood prove no such thing, so we may leave them. What I have already stated more than disproves the whole theory, and Peter tells us that our inheritance is in heaven, which re-echoes the longings and breathings of all saints.—Yours sincerely,

WM. GRIBBON.

1263 LEX AVENUE, NEW YORK, May 11th, 1890.

DEAR SIR,—Mr. Froste has hardly met, and certainly he has not answered, the one objection I raised to his programme, or rather his interpretation, of the Pre-millennial Advent; and I am bound to say I still fail to see how the second coming of our Lord can be a surprise to all, if (according to Mr. Froste) it is immediately to follow the completion of Antichrist's seven years, for I think I have hitherto gathered from the Scriptures that the very exceptional nature of its awful doings would discover THAT prophesied period to Christians were they on the earth at the time.

I have replied to Mr. Froste's short, though kind and courteous letter, simply because the point at issue might otherwise be misunderstood by your readers; at the same time, I must embrace this opportunity to confess that I regret having taken part in a public discussion of a subject so complicated, vast and awe-inspiring. I am painfully impressed with the solemnly ludicrous position of one not eight years of age in the spiritual kingdom, who presumes to attempt an explanation of this, the most momentous mystery of our gracious God, whose ways indeed are past finding out.—I am, dear sir, yours,

14, HENRY STREET, DUBLIN, 22nd May, 1890.

HENRY W. BEATER.

### THEORETICAL CHRISTIANITY.

[We extract the following from a letter of another Dublin correspondent.—ED.]

SIR,—I find your MAGAZINE generally very interesting, but I must confess that I cannot see the utility of the controversial papers and letters which have lately appeared on the subject of "The Lord's Second Coming," and I venture to suggest the desirability of Christian energy being directed towards the amelioration of the evils which surround us. We need practical Christianity more than ever at the present time; and it is certainly a marvel to me why such a lot of time and energy and talk are wasted at Christian societies in the discussion of theoretical questions, while very little is being done to convince such outsiders as myself that the Christianity of the present day is anything but a sham and a cloak to hide the hypocrisy of its inwardly worldly professors. It seems to me that the more this particular subject is discussed the more will infidelity increase; for if the Bible is so very contradictory as the different contending Christians make it appear, the difficulty of believing it to be the Word of God becomes obvious. Besides, we see men who profess

to be expecting this coming momentarily, without the occurrence of certain intervening events, and the question naturally arises, Where is the consistency of such men, when we see they are the most worldly in every community?

Would it not be well if "Christian men" in this country would abandon mere theory, and long-winded sermonising, and apply their efforts to the work of inducing people to live as Jesus taught? Can it be denied that His example is often more followed in the ranks of infidels, who admire Him only as a great Teacher and Exemplar, than by His avowed disciples? If an unbeliever attends any of our Christian societies, he gets very little for his trouble in the way of information. He will be only strengthened in his own convictions by the spectacle of Christian men contradicting one another, and holding the most diverse views upon the most essential questions, and displaying a remarkable ignorance of the contents of the Book which they profess to revere.

[We now close this discussion.—EDITOR.]

## FOR OUR YOUNG PEOPLE.

### How Guthrie Waited.

AT the beginning of the second quarter of the present century, a young Scotchman, who was duly licensed to preach if only he could obtain a charge, was, as he phrased it afterwards, "waiting by the pool." At one time he might have been found in Paris, studying medicine at the Sorbonne. At another time he pored over bank-ledgers in his native town. It seemed as though the Christian ministry had no place for this young man. For five long years he waited. Who shall say how many times he did battle with Despair and his myrmidons? At length, at the age of twenty-seven, the weary and chagrined probationer was presented to the parish of Arbirlot, on the coast of Forfar. From this quiet sphere he was called to the Collegiate Church of Old Greyfriars, Edinburgh. And soon the name of Thomas Guthrie—orator, philanthropic reformer, writer—was ringing through the land. He says:—"In looking back on the way God led me in the wilderness, I see how much better He chose for me than I would have chosen for myself." Guthrie recognised that his probation years were, after all, growing years, and therefore good years. There are many who are being bidden, by unpropitious circumstances to-day, to bide God's time before He gives them the fruition of quite lawful desires and hopes. There are Midians for us, as in a past age for Moses. The question is, How and in what spirit do we wait? If the waiting is patient, and wedded to persistent labour, the probation time will be a power-perfecting season.—*Short Arrows.*

### A Message.

She wasn't on the play-ground,  
 She wasn't on the lawn.  
 The little one was missing  
 And bed-time coming on.  
 We hunted in the garden,  
 We peeped about to see  
 If sleeping under rose-tree  
 Or lilac she might be.  
 But nothing came in answer  
 To all our anxious call,

Until at length we hastened  
 Within the darkening hall.  
 And then upon the stillness  
 There broke a silvery tone—  
 The darling mite was standing  
 Before the telephone,  
 And softly, as we listèned,  
 Came stealing down the stairs,  
 "H'lo, Central! Give me heaven.  
 I want to say my prayers."

—*Sydney Dayre, in Independent.*

PRIZE COMPETITION.—Since not one of our young friends has sent an original enigma, etc., in *rhyme*, in response to the offer made in our April number, of the gift of a book valued at three-and-sixpence, we conclude that to be in *rhyme* was an insurmountable difficulty. Will our young friends try to send us some Enigmas on the same conditions, without being in rhyming poetry, viz.:—(1) Competitors must be under twenty-five; (2) They must give a

written declaration that the Enigma is their own composition, and has never before been published; (3) The Enigma must be Scriptural, and must not contain more than 130 words.

#### Scripture Enigma.

Five hundred begins it, five hundred ends it,  
And five in the middle is seen;  
The first of all letters, the first of all numbers,  
Have taken their stations between.  
And if you correctly this medley can spell,  
The name of an ancient king then it will tell.

#### Bible Study.

1. What gates did Samson bear with ease away?
2. Whose debt did Paul take on himself to pay?
3. What god before the Ark fell flatly down?
4. Whose father died before God's angry frown?
5. Whose servant bore an open letter forth?
6. What Syrian's flocks were blessed for Jacob's worth?
7. Who by his bravery won his cousin's hand?
8. Who boldly disobeyed her lord's command?
9. What country nourished Israel's chosen race  
Till friendly kings to cruel ones gave place?  
Take now the letter that begins each name,  
A very precious text you'll find the same.

—★—

#### ANSWERS FOR MAY.

##### Scripture Enigma.

GOG. Revelation xx. 8-9.

##### Bible Study.

###### BAPTISM.

1. Beer-lahairoi.—Gen. xvi. 14.
2. Ararat.—Gen. viii. 4.
3. Phebe.—Romans xvi. 1.
4. Timnath.—Judges xiv. 5-6.
5. Isaiah.
6. Sarah.—Genesis xxiii. 1-2.
7. Macedonians.—2 Cor. viii. 5.

Correct answers have been received from—

James Brown, Charles R. Curtis, Tom Davies, Carrie Douglas, Wm. H. Gaussen, Maggie Martin, Henry Martin, Lizzie M'Causland, Robert M'Causland, Anna Parnell, Carrie Parnell, B. J. Simpson, J. B. Simpson, A. P. Weatherup, J. H. B., and S. J. T.

## REVIEWS.

The excellent paper by Pastor M'Caig, on "Verbal Inspiration Defended," is timely and forceful, and, we believe, conclusive. It was enthusiastically received by the brethren in conference at the Metropolitan Tabernacle Evangelical Association. It is published in good type, on durable paper, at the small sum of one penny per copy, by Elliot Stock, 62 Paternoster Row, E.C. A considerable sale will be requisite to clear expense of publication. We hope this will be more than realized, and are glad to know that already several hundred copies have been ordered.

THE CHRISTIAN. London: Morgan & Scott, Paternoster Row. 6d. monthly, id. weekly.

The May number of this periodical has been sent for review. We are strange to

the work, but venture to say he who reads "The Christian," not being one, will be likely by the blessing of God to become one, for it contains the Gospel. He who reads and *is* a Christian, should be the better for reading; it contains matter calculated to edify, to gratify, to sanctify, to instruct; to enlarge the sympathies for the Lord's work at home and abroad, to give information concerning the progress of the work amongst various denominations; and to cause all to glorify God more abundantly. What more can one desire?

THE HERALD OF MERCY (same publishers as above; ½d. monthly) verifies its title, and heralds mercy to old and young. In type and teaching alike clear, interesting in its illustrations, graphic in description and gracious in tone.

## RANDOM JOTTINGS.

BY RUSTICUS.

## DRINK DENOUNCED.



AN important pastoral on the "Temperance Question" has recently been issued by the Roman Catholic Bishops, which we trust will be carefully pondered by our R. C. fellow-countrymen. One of the main objects of the pastoral is to incite to the formation of Temperance and Total Abstinence Societies in every parish in commemoration of the centenary of the birth of "Father Matthew, the Irish Apostle of Temperance." Some strong things are said against the drink. The following passage, which is extracted from a former pastoral, and is now afresh endorsed by the Bishops, is well worth quoting here:—

"To drunkenness we may refer, as to its baneful cause, almost all crime by which the country is disgraced, and much of the poverty from which it suffers. Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exile to which their misery has condemned emigrants."

At the close the Bishops urge that even those who do not take the pledge should be induced

"by special exhortations to abstain from intoxicating drinks at all times, in all places, on all occasions, and in all circumstances, as to which the experience of the locality has shown that the use of such drinks is attended with any general danger of excess. Such sources of danger, then, would be the following:—Wakes and funerals, fairs and markets, public amusements, such as athletic games, etc.; treating, and accepting treats in public-houses, especially when this leads to treats being given and accepted in return. The entering of public-houses, by artisans and others, on pay-day."

\* \* \*

## TEMPERANCE AND TOTAL ABSTINENCE.

The pastoral distinguishes between "Temperance" and "Total Abstinence." "The word 'Temperance' has come to be used by many in an unduly restricted sense. . . . Temperance consists in avoiding all excess. It is therefore of obligation upon all. . . . Total Abstinence, on the other hand, is not imposed upon mankind in general by any law of God." This is all true, but equally true are the words which follow:—

"Yet, notwithstanding this, it is of obligation for many. It is, for instance, of obligation for all those for whom its observance is, in practice, a necessary means for the observance of the law of temperance. There are some—we must unhappily say that there are multitudes—for whom total abstinence in this way becomes a matter of the strictest obligation. As a great prelate has written, so long as a man who has been in the habit or danger of intoxication continues to drink, the temptation of drink will be full upon him; so long as he continues to drink, he will go to the places where drink is sold, he will be habitually in the company of associates who will easily overpower his best resolutions. For such men, I believe total abstinence to be almost the only hope; and what is true of men, I believe to be tenfold more true of women."

While, however, perfect accuracy of speech must lead us to distinguish between the two words, there is no doubt that in connection with Total Abstinence work "Temperance" has become technically equivalent to Total Abstinence.

\* \* \*

## SCRIPTURAL TEMPERANCE.

The Scripture idea of "Temperance" is "self-control," and advocates of Total Abstinence not unreasonably hold that with regard to intoxicants true "self-control" consists in abstaining from them, just as "self-control" in regard to poison is entire abstinence from it. Certainly it is for those mentioned

in the words quoted above, and for the sake of helping such weak ones, even if we were sure that we could safely indulge in the moderate use of strong drink, we consider it our Christian duty to abstain. We take our stand upon the high and sure platform of the apostle: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Total abstinence is the only efficacious remedy for those who have become entangled in the snares of drink.

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#### NOTE TO READERS OF THE "IRISH BAPTIST MAGAZINE."

**D**EAR FRIENDS,—Your able and esteemed Editor is absent for a short season. Under great pressure I consented to undertake his duties for this month. Kindly exercise towards me that grace of "Forbearance," of which our new President has so aptly spoken in his opening address.—  
Yours truly,  
W. USHER.

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### DENOMINATIONAL INTELLIGENCE.

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

#### Ballymena.

The re-opening of the chapel, after renovation, etc., took place on Monday evg., May 19th, when a special service was conducted by Pastor Hugh D. Brown, M.A., of Dublin. This meeting was largely advertised through the town, and there were also special invitations issued to private parties, in response to which a large and intelligent audience assembled to hear one of the foremost of Irish preachers. Our Brother Brown took as his theme, "Jesus and the Resurrection," upon which he discoursed with much eloquence and power. The Master's presence was realised, and very cheering was it to hear the testimonies of those who received much spiritual help and blessing on the occasion. An important item on this special evening was the collection, which was much larger than we had anticipated. We heartily, in our Master's name, thank Pastor Hugh D. Brown, M.A., for his kindness in taking the opening service, and also those friends who contributed so liberally. We can truly say, "The Lord for us hath done great things, whereof we are glad."

**AN EXTRA GIFT.**—Our dear brother, Mr. W. H. Drummond, of Dublin—an elder of the Harcourt Street Church, and Secretary of the Harcourt Association of Evangelists—on noticing we had not a timepiece in our chapel, very kindly intimated his intention to present us with one. Accordingly, by his order, a good chapel clock was purchased and fitted up in a most convenient position. The church in Hill Street, Ballymena, thank

Mr. Drummond for this thoughtful gift, which gives a finished look to the work so carefully and tastefully done.

**SPECIAL SERVICES.**—By way of striking the iron while hot, our brother, Mr. S. A. M'Cracken of Dublin, conducted an eight days' mission, which proved a season of profit to saved and unsaved. The largest congregation that has been in the chapel for years, assembled on Lord's day evening, June 1st, to hear Mr. M'Cracken's last address, which, as announced and advertised, was on the subject of "Hobby Horses." The subject was suggested to our brother through the popular hobby horse amusement, which has for weeks been attracting thousands in our town. Much prayer was offered that guidance might be given to the Master's servant in the course to be pursued in his address. Our cry was not in vain: God was with us of a truth, and souls were blessed. To Him be all the glory.

\* \* \*

#### Belfast: Regent Street.

**PRESENTATION TO MR. AND MRS. GRAHAM.**—On 24th April, a social meeting was held in the Baptist Church, Regent St., for the purpose of welcoming Mr. and Mrs. Graham, on their return from their wedding tour. Pastor Mateer presided, and there was a large attendance of the congregation. Mr. and Mrs. Graham were presented with a set of Crown Derby china, by the deacons, on behalf of the congregation. The chairman briefly referred to the long connection of both bride and bridegroom with the church, and to the valuable assistance which they had



always given in every good work. Mr. Graham suitably replied. Several musical selections were then given, also a recitation, "In the Old Canteen," by Mr. A. Stevenson, and a pleasant evening terminated with the singing of the National Anthem.

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#### Grange Corner.

On Lord's day afternoon, May 25th, a valedictory service was held, to bid farewell to the Rev. H. Ross Phillips and his wife, prior to their leaving for the Congo. The meeting-house was crowded in every part, and the audience appeared to be in deep sympathy with the occasion. The Pastor presided, and after the opening hymn read the 72nd Psalm, and implored the Divine blessing on the meeting. In a few words of tenderness, expressive of very deep feeling, the Pastor introduced his son as about to embark during the week for Africa. The departing missionary, after referring to the kindness he had everywhere met with, made touching allusion to the death of his dear boy, whose remains were laid to rest in a neighbouring graveyard, and whom he had looked upon as giving great promise of usefulness to himself in rendering assistance in translation work, and to his own countrymen as an evangelist, bearing the glad tidings of salvation. This disappointment he mentioned as the shadowy side of his departure; but he looked forward to resume his work with renewed vigour, with pleasure, and even delight. He closed with an earnest appeal to the undecided present, reminding them that to many, perhaps to all, it might be his last appeal. Pastor S. A. M'Cracken, of Dublin, addressed the departing missionary from the words, "Certainly I will be with thee," enlarging upon the many encouraging aspects of this gracious promise. The Rev. R. Erwin, of Grange (Presbyterian), offered the valedictory prayer, commending to God's care and keeping him who was about to leave home and kindred for His sake who left His home in glory.

This is the third valedictory service that has been held at the Grange. Two of those present at the previous one are

gone home, severed widely in exchanged graves—the Irishman in Africa, the African in Ireland. They met often on earth, they have met, I doubt not, ere this in heaven before the one Father's footstool. What a call to duty and decision.

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#### Tubbermore,

CARSON MEMORIAL CHAPEL.—The following contributions have been received or promised, in aid of the Building Fund, since the last issue of the *Magazine*, for which the friends at Tubbermore tender their warmest thanks to the respective donors:—

G. C. ... ..	£0 5 0
Rev. R. Robinson, Calcutta (25 rupees) ... ..	1 15 9
Dr. Jones, Calcutta (20 rupees)	1 8 8
Mr. Thos. Peavey, Ballinamore, Co. Leitrim ... ..	2 0 0
Chicago Friends, per Mr. John M'Kee ... ..	2 0 0
Mr. Alex. Patterson, Dungannon	1 0 0
Rev. John Taylor, Tandragee	0 10 0
Mr. Thompson, Coleraine ... ..	0 5 0
A Friend ... ..	0 5 0
A Friend ... ..	0 10 0
Messrs Riddel & Co., of Belfast, per Mr. Thompson ... ..	0 5 0
Mrs. Johnston, Glasgow ... ..	1 0 0
Mr. D. Paulsen, Ballinahone, per Mr. John M'Conway	1 0 0
Proceeds of Lecture delivered by Rev. W. Spurgeon ... ..	14 9 6
One of the Irish Baptist Churches has promised a collection. Will not all do like- wise? Gifts will be gratefully acknow- ledged by K. Haldane Carson, <i>Hon. Sec.</i>	

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#### BAPTISMS.

ATHLONE: May 8th, one, by Pastor J. Maginness.

BELFAST: Great Victoria Street, June 1st, one, by Pastor W. Usher, M.D.

COLERAINE: May 31st, two, by Alex. Jardine.

DERRYNIEL: May 29th, three, by Pastor R. W. M'Cullough.

DUBLIN: Harcourt Street, May 28th, ten, by Pastor Hugh D. Brown.

FOR MULLYCAR: May 15th, one, by M. Simpson.

## Words of Life.

The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places.—Hab. liii. 19.



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[No. 7.

THE QUEST FOR THE SUMMUM BONUM.

*A Paper by Pastor JOHN DOUGLAS, B.A., read before the Irish Baptist Association, at Ballymena, May 22nd, 1890; and published by request of the Association.*

**I**N his *Idylls of the King*, Lord Tennyson has reproduced the weird, monastic legend of the Knights of the Round Table going in quest of the Holy Grail. The "Grail" was the veritable cup from which our Lord drank the wine at the Last Supper with His disciples, and in which, it was said, Joseph of Arimathea had caught the last drops of the sacred blood that fell from His wounds as He was being taken down from the Cross. The cup was made of emerald, adorned with crimson samite, and was invested with this mysterious power, that if anyone came near it who was impure in outward life or inward thought, it immediately vanished from the sight. Its reappearance was granted, as a special token of Divine favour, to those holy souls who, with the help of fasting and prayer, sought it diligently with all their hearts. Those who were permitted to touch or see it were instantly healed of all their ills: its visible presence was the one grand panacea for the manifold sorrows of the world; and hence its discovery became a matter of paramount importance, and evoked the most devout and earnest quest.

In this characteristic story of mediæval times we have an illustration of that pursuit which in every age has fascinated the minds of men, and which, in one form or other, still wields transcendent sway over the loftiest and holiest intellects of our race. It is the quest for the SUMMUM BONUM; the aspiration of the heart for the HIGHEST GOOD, for the realization of a full and all-satisfying measure of happiness and true perfection. The Summum Bonum is that which answers all the wants and fills all the vacuities of our being; the possession of which renders men supremely happy, and the want of which necessitates their being

miserable. That there must be such a thing is one of the clearest dictates of reason, but wherein it consists has been the problem of the ages. We shall first notice *some of the vain attempts* that men, unenlightened by the Spirit of God, have made to find the Supreme Good; and secondly, the *true solution* as revealed in Holy Scripture.

#### I. VAIN ATTEMPTS TO FIND THE SUMMUM BONUM.

(1.) Perhaps the oldest, and certainly the most popular solution was that which was represented in Paul's day by the sect of the Epicureans, mentioned in the 17th chapter of the Acts. They derived their name from the founder, Epicurus, who lived at Athens about 300 years before the birth of Christ. The cardinal doctrine of his system was that Pleasure was the highest good; that virtue was a thing of no value in itself, but only of use so far as it contributed to the enjoyment of a pleasurable life. Some pleasures were to be rejected because experience proved that they led to pain; some pains were to be accepted because they were found to yield a surplus of pleasure. But pleasure of every sort was to be sought and enjoyed so far as experience proved it to be salutary. And as for the gods, lest anyone should lose their pleasures by religious scruples, Epicurus argued that the gods were wholly incapable of interfering with the concerns of earth. They were partakers of perfect bliss, and bliss necessitated perfect tranquillity; therefore no one had anything to fear from them. Probably Epicurus would have denied their existence altogether, but the example of Socrates, who was compelled to drink the hemlock juice on account of his alleged scepticism, showed him the importance of a wise reserve. He further taught that the soul and body were alike annihilated by death; and therefore the only good, the highest good, was to live for the pleasures of this earthly life. The key-note of his philosophy is well expressed in the dictum quoted by the Apostle Paul: "Let us eat and drink, for to-morrow we die."

The followers of Epicurus are reckoned by tens of thousands to-day. This is pre-eminently a pleasure-loving age, and not a few will argue that this is right. The eye, they tell us, was made for seeing and enjoying the beauties of the light; the ear was meant to be charmed with the sweetness of speech or song; and so with all the other powers of mind and body, they were meant to be enjoyed. It ought to be sufficient to remind these votaries of pleasure that, by an inexorable law of our being, the capacity for enjoying the pleasures of sense grows weaker, in proportion as the passion is indulged; and that while the power to enjoy becomes more feeble, the craving for enjoyment becomes increasingly strong and painful, and hurries its wretched victim on to ruin. It is further noteworthy that although the eye was meant to be delighted with the pleasures of vision, the eye that is *diseased* cannot bear the brightness of the sunlight. All our nature is diseased—poisoned with sin—and that which in a state of perfect soundness would be a source of unmingled joy must now be kept in abeyance, or enjoyed in strict subordination to the will of God. And hence it follows that Pleasure cannot be the Summum Bonum. On the contrary, it proves to multitudes the pathway to the *Summum Malum*. It is the sorcerous music of the enchantress that lures its victims to swift destruction; it is the broad and flowery road that deepens into gloom and eternal night.

There is a modern refinement of this doctrine, called Utilitarianism, which, though less objectionable than the teaching of Epicurus, is none the less illogical and vain. It also affirms that pleasure is the highest good, and pain the greatest evil; and that to seek pleasure and shun pain are the sum and substance of all morality. But it teaches that the pleasure sought must not be simply that of the individual agent, but of all sentient beings affected thereby—a principle embodied in the much-lauded dictum of Jeremy Bentham, "The greatest happiness of the greatest number." This has an air of simplicity and moral excellence; but when practically applied, it leads to absurd results. For, if this principle be true, a world full of mirthful idiots is better than a world full of wise men who feel dissatisfied. This degrades man to the level of a brute. Moreover, pleasure can never become a test of moral action. For the very experience that gives pleasure to one is simply revolting to another. The savage finds delight in drinking the blood of his enemies, an act from which the man of enlightened sentiments shrinks with horror. And if "the greatest happiness of the greatest number" be the true standard of what is right, then the treatment of the Christians in the days of the Cæsars must be regarded as a splendid example of what modern rulers ought to do; for the dying agonies of the few, torn asunder by the lions, gave intense satisfaction to the tens of thousands of blood-thirsty spectators. Will anyone now dare to justify a return to such frightful atrocities? It is also worth noting that Utilitarianism is wholly unable to account for the voice of conscience, that inward whisper which tells us what actions ought or ought not to be done; and which urges us in the path of duty wholly irrespective of the pleasure or pain that may result. Man's sense of duty, of "oughtness," of the sharp distinction between right and wrong, cannot be resolved into a desire for pleasure or fear of pain. To suppose that love, and compassion, and justice, and loyalty to the truth, and the self-sacrificing heroism that in the face of deadly danger wins the victor's palm or the martyr's crown—that these are all pursued for the sake of the pleasure they ultimately yield, and not because they are right and noble in themselves, is to falsify the testimony of experience in every age, and to degrade to a sordid and mundane level the loftiest ideals and aspirations of the soul. "Though He slay me, yet will I trust in Him," is an experience not unfamiliar to the children of God, and to attempt to account for it by love of pleasure or dislike of pain is little less than an insult to the intelligence of humanity.

(2.) In striking contrast to the teaching of Epicurus is the sterner and loftier doctrine of his contemporary, Zeno. The school-room at Athens in which this philosopher discoursed was called the "Porch," or *Stoa*, and hence his followers are known as Stoics. Zeno held that Virtue alone was the strength and glory of the soul. Pleasure and pain were matters of little consequence, to which a lofty mind should be wholly indifferent. They could neither give nor take away the real happiness of the soul. Happiness was the reward of Virtue, the consciousness of moral integrity, which made a man superior to all the changes of sense and outward things. Virtue was wisdom applied to conduct; it was the absolute subjection of the heart to the dictates of reason. It necessitated implicit obedience to the laws of Nature; and

was urged by every consideration that could "arm the obdurate breast with stubborn patience as with triple steel." VIRTUOUS CONDUCT was the perfection of the soul, the Summum Bonum, the chief end of man.

In all this there is much that is true and noble; but there is also much that is misleading. For it is not true that earthly comforts should be scorned, and that the perfect man should be indifferent to ease or pain. There are things worse than pain; and pain is often used by God to promote our highest good. But pain in itself is a thing to which we cannot be indifferent; and food and raiment are designed to be elements of earthly good. There is no Stoicism in the teaching of our Lord, who says, "Your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and ALL THESE THINGS SHALL BE ADDED UNTO YOU." Nor is it true, so far as this world is concerned, that happiness is the reward of virtue; for the greatest saints have sometimes been the greatest sufferers; and He who was Himself the incarnation of perfect goodness and perfect wisdom was a "Man of sorrows, and acquainted with grief."

(3.) I must not stay to notice the doctrines of Aristotle, who held that the Summum Bonum was realized by perfect activity in a perfect life; but how this perfect life was to be attained, and where the perfect environment, essential to its maintenance, could be found, Aristotle failed to show.

(4.) In Plato, the brightest genius of ancient Greece, we find a nearer approximation to the truths of Divine Revelation than in any other writer of the heathen world. He believed in the unity and eternity of God, and held that the human soul was an emanation of the Divine. He also proclaimed the doctrine of the immortality of the soul, and his lofty teachings on this subject awake a responsive echo in the heart of universal humanity. He devoted his life to the discovery and exposition of the Summum Bonum, and the immense and prolonged effect of his philosophy may be traced to-day in the creeds of Christendom. He defended the Pythagorean doctrine of the pre-existence of the soul, which Wordsworth has reproduced in his magnificent poem on *Intimations of Immortality from the Recollections of Early Childhood*.

"Our birth is but a sleep and a forgetting :  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar ;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But, trailing clouds of glory, do we come  
From God, who is our home !"

This doctrine was held by several of the early Christian Fathers, but it is needless to say it finds no countenance in Scripture, nor any verification from universal experience. It was, however, necessary to Plato's system. In this way he accounted for the origin of intuitive ideas. He taught that the souls of men were exiles, required to occupy their material bodies on account of some sin in a previous state of existence. If they lived a life of perfect virtue here on earth, they would thereby atone for their past transgression, and might at death be caught up again to the celestial world, the world of eternal realities. There they would be permitted to gaze once more with delight on the absolutely Good, that is, on God Himself. On the other hand, if they failed to live a life of perfect virtue, they

would at death be compelled to animate some other body; and possibly, if they had lived a vicious life, they would be born as one of the lower animals. The world with Plato was a transient apparition; a vain illusion: the soul was the only reality. The chief task and destiny of man was emancipation from the transitory things of sense by the practice of virtue. By purity, justice, wisdom, and self-control, and by these alone, he could escape from the weariness of renewed transmigration, and rise to a position of conscious bliss in the ideal world, above and beyond the visionary scenes of earth.

Here, too, there is much that is true and beautiful: but Platonism takes no sufficient account of the evil and the power of sin. Like Stoicism, it gives no scope for the innocent enjoyment of God-given affections: it discourages active virtue by making the highest good largely a thing of philosophic contemplation; and it ignores the claims of Divine justice, by promising the sinner a return to heaven by the poor atonement that he himself can make. The heart, enslaved by sense, longs for freedom, but Plato, with all his genius, cannot break the chains; it cries for pardon, but Plato has no Divine mercy to unfold; it longs for a glorified humanity, when this mortal shall have put on immortality, but Plato's ideal heaven is one from which bodily existence is forever excluded, and where the glory of a Resurrection is quite unknown. And thus it fails to satisfy the deepest longings of the heart, and compels us to look elsewhere for the realization of the highest good.

(5.) Time will not permit me to examine the various systems of the East, though many of them would well repay investigation. But one distinctive system—Buddhism—is specially deserving of notice, as it still holds beneath its gloomy sway about four hundred millions of the human race. Its founder, Sakya Mûni, was a native of Hindustan, who flourished about six hundred years before the birth of Christ, and would therefore be contemporary with the prophet Jeremiah. His sacred name, Buddha, means the Enlightened One; and, in contrast with the sacerdotal Brahmins, against whose tyranny and oppressive ritual his doctrines were a protest, he appears to have been not unworthy of the title. The Summum Bonum of this system is the attainment of Nirvana, the highest state to which a sentient being can reach. The word *Nirvana* literally means "blown out." It is used to express that total extinction of conscious, personal life, which Buddha supposed to be the highest good of man. He taught that pain was inseparable from existence, and the desire for continued existence was the chief cause of the transmigration of the soul. To escape from transmigration, and all the misery that conscious life involves, our selfish desires and passions must be absolutely suppressed; we must endeavour to forget our own personality, and, by continued and most extreme self-renunciation, we must emancipate our souls from the curse of sin. One who in this way has reached perfection will, at death, pass for ever out of conscious existence, and become absorbed in the Great Spirit of the Universe, just as the billows of ocean, when the storm is hushed to slumber, sink into non-entity on the bosom of the tranquil deep!

What a grim and awful contrast there is between this ideal of the Buddhist, and the high and consoling doctrines of the religion of Jesus Christ. Instead of eternal fellowship with God in the many mansions

of our Father's home, it seeks to satisfy the yearnings of the heart by the promised extinction of all conscious life, and offers deliverance from the curse of sin by the virtual annihilation of the sinner.

Thus we are still left face to face with the great problem of the ages, "What is the chief end of man, the one thing for which it behoves him to live?" For we feel, as we glance at the solutions devised by human wisdom, that all have missed the mark; and to each may be applied the aphorism of the inspired Preacher: "Vanity of vanities, all is vanity!"

## II. THE TRUE SOLUTION.

We now turn to the pages of Divine Revelation, and here we find the problem solved. Nearly three thousand years ago the grandest of Israel's monarchs was driven from his throne, by his own wicked and cruel son. While encamped with his little band on the road to Mahanaim, not knowing the moment when the mighty hosts of Absalom would sweep them to destruction, there were many amongst his veteran warriors who joined in the pessimistic wail, "Who will show us any good?" It was no time to argue, much less to chide; but David, as was his wont, betook himself to prayer, and in the short petition recorded (Psalm iv. 6), we learn the true conception of "any good," and of the highest good: "LORD, LIFT THOU UP THE LIGHT OF THY COUNTENANCE UPON US." Viewed objectively, the Summum Bonum is God Himself. He is the Fountain of all blessing, the One from whom comes "every good gift and every perfect boon," and in whose presence there is "fulness of joy." Viewed subjectively, our highest good consists in the participation of the soul in the fulness of Jehovah. It is a finding in God Himself our only portion, so that the heart becomes supremely satisfied, and the Apostle's prayer for the Ephesians becomes our own experience: "Filled unto all the fulness of God." This is the climax of all aspiration, of all perfection; this is, and ever must be for finite creatures, the Summum Bonum.

Let us glance for a moment at what this involves. (1.) It includes *reconciliation to God*. This is one of the deepest needs of humanity; the only thing that can really satisfy the sinful, sorrow-laden children of men. Conscious of guilt, burdened with a sense of alienation from the God of their being, dreading His righteous judgment because they have rebelled against Him, they shudder at the thought of meeting Him, and are afraid to believe the story of His redeeming love. We sometimes think that men are only too ready to believe in the mercy of God, and the charge is often made that the preaching of free forgiveness gives encouragement to men to go on in sin. But the facts of experience point all the other way. A free forgiveness is the very last thing which sinful men accept, for they know full well that they don't deserve it. They feel like Ulysses, tossed amid the boiling waves, dreading more the breakers that revealed the rock-bound coast, than the heaving billows that sooner or later threatened him with a watery grave. But when once there dawns upon the soul the sweet conviction that God is really reconciled, that He has all along been waiting to forgive, that with infinite pity He has followed us in all our wanderings, and is yearning to receive us to His heart in peace, then, smitten with contrition because of our unworthiness, thrilled with a strange and trembling joy, we take the

pardon of our God, and realize, with rapture inexpressible, that He has loved us all the time! Oh the sweetness of that still, small voice, which gives us the assurance of His pardoning love! It is something that must be felt to be understood.

In this Divine reconciliation the heart finds complete satisfaction, and the conscience is also set at rest. It perceives that forgiveness is based on a full atonement; that peace with God is made eternally secure through the voluntary sacrifice of Jesus Christ. Hence it is written, "If we confess our sins, He is faithful and just to forgive us our sins." This forgiveness is perfect of its kind, for while on the one hand it includes a perfect knowledge of our offences in all their vileness, on the other hand it secures a complete obliteration of all the penal consequences, and a perfect restoration of the alienated feeling of Divine sympathy and love. In Calvary we see the grandest discovery that has ever been made to the mind of sinful man. We see that salvation is all of mercy, and not of works, and yet it is a salvation that satisfies all the longings of the heart, by revealing perfect holiness in unison with perfect love. In the penal sufferings of the Lamb of God we behold not only God's pitying love, and voluntary self-sacrifice on our behalf, but we see His unutterable hatred of sin, His unswerving justice, His transcendent righteousness. The majesty of the broken law has been vindicated by our Divine Redeemer, who was delivered up to death because of our offences, and raised again because of our justification; and who now, in the power of that risen and glorified life, waits to dispense the fulness of eternal blessing to all who draw nigh unto God through Him.

(2.) This leads us to consider another element in the Summum Bonum, it is regeneration or "*newness of life*." This is one of the great truths symbolized in our baptism: "Like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life," and nothing less than this can satisfy the wants of men. When Teedyuscung, the Indian Prince of the Delawares, heard for the first time the Golden Rule of Christ, "Whatsoever ye would that men should do unto you, do ye even so to them," he exclaimed, "That's impossible: it can't be done!" Then, after prolonged silence, he answered, "If the Good Spirit who made us would give us a new heart, it could be done; but not otherwise." And that is just what every thoughtful person feels: and in this we mark the one fatal defect of all man-devised systems of religion. Even when they point men aright in the path of duty, they cannot help them to walk therein; they may teach them the law, but they do not bring to them the Gospel. It is worse than useless to tell the weary struggling heart that perfect happiness is to be found by perfect conformity to the laws of its being. There are multitudes who know this well: but they find a law in their members warring against the law of their mind: they find an undying conflict between duty and inclination, and realize by bitter experience that there is an appalling difference between *knowing* what they *ought to do* and *doing it*. And here again the wondrous glory of the Gospel is revealed. Christ has come to break the fetters from the slave, to set the sin-bound captive free, to win men's hearts and bind them to Himself by the vision of His own transcendent loveliness, and by the energy of His own indwelling Spirit to make them partakers of the Divine nature. This is the privilege of all who have made God their



portion, and who seek in the fulness of the Triune Jehovah the complete satisfaction of the wants of their being. He strengthens us with might by His Spirit in the inner man, reveals to us His wondrous love in all its vast proportions, kindles a responsive love in our wayward hearts that breaks the power of imperious passion; and by the light of His own sweet smile He dims the alluring joys of earth. Thus we are enabled to rise, as on eagles' wings, above the misery of weakness and sinful failure, into that serene atmosphere of peace and joy wherein we find it our very meat and drink to do His will.

(3.) Here we approach the crowning element of those matchless blessings that make up the fulness of the Summum Bonum: it is *Communion with God as a personal Friend*. This communion is mediated through the Person and work of Jesus Christ our Lord. He is the effulgence of Jehovah's glory, the express image of His person, the One in whom dwells all the fulness of the Godhead bodily, and yet One who, as Man, is touched with the feeling of our infirmities, a Friend and a Brother, mighty to save. I need not dwell on the richness of the consolation that is here for the tempted and sorrow-laden sons of earth. For most men, life has in it much of toil and care: many a hard monotonous task, many a bitter disappointment, many a sad bereavement, many a sorrow that lies deeper than speech. But oh, the blessedness of feeling Christ's presence ever near, of seeing the light of His countenance amid the deepest gloom of earth, of hearing the music of His voice in times of the greatest danger, of resting in His everlasting arms when the swelling waters threaten to overwhelm.

I have heard of a bridge in an Austrian city which had in its niched parapets twelve statues of our Saviour, each representing a different aspect of His earthly ministry. One was the Carpenter, another the Pilot, another the Good Shepherd, another the Great Physician, and so of the rest. And as the artizan went forth to work in the early morning he knelt in prayer before the image of Christ the Carpenter; and the sailor starting on an ocean voyage bowed the knee before the Mighty Pilot who stilled the storm; the shepherd leading forth his flock would kneel before the image of the One who sought and found the wandering sheep; and the weary invalid, creeping forth at noontide, would repeat her *Angelus* before the Divine Physician. However much we deprecate the adoration of images (and I do deprecate it with all my heart), there is in these statues a setting forth of a glorious truth. They remind us that in Christ there is a fulness of sympathy and help for all the necessities and relationships of life, and that in the many-sided aspects of His glorious character, He draws near to men of every class and condition and reveals Himself as One who can be touched with the feeling of their infirmities, and who in *every* trial and temptation is mighty to save!

Moreover, it is part of the Divine purposes of redemption to remove all the evils entailed by sin. The splendour of the Divine image was lost in the Fall; but Christ has undertaken to restore it; nay, He is resolved to do much more, He has promised to bring us into a fuller and more perfect likeness to Himself than that which our first parents enjoyed in the innocence of Eden. Those whom God the Father did foreknow "He also did predestinate to be conformed to the image of

His Son." We involuntarily copy those whose company we keep, and this is equally true in regard to purely spiritual things. Communion with God leads ever to a growing up into the likeness of God. It is the prerogative of the Holy Spirit to work this change in us, by revealing to us the loveliness of Jesus. As we gaze we become transformed. Our deformities are rectified, our vileness is cleansed, and His beauty and grace become conspicuous in us, so that men take knowledge of us that we have been with Jesus. This transformation involves the total uprooting of all selfishness, and the outgoing of the heart in overflowing love. It means the renunciation of all ungodliness and worldly lusts, and the manifestation of that filial obedience to Jehovah, which finds its perfect consummation in the life of Jesus, who could say, "I do always the things that please Him." It implies the manifestation of the Spirit of Christ in all the relationships of life, whether personal, social, commercial; or political; it seeks to lead all men, at all times, whatever they do, to do all to the glory of God. And whenever men throughout the world thus do God's will with all their hearts, sin and suffering will be banished; and heavenly good—the highest good—will shed its holy radiance over all the earth. Conformity to the likeness of Jesus is the true ideal and crowning glory of humanity. Nothing higher or better can possibly be conceived. The glory and the freshness of our fondest dreams, the loftiest ideals that have ever enchained the mind with their mystic spell, the deepest satisfaction, the holiest joy for which the heart can long—all are secured as our eternal heritage through perfect conformity to the likeness of our Redeemer. When the blessed transformation is fully accomplished, our Summum Bonum will be realized.

Finally, we note the one grand condition on which this transformation depends. It is *faith*; we must ever be found "*looking unto Jesus.*" "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the same image, as by the Lord the Spirit." "Looking" is a deliberate act of the will; a steady gaze upon the face of God. And in proportion as we truly see Him, to that degree we are made like unto Him; and by and by we shall become perfectly like unto Him, "because we shall see Him as He is." We know not how soon the trumpet of God shall sound, and the dead in Christ be raised; but this we do know, that as surely as we have borne the image of the earthly, so also we shall bear the image of the heavenly. And when at length this corruptible shall have put on incorruption, and this body of our humiliation has been transformed into the likeness of the body of His glory, then to angels and assembled worlds shall be demonstrated the greatness of that redeeming love, which has lifted up our sinful and perishing humanity, and made us partakers of God's own purity and perfect bliss. Meanwhile we are called to journey a little further along the rugged paths of earth, but our Saviour is ever near, and in His presence there is "fulness of joy." Even now His comforts delight our soul, and afford an earnest of that fuller realization that awaits us in the Better Country, where sin and suffering are ended for evermore, and God Himself wipes away every tear from the eyes.



## RANDOM JOTTINGS.

BY RUSTICUS.

## PROTESTANTISM, POSITIVE OR NEGATIVE?

**W**E noticed recently in a report of a Primrose League meeting that a certain Episcopal clergyman announced himself as a *Catholic*, but not a Protestant. He explained that Protestantism was a negation, but a Catholic was one who had a positive belief—a belief in the Apostles' Creed. This way of speaking is customary in some quarters, but we venture to think that it is a mistake. Protestantism may, on one side, be called a negation, inasmuch as it gives a direct negative to all the Roman Catholic errors; but on the other side, it is grandly positive, involving a most decided belief in the fundamental verities of the Gospel. Luther, in his preaching, was necessarily to a great extent negative, as he had to oppose most strenuously the superstitions and unscriptural dogmas which prevailed, but that which made his preaching such a power was the positive declaration of the great doctrine of justification by faith. True Protestantism has continued to live and achieve splendid triumphs, not by virtue of its negative aspect, but because of its faithful witness to positive truth; and while every positive truth is the negative of a corresponding error, to describe Protestantism as a mere negation is to misconceive entirely its true nature. To distinguish a Catholic from a Protestant as one who believes the Apostles' Creed is either unmeaning or implies what is untrue—that a Protestant does not believe that Creed.

\* \* \*

## ACCORDING TO WESLEY.

John Wesley was undoubtedly a great and a good man, but we are not disposed to ascribe to him the virtue of infallibility. We have recently heard of two young men (Methodists) who, through hearing a sermon on baptism from one of our ministers, were led to consider the subject, and through subsequent study of the Word arrived at the conclusion that the immersion of believers was the only Scriptural baptism. Accordingly they made application to the Baptist minister, and arrangements were made for their baptism. Meanwhile, they called upon the Methodist minister to tell him what step they purposed taking. Naturally, he was opposed to them being baptized, and reasoned with them for some time, and at last persuaded them that baptism was "not necessary." One of his strongest arguments was, "If believer's baptism were necessary in this age, *John Wesley* surely would have found it out"!!! We don't know whether this gentleman told these young men that John Wesley in his writings admits that the primitive baptism was immersion; or that on one occasion, as a clergyman of the Anglican Church, he refused to substitute sprinkling for the immersion enjoined by the Prayer Book, because the mother could not certify that the child was sickly; but if Methodists are to take John Wesley's opinion and practice as their infallible standard, they may as well close their Bibles. Such an incident shows the need there is for reiterating the great Protestant principle, which Baptists seek to carry out in its entirety, that the Bible alone is our rule in matters of faith and practice.

\* \* \*

## "FROM BONDAGE TO LIBERTY."

Under the above heading, in the *Christian Irishman* for June, Mr. Joseph Connellan, brother of the converted priest, Rev. Thomas Connellan, gives an intensely interesting account of his conversion to God. Like his brother, he was intended for the priesthood, and went through some preliminary training

in Sligo College, and in the Irish College, Paris. After a while, he discovered that he "was not called to the priesthood," and in 1885 returned to his home and a secular life, and subsequently studied in Dublin for the medical profession. Although he had given up the priesthood, he was still "a devoted child of the Church of Rome." He says, "I never found the doctrines and practices of my Church irksome; in fact, I never thought them sufficient. I tried to perform all that was enjoined me faithfully; still, when all was done, I knew there was something wanting. I had to work out my own salvation; the merits of Jesus Christ and His all-atoning work I was never taught to be sufficient for me. Of His blessed promises of salvation to those who believe on Him, in which the Gospel of John so conspicuously abounds, I was profoundly ignorant. I had to climb into heaven on a ladder of my own self-righteousness; and Roman Catholics will bear me out when I describe that as a most rickety and unsatisfactory mode of transit."

\* \* \*

#### "HEAR THE OTHER SIDE."

In this state of mind Joseph Connellan continued until after his brother's disappearance and conversion. In September, 1887, he met his brother in London, who told him of the change that he had experienced. Joseph was overwhelmed with the feeling that Thomas was lost, and that his departure from the old faith would bring disgrace upon the whole family; when he parted from him it was with the resolve to have nothing to do with Bible reading, etc. Later on, however, Thomas wrote his powerful little pamphlet, *Hear the Other Side*, and sent a proof copy to his brother, with the shrewd request that he would look through it and see if there were any printer's errors in it. To oblige him, Joseph commenced to do so, but soon, fearful of being contaminated; he laid the book aside. At the end of a month, however, feeling that the fear of the book was a poor compliment to his intelligence, he took it up again. He says, "I believe I read it half-a-dozen times before I stopped, and it proved perhaps the most astounding revelation of my life. It knocked the ground from under my feet." Too prejudiced against Protestantism to turn in that direction for comfort, he for a time vainly sought rest in Agnosticism. Pride prevented him from communicating with his brother, and his distress of mind increased. At length he was led to open his mind to a Protestant acquaintance, and through him was induced to hear the Rev. Webb Peplow, and ere long, through hearing and reading the Word of Life, he entered into peace. The story is worthy of a wide circulation, and especially do we hope that Roman Catholics may be induced to read it. The article, "From Bondage to Liberty," is now reprinted in pamphlet form, and may be had for one penny from Mecredy & Kyle, of Dublin.

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#### MEMO. FOR MISSION COMMITTEES.

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[From a letter of Rev. Dr. CAREY, the pioneer Missionary to India, written home in 1815, when, owing to scarcity of funds, there was some thought of curtailing the operations of the Missions.]

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"I entreat, I implore our dear brethren in England, not to think of the petty shop-keeping plan of lessening the number of stations, so as to bring the support of them within the bounds of their present income, but to bend all their attentions and exertions to the great object of increasing their finances, to meet the pressing demand that Divine Providence makes on them. If your objects are large, the public will contribute to their support; if you contract them, their liberality will immediately contract itself proportionably."

## NOTES AND COMMENTS.

## ROMAN CATHOLIC INTOLERANCE.

**T**HE little seaside town of Arklow, in County Wicklow, has recently been the scene of disgraceful riots. A few weeks ago, four Protestant ministers, including the Rev. R. C. Hallowes, incumbent of the parish, conducted an open-air evangelistic service in the town. No opposition was offered, but on the contrary the people showed respectful attention. The same evening, the parish priest denounced the preachers, and sharply rebuked his flock for tolerating such an "insult." This had the desired effect, and on the following Sunday an organised mob broke up the meeting; throwing stones and filth at the preachers, and in other ways indulging in shameful acts of violence. An extra force of police has been drafted into the town, and for the present the preachers have been obliged to desist. The *Freeman's Journal*, the avowed organ of Irish liberty, after defending the rioters, and denouncing the ministers as "common disturbers of the peace," goes on to say: "They held their prayer-meetings in the open-air, and their exhortations were delivered at the poorer classes of Catholics, who are accused of being ignorant and not knowing the *light*. This system of making converts was not resented at first, but the inevitable consequence of persisting in it Sunday after Sunday followed. No one would like this style of Gospel teaching." At Ennis, Donegal, and other places, similar outrages have occurred; the only offence being the endeavour to tell the people in a kindly way the story of Jesus and His love. These are samples of what is done under the government of the Queen; what may be expected if the Papal party get the upper hand in Ireland?

\* \* \*

## MALTESE MARRIAGES.

The Pope has been plotting against the liberties of British subjects in Malta, and has obtained the consent of our Government to a Project of Law which, if introduced, will invalidate all marriages celebrated on the island, where either party is a Roman Catholic, unless the ceremony has been performed according to the form established by the Council of Trent. So that mixed marriages celebrated by Protestant ministers, or marriages of Catholics that have been contracted in the presence of the Civil Registrar, will be declared null, and the issue rendered illegitimate. Fortunately this scandalous measure cannot be enforced until it receives the sanction of Parliament, and it is to be hoped that our representatives at St. Stephen's will rise superior to party considerations and crush it once for all. The Protestant love of liberty is not yet extinct in the United Kingdom: and our rulers of every party would do well to remember that playing into the hands of Rome will only precipitate their own downfall.

\* \* \*

## A TEMPERANCE VICTORY.

We are heartily thankful for the great victory that the Temperance party have again gained over the Government in reference to the compensation clauses now withdrawn. The Government proposals were singularly crafty; baited with a clause to suspend the issue of new licenses, and an increased tax on drink. But the Temperance party have not "put an enemy into their mouth to steal away their brains," and so were not to be caught napping. The Government have been taught a lesson they are not likely to forget, and their bid for the publican's vote has been withdrawn only just in time to save themselves from immediate and ignominious disaster. It is needless now to comment on the merits of the question; but perhaps the most gratifying result of this attempt at legislation is the decisive evidence afforded that no government, however strong, can dare to hold out against the wishes of the people. Let the conscience of the nation be aroused, as it was in the present instance, and the Ministers of State will be compelled to obey its mandates.

## ARE BABIES TO BE COUNTED MEMBERS OF THE CHURCH?

At the Methodist Conference held last month in Belfast a lively discussion took place on the relation of "baptized" children to the Church. As we have no Scriptural authority for baptizing children that are not believers, so neither have we any instructions on the relation of such children to the Church. Consequently the arguments for the affirmative were drawn chiefly from principles of expediency, and were not such as Baptists could appreciate. We want a "Thus saith the Lord" for our Church ordinances, and infant sprinkling cannot be included amongst the practices Divinely sanctioned. The argument that *infant membership* necessarily involved *infant communion* was well put by several speakers. But is it not strange that those who spoke so strongly and so ably against the absurdity of the practice, did not see that all their arguments were equally cogent against infant baptism? If Methodists will only take the trouble of ascertaining the relation of children to Baptism, as taught in the New Testament, they will have no difficulty in deciding the further question of their relationship to the Church; and they will thereby dispose of a burning question which threatens, ere long, to split the denomination.

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## IRISH BAPTIST ASSOCIATION.

We are glad to learn from our Honorary Secretary, Pastor A. M'Caig, B.A. that although the returns for the year are not yet complete, the totals will show a net gain to the membership of our denomination in Ireland. The gain has been chiefly in Dublin and Carrickfergus, most of the other churches having to mourn over heavy losses through emigration and kindred causes. This is the common experience of all religious bodies in Ireland, but faithful pastors can rejoice in the assurance that their work has not been in vain. Many conversions and baptisms are recorded, and these losses to Ireland will prove a gain to English-speaking communities in almost every quarter of the globe.

Now, the sowing and the weeping, working hard, and waiting long;  
Afterward, the golden reaping, harvest home and grateful song.

\* \* \*

## HOME RE-UNION.

We have pleasure in calling attention to an able and timely address on this subject, by Lord Plunkett, Archbishop of Dublin. It is conceived in a kindly and generous spirit, and will, we trust, tend to the promotion of that which is dear to the hearts of all earnest Christians—the *manifested* unity of all Evangelical communions. Amongst other good things, Lord Plunkett says:

"If the ideal after which we are bound to aspire be not immediately attainable; if organic unity, even on a limited scale, be still something in the far-off distance, may we not nevertheless prepare the way for its ultimate realization? If we cannot just now have FUSION; if even FEDERALISM is not within our grasp; surely there can be FRATERNIZATION. We can at least, on the one side and the other, desist from ungenerous carpings and cavillings. Without any abandonment of our distinctive principles, we can try and see the good rather than the evil in our respective communions."

Surely there is no country in the world where organic union is more urgently needed than in Ireland, or where it is likely to prove a greater blessing. Ringed around by a powerful and well-disciplined foe, freed from the encumbrance of an Established Church, drawn together by political sympathies, and, above all, holding firmly to the great verities of the Gospel, as the Irish churches do to an extent not found in many other lands, it seems as if the Providence of God were now specially calling to us to rise above sectarian bigotry and selfish narrowness, and unite in one great Christian brotherhood, which shall have for its supreme object the extension of Christ's kingdom in this island, and

throughout the world. The Spirit of the Lord is not straitened; and though we see not how the wished-for corporate re-union can be effected without sacrifice of principle, or of what is esteemed as vital truth, we are sure that it is possible. It never can be the will of the Lord that His disciples should be divided *because* they desire to remain faithful to Him.

## COUNT TEN.

"**C**OUNT TEN, Tatty, count ten." These words came to my mind the other evening, but they were just too late to be of service. I knew quite well at the moment that I had spoken too hastily, and that in all probability I had been unjust, while if I had followed the rule given to "Tattycoram," and always counted ten before speaking when I felt irritated, poor little Bertie would have been saved a heartache, which I can never recall without a pang.

I had returned, mentally and physically tired, from a hard day's shopping for Christmas in the city. The tedious waiting at the ferry, and the overheated and over-crowded cars had left me with a nervous headache, a trouble which I seldom plead guilty to, and to which I was trying not to succumb.

Bertie met me at the door with the cleanest of faces, with his bright curls so smoothly brushed, and with an unusually subdued manner, that but for my aching head I would have suspected mischief. There was none of the usual curiosity regarding my packages, but such a gentleness of demeanor that I stroked his sunny curls, and asked, "How is mamma's little Lord Fauntleroy?"

"Please come into the parlour, I have something to show you," said Bertie, and following him there, I saw my favourite lamp shade, the costly gift of a friend, in fragments. "What a naughty, careless little boy!" I began, and without trusting myself to say another word, I returned to the dining room. A few moments later my husband, all unconscious of the tragedy, entered, made much of Bertie, asked him if he had been lonely, and if he was glad we were again at home. I saw the little chin quiver under his papa's caresses, and I began to appreciate something of how the little heart must be aching at the prospect of disclosure which he supposed would follow. Waiting until he had finished his supper, and gone into the sitting-room, I related the catastrophe. Without a word, my husband, in the brightest and cheeriest of voices, called Bertie to him, and taking him on his knee, praised him for having at once and unasked told the truth about the accident, and in his gentle way drew from the broken-hearted child the story of how he "wanted to help Bridget" by beating the dust out of the parlour furniture, and of how he had "axidently" hit the shade with the broom handle; nor did his father let him relinquish his seat until smiles had chased away the grief from his poor little face. Had I lost my little boy that night, before I had time to assure him of my full forgiveness, and to make him feel in some way that it was the headache, and not mamma that had spoken, I should never have forgiven myself. Bridget told me the next day, that after the accident he sat with folded hands, unable to play, or followed her from room to room to ask if she was quite sure that the four dollars from his bank would be enough to pay for it. "I was that sorry for him, mern," said the kind-hearted girl, "that I could have cried."

I have had my lesson, and I think I shall never again allow myself to speak even the slightest word of reproof until I have taken time to think. A wise man when asked his secret in educating his children, replied: "I have always found it desirable to be a little deaf, a little dumb, and a little blind." If you are given to hasty speeches, it is well to be a great deal dumb.—*Palmello.*

ETERNAL PUNISHMENT.

THE word "Eternal" is found 46 times in Gall's Concordance of the New Testament (English and Greek), and the word "Everlasting" 26 times; and 66 of these are translated from the same Greek word, "*aiónios*," two from the Greek word "*aión*," and two from the Greek word "*aiónos*," but in the new version, the whole of these, except the two from "*aiónos*," are translated "Eternal," and the same meaning should therefore attach to each of the 66 cases. In 43 of the former it occurs in connection with life—"Eternal life," or "Life eternal," and in the remainder thereof as follows, *z. z.* :

Romans xvi. 26, "The Eternal God"; Hebrews ix. 14, "The Eternal Spirit"; 1 Tim. vi. 15, 16, "The King of kings, who only hath immortality," (be) "honour and power eternal"; 2 Peter i. 11, "The eternal kingdom of our Lord and Saviour, Jesus Christ"; Rev. xlv. 6, "Eternal Gospel"; Hebrews ix. 12, "Eternal redemption"; Heb. v. 9, "Eternal salvation"; 1 Tim. ii. 10, and 1 Peter v. 10, "Eternal glory"; 2 Cor. iv. 17, "An eternal weight of glory"; Heb. ix. 15, "Eternal inheritance"; 2 Cor. iv. 18, "The things not seen are eternal"; 2 Cor. v. 1, "An house not made with hands, eternal in the heavens"; Luke xvi. 9, "Eternal habitations"; 2 Thess. ii. 16, "Eternal consolation" (comfort); and Heb. xiii. 20, "Eternal covenant."

Whatever meaning, therefore, we give to the word "Eternal" in these passages, are we not to give the same meaning, or are we to give a different one, in the following?

Mark iii. 29, "Eternal damnation"; 2 Thess. i. 9, "Eternal destruction"; Heb. vi. 2, "Eternal judgment" ("krima," condemnation, damnation); Matt. xxv. 46, "Eternal punishment"; Matt. xviii. 8, and Jude 7, "Eternal fire"; Matt. xxv. 41, "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire, prepared for the devil and his angels."

Therefore seeing these things are so, "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing" (Matt. v. 25, 26). K. D. A.

IRISH BAPTIST ASSOCIATION.

Dr. Statement of Treasurer, WM. IRWIN, Esq., for Year ending 31st March, 1890. £s.

September 18th, 1889.			
To Balance on hand	£7	2	8
.. CHURCH CONTRIBUTIONS -			
Athlone and Moate	0	19	6
Ballymena and Clough	0	15	0
Benbridge	1	0	0
Belfast: St. Victoria St.	1	10	0
Braunston	1	12	0
Carrickfergus	1	0	0
Coleraine	1	0	0
Dublin: Harcourt Street	1	0	0
Do. Lower Abbey St.	0	10	0
Dungannon	0	15	10
Grange Corner	0	10	0
Lisnaglear	0	16	0
Lurgan and Ballykeel, 1888	0	15	0
Do., for 1889	0	10	0
Mullycar and Knockconny	0	10	0
Tandragee	1	6	0
Tubbermore	1	0	0
Waterford	1	0	0

£23 12 0

September 18th, 1889.			
By Travelling Expenses of Pastors and Delegates	£11	13	0
.. MAGAZINE, Incidental Expenses	2	10	0
.. Do. Prizes	1	10	0
.. Advertising Association Meetings	1	5	0
March, 1890.			
By Annual Subscription to Baptist Union	1	0	0
.. Secretary, for Printing &c.	0	14	0
.. Balance	4	19	0

£23 12 0

NOTE.—The above items refer only to the incidental expenses connected with the General Organisation, and not to the Home Mission work carried on under the auspices of the Association. — R.D.



## FOR OUR YOUNG PEOPLE.

### How the Wedding-ring was Used.

A BEAUTIFUL and suggestive romance of home has for its heroine the wife of Avisseau, the potter of Tours. The secret of enamelling gold had perished with the great Palissy. But Avisseau determined to rediscover it. Such were his eagerness and resolution, that he went on experimenting until he had spent his whole substance; and the object of his close quest still eluded him. One day as Avisseau sat in his bare hovel, plunged perhaps in despair, his wife noticed a sudden change. His manner became agitated; his frame quivered. It was an idea that shook him. The poor potter, so often baffled, was almost sure that he had mentally hit on a combination that would succeed. But gloom was soon back upon his brow. Like the ancient alchemists, he needed gold to cast into his crucible. He had neither money nor goods. Avisseau's wife divined the need. She drew her wedding-ring from her finger. "It is our own; take the gold and melt it down," she said. Surely in a new humbleness of hope Avisseau worked again at his problem. His guess had this time gone to the mark; the brave sacrifice had won its recompense. A supreme love had found the opportunity to serve and save. Occasion came when most likely unexpected; and it is often so. The crisis may be a very small one, but if wife, or sister, or dear home friend of either sex, has the gift of insight and the will to forget self for a little space, well will it be for all who make up the family circle. Moreover, many a spring of Christian and philanthropic work has possessed the power of leaping into beneficent life before men, because of the systematic use of home opportunities of help and encouragement.—*The Quiver.*

### The Vision of the Snow.

"SHE has gone to be with the angels,"  
 So they had always said  
 To the little questioner asking  
 Of his fair young mother, dead.  
 They never had told of the darkness  
 Of the sorrowful, silent tomb,  
 Nor scared the sensitive spirit,  
 By linking a thought of gloom  
 With the girl-like, beautiful being,  
 Who patiently from her breast  
 Had laid him in baby sweetness,  
 To pass to her early rest.  
 And when he would lisp, "Where is she?"  
 Missing the mother-kiss,  
 They answered, "Away in a country  
 That is lovelier far than this ;  
 "A land all ashine with beauty  
 Too pure for our mortal sight,  
 Where the darling ones who have left us  
 Are walking in robes of white."  
 And with eagerest face he would listen,  
 His tremulous lips apart,  
 Till the thought of the Beautiful Country  
 Haunted his yearning heart.

One morn, as he gazed from the window,  
A miracle of surprise,  
A marvellous, mystic vision,  
Dazzled his wondering eyes.

Born where the winter's harshness  
Is tempered with spring-tide glow,  
The delicate Southern nursling  
Never had seen the snow.

And clasping his childish fingers,  
He turned with a flashing brow  
And cried, "*We have got to heaven;*  
*Show me my mother now!*"—*British Weekly.*

### Bible Study (Seniors only).

Quote a passage, with reference, illustrating 1. Addition; 2. Multiplication; 3. Division.

### Scripture Puzzle (Juniors and Seniors).

An American clergyman being asked the cost of his church and the height of its spire, replied:—If you DIVIDE the talents of gold presented to Solomon in one year by nine times the temple tax (shekels) after the captivity; MULTIPLY this by the pieces of silver for which our Lord was betrayed; SUBTRACT from this the number of singers in the grand jubilee of the temple; ADD to the remainder the number of prophets hid by Obadiah in caves; MULTIPLY this by half the years the children of Israel were in Babylonish captivity, and the product will be the cost of the church in dollars. A dollar being say 4/-, how much would it have cost in our money? To find the height of the spire, DIVIDE the number of dollars by the length in cubits of Noah's ark; from the quotient SUBTRACT the number of Rehoboam's children; to the remainder ADD the number of persons who suffered shipwreck with St. Paul; DIVIDE this by one-fourth of the number of the fingers and toes the man of Gath had; from the quotient SUBTRACT the number of years it took Solomon to build the temple; ADD to this twice the height in cubits of Solomon's temple, and the sum total will be the height of the spire in feet.

—★—

## ANSWERS FOR JUNE.

### Scripture Enigma.

DAVID. 2 Sam. viii. 15.

### Bible Study.

"GOD IS LOVE." I John iv. 8.

1. Gaza's strong gates Samson bore quite away.—Judges xvi. 2, 3.
2. Onesimus' debt Paul said he would pay.—Philemon 19.
3. Dagon before the ark fell flatly down.—I Samuel v. 3, 4.
4. Ichabod's father died beneath God's frown.—I Samuel iv. 21.
5. Sanballat's servant bore a letter forth.—Neh. vi. 5, 6.
6. Laban's large flocks were blessed for Jacob's worth.—Genesis xxx. 30.
7. Othniel by bravery won his cousin's hand.—Judges i. 13.
8. Vashti refused to obey her lord's command.—Esther i. 12.
9. Egypt for many years the Hebrews fed,—Genesis xlvii. 27.

Till forth from thence they were by Moses led.

That *God is Love* should cheer each anxious heart,  
And from that love nought can His children part.

Correct answers have been received from—

James Brown, Charles R. Curtis, E. Crutcheth, Tom Davies, Carrie Douglas, W. H. Gaussen, Henry Martin, Maggie Martin, Lizzie M'Causland, Robt. M'Causland, Anna Parnell, Carrie Parnell, B. J. Simpson, J. B. Simpson, A. P. Weatherup, J. H. B., and S. J. T.

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

Anniversary services were held on Lord's Day, June 29, in commemoration of Pastor Alfred G. Haste's settlement. The Rev. H. Phillips (Grange Corner) preached in the morning from the words, "Lord, it is good for us to be here," and in the evening from the text, "Christ shall give thee light." The attendance at both services was very good. On the Tuesday evening a tea and public meeting were held; the chapel was well filled. After tea the chair was taken by Pastor Haste, who said he had received apologies for non-attendance from the Rev. T. White-side and Mr. Livesey, who were unwell. The chairman, in the course of his address, said in reviewing the past he had many reasons to be grateful. He had gained much experience, and he trusted he was a better minister and a more efficient pastor than he was when he first came. He was indebted to the members of the church and congregation for their cheerful support, sympathy, and prayers. A vestry for the pastor's Bible Class had been erected, and his best thanks were due to Miss Pasley, who had collected funds to defray the cost of same. As a church we are not ashamed of our principles, "One Lord, one Faith, one Baptism," and that believer's baptism. Our chief aim is not to advance our church, but to advance the cause of Christ by preaching the Gospel of the grace of God, pointing lost men and women now in the darkness of sin to Calvary's cross, where the Lamb of God was offered as the great sacrifice for sin. To the old truths of God's grace and dying love he strongly adhered. Christ living as the sinner's

example, Christ crucified as the sinner's Saviour, will be his theme as long as God is pleased to give him breath to preach. Let us resolve to stand firmly and prayerfully together, opposed to sin of every shape and form, till the Lord sees fit to separate us, courting not the applause of men but the smile of divine approval; looking to Him who had been the help of the past to support us in the future; then and then alone could we expect to be a power in this sinful world. Strong and practical addresses were delivered by the Rev. Dr. Usher, Belfast, from the words "Drive ahead," with which he also allegorised "The Engine-driver's Baton"; and Rev. H. Phillips, Grange Corner, from the words, "I will seek thy good," which he wished them to keep as a motto during the year. Some of the friends, under the able leadership of Mr. J. Reside, Miss Milliken presiding at the harmonium, sang during the evening "Abiding Rest," "I know that Jesus ever lives," "Wait and murmur not." After singing and prayer a very profitable meeting was brought to a close.

**BAPTISMS.**

COLERAINE: June 29, one, by H. A. Gribbon.

DERRYNEIL: June 8th, one, by the pastor, R. W. M'Cullough.

DUBLIN: Harcourt Street, seven, by the pastor, Hugh D. Brown, M.A.

LISNAGLEER: June 8th, seven young men (from Cookstown), by Pastor J. Dickson.

TANDRAGRE: June 15th, one, by John Taylor.

**WHEN TROUBLE COMES.**

BY EBEN E. REXFORD.

WHEN trouble comes, don't let despair  
Add to the burden you must bear,  
But keep up heart and, smiling, say,  
"The darkest cloud must pass away."

The man who sings when trouble's here,  
From trouble has not much to fear,  
Since it will never tarry long,  
When stout heart meets it with a song.

Then don't forget, when things go wrong,  
To try the magic in a song;  
For cheerful heart and smiling face  
Bring sunshine to the shadiest place.

—Golden Days.

IRISH BAPTIST HOME MISSION.

**D**URING the months of May and June, Mr. Warner visited the following towns, and held meetings on behalf of the mission:—Devizes, Calne, Bristol, Yeovil, Bournemouth, Portsmouth, Cardiff, Northampton, Luton, Dunstable, Watford, Bedford, Hitchin, Norwich, Cambridge, and Liverpool. In all these places auxiliaries have been formed. He had also the privilege of saying a few words on behalf of the mission at the meetings of the Southern Association at Portsmouth. Though our churches in the Isle of Wight have a hard struggle to maintain their position, it is encouraging to find that they have the heart to help their brethren in Ireland. Also from the far-off island of Jersey comes sympathy and practical aid. The Rev. C. A. Fellowes, of St. Helier, has aided in our tent services in preceding years, and knows the importance of carrying on the work. Subscriptions for the quarter amounted to £335 3s 8d.

The following are the names of those elected to serve on the General Committee for the ensuing year:—

- Mr. E. D. ATKINSON, Tandragee.
- \*Pastor S. J. BANKS, Banbridge.
- \*Mr. BENJAMIN BENNETT, Waterford.
- \*PASTOR HUGH D. BROWN, M.A., Dublin, *Hon. Sec.*
- Pastor R. H. CARSON, Tubbermore.
- \*Mr. W. H. DRUMMOND, Dublin.
- \*Mr. R. G. GLENDINNING, Belfast.
- Mr. H. H. GRAHAM, Belfast.
- \*Mr. H. A. GRIBBON, Coleraine, *Hon. Treas.*
- \*Mr. W. IRWIN, Donaghmore.

- Mr. J. LATOUCHE, J.P., D.L., Harristown.
- \*Pastor E. T. MATEER, Belfast.
- Pastor A. M'CAIG, B.A., Brannoxtown.
- Mr. H. M'CLELLAND, Belfast.
- Dr. R. D. M'CLELLAND, Banbridge.
- Mr. J. D. PEARSON, Dublin.
- \*Pastor WM. USHER, M.D. Belfast.
- \*Mr. T. R. WARNER, Dublin, *Deputation Secretary.*
- Mr. W. C. WARNER, Dublin.
- Mr. JAMES WEATHERUP, Carrickfergus.

Those to whose names the asterisk is prefixed are the Executive Sub-committee.

Contributions from 31st March to 30th June.

Lisnagleer Bap Ch, per Mr Wm Irwin ... ..	£8 0 0	East Dereham Bap Ch, per Rev N Jones Miller ... ..	1 0 0
Cwmearnbran Bap Ch, Newport, per Mr G H Nurse—Mr D W James 10/6, Mr G H Nurse 5/-, Mr Jas G Broucke 2/6, Rev C H Watkins 2/6, Mr W Jones 1/- ... ..	1 1 6	Edinburgh, Bristo Bap Ch coll £8 1s 10d, per Mrs Waugh, sec, Miss Crease 10/-, Mr Cromar 20/-, Mr Elmslie 20/-, Mr Grant 5/-, Mr Jackson 25/-, Mr Lowe 2/6, Mr Lugton 5/-, Mr M'Farlane 5/-, Mr Mackenzie 3/6, Mr M'Lagan 4/-, Mr Scott 20/-, ... ..	14 1 10
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Mrs Backhouse, Sunderland	1 0 0	Peterboro' Bap Ch, per Rev Thomas Barrass—Mr Colman 10/-, Rev Barrass 5/-, Mr Wilson 5/-, Mr Heath 5/-, Mr Tansley 5/-, Mr W Smith 5/-, Messrs Keeble Bros 5/-, Mr Jerrin 3/-, Mrs T R Sturton 3/-	2 6 0
Portsea, Kent St Bap Ch, per Mr Edwin Morris ... ..	1 8 8	Salisbury—Rev G Short, B.A.	0 5 0
London, Wood Green Bap Ch, per Mr C W Cousins ... ..	1 1 0	Evesham Bap Ch, per Mr John S Slater ... ..	2 18 0
Bristol, Tyndall Bap Ch, per Dr Booth ... ..	4 12 8	Govan Bap Church—Mr J Irons' Bible Class ... ..	2 2 0
Derryneil, Co Down, Bap Ch, per Pastor M'Cullough ... ..	7 0 0	Combe Martin Bap Ch—Rev W Ewers ... ..	0 5 0
Mark xvi 16, Newark-on-Trent, per Mr E B Shepherd ... ..	0 10 0	East End Tabernacle, per Rev A G Brown ... ..	20 0 0
Blaenavon, Horeb Bap Ch, per Mr David Lewis ... ..	1 0 0	Badcox Lane Meeting, Frome, per Mr A Ernest Coomb	3 16 3
Waterford—Rev John Douglas	1 0 0		
Bury-St-Edmonds—Mr Harry Ennells ... ..	0 10 0		
Dalkeith—Mr J B Wallace	0 5 0		
Dalkeith—Miss Pearnall ... ..	0 5 0		
Malmesbury—Mr H P Dick	0 10 0		
Weston-super-Mare—Miss Livett per Mr Geo H Leonard ... ..	0 10 6		

Penarth, Stanwell Road ...	2 15 0	Plymouth, George's St Bap Ch,	
C. A. M. ... ..	50 0 0	per Mr H Chapman ...	2 0 0
Ask and ye shall receive, Strom-		Leicester, Belvoir Street Bap Ch,	
ness ... ..	0 5 0	per Mr J N Maxwell ...	10 15 2
Torquay, Upton Vale, per Rev		London, Abbey Road Bap Ch,	
W Emery... ..	3 17 2	per Miss Rogers ...	5 18 2
Manchester, Brighton Grove Bap		Bristol, City Road, per Miss	
Ch, per Mr A Saunders...	1 17 0	Roleston, Sec.—Rev J J Doke	
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Devizes, New Street Bap Ch		5/-, Mr Owen, sen. 5/-, Mr A	
per Dr T B Anstie ...	3 10 0	Lewis 7/-, Mr Palmer 2/6, Mr	
Glasgow, Frederick St Bap Ch,		James 5/-, Mr Bowbeer 2/6,	
per Mr Alan Young ...	2 2 0	Mr Bennett 2/6, Mr Bryants	
Cardiff, Mr James T Barry	4 0 0	2/6, Mr Lee 2/6, Mr Ashman	
Waterford Bap Ch, per Mr Benj		5/-, Mr S Peaty 2/6, Mr H	
Bennett ... ..	2 3 6	Peaty 2/6, Mr Warlow 2/6,	
Plymouth, George's St Bap Ch,		Rev W Margo 2/6, Mrs Harrison	
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M'Donald's Trust, per Mr T H		Stockbridge, Broughton Bap Ch,	
Hope, J. P. ... ..	3 2 1	per Rev A W Wood—Moiety	
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Mrs Edmund Pewtress 10/-,		Bristol, Tyndall Bap Ch, per Rev	
Mr J W Pewtress 21/- ...	5 14 6	R Glover ... ..	1 17 8
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Walker 2/-, Mr Soul 2/6, Mr			
Harman 2/6, Mr Hobbs 2/-,			
Mr Allen 5/-, Mr Godwin 21/-,			
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Bristol, Buckingham Bap Ch, per		Marsh 5/-, Mr S Colman £5,	
Mr George H Leonard ...	4 7 0	Mr Potter 3/6, Mr Newell £1,	
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Contributions thankfully received by H. A. GRIBBON, Hon. Treasurer, Holme Lea, Coleraine; H. D. BROWN, M.A., Hon. Secretary, Oakland, Rathgar, Dublin; T. R. WARNER, Dep. Sec., 83 Grosvenor Square, Rathmines, Dublin.

## Words of Life.

In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

—Phil. iv. 6.



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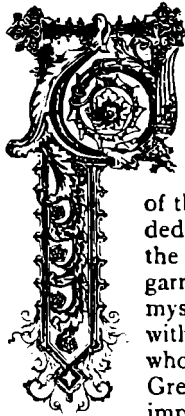
AUGUST, 1890.

[No. 8.

SUMMER.

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

"Thou hast made Summer."—Psalm lxxiv. 17.



HOSE who behold the most of God's glory in heaven see most of His glory on earth. To the seraphim who, in Isaiah's vision, stood about the eternal throne, the whole earth was full of His glory. But men who are blind to the Divine glory in the upper sphere see nothing of it in the lower. The whole creation is but an outer court of Heaven's temple; and the glory of the Lord fills it, as it filled the temple of Solomon at its dedication. "The manifold forms and hues of Nature are the outer folds, the waving skirts and fringes, of that garment of light, in which the Invisible has robed His mysterious loveliness." Every work of His hands is charged with a message to men. The Seasons are four Evangelists who speak in symbolic phrase. The Spring tells of the Great Quickener who renews the face of the earth, who imparts life to dead souls, and who after dissolution will give to the body a joyful resurrection. The Summer is full of spiritual suggestions, of which we propose to speak more particularly. The Autumn speaks of maturity, and of life's purposes accomplished; and suggests harvests other than that of corn and fruit, which shall be gathered by angel-hands when the year of the world's life is run. Winter preaches of mortality, and abounds with suggestions of the great salvation. But to-day God has made Summer, and all around is clad in the lovely robes of life and beauty.

I. SUMMER IS A PSALM OF GOD'S LOVING-KINDNESS.

As we read it we are impressed with *His goodness* which is manifested all around. He remembers every living thing, and adapts His supplies

to their requirements. He makes grass to grow for the cattle, and herb for the service of man. He makes flowers to gratify the eye with their beauty, and to delight us with their fragrance. He tempers the air to the fragile insect race, and ever considers their frailty. He provides bountifully, and without stint, for everything which has life. He delights to give from His stores, and to diffuse happiness among His creatures. His goodness is a river which waters every land. The whole earth is full of His riches. The story of His Divine goodness is told by ten thousand different voices—by all the tongues of animate and inanimate nature. Then let no one doubt God's goodness because he has a heavy trial or a burdened heart. Let the bounty of summer assure all such that God has made ample provision for the needs of our spiritual nature and for the pressure of daily life. Indeed His goodness rose to a climax in the unspeakable gift of His own Son, that in Him our hearts might find true satisfaction. When He gave His Son Jesus Christ, and brought the blessings of salvation to the sinful, he made a spiritual summer for all believers. Then His goodness blossomed into love, and love into sacrifice and salvation.

Summer impresses us also with God's *faithfulness*. Three thousand five hundred years ago, God made a covenant with Noah that, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Every returning summer is an additional seal to that covenant. He has never failed to fulfil it, although man has been sinful. Nor will He ever fail. His fidelity to the covenant made with the earth is a guarantee that he will be faithful to that made with Christ on our behalf. He will never forget to fulfil a promise, nor to answer a true prayer. Summer says, "Oh thou of little faith, wherefore didst thou doubt?"

Summer testifies also the greatness of God's *power*. There is on every hand a great increase of life. The vegetable world is luxuriant, the air is full of the hum of insect life, young birds flit from bough to bough, and young animals gambol and frolic in the fields. It seems as if a tidal wave of life had rolled over the land. Whence came this influx of life? "He sends forth His spirit, they are created." Every one has come from the Great Creator's hand. No man or combination of man could give life to the tiniest insect. That is God's work. Is there anything too hard for the Lord? Is there any heart too hard for Him to break? Is there any prodigal who has wandered too far for the Lord to bring him back? Is there any soul too black with sin for Him to cleanse? No; He who has made summer is able to give life and salvation to the uttermost to every sinner who believes in Jesus Christ. Whoso is wise and will observe these things, even he shall understand the loving-kindness of the Lord.

## II. SUMMER IS THE SEASON OF GROWTH.

All the natural arrangements in the vegetable world promote growth in the summer. The shining sun, the refreshing showers, the gentle dews, the genial atmosphere, and longer hours of light, combine to produce growth. God delights to see everything thrive, and fulfil its purpose. The oak must not always remain a sapling, nor the corn continue in the blade, nor the flower in the bud, nor the little bird in the nest, nor the

lamb dependent upon its mother. All must grow. So also must the plants of grace. As in the natural world, so in the spiritual. God has instituted a system of means to promote growth. The Sabbath has been set apart, and the services of the sanctuary ordained; the Bible given, and prayer enjoined, as means of grace; and above all, the Holy Spirit has been bestowed to carry forward the Divine work in our hearts, that we may reach the fulness of stature of perfect men in Christ Jesus. "Those that be planted in the house of the Lord shall flourish in the courts of our God." But notwithstanding this, there are many spiritual dwarfs. They are babes, when in knowledge and experience they ought to be fathers and leaders. They stand at first principles when they ought to be teachers, and are utterly unfitted to guide the sin-burdened into the way of peace.

Ye who have been planted by grace in the garden of the Lord, see that ye grow in all the graces. Let faith and love, and zeal and patience, abound more and more. Get a firmer grip of the Saviour, and rest more implicitly upon His finished work. Depend more upon the Holy Spirit for teaching, and for all fitness for spiritual service. Let your own soul's prosperity be sought before any earthly object. Seek to believe the promises more firmly, and to rest upon all the assurances of God's Word more completely. Brighten your hope by a deeper conviction of the certainty and reality of the things for which you hope. Carefully ascertain your deficiencies, and use every means that they may be supplied. Like a tree planted by a river, draw freely from the streams of grace, that your leaf may not fade, and that you may bring forth fruit in season. Summer, with ten thousand voices, says, "Grow in grace."

### III. SUMMER IS THE SEASON OF BEAUTY.

How beautiful everything looks around us now! The sun exerts its greatest power. There is an affluence of beauty in the broad blue heavens and the green earth; in the plumage and song of birds; in the morning dew, glistening like diamonds over every meadow, garden, and field; and in the teeming luxuriance of summer. God evidently delights in beauty, for He has made everything beautiful in its season. But beauty is of many kinds, and He takes a higher delight in that which pertains to the moral or spiritual world. No flower which grew in the gardens of Palestine was so beautiful in the Saviour's estimation as the devotion of those mothers who brought their little children to Him for His blessing. Those little ones were to Him as the immortal flowers of Paradise. "For," said He, "of such is the Kingdom of Heaven." There was a moral beauty in the young man who came to Christ which appealed to His heart, for "Jesus beholding him loved him," albeit he could not accept the terms of entrance into the Divine Kingdom. He rejoiced in the beauty of growing love and likeness to Himself, as manifested in the life of the Apostle John. There is no beauty like the beauty of holiness, for that is the glow of Heaven. The garments of salvation, with which every believer is clothed, are, like the robes of the high priest, made "for glory and for beauty." The King's daughter is all glorious within,—the spirit cleansed by the washing of regeneration, and clothed with the perfect righteousness of Jehovah-Tsidkenu.



Let us learn lessons from the natural beauty we daily behold. Let us live much beneath the influence of the Sun of Righteousness, and He will adorn us with the fair colours of grace. Let us strive against sin, for that is an abomination in God's sight. Let us seek purity of heart, and holiness of life. May we be daily bedewed with the refreshing and reviving influences of the Holy Spirit, that the beauty of the Lord our God may be upon us.

Summer beauty soon fades, but spiritual beauty abides for ever. Old age cannot impair it, the chilling waters of death cannot mar it, and the dread realities of eternity cannot destroy it, they will enhance and perpetuate it.

Summer says, "Put on the garments of salvation, cultivate the beauty of holiness."

#### IV. SUMMER IS THE SEASON OF JOY.

The song of birds, the hum of insects, the rippling music of the waters, the waves glancing in the sun, the forest's leafy sheen, the laughter of the children at play, are all suggestive of joy and gladness. But these are but shadows of the true. They will soon be hushed in eternal silence. When God sends summer to the soul, He gives joys which are substantial and abiding. In the day that a sinner believes, He gives the joy of pardon, and that is the first note in the eternal gladness. He bestows the joy of one-ness with Himself, and that is a bright beam of joy which shall never be withdrawn. He grants the joy of fellowship with Himself, and that is the dawn of Heaven's bright day. Many other joys He gives,—even the joy from the ocean-fulness of His own heart, that our joy may be full; and that joy no man taketh from us. Do not be satisfied with earthly joys, nor contented with the pleasures of sin; they but mock the spirit of an immortal. When the Prodigal found himself at home, reconciled, clothed, honoured, and at the festal board, he might in his overflowing joy have said to his father, "Thou hast made summer in my soul."

#### V. GOD IS PREPARING AN ETERNAL SUMMER.

In the natural world God is preparing summer in the time of winter's frosts, and the biting winds of spring. So now in this life, while we are encompassed by infirmity, and subject to the bitter winds of temptation and trial, He is preparing for us a summer where life shall be in its fulness, and where joy and glory shall be stamped with immortality. There shall be no blight, nor storm, no disappointment, nor sorrow, no tears, nor pain, nor death. Every plant will eternally flourish, and every heart eternally thrill with delight. What is the meaning of all the music of the harpers harping upon their harps; of all the gladness of the singers of the new song; of all the palm-waving of the victors before the throne? This: Thou hast made summer—eternal summer. It is all of Thine own doing—All of Thine own grace, and all to Thine own glory.

PRIDE has been described as as of four kinds, pride of race, pride of face, pride of place, pride of grace. Pride of race—what have we to be proud about? Are we not, as someone has said, all descended from an old gardener who lost his place for stealing his Master's property? Pride of face—any face is good enough to go to heaven with. Pride of place—some are proud that they belong to this denomination or that. What! glorying in that which separates us from our brethren! Shame upon us! Pride of grace—worst and meanest of all.

## RANDOM JOTTINGS ON CHRISTIAN UNION.

BY KUSTICUS.



UCH is said in these days about union among churches, but some people have strange ideas of union. We have just seen a leaflet which professes to give eighteen reasons "Why Irish Presbyterians and Wesleyans should strive and pray for union with the Church of Ireland." The writer does not appear to contemplate any union with Baptists, which is not surprising, when it is remembered that he has already favoured us with other tracts giving reasons why Episcopalians, Presbyterians and Methodists should have no dealings with these dreadful heretics. Though thus put aside, we may yet be allowed to criticize the proposition as it affects others. The first reason given is, "Because the members of the Church of Ireland are striving and praying for union with them." Of such praying and striving we have seen very little evidence. The Archbishop of Dublin has, indeed, in his plea for "Fraternization," shown a liberal and earnest Christian spirit towards brethren of other communions, but the Archbishop of Armagh has declared that, "in matters of a purely religious character," the members of the "Church of Ireland" should have no fellowship with Nonconformists. Which voice are we to consider as speaking for the "Church"? But we are further assured that "the Church of Ireland is willing to give up much for the sake of union." Where is the proof of this willingness? What is it they are willing to give up? Assuredly, throughout this tract, the writer "bates not a jot" of the high pretensions of his Church. After all, what does he mean by union? The union contemplated is evidently the absorption of other bodies into the Church of Ireland.

\* \* \*

## THE USE OF THE PRAYER-BOOK.

Passing by some of the reasons, we notice the 7th and 8th—"Because as it is, large portions of the Book of Common Prayer are already used in Presbyterian and Wesleyan Churches. Because educated Presbyterians and Wesleyans openly advocate a larger use of it, and profess to accept both the Apostles' and Nicene Creeds." We are aware that in some fashionable Wesleyan Churches in England the Litany, or part of it, is used, but we are not aware that it is much patronized by Presbyterians. As, however, the writer's remarks would have no force for his purpose unless they apply to Ireland, we should like to know whether there is any disposition among Irish Presbyterians and Methodists to use the Prayer-book: we have not heard of it. But the assumption underlying these statements is that if Presbyterians and Methodists will only go further, and be willing to accept and use the whole Prayer-book, the union may at once take place; there is no reason why they should not enter the "Church of Ireland," and there find a welcome. As to the "Apostles' and Nicene Creeds," we may all believe them without coming any nearer to "the Church of the Prayer-book." These creeds are surely not the peculiar property of the "Church of Ireland" or England. Are they not part of the faith of the Church of Rome as well?

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## DOCTRINE AND MINISTRY.

Here are two other reasons: "Because the diverging views of both these bodies on the doctrine of the Sacraments, of man's free-will, the Divine predestination, &c., have always been allowed in the Church of Ireland." This is simply saying that Presbyterians and Methodists, if they enter the Church of Ireland, may continue to hold their respective Calvinistic and Arminian creeds; but it does not show these two bodies are to be amalgamated, except as becoming loose parts of the heterogeneous Episcopal communion.

Again, "Because the differences about ministry ought easily to be got over, considering that some Wesleyan churches are already Episcopal, and that some leading Presbyterians advocate the restoration of the ancient historic Episcopate." This is a good specimen of the reasoning used throughout; the "differences about ministry" are to "be got over," not by mutual concession on the part of the different bodies, but by the acceptance of the form of ministry which obtains in the Episcopal Church! The Wesleyans of this country are not Episcopal, while the fact that some Wesleyans have adopted Episcopacy has given rise to a different section—the Methodist Episcopal Church. If, then, one section of the Wesleyans is separated from another, *mainly on the ground of Episcopacy*, there is not much hope of the non-Episcopal Methodists uniting with the Church of Ireland, on the basis of Episcopacy. We believe some Presbyterians have advocated the "restoration of the historic Episcopate," but they mean by that phrase something very different from what Episcopalians mean by it. The true historic Episcopate answers to the Scriptural Episcopate, and if the Church of Ireland would return to that there might be some more hope of union.

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#### ANCIENT AND CATHOLIC?

Two reasons for union with the Church of Ireland are to be found in the alleged facts that she is "the most *ancient* Church in Ireland, tracing her descent, as no other church can, in unbroken succession from St. Patrick," and is "therefore the original *Catholic* Church." This seems a childish claim, and a claim that the Roman Catholics would certainly contest most strenuously. It is beneath criticism. We only allude to it as showing the innate conviction of the writer that his Church is the one that should swallow up all others and thus bring about union.

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#### ORIGINAL PROTESTANT?

The next reason is worthy of record as a curiosity of historical statement:

"Because she is also the original *Protestant* Church of Ireland, having from the beginning protested against the exorbitant demands of Rome until the Norman Conquest of Ireland in the 12th century, having then submitted, but unwillingly and imperfectly, to Rome until the 15th century, when by the almost unanimous vote of her bishops, priests and laity, in Synod and Parliament assembled, she accepted the Protestant Reformation."

That the church in Ireland became subject to Rome in the 12th century we all know, and that there was some amount of unwillingness at first to submit is likely, but that such unwillingness continued until the Reformation is contrary to the facts of history. Inasmuch as the present Roman Catholic Church is as really part of the Church which then submitted to Rome as is the Episcopalian, it is rather too much for the latter to claim that she is the original Church, and was only subject by compulsion to Rome for a season. As to the Reformation (which, by the way, surely took place not in the 15th but in the 16th century), this is rather a fanciful picture. The acceptance of the Protestant Reformation was simply the acceptance of the supremacy of Henry VIII. instead of that of the Pope, and historians assure us that it was accepted with indifference, more as a political than a religious tenet, and without any perception on the part of the people of the consequences involved. There was really no wish for reformation in doctrine and ceremonies such as largely prevailed in England; so that when Mary came to the throne this Church, which, according to our friend, so unanimously accepted the Reformation, without a murmur became Romanist again, and thus it came to pass that there was no persecution of Protestants in Ireland under Mary, because, in the words of one historian, "there were none to be persecuted." In Elizabeth's time, Protestantism was forced upon an unwilling people, to which fact may be largely attributed the slow progress of Protestant truth in Ireland.

## NATIONAL CHURCH?

We reach the climax in the 14th reason. Being the most *ancient*, the original *Catholic*, and the original *Protestant* Church of Ireland, "she is thus the true *national* Church of the country, Romanism having come from Rome, Presbyterianism from Scotland, Wesleyanism from England, Anabaptism from Germany and Holland." We deny her right to use the other three epithets, and certainly she has no claim to the title "national." The New Testament knows nothing of a *national* Church, and we repudiate the name entirely, but we can conceive of two grounds upon which, by courtesy, a Church might be called *national*; one is when a Church is established and endowed by the law of the nation, and the other, when that Church comprises the great majority of the nation. Certainly the so-called "Church of Ireland" cannot claim to be national in either of these senses. The way in which the writer sets in contrast the supposed origin of other churches would lead one to think that he considers his Church to have been an original and spontaneous product of the soil. Presbyterians and Methodists can well afford to bear the sneer as to their origin, though such a way of speaking is not very conducive to union. They might well retort that if Presbyterians and Methodists had not come to this country, the interests of spiritual religion would have fared ill in the hands of this wonderful Church. They might also say that, allowing the claim of this Church to be descended from "St. Patrick," yet inasmuch as he came from Scotland or Normandy, she is in no better case than Presbyterianism or Methodism. We fancy, however, that it is more in accord with historical facts to say that the Episcopal Church in Ireland is simply a branch of the Anglican communion, that she is the representative of the Church, not of the whole people, but of the English Pale; that she as really came from England as Presbyterianism from Scotland. But it is supremely foolish to raise objections against any body because it may have taken form in a particular locality. The principles of the Protestant Reformation may be said to have come from Germany, but they are none the worse for that; all Christian truth must be traced back to Palestine, the preaching of the Gospel had its "beginning at Jerusalem," but the great question to ask about any church or doctrine is, not in what country did it first appear, but what the Master asked about the baptism of John, Is it "from heaven or of men?" The writer's allusion to Dutch Anabaptism does not trouble us. As Baptists, we could more easily trace back our history to the Apostles than any other body can, but we are not concerned to do so. We prefer to leap over the intervening centuries and place ourselves in accord with the first Christian Churches; accepting the teaching of the New Testament in its simplicity and entirety; bowing to the supreme authority of Christ, the Head of the Church; "endeavouring to keep the unity of the Spirit in the bond of peace," believing that we are part of the "one body"; rejoicing in the "One Lord, one faith, one baptism," and gladly acknowledging as brethren all who "belong to Christ." In proportion as the various denominations seek to follow this course will the true unity which does exist be realised and manifested.

**Neither Wear Out nor Rust Out.**—It is questionable, at the least, whether people who keep perpetually busy—fearing to be idle, and oppressed by the consciousness that they must account hereafter for their manner of employing their time—are any happier or better than other people who work hard when they feel that they ought to be at work, but who also allow themselves breathing-spells for recreation, and even for idleness. We are far from depreciating diligence or commending laziness. But we have known people who were so morbidly conscientious on this subject, so much under the sway of the proverb, "It is better to wear out than to rust out," that they could not see that it is best of all neither to wear out nor to rust out, but to refresh and sustain their vigor, of body and mind alike, by sufficient relaxation, thus fitting themselves to do better and longer service for both God and mankind. Those who need this suggestion may be comparatively few; but some of them need it exceedingly.—*The Congregationalist*.

## THE MINISTER'S BIRTHDAY.

BY FLORENCE B. HALLOWELL.

“HOW did you like Mr. Fenton's sermon?” asked Mrs. Abbott, as she walked home after church with her friend, Mrs. Stone, who had arrived the day before to spend a few weeks with her.

“It was scholarly, but lacks spirit and buoyancy,” answered Mrs. Stone. “I should judge Mr. Fenton to be a thoroughly good man, but—”

“Oh, he is, indeed,” interrupted Mrs. Abbott. “He is a saint on earth, if ever there was one. He works himself nearly to death; but, as you say, his sermons lack spirit. Well, he isn't what one would call a cheerful man, and I suppose it would be simply impossible for him to deliver a bright, inspiring sermon.”

“Yes, I grow very tired of Mr. Fenton's sermons sometimes,” said Mrs. Ricks, who walked on Mrs. Abbott's other side, “and lately they have seemed worse than ever. If it were not that it would look badly, I would go to hear Mr. Dyrant occasionally. I often feel that I *must* have a change.”

“I heard Mrs. Green remark once that Mr. Fenton's sermons really depressed her,” said Mrs. Abbott. “They are not exactly gloomy, but there seems to be such an *effort* about them.”

“Isn't he happily married?” asked Mrs. Stone. “If his domestic relations are not pleasant, that would account for his lack of enthusiasm and spirit.”

“But he has nothing of that sort to complain of,” answered Mrs. Abbott. “His wife is a dear little woman; rather too much devoted to her small household, perhaps, but she adores her husband.”

“She would be more popular if she would go out more and attend regularly the meetings of the various societies,” said Mrs. Ricks. “There is a good deal of complaint about that.”

“True, we are none of us perfect, you know,” rejoined Mrs. Abbott, “and Mr. Fenton more than makes up for his wife's failings on that score. It seems to me that he is everywhere at the same time.”

“But he ought to cultivate a cheerful spirit,” said Mrs. Stone. “It would have such a powerful influence on his congregation. He may be a very good man, and do his duty conscientiously; but that is not enough. A minister should strive to be a shining example of all the virtues. Mr. Fenton would depress me very much if I were obliged to see much of him. Now, my minister in Scotsburgh is *so* different. He is always brimming over with good humour. I have never seen him at all depressed. And he is the most fortunate man! His father left him a handsome fortune, and he got another with his wife; and he preaches from pure love for the profession. Mrs. Dankston is *so* stylish, too. She says she sees no reason why a minister's wife should be a dowdy, or five years behind the fashion in everything. I couldn't help thinking of her when I saw Mrs. Fenton come into church this morning in that old brown cashmere, which had evidently been made over several times. No one could ever accuse *her* of having any style.”

The ladies having reached Mrs. Abbott's handsome residence, Mrs. Ricks went on down the street and the other two went into the house, where they found Mr. Abbott in the parlour reading. A sprained ankle had made him a prisoner to the house for nearly a fortnight, and he had not gone to church. He, too, asked Mrs. Stone what she thought of the sermon, and she repeated in substance what she had said to Mrs. Ricks and Mrs. Abbott.

“Mr. Brinsley was around yesterday to see what I would give toward Mr. Fenton's salary,” said Mr. Abbott. “You see, we don't rent the pews in our church, and the members contribute just what they choose towards the minister's salary. I told Brinsley it was rather a bad time of the year to come round, just after Christmas and New Year, when there have been *so*

many extra bills to meet. I didn't say just what I would give ; I told him I could tell better in a week or two. But if Mr. Fenton is going to give us doleful sermons, I won't, for one, feel inclined to pay for them."

"Well, they can't be called doleful, exactly," said Mrs. Abbott, "but they lack brightness and spirit. And talking about expenses, my dear, please bear in mind that next Thursday is Aunt Martha Peebles' birthday, and I want to send her that old-fashioned clock we saw in Bannister's. I priced it yesterday, and he will let me have it for ninety dollars. He asked Mrs. Beardsley one hundred for it, two weeks ago."

"Aunt Martha has more clocks now than she can find time to wind," said Mr. Abbott.

"She hasn't one like this at Bannister's. She will go wild over it, I know ; she has a perfect mania for clocks. This one is eight feet tall, has a moon on it, and is wound only once a week. Mrs. Beardsley was crazy for it, but her husband isn't as generous as mine," with an arch glance, "and the hundred dollars was not forthcoming. I am obliged to send Aunt Martha something nice, and this clock is just what will please her."

"Very well ; I suppose I must let you have the money," said Mr. Abbott, smiling, "but bear in mind that even my generosity may have a limit. Aunt Martha ought not to have a birthday so soon after Christmas."

Then dinner was announced, and in the enjoyment of oyster soup, turkey, venison, and half a dozen different well-served vegetables, with *charlotte russe* and cake for dessert, Mr. Fenton and his spiritless sermons were forgotten.

It was a very different dinner to which the minister and his wife sat down with their five children. It is what is generally called "a boiled dinner," and the incompetent little maid-of-all-work, who had prepared it alone during Mrs. Fenton's absence at church, had let the meat burn to the bottom of the pot, and had forgotten to put any salt in anything. Mrs. Fenton, who had changed the brown cashmere for a plain, dark gingham, looked flushed, tired, and out of sorts, and ate nothing. Her husband looked at her furtively occasionally, but said nothing to show that he noticed her mood. He remembered the time when she had always worn a cheerful look, and had laughed at any little domestic mishap—but that was long ago. The wife of to-day was very different in many respects from the wife of those first two years of married life. But she had had cause to change—he could not blame her.

When the little domestic, having removed the remains of the beef and vegetables, spilled the gravy on the clean table-cloth, knocked off a goblet with her awkward elbow, and brought in the bread pudding in the scorched, yellow earthenware dish, betook herself at length to the adjacent kitchen, where she was heard presently rattling dishes and pans in the sink, Mrs. Fenton found an opportunity to speak out her worry to her husband.

"I have told the children that they must not expect to celebrate your birthday this year, Robert," she said. "It is simply out of the question."

The children all looked eagerly at their father as if hoping he might contradict this ; but he shook his head sadly.

"We will have to put it off until next year, I fear," he said.

"Oh, papa, you told us last fall that we might all take that excursion to the falls on your birthday!" cried Edgar, the eldest boy, "and Dick Parris had promised to lend me his gun to shoot squirrels."

"I've always wanted to see the falls," said Louise. "Every other girl I know in town has been there, and they all think it so odd that I've never gone. And I told them all I was going on your birthday."

"It would be an expensive trip for seven of us," said the minister. "I can't afford it just now."

"Oh, dear," sighed little Pauline. "I wish papa wasn't a minister. I wish he sold shoes and nails and hammers like Mr. Abbott does ; then we'd have things like other people."

"I'm not going to be a minister—I know that," cried Edgar.

"Neither am I," said Willie.

"Children! children!" Mrs. Fenton frowned and looked severe. She saw that their thoughtless words had stung the husband and father; he had grown suddenly white.

"Can't you eat the pudding, Robert?" she asked.

"I don't care for it."

As Mr. Fenton spoke he soon pushed away the saucer of pudding he had scarcely tasted, and rising, went across the hall into his study, which was opposite the dining-room.

He closed the door, but he could still hear the sound of Pauline's shrill treble, and the clatter of dishes and pans in the kitchen.

It was hard for him to concentrate his thoughts upon the notes he had written out for his sermon that evening; harder still to forget that worried, weary look on the face dearer to him than all others. And the thought of the disappointment of his children intruded upon his mind, too. They had always had some sort of a frolic on his birthday, and it was talked of, and plans were made for it, for months beforehand. But as he knew only too well, a frolic of any kind was not to be considered for even a moment this year.

The next day was a very busy one indeed in the minister's household—as was always the case on Monday—for the little maid-of-all-work was at the wash-tub from eight o'clock in the morning until four in the afternoon, and all the other work of the establishment fell to Mrs. Fenton's share. But wash-day never obtruded itself disagreeably on Mrs. Abbott's attention, that lady spent two hours at the meeting of the mission society, and then went down town to order the old-fashioned clock to be sent to her aunt, Martha Peebles. But the proprietor of the store was not in, and agreeing to call again on her way home an hour later, Mrs. Abbott went to pay a call on Mrs. Fenton. At the mission meeting she had heard several remarks to the effect that Mrs. Fenton was growing more inattentive every day to church affairs, and she considered that it was really her duty to deliver a mild little lecture to the minister's wife.

Little Pauline came to the door in response to her ring, and said "mamma was helping Mary clear the kitchen, but she would tell her a lady had called," and rushed off, leaving Mrs. Abbott to find her way alone to the parlour.

She sat down in the first chair she saw, but as minute after minute passed and Mrs. Fenton did not come, she grew tired of sitting, and strolled about the room, looking at the pictures—all cheaply framed water-color sketches made by Mrs. Fenton before her marriage, with here and there an engraving.

The door of the back parlour stood open, and seeing an album on a small table in a recess, Mrs. Abbott entered, and had seated herself, with the book in her lap, when she heard someone come into the front room.

She was about to rise and make her presence known when she heard hurried footsteps in the hall, and the next moment came the sound of Mrs. Fenton's voice, tremulous with emotion.

"Robert," she said, "you never told me that the committee resolved last Saturday to re-carpet the church and put cushions in all the pews. Four hundred dollars it is to cost. How outrageous! how wicked! when the church owes you nine hundred dollars back salary. I wish I dared tell the committee what I think of it. You earn your salary—every cent of it, and yet it is doled out to you in little bits as if you were a beggar. They seem to think you ought to be thankful for every penny instead of looking upon it as your just due."

"My dear! my dear!" remonstrated the minister. "You ought not to speak so. It *is* hard, of course, but—"

"Hard! I should say so, indeed," interrupted his wife. "It is bitterly hard. Look at your shiny black suit, wearing out in every direction, your shabby hat, my old-fashioned, made-over dresses, my bonnet three years old;

think how we pinch, save, and screw from the beginning to the end of the year, living on the cheapest food; I nothing but a household drudge, and then ask me to be patient, hopeful, resigned. No, Robert, I can't be patient under all these things. I'm not a saint like you. Let them pay you the arrears of salary they owe you before they re-carpet the church and put cushions in the pews. What cruel injustice for them to collect money for that, and let their debt to you take care of itself! Do they think that because you are a minister you and your family do not need clothing and food? A thousand dollars a year is little enough, heaven knows, for such a family as ours, but when it is cut down to seven hundred—oh, Robert!" with a sudden break in her voice, "I don't care for myself; but when I see you losing all your buoyancy and life, when I hear the children complain because they cannot celebrate your birthday next Friday, it seems as if my heart would break," and she broke into bitter sobbing.

"Winifred, listen," and the minister's voice took on a new and sterner tone. "I can bear this no longer. I love you too well to sacrifice you. I see that this life of worry, poverty and care is killing you. It shall end at once. If I cannot as a clergyman support my family in comfort and respectability I must find some other employment. Do you remember that several years ago your cousin Henry offered me a position in his glass works? Well, Winifred, I go to W—on Saturday, and if the offer still holds good it shall be accepted without delay. So dry your tears, dearest, and be patient a little longer; your dark days will soon be at an end."

"But the sacrifice for you—I know how you love your people—and—"

"I love you more than either people or profession, my dearest," was the tender reply. "Don't let one thought of me give you a moment's worry. Now let me take you up stairs. You are tired and excited, and must lie down for a while at least."

"There is the supper to get, and the rolls to set to rise," sighed poor Winifred.

"The supper and rolls must wait," was her husband's answer.

Mrs. Abbott never delivered that little lecture she had prepared for Mrs. Fenton, but, stunned by the revelations which had been made to her, she slipped from the house unseen as soon as Mr. Fenton and his wife had left the parlour.

She passed by Bannister's on her way home, but did not go in. Somehow she did not feel like purchasing the clock now.

On reaching home she went straight to the library, where her husband was walking up and down, testing the strength of his sprained ankle.

In ten minutes she had recounted to him all she had heard at the minister's.

"I never realized how I valued Mr. Fenton until I heard him say he would leave us," she said in conclusion, "and he shall not leave if I can help it."

"We will all help it," said Mr. Abbott. "No wonder the poor man could not preach bright, buoyant sermons with such a weight on his mind and heart. He has been treated shamefully, and it is a wonder he has stayed with us as long as he has."

All the next day was spent by Mr. Abbott in a buggy, driving around to call on the most influential members of the church, and he came in at dusk tired out, but in the best of humour.

"We've got up a purse that will make Mr. Fenton's eyes open," he said to his wife. "What do you say to putting in that ninety dollars you were going to pay for that old clock?"

"Put it in," answered Mrs. Abbott, promptly.

That was a birthday the minister never forgot. In the first place, his morning's mail brought a check from the church committee for the nine hundred dollars arrears of salary due him; and while they were all wondering and rejoicing over this, Mrs. Abbott and Mrs. Ricks came with a big double carriage and two horses to take them all to the falls to spend the day. And



when the day was at an end and they returned home, the minister and his wife scarcely knew the parlour and dining-room, for all the shabby old furniture was gone, and new carpets, rugs and new furniture lent beauty and brightness to the rooms.

"I think you'd better not go to see Cousin Henry to-morrow, after all," said Winifred, when she and her husband were alone after the children had been sent to bed.

"No, I think we will stay a while longer," said the minister as he drew her to him and kissed her. "But I would like to know how it happened that my birthday was so well remembered. I don't understand it."

And it remained a mystery to him always, for Mrs. Abbott kept her secret.—*Chicago Standard.*

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## THE JORDAN AND "ÆNON NEAR TO SALIM" AS PLACES TO BAPTIZE IN.

BY PROFESSOR T. WITTON DAVIES, B.A., HAVERFORDWEST.

**E**ARLY all travellers to the Holy Land go to see the Jordan. It would have been unpardonable in me, a Baptist, a Welsh Baptist too, if, during my Eastern tour of 1888-89, I had not visited the river beneath whose waves our Lord was immersed by John. Not that we Baptists ascribe to Baptism any efficacy beyond that which belongs to other acts of obedience to Divine orders, but the river of our Lord's baptism brings home powerfully to a Baptist the only Scriptural way of observing this ordinance, and it was here at the river that He who is our Teacher entered upon His public work. I *did* visit the Jordan: I *did* visit "Ænon near to Salim." Moreover I was baptized in both—baptized I say, though I was the baptizer and the baptized—agent and subject. I wish, in a short article, to give a report of my visit to these Bible-baptizing places.

It was on a Friday morning, the 16th day of November, in the year 1888, that I rode from Riha—modern Jericho—to the Dead Sea, and afterwards to the Greek Pilgrims' Bathing Place on the Jordan. I must say something in a general way of the river. It is called the Jordan (from *yarad*, or rather *warad*, to go down) because all along its course from Lake Meron to the Dead Sea it never ceases to be, as its name implies, the "Descender." It has many interruptions on its journey, but away it dashes, turning and twisting, foaming and falling, until it rests at last in the Dead Lake that receives it. Its irregular course forcibly calls to mind the far from straight path the Israelites trod before they reached its banks. From lake to lake—the Sea of Galilee to the Dead Sea—there is at the most no more than sixty miles; yet, in going from one to the other, this very rapid "Descender" makes a journey of over two hundred miles. No river in the world is so low down below the sea-level as this one is at its mouth, for here it is actually over 1,330 feet below the not distant Mediterranean. The climate here is tropical, the vegetation too is tropical; yet sixty or seventy miles away towards the north, on the banks of this same river, the fauna and flora might be almost found in our temperature.

This Pilgrims' Bathing Place has been visited by members of the various Eastern churches (Greek, Armenian, Coptic) from time immemorial, because our Saviour was, in their opinion, baptized here. To bathe in this spot is about the most virtuous act they can perform. It is opposite to Jericho, some three miles from where the Jordan debouches into the Dead Sea. Three miles more to the north is the Roman Catholic Pilgrims' Bathing Place. People at a distance can hardly imagine how warmly the Eastern and Western Churches wrangle about sacred sites. I know of no other battle of sites so bitter. Where these bathing-places are, there are two, or at low water three,

banks: the lowest abuts upon the bed of the river; the next is just above; and it has a level of three-quarters of a mile wide reaching beyond. On this first level there is considerable growth, the acacia, sycamore, and tamarisk flourishing in abundance; here and there I noticed swampy tracts covered with reeds taller than any man. No doubt Christ refers to those when He speaks of John the Baptist as not being a reed shaken by the wind. The upper plain is barely ever reached by the river, though twice a year, at harvest (Josh. iii. 15), and during the early rain (as I saw), it overflows the middle banks. This upper plain stretches away some ten miles westwards to the slopes of the Judæan mountains; and it is very barren, except for occasional oases of wonderful richness. Before my visit, the early rains came down in such a way as is very rare out there. The river had overflowed its middle banks, but not to any great extent, for its width was hardly over a hundred feet, and it is usually over seventy. It was certainly less favourable for bathing than four days before, and than it usually is. Canon Tristram ("Land of Israel," p. 223) and Lord Nugent ("Lands Classical and Sacred," ii. 147) say that the floods of the early rains (November and December) are greater than those of the latter (March). If it were possible for me to dip into the Jordan at the time I visited it, it would be possible to do so most of the year. Well, I *did* dip into it, even more than the thrice of the Greek and Coptic pilgrims. I had no rope around me: I was alone in the river, though my companions were close by. I am speaking the sober truth when I say that, given time and people, I could baptize as many in that spot as, say, in the Wear where I received my baptism. All that Margoliouth ("Pilgrimage to Land of my Fathers," ii. 397) and Tristram (same page as before) say about the water being too rapid for bathing in goes for simply nothing with me, for I *actually* bathed at about the worst time of all the year: neither of these travellers tried the experiment. The river was rapid: the water was turbid, but I found excellent standing-room some three or four feet in, and the depth at this point was under rather than over four feet. Perhaps Geikie ("Life of Christ," vol. i. chap. xxv.) is right in arguing, from John the Baptist's allusion to a man not having one coat ("He that hath two coats let him impart to him that hath none"—Luke iii. 11), that John's preaching and baptizing took place in the summer-time. If so, immersion in the Jordan would be not only easy but exceedingly pleasant and almost necessary amid the enormous heat of the Ghor.

It was probably in this neighbourhood that John began his work of baptizing. "Then went out to him all Jerusalem and all Judæa and all the regions round about Jordan; and they were baptized of him in the river Jordan" (Matt. iii. 5). Then, pressed it may be by the authorities at Jerusalem, he went more to the north. Perhaps Luke's words, "And he came into all the country round about Jordan" (iii. 3) take in the preaching and baptizing of the Upper and Lower Jordan. The Evangelist John is the only one who names a particular place in the baptizing of his namesake: "These things were done in Bethabara beyond Jordan where John was baptizing" (i. 28). This Bethabara, it is now believed by the best judges, is some three parts of the distance from the Dead Sea to the Sea of Galilee, not far away from Scythopolis. Conder found here a ford still going under the name of "Abarah" (see his "Handbook of the Bible," p. 319, and "Quarterly Statements" of Palestine Exploration Society). It is almost certain that Christ came from Cana of Galilee to be baptized by John when the latter was baptizing here. He seems (John ii. 1) to have taken but one day for the journey, and the distance between Cana to Abara is just twenty miles. All this, while strongly in favour of the new site, is as strongly against the old one. It is quite true that the oldest and best MSS. read "Bethany" and not "Bethabara," but the fact that Origen, Chrysostom, and Jerome choose to read "Bethabara" though they knew of the other reading, shows that this name was in some way connected with the place. Conder has a plausible

conjecture—that “Bethany” stands for “Batania,” the Aramaic form of Beisan, the province; and that the full reading is “Bethabara in Batania” (=Beisan). Bathing up here is easy enough, and not nearly so dangerous as lower down where Bethabara used to be located, and where it is still written on most of our maps. I am surprised that anyone should have the shadow of a shade of doubt but that baptizing in the Jordan at any point between its two important lakes is possible, and comparatively easy: and remember these are the well-considered words of one who has gone out to see what he here describes. And there would be no doubt had there been no theory to maintain. I am not accusing our infant-sprinkling brethren of insincerity, for we are all too prone to look at facts through the coloured spectacles of theories.

Now about “Ænon,” with those “many waters” (the right rendering) which vex the souls of our brethren. Can we locate it? Robinson was able to fix upon “Salim,” near to which Enon was: he found it still keeping its old name on an eastern spur of Mount Ebal, two miles from Jacob’s well (“Researches,” ii. 279, iii. 298). In this identification he has been very generally followed. “Ænon,” however, baffled the painstaking and judicious Robinson himself. But after his day, Conder and others have found a village, now called Ainûn, at the end of Wady Far’ah, which begins just across the hill northwards, on which Salim lies. From Salim to Ainûn is seven miles. In the neighbourhood of Ainûn there are no end of fountains, and they contain the most delicious water I met with in all that land, except at Elisha’s Fountain, near Jericho. Small wonder that this place was called Ænon, a word which, in the Aramean speech of Christ’s time, meant “fountains.” There are several mills worked by the streams that roll forth from the many fountains thereabouts. We rode through the narrow Wady Far’ah, and close to the village Ainûn I counted six streams starting from separate fountains. Further on these six unite to make three: yet further along these three join to make one. It was at this junction of all the six, if not more, that I believe John was baptizing. Of course we cannot fix the exact spot, but as it was almost for certain in that district, we are at liberty to choose the spot most suitable in it. Here, too, in “Ænon near to Salim” I bathed, baptizing myself more than once in the refreshing stream. The dipping was easy and very delightful on such a hot day. I measured the depth of the water, and found it fully four feet deep. I was there on the 4th of December, 1888, when we had more than we wished of rain: but that these waters are permanent is proved by the fact that the mills which are kept going depend entirely upon them for power. If the stream at any point were too shallow, by damming it would be easy to bring together an abundance of water for baptizing.

I have been led to write the foregoing lines because so many writers on the other side magnify the difficulty of baptizing in the Jordan and in “Ænon near to Salim.” Candid as well as competent writers, like Stanley and Geikie, allow that immersion did take place in these waters, and see no obstacle in the way, though both have with their own eyes, as I have with mine, gazed upon *the* river of Palestine, and the place of fountains. It is a pity that an unscriptural practice should be upheld by an unscriptural denial or distorting of facts.



**Are You in the Vine?**—I have seen a branch tied to a bleeding tree for the purpose of being grafted into its wounded body, and that thus both might be one. Yet no incorporation has followed; there was no living union. Spring came singing, and with her fingers opened all the buds; and summer came with her dewy nights and sunny days, and brought out all the flowers; and brown autumn came to shake the trees and reap the fields, and with dances and mirth to hold the “harvest home”; but that unhappy branch bore no fruit, nor flower, nor even leaf. Just held on by dead clay and rotting cords, it stuck to the living tree, a withered and unsightly thing. So, alas! it is with many who have a name to live and are dead.—*Thos. Guthrie.*

## NOTES AND COMMENTS.

## THE BASIS OF CHRISTIAN UNION.



THE following Resolutions, drawn up by the Southern Baptist Convention, U.S.A., have been unanimously adopted by Baptists in the Northern States, and will, we believe, command the hearty assent of baptized believers throughout the world.

“WHEREAS, the different denominations have lately been giving unusual attention to the subject of Christian union, and whereas, it is conceded to be a great *desideratum* that Christians should agree in all important points of doctrine and polity, and whereas, there is a standard recognized as authoritative by all Christians—viz., the Bible, therefore :

“RESOLVED, by the Southern Baptist Convention, representing twelve hundred thousand communicants, that we recognize the gravity of the problem of bringing different denominations to see alike on important subjects concerning which they now differ, and that we now recognize in the teaching of Scripture the only basis on which such agreement is either possible or desirable ; also,

“RESOLVED, that we respectfully propose to the general bodies of our brethren of other denominations to select representative scholars who shall consider and determine just what is the teaching of the Bible on the leading points of difference of doctrine and polity between the denominations, in the hope that they can at least help to a better understanding of the issues involved ; also,

“RESOLVED, that we heartily favour that the results of the proposed conference of representative scholars be widely published in all denominational papers, so that the Christian public can be thoroughly informed concerning these results, and that progress may be made toward true Christian union.”

If Irish Protestants, many of whom are sincerely longing for union, will only adopt these suggestions, there will be a great gain to Biblical Christianity, and the desired consummation will speedily be realized.

\* \* \*

## THE SECOND ADVENT DISCUSSION.

Several papers on this subject reached us last month too late to be noticed in the July issue of the *MAGAZINE*. Mr. Froste sends a vigorous reply to “Rusticus,” and Mr. Gribbon makes a trenchant attack on the positions of Mr. Hennessy. We should very gladly oblige our various correspondents by giving insertion to their papers, were it not that we are persuaded that our readers have already had enough of this discussion, and therefore we cannot depart from the announcement made in June that the controversy must cease for the present. We heartily concur in a remark by our esteemed contributor, Mr. Froste : “The importance of the subject can hardly be over-rated. It is so often brought before us in Scripture, and in such practical connections ; and, if the abuse of a subject be a reason for putting it aside, would we not have to give up Atonement, Redemption, Everlasting Security, Free Grace, Baptism, and the very Divinity of our Lord Himself.” We have been asked to state our own views on this great question, and hope to do so at some future time.

\* \* \*

LITTLE CHILDREN BROUGHT TO JESUS (*Luke xviii. 16*).

This subject forms part of the International Lesson for Sunday Schools on August 31st. Writing in the *Baptist Teacher*, the Rev. Philip Jones makes the following pertinent remarks, which deserve to be widely circulated :

“Those Jewish mothers wanted the Rabbi Jesus to bless their children, just as they might have wanted any other to do so. And, haloed with a human interest in which we never tire of beholding him, Jesus acceded to their request, and took the children in His arms and blessed them. Baptists have sought to emulate their Lord in this. They have not wrenched from the scene support for the perversion of an

ordinance of the Church. They have discovered in it no warrant for the substitution of wonder-working for faith. But they have beheld in the scene an emphasis laid on the Lord Christ's willingness to receive little children into His kingdom. And with an avidity that their opposition to infant baptism has made more eager, they have welcomed young children to Him. As soon as their hearts have opened to receive Him, they have placed upon them the seal of His own ordinance—baptism.

\* \* \*

#### GROWTH OF THE BAPTIST DENOMINATION.

According to the most reliable statistics, Baptists throughout the world have had a net increase in their membership of about one million during the last seven years. Very decided progress has been made on the Continent of Europe, especially in Russia, Germany and Sweden. There are now throughout the world 43,125 churches, with a baptized membership of about four millions. The adherents—that is, children and others connected with our congregations—may be reckoned at ten millions more. This is a cause for thankfulness, hope, and renewed consecration on the part of all who have avowed in baptism their discipleship to Christ.

\* \* \*

#### A BAPTIST UNIVERSITY.

American Baptists are far ahead of their brethren on this side the Atlantic in the matter of denominational education. They have just added another great academical institution to the many already in their country, by the founding of the Chicago University, which enters on its auspicious mission with the splendid endowment of £250,000 sterling. The whole of this money has been subscribed during the past twelvemonth, the principal contributors being Mr. J. D. Rockefeller, who subscribed £120,000, and Mr. Marshall Field, who gave a free site worth £25,000. The new University bids fair to take a distinguished place among the teaching institutions of America; and its charter requires that not less than three-fourths of its professors in all the future shall be Baptists. When will British Baptists emulate this noble munificence?

\* \* \*

#### UNEMPLOYED PASTORS.

From all parts of the kingdom, complaints are heard that the supply of ministers is much in excess of the demand. There are certainly many hundreds of men in England who have devoted their lives to pastoral work, men of excellent character and good natural ability, who are wholly unable to obtain employment. This is a painful state of matters: what is the cause? It may be assuming too much to suppose that there is only one cause; but is it not obvious to any intelligent observer that a chief reason lies in the low standard of education that is deemed sufficient for entrance on the ministry? Not only is the standard for admission to our colleges much too low in most instances; but many, year by year, are elected to the pastorate who have had no college training whatsoever. Some of these are highly gifted brethren, who, in spite of defective training, become successful preachers: but others are soon used up, and find when it is too late that they have mistaken their vocation. Many, even, who have had a run through a college are very ill-equipped for the exacting duties of a pastorate. They have voice power, and "leg power"—the power of beating-up the absentees; they may even have heart power; but they are wanting in that intellectual power which can be acquired through no other means than severe mental discipline, and without which freshness in the pulpit cannot for long be maintained. Happily the days are gone when ignorance can be regarded as a good qualification for the pastorate; but surely the time is come for churches to take a further step and declare that the possession of a cultured mind must henceforth be deemed an essential qualification. A good education is now within the reach of all who are prepared to toil for it; and though it is quite true, as a great preacher remarked the other day, that "God does not need our learning to convert the sinner," it is still more true that He does not need our ignorance. The man

who has done most to mould the thought and life of Christendom was none other than the devout and scholarly Saul of Tarsus, who, through the stern discipline of Gamaliel's college, learnt the secret of intellectual strength. If we, like the great Apostle, are ardently longing to serve God with our best, we will not be content to offer Him the scanty gleanings of an untutored mind. The faithful pastor will ever keep pressing on to new conquests of truth, and in the quietude of the study, under the gleam, perchance, of the midnight lamp, will gather in new spoils with which to enrich the people of his charge. Such labour, performed as unto Christ, can never be a signal failure, and must become increasingly appreciated as the churches grow in the grace and knowledge of the Lord.

## FOR OUR YOUNG PEOPLE.

### People and Verbs.

"IT seems to me," said Edith, a bright girl who is in the first class at the high school, "that all the people in the world are just like verbs, and that everybody belongs to one or another of the moods."

"Why, Edith, what do you mean?" one of her schoolmates asked.

"There, Mabel, you are an illustration. You are a verb in the indicative mood. The grammar says that the indicative mood expresses affirmation, or a simple or unconditional judgment, or is used to ask a question."

"Does that describe me?"

"Certainly. You never go flying off into guesses or suppositions, or qualifications, and you never undertake to command people to do this or that. Sometimes you are dreadfully positive in your affirmations; but when you can't assert, you ask a plain question."

"Well, what other kinds of verbs are there among people?"

"Oh, there are plenty of people in the subjunctive mood. There is Mrs. Dubius, for instance, who is noted for never knowing her own mind. You know the subjunctive mood 'expresses supposition, doubt, uncertainty, condition, or contingency.' Isn't that Mrs. Dubius, out and out? 'O dear me,' she actually said to mother the other night at sunset, 'supposin' the sun shouldn't never rise no more!' Why there are lots of people who go through the world in such a subjunctive state of mind that they are in continual torture."

"What about the potential people?"

"They are the people, I suppose, who always may, can, might, could, would, or should do something if somebody or something didn't get in their way and prevent them. To hear them talk, you would think they had immense possibilities in them; but it's always possibility, and never performance. I think the potential mood is the most to be dreaded of the whole list."

"But that doesn't end the moods, Edith?"

"Certainly not, my dear, and the other one, it seems to me, includes the majority of people. The great trouble with the world is that almost everybody is in the imperative mood, or wants to be."

"You mean that everybody wants to command?"

"Why, yes, in one way or another. When the children quarrel at their play it's generally because they all 'want to be boss.' If people would content themselves with being in the indicative mood now, how much less wrangling and trouble they would have."

"But, Edith, there are really not so very many people who are trying to 'be boss.'"

"Oh, not so very many, perhaps, who go around saying, 'Do this,' or 'Don't do that;' but you must remember that the imperative mood includes 'entreaty or exhortation'—and so many people know how to entreat or exhort in a way that means a command as much as anything could! In one way or another, almost everybody contrives to be more or less in the imperative mood; and when two imperatives come together, the result is dreadful."

"Well, my dear, what mood do you belong to?"

"// Oh, I never thought of that, to be sure. And, really, how could you expect a verb to know what mood it is in?"—*Youth's Companion*.

—★—

### Scripture Enigma.

1.

Oh skilful the workers, oh mournful the day,  
When within dark recesses they hid it away,  
A treasure most precious, revered by the great,  
And deeply lamented by all in the State.

2.

Oh wondrous the moment, when forth from that land  
They bore it, fulfilling a solemn command,  
To its far distant home beyond desert and wave,  
Which once was the camp of a patriarch brave.

3.

Oh great the thanksgiving, when after long years  
Their vow was fulfilled, and they banish their fears;  
And the long-guarded treasure was safely concealed,  
Till that day when the secrets of all are revealed.

J. D.

### Bible Character.

Whose covetous and deceitful conduct brought immediate and lasting punishment on himself and family?

*The initials of the following prove the name.*

1. Where was the first memorial raised to tell of Israel's entrance into Canaan?
2. The meeting-place of a wicked king and a wicked woman.
3. One of the supporters of Moses during the battle with Amalek.
4. Who alone escaped from the massacre of the priests of Nob?
5. Where was want changed to sufficiency in time of famine?
6. The eastern boundary of the Persian Empire.

—★—

### ANSWERS FOR JULY.

#### Bible Study (Seniors only).

1. Addition.—2 Peter i. 5-8
2. Multiplication.—2 Peter i. 2.
3. Division.—2 Cor. vi. 17, 18.

#### Scripture Puzzle (Seniors and Juniors).

- 666 talents of gold presented to Solomon.—1 Kings x. 14.  
 3 shekels (the temple tax 9 times).—Nehemiah x. 32.  
 30 pieces of silver Christ was betrayed with.—Matt. xxvi. 15.  
 4000 singers were in the temple jubilee.—1 Chron. xxiii. 5.  
 100 prophets were hid in caves.—1 Kings xviii. 4.  
 70 years Israel was in captivity.—Jer. xxv. 12.  
 Total cost \$96,600—or £19,320, cost of church.  
 300 cubits long was Noah's ark.—Gen. vi. 15.  
 88 children Rehoboam had.—2 Chron. xi. 21.  
 276 persons suffered shipwreck with Paul.—Acts xxvii. 37.  
 6  $\frac{1}{2}$  fingers and toes the man of Gath had.—2 Samuel xxi. 20.  
 7 years in building Solomon's temple.—1 Kings vi. 38.  
 60 cubits high was Solomon's temple.—1 Kings vi. 2.

The height of the spire was 138 feet.

Answers have been received from—

E. Crutchett, Carrie Douglas, W. H. Gaussen, Henry Martin, Maggie Martin, Lizzie M'Causland, Robert M'Causland, B. J. Simpson, J. B. Simpson, J. H. B.

## REVIEWS.

AN HISTORICAL INTERPRETATION OF THE REVELATION OF JOHN. By the Rev. Arthur Isham, Oxford, etc. London: Elliot Stock, 62, Paternoster Row, E.C. Price, 10/6.

This is an able and scholarly interpretation of a Book which in every age has exercised a singular fascination over the minds of Christian readers. The writer brings a vast amount of historical and critical knowledge to bear on his exposition of the Book, which cannot be read without pleasure and profit; he also draws many valuable spiritual lessons from the various promises and visions. We are, however, by no means convinced that his interpretation as a whole is right. He assumes that John received the Revelation during the reign of the Emperor Domitian, sometime after the destruction of Jerusalem; and consequently he adopts the hypothesis that the prophecy refers to events many of which are still in the future. We think, however, that the weight of Christian scholarship to-day is against this theory, and that in all probability the wondrous visions of this book found their primary fulfilment in the destruction of Jerusalem, and the consequent overthrow of Judaism and inauguration of Christ's spiritual kingdom. Though holding this view, we cordially commend Mr. Isham's book as a valuable contribution towards the understanding of this mysterious Apocalypse.

\* \* \*

DAVID: THE MAN AFTER GOD'S OWN HEART. A Book for Young Men. By Rev. H. E. Stone, author of "Strangely Led." London: Nisbet & Co. Price, 2/6.

This is a very readable volume of studies in the life of David, specially intended for young men, but containing valuable lessons for Christians of every class. It contains the substance of addresses delivered at Nottingham Tabernacle, which must have been heard with interest and profit.

\* \* \*

CATTLE SHIPS: Being the fifth chapter of Mr. Plimsoll's second Appeal for our Seamen. London: Kegan Paul & Co. Price, 1/-.

Mr. Plimsoll has already done splendid service in the cause of humanity, and the forthcoming volume, of which this portion is issued in advance, will doubtless aid in

the reforms still urgently needed in regard to our merchant service. The brutal sufferings to which cattle are subjected through overcrowding of the ships is here set forth in a graphic manner, and also the terrible dangers and great loss of life resulting to our seamen from the same cause. We showed this volume to an experienced sea-captain, who declares that it contains no exaggeration; that in fact the case is understated. This appeal ought to be scattered by thousands. Long live Mr. Plimsoll to champion the cause of our poor sailors, who in large numbers are being sacrificed to the avarice of ship-owners.

\* \* \*

THE CHURCH. Monthly, one penny. London: Baptist Tract & Book Society, 22a, Fournival Street, E.C.

The *Church*, under its new management, is not quite so readable as heretofore. It is, however, more decidedly denominational, and is now virtually the organ of the Close Baptists of England. The current number contains several articles of interest; and amongst these are an account of a deputation of American Baptists to our College at Brighton Grove, Manchester.

\* \* \*

THE KING'S OWN. A Monthly Magazine for the Study and the Home. Edited by Rev. J. Urquhart. London: John F. Shaw & Co., 48, Paternoster Row, E.C. Price 6d.

This is a really high-class magazine, containing 80 pages of letterpress, well printed, and embellished with good illustrations. The matter is also of sterling quality, and thoroughly readable, and altogether it is a marvel of cheapness. The number before us contains a noteworthy article, entitled "A death-blow to the higher criticism," in which the trenchant attack of Professor Margoliouth, of Oxford, on Canon Cheyne, and other Old Testament critics, is warmly commended. The writer observes, "It may be too much to say that Professor Margoliouth's assault is the beginning of the end; but it may safely be averred that it leads the way in an attack which, if persisted in, will soon issue in an abiding triumph." We congratulate Mr. Urquhart on the excellence of his work, and trust that a large circulation will make the *King's Own* a financial success.



## DENOMINATIONAL INTELLIGENCE.

## Derryneil, Castlewellan.

A series of evangelistic services was held in one of our tents at Castlewellan, during part of the months of June and July, in connection with the Derryneil Baptist Church. The pastor was assisted by Pastors Dickson and M'Cracken, who preached the Word of God with great power and acceptance. The meetings were largely attended on Lord's day evenings, and fairly on the week evenings. The closing service, which was conducted by Pastor M'Cracken, was a grand success, and some were led to decide for Christ. We had four baptisms at Derryneil from the Castlewellan work, for which we have reason to thank God and take courage. Pastor M'Cullough is at present conducting another mission in the tent at The Flush, and the work is hitherto very encouraging, the tent being crowded out on Sunday evenings. On August 1st a tea was given at the pastor's home, to the Sabbath-school and members of the church; after tea and the singing of some hymns and prayer, the children went into an adjoining field, where they spent a very enjoyable evening.

\* \* \*  
Tubbermore.

CARSON MEMORIAL CHAPEL.—The following donations have been either promised or received since the issue of the June number of the *Magazine*, for which the respective donors will please receive the hearty thanks of the friends at Tubbermore:—

Mrs Burnett, Aberdeen, ...	£0	10	0
Mr. Edward Rawling, Wimbledon Common, ...	2	2	0
Mr. and Mrs. Sargant, Bristol, ...	1	0	0
Miss Selfe Page, Malvern, ...	1	0	0
Mrs. Henry Caldwell, Curran, ...	0	10	0
Mr. James Caldwell, Curran, ...	2	0	0
Mrs. David Graham, Ashton-on-Mersey, ...	0	10	0
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 Mr. George Moore, Belfast ... 0 10 0  
 A Friend, Maghera, ... 0 5 0  
 Mr. Wm. A. Gaussen, Ballyronan, ... 0 10 0

N.B.—It has been suggested that each of the Baptist Churches in Ireland set apart the first Sunday in September (or any subsequent Sunday in that month which may be more convenient to any particular church), on which a special offering be taken up, *no matter how small*, towards this object. Surely every Baptist in Ireland would like to have a finger in this pie.

Gifts will be gratefully acknowledged by R. Haldane Carson, *Hon. Sec.*

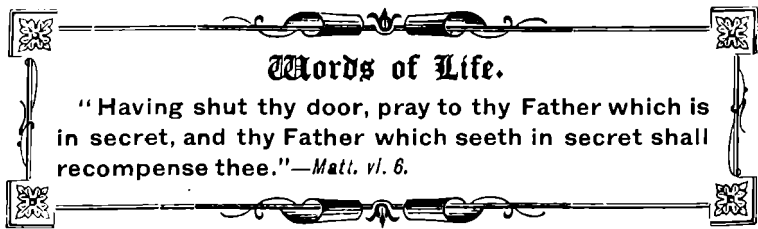
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BAPTISMS.

BELFAST: Regent Street.—July 4th, in the sea, at Killyleagh, Co. Down, six; July 13th, in Regent Street Chapel, three. By Pastor Edwd. T. Mateer.

CARRICKFERGUS.—July 16th, three; July 30th, one. By Pastor, A. G. Haste.

COLERAINE.—July 13th, seven (from Coolhill). By H. A. Gribbon.

DUBLIN: Harcourt Street.—July 2nd, two; July 30th, eight. By the Pastor, H. D. Brown.



### Words of Life.

"Having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee."—*Matt. vi. 6.*



# The Irish Baptist Magazine

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[No. 9.

## PEACE AND VICTORY.

BY REV. ALEXANDER MACLAREN, D.D.

[*The concluding sermon of a series on our Lord's Last Discourses: reprinted from "The Freeman," by kind permission.*]

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."  
—JOHN XVI. 33



NO end these wonderful discourses, and so ends our Lord's teaching before His passion. He gathers up in one mighty word the total intention of these sweet and deep sayings which we have so long been pondering together. He sketches in broad outline the continual characteristics of the disciple's life, and closes all with the strangest shout of victory, even at the moment when He seems most utterly defeated.

We shall, I think, best lay on our hearts and minds the spirit and purpose of these words if we simply follow their course, and look at the three things which Christ emphasizes here: the inward peace which is His purpose for us; the outward tribulation which is our certain fate; and the courageous confidence which Christ's victory for us gives.

### I. NOTE, THEN, FIRST, THE INWARD PEACE.

"These things have I spoken unto you that in Me ye might have peace." Peace is not lethargy; and it is very remarkable to notice how, in immediate connection with this great promise, there occur words which suggest its opposite—tribulation and battle. "In the world ye have tribulation." "I have overcome"—that means a fight. These are to go side by side with the peace that He promises. The two conditions belong to two different spheres. The Christian life bifurcates, as it were, into a double root, moves in two realms—"in Me" and "in the world." And the predicates and characteristics of these

two lives are, in a large measure, diametrically opposite. So here, without any contradiction, our Lord brackets together the two opposite conditions as both pertaining to the life of a devout soul. He promises a peace which co-exists with tribulation and disturbance, a peace which is realized in and through conflict and struggle. The tree will stand, with its deep roots and its firm bole, unmoved, though wildest winds may toss its branches and scatter its leaves. In the fortress, beleaguered by the sternest foes, there may be, right in the very centre of the citadel, a quiet oratory through whose thick walls the noise of battle and the shout of victory or defeat can never penetrate. So we may live in a centre of rest, however wild may be the uproar in the circumference. "In Me . . . peace." That is the innermost life. "In the world . . . tribulation." That is only the surface.

But, then, note that this peace, which exists with, and is realized through, tribulation and strife, depends upon certain conditions. Our Lord does not say, "Ye have peace," but "These things I have spoken that you *may* have it." It is a possibility; and He lays down distinctly and plainly here the twofold set of conditions, in fulfilment of which a Christian disciple may dwell secure and still, in the midst of all confusion. Note, then, these two.

It is peace, if we have it at all, *in Him*. Now you remember how emphatically and loftily, as one of the very keynotes of these discourses, our Lord has spoken to us, in them, of dwelling in Him as the prerogative and the duty of every Christian. We are in Him as in an atmosphere. In Him our true lives are rooted as a tree in the soil. We are in Him as a branch in the vine, in Him as the members in a body, in Him as the residents in a house. We are in Him by simple faith, by the trust that rests all upon Him, by the love that finds all in Him, by obedience that does all for Him. And it is only when we are in Christ that we rest, and realize peace. All else brings distraction. Even delights trouble. The world may give excitement, the world may give vulgar and fleeting joys, the world may give stimulus to much that is good and true in us, but there is only one thing that gives peace, and that is that our hearts should dwell in the Fortress, and should ever be surrounded by Jesus Christ. Brother, let nothing tempt us down from the heights, and out from the citadel where alone we are at rest; but in the midst of all the pressing duties, the absorbing cares, the carking anxieties, the seducing temptations of the world, and in the presence of all the necessity for noble conflict which the world brings to every man that is not its slave, let us try to keep the roots of our lives in contact with that soil from which they draw all their nourishment, and to wrap ourselves round with the life of Jesus Christ, which shall make an impenetrable shield between us and the fiery darts of the wicked. Keep on the lee side of the break-water and your little cock-boat will ride out the gale. Keep Christ between you and the hurtling storm, and there will be a quiet place below the wall where you may rest, hearing not the loud winds when they call. "These things have I spoken that in Me ye might have peace."

But there is another condition. Christ speaks the great words which have been occupying us so long, that they may bring to us peace. I need not do more than remind you, in a sentence, of the contents of these wonderful discourses. Think of how they have spoken to us of our

Brother's Ascension to Heaven to prepare a place for us ; of His coming again to receive us to Himself ; of His presence with us in His absence ; of His indwelling in us and ours in Him ; of His gift to us of a Divine Spirit. If we believed all these things, if we realized them and lived in the faith of them, if we meditated upon them in the midst of our daily duties ; and if they were real to us, and not mere words written down in a Book, how should anything be able to disturb us, or to shake our settled confidence ? Cleave to the words of the Master, and let them pour into our hearts the quietness and confidence which nothing else can give. And then, whatsoever storms may be around, the heart will be at rest. We find peace nowhere else but where Mary found her repose, and could shake off care and trouble about many things, sitting at the feet of Jesus wrapt in His love and listening to His word.

## II. THEN NOTE, SECONDLY, THE OUTWARD TRIBULATION WHICH IS THE CERTAIN FATE OF HIS FOLLOWERS.

Of course there is a very sad and true sense in which the warning, "In the world ye shall have tribulation," applies to all men. Pain and sickness, loss and death, the monotony of hard, continuous, unwelcome toil, hopes blighted or disappointed even in their fruition, and all the other ills that flesh is heir to, afflict us all. But our Lord is not speaking here about the trouble that befalls men as men, nor about the chastisement that befalls them as sinners, nor about the evils which dog them because they are mortal or because they are bad, but yet more mysterious sorrows which fall upon them because they are good. "In the world ye have tribulation" is the proper rendering and reading. It had already begun, and it was to be the standing condition and certain fate of all that followed Him.

I have already said that the Christian life moves in two spheres, and hence there must necessarily be antagonism and conflict. Whoever realizes the inward life in Christ will more or less, and sooner or later, find himself coming into hostile collision with lives which only move on the surface and belong to the world. If you and I are Christians after the pattern of Jesus Christ, then we dwell in the midst of an order of things which is not constituted on or for the principles that regulate our lives and the objects at which we aim. And hence, in that fundamental discordance between the Christian life and society as it is constituted, there must always be, if there be honesty and consistency on the side of the Christian man, more or less of collision between him and it. All that you regard as axiomatic the world regards as folly, if you take Christ for your teacher. All that you labour to secure the world does not care to possess, if you have Him for your aim. All that you live to seek it has abandoned ; all that you desire to obey it will not even consult, if you are taking Christ and His law for your rule. And therefore there must come, sooner or later, and more or less intensely in all Christian lives, opposition and tribulation. You cannot get away from the necessity, so it is as well to face it.

No doubt the form of the antagonism varies. No doubt the more the world is penetrated by Christian principles divorced from their root and source, the less vehement and painful will the collision be. But *there* is the gulf, and there it will stop, until the world is a Church. No

doubt some portion of the battlements of organized Christianity has tumbled into the ditch and made it a little less deep. Christian men and women have dropped their standard far too much, and so the antagonism is not so plain as it ought to be, and as it used to be, and as, some day, it will be. But there it is, and if you are going to live out and out like a Christian man, you will get the old sneers flung at you. You will be "crotchety," "impracticable," "spoiling sport;" "not to be dealt with," "wet blanket," "pharisaical," "bigoted," and all the rest of the pretty words which have been so frequently used about the men that try to live like Jesus Christ. Never mind. "In the world ye have tribulation." "I bear in my body the marks of the Lord Jesus," the branding-iron which tells whose owner the slave is. And if it is His initials that I carry I may be proud of the marks.

But at any rate there will be antagonism. You young men in your warehouses, you men that go on 'Change, we people that live by our pens or our tongues, and find ourselves in opposition to much of the tendencies of the present day—we have all, in our several ways, to bear the cross. Do not let us be ashamed of it, and, above all, for the sake of easing our shoulders, do not let us be unfaithful to our Master. "In the world ye have tribulation"; and the Christian man's peace has to be like the rainbow that lives above the cataract—still and radiant, whilst it shines above the hell of white waters that are tortured below.

### III. LASTLY, NOTICE THE COURAGEOUS CONFIDENCE WHICH COMES FROM THE LORD'S VICTORY.

"Be of good cheer." It is the old commandment that rung out to Joshua, when, on the departure of Moses, the conduct of the war fell into his less experienced hands. "Be strong, and of a good courage; only be thou strong and very courageous." So says the Captain of salvation, leaving His soldiers to face the current of the heady fight in the field. Like some leader who has climbed the ramparts, or hewed his way through the broken ranks of the enemies, and rings out the voice of encouragement and call to his followers, our Captain sets before us His own example: "I have overcome the world." He said this the day before Calvary. If that was victory, what would defeat have been?

Notice, then, how our Lord's life was true battle. The world tried to draw Him away from God by appealing to things desirable to sense, as in the wilderness; or to things dreadful to sense, as on the Cross; and both the one and the other form of temptation He faced and conquered. It was no shadow fight which evoked this pæan of victory from His lips. The reality of His conflict is concealed from us somewhat by reason of its calm and the completeness of His conquest. We do not appreciate the force that drives a planet upon its path because it is calm and continuous and silent, but the power that kept Jesus Christ continually faithful to His Father, continually sure of that Father's presence, continually averse to all self-will and selfish living, was a power mightier than all others that have been manifested in the history of humanity. The Captain of our salvation has really fought the fight before us.

But mark, again, that our Lord's life is the type of all victorious life. The world conquers me when it draws me away from God, when it makes me its slave, when it coaxes me to trust it, and to despair if I lose it.

The world conquers me when it comes between me and God, when it fills my desires, when it absorbs my energies, when it blinds my eyes to the things unseen and eternal. And I conquer the world when I put my foot upon its temptations, when I crush it down, when I shake off its bonds, and when nothing that time and sense, with their delights or their dreadfulnesses, can bring, prevents me from cleaving to my Father with all my heart, and from living as His child here. Whoso thus coerces Time and Sense to be the servants of his filial love has conquered them both. And whoso lets them draw him away from God is beaten, however successful he may dream himself to be, and men may call him.

My friends, there is a lesson for Manchester people. Jesus Christ was not a very successful man according to the standard of Market-street and the Exchange. He made but a poor thing of the world, and He was going to be martyred on the Cross the day after He said these words. And yet that was victory. Ay! Many a man beaten down in the struggle of daily life, and making very little of it, according to our vulgar estimate, is the true conqueror. Success means making the world a stepping-stone to God.

Still further, note our share in the Master's victory—"I have overcome the world. Be ye of good cheer." That seems an irrelevant way of arguing. What does it matter to me though He has overcome? So much the better for Him; but what good is it to me?

It may aid us somewhat to more strenuous fighting if we know that a Brother has fought and conquered. And I do not under-estimate the blessing and the benefit of the life of Jesus Christ, as recorded in these Scriptures, even from that, as I conceive it, miserably inadequate and imperfect point of view. But the victory of Jesus Christ is of extremely little practical use to me, if all the use of it is to show me how to fight. Ah! you must go a deal deeper than that. "I have overcome the world," and "I will come and put My overcoming Spirit into your weakness, and fill you with My own victorious life, and make your hands strong to war and your fingers to fight; and be in you the conquering and omnipotent power."

My friends, Jesus Christ's victory is ours, and we are victors in it because He is more than the pattern of brave warfare, because He is the Son of God, who gave Himself for us, and gives Himself to us, and dwells in us, our Strength and our Righteousness.

And then, remember the condition of that victory's being ours is the simple act of reliance upon Him and upon it. The man that goes into the battle as that little army of the Hebrews did against the wide-stretching hosts of the enemy, saying, "O Lord! we know not what to do, but our eyes are up unto Thee," will come out more than conqueror through Him that loved him. And "this is the victory that overcometh the world, even our faith."

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THE BLESSINGS THAT CHILDREN BRING.—Infants recall us from much that engenders and encourages selfishness; that freezes the affections, roughens the manners, indurates the heart. They brighten the home; deepen love; invigorate exertion; infuse courage; and vivify and sustain the charities of life. It would be a terrible world, I think, if it were not embellished by little children, for manifold are the lessons which God teaches us through their instrumentality.—*Dr. T. Binney.*

## NOTES AND COMMENTS.

### IRISH MISSION SUNDAY.

**W**E have pleasure in calling attention to the letter that will be found on another page, from Pastor A. M'Caig, B.A., anent collections for the Irish Baptist Mission. The delegates assembled at Ballymena pledged themselves to this measure, and we feel sure that none of our churches will be backward in responding. We cannot expect friends in England to help unless we make it clear that we are doing all in our power to help ourselves. If a general interchange of pulpits could be arranged on this occasion it would be a great advantage; especially pastors of self-supporting churches should exchange with their brethren who are aided by the mission, this would increase the interest of all the congregations, and would not fail to result in a "substantial addition to the funds." Will our readers see to it that arrangements are completed without delay?

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### THE TENT CAMPAIGN.

Tent work at Coleraine is being carried out with vigour under the superintendence of Mr. Gribbon, the honorary Treasurer of the Mission. The services, as in former years, have been greatly blessed; and there is room for a considerable extension of work on these lines, as many of the rural districts of Ulster have little opportunity of hearing the Word of Life. But more tents are needed, and more money to maintain the services. We trust some generous reader will send Mr. Gribbon the small balance due on this account, and that the committee will be enabled to commence the spring campaign of 1891 with an additional number of tents on the field.

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### AN EDUCATED MINISTRY.

One or two brethren with more zeal than discrimination have taken us to task for our comments on this subject in the August number of the MAGAZINE. "A Constant Reader" says:

"I was somewhat surprised by reading a paragraph in your last issue to find that the essential qualification for a pastor, according to the mind of the writer, is the possession of a cultured mind," etc.

Now this is just what we were careful not to say! We said the possession of a cultured mind ought to be "deemed AN essential qualification," that is, one amongst many others. We never imagined any of our readers would suspect us of ignoring what must ever be "*the* essential qualification," namely, to be made alive by the Spirit of God, and sanctified and illuminated by His indwelling Presence. But we do hold, and solemnly reaffirm our conviction, that the door into the ministry has been far too easy of access: and that the mere fact that a man has been converted, and can talk fluently, and is anxious to do good, is not in itself sufficient. There must be also mental training, and profound Biblical study, or pastoral ministrations will not be able to meet the needs of the growing intelligence of the present day. It would be easy to furnish proofs of this by referring to well-known preachers of distinction. Irish Baptists have not been troubled with an overplus of learning in the pulpit. But can anyone doubt that the phenomenal success gained by Dr. Alexander Carson was not in a large measure owing to his splendid training in classics and philosophy, which added immensely to the effectiveness of his sanctified genius?

## "UNLEARNED AND IGNORANT MEN."

God has work to be done by the feeblest and most ignorant of His children, but that work is certainly not the pastoral care and instruction of intelligent congregations. We are reminded, however, that the apostles were "unlearned and ignorant men," and that if pastors gave up their love of "filthy lucre," and obtained the promised "power from on high," there would be no need for scholarship. Indeed! Now here is just a case where a very moderate amount of scholarship would have made such an objection impossible. The apostles were called "unlearned" (*agrammatoi*) and "ignorant" (*idiotai*) men, by the *Sanhedrin*, which simply means that they were not skilled in the thousand-and-one precepts of Rabbinic literature, and that they were "private individuals"—the literal meaning of *idiotai*—as distinguished from *officials* of the synagogue. To suppose they were "unlearned" or "ignorant" in the sense in which these words are commonly understood, is simply absurd. The Jews enjoyed a boon we have not yet obtained in Ireland—compulsory education. Every child was obliged to attend the Rabbi's school and learn to read and write. Peter and John were able to speak and write *at least three languages*, namely, (1) Syriac, their mother tongue; (2) Hebrew, the language of the Old Testament; and (3) Greek, the language of commerce, in which they wrote their portions of the New Testament. It is probable that they also knew Latin, the language of the Roman governors. How many of our educated pastors can speak three or four languages? Should we call a man an ignoramus who could read Rabbinic Hebrew, and write letters to his friends in Greek? yet that is the way in which many speak of the apostles. Let us hear no more of this rubbish about "the ignorant fishermen of Galilee," for even in the matter of intellectual attainments they were far above many of our University professors.

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## COLLEGE-BRED MEN.

It is customary in certain quarters to sneer at collegiate training for the ministry, and we fear Plymouth teaching has much to answer for in the matter. A correspondent writes: "When our Lord told Peter to feed His sheep, did Peter seek first a college training in order to gain that 'culture' which you say is 'essential to maintaining freshness in the pulpit'?" Certainly not. Peter's training was already complete. He and the other apostles had enjoyed the incalculable advantage of three or four years' (some think *five* years') special training by the Master Himself. If a prolonged course of special training was needful for the first ministers of the Gospel, it is needful still; and though our college tutors cannot emulate the glorious efficiency of that Teacher who spake as never man spake, they humbly endeavour, through the help of His Holy Spirit, to follow in His steps. It is also worth remembering that there were many qualifications granted miraculously to the Primitive Church which, in the providence of God, can now be obtained only through severe mental application. Gifts of healing, gifts of tongues, we still have; and they are doing splendid service both in the Home and Foreign Mission fields. But the Holy Spirit does not now-a-days teach a man medicine and surgery, or the principles of grammar and rhetoric. The most consecrated missionary will fail utterly unless he gives attention to such mundane things as these. When we hear a preacher dropping his h's, confounding the commonest rules of syntax, mistaking and consequently misapplying the meaning of familiar texts in the English Bible, and in other ways demonstrating that he *is* an "unlearned and ignorant" man, we do not say that God cannot bless his endeavours, but we do say he is unfit to be the pastor of an average congregation. Not long ago an evangelist was enlarging on the simplicity of salvation, and concluded by saying: "Friends, the whole thing is contained in one little word—one little word of *three* letters—and that little word is C-U-M, come"! This may do very well for the city slums, but it will not do in the city churches.



"WISE IN THEIR OWN CONCEITS."

Some time ago we were favoured with an article on Preaching, which was by no means edifying, and therefore we returned it to the author. This was followed by an abusive letter, of which the following is a specimen. We print it exactly as it stands in the MS.

"Peter's Lord & master did not pass him by though He may have had the smell of the herrings about him But If the Rev. John Douglas of Waterford had seen him He would have had no dealings with the *Ignorant stinking scamp.*" . . . "I Boldly affirm that all the hard work of any of our churches in this Country is done by Men and women who has to daily toil behind the counters or in the work shops of our cities and at conferences our ministers congratulates each other on *their* success if any truthfully exists."

We might print the whole of this modest production, but fear our readers would mistake the MAGAZINE for a comic paper. We grieve to think that men of this stamp have been enrolled as members of our Baptist churches in Ulster : it is to be hoped that their number is not large. They are powerless for good and powerful for evil ; not because they are ignorant—for that may be excusable—but because they are self-conceited and impudent, and so wanting in Christian charity that they are ever ready to vilify their pastors, who, we are persuaded, are amongst the most devoted Christian workers to be found in Ireland.

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THE LATE CARDINAL NEWMAN.

The following comment, from *The Christian*, is especially noteworthy: "A future historian will probably speak of Dr. Newman as one of the great historic figures of the nineteenth century. But he must add these things: that the most vigorous period of his life was spent in reviving the decayed interest of Englishmen in Roman Catholicism; that by his use, not of Scripture, but of ecclesiastical scholarship, with its misty mazes, he was able to persuade multitudes that the Reformation, to which England dates her greatness, was an historical mistake; that he did more than any other man to arrest the great Evangelical Revival of the second quarter of the century; that by his craving and pleas for an external dogmatic authority, he did much to reconcile English opinion to the Romish Church, and largely broke down a long-standing distrust of its rites and practices; that, consciously or unconsciously (for none knew), his influence became powerful against liberty of thought and judgment, and in favour of complete prostration of intellect and conscience at the feet of the hierarchy. Unhappily the historical notice will have to record that those things drove multitudes of the nation into unbelief, and that such was the laxity of opinion of the times that even Dissenters, whose creed was supposed to be the very Protestantism of the Protestant religion, slurred over what was anti-scriptural in his teaching, and joined in the eulogies called forth by his death."

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FATHER DAMIEN.

From correspondence recently published in the *British Weekly*, it appears that the accounts of the sanctity and self-sacrifice of this priest at Molokai were, like many another Romish story, nothing less than a pious fraud. Dr. Hyde's evidence goes to show that Damien's leprosy was the result of his immoral conduct, that the reforms with which he was credited were largely fictitious, and that quite as much had been done by the Protestant missionaries on the island as by him. Dr. Hyde observes :

"Under Father Damien's administration many gifts, contributed by the community and by liberal Protestants from other countries, were withheld from Protestant lepers, and lavished, injudiciously too, on Catholics, or those who might be bribed to become

so. Remonstrances and warnings, if not threats also, were necessary to make Father Damien comprehend that such exclusive and supercilious treatment, however proper it might seem to a Catholic priest, was not considered by other people as the policy of common honesty."

It is no pleasure to us to publish such statements, but we feel called upon to do so in the interests of truth and justice.

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#### OPEN-AIR SERVICES AT ARKLOW.

In spite of the determined opposition of the Roman Catholic hierarchy, the gallant little band of Protestants in Arklow have stood firm in maintaining their right, as Christians and as British subjects, to preach the glad tidings of salvation in the open-air. Every Sunday while the services are being held hundreds of Catholics assemble in the adjacent houses, and by means of fog-horns, tin kettles, drums, etc., together with incessant shouting and hooting, they do everything in their power to drown the voice of the speaker; while boycotting and intimidation are freely resorted to. Such proceedings are characteristic of Rome, but it is disgraceful that the authorities should tolerate them. If forty or fifty of the ringleaders were lodged in jail, and the parish priest made responsible for his part in the matter, the brawling and rowdiness would soon come to an end. All Ireland is interested in the battle that is being fought in Arklow, and we trust our readers will sustain by their prayers Messrs. Hallows and Harpur, and the brave men and women who have rallied round them.

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#### A HOUSE DIVIDED.

Two years ago, the infallible Pope discovered that boycotting was immoral, and that the Plan of Campaign was robbery, and in consequence his famous Rescript was issued condemning these practices throughout Ireland. Bishop O'Dwyer, of Limerick, has tried to enforce the condemnation, which has roused the ire of the Nationalist party. On a recent Sunday a public meeting was held in Limerick, at which Mr. John Dillon publicly denounced the Bishop, and strongly advocated the continuance of boycotting and the Plan of Campaign. He claimed that all the Catholic Bishops of Ireland, with the exception of Dr. O'Dwyer, were on his side, and so far none of them have come forward to contradict him. We have the curious spectacle of the Pope decreeing one thing, and the Irish Bishops and Nationalist leaders setting his authority at defiance, while all the time professing to believe in his absolute infallibility! Meanwhile the Pope holds his peace, and honest Catholics are perplexed. It will be interesting to see what will be the outcome of this contumacy.

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#### PROHIBITION OF INTOXICANTS.

We rejoice to note that the Royal Niger Company have prohibited absolutely the sale of intoxicating liquors through nineteen-twentieths of their African territory, and intend to prohibit it in the remaining portion when they have a sufficient military force to carry out the decree. Steps are also being taken to prevent the importation of strong drink to all parts of the Congo Free State beyond the Jukissi River. This is surely an answer to fervent prayer.

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#### MR. CARSON'S CHURCH MANUAL.

We have just received Mr. Carson's new volume entitled "The Church of the New Testament," which we hope to notice more at length in our next. It is well printed and tastefully got up, and is published at the very moderate price of one shilling. Order of the Co-operative Printing Co., 25, College Street, Belfast.

## DEFINITIONS.



GOOD deal of interesting matter might be culled from works new and old on the subject of definitions; their precise place and value and form have given rise to many learned discussions. All the authors, however, would, I think, agree in this—that the acquisition of knowledge is impossible unless the words used either denote some object familiar to us or convey some idea to our minds. It is thus impossible to get on at mathematics if we do not know what the symbols stand for, or to understand an author unless he uses familiar words, and defines those which are unfamiliar, or are employed with any extraordinary signification.

Well, the Bible uses familiar words in their every-day meaning, and contains few technical terms. Many real definitions, too, in the Word of God are not given in the form of definitions, and many have to be arrived at by a comparison of passages. Definitions, then, do not occupy exactly the position in the Word of God in which *we* should have placed them, no doubt for wise reasons. Notice how undefined are God and Heaven and the Intermediate State. Nor should we try to pry into these things too curiously—

“But know,—the Power that fashions man,  
Measured not out thy little span  
For thee to take the meting-rod  
In turn, and so approve on God  
The science of Theometry.”

It is undeniable that there is a good deal of uncertainty about human language; even when used by God Himself it is capable of more than one meaning (though I believe this difficulty is obviated also by taking the Bible as a whole), but it seems to me the definitions I am about to quote put some important, tremendously important, truths in an absolutely unassailable, unimpeachable position.

DEF. I.—“*Sin is the transgression of the law*” (1 John iii. 4).

We may commonly hear it said, “We are all sinners,” but some, like the old woman when the little girl said, “Yes, grandma, you are a sinner,” get angry when it is made a personal matter. Does not this definition convict every heart of sin? But this is not the worst; it is an overwhelming thing to know what sin is, but it is a yet more awful thing to know what is its wages.

DEF. II.—“*The wages of sin is death*” (Rom. vi. 23).

“Death? Am I then dead?” “You are. In Adam all died.” “Then all my good deeds are dead works?” “They are, and can never give life.” “Then any help must be of grace—of gift? Stay! Is there not some passage that speaks of a gift from God?” “There are many. The remainder of the verse quoted in Definition II. is a most glorious one; we shall make it Definition III.

“*The gift of God is eternal life, through Jesus Christ our Lord.*”

Just the gift we need; surely there is no definition needed to show what is the next step. A gift is offered—take it. But, it may be said, is it offered to me? It is offered to you, for, “*Whosoever believeth on the Son hath everlasting life.*” This verse puts the matter in a slightly different aspect, but we can easily see the resemblance between these two phases of truth. For in earthly matters we should never stretch out our hand for a gift unless we believed in the one offering it, and saw that the gift was no delusion or sham, and that the one holding it out was really in earnest. “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” And as the righteous God can only forgive sin on the ground of the sacrifice of His Son, we must believe in that Son, the Lord Jesus Christ, before He can bestow on us eternal life.

DEF. IV.—“*Faith is the substance (assurance, R. V.) of things hoped for, the evidence (proving, R. V.) of things not seen*” (Heb. xi. 1).

Faith is that which gives substance and reality to the promises ; it is the conviction of the unseen. This text has been to me a little hard to grasp, but I think the best understanding of it may be obtained from the context, the rest of the chapter. I shall not darken faith by words without knowledge.

“ Faith is a very simple thing,  
Though little understood,  
It saves the soul from guilt of sin,  
By resting on the Blood.”

DEF. V.—“ *Eternal life is to know Thee, the only true God, and Jesus Christ whom Thou hast sent*” (John xvii. 3).

Eliphaz the Temanite said, “ Acquaint now thyself with Him, and be at peace ” ; and if God has not been through Christ revealed to us we have not eternal life.

DEF. VI.—“ *The work of God is that ye believe on Him whom He hath sent*” (John vi. 29).

Does not this dispel all thought of self-righteousness, and show what is really the first step for the awakened sinner? A very easy step it may appear—too easy, too simple, to some, but a step as great as is the distance between East and West—“ out of death, into life.”

W. H. G.

TRINITY COLLEGE, DUBLIN.

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## FREE YET COSTLY.

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**S**ALVATION is free! Yes, it is, thank God! Water is free. How it bubbles from the mountain spring, and laughs down the mountain sides, making musical notes as it ripples over rocks, runs under ferns, and finds its way to the flowery meadow. There is not a bird twittering from the boughs that overhang it, not a squirrel barking on the branches above it, not a beast in all those tangled woods, nor creeping thing, that may not come and quench its thirst at the mountain brook. There is not a flower, shrub or reed along the banks, or blue tinted flag or waving tuft of grass with banner of green leaf “ hanging half-mast high,” that may not send down its rootlets, or bend down its head and freely drink. The stream sweeps onward to the river, and the river courses by yon teeming city. There is not a child, or woman, or man who may not go down to its limpid currents to drink, or bathe, or take the waters freely, even to satiety, for domestic or personal use. Water is free! What under heaven is freer, unless it be the air?

Stop a moment! Go to the gate of our beautiful Park; enter the Fairmount Waterworks, and look at the splendid machines whose mighty whirl and thud are forcing the water—free water—of the Schuylkill through scores of miles of mains and pipes into all the factories, shops, churches, hospitals and homes of Philadelphia. Water is free! But, when you pay your yearly water-tax, you observe that it takes a good deal of money to deliver free water to your doors.

We do well to speak of the freedom of salvation, the freedom of the blessed offers of Christ through the Church, but forget not that the *machinery* by which the Water of Life is to be borne to the thirsty and impure is *not* free, but on the contrary, is very costly. Therefore it is becoming that those who are the children of God should yield of their substance liberally, that “ free salvation ” may be brought to those that are in need of it. God has given you power; social power, intellectual power, physical vigour, the mighty force of sympathy, heart power; yes, “ It is He that giveth thee power to get wealth.” Use all these Divine gifts as stewards of God in Christ, remembering well and always that here, day by day, in this life as well as in the day of final judgment, you must “ give an account of thy stewardship.”—*Dr. M'Cook.*

## MYSTERIOUS—YET TRUE.

**I** WAS giving an address a short time ago, and was led to speak upon the subject of "Restitution," and, to prove my point, gave an account of a man who had lately returned from India, and had restored an amount of money he had once stolen from his master. It so happened that the very man formed one of my hearers, and I therefore desire to repeat it now, that it may be used of the Master to His glory.

The object of this sketch, some ten years ago was employed as a butler to a gentleman in one of our large cities, and one day received £10, in his master's absence, from a patient. The temptation proved too much for him, and he kept it. A few days after, he gave notice, and left, having obtained a situation with a family who were going abroad. He remained there some eight years, and he confesses that the amount he had stolen gave him no uneasiness.

On returning to the city of his birth, though a Roman Catholic, the first Sunday he sauntered about without any definite plan as to where he was going; but hearing singing in a Protestant place of worship, he went in, and was at once shown into a seat. To his astonishment, the owner's card in this particular seat was none other than his former master, whom he had robbed. His conscience now for the first time began to trouble him, and he was anxious to get out of the building, but his strength seemed to have left him: he remained as one bound. For the first time in his life he heard the Word of God faithfully preached, and an arrow shot at a venture had struck him with Divine power. On leaving this place he spent days and weeks in a state bordering on distraction, for he knew no one to whom he could go and unburden his soul. Yet He who had thus commenced the work was not going to leave him. On another Lord's day, he was led to follow a crowd who were entering one of our meeting-houses, where the Gospel is faithfully preached, and here he was found of Him Who giveth the weary rest. "The Lamb, the bleeding Lamb," was exalted; and before he left the place, he was rejoicing in a new-found Saviour.

From this moment, his first desire was to pay every farthing he had stolen; but, like the woman of Samaria, he left the water-pot for awhile, and went and told others what the Lord had done for his soul, and among them his parents, who only turned a deaf ear to his invitations. He then sought their advice, confessing how, before he left for abroad, he robbed his late master, but they did all they could to persuade him never to repeat it again. They said: "He will never know it, and you need not make a fool of yourself by telling him."

Such advice, he felt, was from the devil; and though he did not own the quarter of the amount, he would obtain a situation at once, and work hard until he had saved enough to return the whole debt. The Lord soon opened up a situation for him, and the day came at last when the last shilling was added, making up the amount required.

No time was lost to call on his late master, and he was anxious to take his mother with him, as a witness that he had paid what he had unlawfully taken. To him it was one of the happiest hours of his life, but not to his mother; she repeatedly urged him to keep it.

On arriving at the house, and being shown into his late master's presence, he had to explain who he was, and to go over the whole story from beginning to end, and when he had finished he placed the £10 on the table, saying,

"There, sir, is the amount I kept from you; but the Lord Jesus Christ has saved my soul, and I could not allow myself to do what he would not like, and therefore beg you to take it."

The scene was worthy of a painter. The old master hardly knew how to restrain his feelings at so evident a display of Divine grace, and placing two sovereigns on the table, asked him to accept them, but, with a feeling as though he dare not, he said,

"No, sir; they are yours, not mine," and to avoid being tempted further, he immediately retired.

I rejoice to add his life is now spent in telling others of the One who thus laid hold of him by His grace and is giving him free access to witness for his Lord and Master Jesus Christ. Surely His ways are wonderful, past finding out.

Sept., 1890.

J. L. D.

## GOD MAKES NO MISTAKES.

[The following incident occurred in connection with one of our Irish Baptist Churches.  
—ED. I. B. M.]

I AM reminded of a circumstance that came under my own notice, not long ago, that illustrates God's sovereign grace in the calling of one to Himself, in what we in our short-sightedness would call a remarkable way. A gentleman living in the same town with myself sent a telegram to a governess' agency some hundreds of miles away, asking them to send him a governess who could speak both French and German, stipulating at the same time that only a Protestant would do. They were greatly surprised a few days after the arrival of the lady, to find the agency had evidently mistaken their request and sent them a Roman Catholic. Many so circumstanced would never have thought of doing as this family did—they immediately took their case to a Throne of Grace, and were led to believe that their Heavenly Father had some wise plan in all this. Nor were they mistaken. Not many months had elapsed before this young lady was led to see the wondrous contrast between *possession* and *profession* of Christ. And on being asked by the daughter of these friends would she object going with her one Lord's-day evening, to hear the simple Gospel preached at a meeting-house close by, she at once agreed to accompany her. At this service there was a simple unfolding of God's wondrous plan of salvation; the three R's were strongly enforced—Ruin by the Fall—Redemption by the Blood—Regeneration by the Holy Ghost; nor was the speaker afraid to add, the putting on of the Lord Jesus Christ by baptism, as a direct command to all who by faith accepted Him as their Saviour.

It was very evident to all who came in contact with her after this service, that the Lord was dealing with her soul, and on the next Lord's-day evening no invitation was needed: she asked to be allowed to accompany them. It was at this second service the truth came home with power to her heart, and she was led by simple faith to rest upon the finished work of Christ, and truly in her case she went home that night rejoicing in a new-found joy.

To her the Bible was a new treasure, one of priceless value, and she lost no time in searching for herself, not only its promises, but commands. The Holy Ghost was her Teacher, and need we be surprised that she longed to carry out the command of her loving Saviour, by following Him in His own appointed way. Who could prevent her? It was my joy to see her, with others, go down into the waters of Baptism. Never did I realize more the power of the Spirit of God as we sang at the close of this ordinance—

"Glory, honour, praise and power  
Be unto the Lord for ever."

But this dear child of God was but commencing to take up her cross, yet she had counted the cost. Yonder in a foreign clime, where Romanism still holds its thousands, dwell her parents, and she had written them a long letter, containing all that the Lord had done for her, wishing that they, too, might be led to find in Him redemption through the blood, "even forgiveness of sins"; but alas! they rejected the message, and commanded her to leave her situation immediately, and to return home. With the heaviest of hearts she carried out their wishes, bidding good-bye to those who had been more than father and mother to her.

On her arrival at home, everything was done to her that could be thought

of to restore her to "Mother Church," but without avail. In the midst of all she stood firm, confessing Him who had given His life for her. Her only comfort was her Bible, and this she hid in a field some distance from her house, and daily would retire to hold sweet communion with Himself.

The last letter received from her contained a request, "Pray for me that I may stand fast." Surely all who read this will carry her petition to a Throne of Grace, and may we yet have the joy of knowing that God, who makes no mistakes, may yet gather all her loved ones into the fold, where there shall be no going out.

J. L. D.

*Sept., 1890.*

## FOR OUR YOUNG PEOPLE.

### True Story of Florence Nightingale.

**W**HEN the celebrated philanthropist, Florence Nightingale, was a very little girl and living in Derbyshire, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill she would help nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favourite sheep-dog called Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such good order that he saved his master a deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

"Oh," he replied, "Cap will never be of any more use to me; I'll have to hang him, poor fellow, as soon as I go home to-night."

"Hang him!" said Florence. "O Roger! how wicked of you. What has poor old Cap done?"

"He has done nothing," replied Roger, "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous schoolboys threw a stone at him yesterday and broke one of his legs." And the old shepherd wiped away the tears which filled his eyes. "Poor Cap!" he said, "he was as knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"Oh! yes, miss, it is broken, sure enough; he has not put his foot to the ground since."

Then Florence and her friend rode on.

"We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"Oh, if you could but cure him, how glad Roger would be!" exclaimed Florence.

When they got in the cottage the poor dog lay there on the bare brick floor, his hair dishevelled and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap" he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of one of his paws, patted his rough head, and talked to him while the gentleman examined the injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly, and though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise, no bones broken," said the gentleman; "rest is all Cap needs; he soon will be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well then," said the girl, "I will foment poor Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into stripes, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the old shepherd coming slowly along with a piece of rope in his hands.

"O Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well, I am most glad to hear it," said the old man, "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, when Florence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog, miss," said the shepherd, "he's so pleased to hear your voice. But for you I would have hanged the best dog I ever had in my life."

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who, in later years, grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.—*Youth's Temperance Banner.*

**"Out of the mouths of babes and sucklings hast Thou ordained strength."**

A CHILD of ten years of age having been blessed at a service where she had heard them singing "Knocking, knocking," came home with a full heart to her mother, exclaiming—"Whoever wrote that hymn did not finish it." Upon her being asked what she would add, she took a pen and wrote the following:

"Enter, enter, heavenly Guest,  
Welcome, welcome to my breast,  
I have long withstood thy knocking,  
For my heart was full of sin;  
But Thy love hath overcome me,  
Blessed Jesus, oh! come in."

Aug., 1890.

J. L. D.

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#### Bible Anagram.

Six letters in one name appear,  
As in the sequel will be clear!  
And numbered thus in order due,  
May be discovered by this clue—  
You find in six, five, one, two, three,  
One hung on his own gallows tree;  
Three, four, five, six his name compose  
From whom man's second lineage flows;  
In six, two, one, his son you find,  
The least beloved of all his kind;  
In one, two, three you clearly trace,  
The name of our degenerate race;  
Two old Egyptian cities see,  
This in three, four, and that four, three;  
While all the six describe at length  
The father of a man of strength.



## Bible Study.

1. The man whose name is first mentioned in connection with a victory over the Amalekites.
2. A prince of Midian slain by the Ephraimites.
3. The father of Jehu.
4. The captain of Absalom's host.
5. The only instrument used at the siege of Jericho.
6. A prophetess who foretold the evil that should come upon the kingdom of Judah.
7. The country to which the murderers of Sennacherib fled.
8. A king who was deprived of his dominion until he would acknowledge that all earthly power was the work of God.

The *initials* and *finals* of the foregoing words form the names of a father and son, who were in the priesthood in the time of David.

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## ANSWERS FOR AUGUST.

## Scripture Enigma.

THE BONES OF JOSEPH. Gen. l. 26. Ex. xiii. 19. Josh. xxiv. 32.

## Bible Character.

GEHAZI. 2 Kings v. 72.

1. Gilgal—Josh. iv. 20. 2. Endor—1 Samuel xxviii. 7. 3. Hur—Exod. xvii. 12.  
4. Abiathar—1 Sam. xxii. 20. 5. Zarephath—1 Kings xvii. 16. 6. India—Esther i. 1.

Correct answers have been received from—

Charles R. Curtis, Tom Davis, W. H. Gaussen, Henry Martin, Maggie Martin, Lizzie M'Causeland, Robert M'Causeland, Anna Parnell, Carrie Parnell, B. J. Simpson, J. B. Simpson, A. P. Weatherup, J. H. B., S. J. T.

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 WORRIED ABOUT DROWNING.
 

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THE tide was out. A great ocean steamer lay at the wharf loaded to the line; by its side was a little boat that danced on the top of the waves. The big iron ship grew worried, and said to the dancing, happy boat, "I fear when the tide comes in, I'm so heavy, it can't lift me, and I'll go to the bottom."

"Never fear," said the smaller one, "it can lift thee as well as me."

"Oh, but you are so light, while I'm so heavy. It's easy enough to lift you, but me—oh dear."

"Worry not, worry not, old ironsides. It's lifted the likes o' you many a time, and will soon lift thee as well as me."

And the tide came in; up and up they both rose on the bosom of the sea; one lifted as high and as easy as the other.

Great heart, loaded to the line with thine own sorrows and other's burdens, filled with fears and worried with doubts, thou wilt not go down, for

The flowing tide,  
Each soul beside,  
Will never cease to run;  
'Tis God that flows,  
And He well knows,  
The burdens of each one.

His saving grace,  
Will keep apace  
Our sorrows and our woes;

The tide of love  
Flows from above,  
And never ebbing goes.

He lifts the tall,  
He lifts the small,  
He lifts by love each heart;  
Till up from sin  
They enter in,  
No more from Him to part.

## A GOOD CONFESSION.

BY A CONVERTED PRIEST.

**T**HE chains that have bound me are flung to the wind,  
By the mercy of God the poor slave is set free ;  
And the strong grace of heaven breathes fresh o'er the mind,  
Like the bright winds of summer that gladden the sea.

There was naught in God's world half so dark or so vile  
As the sin and the bondage that fettered my soul ;  
There was naught half so base as the malice and guile  
Of my own sordid passions, or Satan's control.

For years I have borne about hell in my breast,  
When I thought of my God it was nothing but gloom ;  
Day brought me no pleasure, night gave me no rest,  
There was still the grim shadow of horrible doom.

It seemed as if nothing less likely could be,  
Than that light should break in on a dungeon so deep ;  
To create a new world was less hard than to free  
The slave from his bondage, the soul from its sleep.

But the word had gone forth and said, " Let there be light,"  
And it flashed through my soul like a sharp passing smart ;  
One look to my Saviour, and all the dark night,  
Like a dream scarce remembered, was gone from my heart.

I cried out for mercy, and fell on my knees,  
And confessed, while my heart with keen sorrow was wrung ;  
'Twas the labour of minutes, and years of disease,  
Fell as fast from my soul as the words from my tongue.

And now—blest be God and the sweet Lord who died—  
No deer on the mountain, no bird in the sky,  
No bright wave that leaps on the dark bounding tide,  
Is a creature so free or so happy as I.

All hail, then, all hail, to the dear " precious blood,"  
That hath worked these sweet wonders of mercy in me ;  
May each day countless numbers throng down to its flood,  
And God have His glory, and sinners go free !

"For God so loved the world, as to give His only begotten Son, that whosoever BELIEVETH IN HIM may not perish, but may have life everlasting."  
JOHN III. 16.

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**"Only the Old Bible."**—A correspondent kindly sends us the following extract from a letter written by Mr. Stanley to the *Pall Mall Gazette* three or four years ago:—  
"You ask me what books I carried with me to take across Africa. I carried a great many—three loads, or about 180 lbs. weight ; but, as my men lessened in number, stricken by famine, fighting, and sickness, one by one they were reluctantly thrown away, until finally, when less than 300 miles from the Atlantic, I possessed only the Bible, Shakespeare, Carlyle's 'Sartor Resartus,' Norrie's Navigation, and the Nautical Almanac for 1877. Poor Shakespeare was afterwards burned by demand of the foolish people of Zinga. At Bonea, Carlyle and Norrie and Nautical Almanac were pitched away, and I had only the old Bible left."—*British Weekly*.

## CORRESPONDENCE.

## COLLECTIONS FOR THE IRISH MISSION.

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

DEAR MR. EDITOR,—At our Association Meetings in Ballymena, it was unanimously resolved that every church connected with the Irish Association should, on one particular Sunday, make special collections in aid of the Irish Baptist Home Mission, and the *first Sunday of October* was selected as the most suitable date. Will you, therefore, kindly allow me, through your pages, to remind the pastors and delegates that we are pledged to use our utmost endeavours to carry out our own resolution. In any case where it may be found impracticable to have the collection on the *first Sunday of October*, some other Sunday in that month might be appointed. All collections should be sent to the Hon. Treasurer of the Mission, H. A. GRIBBON, Esq., Holme Lea, Coleraine; but I should be glad if each pastor would, by postcard, apprise me of the amount of his collection.

Trusting that this special effort will result in a substantial addition to the funds of our worthy society, I am, yours in Christ Jesus,

A. M'CAIG, *Hon. Sec.*

## TENT WORK.

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

DEAR SIR,—During the past month the new tent of the Irish Baptist Home Mission has been at work in this place (Coleraine). We call it "Spurgeon's Tent," as Mr. C. H. S. had a great deal to say in procuring it for the Mission. It was originally intended to place it in Portrush, but the hindrances put in our way by the lord of the soil, and the delays in consequence of the want of his permission, led us to start work here.

I am glad to report that the work has been blessed by the Lord. Several to my own knowledge have professed to have received Christ, and many others have been much revived. The tent has been *filled* on most week nights, and crowded on Lord's day, when we had two services.

The interest excited is considerable, many asking that the meetings be continued. Mr. S. M'Cracken, the evangelist conducting the services, is much liked, and he honestly endeavoured to set forth the need of man on the one hand, and the provision of God on the other. May God bless him. It was very cheering to see men with tears in their eyes, asking him in effect, "What must I do to be saved?" and the deep interest with which his answers were listened to.

I beg to add that I would be glad to receive from some of the "stewards of the Lord" the balance still due me as Treasurer of our Home Mission, on account of cost of the tent; £11 is the sum needed. I take the opportunity of thanking those friends who have already contributed to this object.—Yours sincerely,

COLERAINE, *1st Sept., 1890.*

HENRY A. GRIBBON.

## "SPURGEON'S TENT" IN COLERAINE.

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

DEAR SIR,—The above title induces many to call within. I think it right to encourage the good members of the Baptist Home Mission for paying a visit here.

The labours of Mr. M'Cracken have been indefatigable, "instant in season, out of season," while he most earnestly every evening unfolded the unsearchable riches of Christ to perishing sinners, the various texts, especially well selected to meet the wants of all. The meetings have been well attended by earnest hearers, and as they went on the number of worshippers increased. Last night the whole assembly seemed spellbound; it was the climax of the former services. Truly there was a gracious influence pervading the meeting, while Mr. M'Cracken seemed to be more in touch than ever with the solemnity of his subject, "The Gospel Feast." All surely felt it good to be there. No doubt there has been joy in heaven over sinners repenting and backsliders returning to God. I have often thought no Mission more required than this Home one; so many church-goers over Ireland unsaved. The Lord has given His blessing on Mr. M'Cracken's work here, for we know that Paul may plant and Apollos water, but God alone can give the increase. May the Holy Spirit rest on him in his work of faith and labour of love.—Yours truly,

COLERAINE, *30th August, 1890.*

JOHN MAGEE.

P.S.—I do not belong to the Baptist Church.—J. M.

## WORK IN CHICAGO.

To the Editor of the "Irish Baptist Magazine."

DEAR MR. EDITOR,—Last Sabbath I was present at two very interesting baptisms which took place in the Fourth Baptist Church, Chicago. At 4 p.m., immediately after the close of the Sunday-school exercises, and in the presence of a large audience, a young Scandinavian lady, belonging to a Swedish Congregational Church, was immersed by the pastor of that church, after a very nice and solemn service conducted in the Swedish language.

The same evening, at the close of our preaching service, a Mr. Jacobs, a converted Jew, having previously made full confession of his faith in Christ Jesus as his Saviour, was baptized by our pastor, Mr. Wolfenden. Mr. Jacobs proposes giving much of his time to make known the religion of Jesus Christ to his fellow-countrymen in this city. There are about 50,000 Jews here, and few of the cities of this world contain so large a number of the various nationalities. The following facts and figures will at a glance show what a splendid field for real Christian work this city presents.

Chicago has this day a population of 1,200,000 souls, or about four times as many as Belfast. There are about 200,000 Germans, and very nearly 150,000 Irish, 150,000 Poles and Bohemians, 125,000 Scandinavians, 100,000 French and Greeks, about 4,000 Chinese, besides considerable numbers from other parts of the world. Truly we have a cosmopolitan city, and a grand field for Christian activity.

A very praiseworthy work amongst the Chinese here is being done by several of the Baptist churches. They are visited and invited to the Sunday-school, and special teachers are set apart for each man to instruct them in the religion of Jesus Christ. Within the last year or two Dr. Lawrence, of the Second Baptist Church, baptized twelve Chinese converts, and quite recently a social meeting was held in Western Avenue Baptist Church, of which Dr. Perrins is pastor. This social was got up by a number of Christian Chinamen for their fellow-countrymen. All were arrayed in Celestial costume, and I understand it was a splendid success. Do we not see the force of our Saviour's words in John x. 16, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd"?—Yours faithfully,

D. ANDERSON.

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## GLEANINGS FROM FRUITFUL FIELDS.

### 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 consequences, 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. J. H. Cooke.*

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### Posthumous Comfort.

Someone said to the Rev. Dr. Deems, of New York, while cheering him in his work, "An ounce of taffy is worth more than a ton of epitaphy." There is much truth in this. A word of cheer or an ounce of assistance while we are living is worth a ton of praise after we are dead.

## DENOMINATIONAL INTELLIGENCE.

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

## Lurgan.

A series of evangelistic services was held in the Baptist Mission Hall, commencing on July 20th, conducted by two brothers from Motherwell, Scotland, who came to Ireland to spend their holidays. Our brethren preached the word of God with great power and acceptance. The meetings were fairly attended, and proved a season of profit to saved and unsaved. We were sorry when they closed, as many were anxious. The prayer of the church here is that the Lord may send a labourer into this part of His vineyard, for the clusters are already ripe. D. P.

\* \* \*  
Tubbermore.

SABBATH-SCHOOL FETE.—On Friday, the 8th ult., the morning and evening Sabbath-schools in connection with the Tubbermore Baptist Chapel again enjoyed the hospitality of Brigade-surgeon Waters, A.M.S., manifested in the same kindly and liberal way as in former years. On this occasion also, as before, the host extended his invitation to all the members of the church and congregation, who were not slow to take advantage of the opportunity thus afforded them of meeting in social and friendly intercourse. To not a few of the guests the presence, in person, of their host, was the most pleasing feature of the day, as last year, owing to foreign service, he was unable to be with them. The weather was everything that could be desired; indeed, as the season had been so showery, it far exceeded the most sanguine expectations. The scholars assembled at the chapel, just at mid-day, and under the leadership of their superintendent, Mr. Samuel Nelson, forthwith proceeded to White Fort, Dr. Water's residence, the scene of the day's festivities. All kinds of games were vigorously and heartily engaged in, such as running, jumping, running in sacks, etc., etc., and indeed, the enthusiasm rose to such a pitch, that

some of the older and wiser (?) folk exercised themselves more than they are likely to do for the next year at least. It may, however, be well to state that their exertions were not in consequence of the money prizes offered, as such were confined solely to the children. During the afternoon the very choicest tea, with its usual accompaniments, was plentifully supplied, and thoroughly enjoyed by all those assembled. After thus strengthening the "inner man," the youngsters went at the amusements with fresh vigor, and made the most of the lovely evening. About seven o'clock they were again collected, and a bag filled with cakes, sweets, &c., handed to each child. So thoroughly did everyone present enjoy themselves, that, when a hearty vote of thanks to Dr. Waters for his renewed kindness was proposed by Mr. Samuel Nelson, and seconded by Mr. R. Haldane Carson, the response was loud and long. The vote of thanks having been suitably acknowledged by Dr. Waters, who all through the day was untiring in his efforts to make everyone happy, the proceedings terminated.


CARSON MEMORIAL CHAPEL.—Since last month's issue of this MAGAZINE, the following subscriptions have been received towards the Building Fund, for which the respective donors will please receive hearty thanks:—

Mr. George Napier, Edinburgh,	£1	0	0
Mr. H. B. Frearson, Barlings,	1	0	0
Mr. George Mill, Ontario, Canada,	0	5	0
Mrs. James Graham, Belfast,	5	0	0

N.B.—The friends here are *hopefully* looking forward to receiving the contributions of the various Irish churches during the present month. Such will be gratefully received and acknowledged by R. HALDANE CARSON, JUN., *Hon. Sec.*


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BAPTISMS.

DUBLIN: Abbey St., Aug. 17th, eight;  
Aug. 31st, two, by Mr. Fenton E. Bury.



### Words of Life.

THUS saith the Lord:—Oh that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.—*Isa. xlviii. 17-18.*





# The Irish Baptist Magazine

VOL. XIV.]

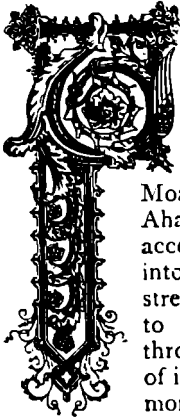
OCTOBER, 1890.

[No. 10.

## THE REVOLT OF MESHA.

*Notes of an Address by* REV. JOHN DOUGLAS, B.A.

2 KINGS iii., 4-27.



THE Kingdom of Moab was situated to the south-east of the Dead Sea. It had, with the border territory of Edom, been subjugated by David; and after the revolt of the Ten Tribes, Moab became tributary to the Kingdom of Israel, whilst Edom remained subject to the house of Judah. At the death of Ahab, the Moabites rebelled against Israel, and during the reign of Ahaziah continued independent; but Jehoram, on his accession to the throne, determined to bring them again into subjection. Having levied a large host, he further strengthened himself by an alliance with Jehoshaphat; and to make victory the more sure, they decided to march through the country of Edom, and obtain the co-operation of its king. The united forces thus massed together seemed more than sufficient to quell the power of Moab; and with exultant confidence they entered on the campaign. That such confidence was unwarrantable appears from the sequel, in which the following points are specially noteworthy.

### I. THE FOLLY OF MAKING FLESH OUR ARM.

Notwithstanding the brilliant prospects of this vast and disciplined host, one consideration had been overlooked—the approbation of God. They had trusted to their own skill and power; but God will not give His glory to man, and by drying up the supply of water on which they calculated, He showed the vanity of leaving Him out of their reckoning. For seven days they wandered in the deserts of Edom, and along the

stony valleys of Moab on the East of the Dead Sea. But no streams could be found to quench their thirst. Then strength and courage failed, and in despair they could see nothing before them but the indescribable horrors of death from lack of water. God thus taught them the folly of putting confidence in self; and showed them that victory is "not by might, nor by power," but is solely dependent on His sovereign will. The disaster which threatened extinction to this mighty army finds many an illustration in the experience of individuals. God sends trials and disappointments to teach us the same great lesson of dependence on Him, and to display the infinite power, wisdom, and love with which He controls the affairs of men. "Some trust in chariots and some in horsemen," some in money, some in influential friends, but they alone are safe and wise whose trust is in the loving Jehovah.

## II. THE ADVANTAGES DERIVED FROM ASSOCIATION WITH THE GODLY.

It is instructive to note the difference between the conduct of Jehoram and that of Jehoshaphat in the hour of danger. Though both appear to have sinned by forgetfulness of God, the former was at once filled with a dread apprehension of impending wrath; and his guilty conscience led him to expect nothing but destruction. On the other hand, Jehoshaphat, though conscious of his sin, yet trusted in Jehovah as a *God of mercy*, and hence hopefully asked:—"Is there not here a prophet of Jehovah, that we may inquire of the Lord by him?" It is true he ought to have made this inquiry before. He ought not to have consented to the alliance with Jehoram until he had first sought counsel of the Lord. Yet, now that God has brought him into the same distress as the idolatrous kings, whilst they are filled with gloomy forebodings, he, by Divine grace, is enabled to take a hopeful view of matters. The announcement that Elisha was in the vicinity of the camp was joyful tidings. The fame of the prophet had already reached into Judea; and it was at once decided that the three kings should betake themselves to him.

Elisha was by no means overawed by such august visitors. He was too intimate with the royal Majesty of Heaven to feel abashed in the presence of earthly rank. He justly repelled the advances of Jehoram with indignation: seeing in the fawning monarch one who was still in love with sin, and who sought guidance from Jehovah from selfish motives alone. Hence Elisha declared: "As the Lord of hosts liveth, were it not that I regard the presence of Jehoshaphat, I would not look at *thee*." Obviously, then, the deliverance and victory subsequently vouchsafed to Jehoram were granted solely on account of his connexion with the godly king of Judah. This has ever been a principle of Divine government. Just as God was willing to spare the guilty Sodomites for the sake of five righteous persons, as He spared Jehoram and the allied forces for the sake of the pious Jehoshaphat, so now is He sparing many a city and nation, otherwise doomed, for the sake of the few amongst them who revere His holy name. Christians, remember, "ye are the salt of the earth!"

Is there any one *now* with whom *we* can associate, who is so dear to God, that God, for his sake, will always give us blessing? Is it possible for us to find a Friend, for the sake of whom God will always forgive our sins, supply our wants, and endow us with temporal and eternal joy?

Yes, thank God, *it is!* He is the man Christ Jesus, the "Friend of sinners," the Son of God, the Saviour of the world. His divine presence is with His people always. He draws near to the trusting heart with the kindly sympathy of a Brother. He is our great High Priest, "touched with the feeling of our infirmities," and "able to save to the utmost," because "He ever liveth to make intercession for us."

### III. THE PROMISE OF DELIVERANCE AND VICTORY.

This is the central point of the narrative. Elisha called for a minstrel. The storm of indignant feeling with which his mind was agitated, was not conducive to the reception of prophetic inspiration. True, his indignation was righteous; but the mind needs to be tranquilized before it can fitly express the intimations of the Holy Spirit. He knew the power of music to calm the mind—a power recognised by people in every age; and one which may ever be employed in *preparing* the mind for hearing the voice of God. And as the harper swept the strings, and, perhaps, discoursed in varying cadence some of those soothing harmonies composed by the royal son of Jesse, Elisha lifted up his thoughts to Him who dwells in that serene eternal peace, which the discord of earth can never ruffle; and while thus communing with God, "the hand of the Lord came upon him." Then followed the command, "Make this valley full of ditches;" and the joyous promise, "Thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet this valley shall be filled with water; the Lord will also deliver the Moabites into your hand."

### IV. THE PROMISE FULFILLED.

How strange and unreasonable the command of Elisha must have seemed to the wearied thirsting soldiers! To dig in the dry and barren valley; to toil on through the burning heat, digging reservoirs to hold a grand supply of water, though not a drop of water could anywhere be found—it did seem a foolish and worse than useless task. It was, however, wise and right. Their own resources had utterly failed; obedience to Elisha was their only hope. And so they toiled on bravely through the sultry hours of noon, and, perchance, far into the star-lit night, till the whole valley was filled with transverse trenches. Then they lay down to rest; and when the morning dawned, at the time when the priests at Jerusalem were offering the morning oblation, the prediction of Elisha was gloriously fulfilled. Floods of water came rushing down the mountain slopes of Edom, and they were saved. They believed the Prophet's words; they obeyed his message; and thus obtained a great deliverance.

What a striking picture there is here of our daily lives. The tasks to which we are called are often very trying; they exhaust our energies, and yield, apparently, little or no return. We thirst for knowledge, and eagerly pursue it, yet are not satisfied. We are wearied with the exacting claims of business, yet cannot relinquish our daily toil. We strive, in obedience to the Lord's command, to bring benefit and blessing to our fellow-men, yet are often tempted to say, "I have laboured in vain, and spent my strength for nought." And still our duty is perfectly clear, we must *trust* and *obey*. We must keep on digging. We must stick to our appointed task. *We must work by faith in the promises of*



*God.* Whether it be the struggles for daily bread, for an honourable competence, or whether it be the still nobler endeavour to possess and distribute the Bread of Life, the promises hold equally good ; and in God's own time they will surely be fulfilled. Let us dig the channels for the gladsome stream ; and, though we hear no rushing wind, and see no sign of approaching rain, the living water will yet spring from its far-off rocky bed and fill to the brim the trenches we have made !

#### V. THE MOABITES OVERTHROWN.

The king of Moab had massed his forces in a mountain pass that overlooked the valley where Israel was encamped. Knowing that the valley was dry, and that no storms had occurred to bring water to the thirsting armies, when the ruddy gleam of morning shone on the brimming trenches, they immediately concluded that the kings had quarrelled and fought and that the valley was deluged with their blood. Therefore the watchword was given : "Moab to the spoil !" Down they rushed from their mountain fastness to find out their mistake when it was too late. Surprised and outnumbered, they were utterly confounded ; and, as Elisha had predicted, the allied armies gained a great and decisive victory. Then they advanced against the cities of Moab, and devastated all the region round about. Mesha escaped to the fortress of Kir-haraseth, but was soon reduced to the greatest extremities. The besieging forces surrounded the city on every side, and his men were smitten by the slingers. At length he determined to make a sortie against the hosts of Edom, and thus, if possible, escape into the open country. This attempt failed, and he was again driven back within the walls. In this extremity the thought was forced upon him that he had offended the gods of his country, and as a last resort he sought to appease them by sacrifice. The emergency was very great, he therefore felt that the sacrifice must be in some way proportionate. Hence he chose that which has always been regarded as the most precious thing on earth—human life ; and in order that this might be the more acceptable, he chose as a victim, not a slave, not a prisoner taken in war, but the one who was dearest to himself and his people—*his own son*—the Prince Imperial, "who should have reigned in his stead." Then upon the wall, in sight of the besiegers, he offered him up for a burnt offering. This atrocious deed filled the Israelites with horror. Great indignation was amongst them—not "against" them, as our English versions read. So they hastily raised the siege, and departed from a land polluted by such a crime, which they knew was most detestable in the sight of God.

It is painful to think that even in our own day the earth is defiled with human sacrifices ; and if we look back on successive ages of the past we see the same terrible tale of woe. Could anything more clearly prove the great and solemn truth that *man needs a sacrifice*, needs something to make atonement to God for his sin ? Feeling this need he has offered that which he prized most highly, and considered most pure and lovable ; hence frequently, infants, maidens, nobles, and persons of distinction. It is not because heathen parents loved their children less than we love ours that they offered them to Moloch or threw them into the Ganges ; it is because they wished to give to God that which they valued most. One of the most touching incidents in classic history is

the story of the sacrifice of Iphigenia, the virgin daughter and only child of the King of Argos. When the dread oracle was announced to him, he started in dismay from his throne, and in bitter anguish is represented as exclaiming:—

“O heavy, fatal doom! to disobey!  
 O heavy, fatal doom! my child to slay—  
 My child! the idol treasure of my house!  
 Must I, her father, all bedabbled o'er  
 In streaming rivers of her virgin gore,  
 Stand by the altar with polluted hands?  
 O woe! woe! woe!  
 Where shall I turn me?”

How grateful should we be for the knowledge of salvation through the one all-perfect sacrifice of the Son of God. “The dark places of the earth” are still “filled with the habitations of cruelty.” Let us then go forth and herald the joyous news of God’s amazing love. Let us tell the conscience-stricken, sin-tormented spirit of free and full forgiveness through the merits of Him who died on Calvary. Let us point them to the risen, ever-living, ever-loving Saviour, “who was wounded for our transgressions, and bruised for our iniquities,” and with whose stripes we are healed. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.”

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## JOB'S WIFE.

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BY SENEX.

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**H**IS good lady has never had fair play. Preachers, theologians, moralists, rusty husbands, and crusty wives, all unite to deride her. She is the black spot on the glorious sun of her most amiable husband’s patient serenity. A nagging, petulant, selfish, godless—nay, even blaspheming—woman; an awful example of an unsympathetic and unwifely partner. Is not that a faithful copy of the most popular portrait of this ever-to-be-pitied woman? It is; and I beg to protest, in the name of religion, manhood, and common justice, against the adoption of this wretched caricature as a faithful likeness of Mrs. Job.

Let us see. First of all, it is alleged that she deliberately advised her husband to “curse God and die,” suggesting blasphemy for certain, if not suicide as well. It turns out, however, on examination, that the word used by this much-tried matron is the word “*barak*,” which is the Hebrew word for *bless*, and is translated “to bless,” more than two hundred times in the Old Testament. It is, in fact, the *only verb* in the Hebrew tongue which can be translated “to bless.” Now is it not grossly unfair, think you, to distort this good woman’s words—in her absence, too, so as to make them mean the very opposite of what she intended? And *such* a meaning! But there, some men think anything good enough for a woman!

But let us look again. Now, would you believe it? There are at least ten Hebrew words which mean “to curse.” In those days, as in these, it was easy enough to curse. The vocabulary of blessing is never as full as the one for cursing. Strange that if Job’s wife really wanted her husband to curse God she should pass by ten words, any one of which would have suited her purpose, in order to use the very word which meant to bless. Only four times is the word “*barak*” rendered “to curse,” and all these instances are

in the book of Job. Twice the word is used by the devil. Once by Job in reference to the possibility that his sons might have "cursed God in their hearts," and once in the passage to which I am specially referring. Now the worst meaning that can fairly be attached to the Hebrew verb is "to say farewell," "to depart," and then, in a bad sense, "to forsake." Probably the devil used the word in this bad sense, and it is natural that a pious father should fear lest his sons in their high festival had, at least in heart, "forsaken God." It by no means follows, however, that this good woman should be either as wicked as the devil, or as worldly and frivolous as a young man at a party.

What Job's wife said was, "Dost thou retain thine integrity?" *That* is the grand thing. "If so, bless God, and die." This advice was not wise, but surely it was not intentionally wicked. So his answer was, "Thou speaketh as one of the foolish women speaketh. What! Shall we receive good at the hand of God, and shall we not receive evil?"

There! That little word "we" explains all. "*We* received the good, dear wife, the wealth, the honour, the influence, the happiness of loving children, and a home where peace and plenty made prayer almost superfluous and praise a constant joy. It was all thine as much as mine, and now that the evil has come, canst thou not share *this* with me too?" Ah, but the *woman's* share of the evil, dear Job, think of that!

Let *us* think of it. Remember that these people were once comparatively poor, but the Lord "blessed the work of their hands," and so they prospered and became rich in all that goes to make life great and covetable. They had children, friends, social influence, wealth—in a word, a bright and broadening sphere of service for God and man. The wife helped to earn all this wealth, she shared the power, and she adorned while she enjoyed all that was best and most beautiful in the home. Then came swift down-sweeping—unexplained and unavoidable ruin. What was lost to Job was equally lost to his wife. The property was hers as well as his; with the difference that a woman suffers a keener pain in "coming down" than a man ever does. But think of the last chapter of that awful tragedy of sorrows. *The children*, swept away in the midst of their mirth by the cruel cyclone! Seven bonnie boys and three fair girls all gone: borne hence on the wings of the wild tempest, and they were *HER* children. Had she no trials then? Was hers the smaller share, think you? Yet she mummurs not. She has her husband still. He is left; healthy in body and holy in spirit, bowed, but still calm and strong, beneath the burden of his cares. Not a bad wife, I think. I would there were no worse!

Now as to the next chapter—the first of the second volume—or the first scene of the second act of this tragedy—I think every candid reader will admit that the greater share of our pity must be spent not upon Job but upon his poor wife. The husband is smitten with a dreadful attack of smallpox or something worse; and, either during fits of delirium or despondency, he develops the filthy habit of sitting out at the back of the house "among the ashes." To add to the horror of all this, he sometimes seized upon the broken pieces of crockery lying about him, with which to scrape himself. How many times his poor wife coaxed him into the house, soothed him into slumber, and sponged him into decency, I can imagine. But the whole process of washing such a patient and cleansing his torn and prurient ulcers is a thing not to be pictured at all. Who nursed him, think you? Who watched him night and day, took the cruel potsherd from his irresponsible and self-tormenting hands, wheedled him into the the house again, and washed away the ashes? Who but his wife, surely the best of her kind. I say deliberately that, under all the circumstances, I would rather have been the patient than the nurse; and I record my firm conviction that Job owed his recovery to health, and all his subsequent honours and successes, under God, to the splendid nursing of his wife.

And yet, after all, this noble creature did really break down : gave way to doubt, or ill-temper, or despair, or maybe yielded to the higher instincts of unselfish love. The real secret, I think, lies in the visible approach of Bildad the Shuhite, and his two lugubrious companions. They had appointed to meet at Job's house. They had been there before. The poor nervous wife dreaded them more than she dreaded a pestilence. "Oh their endless, dreary, dunderheaded nonsense." I think I hear her sighing, "And my poor husband so ill and the house all upset, and only two or three servants left. What shall I do ! Extra cooking, extra cleaning, and I short-handed and so poor. And then to think of my poor husband ! They'll excite him, and worry him, and kill him." Then turning to her husband, I think she would say, "No, Job dear, no ; a thousand times no. You shall *not* endure the needless and perilous agony of their talk. I cannot heal your disease, I cannot retrieve your fortunes, but I *can* keep *them* away. Let me do it, dear. Let me send and say it is not convenient to receive them. Must they come ? Nay ; they are here. Yonder is Bildad at the corner of the hill. Now, dear husband, I would that thou wert dead ! Through misfortune, bereavement and suffering thou hast 'retained thine integrity ;' but who can stand the cavil of three metaphysical critics ? Bless God, and—die."

Yes, I blame her much ; but in my heart I pity her more. After the way in which she had suffered and served, to take the one unwise sentence of a lifetime, and just fix it there in the Book of Truth to speak against her till the day of doom ! It serves to heighten the effect, I know, and it points a useful moral ; but who would like to be judged by his hastiest words spoken in his weakest moments ? I would not, dear reader, nor would you.—*Christian Citizen.*

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## RANDOM JOTTINGS.

BY KUSTICUS.

### PROSELYTE BAPTISM.

**I**S it because Pædobaptists have so few good pleas to urge on behalf of infant baptism, that they cling so tenaciously to any one that has the semblance of plausibility ? We have several times, recently, met with the old argument, which we thought exploded long ago, drawn from the practice of Jewish proselyte baptism. The argument runs somewhat in this fashion—"The Jews in Christ's day were accustomed to baptize proselytes and their children : John the Baptist and Christ did not institute any new rite ; they simply adopted one which they found in common use and applied it to their own purpose ; and as the Jews baptized the children of a proselyte, the disciples of Christ, when they received His commission, would understand Christ to mean, without His saying it, that they were to follow the Jews' example, and baptize the infants of those who believed." Now we have several answers to give to this theory. In the first place, there is *no evidence* that such proselyte baptism prevailed in Christ's day, or before the destruction of Jerusalem. The New Testament, Josephus, Philo, the Rabbinical writers of the Apostolic age, though saying much about proselytes, are all silent with regard to their baptism, so that it is now pretty generally admitted that the practice was unknown in those times. Indeed we have in John i. 19-25, a strong indication that the ordinance of baptism was a new thing to the Jews. The priests and Levites sent as a deputation to question John concerning his mission, after hearing what he has to say, ask in astonishment, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ?" The baptism was evidently an innovation, which they thought could only be justified on the supposition that John was the Christ, or the great prophet come to establish a new order of things. If they had been so accustomed to

the idea of baptism as our friends think, they would not have been so concerned about John's baptism.

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#### FROM HEAVEN OR OF MEN?

When the officer was asked why he had not fired a salute upon a certain occasion, he said he had several reasons for not doing so—first, "*he had no powder.*" "That will do," was the reply, "you needn't give any other reasons." So if there was no such thing as proselyte baptism in Christ's day, it follows that John and Christ could not have copied from the Jews, and there is no need for saying aught else on the subject. Still it may be of use to some if we give another answer to the proselyte argument. Even supposing that the Jews at that time practised baptism, there is no reason to think that John and Christ imitated them, but the very opposite is plainly taught, not only by the passage quoted above, but also by that memorable question which Christ put to the Pharisees, "The baptism of John, whence was it, from heaven or of men?" They dared not say it was from men, they were unwilling to acknowledge that it was from heaven; but the question clearly shows that Christ considered it to be from heaven, as did the people, who all held John as a prophet. If John had simply borrowed the rite from the Jews, it would have been very easy and very proper to have said, "of men." Again, proselyte baptism, no matter when it originated, was certainly not commanded in the law of Moses, where full directions are given for the reception of the proselytes, so that it rests entirely upon the authority and tradition of the Rabbis. This being so, it is easy to see that Christian baptism could not be a copy of such a custom, since Christ distinctly and emphatically repudiated the "traditions of the elders," declaring that the Word of God was made of none effect thereby. Is it conceivable that He would countenance, by borrowing, a rite that has no other foundation than tradition? We trow not. There is one thing that our friends are not anxious to emphasize: proselyte baptism, wherever it may have been introduced, has always been *immersion*, as indeed baptism of any kind must be, since the word means nothing else.

\* \* \*

#### NOT ONE.

The admissions of Pædobaptists in favour of the Baptist position would fill a large volume, and they are constantly accumulating. The other day a young friend sent us the following extract from an article on the Divine Silence, by the Bishop of Rochester, which appeared in a recent issue of the *Sunday Magazine*. "If, for instance, *but one clear direction* had been given us about the baptism of infants, there would have been no opportunity, or as some would put it, no justification, for a separate body of Christians, to whom the ordinance, that the rest of us so dearly love, seems an unreal and even a superstitious thing." We do not know whether the bishop tried to show how he was justified in "dearly loving" an ordinance which is unrecognised in Scripture, but we suppose he has some way of salving his conscience, and like others, failing clear directions, betakes himself to shadowy inferences. We, however, hold that in regard to any *positive institution*, such as baptism, a clear direction in the Word of God is necessary to invest it with authority; apart from that, it is "an unreal and a superstitious thing," and we have certainly abundant justification for so considering it. We maintain that where the Word is silent, it is not for us to speak; the silence of Scripture is as really inspired as its speech; and the indictment we bring against our Pædobaptist friends is, that like Nadab and Abihu, they are doing the thing *which the Lord commanded not*.

\* \* \*

#### AS FAR AS THE BIBLE IS CONCERNED.

The other day, a young man, who had been at a baptismal service, and heard an address on believers' baptism, said to a friend, "The minister in

his address certainly proved his point *as far as the Bible is concerned*, but immersion is only suitable for eastern countries." The objection about the climate is an old one, but we are glad of the admission that our point is proved *as far as the Bible is concerned*. That is all we contend for—we need no more. As to the difficulties about climate, so long as people *bathe* in western countries, there is no room to object to *immersion*. Assuredly He who told His servants to go into all the world, baptizing, knew all climates. We saw recently the statement that the church which is nearest to the North Pole is a Baptist church, and yet the ordinance can be attended to "according to the Scriptures" without inconvenience. We once heard of a young minister who was trying to prove that immersion could not be the right mode, since it was not suitable for all climates, and he adduced the case of the inhabitants of some northern clime, where, he said, they had no water to drink or to wash in—nothing but ice and snow. An old lady at the close of his address quietly asked "what these people lived on?" He replied, "On the fish they caught." "And *where do the fish live?*" "Oh, they live in the—*water,*" and of course the water swept away his whole argument. *Our point is proved as far as the Bible is concerned*. We fancy very many of our Pædobaptist brethren think that in their heart; then let them raise what difficulties they may, about want of time, or water, etc., let them appeal to custom, or church authority, or anything else; we stand by the plain statements of the Old Book. We go just as far as that takes us. We have no desire to go farther.

"This is the judge that ends the strife  
Where wit and reason fail."

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## TENT AND MISSION WORK IN IRELAND.

BY T. R. WARNER.

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CORK.—It was indeed pleasing to learn from Pastor Taylor that, during his recent visit to our most southern station, he had the joy of baptizing a young man who is now in fellowship with the few friends there. Again we have been told that there is no use trying to press our Baptist principles in Cork. Our opponents are numerous, and very persistent with their good advice: it seems as "chaff well meant for grain," when they advise us to close up this station, as we are only causing division in the harmony which it is asserted previously existed. We heartily desire that such critics could recognise that our motives are sincere, and have a scriptural basis, since it is not for the mere sake of having a place of preaching belonging to the Baptists at Cork, but on account of the much more solemn and heart-searching reason of loyalty to God's truth, that we feel it incumbent to maintain our present testimony. While desiring to walk in peace and love towards all, yet it is even more important that our great Captain's commands should be obeyed to the very letter; and even one sincere follower confessing Him in His own appointed way amply repays us for the trouble and expense of re-opening, after the lapse of years, the Cork station. Mr. M'Cracken, who followed Pastor Taylor, has spoken to large gatherings at the Y. M. C. A., so that a great field of usefulness is opening up, and we trust that the influence he is exerting among the young men may be to many of them a lasting good.

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ATHLONE.—Mr. Clark is now in full swing, preaching three times on Sundays, and, besides frequent week-night services, superintends the various stations. For some time past, he has been looking out for the most suitable place to plant another preaching-station in connection with the Athlone district, and it is most gratifying to learn that through the kindness of Mr.

Talbot Crosbie, D.L., who has granted Mr. Clark the free use of the hall in connection with his estate office, that Gospel services will be held regularly now in the old town of Roscommon. We know the very best effort will be made to sound out the Gospel message there. Also at Clara, Mr. Goodbody has given permission for a fortnightly service in the hall erected for the mill-hands and others living in the neighbourhood. We sincerely hope this further effort to reach our fellow-countrymen may be greatly blessed.

\* \* \*

COLPORTAGE.—Mr. Rock spends his time in visiting country districts, and although his reports, sent in from time to time, are deeply interesting, the indirect testimony to the value of his work which we have heard of late, speaks far more eloquently of blessing. Who can estimate the blessing to a district when there is travelling about not only a converted man, but one capable of telling others round the cottage fire, in the barn, or on the highway, the simple Gospel of the blessed Christ? The work requires tact, wisdom, and a gracious bearing, for while such qualities go to make up largely a successful worker for Christ in any department of service, they are especially needful to men engaged as Mr. Rock, and we believe his success in finding an entrance into many families is largely owing to the fact of his being a possessor of the said qualities of head and heart. If our funds were larger, the Committee would no doubt extend this Bible-reading work. Ireland needs it, and now is the time for earnest sowing. Great changes are coming over our land: men are thinking, beginning to assert principles which are Protestant to the backbone—*i.e.*, the right of private judgment, etc. Witness the recent proceedings at Limerick, when the Pope and his decrees, with his henchman, the Bishop, were rejected by the populace. May God save them from infidelity, and lead all our countrymen to the sacred record for guidance in these days of mental struggles and upheavals. We need a hundred-fold more workers in Ireland to spread the Gospel, since the harvest, as in the olden day, is white, and the labourers but few. Would to God many of our staunch Nonconformists in England and Scotland, who don't help us, might see their way to give a special helping hand. We have a number of young Irishmen ready and willing to go out into this work, but who fear to launch away, till the necessary funds indicate that rising tide which will enable them to sail out into active service.

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BALLYMENA.—Pastor Whiteside, who generally has some cheering news to send us, seems to be under a cloud, and somewhat discouraged. Perhaps it is well to have a dark bank on the horizon of our spiritual heaven sometimes; still we have great sympathy with Mr. Whiteside: he has laboured hard to get his chapel into good order; our last Association meetings were held there, and a profitable and happy time the visitors had; the meetings seem to have kept up well since then, but Brother Whiteside's minor key of sadness is, "Some of our best workers have emigrated, one loved friend lies dying, we have had no baptisms last few months, and no addition to church membership to fill up the vacant places of those recently left." Certainly, Pastor Whiteside's log this month is not very encouraging, but we see nothing to despair about. May it bring out in pastor and people true God-like courage, that will face all difficulties, wait the Divine time of blessing, and cling to God in prayer. We regard it as betokening a very courageous and earnest soul to take to heart so much the present aspect of the Church life at Ballymena; it is good to see the burden of erring souls at times press heavily on a man, and especially upon one whose life is given to this all important business of gathering in the lost.

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COLERAINE.—The new tent has been pitched in some fresh districts this summer. It would appear that the most successful meetings have been





## BREAKERS AHEAD!

Address at a Mother's Meeting in the Long Lane Mission Hall, S. E., by  
MRS. BESSIE HOWIESON.

**S**OME years ago as a vessel homeward bound was nearing the southern coast of England, and was almost in sight of land, a fearful storm arose. It was winter, and rain, sleet, and furious wind lashed the sea into huge billows; the waves lifted up their heads and roared like thunder, then broke over the ill-fated vessel, sweeping away the rigging and drowning the fires, so that she floated almost helpless at the mercy of the waves. After drifting some hours in darkness and tempest (for it was night), the man on the look-out thought he saw in the distance a line of light; it was still some hours from dawn—what could it be? It drew nearer and yet nearer; then his trained eye discovered it was foam, and above the tempest the sailors shrieked out the awful words, "Breakers ahead, Breakers ahead!" It was true, the deafening roar of the tempest had prevented their hearing the noise of the breakers. They had drifted on the rocks off the coast of Jersey, and no power or might of man could save them.

With the first gleam of morning brave men launched the lifeboat and made for the wreck, but alas! too late; all that the crew of the lifeboat found on board was a dying man lashed to a mast, half drowned with the spray and benumbed with the cold, but "love stronger than death" still made him hold to his breast a tiny infant wrapped in his great coat, alive and warm; exposure to the cold killed the father, but the baby-boy lived. The father's warm coat and loving arms had effectually sheltered him.

How great was that father's love, "who counted not his own life dear unto him" if he could only save his child's life!

Who put this love in his heart so strong? Was it not the God of love, the *Creator* of Love, Who is the very essence of Love? Who "so loved the world that He gave His only begotten Son, Jesus Christ our Saviour, that whosoever believeth in Him should not perish but have *everlasting life*." "Greater love hath no man than this, that a man lay down his life for his friends," but when we were *enemies* God gave His only beloved Son for us.

"Oh, Christ, what burdens bowed Thy head,  
Our load was laid on Thee."

Dear Mothers, are you not like the crew of the wrecked vessel, fast sailing over the Ocean of Time? and oh! so rapidly nearing the shores of Eternity! There are breakers ahead—sin and the Devil, struggling for the mastery of your soul, are piling up, as it were, rocks along the shore on which your frail vessel must dash when the tempest of Death comes, unless you have given yourselves into the care of the great Father God and our Captain Jesus Christ. He will, in His omnipotent love, steer you over the breakers safe into the desired haven—Heaven. No storm can wreck the vessel in which He sails—it is *always* a lifeboat that can ride any storm. He conquered Death, and, unlike the poor father who could *only* die for his child, "Christ died for you, broke the bars of death and rose again," that you who give your souls into His keeping may rise also and live for ever. How great was His love to agonise as He did for us, "great drops of blood falling down to the ground!"

"Who was it in Gethsemane,  
Shed drops of blood in agony,  
Drinking the bitter cup for me?  
Jesus, my Saviour!"

My dear Mothers, His love passeth all knowledge, His care for you is boundless—come into His arms and be safe for ever.

"A VOICE THAT IS STILL."

BY MR. W. C. WARNER.



HE *New Review* tells a story of a little girl conning her geography lesson, and poring in a puzzled way over the map of Africa. "Dear me," said her mother, "when I was at school all the map was white, except round the coast, and we had only a few names to learn." "Oh, yes," said the child, "it's all through that horrid man Stanley."

Those who have reached middle life will easily call to mind the white map with the black edging of their school days, and those who have taken an interest in the marvellous opening up of dark and darkest Africa, will have noted with wonder and delight the great strides made during the present generation in laying bare the secrets of that hitherto mysterious land.

When the history is written, and the work accomplished accurately estimated, it will be seen that, even in this prosaic age, the race of heroes is not yet extinct. Stanley, Livingstone, Moffat, Gordon, Mackay, and a host of others, will be long remembered, and will compare favourably with the men who, "in the brave days of old," did great things in rolling our tide of empire round the globe.

It is a matter for deep thankfulness that the men who have written, not in words but in deeds, this opening chapter of a new civilization, are, for the most part, our much-abused and keenly-criticised missionary brethren. From the Baptist Mission field on the Congo, a little company of devoted men, after a life of arduous labour, have passed to their reward; but while one after another is called, others are pressing forward to be "baptized for the dead," and the onward movement knows no cessation. Thank God, the Church still hears the echo of the parting words of our greatest missionary, "I go to open the door to Central Africa; it is probable I may die there; but, brethren, I pray you see to it, that the door is never closed again."

It may interest our readers to hear something of a man whose death from fever occurred at the beginning of this year, by which the Church Missionary Society lost a devoted servant, and the Church of Christ on earth a bright ornament.

Alexander Mackay was the son of a Scotch clergyman, well known as the author of geographical and other school books, who still lives, I believe, in retirement in the south of England. When Mr. Stanley's celebrated letter from Uganda was published, young Mr. Mackay was earning his living as a mechanical engineer at Berlin, an able man of great promise. He heard the call from the heart of the Dark Continent, and, under the auspices of the Church Missionary Society, set out for the Victoria Nyanza in April, 1876. On his journey inland, he was taken ill, and was sent back to the coast, but he refused to return to England. He possessed to the full the heritage of his race, a perseverance nothing could overcome, and a sense of duty nothing could weaken; and so, as soon as he had recovered, he eventually found his way to Uganda, and there he stayed; others came and went, but he had found his life-work, and, like the soldier of Pompeii, he was found at his post faithful unto death. He reduced the language of Uganda to writing, worked with his own hands the printing press which spread the literature he had created far and wide. His mechanical skill was employed in house and boat building, and in many other ways helping to civilize and Christianise the people. At the same time, he contributed letters and articles to the missionary journals at home, stamped with earnest devotion, and also breathing the culture of the scholar, and, at the same time, showing him as a man of the keenest observation—a many-sided man, who procured from England the best current literature, in order that he might keep abreast of the progress of his time. It was through Mackay of Uganda that the first news reached this country of the safety of Emin Pasha; he also sent to England that touching

record of the end of a noble life, the last diary of the martyred Bishop Hannington.

The bitter hostility of the Arabs, however, drove him at last from Uganda, and he retired to the south end of the great lake, where Stanley found him in September last, and where he at length found rest from all his toil.

A shining light quenched in the darkness of death, a good worker in the mission field gone, whose experience and zeal can be ill spared, but his example is certain to be fruitful in producing men of like mind with himself, and the memory of him will never fade. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

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## FOR OUR YOUNG PEOPLE.

### The Secret of Song.

BY ARTHUR T. PIERSON, D.D.

HUDSON TAYLOR tells a very beautiful and suggestive story, that is especially interesting to children, about a little Chinese lad who was employed as a house servant, and went about singing all the time, and somewhat boisterously. His mistress, whose nerves were none too well balanced, complained to her husband that *Ah Sing* had quite too much "sing" in his composition; that he sang night and day, upstairs and down, out doors and in, and that her request to him to stop his noise had no effect even in moderating his perpetual and noisy melodies.

Her husband replied that, if she desired it, he thought he could put an end to *Ah Sing's* music without adopting any severely repressive measures. So he went into the barn and hid down in the bottom of a bran box a silver "shoe" weighing about fifty ounces. He then bade the boy shovel out the bran and remove it to another place. *Ah Sing* began his work; and as he came to the bottom of the bin brought up on his shovel something unusually heavy. The bran being brushed away, the shining ingot was revealed. *Ah Sing*, who, like most Chinese youths, knew little of the distinction between "mine" and "thine," looked on the silver treasure with no little amazement. He was suddenly made rich. Visions of great wealth and luxury were suggested to his imagination by that shining "shoe." Somebody had left it in the bran—he said to himself—and forgotten it, and when the bran was bought and brought to the barn, all track of the hidden silver was lost to the owner. Without hesitation, *Ah Sing* appropriated the suddenly acquired fortune; and the next question was, what to do with it. If he buried it, some one might notice the earth newly turned up, and suspect hidden treasure. If he hid it in the haystack, it might be observed that the haystack had been disturbed, or the cattle might eat into it and disclose the precious ingot. He tried one way after another to husband his silver wealth and guard it from other eyes. He put it in various successive hiding-places, but could not be content to let it remain. He would come down at midnight to change its place of concealment. But *from the hour when he found that silver shoe he lost his song!* He went about no longer singing or light-hearted; he looked troubled, and appeared as one who bears a burden of anxiety. The fact is, he *had a secret*, a guilty secret, and so he had no more a song in his heart. That ingot, though it weighed but fifty ounces, was too heavy for *Ah Sing* to carry. He not only lost his song but his rest, his sleep, his appetite, his health: he began to get pale and thin, and his mistress became anxious for him. She said to her husband one day, "My dear, what have you done to that boy? He not only does not sing any more, but he has lost his health, and I fear is going into a decline." "Wife," answered her husband, "if you desire, I think I can bring back his song." So he said to *Ah Sing*, "What

did you do with that silver shoe that I left in the bran box? When you found it you knew it was not yours; why did you not bring it to me and tell me about it? Now run along, Ah Sing, and bring it to me, for I know all about it." So the boy, knowing that his secret was a secret no longer, went and brought out the precious ingot from its hiding-place, and delivered it to its proper owner. Scarcely twenty-four hours had gone by before Ah Sing was himself again, and went about singing and whistling as before. He had got rid of the burdensome treasure and the secret that weighed on his conscience, and now he was happy again.

No wonder the Chinese have a proverb that came all the way down from Confucius—

"Heaven is a good heart;  
Hell is a bad heart."

Vain is it for us to hope to carry a true song if we are at the same time bearing a burden of conscious guilt. If we would have our heart filled with laughter and our heart with music, the burden of sin must be rolled away, where Bunyan saw that of Christian disappear, in the cleft of the Rock of Ages, close by the place of the cross.

I feel like singing all the day,  
My heart is like a bird;  
The joyful news I heard,  
How Jesus took my sins away.

I bore a load of conscious sin;  
And while my heart was wrong,  
I had no happy song;  
But now my Saviour dwells within.

And so I feel so full of praise  
It is my highest joy  
For Jesus to employ  
All powers I have, through endless days.

#### Scripture Alphabet.

A was an emperor who gave a decree.  
B was a blind man anxious to see.  
C was a brother who did a great wrong.  
D was a wife who weakened the strong.  
E was a twin-son less loved by his mother.  
F was a ruler in place of another.  
G was a province quite frequently named.  
H was a tyrant for cruelty famed.  
I was a country of mountains and rocks.  
J was a shepherd, possessor of flocks.  
K was a place where God's ark did repose.  
L was a mountain with turban of snows.  
M was a priest as a king also known.  
N was a man whose heart turned "as stone."  
O was a helper whose service was kind.  
P was a despot of changeable mind.  
Q was a queen as fair as you'll find.  
R was a monarch most stupid and rough.  
S was an Assyrian punished enough.  
T was a disciple raised from the dead.  
U was a land whence came Israel's head.  
V was a plant little use as a tree.  
W was an animal found in the sea.  
Y was for youthful, and so let it be.  
Z was a king who once could not see.

## ANSWERS FOR SEPTEMBER.

## Scripture Anagram.

MANOAH, THE FATHER OF SAMSON. Judges xiii. 8.

1. Haman.—Esther vii. 10. 2. Noah.—Genesis vii. 7. 3. Ham.—Gen. ix. 18.  
4. Man.—Genesis ii. 9. 5. No.—Jeremiah xlvi. 25. 6. On.—Genesis xli. 45.

## Bible Study.

JONATHAN AND ABIATHAR. 2 Samuel xv. 27.

1. Joshua.—Exodus xvii. 13. 2. Oreb.—Judges vii. 25. 3. Nimshi.—1 Kings  
xix. 16. 4. Amasa.—2 Samuel xvii. 25. 5. Trumpet.—Josh. vi. 20. 6. Huldah.—  
2 Chron. xxxiv. 22. 7. Armenia.—2 Kings xix. 37. 8. Nebuchadnezzar.—Daniel  
iv. 28.

Correct answers have been received from—

James Brown, Charles R. Curtis, Tom Davies, Carrie Douglas, Mabel Douglas,  
W. H. Gaussen, Henry Martin, Maggie Martin, Lizzie M'Causland, Robt. M'Causland,  
Anna Parnell, Carrie Parnell, B. J. Simpson, J. B. Simpson, A. P. Weatherup, J.  
H. B., S. J. T.

## DENOMINATIONAL INTELLIGENCE.

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

## CARSON MEMORIAL CHAPEL.



WE are glad to learn that the amount subscribed now exceeds £700, but over £300 more is required before the work will be commenced. We take the following hearty commendation from a recent number of Mr. Spurgeon's *Sword and Trowel*:—

"It may seem strange to some of our friends in the North of Ireland that a great many people in England know little or nothing about

Dr. Carson.

"We hardly need be surprised at this. Theology was Dr. Carson's forte, and theology is not popular in these days, especially such robust and thoroughly Scriptural theology as his. Moreover, he has been dead nearly half a century, and his great and unanswerable work on the *Mode and Subjects of Baptism* was published as far back as 1844. Turning to the long and very respectable list of subscribers to that work, we can count on the fingers of one hand all the surviving ministers, and on the other all the remaining laymen whose names appear in that list. So that perhaps, after all, this ignorance is pardonable, though far from honourable. We ought to know him.

"The Baptists of America are probably better acquainted with Dr. Carson and his works than the present generation of Baptists in England. Nevertheless, his name deserves to be held in honour as that of a man of unflinching integrity and uprightness, a scholar of great eminence, a theologian of the first order, a bold and faithful Defender of Protestant principles, and a writer whose works against Arianism and Socinianism—then rife among the Presbyterians in Ireland—and in defence of the Plenary Inspiration of Holy Scripture, place him in the very first rank among valiant defenders and exponents of 'the faith once for all delivered to the saints.'

"Dr. Carson was born in the North of Ireland, in 1776. He became one of the first, if not the first scholar in the University of Glasgow, and settled as a Presbyterian pastor at Tubbermore, in 1798, receiving £100 per annum from the Government. He was a Greek scholar of the first order, and might have become professor of Greek in the University of Glasgow, on his signing the 'Standards' of the Church of Scotland. His gradual adoption of Baptist sentiments prevented his accepting that office. A little later he

resigned his living, and gathered about him a band of like-minded disciples of Christ. He became pastor of the infant church, though as yet they had no meeting-house. After a time, the present now decaying structure was built. This edifice has answered the purposes of the church, whose present pastor has served the people and his Master forty-five years in the same place. Bearing the family name of Carson, he is also honoured with the added name of his father's great friend, illustrious above many—the great and worthy Robert Haldane.

“Dr. Armitage, of New York, gives one paragraph in the ‘History of the Baptists,’ to the memory of Dr. Carson :—

‘The most illustrious of the Irish Baptists is Dr. Alexander Carson.’ And after remarking on his early struggles and deep poverty as a Baptist minister, he adds :— ‘In his day he was probably the leading scholar in the Baptist ranks in Britain, and was a voluminous writer and profound reasoner. . . . Some have called him the “Jonathan Edwards of Ireland,” and with reason ; for it is doubtful whether Ireland has produced his equal since the death of Archbishop Usher. He died in 1844, after nearly-half a century spent in the ministry ; but his name is fragrant wherever his works are known.’ . . .

“All this is true, and more might be said in the same strain ; but, unfortunately, the monument raised by a man's work can very easily be overlooked, and words of lofty eulogy do not count when guineas are wanted. Our friends at Tubbermore would embody the memory of Dr. Carson in a chapel ; and to do this the guineas must be found somewhere. We hope some of them are in the present care of our readers, and will be applied to the work for which they are ordained.

“Here is the ground of our appeal. The chapel where the elder Carson ministered so long and worthily, and where his son, with less of celebrity, has ministered the same everlasting gospel so long and faithfully, must needs be rebuilt. The appeal is to Protestant Christians of all denominations, to all who love the glorious gospel of salvation by grace through faith, to all who reverence and love the Holy Scriptures as the inspired Word of God, and especially to such who are also Baptists. Help to rear this memorial chapel, which shall be the means of doing what the silent marble of a stately monument cannot do—perpetuate the ministry of sovereign grace and redeeming love. Let the thing be done, and well done. As God has prospered you, give ; and give freely, and at once. Less than a thousand pounds, added to home contributions, will meet all requirements. Therefore, ‘Down with the dust.’”

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As we go to press, the Baptist Union Meetings are in full swing in Cardiff, The address of the President, Rev. James Owen, was eloquent and masterly, and was received with the utmost enthusiasm by the immense audience that crowded the great hall. The meetings throughout have been characterized by great spiritual power, and impassioned oratory, and will leave impressions for good on the minds and hearts of those who heard that can never be effaced.

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#### **Belfast : Great Victoria Street.**

*Manse Fund.*—In connection with this Fund, a very interesting and enthusiastic meeting was held on Monday, 22nd Sept. Tea was served in the schoolroom at 8 o'clock p.m., a goodly number of members and friends being present. After tea, the meeting was constituted for the transaction of business, the pastor (W. Usher, M.D.) presiding. The object of the business meeting was two-fold : first, to hear a report from the secretary of the

Manse Fund as to the progress made in collecting the sum of £600 which the church has undertaken to raise before 1st April, 1891, in order to secure the handsome offer of £400 made by an unknown friend, towards the purchase or erection of a minister's residence for Great Victoria Street Church ; and in the second place, to devise ways and means by which the amount still required may be raised before the expiration of the specified time. The report which was submitted by the sec-

retary (Mr. J. Nelson) was of a cheering nature. It showed that, including the contributions and promises received since the commencement of that meeting, the Fund had now reached the handsome total of £450, leaving the comparatively small balance of £150 to be collected within the next six months. The progress marked by the report was considered most encouraging, and will do much to stimulate and strengthen our friends in the good work to which they have put their hands. Brief addresses, expressive of confidence in the ultimate success of the undertaking, were given by several of the brethren present, including Deacons Glendinning, Livesey and M'Kelvey. The ladies of the church and congregation, with commendable zeal, have entered very heartily into the idea of holding a bazaar a few months hence in aid of the fund, and a strong committee, to which Mrs. Glendinning has kindly consented to act as secretary, has already been formed to make the preliminary arrangements. It is believed that if this project be entered into with zeal and with unanimity, the result will be a very considerable reduction of the balance required. The addition of a valuable property, such as that which it is proposed to buy or build with the total sum of £1000, will immensely benefit not only the church at Great Victoria Street, but the denomination at large, and it is, therefore, with a

measure of confidence that we ask for the hearty sympathy with us in this undertaking, of all who desire to see the Baptist cause in Ireland grow and flourish. If anyone is inclined to go further and give the good work a helping hand, we shall be very thankful indeed.—J. NELSON.

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### 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 heartiest thanks are tendered:—

Miss Chattie Graham (New York)	10/-
“A Friend” ... ..	20/-
Mr. James Arnold, Lisnagleer	5/-

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### BAPTISMS.

BRANNOXTOWN: Sept. 22nd, seven, by the pastor, A. M'Caig, B. A.

CARRICKFERGUS: Sept. 12th, one, by the pastor, A. G. Haste.

COLERAINE: Oct. 5th, one, by H. A. Gribbon.

CORK: Aug. 26, one, by Pastor J. Taylor.

DUBLIN: Abbey St., September 14th, two; October 5th, two, by Mr. Fenton E. Bury.

DUBLIN: Harcourt St., October 8th, nine, by the pastor.

TANDRAGEE: Sept. 14th, one; Sept. 29th, two, by Pastor John Taylor.

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## REVIEW.

THE CHURCH OF THE NEW TESTAMENT: WHAT IT WAS, AND HOW IT WORSHIPPED. A Text-book for members of Churches. By R. H. CARSON. Belfast: Circle Co-operative Printing Co., 25, College Street. Price 1/-.

We welcome the appearance of this able production from the pen of the Rev. Robert Haldane Carson, of Tubbermore. It possesses the perspicuity of style, and lucidity of argumentation, which characterise all the works of his renowned father—Dr. Alexander Carson; and strikingly evinces that the sire's mantle has fallen upon the son. This little volume is beautifully printed on toned paper, and is attractively bound in cloth, with burnished edges. It is designed to be “A Text-book for members of Churches.” As such it is one of the most valuable works on the

subjects of which it treats that have yet appeared. The frequent references, as shown by the foot-notes, to other previously written works of the learned author are evidential that this Text-book is not the embodiment of crude thoughts hastily given to the public. On the contrary, it is a summary of well-digested Scriptural knowledge, on the Constitution, Government, and Institutions of the New Testament Churches. The careful perusal of this volume, in which so much information is amassed, must be highly instructive and invigorating to the reader. On page 7, an unanswerable refutation of Presbyterianism is given. On pages 95-99, Brethrenism is driven off the field, and on page 124, “the sealing ordinances” are effectively disposed of. We cordially recommend the work, and augur a wide circulation for it.

IRISH BAPTIST HOME MISSION.

SUBSCRIPTIONS AND DONATIONS FOR QUARTER ENDING 30th SEPTEMBER, 1890.

Accrington, Cannon St. Church, per Mr. Thomas Lever:— Free will offering £5, Mr. S. Barlaw £2, Rev. Chas. Williams £1 1s, Mr Thomas Haworth £1, Mr William Haworth £1, Mr Samuel Bury £1, Mr W Entwistle 10s, Mr Geo M'Calpine 10s, Mr Saml Harton 10s, Mr Charles Harrison 5s, Mr J Beckit 5s, Mr R Braughton 5s, Miss Rushworth 4s, Miss Taylor 2s 6d, Mr T Braugh- ton 2s 6d, Mr R Braughton 2s 6d, Mr C Banes 2s 6d, Mr A Langham 2s 6d, Mr F Pickings 2s 6d, Mr T Gartan 2s—	£14 7 0	Clara, Mr F R Goodbody £13 0 0 Derryneil Church, per Pastor M'Cullough... .. 10 0 0 Eythorne Church, per Mrs Mary Harvey:— Moiety of Church Collection £2 4s 5d, Mr Stephen Clark 2s 6d, Mr Wm Harvey 5s, Mr T Harvey 5s, Mr Jno Harvey 10s 6d, Mrs Jno Harvey 10s 6d, Mr H Spanton 5s, small sums 2s 6d 4 5 5 Fleet, Hampshire, Rev N Heath ... .. 0 10 0 Grange Corner, per Rev H Phillips ... .. 8 8 9 Huddersfield, Lockwood Ch Do Alderman Jos Brooks 2 0 0 Hebden Bridge Church, per Mr T Jenkinson:— Collection £2 2s 8d, Mr J D Crossley, J P, 10s 6d, Miss S A Crossley 5s, Miss Riley 5s, Mrs Fawcett 5s, Mrs Greaves 1s 3d— 3 9 5 Lurgan Church, per Mr David Patterson ... .. 0 13 0 Leicester, Rev T Wiltshire Leeds, Rev T G Rooke, Rawdon College ... .. 0 10 0 London, Mr J E Evans ... 0 10 0 London, Battersea Church, per Mr F J Chapman:— Moiety Collection £3 3s 6d, Mr T Cadby £2 2s— 5 5 6 London, Lewisham Rd Church, per Mr A E Gray ... .. 2 5 3 London, Walworth Rd Church, per Mr H G Gibbert:— Moiety Collection £2 3s 9d, Mr Young 5s— ... .. 2 8 9 London, Waltham Abbey, per Pastor W Jackson ... .. 1 10 0 London, Kingsgate St Church, per Mr W Cook ... .. 1 18 11 London, M'Donnell's Trust, per Mr T R Hope, J P ... .. 3 2 1 Lisnagleer Church, per Mr Wm Irwin ... .. 8 0 0 Northampton, Miss York ... 1 0 0 Norwich, St Mary's, per Miss Agnes L Cully:— Mr H Binkbeck £1, Mr W Blyth £1 1s, Mr S Browne 10s, Mr J J Col- man, M.P. £5, Mr J Cope- man 10s, Mr S Culley 10s, Mr H Culley 10s, Miss Culley 10s, Miss A L Culley 5s, Mr H P Gould £1 1s,
Banbury, Bridge Street Church, per Mr William Pymmer:— Mr. Shilton 10s, Mr. W. Hefford 2s 6d, Mr Francis 1s 6d, Mrs Wells 2s 6d, Mr Owen 5s, Mr A Kingerlee 2s 6d, Mr W Wheeler, 2s 6d. Mr W Baylis 2s, Mr H Cubitt 2s 6d, Mrs Blackall 1s, Rev S Cheshire 5s, Mr Wm Pymmer 2s 6d, Mr John Lovell 2s 6d— 2 2 0 Bristol, Rev F Trestrail, D.D. Bradford-on-Avon, Rev John Aldis and Family ... .. 1 0 0 Ballymena Church Collections 2 0 6 Ballymena do Subscriptions 5 4 6 Bridgewater, St Mary's Church, per Mr John Baker... .. 0 18 4 Clough, St Mary's Church Collections ... .. 0 15 0 Coleraine, a Friend ... .. 1 0 0 Cardiff, Tredegarville Sunday- school, per Mr T C Howe 0 17 0 Cardiff, Bethany Church, per Mr David Jones ... .. 6 6 0 Calne, Castle Street Church, per Mr H Wilkins:— Church Collection 19s 6d, Alderman Thomas Harris £1, Mr T E Redman 10s, Mr J Chappel 5s, Mrs Henly 5s, Mr H Wilkins 5s, Mr T G Gough 2s 6d, Mr F Vallis 2s 6d, Mr W A Webb 2s 6d, Mr C Dixon 2s 6d, Mr H Davis 1s, Mr H Angell 1s— ... .. 3 16 6 Cardiff, Salem Welsh Church, per Mr T T Jones ... .. 1 11 9		



Mr. G. T. Holmes 10s, Mr. G. J. Howlett £1, Mrs. Jarrold £1, Mrs. Jewson 10s, Mr. J. W. Jewson 10s, Mr. G. J. Newbegin 10s, Mr. J. D. Smith £1, Miss Taylor 10s, Mr. H. Trevor £1, Mr. J. Willis, £1, Mr. G. White £1, Mr. J. Womersley 10s—	19	17	0	Stock collected 4s, Mr. W. D. Shaw £1, Mr. J. W. Shaw £1, Mr. W. S. Sykes £1, Mrs. John Haigh £1, Mrs. J. S. Gaunt 10s, Mrs. Calverley 10s, Mrs. W. H. Hatherley 10s, Mrs. C. Hall 5s, Mr. B. Hirst 5s, Mr. J. Hirst 5s, Mr. Geo. Shaw 5s, Mr. R. M. Shaw 5s, Mrs. Bottomley 2s 6d, Mrs. Chepham 2s 6d	£15	1	11
Oswaldtwistle, Mr. E. Lonsdale	1	0	0	Taunton, Silver St., per Mr. William M. Chapman:—			
Plymouth, Mutley Chapel, per Mr. Benjamin Adams ...	3	17	6	Church Collection £2 1s 9d,			
Plymouth, George Street Ch., per Mr. H. Chapman ..	2	0	0	Mr. T. Penny £1 1s, Mr. T. S. Penny £1 1s, Messrs. W. & A. Chapman 10s 6d—	£4	14	3
Swaffham Church, per Mr. Thos. Moore ...	5	0	0	Additional Subscriptions for Tent since last return:—			
Sutton-in-Craven, per Rev. J. Aldis, junr.:— Missionary Prayer Meeting £1 15s, Mr. J. C. Horsfall 10s, Rev. Jno. Aldis, jun. 5s—			£2 14 0	E. K. S. £5, Rev. Fred. Trestrail, D. D. £1 1s, Rev. C. H. Spurgeon £5—	£11	1	0
Salendine Nook, per Mr. W. J. Shaw—Church Collection				Total ... ..	£178	13	11
£7 17s 11d, Miss Nellie							

Contributions thankfully received by H. A. GRIBBON, Hon. Treasurer, Holme Lea, Coleraine; H. D. BROWN, M.A. Hon. Secretary, Oakland, Rathgar, Dublin; T. R. WARNER, Dep. Sec., 83 Grosvenor Square, Rathmines, Dublin.

**NOT FAITH, BUT CHRIST.**—"Faith is not Christ, nor the cross of Christ. Faith is not the blood, nor the sacrifice; it is not the altar, nor the laver, nor the mercy seat, nor the incense. It does not work, but accepts a work done ages ago; it does not wash, but leads us to the fountain opened for sin and for uncleanness. It does not create, it merely links us to that new thing which was created when the 'everlasting righteousness' was brought in (Dan. ix. 24). And as faith goes on, so it continues; always the beggar's outstretched hand, never the rich man's gold; always the cable, never the anchor; and the knocker, not the door, or the palace, or the table; the hand-maid, not the mistress; the lattice which lets in the light, not the sun. Without worthiness in itself, it knits us to the infinite worthiness of Him in whom the Father delights; and so knitting us, presents us perfect in the perfection of another."—*Dr. Horatius Bonar.*

**MISSIONARIES' WIVES.**—*Dr. Herrick*, a missionary in Turkey, says:—"I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

### Words of Life.

ALL things whatsoever ye would that men should do unto you, do ye even so also unto them."

—Matt. vii. 12.



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## CHARM IN CHURCH-LIFE.

*A Paper by REV. G. HAWKER, read at the Autumnal Assembly of the Baptist Union, in Cardiff, October 9th.*



BEAUTIFUL for situation, the joy of the whole earth is Mount Zion." "Out of Zion, the perfection of beauty, God hath shined." And study of the Bible assures us that the charm of Zion was due primarily, not to the contour of the rocky hill that based the temple, or the glittering pinnacles that crowned it, but to the Shekinah, the Presence that claimed it as a home. God did not shine out of Zion because the place was the perfection of beauty; but His outshining there invested shrine and summit and city with incomparable glory, that drew the hearts of the multitude, and held the saints spell-bound.

It is good to remember this, when we linger in some of the more splendid fanes of Christendom, and confess the fascination of the majesty and beauty that appeal on every hand. There is music in the silence. Aisles fretted by the feet of ages; marble effigies of dead kings; columns that lead the eyes up to their mystic mingling in the storied roof; toned lights that hint no affinity with the garish day; and a hush that fitful murmurs from the outer world seem to deepen—these are things that play upon the mind as upon an instrument, and waken chords that have the mastery of tears. In such case a Protestant Nonconformist is apt to consider regretfully the destitution of sensuous aids to worship that marks his own community. It is comfortable then to recall that Zion's perfection of beauty arose from God's outshining, and that still God's presence and the radiance of His glory alone can give real and commanding grace to any Church.

A mere glance at history discovers that sensuous advantages create peril. So real is their influence that it has often been allowed to obscure and displace spiritual power, for which it was claimed as an ally. Æsthetic emotions aroused by music and architecture have been mistaken for worship; ritualism has done duty for consecration; while candles on the altar have shone in pitiful substitutions for the light of inspired lives.

Our chapels seem bald and prosaic when compared with some of the older churches. We do well to consider that heaven sees more beauty in a barn, where a broken heart yields itself to God, than in a cathedral where service is performed merely. In spiritual crises, church garniture does not count. When the angels see the prodigal and his father locked in a long embrace, it is all one to them whether they look through a stained window or a gap in the wall.

There is comfort for us in the thought that Zion's beauty was spiritual; there is also warning. Wanting spiritual power, certain churches would have something left, a remaining charm. Their architectural monuments; their imposing ceremonies; their sacerdotal claims would still command a measure of deference and support. But wanting spiritual power, we are destitute indeed. The Church is the salt of the earth, and when the salt has lost its savour there is in some instances the salt-cellar; silver, chased and jewelled; a thing of beauty and of price. But when our salt has lost its savour, having no cellar worth the mention, the doom forecast in our Master's words will not tarry.

Our churches consist of persons who have made deliberate profession of faith in Christ; faith whereby they enter into spiritual union with Him. He is their Head, they are His members. Charm in our church life must therefore ever be dependent, first, upon the actualizing of this relation, by *real communion with Christ*. The unreal has no charm for God, and He purposes that it should have no charm for man. The Bible makes this clear, and experience echoes Bible teaching. Non-evangelical thinkers assure us, in estimating influence, that what a man says, and how he poses, are matters of no moment compared with what he is. He may work into a wonderful discourse the golden threads of learning, passion, poetry, and verbal truth; but if there shine not in his soul the twin stars of love and righteousness, his speech will be frustrate as tapestry in the dark. Our pretty unrealities are expounded by a silent commentator. As Emerson has it, "Character teaches over our head." This concerns equally the pulpit and the paternal arm-chair. Even when minds accept the false word, hearts reject the false man. Children have keen instincts in this matter. Moreover, the children of this generation open their eyes wide, and spare not to ask questions. The unreal has fallen upon evil times. God seems to be taking pains that his own eternal scorn of hypocrisy should be reflected in the hearts of the common people.

Therefore our communion with Christ must be actual, energizing, up to date. Not a memory plus a hope. With some of our Church members there is no question that the love of Christ was formerly a con-straining force. Alas! it is "the old sweet love of long ago." Their spiritual experiences are without relation to present exigencies; treasures of memory, akin to the faded flower and tear-stained letter that recall a buried friendship. But Christ is not buried. "He upholdeth all things by the word of His power." He knocks at our hearts, laden with

immeasurable wealth of joy and strength. And it is required not only to remember that He entered yesterday, or to hope that He will come to-morrow; but to let Him in to-day.

Real communion with Christ is not sentiment. A Pagan may weep over Christian hymns and pictures, and remain a Pagan still. It is the surrender and reinforcement of the will. It is obedience, love, self-sacrifice, supernaturally sustained. It is sharing the spirit and life of Jesus. Just in so far as the church is seen to be the fostering home of Christ-like life, it will have charm. And as the gleam from a cottage window draws the baffled traveller from a storm-swept heath, so the light of the Church, heaven-kindled, will lure homeless souls to Him who said: "I am the Door."

Another essential to charm in church-life is *sympathy*. The New Testament frequently incites to brotherly love, bearing one another's burdens, looking on the things of others, and such like. In the first age, before the art of sublimating precepts into metaphors was discovered, these incitements found response; love was patent, sympathy flowed freely. The stream of sympathy flows still, but its course is often blocked by boulder-like conventionalities; and where communion with Christ is defective it fails at the spring. The absorbing interest of our own affairs, class distinctions, disowned, yet observed, cut us off from one another; and so there are among us souls, cold, self-contained, lonely as though there were no church at all.

Yet sympathy has perennial charm. The attractive power of Jesus was due in no small measure to His obvious sympathy with the multitude. Men broken in hope, women contrite in spirit, looked into His face, and knew that His eyes were the windows of a spacious heart in which was room for them and their sorrow. The Pharisees were without sympathy, and without charm. Paul was compact of sympathy. Who was offended and he burned not? Confess his power and his charm. He died somewhat forsaken, it is true, but the heart of the church rushed back to him, and he has been Chief Rabbi of the Israel of God for ages.

There are some among us who command that look of interest in others which George Eliot described as "half the vocation" of a leader of men. When they turn to answer our call we feel that the heart comes with the eyes, and for the moment they are all our own. The charm is beyond debate. We cannot all be leaders with "noticeable eyes"; but we may show sympathy; and in the Church it should find least obstruction. If we could but tear our eyes away from "our own things," if we could but muster enough of sanctified imagination to realise the joys and sorrows of our neighbours, exhilarating, heart-breaking as our own, great gain would ensue—does ensue, wherever this is achieved. For sympathy is every man's market. It is never out of season. And only now and then, when one is driven close to the heart of the Eternal, does the supply appear to equal the demand.

Young people are peculiarly greedy of sympathy. Experience has not taught them that a morsel now and then is matter for thanksgiving. When, therefore, in any Church the seniors can make the young folk feel their sympathy, links are being forged that will not quickly snap. Parents who have sons away pray God every night that their boys may find wise and Christian friends. Some of them, with a sweet consistency

that heaven smiles upon, look out for stray young men in the Church and invite them to tea on Sunday.

I venture to suggest that the social meeting, not unknown among us, merits study and development—the meeting in which our members get to know one another, discover that Christian fellowship is compatible with social friendship, and find opportunity for quiet natural speech upon the things of God.

This brings me to another matter—viz.: *The disclosure of joy in God.* Our recoil from cant has silenced the sincere. Yet, doubtless every Christian should reveal, in look and word, the wealth of joy he has discovered in the Gospel. One secret of Salvation Army prestige is the fact that its members let the world know that salvation is a good thing, and the Christ they have found worthy a place in homely talk. Of course it is “bad form” to be demonstrative; to advertise one’s emotion. It may be. But the stony immobility that never calls attention with enthusiasm to marvels of nature or miracles of grace, is insulting to God; a fraudulent withholding of His due praise.

Returning from the East End on Saturday, some few weeks since, I alighted at Camden Town station and was bustling with the crowd to the “way out,” when a fresh young voice exclaimed in accents of startled pleasure, “Oh! look at the sun.” I stopped, wheeled about, returned a few paces, and stood gazing at the vision with which often, at evening time, God makes voiceless appeal to the sordid heart of London. The setting sun, crimsoning each moment, was just about to disappear behind hills of purple vapour rimmed with fire. The calm, the sublimity were overwhelming by contrast. Dust and jar and weariness were driven from the mind by pervasive glory. It was almost a theophany. One could not fail to worship.

I do not know who said, “Look at the sun.” The remark was not addressed to me. The voice was feminine; the speaker had travelled third class; her accents were not “low with fashion”; she was nothing but a voice to me. But I shall always be her debtor for five minutes’ pure and precious joy, as I watched the sun returning good for evil divinely; shining through the vile smoke that London puffs into his face suffusing it with his own glory; changing it into a golden haze, beautiful as a garment of God.

Brethren, you take up my parable. The members of our churches, at some point in life’s journey, have been thrilled by the vision of the sun; not the setting sun, but the Sun of Righteousness that riseth with healing in His wings; Brightness of the Father’s glory, and express image of His person. The vision meant salvation; yet, in many instances, the saved remain silent, when their spontaneous testimony would be of priceless worth. Of course, we ministers are ever crying, “Look at the sun.” Alas! we are held professional, and our emotion is often as cynically discounted as the raptures of a tourist’s guide. The manifested joy in God of our people must prove the sermon true.

Something should be added about *aggressive activity*, but this has been anticipated by the previous paper. A few words will suffice. If the Church is to maintain and increase her charm, she must make it clear and ever clearer that she holds no truce with the giant wrongs under which men suffer. In warring against these the Church has done, and

is doing, nobly. We claim, too, that she has supplied inspiration for humanitarian enterprise effected under other auspices. When our best men take their seats in Town Council, the Church is present in their persons, and is a good councillor.

Yet her watchword must be "Forward." The dullest scornee must be left without excuse for echoing the stupid libel that our churches are Pullman cars for Heaven, the passengers caring only for their travelling comforts and safe arrival. Physical and social conditions obtain in society that seem to "make the cross of Christ of none effect." These must be assailed with Pauline fervour. As we have been reminded, there is unenlisted energy in all our churches. Many pastors can waken feeling who cannot order forces. Let our leaders who possess organising genius give the churches their counsel. Let one or more be set apart for the inspection, recruiting, and drill of our contingents, and free criticism of the lines of our campaign, so raising the efficiency of the Lord's host. And the charm of a church in touch with Christ—sympathetic, joyous, militant—will not be gainsaid. Men will ask, as they have asked before: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

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## RANDOM JOTTINGS.

BY KUSTICUS.

### TRUE LIGHT FOR DARKEST ENGLAND.

"GENERAL" Booth, in his new book, "In Darkest England and the Way Out," has drawn out an elaborate and comprehensive plan for dealing with the miseries of our great cities, which is likely enough to command the sympathy of many who cannot approve of the sensational methods of evangelising which characterise the Salvation Army. Whether the plan is likely to succeed; whether the British public is likely to entrust the irresponsible and irrepressible general with the £1,000,000 which he declares necessary to begin the work; whether the details of the plan are sound or the reverse, are questions upon which we do not feel called to give an opinion; but we wish to demur to Mr. Booth's statement that the people he designs to raise and bless by his social scheme cannot be reached by the Gospel. By all means let every sensible plan for bettering the surroundings of men in this world be tried, but let it not be forgotten that after all—aye, and before all—the Gospel is *God's panacea*, and therefore the best possible, for all the ills of humanity, and that no man is too degraded to be reached and saved and blessed by that Gospel. We quite agree with the criticism of the *Christian* to the effect that if the claims made on behalf of the Salvation Army in the past are worth anything, the one thing that has specially been demonstrated is, that the Gospel can save the most degraded.

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### OTHER GOSPELS.

It is not only "General" Booth who preaches the new social Gospel; similar notes have been sounded out from various quarters, to the effect that the Church's power must be in its efficiency to deal with the social questions of the day—that the time for doctrinal teaching is past, and the era of practical effort has arrived. Now, of course, we admit that churches, like individuals, must show their faith by their works, that they ought to take a practical interest in all that concerns the weal of their fellows—that the Gospel has a

bearing upon every social evil ; but we maintain that the work of the Church is to make known the Gospel—to seek the salvation of men's souls. Domestic and social and national benefits will undoubtedly follow in its train, and the State will be benefited as the individuals in it are raised and blessed by the Gospel and permeated by its spirit. We maintain also that in the past the churches have not been so unpractical as some would have us believe. The greatest workers for the social well-being of men have been men filled with the spirit of Christ, and so we believe it shall be. The present cry is just an echo of the old cry, that we should civilize the heathen before attempting to Christianize them, but experience has shown that the true way to civilize was to Christianize them. There were certainly as many social evils in the apostolic days as now, but we do not find that the apostles addressed themselves directly to the redress of these; they went straight to the root of all evil, and believing the Gospel to be the power of God, they endeavoured by preaching it to regenerate man, and in so doing promulgated principles that were destined to regenerate society. It is our wisdom to follow their inspired example.

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#### PROSPECTS OF PROTESTANTISM.

The Bishop of Derry delivered an address at the Synod on the above subject, and though he does not take quite such a gloomy view of the future as some others, he draws no very bright picture. He thinks that if any system of land purchase is generally carried out, the bulk of the landlords and their dependents will leave the country, and as the Irish Church (Episcopal) is chiefly made up of these, it will practically become non-existent in the three provinces. The Archbishop of Dublin thinks the "Church" is not so dependent on the gentry as his brother of Derry says, and so takes a more hopeful view. On the other hand, we have the *Freeman's Journal* lamenting that Ireland is being "Protestantized"—that the Catholics are gradually being squeezed out—that teeming Ulster is able and willing to colonize the south and west with sturdy Protestant farmers, under the shield of coercion, etc. Perhaps we may find the truth between the two extremes, and knowing that Protestantism is a wider term than the "Protestant Church of Ireland," we may indulge the hope that even should all the farmers become landowners—should many of the landlords leave the country—(and we believe the number of those who would remain in their ancestral homes is greater than the bishop thinks), the candle of Protestant and Scriptural truth will still be kept burning in the south and west of Ireland—and perhaps more brightly than ever.

\* \* \*

#### DOINGS AT DERRY.

The troubles in Derry Diocese which caused such "searchings of heart" last year, are evidently not yet over. At the recent meeting of the Synod, after the bishop's eloquent address on the "Future of Irish Protestantism," a discussion took place anent a resolution calling upon the Synod to disapprove of the circulation of a publication called the *Derry Cathedral Magazine*. The mover declared that the Magazine was much more dangerous than the one that had been withdrawn after the discussion of last Synod—that it advocated nearly every doctrine held by Roman Catholics, and that as the doctrines taught in the Protestant and Roman Catholic cathedrals of Derry were identical, it might be advisable to have only one bishop for both. The discussion, which was very warm while it lasted, was eventually ruled out of order. The bishop in his address pleaded for a "tolerant and unsuspecting spirit in matters of worship," and reminded his hearers that, however much they might desire evangelical men in the church, they could not get the most gifted minds to submit to being narrowly watched in the pulpits. Evidently the true Evangelicals in Derry think there is great need for "watching" some who claim to be Evangelical.

## A RESPITE FOR RITUALISM.

The Diocesan Synod of Dublin has also had a very lively time over the Ritualistic question: a resolution calling upon the Diocesan Council to investigate the alleged Ritualistic practices in certain churches within the Diocese, led to a two days' discussion, during which strong statements were made on both sides. The notable church of St. Bartholomew's, of course, was often mentioned in the speeches, two things especially being alleged against it, one that the cross, which, after the investigation of the Archbishop and in deference to his wishes, had been removed from the altar, was placed on a structure between the *redos* and the Lord's table; the other charge being that in the administration of the ordinance, the patten was elevated after the Romish fashion. The "elevation" was denied by Canon Smith, but he did not deny having the cross. The discussion mainly turned upon the method of procedure; the opponents of the motion contending that if anything were done, it should be by legal process before the Diocesan court, but unsophisticated outsiders will naturally agree with the supporters of the motion in holding that the alleged practices ought, in the interests of the church, at once to be investigated, and if the suspected parties are as free from Ritualism as they say, they ought to welcome the fullest inquiry. One can hardly understand the attitude of the Archbishop; though declaring his opposition to anything savouring of Ritualism, all his influence seemed to be directed towards screening the suspected Ritualists, and he interfered several times in the course of the discussion to press his own view of the matter. One may charitably suppose that his main desire is to preserve the peace of his Zion. Largely as the result of the Archbishop's entreaties, the motion was rejected, the numbers being for the motion, Clergy 24, Laity 59,—Against, Clergy 58, Laity 34. The difference between the votes of the Clergy and Laity is in itself very significant.

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## THE CONFSSIONAL CONDEMNED.

The recent correspondence between Lord Plunket and Mr. Maberly of Dublin, made it pretty clear that the confessional is finding a place in the Episcopal Church in Dublin, so that it was fitting that by resolution the Diocesan Synod should "request the General Synod to take measures to prevent the introduction of auricular confession and priestly absolution into the Church of Ireland." Dr. Wright, in moving the resolution, declared that "he for one would quit the church if it was held that the clergyman had power of himself to absolve sins, which was one of the darkest and worst practices of the Church of Rome." The confessional is undoubtedly a more serious matter than anything mentioned in the previous debate, and all true Protestants would be glad that the motion was carried without a division. The fact, however, that such resolutions are necessary, shows that the Episcopal Church in this country can hardly be considered *the* bulwark of Protestantism.

CHRISTIAN CONSISTENCY.—I think there is something of meanness on the part of laymen who seem to believe that because they are laymen they can do things clergymen ought not to do. A woman of my congregation said to me the other day, after describing the performance at a theatre she had visited the night before: "O, I wish you could have seen it; but then I should have been sorry to see you there." Christian character, Christian duty, and Christian bearing in social, political, and moral life is a single rule for all Christian people alike, whether clerical or lay. What is wrong, immoral, or improper for the one is equally so for the other. A clergyman should always be careful and circumspect as to his associations and manner of life—so should the layman. A place unfit for a clergyman to be seen in is equally unfit for a communicant of the church, and an act which is immoral in a clergyman is equally so in a layman. A layman has no business in a place where he would blush to see his pastor present.—*Dr. Parkhurst.*



## THANKSGIVING ANN.

BY KATE W. HAMILTON.

**I**N the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old negro woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise :—

“ ‘Thanksgivin’ an’—”

“ Johnny, don’t play in de water, chile !

“ ‘Thanksgivin’ an’—”

“ Run away now, Susie, dearie !

“ ‘Thanksgivin’ an’—”

“ Take care of dat bressed baby ! Here’s some gingerbread for him.

“ ‘Thanksgivin’ an’ de voice o’ melody.’ ”

You laugh ! But looking after all these little things was her work, her duty ; and she spent the intervals in singing praise. Do many of us make better use of our spare moments ?

So the children called her Thansgiving Ann ; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been no one knew. She had lived with Mr. and Mrs. Allyn for years—whether as mistress or servant of the establishment they could scarcely tell ; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The usual early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed, unobserved from the kitchen window ; and Thanksgiving Ann’s “ Bible money ” was still in her pocket.

“ Didn’t ask me, nor give me no chance. Just’s if, ’cause a passon’s ole an’ coloured, dey didn’t owe de Lord nuffin ; an’ wouldn’t pay it if dey did,” she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and “ catch him if he was anywhere this side of Chainy.” And even while Thanksgiving sat in the doorway, the messenger returned apparently unwearied in his chase.

“ Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind of flustered to have missed such a nugget ; and he said ’twas a generous jonation—equal to your ’master’s ; which proves,” said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, “ that some folks can do as much good off hand as some other folks can with no end of pinchin’ an’ ’screwin’ beforehand.”

“ Think it proves dat folks dat don’t have no great ’mount can do as much in a good cause by thinkin’ ’bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics ’bout such things, I does ; ” and with an energetic bob of her head, old Thanksgiving walked into the house.

“ ‘Thanksgivin’ an’ de voice o’ melody,’ ”

she began, in her high, weird voice ; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mebby I oughtn't to judge: but then I don't judge, I *knows*. Course I knows when I'se here all de time, and sees de good clo'es, an' de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of glory lef' to take what happen when de time comes, an' no prap'ration at all! Sure 'nough, He don't need der help. All de world is His; and He sends clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—'tain't my soul! but I loves 'em, an' dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary, and exacting; it is like a tax," said Mrs. Allyn one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye ain't give so freely and gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty, and not much feeling about it. Besides, what difference can it make, so long as one does give what one can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave. Ye see, I was a young no-'count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes, an' sometimes I didn' happen to get nuffin, and den I went barefoot; an' dat's jist the way——"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought; didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, all these things are mere matters of opinion. One person likes one way best, and another person another," said the lady smilingly, as she walked from the room.

"Pears to me it's a matter of which way de missis likes best," observed the old woman, setting her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store she carefully laid aside one-eighth. "'Cause if dem old Israelites was tol' to give one-tenth, I'd like to frow in a little more for good measure. Talk 'bout its bein' like a tax to put some away for such things? 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin' an' thinkin's dat I mos' believe dey weigh double when dey does go.

"O de Lamb! de lovin' Lamb!

De Lamb of Calvary!

De Lamb dat was slain, an' lives again,

An' intercedes for me."

And now another call had come.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely

thoughtful. "S'pose I needn't fret 'bout other folks duty—dat ain't none o' my business; yas 'tis, too, 'cause dey's good to me, an' I loves 'em. 'Tain't likes if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't these fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose a cry:—

"Oh, how nice! Thanksgivin' Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman composedly, never turning to see how often, or to what extent, her injunction was obeyed.

She was seated in the doorway again, busily sewing on a calico apron. She still sat there when near the dinner hour. Mrs. Allyn passed through the kitchen, and a little surprised at its coolness and quietness at that hour, asked wonderingly,—

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give you what I happened to have when de time come," said Thanksgiving Ann coolly, holding up her apron to measure its length.

"It seemed a little odd," Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation. So the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn wonderingly; "and you have no potatoes either, nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked, an' just the same with taters; an' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much of nuffin. 'Clare, I forgot de bread!" and, trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuits or muffins, if I had planned for 'em long enough; but dat kind o' makes a body feel 's if dey *had* to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn impatiently, but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy, an' 'What shall I render to de Lord for all His benefits to'ard me?' Dar! didn't put on dem peaches!"

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman as the door closed after her.

"I suspect there is a method in her madness," replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De chilren eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar ain't no more; but I hopes y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:—"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now, s'pose I could," said the old servant, relenting at the tone; "b'lieve I will, next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear 's if dey fared slim, an' I 'spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife, when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She *is* right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master, believe that every blessing we have in this world is His direct gift, and all our hopes for the world to come are in Him. We profess to be not our own, but His; and yet, strangely enough, we provide lavishly for our own apparelling, entertainment, and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work,—but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service," Mr. Allyn answered gravely. "I have been thinking in that direction, occasionally, lately, but have been too indolent to come to a decision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it; and as these two scanned the various fields of labour, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded laughingly, though the tears stood in her eyes—

"Ann! now, I suppose, you are satisfied?"

"I'se 'mazin' glad," said Thanksgiving, looking up brightly; "but *satisfied*—dat's a long, deep word; an' de Bible says it will be when we 'awake in His likeness."

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CHRIST'S HELPFUL SYMPATHY.—"They tell us that in some tractless lands, when one friend passes through the pathless forest, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not off 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 the path He trod He has hallowed, and that there are lingering fragrances and hidden strength in the remembrance 'in all points, tempted as we are,' bearing grief for us, bearing grief like us."—*Dr. Maclaren.*

## FOR OUR YOUNG PEOPLE.

## Without and Within the Door.

**T**WO weary travellers, nearly fainting with thirst, were limping painfully along a hot, dusty road. Presently they saw before them an archway, with a door, set wide open.

Through this door, sparkling in the sunshine, they caught a glimpse of a fountain of the purest water, in the midst of verdant grass.

"Oh! what would I not give for a draught from that fountain!" cried one of the men, regarding it with longing eyes. "If we might but approach,—but we dare not!"

"We dare! we may!" replied his friend, joyfully pointing to some words inscribed on the arch, just above the door:—

"Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

"You see, we are actually invited! I will go, this very instant!" and he made eagerly towards the door.

"Stay!" said the other hurriedly, catching hold of his arm. "Do you really mean to venture? Indeed, you had better not! Suppose the owner of the garden should come, and find you there—he might demand payment if we took any water from his fountain. We have no money; we should be driven away with blows, or, worse still, cast into prison!"

"No fear of that," was the triumphant answer. "Look, on the archway and on the door itself, there are more of these gracious words. Read them—they say that money is not requisite—the water is free!"

On hearing this, the other traveller also turned to the archway. There, sure enough, he found this sentence:—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come" (Isa. lv. 1).

Then followed a question on the door:—"What must I do?" (Acts xvi. 30).

And the answer thereto:—"Only believe" (Mark v. 36).

Yet his face still retained its dubious expression.

"Come!" continued his friend, after a moment's silence. "Let us no longer hesitate, but enter, take what has been provided for us, and thank the unseen giver."

"I—I am afraid!" murmured the first man, trembling. "Our clothes have become so soiled and ragged on our journey, that I should not like the owner of that fountain to behold two such pitiable objects. I don't think the invitation *can* have been intended for *us*!"

"Not intended for us?" exclaimed his companion wonderingly. "For whom then? It says so distinctly: 'Whosoever,' and 'Every one.' Why, to my mind, the writer exactly describes our case. He must have *known* that we should pass by. Are *we* not thirsty and penniless as well? Does it not therefore apply to us? How can we distrust so kind a friend, who offers us just what we need the most, and for *nothing*. Nothing to pay—nothing to do, but to believe what is written. How simple—how easy!"

"As to being afraid, if any one *did* reproach us, we have only to point to these written words as our plea. Then let us hasten to refresh ourselves; it is but a step, and we are through the door."

"What a hurry you are in!" was the impatient response. "I may drink, perhaps, later on; but not now—not now."

"Why not *now*? If we linger, the door may be shut, and we shall be unable to enter, even if we would."

"Then it won't be *my* fault," said the infatuated man, who persisted in making fresh excuses. "Besides, if the writer really knew that we should pass by, he must have known, of course, that we shall enter; so, as it has all been settled and arranged in this way beforehand, it's no use my choosing to go in. Anyway, I can't help it. Moreover, we might never come out again,



- 1 Row of o's represents the letters of the name of an article which a man carried.
  - 2 Those who were with Jesus.
  - 3 and 4 rows, what the disciples were to take with them.
  - 5 A mountain to which the Saviour went.
  - 6 The name of a Planet.
  - 7 Three words, which Jesus said His disciples should do in His Kingdom.
  - 8 Why the disciples were to partake of the Lord's Supper.
- The initials will form the name of a Jewish Feast.

\*  
ANSWERS FOR OCTOBER.

Scripture Alphabet.

Augustus—Luke ii. 1.  
 Bartimæus—Mark x. 46.  
 Cain—Gen. iv. 8.  
 Delilah—Judges xvi. 4.  
 Esau—Gen. xxv. 28.  
 Festus—Acts xxiv. 27.  
 Galilee—Matt. iii. 13.  
 Herod—Matt. ii. 16.  
 Idumea—Isa. xxxiv. 5.  
 Jacob—Genesis xxxii. 7.  
 Kirjath-jearim—1 Samuel vii. 2.  
 Lebanon—Jer. xviii. 14.  
 Melchizedek—Gen. xiv. 18.

Nabal—1 Sam. xxv. 37.  
 Onesiphorus—2 Tim. i. 16.  
 Pharaoh—Exodus viii. 28.  
 Queen Esther—Esther ii. 15.  
 Rehoboam—1 Kings xii. 12.  
 Sennacherib—2 Kings xix. 36.  
 Tabitha—Acts ix. 36.  
 Ur—Nehemiah ix. 7.  
 Vine—Ezekiel xl. 2.  
 Whale—Gen. i. 21.  
 Youthful—2 Tim. ii. 22.  
 Zedekiah—2 Kings xxv. 7.

Answers have been received from—

Charles R. Curtis, Carrie Douglas, W. H. Gaussen, Henry Martin, Maggie Martin, Lizzie M'Causland, Robt. M'Causland, Anna Parnell, Carrie Parnell, B. J. Simpson, I. B. Simpson, A. P. Weatherup, J. H. B., S. J. T.

BIBLICAL INSPIRATION.

BY JOSEPH COOK, D.D.

**T**HERE is a bell in the Cathedral of Cologne, made by the melting together of French cannon. It would be a very difficult task, indeed, to analyze that bell and determine whence the cannon came. Something like this, however, is the task before those who adopt the extreme theories of the rationalistic critics of the Pentateuch. You must be supposed to show in the minute literary traits of this series of documents, the dates of their origin, the dates of their combination, and the dates of subsequent editorial supervisions. I, for one, think that, even if it were to be granted that documents drawn from many polytheistic nations and ages were the original constituents of the Pentateuch, we have not touched the doctrine of the inspiration of the combined mass at all. The mass is strangely purified from all false doctrine. A divine fire has burned all adulterate elements wholly out of it, and fused the constituents in a combination wholly new. These cannon are one set of objects; melted together into a bell, hung in a cathedral tower, they are another object altogether. Mere white dust is one thing; compacted into marble, in a vase, it has a ring, and is quite another. These cannon, melted and hung aloft in the form of a bell, are no longer cannon. They are an inspired work. It is our business, indeed, to know all we can as to the composition of this bronze; but *our highest business is to ring the bell in the cathedral tower.* The moral law, the ethical monotheism of the Pentateuch, have proved their resonance as often as they have been put into practice, age after age. The Pentateuch hung in the cathedral tower of the world has uttered God's voice and it is our business to ask how we can ring the bell in the heights of history, rather than how it originated by the melting together of many fragments.

## BE NOT WEARY IN WELL-DOING.

DEAR MR. EDITOR,—As the summer is over and gone, and tent services in most districts a thing of the past, I can well imagine some, who have taken part in them, having their minds exercised as to probable results, and all sorts of suggestions cropping up—until some are almost ready to say, “It shall be my last.” Permit me to say to all such—Do not be over-anxious about results, but if you feel sure you have preached the simple Gospel, and warned sinners of coming judgment, leave results to Him who watcheth over the seed sown, and can make it grow in His own way and time. We are very short-sighted creatures, and the following may cheer some who are working for the Master, and prevent them ever slackening their hand in sowing the seed.

Many years ago, in our city, one who took a deep interest in our Arab boys, gathered some thirty of them together every Lord’s day in the Liberties, to teach them the Word of God ; but after some twelve months he gave it up, because he saw no results, forgetting, that sowing comes before reaping.

Twenty-five years, or thereabouts, had gone over our brother’s head, when he was surprised one day by a fine young man entering his place of business in Dublin. Having mentioned his name, he was more than astonished that it was not remembered. “No, sir,” said our friend, “you have the advantage of me, nor have I any acquaintance of that name.” “Indeed,” said he ; “do you ever remember opening a school in the Liberties some years ago ?” “Indeed I do—nor shall I ever forget it, for a more unruly lot of lads I never met.” “Well,” said the man, “I was one of them, and have found you out, that I might tell you what you taught me of God’s Word at that school, has made me what I am to-day, a believer in the Lord Jesus Christ. Nor am I the only one, the fruit of those labours. Soon after you gave it up, I went with my parents to Liverpool, was apprenticed there to a carpenter, and am now following this trade and doing well ; but not many weeks ago, I had to go early to a job in one of the suburbs, when I overtook a workman who was whistling a hymn, and one I knew well. Having spoken to him, I found by his brogue he was from the auld country, and, strange coincidence as it may appear, I found we had both been at your school at the same time, and he, too, was resting upon the finished work of Christ, and a worker in the Lord’s vineyard ; and further, he traced his all from the seed sown by yourself.” It would be impossible my attempting to describe my friend’s feelings on hearing this ; but I called on him shortly after this interview, and he seemed like one who had awoke from a dream, nor could he regard it other than having *thrown away a golden opportunity.*

May these facts encourage every worker to sow beside all waters, and to remember the glorious admonition—“Steadfast, unmoveable, always abounding in the work of the Lord ; forasmuch as ye know your labour shall not be in vain in the Lord.” Believe me, yours truly in Him,

III Stephen’s Green West, Dublin.

JAMES L. DIXON.

RESURRECTION.—There is a story told of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid and couldn’t be found. The question came up whether it could ever be found. One said he could find it ; another said it was held in solution, and there was no possibility of finding it. The great chemist came in, and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, surely God can restore our sleeping and scattered dust.



## THE IRISH BAPTIST ASSOCIATION.

President—R. GLENDINNING, ESQ.; Vice-President—PASTOR S. J. BANKS; Treasurer—W. IRWIN, ESQ.;  
Hon. Editor of Magazine—PASTOR J. DOUGLAS, B.A.; Hon. Secretary—PASTOR A. M'CAIG, B.A.

Statistics for the Year ending May 31st. 1890.

CHURCH	Founded	PASTOR	Settled	Baptisms	Total Increase	Total Decrease	Baptized Members	Total Fellowship	S. School Teachers	S. School Scholars	Sub-Stations	Local Preachers
Athlone	1835	James Maginnes.	1885	4	6	8	37	40	2	12	4	3
Moate	1825	Do.	...	...	...	...	...	...	...	...	...	...
Rahue	1650	Do.	...	...	...	...	...	...	...	...	...	...
Ballymena	1859	Thomas Whiteside.	1881	5	7	16	92	92	8	76	8	1
Clough	1872	Do.	...	1	...	...	...	...	6	56	...	...
Banbridge	1846	Samuel J. Banks.	1864	9	10	12	53	70	10	90	5	2
Belfast—Regent St.	1867	E. T. Mateer.	1880	8	19	40	199	199	16	135	...	...
„ Gt. Victoria St	1847	William Usher, M.D.	1880	4	7	22	177	177	12	160	4	8
Carrickfergus	1862	A. G. Haste.	1889	14	16	...	57	57	6	37	...	...
Derryneil	1864	R. W. M'Cullough.	1888	1	4	3	43	53	3	36	3	...
Dublin—Abbey St.	1640	S. A. M'Cracken.	1889	24	41	...	41	41	5	36	...	2
„ Harcourt St.	1887	Hugh D. Brown, M.A.	1887	51	51	18	182	182	16	104	...	13
Dungannon	1887	A. Patterson.	1884	2	2	2	13	13	2	8	4	...
Grange	1811	H. Phillips.	1879	2	3	4	98	98	7	70	12	3
Letterkenny	1805	J. Storey.	...	...	...	...	14	14	4	42	...	2
Lisnagleer	1866	John Dickson.	1856	4	5	1	56	60	6	90	8	...
Lurgan	1885	...	...	5	6	2	38	38	10	100	...	...
Ballykeel	...	...	...	10	10	2	26	26	5	30	...	...
Tandragee	1864	John Taylor.	1864	16	16	20	94	94	11	74	9	3
Tubbermore	1805	R. H. Carson.	1847	7	9	11	220	223	11	140	...	...
Knockconny	1807	M. Simpson.	...	1	2	2	41	43	2	20	9	...
Waterford	1650	John Douglas, B. A.	1874	2	4	4	18	19	9	70	...	1
				170	218	167	1499	1539	151	1386	66	38

NOTE—From several places no returns have been received.

## DENOMINATIONAL INTELLIGENCE.

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



THE autumnal meetings of the Baptist Union and the Missionary Society, held last month at Cardiff, were truly memorable seasons of spiritual joy and holy stimulus. Much was expected of the President, Rev. James Owen, of Swansea, and the highest expectations were more than fulfilled. His address on "The Free Churches and the People" was a masterpiece of cogent reasoning, apt illustration and lofty flights of commanding eloquence, while his urbanity and business ability, as chairman, were recognised by all. The great missionary meeting on the Tuesday evening, when addresses were delivered by Messrs. Sowerby, Jordan and Darby, must have produced impressions that can never fade. Among the papers specially noteworthy was one by Mr. Charles A. Vince, M.A., on "The Instruction of our Young People in Nonconformist Principles," and one of singular beauty and power by Rev. G. Hawker, on "Charm in Church Life," which we have pleasure in reprinting. The closing public meeting was a magnificent demonstration in favour of Free Church principles. Addresses were delivered by Mr. Albert Spicer, J.P., chairman, and by Revs. C. Williams, David Davies, and Dr. Clifford. The address by Dr. Clifford on the "Christian Priesthood," was the grandest piece of oratory which it has ever been our privilege to hear. Every sentence fell like the blow of a sledge-hammer; and the final summing up was irresistible. After quoting the words of Cardinal Manning, "Oliver Cromwell is not dead, he is only sleeping," the Doctor exclaimed, "Wake up! wake up! Rouse thyself from thy slumbers, see the hosts of evil arrayed against God, and against His anointed. Hear the cry of the poor and needy. Awake, O thou that sleepest, and Christ will give thee light, and with the light, victory over sacerdotalism and all its evils!" The effect of this impassioned appeal was truly overwhelming. Hundreds sprang to their feet, cheering and waving their handkerchiefs in the air, and four thousand voices echoed a thunder of applause.

\* \* \*

## THE LATE DR. TRESTRAIL.

While our sheets are going through the press we learn that one of the most honoured and beloved of those who took part at the Union meetings, Rev. Dr. Trestrail, has peacefully passed away to his eternal reward, at the ripe age of eighty-seven. His speech at Cardiff, in support of Mr. Vince's paper, was remarkably vigorous and racy, and, like all his public utterances, it enforced important truths. Throughout his long life, the Doctor was a warm friend of our Irish Mission. For six years he held the pastorate of the Church in Cork, which flourished under his ministry; subsequently, he became Secretary of the Irish Baptist Mission, and spared no efforts to advance the interests of the churches in Ireland. We cannot here speak of the excellent service he rendered to the cause of Foreign Missions during his twenty-one years' administration as joint-secretary with Dr. Underhill. There are few of our denominational institutions that he has not served by tongue or pen. He was an unswerving supporter of the movement for promoting social purity, and a valiant champion of the down-trodden and oppressed in every quarter of the globe. He always had a kindly word for students and youthful pastors, and in his decease many have lost a sympathizing friend and most trusty counsellor.

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## Tent Work in Belfast.

According to our request, the old Tent of the Irish Baptist Association was sent to us for the use of our Regent Street Cottage Workers' Association. It was

either to have been repaired by portions of another, or cut down into a smaller one. Both ideas were equally impracticable, as the canvas was much torn and very rotten. You can fancy our spirits

were not greatly stimulated when we examined it. Some declared that such a tent could not meet the approval of a Belfast audience, and others said that failure would attend if the work were unaided by a special evangelist. However, we held a "Tent-sewing meeting," repaired it, secured suitable ground, which we ourselves levelled with pick-axe, shovel, and barrow, and finally, with a grand effort, raised it; paling it in with slabs six and a-half feet high. The title, "The Venerable Old Tent," disarmed criticism, and gained the veneration yielded to hoary hairs. We opened with the Doxology, and that praiseful spirit prevailed for a meeting or two. Conceive our disappointment in a few days, after a stormy night, to find a part of the paling knocked down, and a commingled mass of canvas, cordage, poles, and pegs. Again we assembled, and after a very stern and silent "sewing" we once more elevated The Venerable. Doxology! Meetings! Souls! A few days of gracious assemblings! Then another storm. Down!! It could never again rear itself with its old proportions. Its strength was gone. Now for staff and stay. Again our faithful allies assembled and re-constructed the whole; taking down the palings and making wooden walls and supports, using the canvas for roofing. Doxology! Meetings! Souls! Another windy night! Hurrah! it stands the test. Our brethren spoke by turns in courses of two or three. Each night short addresses were delivered. Sweet unctions, or powerful according to the several gift. All our workers were greatly revived, and many among the hearers profess to have found a personal and tender interest in the Saviour's love. At length, after almost two months of full meetings, the damp weather coming on, and the Tent continually suffering from its age and decrepitude, was taken down, and the canvas sold to a dealer. Now for the sequel. Our workers have not only obtained a good report and hearing, but the people are also very anxious that some such meetings should be continued. The cessation of the Tent work was a real source of grief. It was proposed that a Mission Hall should be built. Some years our Cottage Workers invite the friends who attend the cottage meetings as guests to a social tea. This year the invitation was extended to the congregation of the Tent. The church was completely filled. Our brethren occupied the platform, under the presidency of the pastor, and gave short, stirring, and appropriate addresses. The proposal to

build was then brought before the meeting, and was warmly taken up, but many of the friends could not be expected to help. The tradesmen among the cottage workers had volunteered to at least seat the building and finish the inside. But the walls and the roof could be erected at a cost of about £200. Our church is giving most willingly to maintain our church work to the utmost of their ability. Therefore we must appeal to others that "your abundance may be a supply for their want" (2 Cor. viii. 14). I have already received some very generous contributions, as also have some of our collectors, and we shall be glad and thankful to receive other sums towards this amount.—EDWARD T. MATHEW.

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#### Carrickfergus.

On Tuesday, Oct. 28th, a social meeting of the members of the church was held. After tea, Pastor Alfred G. Haste occupied the chair, and Messrs. D. Pasley, J. Weatherup, J. Reside, and J. Campbell took part in the meeting. During the evening, a presentation was made to Miss Milliken, as a slight recognition of her kind services in presiding at the harmonium.

\* \* \*

#### Clough.

We have just completed the renovation of our chapel at Clough, and have done some needful repairs to the outside of the buildings. The movement was first set on foot by a worthy son of one of our deacons, who was once a member of the church, but is now in Canada. He gave a liberal donation for this purpose, his good brother also, who was a member, but is now in England, following his noble example, increased the amount considerably. To augment the fund, we agreed to ask Dr. Usher, of Belfast, to give us a lecture, to which request he cheerfully responded; and on the 23rd October, he gave us an admirable lecture, entitled, "A Trip to America," which was at once interesting, amusing, and instructive. The following is a brief summary, taken from a local paper:—"The Doctor and his auditors joined company at Belfast, and after bidding adieu to the friends on shore, he took them on board the Channel steamer to Liverpool. Here they embarked for New York. Once aboard the ocean steamer, they were soon introduced to the passengers, and were then conducted through the various compartments of the huge vessel, and afterwards taken to the saloon, where a sumptuous table was spread, with a complete list of all the good

things provided. Soon they arrived at Queenstown, where the ship anchored to take in mails and additional passengers. Here he gave a description of the usual number of mail bags taken aboard, and an account of the vendors who came down to the ship to dispose of their wares. After a brief stay here, the ship weighed anchor and glided out of port. Soon they were brought into deep waters. They were told of the various games on board in which the passengers were engaged, also how the Sunday was spent, and of a little band of Christians drawn closely together singing the songs of Zion. To this group the lecturer himself was attached, and with them united in the hymns of praise. The next item of interest was the pilot coming on board to take charge of the vessel to bring her into port. Here he suggested a beautiful Gospel illustration, and in an earnest manner exhorted his hearers to commit themselves, without reserve, to the great Captain of Salvation, who would, without fail, bring them to "their desired haven." When they reached New York, they still accompanied the lecturer, who told them of the manners and customs of the people, and pointed out many places of interest. They were then taken to hear Dr. Talmage preach, and were introduced to Mr. Moody, and brought into a number of large Sunday-schools. But what interested them most of all was a religious meeting of negroes, parson and all "black, but comely." They had the text and an outline of the sermon in the style in which it was delivered, with an account of an after-meeting, at which many, both male and female, gave their experience. The latter having license to speak, were soon on their feet, three or four speaking together, the coloured parson suggesting that one at a time would be better. The last named then proceeded to give his experience, which ended with three upright leaps and a loud "Hallelujah," which the lecturer represented to perfection, and to the increased merriment of his audience. Other items of interest, too numerous to mention, being brought before them, their pleasant visit ended, and once more they embarked, homeward bound, and in due time were safely landed in Belfast, from which they started. The lecture, which it took above two hours to deliver, was listened to with rapt attention and without the slightest indication of weariness. After a most hearty and well-merited vote of thanks to both lecturer and chairman, the meeting terminated in the usual manner."

### Dungannon.

The usual anniversary meeting of the church in Dungannon was held in the meeting-house (which was very tastefully decorated by Mr. Pinkerton), on Monday evening, 27th October. Invitations were sent to the neighbouring churches of Lisnagleer, Mullycar, and Knockconny, but the weather being inclement, only a few of their members could attend. The meeting was also announced at our Gospel and Bible-class meetings. At the appointed time our lady members had a very nice tea provided. A blessing having been asked by Bro. Simpson, the Church was pleased to see about ninety sit down to enjoy their hospitality. The tables being cleared away, the meeting proper commenced, the house being then crammed. Prayer was then offered by Pastor Dickson, Mr. Patterson then read part of the 12th chapter of Exodus, and said he made no apology for reading God's Word in a meeting like this, as the friends worshipping here had no sympathy with sensational or theatrical entertainments but held to the old-fashioned way of reforming men's lives by the preaching of the Gospel. Like the Hebrews, he must first begin with the Blood. Being saved by the blood, and having united themselves into Church fellowship, they desired to record their gratitude to their Heavenly Father for His shepherding care over them during another year, and for many years their hearts had been refreshed in their fellowship. Their Gospel meetings were well attended on Lord's Day evenings, when Mr. Simpson rang out the old, old story. The Bible-class still maintained its strength, as shown by the attendance, there being from 25 to 35 present. Many are the testimonies borne to good received there. After singing and prayer, Mr. Simpson was called upon to address the meeting, prefacing his remarks by a reference to the place the blood took in the chapter read. He again gave proof of his ability and versatility of mind in preaching the Gospel. Another hymn, and Mr. Frizzel, of Armagh (a brother who worshipped with us when in Dungannon) was called upon. He said he was looking forward to receiving an invitation, and when he received it he very gladly replied that he would come. With the invitation, Mr. Patterson had also given the text, namely, to say a few words of "Good Cheer." From these words he did cheer our hearts. After prayer by two of our younger brethren, Mr. Patterson said he was sure all who were at their last meeting would remember the stirring

and thoughtful address of Pastor Dickson, when he introduced them to the Bible compared to a spacious mansion containing very many chambers, through some of which he brought them. He was sure they would all be glad to see Mr. Dickson again. Mr. Dickson said he was glad to see so many present. He proceeded to deliver a very impressive address on the "Two Births," which all who heard bore testimony was one of the best he ever gave. The evening being far advanced, Mr. Patterson requested all God's people present (and now asks the readers of the *Magazine*) to continue to pray to God for a blessing on Dungannon, and the preaching of the Gospel everywhere. The singing of the 23rd Psalm, and prayer by Pastor Dickson, brought a very enjoyable meeting to a close.

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#### 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. John Wallace, Edinburgh	£	0	5	0
A Friend, Perth	...	...	10	0
J. Lee, Esq., Ardilea	...	...	1	0
A. H. Baynes, Esq., London	...	...	1	1
Dr. M'Clelland, J. P., Banbridge	...	...	1	0

#### BAPTISMS.

BALLYMENA: October 26th, one, by the pastor, T. Whiteside.

CLOUGH: October 26th, one, by the pastor, I. Whiteside.

DERRYNEIL: September 7th, one, from Ballykeel, by Pastor R. W. M'Cullough.

DUBLIN: HARCOURT ST., Oct. 14th, two; Oct. 29th, two, by the Pastor.

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CORRECTION.—In the list of subscriptions to the Irish Baptist Home Mission, published last month, Sutton-in-Craven Church should read £2 10s.

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#### GATHERED PEARLS.

Why fret thee, soul,  
For things beyond thy small control?  
Do but thy part, and thou shalt see  
Heaven will have charge of these and  
thee.

Sow thou the seed and wait in peace  
The Lord's increase.

Canst thou divine  
The miracle of shower and shine?  
The marvel of recurrent spring

That from the thorn can roses bring?  
The ebb and flow of tides that keep  
Time through thy sleep?

Not one of these  
But balks thee with its mysteries!  
Give, then, thy labour to an end  
Thou canst not clearly comprehend,  
Content that God, who knoweth best,  
Shall do the rest.

### Words of Life.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?—EZEK. xxxiii. 11.



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JACOB'S DYING VISION.

(Genesis xlix. 1-27).

Notes of an Address by REV. J. DOUGLAS, B.A.



HE closing hours of Jacob's life were at hand. Seventeen years of holy calm had glided by from the time that he had found his long-lost child, and had taken up his sojourn in the land of Egypt. At length the time had come for him to leave the transitory scenes of earth; but ere he quitted this lower sphere, the glory of the eternal world had thrown its radiance around his path and filled his soul with heavenly rapture. Raised by the Divine Spirit into that state of higher consciousness in which the unseen becomes visible and the far-off future is unveiled, he called his sons to his bedside and pronounced upon them the prophetic benedictions recorded in this forty-ninth chapter. It would not be possible in one discourse to enter fully into an exposition of these several blessings. Let us rather regard the vision as a whole, and examine those central thoughts which give importance and grandeur to the rest.

The vision resolves itself into two sections, separated by the solemn exclamation (verse 18): "I have waited for Thy salvation, O Jehovah!" In the first section prominence is given to the tribe of *Judah*, and with him are grouped Reuben, Simeon, Levi, Zebulun, Issachar, and Dan. In the second section prominence is given to the family of *Joseph*, and with him are grouped Gad and Asher, Naphtali, and Benjamin. Though it might have been expected that the best blessing would have been given to the best loved son, it will be seen that such is not the case—the

highest distinctions having been conferred on Judah. Points in the individual history of the sons are referred to in each blessing, but only so far as these were determining factors in the future destiny of the tribes.

I. *The Blessing of Judah.* "Thou art he," said the patriarch exultingly, as if, after rejecting Reuben, Simeon, and Levi, he had at length hit on the right man—the one on whose glorious destiny the mind loved to linger. Then he speaks of the dominion which he would obtain over his brethren and the victories he should gain over his enemies through the lion-like courage and strength he would manifest. But these are only preparatory to the central truth of the prophecy—the crowning glory of the whole vision: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until SHILOH come, and unto Him shall the gathering of the people be." Here we have a distinct and sublime prediction of the Messiah—a description of the character and mission of that Saviour Who was to come. Here for the first time in the sacred narrative a *personal name* is given to the long-promised Redeemer—that Seed of the woman who should bruise the serpent's head. How eminently appropriate this name is as a title of Jesus Christ our Lord. The word *Shiloh* means *Tranquillizer*, One Who is the *Author of Rest*. The word occurs for the first time in this passage, and perhaps had never been uttered before. When Jacob at Peniel was, through Divine grace, exalted to the dignity of being a Prince with God, he asked in vain after the name of his mysterious combatant; now by a sublime act of faith he is enabled to behold the Person and character of that glorious Being, the Great "Tranquillizer," and hence calls Him by a Name which at once expresses and appropriates this blessed truth. This is the same conception as that which Isaiah makes the climax of his seraphic Messianic vision, when in the ninth chapter of his prophecy he describes the glory of the Virgin's Son, and declares that "His name—the Child's name—shall be called Wonderful, Counsellor, the Mighty God, the Father of Eternity, the PRINCE OF PEACE." To apply such words to Hezekiah's son, or to any other than to Him—the Babe of Bethlehem—who was at once the Son of Man and Son of God, is in my opinion little less than blasphemy; and remembering the intense horror with which pious Jews regarded any semblance of Divine honours being paid to men, the supposition that the holy Isaiah would be guilty of such an act is simply inconceivable. In Jacob's vision as in Isaiah's we have a prophecy which was fulfilled in the birth of Christ. Up to that time, though national independence had passed away from Israel, yet the ascendancy of the tribe of Judah remained, and not until the death of Herod did "the sceptre"—the symbol of ruling power—finally depart from Judah and the Jews. Then the Shiloh established *His* kingdom—"a kingdom that cannot be moved"; and ever since then "the gathering of the peoples" has been unto Him, and will so continue to the end of the world.

II. *The Blessing of Joseph.* This abounds in brilliant imagery and original titles of the Deity. It calls up Joseph's past history, assailed by his brethren—"the archers" who "shot at him"—but deriving succour "from the hands of the Mighty One of Jacob." By omitting the parenthetical marks and adopting the marginal reading of the Revised Version, the sense becomes clearer. The passage (verses 24-25), may

thus be rendered: "His bow abode in strength, and the arms of his hands were made strong from the hands of the Mighty One of Jacob, from thence (even from) the Shepherd, the Stone of Israel, from the God of thy father who shall help thee, and from the Almighty Who shall bless thee with blessings of the heavens above, blessings of the abyss that croucheth beneath . . . unto the utmost bound of the primeval hills." This sublime benediction—this marvellous heaping up of names of the Deity—displays the fulness of Jacob's emotion and his comprehensive grasp of the Divine perfections, which no single name was able to express. Two of these titles are specially noteworthy. He speaks of God as "the Shepherd Who fed"—that is, "pastured" him all his life long. With that care which Jacob himself had often shown for a wandering sheep, with that thoughtful vigilance which no danger and no privation could restrain, so had God watched over the wayward Jacob all through his life, had led him to "green pastures and still waters," and had proved Himself to be a God of love. Is there not here even an intimation of that further truth enunciated by our Blessed Lord (John x. 11): "The Good Shepherd giveth His life for the sheep; I am the Good Shepherd"? The glory and sufficiency of Shiloh's atoning sacrifice seem to have been revealed in outline to Jacob's faith: and as he gazed on the Mighty Prince of Peace, he saw the dawning radiance of the truth announced more clearly in latter ages—that Christ should "make peace by the blood of His cross." He also speaks of God as "The Stone of Israel." Here there is, perhaps, an allusion to the stone pillow at Bethel where Jehovah was first revealed to him. The figure seems to be the same as that with which we are so familiar in the description of God as the "Rock of Ages."

The "blessings of the abyss crouching beneath," seems to refer to the ancient opinion that beneath the solid crust of the earth was a vast ocean, not of fire but of *water*, from which springs and fountains were derived. This being essential to fertilization, the blessing conveyed affluence and all earthly good to the sons of Joseph.

On each of the other sons a "blessing" was pronounced. And though in the case of the first three it reads more like a "curse," yet by their association with the line of Shiloh—"who hath redeemed us from the curse of the law, having been made a curse for us"—this seeming malediction becomes transformed into a real blessing. In Revelation xxi. 12, we read that on the pearly gates of the New Jerusalem are written the names of the twelve tribes of Israel. This honour is obtained for them by union with their great Representative—"the Lion of the tribe of Judah"—who has rescued them, and all who trust in Him, from the curse of sin, and raised them to the dignity of being children of God. Benjamin's blessing finds its highest temporal fulfilment in Saul, who was the first king of Israel; and its highest spiritual fulfilment in Paul, the great Apostle of the Gentiles, who, of the seed of Abraham, was also "of the tribe of Benjamin." As we think of the life and labours of this devoted apostle, our thoughts are again directed to Him who is the central glory of Jacob's vision. Paul said: "God forbid that I should glory, save in the cross of the Lord Jesus Christ"; and doubtless with a feeling akin to this the dying patriarch paused in the midst of his prophetic announcements and exclaimed: "I have waited for *Thy* sal-



vation, O Lord"—a salvation incomparably greater than the temporal deliverances and glories of which he had been speaking.

Having made an end of blessing his sons, and given commands concerning his burial in the sepulchre of his fathers, Jacob drew up his feet into the bed, and filled with holy joy, as he gazed on the glories of the Shiloh, he yielded up his spirit, and "was gathered unto his people" in the eternal home above.

Looking back on the checkered history of this remarkable servant of God, who can fail to see (1) the exceeding sinfulness of sin, and the inseparable union between it and suffering; (2) the sovereign grace and boundless love of Jehovah in laying hold on so unlovely and deceitful a person as Jacob, and raising him to the dignity of being a Prince with God; (3) the strongest encouragement to trust in Jesus the Tranquillizer, and through Him to enjoy the *peace* of God? By the virtue of His precious blood we shall be cleansed from all sin. "God will not see perverseness in Jacob, neither will He behold iniquity in Israel." Walking with Jesus, our path, like Jacob's, "shall become as the shining light, that shineth more and more unto the perfect day."

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## BAPTISM—A WITNESS.

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

**B**APTISM is capable of being considered in many different aspects, and I imagine that the view of it indicated by my title is not without importance. I do not mean so much to speak of the personal witness of the believer in the act of Baptism, as the witness—the testimony—of the ordinance itself. As the rite of circumcision was a witness to the covenant God made with Abraham; as the Passover was a witness to the nation's exodus from Egyptian bondage; as the pillared stones by Jordan were a witness to the miraculous passage through its flood; so Baptism as an ordinance in the church of God is a perpetual witness and continual commemoration of certain important facts and truths.

### I. BAPTISM IS A WITNESS TO THE HISTORICAL CHARACTER OF CHRISTIANITY.

Institutions that are found existing among a people can generally be traced back to some historical origin. The practices of the 5th November, meaningless as they may be in themselves considered, point back to a real and not unimportant occurrence in the past life of the British nation. The observance of the 12th of July in the north of Ireland, tells of the exploits of William "of glorious memory." The ceremony of the "shutting of the gates" of Derry is a standing memorial of the stirring times in that famous city 200 years ago. The commemoration of the 4th of July in America is a constant witness to the great event of national independence. So with many other cherished observances; they cannot be explained away, for they rest on a sure historical basis, and on that account are invested with significance. Now the existence of the Church of Christ in the world is itself a witness to the historical character of Christianity, and there are at least

three institutions connected therewith which partake unmistakeably of the nature of witnesses. These are the observance of the Lord's Day ; the Lord's Supper, and Christian Baptism. These must be accounted for in some way. It cannot be imagined that people suddenly and spontaneously commenced to observe them without any reason. Nor is their origin, like some customs, so lost in the depths of antiquity as to be invested with a mythical character. Going backward, the student of history finds traces of them all along the historical pathway until he reaches the Christian era—certainly not a time when myths could originate. Beyond that period no marks of their existence can be found. Their beginning tallies with the time assigned to the appearance of Christianity. They have no meaning apart from Christianity. They grow up with it—they proceed from it—they remain as a permanent memorial of its reality. It is for those who deny the historical origin of Christianity to account for these observances in some other way. This has never yet been done, and so their conclusive witness cannot be set aside. Now of course Pædobaptists agree with us in this view of Baptism, but they would apply what we have said to the ordinance itself, irrespective of the *method* of its observance. This, however, we cannot admit *Believer's Immersion* is the historical Baptism. It is that alone which can be traced back to Apostolic times, as it is that alone which appears in the New Testament record. Infant *sprinkling*, as a general practice, cannot be found further back than the 14th century, while *infant immersion* is not discoverable before the beginning of the third or the end of the second century, Church historians and commentators of all shades being witnesses.

## II. BAPTISM IS A WITNESS TO THE FUNDAMENTAL FACTS OF THE CHRISTIAN FAITH.

The great facts upon which the whole system of Christianity is based are the Life, Death, Burial and Resurrection of the Lord Jesus Christ. These facts Paul declares to be the substratum and substance of the Gospel message itself. Every time that Baptism is scripturally administered, there is witness borne to the Death (which presupposes the Life), Burial and Resurrection. Of course, in our Baptism, we symbolize more immediately our death, burial, and resurrection *with* Christ, but that is only possible for us because of His death, burial, and resurrection. The rite would be meaningless for us, apart from these facts concerning Christ. Now surely it is not a matter of small import that there should be this silent, standing, unerring witness to these momentous facts. The Lord's Supper tells of the Death ; the Lord's Day tells of the Resurrection ; but Baptism as a symbolical burial links both together and perpetually re-echoes the apostolic testimony, "How that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures."

We think that, by way of testimony, not a little has been lost to the Church of God by the substitution of infant sprinkling for the immersion of believers. Infant sprinkling may be made to speak of dedication or of purification ; Jewish and even Pagan rites could witness as much, but concerning the all-important and peculiarly Christian death and

resurrection of the Lord it is silent. With reason do we value the witness which the Lord has appointed His own ordinance to bear. It would lead us too far to show that Baptism, in symbolizing these great facts, also bears witness in no very remote way to such great doctrines as Atonement, Justification, Regeneration, Sanctification, Glorification. I pass on to remark that

### III. BAPTISM IS A WITNESS TO THE LORDSHIP OF CHRIST.

Baptism derives its binding force and symbolical value from the command of Christ. It has no foundation apart from His royal commission, so that while the ordinance remains, it constantly proclaims with trumpet tones, "Behold your King." That Jesus Christ should appoint this ordinance to be observed through all time, and by it demand the allegiance of men's hearts, shows that He claims nothing less than supreme Lordship over man, and throughout the ages past, tens of thousands in their baptism have acknowledged the righteousness of His claims. No one who rightly understands Baptism can fail to believe in the Divinity of the Lord Jesus Christ. If He were not Divine. He had no *right* to impose this ordinance upon us. If we did not believe in His Divinity it were a mockery for us to submit to Baptism.

We practice Baptism, then, because Christ commanded it. There are, no doubt, other considerations which give it value, but they all merge into this one, and apart from it they would have no force. *This is the thing which the Lord commanded.* Can our Pædobaptist friends say the same for infant sprinkling? We doubt not that many honest souls among them do think they have the authority of Christ for their practice, but if they would examine into the matter they would find a difficulty in referring to any *expression* of such authority; they would find that, at best, it rests upon shadowy inferences, and that it is simply impossible to found it upon a "*Thus saith the Lord.*" So that infant sprinkling cannot in the same way as Believer's Baptism bear witness to the glorious truth of the Saviour's Lordship, albeit the formula may be used which, attached to the scriptural ordinance, so clearly tells of the equality of Father, Son, and Holy Ghost.

### IV. BAPTISM IS A WITNESS TO THE PERSONAL CHARACTER OF TRUE RELIGION.

Wherever infant sprinkling is practised, whether with or without the unscriptural addition of sponsors, the personal element in Christianity is more or less obscured. Throughout the whole performance, the individual supposed to be most particularly affected by it has no intelligent interest or participation therein. The infant knows nothing of repentance or faith; has no conception of the ceremony which is applied to him; is utterly unconscious of the promises made on his behalf by parents or sponsors. If through the ceremony any blessing could reach the child it must be altogether apart from his own act, or state of mind. This is most glaringly conspicuous where the figment of baptismal regeneration is held, but it is also the case where less extreme views of the rite prevail. So long as babies are baptised, so long will there be room for the supposi-

tion that in some way good thereby comes to them ; and whatever our friends may believe concerning salvation by personal faith, it is certainly not by infant sprinkling that such a truth is made known, the rather does it plainly state or suggest *salvation by proxy*. On the contrary, wherever Believer's Baptism is observed there is a continual testimony given to the fact that religion is a personal matter ; that personal faith in a personal Saviour is a necessity for the sinner's salvation. In "the beginning of the Gospel," John the Baptist laid the axe to the root of that trust in national privilege and natural descent so characteristic of the Jews, when he cried, "Think not to say within yourselves we have Abraham to our father ;" from those who came to his baptism he demanded the fruits of personal repentance ; while the fuller development of the Gospel message by our Lord and His Apostles gives increasing prominence to the personal element. It is "*He that believeth,*" "*Except ye repent,*" "*If any man willeth to do His will,*" "*Repent and be baptized every one of you.*" Thus it is not a question of what a man's parents or connections are, but of what he is himself. To this requirement of the Gospel Believer's Baptism bears faithful and consistent witness, and every believer in his baptism says in effect, "Lord, I trust thee with my soul, I gladly yield obedience to thee, I unreservedly surrender my life to Thee."

#### V. BAPTISM IS A WITNESS TO THE TRUE NATURE OF THE CHURCH OF CHRIST.

This point I must touch in the briefest possible manner. The idea of the Church of Christ, as set forth in the Scriptures, is that of a body of believing souls called out of the world and gathered unto Christ. This is practically the theory of the Church held by all evangelical denominations ; but where infant sprinkling finds place the theory is contradicted by the practice. For, as one has well said, "as the child of the Pædobaptist grows up he finds that without his knowledge or consent he has actually been made in a *sense more or less definite* a member of Christ's Church." This introduction of children into the professing Church has done much to obliterate the distinction between the Church and the world. From its first appearance it has been the fruitful source of the corruptions of Christendom. It was at once a symptom and a cause of these corruptions. A symptom, because the Church must have sadly departed from the New Testament ideal ere it could be possible to introduce such an unscriptural device. A cause, for once introduced it became the easiest bridge between the world and the Church, and opened the way for a host of evils. Believer's Baptism, on the other hand, witnesses that there must be a separation between the Church and the world—that all who enter the Church must be dead to the world—must make a profession of allegiance to the Lord Christ—must enter by faith into living union with a dead and risen Saviour. Absolute purity of communion may not be found in any church on earth, nevertheless, in maintaining the ordinance of Baptism "according to the commandment," we keep before the minds of men Christ's own lofty standard, and, as far as human judgment can go, seek to admit to membership only those who "belong to Christ."

May those who desire to know their Lord's will attend to the witness borne by the Lord's own ordinance of Believer's Baptism.

## RANDOM JOTTINGS.

BY RUSTICUS.

## THE SALVATION ARMY SCHEME.



MID all the loud talk about "General" Booth's scheme as of something altogether new and marvellous, we are glad to see that there are some people left who do not forget that a great deal of the same kind of work has been carried on for a long time by earnest workers of various sections of the Christian Church. Rev. G. W. M'Cree, in *The Baptist*, tells in an interesting way the oft-told tale of the important work done by the St. Giles' mission in connection with Bloomsbury Chapel. Rev. Andrew Mearns recounts to the assembled Congregationalists in the Memorial Hall the great things done by the London Congregational Union in response to the "Bitter Cry of Outcast London," until even Dr. Parker admits that the statement "could not be excelled by General Booth himself." The work of such men as Archibald Brown, George Hatton, Dr. Barnardo, William Quarrier, and many others among the poor and degraded cannot be forgotten, and we fervently hope that the interest that has been aroused by the loud-sounding Salvation Army scheme may not lead to the neglect of these other well-tried workers who quietly, earnestly, and patiently have been so long seeking by Christian deeds and loving words to rescue and raise the fallen. With such work, and with much of what is proposed in Mr. Booth's book, every Christian heart must sympathize. We fully believe that Christian men ought to do all they can for the relief of the poor and desolate. Our Saviour's statement, "Ye have the poor with you always, and whosoever ye will ye may do them good," binds His followers to do what they can to alleviate the misery of men; and regarding the duty of "remembering the poor," every Christian man ought to be ready with Paul to say, "the same which I also was ready to do." While we do not admit that the Gospel is unequal to meet the case of any man, we of course believe in going to men in the spirit of the Master and seeking to minister to their temporal needs, while at the same time showing them the way to spiritual and eternal blessedness.

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## A FRIENDLY GRUMBLE.

Mr. Booth has already met with a very hearty response to his appeals. Subscriptions have been pouring in upon him, some from very unexpected quarters, specially noteworthy being one from a certain "noble marquis" who, with more candour than grammar, avows his opposition to Christianity. Basking in the smile of princes and peers, Mr. Booth seems, for once, to be in danger of having all men speak well of him. To prevent that, we beg to indulge in a little personal grumbling. A circular signed by leading members of all the denominations, supporting the plan, has been sent to all the ministers of the land, along with a letter from Mr. Booth appealing for special collections in every church and chapel. Now what we wish to say is this: If Mr. Booth asks these worthy ministers to recommend his work to the churches, he ought to let them have some share in the management of the work. He makes no secret of the fact that he means to carry on the enterprise on "Salvation Army lines"; hitherto the work of the Army has not been very helpful to other churches, and it seems now rather too much to ask the churches in their corporate capacity to provide him with funds to do practically what he likes. If he would take these leading ministers into his counsels, and share with them the control of the matter, then with some amount of reason might he appeal to the churches, and with more confidence might they respond to his appeal.

## INFANT COMMUNION.

A certain clergyman in distributing among his flock Mr. Connellan's able letter to his Roman Catholic brethren, has thought fit to guard the converted priest's burning words by some manuscript notes of his own. In these notes we find a modified defence of the doctrine of priestly absolution, and in reference to Mr. Connellan's statement on page 7 that "The Church of Rome says Christ's words both in the 6th of John and at the Last Supper must be taken literally, . . . therefore all who do not receive Holy Communion must perish, and baptized infants, for example, are eternally damned. I say the conclusion is inevitable, if the doctrine of the Church of Rome be true." This clerical critic says, "Not fair—It is to the credit of the Roman Church that she does not give the Holy Communion to infants, nor apply this verse to those who are incapable of 'spiritually eating Christ's flesh.'" Now we think Mr. Connellan is fair and logical, but we pass from that to raise the question, Why does the Roman Church not give the Holy Communion to infants who are incapable of "spiritually eating Christ's flesh, seeing that she gives them baptism, which requires spiritual apprehension as really as the communion? Why do Pædobaptists generally refuse to give the Communion to those children whom they deem spiritually capable of receiving baptism; especially when many of them believe the children to be regenerated in baptism? This is a point which we Baptists do well to press upon the attention of our opponents. It is well known that when infant baptism was introduced, infant communion accompanied it. Those early innovators never dreamed of separating the two ordinances, and for about 1000 years the practice of infant communion prevailed along with that of infant baptism. Every argument that can be used in favour of infant baptism has equal force as applied to infant communion. Let our friends tell why they make such a difference between the two ordinances which the Scriptures place upon the same footing, and for both of which faith is demanded as a prerequisite.

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## A DOUBTFUL DECISION.

The long-looked-for decision of the Archbishop of Canterbury in the case of the Bishop of Lincoln has at last been given, and to those who hoped for a pronouncement that would tend to check the growth of Ritualism it must be very disappointing. It is hard to gather any real meaning out of it. Most of the practices are justified, or at least said not to be illegal, so that the door is fully opened for "the eastward position," "lighted candles," "mixed chalices," etc. On the other hand, the Bishop "had mistaken the true interpretation of the Order of the Holy Communion" in hiding from the people "the manual acts of consecration," and he had acted illegally in making the sign of the cross, but no condemnation seems to have been pronounced against him for these mistaken and illegal acts. It seems, too, that the Archbishop, while declaring the legality of the former practices, showed that they were destitute of the doctrinal significance attached to them by the Ritualists. That may be so. They are certainly meaningless and childish enough to us, but all the same those who fight for them so strenuously must attach much "significance" to them. The *Times* truly says, "The Ritualists are to have their way in the chief practices impugned—the sign of the cross being a secondary matter in comparison—but the other party are diligently assured that there is no such significance as has hitherto been supposed in such practices. The Ritualists, in other words, are given the shells they have been fighting for, and the Evangelicals are consoled by the gravest assurances that there were no kernels inside them."



## SATAN'S PICTURE BOOK.

BY JOSEPH SANDERSON, D. D.

**T**HE origin, history, and influence of playing-cards seem to justify the name by which we designate the little bundle of oddly painted pieces of pasteboard used in playing games. Their origin is enveloped in darkness, but can be traced to the Pagans of Hindostan, who placed upon them emblems of the incarnations of their deity Vishnu, and who used them only for fortune-telling and similar purposes. It is asserted in the Chinese dictionary that dotted cards were invented in the reign of the Chinese Emperor Seun-ho, for the amusement of his numerous wives. The Arabs appear to have introduced them among Europeans, about five centuries since, and their use, for amusement and gambling purposes, became so general in France and Italy, in the early part of the fifteenth century, that St. Bernardin was moved to preach so eloquently and effectively against them as to incite their possessors to make a fire in the public place, throw their cards into it, and thus consume them.

The appropriate signs upon the first cards imported into England from Italy were cups, swords, money, and clubs; and because of the immoral tendency of the games in which they were used the use of the cards was forbidden. It is supposed by some that cards were invented in France, with varied colours, and in fantastic shapes, to amuse Charles II. when he lost his reason and was subject to fits of melancholy. One thing at least is certain, that when literature and art prevailed in France, social gatherings were scenes of noble, intellectual enjoyment, the faculty of good conversation was cultivated, and afternoons and evenings were thus passed in delightful intercourse. But as the cultivation of literature and art decayed, the material for familiar interchange of thought passed away, the very capacity for conversation was lost; and, to meet the emergency, cards were resorted to as the panacea against ennui. Gambling by means of them soon became the rage, the saloons were filled with rows of tables, on the opposite sides of which ladies and gentlemen were seated, where for several hours nothing was heard but the rustling of cards, the ringing of money, and bursts of anger or rejoicing. But the Revolution soon followed, and swept away, like the whirlwind, the cards, the card-tables, and the card-players. When the passion for cards regained the ascendancy, the places of the card-kings were filled by the portraits of four noted Frenchmen—Moliere, the comedian and actor; La Fontaine, a writer of licentious novels; and the infidels Voltaire and Rousseau.

No wonder that, with such an ancestry and history, the family card-table should have been considered after its introduction to Europe as "destructive of morals," and a "great blot on the manners of the English nation." It is sad to think that so many professing Christians in this Gospel age indulge in this card-playing amusement, that is the cherished pursuit of the degraded and the dissolute, that is resorted to by so many for the purpose of killing time and for gambling purposes, that has no redeeming quality to recommend it; and that, wherever it is indulged in, so manifestly saps the vitals of piety and proves an obstacle to the progress of religion. But this is not the worst: Members of the church who are parents will not only permit card-playing by their children in their presence, but will introduce the card-table itself into the family circle, teach their children the names and use of the several cards, train them in the mode of winning, and thus prepare them for taking their place in the society of the worldly, the dissolute, and profane. Surely this is not training them up in the way they should go, but teaching them to walk in the path of the godless, leading them into temptation and exposing them to a snare.

The leaves in this picture book of Satan have been in their origin and history only the tools of the fortune-teller and the gambler, have led multitudes to learn the art of defrauding their fellows, to forsake the home of their youth, and the society of the righteous; to neglect their business, and to consort with the spendthrift. We cannot, therefore, understand how Christians can countenance the presence of this picture book of Satan in their houses, or participate with any propriety in its use. That which Satan uses so largely to ensnare and to destroy must be essentially bewitching and destructive. That which is found in the breast pocket of so many disreputable characters, on the table of every rumseller, and in the adjuncts of every dancing-house and theatre, must be a chosen instrument in Satan's hands for the overthrow of everything that is good in time, and for the ruin of immortal souls. No amusement can be good that is the favourite recreation of the vile. A card-playing party is, in our judgment, not only tenting towards Sodom, but is nearing the vestibule of the Satanic home.

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### "COMPEL THEM TO COME IN."

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ANY who are still alive remember the awful winter of the Crimean War. In the memorable gales of October, 1852, on the coast of Northumberland, the coast-guards, with their commander, Captain Kearney White (now the energetic secretary of the Scripture Readers' Society for Ireland), were engaged for two days and nights in saving life and property. In the height of the terrible gale, a foreign barque was seen to have struck on Scars Rock, a most dangerous position a mile off the land. The sea was breaking clean over her, the mizzenmast and foremast had gone by the board, and the crew were lashed to the rigging of the one remaining mast.

Once again the lifeboat was manned by a noble band of fifteen fishermen, in charge of the commander of the coast-guards, amid the shouts and cheers of men and women assembled on the bleak, sea-beaten shore. After a long and fierce struggle she neared the wrecked vessel, which bore the Russian flag, and then came the real tug of war. The two fallen masts, foremast and mizzenmast, were washing about in all directions, as the waves swept over the doomed ship. At each roll the mainmast bent like a coach-whip, and seemed likely to go by the board every moment. The seas flying over the ship were constantly washing parts of the doomed wreck away. Never were a lifeboat and crew in a more perilous position; and all were volunteers in a struggle to save the lives of those who were actually at war with our country, for the vessel proved to be a Russian, and she was evidently fast on the rocks, but still she lurched terribly.

A strange scene now occurred. It appears that the Russians—knowing that their country was at war with Great Britain, and knowing, too, that they had been cast on a British coast—fancied that this large, well-manned, formidable-looking boat had come off to injure them, or, at least, to make them prisoners; to the amazement of the lifeboat crew they shouted to them to keep away—for there were some on board who could speak English. The commander of the lifeboat shouted through his speaking trumpet, above the howling of the storm, "We have come to save you."

But they replied, "No, no; keep away."

Again he shouted, "We have come to save you."

And once more came the cry, "No, no; keep away."

Then the commander, seeing that there was no time to be lost, sprang on board the vessel, and shouted to half his crew, "Now or never; come on, my gallant lads, and *compel them to come* into the lifeboat, for save them we must, or perish in the attempt."



With a wild cheer several of his men followed him, while the rest kept the lifeboat from destruction. The Russian captain was seized by main force and secured, and then one by one the rest of the crew were got into the lifeboat. Quickly they left the wreckage, *which was, as it were, the jaws of death.* The boat leaped wildly through the angry foam, as though she were proud of her now doubly-precious freight. The very sea-birds seemed to cheer her on as she mounted from crest to crest of the waves. Soon they heard, mingling with the sound of the wind and waves, the shout of the thousands of men and women gathered on the shore, who had watched the struggle, and now cheered the conquerors. At last the boat touched the shore, and the Russian sailors learned something they had never known before of British kindness and British courage—all were lovingly received by the assembled people. The Russian crew, fourteen in number, were carefully and kindly housed, through the agency of the Shipwrecked Mariners' Society, at whose expense they were fed, clothed, and sent free of all charge to their own country. Just half-an-hour after the rescue the ship broke up, and the cargo lined the shore with further wreckage and desolation.

What a beautiful picture is here of the love of the Lord Jesus! Wrecked on the shores of time and the rocks of sin, our deep distress and misery brought the Lord of heaven and earth to our rescue. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). The Captain of our salvation has come to our help. All God's waves and billows went over Him. His soul trembled beneath the weight of a world's sin, but many waters could not quench His love.

But when He reaches the wreck of this world, is He welcomed by its inhabitants? No! Almost with one voice they cry, "Away with Him; we will not have this man to reign over us." Yet, while we were sinners—enemies to God by wicked works—Christ was not only willing, but actually did die for us.

What, then, is our duty? Clearly the same as that which was performed so nobly by those who followed their leader on board the sinking vessel. Our Captain calls to us who are saved to haste to the rescue, and help to save the souls who are perishing all around us, even to lay down our lives if necessary to win them as trophies of His grace. We must, if need be, use a holy violence, and "compel them to come in, that His house may be filled."—From "*A Friendly Letter to Scripture Readers,*" by V. M. Skinner.

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## CORRESPONDENCE.

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### IN RE STATISTICS.

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*To the Editor of the Irish Baptist Magazine.*

DEAR MR. EDITOR,—As it seems that the statistics of the church at Coleraine (under the pastoral care of our esteemed friend, H. A. Gibbon, Esq.) were duly forwarded, but through some mishap failed to reach me, kindly allow me now to state that the return gives for *Coleraine* 96 members, 7 teachers, 60 scholars, and 3 unpaid preachers, with a sub-station at *Coolhill*, having 13 members. The general total thus slightly increased, though still small enough, is not to be despised, when we remember the tremendous difficulties under which Baptist work in Ireland (especially in some parts) is performed; and the losses constantly sustained through emigration.

Spite of difficulties, the blessing given calls upon us to "thank God and take courage."—Yours very heartily,

A. M'CAIG, *Sec.*

## NOTES AND COMMENTS.

## AN EVENTFUL MONTH.

THE past month has been one of extraordinary surprises and disasters. The terrible railway accident at Taunton was followed by fearful gales at sea, resulting in the loss of many lives and much valuable property. The sensation produced by General Booth's proposals for the rescue of "the submerged tenth" was equalled by the startling and painful revelations concerning Major Barttelot and the Rear Column. Mr. Stanley's statements have thrown a lurid light on the Relief Expedition, which heightens by contrast the glory that gathers round such names as Livingstone, Moffat, Comber, and Mackay. It is a matter for profound thankfulness that all Protestant missionaries in "Darkest Africa" have maintained stainless purity of life, and Christ-like forbearance in their treatment of the natives. Already they are beginning to be recognised as "ambassadors of God," men of a wholly different stamp from the speculating trader and adventurer, and who are eminently worthy of respect and protection. Add to these incidents the great financial crisis which threatened widespread ruin, the announcement of Dr. Koch's wonderful remedy for consumption, and the stormy events associated with the meeting of Parliament, and we have a month which surely stands without a rival in the annals of the present generation.

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## GLAD TIDINGS FROM BERLIN.

Dr. Koch, the eminent German specialist, has aroused unbounded interest by announcing the discovery of a lymph which, when duly administered, will prove efficacious as a remedy for consumption and kindred tubercular diseases. Nearly two thousand physicians have visited Berlin in order to observe the effects of the treatment, and tens of thousands of patients in all parts of the world are sending for supplies of this magic fluid. This is not surprising, considering the dreadful havoc which tubercular disease is making amongst people of every class. "Hope springs eternal in the human breast," and men whom declining strength admonishes of the stealthy approach of death, will try any remedy that offers the least probability of success. But if mortal men are so eager for the cure of lung diseases, why are so many indifferent to the more terrible ravages produced by sinning against God? Sin poisons the very springs of life, and brings all, without exception, under its deadly power. Why, then, do men neglect the Great Physician, who alone can give relief, whose "PRECIOUS BLOOD" cleanses from all sin, and who, "without money and without price," is ever willing to heal and save? The most desperate cases are not beyond His power. Trust Him, dear reader, and He will make good His claim to be *JEHOVAH-ROPHKA*—"the Lord thy Healer"!

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## A MORAL CRISIS IN POLITICS.

The downfall of a prominent statesman has been the absorbing topic of the past few weeks. It is not our business to discuss the political issues involved in this catastrophe, nor the heartburnings that it has caused to many Christians; we think, however, much of the latter might have been spared if due attention had been given to the prophet's question, "Shouldst thou help the ungodly, and love them that hate the Lord?" We rejoice to note that in the present crisis our denominational leaders have spoken out bravely and promptly in the interests of morality, irrespective of party considerations. The response of England has been most gratifying, and proves that the Puritan element is still a power in the

land. Between England and Ireland there is in this respect a painful contrast: and our hireling priests, like dumb dogs, have looked on and held their peace, waiting to see which was likely to be the winning side.

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#### WANTED—A BETTER DISTRIBUTION OF WEALTH.

The prominence now given to economic and social problems is a noteworthy sign of the times, and augurs well for a brighter future. As surely as the old doctrine of "the Divine right of Kings to govern wrongly" perished in the light of New Testament principles, so surely the notion that wealthy men have an indefeasible right to do what they like with their wealth, irrespective of the wants of others, is destined to complete and universal repudiation. Wealth is a force, and its possession is a sacred trust involving much responsibility. The strong are called upon to help the weak; the rich are bound by the laws of Christ to distribute their wealth to the suffering poor. The precise proportion they may retain for themselves is not determined in Holy Scripture, but the distribution must involve real sacrifice, or it will have no value in the sight of God. No one can contemplate the present condition of the masses of the people without desiring great social reform. It is true that their poverty and wretchedness are largely self-caused; but though society is not wholly responsible, neither is it wholly free from blame. Wealth is the product of labour and capital applied to the material resources of nature. It is the reward of industry, and ought to be distributed in proportion to the toil and abstinence endured; yet the division which is actually made is often in inverse ratio to the sacrifice involved. Can this be right? Should the labourer be blamed for discontent if he does not get his rightful share of the wealth he has helped to produce? Should he alone be condemned, if he is drunken and improvident, when heartless avarice has beset his path with innumerable drink-shops and other seductions? Much as we wish to see the efforts of philanthropists crowned with blessing, we have little hope of any permanent improvement in the condition of the masses unless the traffic in intoxicating liquors is utterly abolished. Let us remove the stumbling-blocks and rescue the perishing, and help the poor to be helpful to themselves.

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#### IS SOCIALISM THE REMEDY?

Undoubtedly it would be, *if every man loved his neighbour as himself*: but not otherwise. And when this ideal is reached by society, economic problems will solve themselves. Meanwhile the nationalization of land and capital, the violent transference of the wealth of individuals to the Treasury of the State, could not fail to produce greater evils than those which we now deplore. What is needed in the present economic conflicts is, that Christians should live more in the Spirit of Christ: that the rich should show love and sympathy to the poor, giving them, when needful, "the wherewithal to be warmed and filled"; that the poor should cease to envy and covet the possessions of the rich, and show the sublime power of the Gospel to enrich their lives with abiding peace and joy in the midst of adversity. Let us seek the outpouring of the Spirit of Him who found His blessedness in giving rather than in receiving, in serving rather than in being served. In proportion as this Divine ideal is realized by individual Christians, unjust monopolies will be swept away, and fierce competitions will cease to crush the fainting heart; the low, sad wail of humanity will give place to the swelling anthem of praise to God, and the gladness of the long-lost Paradise will once more reign upon earth. Already the Morning Star is shining, which soon will usher in a glorious day.

TO OUR READERS.—With the January number we shall commence a series of articles by Pastor A. M'Caig, B.A., whose reputation as an able and thoughtful writer is already established. Other features of interest will be continued, and we hope to introduce some further improvements. We hereby tender our hearty thanks to the kind friends who have helped us by their literary contributions to brighten our pages; to the Committee of the Irish Baptist Association for a grant of Prizes for our young people; and to Messrs. B. Bennett and R. P. Froste, for donations in aid of incidental expenses. We now wish all our readers a joyous Christmas and a bright New Year

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## KEEPING OUT THE COLD.

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BY DR. B. W. RICHARDSON.

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**R**EMEMBER when I was a young man having to walk several miles one very cold day, when snow was deep on the ground and a heavy cutting sleet blew in my face in the sharpest manner. I had a companion with me, and we trudged along bravely, forgetting even the cold in talking of the reception we should meet with when we arrived at our destination, where we had good and hearty friends to receive us. We had arrived within four miles of the place towards which we were bound, when by unlucky chance we came upon a neat little wayside inn, the landlord of which had prepared and had quite ready, for all passing travellers, as well as for his regular customers, a store of hot mulled ale. I did not really require anything of the kind, for I had breakfasted well, and had devoured a pasty on the journey; but the temptation was too great to be resisted, so I went in with my companion and treated himself and myself to a pint of the perilous stuff, of the evil of which I then had no suspicion. The warmth-giving drink, as we thought, disposed of, we resumed our journey; but we had not resumed it ten minutes before I felt the injury that had been inflicted on me and saw the injury that had been inflicted on my friend. We both stood as if we were smitten, or as if we were spell-bound. The cold, cutting breeze and sleet came across us as though it would bar our passage. I felt as if I trod on wool, and as if every step forward was two backward. Added to this was the sense of the oppressive chill or coldness, as if my very bones were cold. We were both active enough, happily, to fight out the struggle, and in half-an-hour or so, by keeping to our task, we began to feel better, and at last we got to our journey's end. It seemed to me as if I had passed almost through the peril of death from cold, and I have since learned that the symptoms I felt were the precise symptoms felt by those who go through Arctic service when they have proceeded "armed," as it is absurdly said, against cold by a ration of grog. At the time of which I speak I was ignorant of the relationship which alcohol bears to cold, and so I came to the childish conclusion that the landlord had doctored his fine ale with some other thing that affected us. Many people think and say the same when they have been half-poisoned by alcohol. Now I know that I was suffering from nothing but the alcohol in the ale, and that if, instead of ale, wine or spirit had been the liquid swallowed, the result would have been the same. Had I taken a stronger draught of alcohol, indeed, I possibly should have fallen down in the cold and have died. I remember well the case of a youth I knew, who did die in that manner. He lost his way one bitter cold night, and, full of life, called at a lonely house, a rectory, to ask the direction to a village only two miles off. The rector's housekeeper told him the way, and with the best intention gave him a glass of brandy-and-water to help him on. He got about 400 yards from the house, and there he lay down, and in the early morning a shepherd found him dead from cold and alcohol.

## FOR OUR YOUNG PEOPLE.

## Michael the Upright.

MORE than two hundred years ago their lived in Holland a little boy named Michael. His parents were poor and wished to bring him up to some trade; but Michael's heart was set upon being a sailor, and nothing else would do. So he was allowed to have his way; and his father got a berth for him in a vessel about to sail for Morocco, on the coast of Africa. It belonged to a merchant who was in the habit of carrying out bales of cloth to sell to the natives of that place.

As he went himself in the ship he had full opportunity of testing the character of his new "hand"; and he very soon found he was something worth having. Not only was he quick to learn his duties, but, what was far better, he was a boy to be trusted. Whatever he had to do he did it in the best way he could, whether anyone was looking at him or not. "This is the boy I want," thought the merchant; and Michael rose rapidly. His industry, patience, and straightforwardness were known and honoured by all.

At last one day the merchant fell sick and could not go with the vessel, which was laden ready to sail for Morocco. What could he do? He knew of only one person to whom he could entrust his cargo; and he sent for Michael, and told him that he must go in his master's stead. Michael was young, and the responsibility was great; but it was his duty, and he did not flinch from it. The ship sailed with Michael in charge, and in due time he might have been seen arranging his cloth in the market-place at Morocco.

Now the city was governed by a despot called the Bey; and so despotic was he that he could do what he liked with the lives of his people without anybody to call him to account. On this very morning he came into the market, and after inspecting the various pieces of cloth in Michael's keeping, fixed on one and asked the price. Michael named it. The Bey offered half the sum named.

"Nay," said Michael; "I ask no more than it is worth: my master expects that price, and I am only his servant. I have no power to take less."

The Bey's face grew dark with anger, and the bystanders trembled, for they knew it was certain death to oppose the wishes of the cruel governor. "I will give you till to-morrow to think about it," he cried, and he walked away.

Michael put back the cloth, and began calmly to wait on his other customers. "I am in God's hands," he said, when those around him begged him to give in and save his life. "He who is not true in small things, how shall he be true in great? If my master loses one penny through me, I am not a faithful servant."

The morrow came. The Bey appeared as before; only that, besides his other servants, the public executioner followed behind him. He asked the same question, and he got the same answer. "Take my life if you will," added the brave Michael; "but I shall die with a clear conscience, and as a true servant of my master."

It was an awful moment. Everybody expected to hear the order, "Strike off his head"; and in a moment it would have been done. But it was not done. The face of the Bey suddenly changed.

"Thou art a noble soul!" he cried. "Would that I had such a servant as thou art. Give me thy hand, Christian; thou shalt be my friend. I will make of the cloth a robe of honour as a memorial of thy fidelity." And the Bey threw a purse of gold upon the table, took up the cloth, and departed.

And the young man, who was thus faithful over a few things, did not go unrewarded. We do not lose sight of him there. He rose step by step until he became an admiral, and he fought the battles of his country as nobly as he sold his master's cloth; and the name Michael Ruyter, known at that time over the world, is still honoured and remembered in his native country.

And the thing about him which they loved best is this—that in the very face of death he dared to do what was right.

## Scripture Enigma.

Fitly-shapen, keen and cold,  
 Ofttimes heard in forest wold ;  
 Now beneath the wave I gleam,  
 Now I float upon the stream.  
 And I banish care and sadness,  
 Filling pious hearts with gladness.—J.D.

## Bible Study.

1. From whence did Israel precious metal bring ?
2. Of what sweet tree did ancient prophets sing ?
3. Who went to Philippi to see his friends ?
4. What children would not break their sire's commands ?
5. What wicked man did take his brother's life ?
6. Who took a city to obtain a wife ?
7. Seven of this name are found in Holy Writ,
8. The land which Israel once in haste did quit ?
9. Who uttered forth a deep and bitter cry ?
10. Whose son was sent the promised land to spy ?
11. What aged saint with deepest grief oppress,  
Saw not that all was ordered for the best ?
12. Who when on earth, his sufferings meekly bore,  
Then, led by angels, up to heaven did soar ?
13. Who with a stone a conqueror once did slay ?
14. Who sent his daughters from their home away ?
15. What merchant city once was rich and great,  
But through its sins was brought to low estate ?
16. What noble captive dared the fiery flame  
Rather than seem unfaithful to God's name ?
17. The Mount from whence the blessings did proceed ?
18. Who succoured prophets in their greatest need ?
19. The bird that sat on Babel's ruined towers ?
20. A youth who served his God with all his powers.

In the *initials* of these names combined,  
 A heavenly precept you will clearly find,  
 Which, if we humbly from our hearts obey,  
 Will make us Christ-like on the heavenward way.

Our young friends will be glad to know that next month we hope to announce the names of the prize winners for the year now closing. The Association has most kindly granted the sum of 30/- to be divided amongst the successful competitors. How to divide it we cannot tell until all the marks are added together at the end of the month, but we suspect that several of our young friends are very near together, and that we shall be wishing we had twice the amount to divide. The offer made some months since of a book value 3/6 for an original Bible Study or composition, met with response from only two of our readers, but we should be glad if others will take advantage of this offer before the end of the month. We shall also be glad to have any suggestions as to the way of improving this feature of our MAGAZINE so as to make it more useful to Bible students.

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## ANSWERS FOR NOVEMBER.

## Scripture Acrostic.

PASSOVER. Exodus xii. 2 ; Luke xxii. 1.

1. Pitcher—Luke xxii. 10. 2. Apostles—Luke xxii. 14. 3. Purse. 4. Scrip—Luke xxii. 36. 5. Olives—Luke xxii. 39. 6. Venus or Morning Star—Rev. xxii. 16.
7. Eat and Drink—Luke xxii. 30. 8. Remembrance—1 Cor. xi. 24.

Correct answers have been received from—

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

## SPIRITUAL FAITH.

BY FENTON E. BURY, DUBLIN.

**I**N exercising faith we are conscious of a two-fold act : in the first place we apprehend a thing as true, in the second place we choose or decide to place our trust in it. Now in apprehending the truth to be believed we consider the thing itself and the nature and amount of evidence supporting it, and our faith varies with the nature of the object and especially the nature of the evidence. But all spiritual truths, since they rest on the same authoritative evidence, are, or ought to be, equally believed by us. We believe in one promise as truly as in another, and the credibility of one revealed truth is as certain as any other.

Though it is essential that we know a thing as true before we can trust it, we may not and frequently cannot understand it: for instance, we know as true, that there are three Divine persons in the Godhead, since such is revealed to us, but to the end of time and throughout the ages of eternity the Trinity will remain a mystery beyond our comprehension. We may know the love of Christ, for He has manifested it to us, and we have seen it, yet for ever it must be said of the nature, motive, fulness, and eternal effects of that love, "It passeth knowledge."

Now spiritual faith is the gift of God, the fruit of the Spirit, and never the act of an unregenerate mind, since his understanding is powerless to act in regard to spiritual things, "and he cannot know them, because they are spiritually discerned" (1 Cor. ii. 14; Eph. iv. 18). Moreover, his will, goaded on by his sinful passions, chooses sin, and cannot choose otherwise. "Ye will not come unto Me that ye might have life" (John v. 40). But the Spirit of God enlightens the understanding (Eph. i. 18), and renews the will, "working in you to will," and thereby "to do of His good pleasure" (Phil. ii. 13; Psa. cx. 3); but no man yet, by the force of his own unrenewed will, ever regenerated himself or did that which was pleasing to God (John i. 13).

Again, faith pre-supposes a revelation, and is a result of teaching. "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher (Rom. x. 14)? For example, it is on the *testimony of God* we rest our faith as to the creation of the world; for had we been there, when the voice of the Almighty ushered worlds into existence, had we seen the Spirit of God brooding over the face of the deep, and beheld the canopy of darkness roll back before the issuing light, it could not have been said, "Through *faith* we understand that the worlds were framed by the Word of God" (Heb. xi. 3). I may learn from nature that "God is," but I need a revelation to know that "He is a rewarder of them that diligently seek Him" (Heb. xi. 6).

Lastly, faith is the full persuasion of things not seen (Rom. iv. 21); for example, I do not need faith in respect to the sun shining to-day, for I see it; but faith is "the evidence of things *not seen*" (Heb. xi. 1). Without this faith we cannot please God (Heb. xi. 6), but with it we glorify Him, relying on His Word in the face of apparent impossibilities, and overcoming the mightiest obstacles; by it the weakest can lay hold of the immeasurable power of the Almighty, and turn into the channel of a human life the inexhaustible treasures of Jehovah.

♦♦♦♦♦

HINTS FOR YOUNG MEN.—It is a very interesting question, how sin can be forgiven; it is perhaps a more interesting question, how can it be got rid of. . . . First deal with the question, "Wherewithal shall a young man cleanse his way?" There will be plenty of time after you have done that, to discuss the six days, Jonah in the whale's belly, miracles, and the resurrection. . . . The Bible says nothing about how an old man can cleanse his way. *When a man reaches the age of forty or fifty, he cannot change the shape of his collar, how much less that of his character.*—Prof. H. Drummond.

## DENOMINATIONAL INTELLIGENCE.

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

THE following note has been received from Rev. S. J. Banks of Banbridge:—"I should like to acknowledge with much gratitude the result of our 'Sale of Work' held in May last, and also the many kind cash contributions added, giving us a total of nearly £160. A few promised subscriptions have not yet been paid. When the list is complete, we shall publish the names of the subscribers. We hope to be able to finish the sides and rear of our building and enlarge the accommodation for our Sabbath-school. The school-room is now commenced, and it is hoped will be complete by the end of the year."

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Rev. J. Dickson of Lisnagleer writes:—"Will you be good enough to find a corner in December issue of MAGAZINE for this note, and the subjoined list of subscriptions on behalf of the enlargement of our National School buildings at Lisnagleer. The cost of the enlargement is £65, exclusive of the roofing materials, which were generously supplied by R. Hassard, Esq., J.P., the landlord of the property where the school stands. To Mr. Hassard, and all other kind friends who so generously aided me to bring the effort to a successful issue, I beg to tender my heartiest thanks." The list is given below.

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### Banbridge.

Mr. S. A. M'Cracken, one of the Harcourt Street evangelists, conducted a twelve days' mission in above church, commencing on October 26th, delivering seventeen addresses, including two services in the Gospel Hall, Loughbrickland. Mr. M'Cracken began at the right point by showing in his opening address on "Digging the Ditches" that all success in Gospel work must come from the Lord Himself. If we had more of this preparatory work I have no doubt we should receive greater blessings. In the sermon entitled "Soda and Soap" the legalist and moralist were shown the hollowness of their false hopes; and in the closing address the "stranger" in debt, with nothing wherewith to pay, was directed to look to his smarting Surety. Notwithstanding the severity of the weather (scarcely a night without torrents of rain) the meetings were very well attended. The Lord's people have been refreshed and encouraged by the solid teaching imparted, and many of the unsaved were led to decide for Christ through the preaching of the Cross. Will the readers of this MAGAZINE pray for the prosperity of the Lord's work in this place?—H. K.

### Lisnagleer.

SUBSCRIPTIONS FOR SCHOOL BUILDING FUND.—Mr. J. Cameron, £7; Mr. A. S. M'Intyre, £6; A few friends in Glasgow, £7 13s; Messrs. Glendinning and Dickson, £5 each; Messrs. Cory, J. Gribbon, H. E. Gribbon, Murdoch, and

W. Irwin, £2 each; Messrs. Robinson and Kerr, £1 is. each; Messrs. H. D. Brown, M'Bride, Stevenson, J.P., Duncan, Atkinson, Howard, J. Irwin, J. Brown, J.P., Mrs. Smith, Mrs. H. E. Gribbon, and Mrs. M'Bride, £1 each; Messrs. T. S. Arnold, Taylor, Lynn, Stevenson & Co., Thompson, Reynolds, Mrs. Beattie, and Mrs. Koulston, 10s. each; Mr. M. S. Patterson, 7/6; Mrs. M'Farlane, 6s; Col. Lowry, Dr. Sugars, E. L. Nicholson, J.P., Dr. Jamieson, C.P.C., Messrs. W. Paul & Son, A Friend, M. Clelland, T. M'Farlane, F. Henderson, Mrs. S. Young, 5s. each; Messrs. Scott, M'Iroy, Newton, J.P., Acheson, J.P., M'Adoo, Mrs. Orr, and S. W., 2/6 each; Messrs. Henderson, Glasgow, Newell, Smith, Reid, Simmons, and Mrs. Stuart, 2s. each. Cartage was done by Messrs. Arnold, M'Fadden, Millar, Morrow, Campbell, and Howard.

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### 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:—

Mrs. Lalor and Two Friends,			
Ontario	...	£2	1 1
Thompson Kelly, Esq., Belfast		1	0 0
Mrs. Richard Keith, Coleraine		0	5 0
Jos. D. Carson, Esq., Philadelphia		5	0 0
Rev. R. H. C. and Mrs. Graham,			
Congo	...	5	0 0
Rev. W. Spurgeon's Lecture		3	12 9



**Waterford.**

The Annual Temperance Sermon was preached on November 30th, by the pastor, Rev. J. Douglas, B.A. Some pledges were taken at the close.

**BAPTISMS.**

BELFAST: Regent St., Nov. 18, three, by Pastor Mateer.

DUBLIN: Abbey Street, Nov. 9, two; Nov. 23, three; by Fenton E. Bury.

DUBLIN: Harcourt Street, Nov. 19th, seven, by the pastor.

LISNAGLEER: Nov. 16, one, by J. Dickson.

**REVIEWS.**

MEMOIR OF MRS. DUNCAN. By Rev.

John Douglas, of London. London: Simpkin, Marshall & Co.

A worthy memoir of an excellent and highly gifted Irish lady. Pressure on our space prevents us doing more than call attention to the volume, which will well repay perusal by the general reader, and cannot fail to be much appreciated by the wide circle of Mrs. Duncan's friends. Both printing and binding leave nothing to be desired.

CURIOUS NOTIONS. Chiefly concerning Alcoholic Liquors, Tobacco, and those who consume them. Belfast: C. Eason & Son. A clever and instructive volume, "dedicated to everyone who can read and think." It contains some startling facts, and some striking pictures, and is calculated to do good service in advancing economic and temperance reform.

JESUS CHRIST A TOTAL ABSTAINER. A Gospel Temperance Sermon. By Rev. John Pyper. Belfast: Bible Temperance Association, 25 Baltic Avenue. Price 1d. An admirable and convincing discourse on a subject which cannot very much longer be evaded by the churches. Those who wish to see the question discussed in an able and scholarly manner, will find here just what is needed. It deserves to be scattered by thousands.

THE IRISH TEMPERANCE LEAGUE JOURNAL maintains its vigorous testimony against strong drink, and is more interesting and more instructive than ever. . . . THE IRISH CONGREGATIONAL MAGAZINE is admirably edited by Rev. James Cregan, and deserves a much wider circulation. . . . THE CHRISTIAN IRISHMAN contains masterly expositions of the true catholic faith, with ably-written notes on current events. . . . THE EXPOSITORY TIMES, a magazine for ministers and Bible students, is devout and scholarly, and a marvel of cheapness. It stands without a rival. . . . Rev. David Davies continues his weekly "TALKS WITH MEN, WOMEN AND CHILDREN," but those who expect to find only "talk" in these pages will look in vain. . . . THE CHURCH, under new management, is growing in interest and influence. . . . THE FREEMAN and THE BAPTIST have taken different sides on many important questions, but each has served our denomination well, and we wish for both a greatly increased circulation. Every Baptist family ought, if possible, to subscribe to a Baptist newspaper. . . . Amongst high-class undenominational papers the BRITISH WEEKLY takes a foremost place. It has rendered splendid service to the cause of British Nonconformity.

NOTE.—New arrangements having been made for the supply of the *Magazine*, Subscribers will please observe that all Orders for the New Year, and Remittances in payment for same, must be sent to Mr. H. H. GRAHAM, 21 College Street, Belfast; and not, as heretofore, to Mr. Cleland, the printer. Orders for Advertisements, however, should be sent to Mr. Cleland. We trust our friends will do their best to increase the circulation

**Words of Life.**

There is none like unto God, O Jeshurun, who rideth upon the heaven for thy help, and in His excellency upon the skies. The Eternal God is thy refuge, and underneath are the everlasting arms. . . . Happy art thou, O Israel; who is like unto thee, a people saved by the Lord, the shield of thy help, and the sword of thy excellency!—*Deut. xxxiii. 26-29.*