

THE IRISH

BAPTIST **M**MAGAZINE

EDITED BY

A. M'CAIG, B.A., LL.B.

"ONE : LORD, -- ONE : FAITH, -- ONE : BAPTISM."

VOL. XVI.—1892.

Gelfast:

PRINTED BY WILLIAM W. CLELAND,
FALCON WORKS, 20 GREAT VICTORIA STREET.

1892

TABLE OF CONTENTS.

Page	Page		
A Friend of Ireland.....	64	In Memoriam: C. H. Spurgeon.....	21
A Good Wish for the New Year.....	20	Ireland, A Friend of.....	64
Among the Irish Churches.....	5, 68, 201	Irish Baptist Association.....	125
An Address from the Antipodes.....	154	Irish Baptist Home Mission.....	16, 86, 155, 215
An Anniversary Word.....	133	Irish Churches, Among the.....	5, 68, 201
A Plea for Christian Liberty.....	177	It Costs Something—But it Pays.....	133
Around the Grave.....	59	John Brown of Priesthill.....	32
A Strange Paradox.....	244	Kept for Jesus (Poetry).....	150
A Young Japanese.....	189	Labour.....	24
Baptism, Bits about, 131, 143, 167, 190, 245		Late C. H. Spurgeon, The.....	41
Baptisms, 14, 40, 64, 88, 112, 136, 154, 176		Laziness Don't Pay.....	149
196, 216, 235, 256.		Little Emigrant, The.....	149
Baptist Association, Irish.....	125	Little Katie.....	210
Baptist Home Mission, Irish.....	16, 86, 155, 215	Machine without Thread, The.....	4
Baptist Pastors in Ireland, Names and		Moody-M'Neill Missions, The.....	248
Addresses of.....	34	More than they can Manage.....	196
Best Offering for Christ.....	193	Moses and Christ Compared and Con-	
Bible, The.....	172, 181	trasted.....	8
Bits about Baptism, 131, 143, 167, 190, 245		My Beloved.....	104
Blessings of Believers.....	163, 183.	Names and Addresses of Baptist Pastors	
"Blest be the Tie that Binds,".....	193	in Ireland.....	34
Brown, Hugh D., M.A.....	89	Names, Titles, and Characteristics of Jesus	
Carson, Pastor Robert Haldane.....	157	Christ, alphabetically arranged.....	26
Christian Characteristics, arranged alpha-		Need of Our Churches, The Great.....	140
betically.....	101	New Year, A Good Wish for the.....	20
Christian Liberty, A Plea for.....	177	Notes and Comments, 10, 30, 76, 105, 129,	
Correspondence,	228	146, 168, 185, 206, 226, 251	
Daily Help for Daily Needs.....	243	"One Mediator. That's it: only One".....	222
Denominational Intelligence, 15, 35, 79,		"Only a Boy".....	188
109, 134, 151, 174, 194, 212, 231, 255		Open Council.....	9
"Does Jesus Love Me".....	170	Opened Heavens, The.....	220
Drunkard's Dying Child, The.....	230	Opening of Rockefeller House.....	203
Effort for Christ, Individual.....	137	Original Poetry.....	130
Evolution.....	4	Our Churches, The Great Need of.....	140
For Our Young People, 12, 32, 61, 75,		Our Readers, Special Note to.....	31
107, 149, 170, 188, 210, 229, 249		Our Young People, For, 12, 32, 61, 75,	
Friend of Ireland, A.....	64	107, 149, 170, 188, 210, 229, 249	
"Going up out the Wilderness".....	166	"Overdrawn": A Bugle-Call.....	242
Good Wish for the New Year, A.....	20	"Papa, I want to be a Christian".....	75
Gospel Offer, The.....	161	Pastor Robert Haldane Carson.....	157
Great Need of Our Churches, The.....	140	Pastor Taylor, Tandragee.....	197
Happiness that Lasts.....	75	Patience.....	28
He's so Obliging.....	108	Persistent Effort.....	250
He told the Truth.....	13	Personal Reminiscences of the Late C. H.	
Home Mission, Irish Baptist.....	16, 86, 155, 215	Spurgeon.....	50, 52, 55, 56, 58, 70
Hugh D. Brown, M.A.....	89	Plea for Christian Liberty, A.....	177
"I am His,".....	191	Poetry.....	130, 150, 211, 230
"I Can,".....	211	Portraits—The Late C. H. Spurgeon.....	41
Individual Effort for Christ.....	137	Pastor Hugh D. Brown, M.A.....	89
		Pastor R. II. Carson.....	157
		Pastor Taylor.....	197

	Page		Page
Praying Children	229	The Guilty Guiltless : How Can it be ?	98
Precious Promises, 40, 88, 112, 136, 156, 176, 196, 216, 236, 256		The Late C. H. Spurgeon.....	41
Primitive Preaching.....	113	The Little Emigrant.....	149
Reviews.....	14, 39, 85, 192, 214, 236	The Machine without Thread.....	4
Rockefeller House, Opening of.....	203	The Moody-M'Neill Missions.....	248
Saving Faith.....	6	The Opened Heavens.....	220
Special Note to Our Readers	31	The Sonship of Believers, or the Sonship of the Race—Which ?.....	217
Spiritual Fellowship.....	73	The Tongue	173
Spurgeon, C. H.: In Memoriam	21	Things Concerning Himself.....	1, 65, 237
Strange Paradox, A.....	244	"This Thing was not Done in a Corner".....	204
Subterranean Goodness.....	4	Titles of God's People, arranged Alpha- betically.....	223, 246
Taylor, Pastor.....	197	What Made her so Bright?.....	107
"That's Enough for Me".....	108	"While it is Called To-day".....	108
The Bible	172, 181	Worth Saving.....	249
The Carsons of Tubbermore.....	157	Young Japanese, A	189
The Drunkard's Dying Child.....	230	Young People, For Our, 12, 32, 61, 75, 107, 149, 170, 188, 210, 229, 249	
The Gospel Offer.....	161		
The Great Need of Our Churches.....	140		

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The Irish Baptist Magazine

VOL. XVI.]

JANUARY, 1892.

[No. 1.

THINGS CONCERNING HIMSELF.

II. CHRIST IN PROPHECY.

“The testimony of Jesus is the spirit of prophecy” (Rev. xix. 10).

“To Him give all the prophets witness, that whosoever believeth in Him shall receive remission of sins” (Acts x. 43).

PROPHECY is rightly considered a very important branch of the evidences of Christianity. It is not, however, our purpose to enter upon an examination of the general subject of prophecy in all its bearings, but simply to look at prophecy in one aspect; that, however, its most important aspect—viz., as pointing to the Lord Jesus Christ. We do not think it necessary to discuss the difference between Scripture prophecy and prophecy as known among the pagan nations, nor do we stay to give proofs of the genuineness of the Old Testament prophecies as they have come down to us. Accepting these as authentic records, and fully believing in their Divine inspiration, we proceed to take a rapid survey of the relation of prophecy to the Christ of God. The words of the angel to John give the true theory of the purpose of prophecy. Its main object was to set forth Christ. Other events are foretold, but they all stand in some relation to Christ or His kingdom. “The testimony of Jesus is the spirit of prophecy.” Christ never hesitated to appeal to the prophetic testimony in support of His claims, and after the resurrection we find Him giving His disciples special instruction in the understanding of these prophecies. Thus instructed by Christ and specially illumined by the Divine Spirit, these apostles saw that all prophetic testimony was focussed upon Christ, and gloried in declaring that “To Him give all the prophets witness.” Upon this conviction they acted in all their preaching to the Jews, who admitted the Divine

authority of the prophets ; ever appealing to these prophets in support of the Gospel message, and asserting that they spake " none other things than Moses and the prophets did say should come." To all, who in their study of prophecy were perplexed as to its meaning and aim, they could, like Philip, begin at any of these Messianic Scriptures and preach *Jesus*.

Without possessing their insight into prophecy, we can yet thankfully and carefully follow their guidance in the interpretation of the various predictions and their application to the Christ. One thing that must strike a careful student of prophecy is the wondrous fact that so many men, living at different periods, in different places, in different stations of life, surrounded by different circumstances, should yet all write in harmony concerning the same Person ; some dwelling upon one point, some on another, but no one contradicting the others. As if a number of painters, living in different ages of the world, had each placed upon his canvas some features or tints of a picture, which, when all brought together, should combine to form a harmonious and correct likeness of some individual, the like of whom no one of them had ever seen. We should say such an occurrence was altogether incredible, or expressly miraculous. But that astonishing miracle is exactly what we have in the prophecies—the separate predictions combine to give us a perfect portrait of One whose like had never been seen on earth, the peerless Son of God and Son of Man, the altogether lovely Christ of God. Surely that one fact is enough to prove the Divinity of Scripture. You can only account for this wondrous result by supposing that the various men were animated by one Spirit, even by the Holy Spirit of God, who alone knew Christ. The Holy Spirit was the Painter, and these prophets were but as brushes which He used at different times in painting the express image of the Saviour's person. With the aid of that same Spirit we would now seek to point out some of the most noteworthy features of this noble picture.

I. Consider the prophetic testimony regarding the *Humanity of Christ*. In the first great prediction (Gen. iii. 15), we have the germ of succeeding prophecies. That was uttered by Jehovah Himself, without the use of any intermediate voice. He was on that occasion, so to speak, His own Prophet. " The seed of the woman " distinctly and unmistakably points out the human nature of the coming Saviour. Through the woman Satan had found a way of introducing sin into the world, and now God declares that through the woman He will introduce a Saviour into the world. That our first parents expected a human Saviour is evident from Eve's exclamation when, a happy mother, she gazed upon her firstborn son, " I have gotten a man Jehovah." In the promise given to Abraham there is an echo of the original prediction, " In thy seed shall all the families of the earth be blessed." That Christ is here referred to is put beyond all doubt by the express declarations of the New Testament, Gal. iii. 16 ; Acts ii. 25. A more definite view, however, of the Coming One is here given. In the first He is a Son of *Man*, in this He is a Son of *Abraham*, so that the circle narrows, and instead of looking to the world at large the faithful are taught to look in the line of Abraham's race, the Jewish nation, for the Promised One. The humanity is still the most prominent feature, and in the epistle to the Heb. (ii. 16), where the

prediction is referred to, this blessed and necessary truth is brought out very fully. Passing by the prediction of Isaac, which shows that the blessing is to come through the posterity of Jacob; and that of Jacob, which confines it to the royal tribe of Judah; and leaving, on the one hand, the testimony of Moses to the future Prophet, and on the other, that of Balaam to the coming King, we arrive at that turn of prophecy which, with ever-narrowing circle, centres the hopes of the faithful in the house of David—2 Sam. vii., taken in connection with Psalm lxxxix. 4, 29, 36. "The seed of David" is an expression that perpetuates the older predictions and keeps still in view the human nature of the expected Christ. The Pharisees had no hesitation in saying that the Messiah must be the Son of David, and with boldness, founded on these prophecies, Paul declares, "Of this man's seed hath God according to His promise raised unto Israel a Saviour Jesus." Isaiah bears clear testimony to the Humanity of Christ, giving particulars that were before unknown, which possess all the distinctness of history: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," and we need not remind you how literally that was fulfilled in the birth of Christ, nor how the angels, in their song at Bethlehem, echoed the words of the same prophet—"Unto us a child is born, unto us a son is given." It would be easy to quote many more predictions concerning this aspect of our Lord's person, indeed it is stated or implied in almost all. We have referred to these leading passages as shewing how largely the minds of the people must have been occupied with the thought that from among the sons of men there would come forth a Son of Man who would be the realization of all their awakened desires. The very name "Son of Man," given by Daniel, became the title which the Saviour seemed to find special pleasure in adopting. Most essential was it that the Saviour should be a man: only as a man could He fully take our place and live our life; only as a man could He suffer as became the Saviour of men; only as a man could He have that practical sympathy with the sorrowing souls of men which it is His delight to offer and our comfort to receive. So while the spirit of prophecy declares that God has laid our "help upon One that is mighty," it asserts with the greatest possible clearness that He is "One chosen out of the people," and in anticipation of the words of Pilate, the cry rings throughout the Old Testament, "*Behold the MAN.*"

II. Briefly notice the predictions concerning the *Divinity of Christ*. In nearly all the prophecies the Divinity of Christ is implied, and gives the key to the full understanding of them, but we are not left to mere inference. Unmistakable statements are made. Enoch prophesied of Christ, as Jude tells us, saying, "Behold the *Lord* cometh with ten thousands of His saints." Noah speaks of Him as the "Lord God of Shem." Concerning the King of Zion, the Psalmist represents Jehovah as saying, "Thou art my Son, this day have I begotten thee." Acts xiii. 33, and Hebrews i. 5, clearly show that Christ is meant. Again, in answer to the question, "Who is the King of Glory?" (Psalm xxiv. 10), the answer is given, "The *Lord of Hosts*, He is the King of Glory." And again, of that King it is said, "Thy throne, O God, is for ever and ever" (Psalms xlv. 6, and Hebrews i. 8). Yet again, in

Psalm cx., He who is David's son is David's Lord, as Jesus Himself convincingly shewed the Pharisees in expounding that pregnant statement, "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Continually in Isaiah and elsewhere the Redeemer of Israel is identified with the Lord. The virgin's child is to be named Immanuel, "God with us"; and He is described as the "Mighty God, the Everlasting Father." Speaking of the forerunner of Christ, the same prophet declares that he is to prepare "the way of *Jehovah*, to make straight in the desert a highway for our *God*"; and when the One thus heralded appears, he says to the cities of Judah, "*Behold your God.*" The name of the King of whom Jeremiah speaks is *Jehovah Tsidkenu*. The child whom Micah sees born at Bethlehem has had his going forth "from of old, from everlasting." Zechariah speaks of Him as the *Fellow of the Lord of Hosts*, and again, "the *Lord my God* shall come"; and the closing prophecy of Malachi declares, "The *Lord*, whom ye seek, shall suddenly come to His temple." We need not stop to show how Christ, and Christ alone, fulfils these predictions. Truly did the angels declare, "Unto you is born a Saviour, which is Christ *the Lord*," and anyone with unprejudiced mind studying the life of Christ in the light of prophets and evangelists, must feel that Thomas was right when he cried, "*My LORD, and my GOD.*" A. M'CAIG.

(*To be continued*)

THE MACHINE WITHOUT THREAD.

"I LIKE to sew when there is no thread in the machine, it runs so easy," said a little girl just now.

A good many people, I think, are fond of running their machines without any thread.

When I hear a boy talking very large of the grand things he would do, if he only could, and if things and circumstances were only entirely different, and then neglecting every little daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad—ready to do anything for a stranger—and cross and disagreeable at home, and disobliging to her mother and sisters, she, too, is running her machine without any thread.

Ah! this sewing without a thread is very easy indeed, and the life machine will make a great buzzing, and the wheels revolve merrily, but labour, time, and force will in the end be far worse than wasted.—*Word and Work.*

SUBTERRANEAN GOODNESS.—The man who has nothing to boast of but his illustrious ancestors is like a potato—the only good belonging to him is underground.—*Overbury.*

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

AMONG THE IRISH CHURCHES.

BY PASTOR HUGH D. BROWN, M.A.

LAST month the projected marriage of the Harcourt Street Baptist Chapel Evangelists' Association with the Irish Baptist Home Mission became an accomplished fact, and on lines equitable and honourable to both Committees the union has been consummated. This step will unite and consolidate the work in Ireland, and prove, it is hoped, a source of much blessing to our cause generally. Three years ago, the Harcourt Association was started, and developed with great activity; the work of its evangelists has been much owned of God, and doubtless will still be under the same God and slightly altered regime. May the marriage be a happy one, and bride and bridegroom live in loyalty to each other!

BELFAST.—Pastor C. S. Donald is getting on prosperously at Regent Street, and the friends there are full of enthusiasm and hope. Mr. Clark is also making solid headway at MOUNTPOTTINGER, while Dr. Usher has had the joy of baptising and receiving several into fellowship: altogether things look bright in our Northern Capital.

MAYTOWN WOODEN HALL is up, and the church worships there with many evidences of the Divine favour. **LURGAN** is growing under the earnest pastoral care of Mr. Boyd. **ATHLONE** and **MOATE** are prosperous, and Mrs. Eland, having recently joined her zealous son, will doubtless greatly aid the work in this district; while **WATERFORD** has given a hearty and unanimous invitation to Mr. P. A. Hudgell (late of Wrexham) to accept the vacant pastorate. We wish Mr. and Mrs. Hudgell much success and gladness in their ministry for the King in the "*Urbs Intacta.*"

Owing to a strong protest on the part of the Irish Evangelical Society against the purchase of the chapel at **LIMERICK**, Mr. Hugh D. Brown has relinquished his claim to that building, and taken temporary premises near George's Street, where the Baptist Church will worship until a more suitable building can be erected. A first-class site has been secured, and operations will be pushed on as vigorously as possible. For the erection of the new chapel, and also that at Cork, funds are urgently needed. It is feared we will end our financial year with an adverse balance. Several churches contributing last year have not yet sent in their contributions for 1891, though our expenditure is of course annually increasing with an ever-largening work. *Verbum sap!*

A comparative statement of how the Irish Baptist Home Mission stands now, as contrasted with 3 years ago, may be interesting, and proves beyond doubt the wisdom of transferring the management of local affairs to Irish hands.

	1888		1891
Churches.....	12	.....	17
Agents.....	17	.....	22
Baptisms.....	47	.....	110*
Members.....	958	.....	1175*

May the Lord still further aid and prosper us!

* About; returns being not absolutely complete.

SAVING FAITH.

*A Paper read at the Great Victoria Street Baptist Church
Christian Endeavour Society.*

IN introducing our subject, I cannot do better than quote the remarks of Alexander Campbell, of Bethany, U.S., on the word "Faith," as found in the appendix to his version of the New Testament,—"*Pistis*, faith, belief, trust, confidence. When a person confides in testimony he believes in it, or has faith in it. When a person has confidence in a man, he trusts in him, or has faith in him. It always presupposes testimony: for where there is nothing said, reported or testified, there can be nothing believed or disbelieved. The verb occurs 246 times, and the noun 244 times. We have the phrases, 'believe on Him,' 'believe in Him,' 'believe Him.' The simple definition of this term is,—*the assurance or conviction that testimony is true.*" Professor Eadie in his *Biblical Dictionary* says, "The faith which is necessary to salvation, and without which it is impossible to please God, *combines assent with reliance, belief with trust.*"

Let us now look at some Scriptures in which the word is used in this sense. (1) Take the case of Abraham, "the father of all them that believe." We read in Gen. xv. 5, 6, that Jehovah brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in Jehovah, and He counted it to him for righteousness." Regarding the fulfilment of this promise, Abraham's body was "now dead," so that he believed in God as One who "quickeneth the dead": and not only so, but *taking a further step, he believed or appropriated to himself the promise.* Now to see in what respect our faith resembles his, look at the conclusion of Rom. iv. The testimony there is, "God has raised from the dead the One who was delivered for our offences." The promise is, "Believing on Him, our faith is counted to us for righteousness"—if we believe that God has raised Jesus our Lord from the dead, let us take the further step, and appropriate to ourselves the promise, that "our faith is counted to us for righteousness"; thus, and thus only, do we "walk in the steps of the faith of our father Abraham."

(2) In the Parable of the Sower, our Lord shows the results which follow the preaching of the word of the kingdom; He says, "when anyone heareth the word of the kingdom and understandeth it not, then cometh the devil and taketh away the word out of their hearts, lest they should *believe and be saved.*" Surely we can infer from this that saving faith is belief of the word.

(3) The angel who appeared to Cornelius is represented in Acts xi. 14, as saying to him, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee *words, whereby thou and thy house shall be saved.*"

(4) When the apostles and elders were come together to consider whether it was necessary, in order to their salvation, to circumcise those from among the Gentiles who believed, and to command them to keep the law of Moses, Peter declares the mind of God on the matter thus—"God made choice among us, that the Gentiles by my mouth should *hear the word of the Gospel and believe*; and God who knoweth the hearts bare them witness, giving them the Holy Ghost . . . purifying their hearts by faith." I think the apostle's words in 2 Thess. ii. 13, 14, may fitly close this part of my subject, "God hath from the beginning chosen you to salvation *through sanctification of the Spirit and belief of the truth,*" etc.

And now let us seek an answer to the enquiry—How is this believing state of mind produced? Let me remind you of the definitions already given, and refer you to the conduct of the Bereans when Paul preached the Gospel to them, as recorded in Acts xvii., as exemplifying this. They believed the Old Testament Scriptures to be the Word of God, and examining the apostle's

statements in its sacred light, "therefore many of them believed." John xx. 30, 31, may also help us to understand this—"Many other signs truly did Jesus . . . which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God." John assumes a knowledge of the Old Testament writings on the part of his readers (the reference to the Christ proves this), and in order that the claims of *Jesus* to be "the Christ, the Son of God" might be proved to a demonstration, he writes his gospel. To be persuaded of the truth that Jesus is the Christ, is to believe, and believing this we "have life through His Name."

But in both these instances the Old Testament is the basis of their confidence, as it is also the means by which the future belief that "Jesus is the Christ" is produced—taken in conjunction with the testimony of the apostles, I mean. Now we ask, how were they persuaded that it is indeed the Word of God? It appears to me that the history of the Jewish people very conclusively establishes this, as also do the accompanying signs; and our Lord shows its authority to be supreme when He represents Abraham as silencing the rich man's appeal, to have one sent from the dead to warn his brethren, with these words—"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Nor has the Gospel been left without similar, though still more conclusive confirmation; for does not the history of the Kingdom of God, since it was founded by the death and resurrection of its King, and extended by the preaching of the Gospel, prove that this Gospel, by means of which it is preserved and extended, is of God? How otherwise can the fact that the "gates of hell" have not prevailed against it be explained? And, according to Hebrews ii., signs in confirmation thereof have also been granted. Nor are these signs to be lightly thought of, for our Lord appeals to just such signs as the seal of His mission from the Father, in these words, "Believe Me for the very works' sake."

The apostle, in Romans x., enters very fully into the subject. In verse 9, he says, "If thou shalt with thy mouth confess Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." Then in verse 17, he shows that this belief "cometh of hearing, and hearing by the word of Christ." The case of the Ethiopian Eunuch in Acts viii., and of Cornelius in Acts x., are two fine examples of Rom. x. 17.

Let us now glance at some obstacles or hindrances in the way of faith—(1) John v. 44, "How can ye believe which receive honour one of another, and seek not the honour that cometh from God?" (2) 2 Thess. ii. 10—12, ". . . They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." *Beware of tampering with the truth!* Unrighteousness is delighted in—the truth which reveals this source of pleasure to be unrighteousness, warns of its consequences, and would wean from its influence, is not loved, then not received, then hated; afterwards a plausible lie presents itself, is embraced, and damnation is the end.

(3) It may be thought by some that the secret purposes of God are hindrances in the way of faith, but a comparison of the following passages will show that God's purposes, even while revealed, still leave man a free agent. Jer. xxxvii. 10, with c. xxxviii. 17. In the former, God most distinctly caused it to be said that the Chaldeans would burn Jerusalem with fire; in the latter, He promises the King of Judah under certain conditions that "this city shall not be burned with fire." Jerusalem, like the sinner, is "condemned already." Yet, in the freest manner possible, on certain easily-fulfilled conditions, God offers deliverance. In Acts xxvii. 22, the apostle promises on God's behalf, "There shall be no loss of life among you." Compare this with His words in v. 31, on seeing the sailors about to flee out of the ship, "Except these abide in the ship, ye cannot be saved." Again in Acts xxiii. 11,

the Lord promises Paul that he must bear witness of Him at Rome; compare this with Paul's conduct when the plot of the Jews was made known to him, as recorded lower down in the same chapter. Surely we may infer from these passages that, let God's decrees be what they may, they never interfere with man's freedom of choice and action. I must now conclude, leaving with you the words of our Lord in John viii. 46, "If I say the truth, why do ye not believe me?"

MOSES and CHRIST COMPARED and CONTRASTED.

A BIBLE STUDY, BY J. L. D., DUBLIN.



HE parents of Christ were poor; so were the parents of Moses.

Christ was born at the time when a cruel king reigned; so was Moses.

In infancy Christ was wonderfully preserved; so was Moses.

Christ's mighty works proved Him to be the Sent of God; so did the works of Moses, both before Pharaoh and the children of Israel.

Christ fasted forty days; so did Moses, in the wilderness of Sinai.

Christ learnt obedience through suffering; Moses was faithful as a servant.

Christ was a Deliverer from Satan's power; Moses a deliverer from the bondage of Egypt.

Christ commanded the elements, and they obeyed Him; the waters divided at the command of Moses.

When Christ prayed on the Mount of Transfiguration, the fashion of His countenance was altered; so Moses' face shone on the Mount with God.

Christ fed thousands miraculously in the wilderness; so Moses fed the people.

Christ gave living water to the thirsty—Himself, the Rock of Ages; so Moses gave the children of Israel water out of a rock.

Christ was the meek and lowly One; so of Moses it is written, he "was very meek, above all the men which were upon the earth" (Numbers xii. 3).

Christ is Mediator of the new covenant; so do we read of Moses being a mediator of a covenant.

Christ is the Advocate of His people; so was Moses an advocate to plead the cause of Israel.

Of Christ it is written, "Called of God an High Priest"; so of Moses, "Among his priests" (Ps. xcix. 6).

Christ also was a Prophet, He did "the works which none other man did" (John xv. 24); so of Moses it is written, "There arose not a prophet since in Israel like unto Moses" (Deut. xxxiv. 10).

Many instances are given of Christ being King, but none sweeter to His own than the following:—"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. xv. 3).

Moses commanded us a law, even the inheritance of the congregation of Jacob.

And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together (Deut. xxxiii. 4, 5).

But let us not forget the superiority of Christ to Moses, that while Moses was mere man and the servant of God, Christ is Divine and the Son of God. For He, says Paul, "hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honour than the house. For every house is builded by some one; but He that built all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterwards to be spoken; but Christ as a Son over His house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end" (Heb. iii. 3-7, R. V.)

 OPEN COUNCIL.

SIR,—Perhaps it would not be out of place at this season, when cottage meetings are held and other evangelistic work is being carried on, to jot down a few thoughts and observations, anent such. A Parliamentary representative likes now and again to hear the views of his constituents in regard to the manner in which he is discharging his duties ; to hear the several criticisms thereon, in order that during the next session he may be the better able to have their wants satisfied. But it is more difficult for an evangelist to find out the opinion of his audiences. People, in most cases, do not like to speak their mind where perhaps their opinion would not be well received, or through delicacy of feeling.

In mixing with audiences, and on the way home, one has an opportunity of finding out to a great extent the mind of the people regarding the meetings or the preacher, which, if conveyed to him, taken in good part, and acted on, might be the means of raising his popularity. Now, one remark very common is—"That man holds his meetings too long." Which in many instances is quite justified. I was in a meeting lately which continued from six to eight o'clock. There was an after-meeting of course, but even so, the general opinion was—"The meeting was held too long." There are some young evangelists who have been brought up in the town or city, who have very little knowledge of country life. They think perhaps the people have only to walk home and go to bed, whereas, in many cases, there are hours of work to be done among cattle, etc, and more especially in the winter season, when stall-feeding is carried on.

A week or two ago I went with a young man to hold a series of cottage meetings in the house of a widow lady. She let me know her mind pretty plainly on the manner in which she would like the meetings conducted. "In the first place," said she, "I do not want the meetings continued too long. An hour will be quite long enough. I remember my grandfather," she continued, "used to call on an old man to pray, by saying, 'Brother M'Conkey, will you please engage in prayer, and when you have done—quit!' There is a young man," said she, "who comes here sometimes, a Plymouth Brother, and his great fault is—he doesn't know to quit when he has done."

Well, we took the broad hints in good part, and commencing at seven we always had done at eight. The people enjoyed the meetings. The attendance increased every night, and some good was done. We found the advice a good one—"To quit when you have done." It reminded me of what an old man once said about a minister with whom I was acquainted—"That he battered the brains out of his subject."

I do not know whether Paul should be imitated in continuing a meeting until midnight, unless on a special occasion such as it was. I have come to believe in short services. (I intend these remarks to be applied only to work in country places.) I believe it is quite possible for a speaker in the space of half-an-hour, or even less, to prove to a demonstration, say, the proposition—"How should man be just with God?" Let him take up his subject as if he were proving a proposition in Euclid, and when he has arrived at Q. E. D., let him stop. It is at this point many young men make a mistake. They go back again merely to occupy time, and what was listened to with pleasure, and perhaps profit, now begins to grow wearisome and thus the good effect is spoiled.

I would like, however, to hear the opinion of others on the subject.—
Yours, etc.,
W. A.



NOTES AND COMMENTS.

PRIESTS OR PEOPLE?

IN a recent issue of the *Christian Irishman*, Rev. T. Connellan has a powerful article on "The Present Crisis" in Ireland. He gives some striking quotations, showing, on the one hand, the clerical struggle for complete domination, and on the other, the growing reluctance of many of the people to be under priestly rule in temporal matters. Thus speaks an arrogant priest:—"Those men said that priests had no right to interfere in temporal matters. Well, now, he would tell those few that the priests would trample on their opposition, and on their teachings, and make them feel that the priests of the Church would be and should be their *guides in temporal as well as in spiritual matters.*" Undoubtedly this is the claim and the aim of the Papacy. What response will the people make? The "popular organ," *United Ireland*, professing to voice the sentiments of the "true men of Ireland," declares that "the clerical power must be fought; it must be fought and conquered. It must be fought and conquered, should we not have a single seat within the four seas. For the sake of our religion and our race this thing must be done; and the trusty men of Ireland have steered their hearts to the task, . . . While the priest can mould the political conscience of the peasant, . . . there can be no liberty in the land." Mr Connellan, who has good means of knowing, says, "Thank God, the masses of our countrymen are beginning to realize this. They are coming to understand that, no matter how free in body, a man is still a slave if his soul is in bondage. They are gradually acquiring a knowledge of history, not as the Church of Rome teaches it, but as it really is. They are beginning to turn to their Bibles for their arguments against clerical dictatorship, and they cannot go to a better source." We should like to see Mr. Connellan's article published in separate form, and scattered broadcast through England and Scotland.

* * *

A PRELATE'S PERPLEXITIES.

The Protestant Archbishop of Dublin is getting more and more into hot water over the Spanish business. It was bad enough to have a number of English clergymen memorializing the Archbishop of Canterbury against his action, but it is much worse when his brother of Derry, leading an Irish opposition, has prevailed upon the Archbishop of Armagh to withdraw his countenance and support from the Spanish movement. As far as an outsider can judge, the Primate has very weak reasons to give for his change of front, having apparently taken fright at the noise made in England. We confess to considerable sympathy with Lord Plunket, who stands sturdily upon his rights as a Bishop to pursue untrammelled his course as heretofore, and in his lengthy vindication of himself to his ecclesiastical superior he certainly seems to have the better of the argument, although our ignorance of the mysteries of Episcopacy prevents us from speaking positively. If episcopal ordination is a necessity for these Spanish Protestants, as all the parties in this dispute believe, it seems very cruel to withhold it from them. As far as we can see, the reason against Archbishop Plunket's action is founded on the feeling that he is encroaching upon the jurisdiction of the Roman Catholic Episcopate. A pretty reason for professing Protestants to allege!

* * *

AN AWFUL ALTERNATIVE.

We were rather amused to find in Lord Plunket's statement of the case a sentence to this effect, that if these Spanish converts were denied Episcopal

ordination, they must either lapse into infidelity, return to Romanism, or plunge into Presbyterianism. No doubt some of the English Ritualists who are so irate over the business, would rather that these converts went back to Romanism than forward to Presbyterianism; even Lord Plunket thinks, and no doubt conscientiously, that it would be disastrous for them to fall into the hands of the Presbyterians: and this, after all the soft talk about union with Presbyterians! It would not be at all surprising if these Spanish reformers, coming to understand something of this "ordination controversy," should, in disgust, make a trial even of Presbyterianism, and, notwithstanding his Lordship's alarm, they might do much worse; in fact, we think that, in the circumstances, they could hardly do better, unless they were prepared to go still further, or rather go back to New Testament principles, and identify themselves with those humble followers of the Apostles called Baptists. At any rate they would have no trouble about "ordination," and instead of going a-begging for a Bishop's blessing, they would find that the Great Head of the Church could provide them from among themselves with Bishops enough.

* * *

A CUBAN CONVERT.

In the weekly portrait gallery of our able contemporary *The Christian*, there has perhaps been no more interesting sketch than that of "Senor Alberto J. Diaz, Pastor of Baptist Church, Havana, Cuba." Every Baptist should read the account of the conversion and subsequent lifework of this remarkable man. Trained for the medical profession, changed by a revolution into a soldier, doomed to death as a rebel, providentially escaping from the power of the Spaniards, the young Cuban eventually reached New York, where, under earnest Christian influence, he became a decided follower of the Lord Jesus. Returning to Cuba to tell the story of the Cross, he was so persecuted by the priests that he was obliged to leave the island. On his second visit to New York, he has the fortune to witness a baptism in Dr. M'Arthur's church, and, finding in the ordinance as there practised what he had failed to find in baptism as he had elsewhere known it—agreement with the New Testament description—he soon offers himself as a candidate, and is immersed in the Triune Name. The story goes on to tell how he was sent out to Cuba as a missionary by a society of Philadelphian ladies, and how wondrously, in spite of hot persecution from the priests, the Lord blessed his work, until at the end of three years he had gathered a church of several hundred members. The whole account reads like a chapter from the Acts of the Apostles.

* * *

A CONSECRATED CHURCH.

Senor Diaz has fortunately not been hampered in his work by difficulties about ordination, having been guided by ancient apostolic, rather than modern episcopal authority. He tells us that at the end of three years, feeling the need of organization, but knowing nothing of denominations or churches, he wrote for advice to the lady in New York who had been instrumental in his conversion. Her advice was the very sensible one—"Read your Bible, and consider with prayer the passages you will find there on this matter." The result may be given in his own words:—

"This I did, and we made some articles of faith and went right along to form a church. Finding that the apostles and Philip baptized the converts after they believed, and that it seemed they put them under water, we did the same. As I read in the Acts of the Apostles that they appointed seven deacons, I thought we must do the same, but I did not know how to select them. On Thursday night I said I

wished every member to be present the next Sunday, as we would then select deacons, and that I was to preach a sermon on their duties. When Sunday came I had a congregation of three or four hundred. I gave the strongest sermon I could, telling them that it was the duty of a deacon, when he heard of a case of smallpox, to go right into the midst of it, and do all that he could to comfort the sick; and the same way in cholera, or any epidemic, they must be the first to offer aid and the last to come away. That they must always have their Testaments with them, and speak in the market-place and anywhere a conversion could be made. After presenting the duties in as serious a light as I could, I said, 'If anyone here feels courageous enough to assume the responsibilities of the position, please to stand up.' The whole congregation stood up, and I did not know what to do, so I said, 'Go ahead, you are all deacons.' Now they all carry their Testaments around with them, and tell of Jesus in the stores and all other places. They think they are all deacons, and that it is the duty of deacons to do the Lord's work."

This zealous church has already "sent one missionary to Spain, two to the United States, and some to other places," while the pastor, besides having God's seal in the conversion of many souls, has received Satan's testimony to his fidelity—he has been "*three times in gaol for preaching the Gospel.*" God bless Brother Diaz and his flock.

* * *

REASON UNREASONABLY REPUDIATED.

The "Declaration on the Truth of Holy Scripture," signed by 38 clergymen of the Church of England, published in the *Times* and copied into our Irish papers, is a document so remarkable that it ought not to be passed by in silence. We thank God for this avowal of faith in the Word of God, and we are heartily at one with the signatories in claiming for that Word, in face of all criticism, infallibility, but while we accept their conclusions, we cannot admit their premises. In the 3rd paragraph, it is denied that "the tribunal of human reason . . . has jurisdiction and competency to deliver judgment on the authority of the Holy Bible," and there are other statements to the same effect. Now this seems to be an entire surrender of the Protestant position—"the right of private judgment." It is not for reason to reject any portion of the Divine revelation simply because of its supernatural or incomprehensible character, but surely it is quite within the province of reason to examine and pass judgment on the evidence given for or against the truth of that revelation.

* * *

AUTHORITY—HUMAN OR DIVINE?

"We believe these Scriptures because they have the authority of Divine revelation," say these reverend signatories, and we say amen; but when we ask, "Whence comes this authority?" the answer is, "We believe the Holy Scriptures to have this Divine authority, on the testimony of the universal Church." This is High Church ground; it is Romish ground; it is not Protestant; it cannot afford solid footing. There is a misconception of the function of the Church in this matter. The ancient Church testifies to the fact that the Scriptures are the genuine production of the inspired writers. We receive that testimony as we would similar testimony to any other ancient writing, but the *authority* of the Bible springs not from the fact that *Ecclesia locuta est* (the Church has spoken), but from what it is in itself. The testimony of the Church is but part of the external evidence of the genuineness and authenticity of the Bible, its authority arises from its Divine inspiration, the proofs whereof are open to the inspection of our God-given reason.



FOR OUR YOUNG PEOPLE.

HE TOLD THE TRUTH.

WALTER, a boy twelve years old, was the important witness in a lawsuit, and one of the lawyers, after cross-questioning him severely, said,—
 “Your father has been talking to you and telling you how to testify, hasn't he?”

“Yes,” said the boy.

“Now,” said the lawyer, “just tell us what your father told you.”

“Well,” said the boy, modestly, “father told me that the lawyers would try and tangle me in my testimony; but if I would be careful and tell the truth, I could tell the same thing exactly every time.”

The lawyer didn't try to tangle that boy any more.

Truth always tells her tale in the same way, without variation; she has always the same look, and is not afraid to speak out. “He that speaketh truth showeth forth righteousness. . . . The lip of truth shall be established for ever” (Proverbs xii. 17, 19). Let young readers mark this.

— ★ —

—The Gospel Trumpet.

THE PRIZE WINNERS.

THE Irish Association at its last meeting again kindly voted the sum of 30/-, to be given in prizes to the successful competitors among our young folks, and we have great pleasure in announcing the result of the competition. It will be remembered that in the course of the year special prizes were offered for the best essay or tale. The first prize of 5/- was awarded to William H. Gausson for his excellent essay on “*Idealism*,” which was published in the *Magazine* for August; and the second prize of 3/6 to Kathleen Howieson, for her interesting tale, “*Fifty Years Ago*,” which appeared in the July issue. In regard to the *Bible Studies*, it will have been noticed that for some time only four have persevered in sending answers. These four are so nearly alike that we have decided to give each a prize of 5/-.

In view of the fact that so few of our young friends seem to be taking an interest in the puzzles, it has been thought well to discontinue them for a time; by-and-bye they may be resumed with greater zest. Meanwhile, though giving up these particular “*Bible Studies*,” we trust our dear young friends will not neglect the *study of the Bible*, ever remembering that it has been given to show us the way to God and glory. May each of you find, like Timothy, that the Scriptures are indeed “able to make thee wise unto salvation, through faith which is in Christ Jesus.”

The names of the prize-winners, to each of whom we have forwarded a postal order for 5/-, are—Charles R. Curtis, Waterford; Carrie Parnell, Dublin; John B. Simpson and Bessie J. Simpson, Dungannon.

— ★ —

ANSWERS FOR DECEMBER.

Bible Study.

SAVIOUR.—Luke ii. 11, etc.

- | | |
|--------------------|------------------------------------|
| 1. S H E D E U R | Numbers i. 5. |
| 2. L A Z A R U S | Luke xvi. 20. |
| 3. E N V I O U S | Proverbs xxiv. 1. |
| 4. C O R I N T H | Acts xviii. 1, 11. |
| 5. S A V I O U R | Acts v. 13 etc. |
| 6. M A L C H I U S | John xviii. 10, and Luke xxii. 51. |
| 7. S H A P H E R | Numbers xxviii. 23. |

Answers have been received from the following—Carrie Parnell, John B. Simpson and Bessie J. Simpson.

DENOMINATIONAL INTELLIGENCE.

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

WE are glad to know that recent reports of Mr. Spurgeon's state are decidedly encouraging. The disease is gradually lessening, the illustrious patient is in good spirits, and seems to be steadily progressing. May he yet prosper and be in health, even as his soul prospereth!

* * *

IRISH BAPTIST HOME MISSION.—Friends will be glad to learn from another page that the proposed amalgamation of Harcourt Street Evangelists' Society with the Home Mission is now an "accomplished fact." With forces thus united and all our energies concentrated, may we not hope to see greater things done in the name of our Lord in this dark land than have yet been seen? May 1892 be brighter with blessing than any past year! *Ireland for Christ* be our cry! Let all the Evangelists be fired with fresh zeal and filled with heavenly wisdom. Let every Pastor in his measure "do the work of an evangelist"! Let all the churches unite in earnest and believing prayer for the revival and extension of the Lord's work; and let the name of our Saviour God be magnified!

* * *

THE BAPTIST HANDBOOK for 1892, just published, is a veritable storehouse of facts concerning our beloved denomination. The statistics have evidently been compiled with great care, and it is not the fault of the compilers if absolute perfection has not been attained. We are devoutly thankful for the increase of 4,000 in the membership of our churches in the British Isles, though we cannot be satisfied with it. A larger proportionate increase is reported for Ireland, which, however, is partly owing to the fact that fuller returns have been given than in the previous year. Among other items of interest, we notice that in Great Britain 33 new chapels, with an aggregate of 15,668 sittings, have been erected, at a cost of £53,916; while upon chapel improvements, new school-rooms, etc., the sum of £33,821 has been spent. In the United States of America, the members enrolled in the regular Baptist churches are 3,174,885, being an increase of 177,091 since the previous year. To these should be added 122,365 Free Baptists, and over 60,000 members of other Baptist bodies. Verily, Baptists are not such a "feeble folk" among our "kin beyond the sea." Much other useful information is given in the Handbook, but it is surely by an oversight that no mention is made of the Irish Baptist Home Mission. We trust this will be remedied next year. In another respect the Irish statistics are incomplete. The names of several of our mission pastors do not appear. There is a rule that precludes the insertion of any name on the pastors' list until first recommended in a prescribed fashion and approved by the Council, and as these brethren have not yet been thus recommended, we cannot complain that the rule is observed, and they are, for the present, excluded. We were not, however, before aware, nor even yet do we feel sure, that the said rule also applied to the insertion of a pastor's name in the pastors' column in the table of churches. We thought that while the pastors' list, governed by the rule of Council, showed only those accredited by the Council, the church list showed the names of the pastors actually in charge. The fact that some Congregational pastors of Union churches appear in the latter list, though properly absent from the former, would seem to support such a view of the case. Certainly, though the Baptist Union may not yet consider our "omitted" brethren as pastors *de jure*, they are pastors *de facto*, by the choice of the church, and we trust also by the will of the Head of the Church. We hope next month, for convenience of reference, to give a full list of all our pastors and evangelists.

We have just received an interesting report of a presentation to our friend Mr. A. Patterson of Dungannon, which, through lack of space, we are reluctantly obliged to "hold over" till next month.

Tubbermore—Carson Memorial Chapel.		Paisley—	
* * *			
The following subscriptions have been received since the last issue of the <i>Magazine</i> , and are hereby gratefully acknowledged:—Per Dr. Waters—			
Aberdeen—			
Lord Provost Stewart	... £1	0	0
Mr J M'Gregor	... ..	1	0
Messrs J & A Gibb	... ..	1	0
Mr J Seiwright	... ..	0	10
Mr Wm Henderson	... ..	1	0
Mr James Crichton	... ..	0	10
Dundee—			
Misses Mills	... ..	0	10
Z.	... ..	1	0
Amicus	... ..	1	0
Mr Daniel Lawson	... ..	1	0
Mr A J Buist	... ..	1	0
Mr T Bell	... ..	0	10
Mr William Scott	... ..	0	10
Mr T Maitland	... ..	0	10
Perth—			
A Friend	... ..	5	0
Rev P W Grant	... ..	1	0
Mr Andrew Coats	... ..	0	10
Glasgow—			
Rev T H Martin	... ..	0	10
Mr D Lockhart	... ..	0	10
Mr Alexander Rose	... ..	1	0
Mrs MacDiarmid	... ..	0	10
Mrs Stewart	... ..	0	10
Edinburgh—			
Mr Hugh Rose	... ..	2	0
Mr Andrew A Rose	... ..	2	0
Mr Robert Crombie	... ..	0	10
Under 10/-	... ..	1	16
United States—			
Mrs Thomas Matthews	... ..	1	0

N.B.—As the building must now soon be commenced, immediate aid is earnestly appealed for by the Executive Committee. Subscriptions thankfully received and acknowledged by BRIGADE-SURGEON WATERS, C.B., J.P., White Fort, Tubbermore, Co. Derry.

IRISH BAPTIST HOME MISSION.

Hon. Secretary:—

Pastor HUGH D. BROWN, M.A., Oakland, Rathgar, Dublin.

Hon. Treasurer:—

Mr. H. A. GRIBBON, Holm Lea, Coleraine.

Deputation Secretary:—

Mr. T. R. WARNER, 83 Grosvenor Square, Rathmines, Dublin.

Subscriptions received by Treasurer from 1st October to 31st December, 1891.

		£	s	d				
Aberdeen, Crown Terrace,	per Mr John Grant—Mrs	£1			Athlone, contributions	... £26 0 3		
Macallan	£1, Mrs M'Donald	£1			Aberchirder, Scotland, per Mr	Joseph Murray	... 3 0 0	
£1, Mr J Kaffan	10/-, Mr				Ashford, Kent, Marsh Street,			
A G Emslie	2/6, Mr				Mr Tauton	10/-, Mr Whitaker	2/6, Mr Bradley	5/-, Mr
John M'Gregor	£1, Miss				T Clarke	2/6, Mrs Pledge	3/-, Mrs J Clarke	3/-, Mrs
Macdonald	£1, Mr James				Maglam	2/6, smaller sums		
Crichton	10/-, Mr R Webster				4/-	... ..	1	12
2/-, Mr J Seiwright	10/-,				Belfast, Regent Street, per			
Messrs J & A Gibb	£1,				Mr H H Graham	... ..	5	0
Messrs R & J Shinnie	5/-,				Brannoxtown, Co. Kildare,			
Mr James Stephen	5/-, Rev				collection	... ..	1	11
W S Chedburn	5/-, Messrs				Bristol, Mrs Appleton	... ..	1	0
Watt & Grant	5/-, Church				Bristol, Buckingham, per Mr			
collection	£3/10/-,	11	4	6	G H Leonard—Mr G C			
A lover of Erin, per Mr T R	Warner	... ..	100	0	0			

	£	s	d		£	s	d
Ashnead 10/-, Mr Robert Keevill 10/-, Miss Bate 4/-, Mr G H Leonard £1/1/-, Miss E W Bushwell 10/-, Miss Robinson 10/-, Mr G M Carlisle 10/-, Mrs B Thomas 5/-... ..	4	0	0	2/-, A Friend 3/-, Collection £3/4/9. Contribution £25, Coolhill collections £1, Mr H A Gribbon £10, Mr John Gribbon £2/10/-, Mr Wm Hegarty 6/-, Mr Joseph Connell 10/-, Collected by Miss K Irwin—Mr Hegarty 2/-, Mrs MacGowan 10/-, Mr Irwin 10/-, Mr J Irwin 10/-, Mr Alexander 2/6, Mr Cassidy 3/-, Mr Lynn 5/-, Mr Maxwell 6/-, Mr Caskey 5/-, Mr W Henry 2/6, Mr Bell 3/-, A "Gleaner" 7/-	49	16	9
Beverley, Well Lane, per Mr T H Sample—Mr Arnott 5/-, Mr T H Sample 10/6, Miss Duggley 5/-, Miss Sample 5/-, Collection £1/9/6 ...	2	15	0	Colchester, Eld Lane Sunday-school, per Mr H Letch ...	1	0	0
Ballymena and Clough, per Mrs M'Master £3/6/7, do do £4/2/6, do, collected by Mrs Berry—Mrs Beetham £1	8	9	1	Cambridge, St Andrew Street, per Mr S Mansfield—Mr Aphorpe 5/3, Mr Gifford 5/-, Mr G Sheppey 5/-, Rev T G Tarn 10/6, Mr W E Silley 10/6, Miss Bird 5/-, Mr J Smith £2, Mr J E Foster 10/6, Mr Watts 5/3, Sums under 5/- 10/- ...	5	7	0
Banbridge, collecting cards, per Mr Kirker—Miss M'Chasney £1/14/-, Miss Banks £1/8/6, Miss Pentelon £3 10/-, Miss S Clyde 14/6, Miss Sarah Hopkins 9/-, Miss M Close 2/6, Miss Sarah Byears £1/2/-, Master J Clyde 4/6, Misses Horner and Brown 14/3, Master John Cochrane 3/4, Miss M Gibson 5/-, Miss M Clyde 7/-, Miss L Cruzier 3/6, Miss L Friar 9/5, Miss S M'Irroy 10/6, Miss B G Card 3/6, Miss A Cummings 2/6, Master D. Peden 1/5. Church collections £2/15/6	15	0	11	Dundee, Rattray Street, colls £2, Capt Barrie £1/1/-, Rev T W Lister 5/-, John Henderson & Son £1/1/- ...	4	7	0
Berwick-on-Tweed, Castlegate per Mr T Palmer Black—Mr T Purves £1/1/-, Mr T H Clark 10/-, Mrs Chisholm 10/-, Mr A Craie 5/-, Mr Wm Wilson 5/-, Mr George Black 10/-, Mr Jas S Mack 10/-, Mr John Briggs 5/-, Mr and Mrs Solomon 5/-, Mr T Palmer Black 10/6, sums under 5/- 9/6	5	1	0	Dundee, Mr James Scott ...	0	15	0
Bacup, Ebenezer Ch, per Mr James Shepherd	3	0	0	Dundee, St Enochs, per Miss Mills—Mr A G-arlay £1, Misses Mills 10/-, Mr Andrew Scott £1, Miss Cuchrane 5/-, Sums under 5/- 29/-; Coll £2/0/3, Mr J Lawson £1, Mr John Anderson £1, Mr D Lawson 5/-, Mr A Lawson 5/-	8	11	3
Briercliffe, Hill Lane Ch, per Mr F Atkinson	1	7	10	Dundee, Long Wynd, Mr Lawson	1	0	0
Canterbury, St George's Place Ch, per Mr F R Bateman	4	10	1	Dundee, Lochee, per Mr W Mill	1	8	2
Carrickfergus Ch, collection, per Mr Pasley	3	0	0	Devizes, Sheep Street Ch, per Mr T B Anstie—Collected by Miss Briggs—Mr E B Anstie, J.P., £1/1/-, Mr T B Anstie 5/-, Miss M Mullings 5/-, sums under 5/- 19/- ...	2	10	0
Coleraine, collected by Mrs M'Farlane—Mrs M'Farlane £1, Mrs Roulston £1, Mrs Philson 10/-, Miss Watson 10/-, Mr T M'Farlane 10/-, Mr James Bell 2/6, Mrs Houston 2/6, Miss Young				Dungannon, per Mr Patterson	5	0	0
				Derryneil, per Mr Geo Rock	5	5	0
				Edinburgh, Dublin street, Mr Hugh Rose £10, A R £25, J A R £5, A Friend £1, per T R Warner	41	0	0
				Edinburgh, Bristo Place, per Mr G W Elmslie—Collections, etc	10	19	6
				Edinburgh, Dublin street Church, per Miss Lockhart—Collections £1/12/5, Mrs			

Gray 11/-, Mr Scott 10/-, Mr J M Black, jun, £2, Mr Hugh Rose, jun, £1, Mr E Sawers 5/-, Mr II M'Intosh 10/-, Mr T Allen 5/-, Mr Urquhart 4/-, Mr A B Thompson 5/-, Mr J M Black 10/-, Mr J Chat- ham 5/-, Mr R Crombie £1, Mr Richardson 5/-, Mr D R Kemp 10/-, Mr R K Anderson 5/-, Mr W Crombie 5/-, Mr R Lock- hart £1, Mr Chisholm 5/-, Mr J Stirton 10/6, Mrs Macedougall 10/-, Mr Hugh Rose £5, Miss Rose £1, Mr Gowan 5/-, Mrs W O Gibb 5/-, Mrs Johnston 5/-, Mr R Stewart 5/-, Mrs Gibb 5/-, Mrs White 5/-, Miss Fowler 7/6, Mrs Sawyer 4/-, Mrs Butcher 5/-, Rev W Landells, D D, 10/-, Mrs Deans 10/-, Mr C Anderson 5/-, A Friend 5/1, Mrs Bonella 5/-, Mr Gumley 5/-, Mr H K Sheills 5/-, Mrs Macdonald 4/6, Smaller Sums £2/16/6	£ s d	£5, Rev J Robarts £5, Mr A Rose £3, do donation £5, Mr William Shanks £2, do donation £1, Mr John Hamilton £2, Mrs Hamilton £2, Mrs M'Dar- mid £2, Mrs C Arthur £1, Mrs J Maclean Brodie £1, Miss Dick £1, Mr Malcolm Inglis £1, Mrs J E Wilson £1, Mrs James Stewart, £1 Mr W Tulloch £1, Mr Jno Lamont £1, Mr John G Aitcheson 10/-, Mr W D Dick 10/-, Mrs Johnston 10/-, Mr A Rae (1890) 5/-, do 10/-, Mr John Alexander 10/-, Rev J M'Lellan 5/-, Rev L M'Pherson 5/-, Mrs Bunten 2/6, Miss Jessie Badger 2/-, Miss Rose Kil- len 2/-,—£38/11/6 Less Circulars, 6/-	£ s d
Edinburgh, Rose street Church per Miss Lockhart—Mr Urquhart 5/-, Mr Walcot 5/- Edinburgh, Marshall street, per Miss Lockhart—Capt Hall	26 0 6	Glasgow, Adelaide Place, per Mr C H Bowser—S & S Britton 5/-, Mrs D Murray 5/-, Mrs Gillespie 12/-, Mr George Cuthbertson 10/-, Mr J R Lockhart 10/-, Mr W M Findlay 5/-, Mr Adam Nimmo £1, Mr F W Arthur 5/-, Mr Howard Bowser £2, Messrs J & T Forgie 10/-, Mr D M Scott £2, Mr Joe Coats, M D, £1, Mr D Macpherson 10/-, Mr J A Arthur 5/-, Mr C H Bowser 10/-, Rev T H Martin, 10/-, Mr James Nimmo £2, Mr Thomas Murray 10/-, Mr D. Lockhart £3/3/-, Mrs. Cuthbertson £1, Mr R Cuthbertson £1, Miss Stewart 4/-, Mr W B Paterson 10/-, Mr W M Palmer 10/-, Mr Spreull £1, Mr James M'Kean 5/-, Mr William J Miller, C E 7/6, Mr D Angus 5/-, Miss M'Nicol 5/-, Mr W B Hodge £2, smaller sums 9/-	38 5 6
Folborne, near Cambridge, Mr William Johnson	5 0 0	Gt Yarmouth Ch, per Mr W Edwards—The Misses Ames £5, half Collections and Subscriptions £6 14/6	11 14 6
Faringdon, Berks, per Mr Emanuel Abel	1 10 6	Haverfordwest, per Mr Morris Huddersfield, New Road Ch, per Mr W Taylor—Sub- scriptions £1/17/6, do do per Dr Booth—Collections £3/1/6, Mr Joseph Brooks £2	0 9 ●
Grange Corner, per Pastor H Philips £8/16, do do £9	17 16 0		
Glasgow, Mr Thos Watson	1 1 0		
" Geo Smith & Sons	3 3 0		
" Mr John Anderson	1 0 0		
" Arthur & Co	1 1 0		
" J & W Campbell & Co	1 1 0		
" Mr James Bell	1 0 0		
" John street, per Mr T Dunn £10, Mr F Smith £2/2/-, Mr John Woyke 5/-, Mr Jervis Coates £1, Mr H M'Ghie £1, Pastor George M'Crie £2	16 7 0		
Glasgow, Queen's Park, Col- lections £2/12/4, Mr A K Brown £1, A Friend £1, Mr J M Carmichael 10/-	5 2 4		
Glasgow, Hillhead, Mr C A Rose	5 0 0		
Glasgow, Hillhead, per Mr W Shanks—Mr C A Rose			6 19 0

	£	s	d		£	s	d
Knockconney, per Mr M Simpson—Mr J Trueman £1/1/-, Mrs Simpson £1, Mrs A E Patterson 6/6, Mrs Thomas Hackett 6/-, Mr Thomas Menary £1, Mr Thomas Lockhart 8/-, Mr William Trueman 6/-, Mr John Young 5/6, sums under 5/- 7/-	5	0	0	Leicester, Belvoir Street, per Miss Porter—The Misses Bennett 5/-, Mr Hobson 10/6, Mr S S Wheeler 10/-, Miss Deacon 5/-, Miss Evans 5/-, Miss Julia Evans 5/-,	2	0	6
Lisnagle, Subscriptions	8	0	0	London, Regent's Park, per Mr B W Chandler—Mr W G Angus 10/-, Mr and Mrs Bult 10/6, Miss Casbon 5/-,			
London, Brondesbury, per Mr F Wickes	2	1	9	Mr John C Fraser 10/-, Mr A Pearce Gould £1/1/-, Mr A E Harvey 10/6, Mr H W Kendall 2/6, Mr G W Leader 5/-, Miss Patterson 4/-, Mr W Sumner 5/-, Mr Claude Wright 1/-, Miss Driscoll 4/-, Colonel Brown 10/6, Mr and Mrs Burrough 5/-, Miss Camamile 1/6, Miss Gore 10/-, Miss Hooper 10/-, Mr T W Hodge £1, Miss G Leader 1/-, Mr W H Lush £1/1/-, Mr T Randall 2/6, Mr W D Bywaters 10/-, Mr Poulter 5/-, R £1—£10 5s. Less proportion of R P C Year Book 5/6	9	19	6
London, Camberwell, Denmark Place, per Mr S Thompson—Misses Pollard £1, Mr J Wilson 5/-, Mr H Wood £1/1/-	2	6	0	London, Upper Holloway, per Mr S H Blackman—Mrs Freeman 10/-, Miss Hill 10/-	1	0	0
London, Camden Road, per Mr W C Parkinson—Mr James Benson 5/-, Mr Budd 5/3, Mr A H Curtis 2/6, Mr Deboos 1/-, Mrs Glover 5/-, Mr Harriand 2/6, Mr Ladd 1/-, Mr Pewkess 5/-, Mr Slater 10/6, Mrs Watson 2/6, Mr Young 5/3, Mr Berrill 2/6, Mr Cook 2/6, Mr Dowe 1/3, Mr Brough 5/-, Mr Gorton 2/6, Mr G Hawker 5/3, Mrs F G Parkinson 10/-, Mr W C Parkinson 10/-, Mr Jonas Smith 10/-, Mr T H Williams 5/3, Mr Whitlock 5/-	5	4	9	London, Metropolitan Tabernacle, Mr W Olney	5	0	0
London, Vernon Square, per Mr John Brazil	12	1	1	London, Mr George Williams	1	1	0
London, Bloomsbury, per Mr H S Harris—Moiety Coll £2/18/9, Mr Saul 2/6, Miss Warrington £1/1/-, Mr E Rodes 5/3, Mr H S Harris 5/3, Mr John Benham 10/6, Mr Denny 5/3, Mr H A Taylor 5/3, Mr W J Benham, B A £2/2/-, Mr Carter 5/-, Mr J Malden 2/6, Mr A W Wilson £1, Miss Sicklemore 10/6,—£9/13/9 Less Expenses, 4/6	9	9	3	London, East End Tab, per Mr H E Ludbrook	25	0	0
London, Westbourne Grove, per Miss Keen—Mr Beard 10/-, Sums under 5/- 7/-	0	17	0	London, Grove Road B C, Victoria Park, per Mr A T Barratt	2	0	0
London, Walworth Road, per Mr Gilbert	2	6	0	London, Mare street, Hackney—per Mr J F Sorrell	3	3	0
London, Peckham Park, per Mr H Potter	4	4	0	London, Ladbroke Grove, per Mr George Hunt	2	18	0
London, Rev C H Spurgeon	50	0	0	Lurgan, per Mr D Patterson	1	5	0
London, Leytonstone, per Rev John Bradford	5	5	0	Lurgan, per Mr Jas H Boyd	1	5	0
London, Woodgrange, Forest Hill, per Mr Booth Harris	2	5	1	Letterkenny, Mr John Storey	1	0	0
				Mullycar, per Mr Jas Duncan			
				—Miss Jane Ree 5/-, Mr R H Overend 5/-, Mr M Simpson £1, Mr Jno Duncan £1 10s, Mr A Pinkerton 10/-, Mr J Pinkerton 10/-, Mr James Duncan, jun £1, Mr James Duncan, sen £3 6s, do, per Mr Simpson—Coll 11/-, sums under 5/- 6/6	9	3	6
				Maytown, per Miss Atkinson	1	0	0
				Maindee, Newport, Mon, Summer Hill, per Rev G H Cook—Half Col 17/2, Mr Edwards			

10/-, Rev G H Cook 2/6, Mr T Jones £1, Mrs Jordan 5/3, Mr Bryant 1/3	£ s d	Mr Harris 10/6, Mrs Blink- horn 5/, Miss George £1 1/1- Mrs Walkey 5/-, Mr Kemp 5/-, Mr Andrews 5/-, Coll on A/c 10/-, Halfpenny subs, per Mrs T Andrews £1/8/-, Mr Smith's box, Chilworth 16/3, Miss George for Magazines 2/6	£ s d
M'Donnell's Trust, per Mr T Radford Hope	3 2 1	Royston, Herts, Mr Thomas Goodman	5 18 9
Northampton, College Street Church, per Mr R Brice	7 10 0	Seaford, Sussex, Mr N Ham- mond	5 0 0
Newport, Stow Hill Ch	1 15 2	Sabden, Lancashire, per Mr C Laycock	0 5 0
Newcastle, Emlin Ch, per Mr A P Davies	3 0 0	Sutton, Surrey, per Mr F Hepburn	2 10 0
Plymouth, George street Ch, per Miss Savage—Dr Prance 10/-, Mrs Popham 10/-, Miss Garland 1/-, Contributions £2, Miss Trout £5, Mrs T Nicholson £1 1s, Mr G Lewarne 5/-, Mr Hawkes 10/-	9 17 0	Swansea, Memorial Church, per Miss A Hopkins	6 0 2
Paisley, Storie street, Mrs Coats £20, Mr J Coats £20	40 0 0	Stroud, John Street Church, per Mr C Lambert	2 7 0
Paisley, Victoria street, Coll Perth, per Mr D Mackintosh —Mr R Pullar £3, Mr P Campbell £2, Mr Greig 10/-, Mr Mackay 5/-, Mr Drysdale 5/-, Mr J Small 3/-, Mr Patterson 2/6, Mr Gowans 2/6, Rev Robinson 2/-, Mr D Mackintosh 2/-, Mrs Waddle 1/-, Mr J F Pullar £1, Rev P W Grant £2, Mr Ellison 5/-, Mr Doggart 5/-, Mr Leslie 5/-, Mr Meldrum 2/6, Mr Brown 2/6, A Friend (R) 2/6, Mrs Bramwell 2/-, Mr Smith 1/6, Miss Love 1/-	1 18 7	St Albans, per Mr J Wiles— Col £2 15/7, Dr Page 10/- Mr E S Wiles, J. P., 10/-, Mr J Wiles 5/3, Mr R Smith 2/6, Mr Fisk 2/6, Mr E Fisk 2/6, Mr Fletcher 2/6, Mr. French 2/6, Smaller Sums 9/-	1 10 0
Portsmonth, Kent Street, per Mr R K May—Lieut Col Mamby 10/-, Mrs Boyd 5/3, Rev J Kemp 2/-, Mr Cal- craft 2/6, Mr R May £1, Miss Hinton 10/-	11 0 0	Tandragee, per Mr E D Atkinson £3, Miss Atkinson £28	5 2 4
Rochdale, West St Church, per Miss E Clegg—Mrs Watson £2, Mr R Watson £1, Mrs E Taylor 10/-, Mrs Calvert 5/-, Mr Potterton 5/- Mr Williams 3/-, Mr A Taylor 2/6, Mrs Clegg 2/6	4 8 0	Tiverton, per Miss A Wright Tubbermore, per Mr Samuel Nelson	31 0 0
Rochdale, Drake St Church, per Mr W H Pogson,	2 6 4	Taunton, Silver Street, per Mr W M Chapman—Church Col £3 5/-, Messrs W & A Chapman 10/6, Mr T Penny £1 1/1-, Mr T S Penny £1 1/1- Waterford, per Mr B Bennett— "F. M. B" £1 1/1-, Mr B Bennett £1 6/6	2 2 6
Romsey, Hants, per Miss George—Mrs Purchase 10/6,		Wincanton, Somerset, per Mr W. Hannam—Miss Han- nam's Box 7/-, Mrs J Han- nam's Box 5/-, Col £1 1/1- C. A. M., per T R Warner Legacy, re Mary Williams, deceased "Special," per Dr Clifford ... Mr Thos Peavy, Ballinamore	5 0 0
			9 19 6
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			£905 2 5

A Good Wish for the New Year.

Now our Lord Jesus Christ Himself, and God even our Father,
which hath loved us, and hath given us everlasting consolation
and good hope through grace, comfort your hearts and stablish
you in every good word and work.— 2 Thess. ii. 16-17.



THE LATE C. H. SPURGEON.



The
Irish Baptist Magazine

VOL. XVI.]

FEBRUARY, 1892.

[No. 2

In Memoriam :

C. H. SPURGEON.

“ Know ye not that there is a prince and a great man fallen this day in Israel ? ”

CHARLES HADDON SPURGEON is no longer with us. Alas ! alas ! our pen seems loth to write the words. On Sunday, Jan. 31st, towards the midnight hour, there ceased to beat the greatest heart this century has known. The great, the good, the Christly man, the prince of preachers and philanthropists, the noblest witness for Divine truth, the kindest, truest friend has passed from the shadows of earth to the sunlight of Heaven.

We are simply overwhelmed. Humanly speaking, the loss is irreparable. We weep not for him, but we have reason to weep for ourselves, of him bereft. We feel that we have sustained a personal loss, and many of our readers will share the feeling. The Baptists have lost their most notable leader. The Church universal has lost her greatest champion. The world has lost one of its truest benefactors. The loss is so immense that we can hardly think of aught else ; but yet, as we bethink ourselves, we begin through our tears to see the silver lining to the cloud. We can rest in the assurance that a wise and loving Will has arranged it all, and with bowed hearts we say, “ Thy will be done.” We can and do thank God that the terrible suffering is for him ended ; that the conflict with error is over ; that he has been lifted up above the “ strife of tongues,” and in the Royal Pavilion of his Kingly Saviour enjoys the serenity of perfect bliss. We can and do thank God for his grand life-work ; over forty years since he began to preach and work for Jesus ! and such preaching ; such working ! Fain were we to hope that his work was not finished—that God was about to restore him to health and active service ; and our

hearts began to anticipate the glad moment when our eyes should behold his sunny face, and our ears be charmed with the music of his incomparable voice: but otherwise had Sovereign Love ordained, and the indefatigable toiler has been called to his eternal rest. Yet not in vain have been those weary months of lingering pain, of flickering hope, of patient waiting. The grand witness of his active life has thus received more enduring emphasis; and we believe that the testimony of these days of sickness, borne to a world of sympathetically awakened hearts, will prove abundantly fruitful. Nor yet is his life-work finished—"He being dead, yet speaketh." His printed words, as well as the words treasured in the hearts of thousands, abide; and of him we are sure his own statement, in the sermon revised by his own hand and published as his New Year's testimony, will be realized—"Often the death of a man is a kind of new birth to him; when he himself is gone physically he spiritually survives, and from his grave there shoots a tree of life, whose leaves heal nations." For this we praise our God. Many of us can thank God for very precious personal recollections of him, and while life shall last, we shall count it as one of our choicest earthly privileges that we knew and had fellowship with C. H. Spurgeon. Oh that from his death we may catch fresh inspiration! that the memory of what he has been and done may stimulate us to do more for the Master than we have ever dreamed of attempting! While we mourn for him, let us not give way to unchristian weakness. *The Lord reigneth!* His work must be carried on—His truth cannot fail. Though a standard-bearer has fallen, other hands will bear the banner on. God will never be at a loss for instruments; and in His own way He will accomplish his own purposes. Still we feel that as there has been but one Paul, one Luther, one Knox, one Whitfield, so there can be but one Spurgeon; for, take him for all in all, we shall ne'er see his like again. True as steel; humble as a child; brave as a lion; tender as a woman; all his unrivalled powers of head, and heart, and tongue, he fully consecrated to the service of the Crucified. His master-passion was the love of Christ—the love of souls; and we cannot pay a better tribute to his memory than by each one of us, with all our heart, saying in the presence of God, as he said so recently at the beginning of this year—"To the Lord God, the God of Israel, I consecrate myself anew. For the covenant of grace, for the revelation of infallible truth in the Bible, for the atonement by blood, and the immutable love of the ever-blessed Three-in-One, I am a witness; and more and more would I abide faithful to the Gospel of the grace of God." We cannot, at present, attempt any critique of his life and work; but as we close this short and necessarily hasty notice, we quote a sentence from the chastely beautiful and mellow address which, delivered in Mentone on the morning of the New Year, is published in *The Sword and Trowel* this month, under the expressive title, "Breaking the Long Silence"—"We would have it so happen that, when our life and history is written, whoever reads it will not think of us as 'self-made

men,' but as the handiwork of God, in whom His grace is magnified." His wish must be realized if his history is read aright. How appropriate, too, are the closing words of the same address—"From psalm to psalm, from hallelujah to hallelujah, we will ascend the hill of the Lord ; until we come into the Holiest of all, where, with veiled faces, we will bow before the Divine Majesty in the bliss of endless adoration." In the Holiest he now bows, and sure are we, that if the weight of glory be measured by the work of earth, few in that inner shrine can be richer than he whom to-day we mourn ; while with chastened hearts we say—

"Only 'good-night,' beloved, not 'farewell' !
A little while, and all His saints shall dwell
In hallowed union, indivisible—
Good-night ! Good-night ! Good-night !

"Until we meet again before the throne,
Clothed in the spotless robe He gives His own ;
Until we know, even as we are known—
Good-night ! Good-night ! Good-night !"

* * * * *

It may interest our readers to know that as soon as the sad news reached us on Monday morning, we, in the name of the Baptists of Ireland, sent to Mrs. Spurgeon the following telegram :

"Heartfelt sympathy. Deepest sorrow for the loss of the best of men. Psalm xxi. 4.—M'CAIG, Secretary Irish Baptist Association."

And the next day wrote as follows :—

"DEAR MRS. SPURGEON,—The telegraphic message which I felt impelled to send you yesterday as soon as the overwhelming tidings reached me, very faintly expresses the intense sympathy which the sorrowing hearts of Irish Baptists feel towards you, in this time of darkest trial. It is indeed a heavy blow for us all ; what must it be for you ? The thought that the stroke comes from a wise and loving Father's hand, alone makes it bearable. You have the sympathy of the Church universal, and I am sure that the sympathy of none is truer, the prayers of none are more fervent, than those of Irish Baptists. They yielded to none in love for your honoured husband in his life ; in sorrow for his death they cannot be surpassed. The truth which he loved has ever been dear to their heart ; his unparalleled power in proclaiming, and his noble fidelity in defending, that truth, won their admiration and bound them more closely to him. And it may be a little consolation for you now to reflect, that they, with thousands of others, have been wondrously cheered and helped by his life-ministry ; and that they will feel all the more determined to uphold and publish the truth that was so dear to him. May the Lord Himself comfort and sustain your heart ! May the everlasting arms be underneath you ! And may the memory of so many years of joyous fellowship with one of God's noblest servants be a solace to you, "Till God's love set thee at his side again" !

On behalf of the Irish Baptist Association.—Yours very sincerely,

A. M'CAIG, *Secretary.*

☛ We hope next month to give a sketch of Mr. Spurgeon's life, with photo ; also personal reminiscences of the great preacher by several Irish brethren. Friends who would like extra copies, kindly send orders in good time to Mr. Graham, 21 College Street, Belfast.

LABOUR.

BY WILLIAM H. GAUSSEN, TRINITY COLLEGE, DUBLIN.

“All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.”—THE PREACHER.

THIS little paper is not to discuss *the* labour question, or any labour question; it is a brief study of the words I have quoted from Ecclesiastes, as they stand, and as they are developed in the New Testament. It is rather on “Weariness,” the word which the Revised Version substitutes for “Labour” in this passage,—thoughts on “the weariness and the fever and the fret, here where men sit and hear each other groan.”

“A dark, gloomy view of life,” it is objected. Is it not a true view of life? Can we stand in a crowded street and look into the faces of that mass of humanity surging past, and not feel its truth? Can we even live in the happy country, and not feel its truth—feel that man is striving after objects in an eternal series without finality, without rest? Work man must and should, but from toil, from labour, from unrest and weariness, we shall see, as we go on, there is glorious and blessed deliverance.

And, further, it is intense labour, unutterable, this labour of all things. Is not all literature largely taken up with trying to depict it, especially all poetry? Good poetry treats of the joy and splendour and beauty of the world, but also of its gloom. Sorrow and nature are the poet’s nurses.

“ Most wretched men
Are cradled into poetry by wrong,
They learn in suffering what they teach in song.”

As Carlyle says, “Thought, true labour of any kind, is it not the daughter of pain? Born as out of the black whirlwind, . . . that is thought.”

I said—rather, the Preacher said—that this labour is unutterable. Let me, however, give the most successful attempt to express it I can call to mind. It is by Mr. Matthew Arnold—

“For most men in a brazen prison live,
Where, in the sun’s hot eye,
With heads bent o’er their toil, they languidly
Their lives to some unmeaning taskwork give,
Dreaming of nought beyond their prison wall.
And as, year after year,
Fresh products of their barren labour fall
From their tired hands, and rest
Never yet comes more near,
Gloom settles slowly over their breast;
And while they try to stem
The waves of mournful thought by which they are prest,
Death in their prison reaches them,
Unfreed, having seen nothing, still unblest.”

Yes! he felt all this keenly, and did not propose a sufficient remedy. His solace was in the loveliness and beauty and peace and calm and grandeur of Nature, and in the depths of his own soul—

“Resolve to be thyself, and know that he
Who finds himself loses his misery.”

I ask, from our experience of life, is this practicable? is it sufficient? Wordsworth, we know, professed to find a lessening "of the heavy and the weary weight of all this unintelligible world" in communion with Nature, and to certain temperaments it may be so; but as to self-introspection, I do not see what else it can produce but wretchedness. Far better, from the most human standpoint, to go out among men and throw oneself into some of the great movements going on among them. This is Browning's recipe, and it was in this that Mill found some relief from intolerable depression.

The winds blow, the rivers run on their courses, the sun fulfils his daily task, the seasons follow one another according to the promise, and man succeeds, eating of the fruit of his toil, and finds that all is vanity and vexation of spirit. His senses fulfil their duties, yet the eye is not satisfied with seeing nor the ear filled with hearing.

But there is something new under the sun—the manifestation of the Son of God, followed by the dispensation of the Holy Spirit, and we find something else unutterable, the Spirit maketh intercession for us with groanings that cannot be uttered, and that same Holy Spirit reveals to us things that eye saw not and ear heard not, which have not entered into the heart of man, the things which God hath prepared for them that love Him.

And the loving Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

"Peace! perfect peace! in this dark world of sin?
The blood of Jesus whispers peace within.

"Peace! perfect peace! by thronging duties prest?
To do the will of Jesus—this is rest.

"Peace! perfect peace! with sorrows surging round?
On Jesus' bosom naught but calm is found."

In a world of unutterable weariness, hurry, labour, unrest, there is also unutterable peace, "the peace of God which passeth all understanding."

A few sentences on the *rationale* of all this. The believer in the Lord Jesus Christ is freed from the intolerable load of sins, which, while on himself, he felt would sink him lower than the grave; he has revealed to him, by the Spirit of God, spiritual realities proportionate to his spiritual nature; he is serving One to whom all power is given, and therefore his labour can never be unproductive, nor can he whose strength is the joy of the Lord experience weariness, for, waiting upon the Lord, he shall renew his strength; his life is brought into unity and harmony, nor any longer lacks an object. True, "the whole creation groaneth and travaileth in pain together until now, and not only so, but we ourselves . . . groan within ourselves, waiting for the . . . redemption of the body"; true, our tent-dwelling is a body of humiliation, and sometimes our eyes fail from looking upward, but we have the first-fruits of the Spirit, and we anticipate with joy the deliverance of the creation from the bondage of corruption, and in proportion to our world-overcoming faith, we escape the "weariness" of Ecclesiastes i. 8, for "whosoever drinketh of the water that I shall give him, shall never thirst."

NAMES, TITLES, AND CHARACTERISTICS OF JESUS CHRIST ALPHABETICALLY ARRANGED.

By THOMAS DOUGLAS, *Missionary, Scotland.*



THE contemplation of the character of our Blessed Lord and Saviour Jesus Christ must be interesting, instructive, and profitable for all of us who have accepted Him as our substitute with God the Father, and are earnestly striving, with the aid of Divine grace, to cherish, cultivate, and develop the Christ-like spirit in individual life and work.

Our study of Christ's character will also prove a powerful factor in dissipating from our minds all ideas of self-sufficiency, and by the blessing of God it will be the means of reproducing in our lives much of the noble, self-denying, self-sacrificing, and humble spirit of our "Friend that sticketh closer than a brother," who loved us and gave Himself for us. It may prove helpful to us in such a study, if we arrange in alphabetical order the Names and Titles of our Lord, and the Characteristics of His infinite love and friendship.

I. NAMES, TITLES, AND OFFICES OF CHRIST.

- A.** The last Adam, 1 Cor. xv. 45; an Advocate with the Father, 1 John ii. 1; Alpha, Rev. xxi. 6; Amen, Rev. iii. 14; Anointed, Psalms ii. 2; The Altogether lovely, Song of Sol. v. 16; The Author of our Faith, Heb. xii. 2; The Author of eternal Salvation, Heb. v. 9.
- B.** Beginning of the creation of God, Rev. iii. 14; The Beginning, Col. i. 18; The Beloved, Eph. i. 6; The Bread of God, John vi. 33; The Bread of Life, John vii. 35; The Branch, Zech. iii. 8, vi. 12; The Brightness of His Father's glory, Heb. i. 2.
- C.** The Captain of their Salvation, Heb. ii. 10; The Chiefest among ten thousand, Song of Sol. v. 10; The Christ, Matt. xvi. 16, Mark vii. 29; Commander, Isa. lv. 4; Counsellor, Isa. ix. 6; Creator, John i. 3, 10; Corner Stone, Eph. ii. 20.
- D.** David, Jer. xxx. 9, Ezek. xxxiv. 23, xxxvii. 24, Hos. iii. 5; The Dayspring from on High, Luke i. 78; Deliverer, Rom. xi. 26; The Desire of all nations, Hag. ii. 7; The Door, John x. 7.
- E.** Emmanuel, Isa. vii. 14, Matt. i. 23; Everlasting Father, Isa. ix. 6; Elect, 1 Peter ii. 6; An Example, 1 Peter ii. 21.
- F.** Faithful, Rev. xix. 11; First, Rev. i. 17; The Finisher of our Faith, Heb. xii. 2; First-begotten of the dead, Rev. i. 5; First-born of every creature, Col. i. 15; A Friend that sticketh closer than a brother, Proverbs xviii. 24; A Friend of sinners, Matt. ix. 19; The Foundation, Isaiah xxviii. 16.
- G.** The Gift of God, John iv. 10; God, Isaiah xl. 9, 1 John v. 20; God blessed for ever, Rom. ix. 5; God manifest in the flesh, 1 Tim. iii. 16; The Governor, Matt. ii. 6; Great High Priest, Heb. iv. 14.
- H.** High Priest, Heb. v. 10; The Hope of Glory, Col. i. 7; The Heir of all things, Heb. i. 2; The Head of the body, the Church,

- Col. i. 18 ; The Head of all principality and power, Col. ii. 10 ; The Most Holy, Dan ix. 24 ; Holy One, Acts iii. 14 ; Horn of Salvation, Luke i. 69 ; A Helper, Heb. xiii. 6.
- I.** An Intercessor, Isaiah liii. 12 ; The Image of the Invisible God, Col. i. 15 ; The express Image of His person, Heb. i. 2 ; I Am, Exod. iii. 14, with John viii. 58 ; Immanuel, Isaiah vii. 14.
- J.** Jehovah, Isaiah xxvi. 4 ; Jesus, Matt. i. 21 ; Just One, Acts iii. 14 ; A Judge, Acts x. 42 ; A Justifier, Isaiah liii. 11.
- K.** King of Israel, John i. 49 ; King of the Jews, Matt. ii. 2 ; King of kings, Rev. xvii. 14 ; King of Saints, Rev. xv. 3 ; King of Glory, Psl. xxiv. 7.
- L.** Lamb of God, John i. 29, 36 ; Lawgiver, Isaiah xxxiii. 22 ; Leader, Isaiah lv. 4 ; The Life, John xiv. 6 ; Light of the world, John viii. 12, ix. 5 ; The True Light, John i. 9, xii. 35 ; Lion of the tribe of Judah, Rev. v. 5 ; Living Stone, 1 Peter ii. 4 ; Lord, Matt. iii. 3 ; Lord of all, Acts x. 36 ; Lord of Glory, 1 Cor. ii. 8 ; Lord of lords, 1 Tim. vi. 15 ; Lord our Righteousness, Jer. xxiii. 6.
- M.** Mediator, 1 Timothy ii. 6 ; The Mediator of the New Covenant, Heb. xii. 24 ; Messiah, Dan. ix. 25, John i. 41 ; Mighty God, Isaiah ix. 6 ; Mighty One of Jacob, Isa. lx. 16 ; Man of sorrows and acquainted with grief, Isaiah liii. 3 ; The Master, Jno xi. 28 ; Minister of the circumcision, Rom. xv. 8 ; Morning Star, Rev. xxii. 16.
- N.** The Nail in a sure place, Isaiah xxii. ; A Nazarene, Matt. ii. 23.
- O.** An Offering and a Sacrifice to God, Eph. v. 2 ; Offspring of David, Rev. xxii. 16 ; Only-begotten Son of God, John iii. 16 ; Omega, Rev. xxi. 6.
- P.** Our Passover, 1 Cor. v. 7 ; Our Peace, Eph. ii. 14 ; A Peace-giver, Jno. xiv. 27 ; The Prince of Peace, Isa. ix. 6 ; Plant of Renown, Ezekiel, xxxiv. 29 ; Prince of the kings of the earth, Rev. i. 5 ; Prince, Acts v. 31 ; Prince of Life, Acts iii. 15 ; Priest for ever, Heb. v. 6 ; Prophet, Luke xiv. 19, Acts iii. 22 ; Propitiation, 1 John ii. 2.
- Q.** A Questioner, Mark xi. 29, 30, Luke ii. 46 ; A Quickening Spirit, 1 Cor. xv. 45.
- R.** Redeemer, Job xix. 25, Isa. lix. 20 ; The Righteous, 1 John ii. 1 ; The Resurrection, John xi. 25 ; Our Redemption and Righteousness, 1 Cor. i. 30 ; A Rock, 1 Cor. x. 4 ; Root of David, Rev. v. 5 ; Ruler in Israel, Micah v. 2.
- S.** Same yesterday, to-day, and for ever, Heb. xiii. 8 ; Saviour, Luke ii. 11, Acts v. 31 ; Servant, Isaiah xlii. 1 ; Shepherd and Bishop of Souls, 1 Peter ii. 25 ; The Good Shepherd, Jno. x. 11 ; The Great Shepherd, Heb. xiii. 20 ; The Chief Shepherd, 1 Peter v. 4 ; Shiloh, Gen. xlix. 10 ; The Son, Psl. ii. 13 ; My beloved Son, Matt. iii. 17 ; Son of God, Matt. viii. 29 ; Son of David, Matt. ix. 27, xxi. 9 ; Son of Man, Matt. viii. 20 ; Son of the Highest, Luke i. 32 ; Star and Sceptre, Num. xxiv. 17 ; Our Substitute, Isaiah liii. 12 ; Our Sanctification, 1 Cor. i. 3 ; The Sun of Righteousness, Malachi iv. 2 ; A Precious Stone, Isaiah xxviii. 16 ; A Tried Stone, Isaiah xxviii. 16.

- T.** The Truth, John xiv. 6 ; A Teacher come from God, John iii. 2 ; True, Rev. xix. 11.
- U.** The Unspeakable Gift, 2 Cor. ix. 15 ; The Upholder of all things, Heb. i. 3.
- V.** The Vine, John xv. 5 ; True Vine, John xv. 1.
- W.** The Word, John i. 14 ; The Word of God, Rev. xix. 3 ; The Way, John xiv. 6 ; Witness, Isa. lv. 4 ; The Faithful and True Witness, Rev. iii. 14 ; Wonderful, Isaiah ix. 6 ; Wisdom, 1 Cor. i. 30.
- X.** (E)Xalted by God, Acts, ii. 33, v. 31.
- Y.** The Young Child, Mat. ii. 14 ; A Yokebreaker, Isaiah ix. 4, Gal. v. 1.
- Z.** Zealous for the extension of His Kingdom, and for the welfare and happiness of His people, Isaiah ix. 7.

II. IN CHARACTER AND FRIENDSHIP JESUS CHRIST IS—Almighty, Bountiful, Condescending, Divine, Everlasting, Faithful, Gracious, Humble, Incomparable, Just, Kingly, Loving, Merciful, Noble, Omniscient, Patient, Quickening, Rich, Strong, True, Unchanging, Valuable, Wise, (E)Xcellent, Youthful and Zealous.

III. SOME OF THE BLESSINGS WHICH THE SINNER ENJOYS BY PERSONAL FAITH IN JESUS CHRIST:—

- J**ustification, Rom. v. 1 ; Gal. ii. 16.
- E**verlasting life, John iii. 16, vi. 47.
- S**afety, Prov. xxix. 35 ; John x. 27, 28.
- U**nion with Christ, John xv. 5.
- S**anctification of body and spirit, 2 Thess. ii. 13 ; 1 Cor. i. 30.
- C**omfort and consolation, 2 Thess. ii. 16, 17.
- H**elp from God, Heb. iv. 16 ; Isaiah xli. 10 ; Heb. xiii. 5, 6.
- R**iches of grace and glory, Eph. i. 7, ii. 7 ; Phil. iv. 19.
- I**mmortality, 2 Tim. i. 10 ; 1 Cor. xv. 53.
- S**trength, Isaiah xxvi. 4 ; 2 Cor. xii. 9 ; 1 Peter v. 10 ; Phil. iv. 13.
- T**riumph over sin, the world, the flesh and the devil, 2 Cor. ii. 14 ; Rom. viii. 37 ; 1 John v. 4.

PATIENCE.

Paper read at the Bible Class, Baptist Chapel, Harcourt Street, Dublin.

PAUL was a man who ever kept before him and his followers in the Christian warfare the doctrines he held dear to his heart, the faith he gloried in and contended earnestly for, delivered to all the saints of God ; the object, aim, and determination of his life.

To be a good soldier of Jesus Christ, and fight His battles with success, required not only strength, courage, and a dauntless spirit, but "The Three Graces" of Long-suffering, Charity, and Patience. Paul, says the sceptic and worldling, shows too much of the egotistical spirit of the age, as he unhesitatingly declares not only his theology and faith but his forbearance and love (2 Tim. iii. 10). Brethren in Christ, we yearn for more of this true egotism, born of the celestials, nurtured by the flows of Divine grace, and watered by the refreshing dews of heaven, in the light of the sun of righteousness.

Paul had to learn this grace of patience, which he was keen enough to

NOTES AND COMMENTS.

DEATH IN THE PALACE.

NEVER since the death of the Prince Consort has the heart of the nation been so deeply stirred as by the tragic death of the Duke of Clarence and Avondale. The peculiar circumstances surrounding the sad event—the youth and promise of the Prince, the bright prospect of wedded love, the preparations for the approaching union, etc.—served to intensify the sorrow caused by the unexpected calamity. The loyalty and love of the British nation, oft evinced, never appeared more conspicuous than in this hour of trial; and we trust that the universal sympathy manifested may, in some measure, have comforted the hearts of the Royal parents and the bereaved betrothed; but we hope that, above all, they will find the consolation that flows from the Divine sympathy of the Man of Sorrows, the Master of life and death. The departed Prince seemed to have within his grasp all that earth could give—rank, honour, love, hope of wearing the brightest of earthly crowns—but alas, in a moment that brilliant panorama of worldly splendour fades away. *Sic transit gloria mundi*. It is not given to subjects to know much of the inner life of princes, but all that we have ever heard of Prince Albert Victor tends to show that he was of an amiable disposition and a noble character, and we cherish the hope that the virtues of his life were associated with faith in the Redeemer, and that when his eyes closed to earthly glory, they opened upon the heavenly glory in the “Palace of the King.”

* * *

CARDINAL MANNING.

The papers have been so occupied with the overwhelming calamity of the young Prince's death that comparatively little notice has been taken of the removal of a notable figure from the scene of English ecclesiastical life—a so-called “Prince of the Church,” Cardinal Manning. Still there has been enough and to spare of eulogism of the late Romish leader. As in the case of Newman, the adage about speaking well of the dead has been carried out to the dangerous extent of compromising God's truth. Whatever praise may be due to the deceased as a man and an Englishman, we must not forget that he has been one of the most potent advocates of the Romish superstition in this half-century, and in that capacity he has undoubtedly done “much evil”—evil which, it is to be feared, “lives after him.” *The Christian Church*, in an able leader, truly says, “The question as to what, upon the whole, has been Manning's influence upon the home and church life of England, will be answered differently by different people. To us it appears wholly evil, for, viewing Rome as we do, we dread any spread of its practices or doctrines. The Tractarian movement has been more pernicious than was the coming of the Armada; from within, the enemy delivered his attack upon England with terrible effect.”

* * *

SOUL REPOSE—WHERE FOUND?

It is sad indeed to read of one who was once a minister of the Protestant Church of England that, in his last hours, he was “strengthened by the last rites of the Church, and consoled by the blessing of the Holy Father, which came to him in a most affectionate telegram.” After all, the “rites” and the “blessing” together do not seem to have been very effectual, since “The masses of the clergy and the prayers of the congregations and of the religious communities are earnestly requested for the repose of his soul.” Surely if such a high dignitary of the Church has not found repose of soul, it is a poor prospect for the ordinary members of that Church; yet such men as Manning

and Newman have said that it was only in the "Catholic Church" that they found true rest of soul! How grandly different is the Scripture teaching concerning the future of those who die in the true Church of Christ. The dying thief, resting on the word of the Saviour, enters immediately into Paradise; the dying apostle, resting on the same Saviour, departs to be "with Christ," and finds that to be absent from the body is to be "at home with the Lord"; while the faithful Word proclaims, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Repose of soul, in life, in death, and in eternity, can only be found in Christ, the true Rest-giver.

* * *

CLERICAL CLAIMS.

We are constantly meeting with instances of Episcopalian intolerance and uncharitableness. Here is part of a Christmas address by a reverend gentleman in Yorkshire, "The Church as constituted at present is the gainest (Yorkshire, "nearest") road to heaven, . . . the difference between the Churchman and the Dissenter is, that the Churchman believes that the clergy can do something for him when sick, which he cannot do for himself, and the Dissenter does not. . . . They could not get the sacrament anywhere else than at church." This is pretty strong, but we are glad to find some indications of the want of sympathy, on the part of the "laity," with these lofty clerical claims. Thus a Society paper writes, "If Mr. Mickelthwaite means that Church people believe that their ministers can give them absolution, when sick and dying, in the Romish sense of a full pardon—a sort of ticket of admittance to Paradise—we beg leave to tell him that not one-half or one-third of the members of the English Church hold any such superstitious belief, even in these days of advanced and advancing ritualism!" We only wish "the members of the English Church" would more frequently and loudly protest against such teaching. In reference to the last clause in the quotation, this same writer asks, "Does he intend to stigmatise all other Christian bodies who celebrate the Lord's Supper after their own rites, as the perpetrators of a useless and profane mockery? For that would be the logical outcome of the dogma that the sacrament is only obtainable within the pale of the Establishment; and a truly charitable doctrine it is for a cleric to propound dogmatically at a Christmas festival!"

SPECIAL NOTE TO OUR READERS.

WE are very glad indeed to learn from our esteemed manager, Mr. H. H. Graham, "that there is a substantial increase in the number of Magazines ordered by our Irish churches." Fourteen churches have increased their orders; to these friends we tender our heartiest thanks, and we hope that other churches will emulate their good example. Our Baptist organ in Ireland ought to be self-supporting; this it has not been hitherto, though it has been gradually approximating thereto; but it is now hoped that by the increased circulation it will be entirely so. It is our wish to make the MAGAZINE in every way worthy of the denomination, and if our friends could further increase the circulation we might be able to enlarge it and introduce other features of interest. Meanwhile we are warranted by a friend who ought to know, "to say that it is the best penny Magazine printed." Now if every reader would but entertain a similar opinion and express the same to his friends, Mr. Graham might soon be deluged with orders. To him the Irish Baptist Association is specially indebted for the zeal and ability which he has displayed in the management of the business department of the MAGAZINE.

FOR OUR YOUNG PEOPLE.

John Brown of Priesthill.

DEAR YOUNG FRIENDS,—I am sure most of you have heard or read something of the stirring times in Scotland, over 200 years ago, called the days of the Covenanters. I want to tell you a story of those dark days, which perhaps you have not all heard. You know at that time the king and his great men tried to make all the people Episcopalians. Bishops and curates were appointed to the different parishes, and the services carried on according to the Prayer Book of the Church of England. Now the Scotch people were nearly all sturdy Presbyterians: they didn't believe in bishops and prayer books; they thought that Episcopacy, or Prelacy as it was generally called, was very near akin to Popery (and do you know, I think they were not very far wrong), and ever since the time of brave old John Knox the Scotch had a perfect hatred of Popery. But even if Episcopacy had been the best possible religion, it was not right to force it upon people who didn't believe in it. So these Scotch folk thought, and as they believed they ought to worship God according to their own understanding of the Word, they would not be made Episcopalians for all the kings, and bishops, and curates in the world. Of course there were some people who did not care much about religion at all, who were quite willing to believe and worship as the king told them; and there were even some ministers who were ready to change their faith at the word of the king, and who became Episcopalian clergymen, and some of them even rose to be bishops. But the most of the ministers refused to go against their conscience, and so they were turned out of their churches and their homes; and very many of the people were of the same mind, and refused to have anything to do with the new clergymen and their services; and all those who were of that way of thinking were called Covenanters, because they had signed a document called the Solemn League and Covenant, in which they bound themselves to follow the Word of God and to have nothing to do with Popery in any form. The Covenanters from time to time were terribly persecuted, thousands of them being butchered. About the time that the persecution was raging very fiercely there lived in the parish of Muirkirk, in Ayrshire, a certain man named John Brown—that is a very common name—there have been a great many John Browns, but none more worthy to be remembered than this John Brown of Priesthill, that was the name of the farm where he lived; and besides farming he was also engaged in business as a carrier, and being a very godly man, he was known as the "Christian carrier." Of course John Brown was a true blue Covenanter, and was greatly loved by all the people of the neighbourhood. John's wife died and left him with a little daughter named Janet, and after a time he got a new mother for his girl—he married an earnest Christian woman named Isabel Weir. The marriage ceremony was performed by one of the Covenanting ministers named Alexander Peden, who was a very wonderful man: many strange stories are told about him; he spent a great part of his time in the mountains and muirs hiding from the wicked soldiers, and preaching to the poor people whenever he had an opportunity; many of his sayings seemed like prophecies, and things happened as he foretold in a wonderful way. Well, Alexander Peden married John Brown and Isabel Weir, and after the marriage, which for security took place in a glen, Peden took Isabel aside and said to her, "Isabel, you have got a good man to be your husband, but you will not enjoy him long; prize his company, and keep linen by you for his winding sheet, for you will need it when you are not looking for it, and it will be a bloody one." This was in 1682. Three years afterwards James II., who had just come to the throne, resolved to take harsher measures with the Covenanters, and he found one who was ready to do any deed of blood, John Graham of Claverhouse, who is known to this day as

"Bloody Claverhouse." When Graham came into the district where Brown lived he soon heard of the piety and nonconformity of the carrier ; so on the 1st May, 1685, he went with three troops of dragoons to the farm of Priesthill, which he reached as early as 6 o'clock in the morning. John Brown had risen with the dawn, and after family worship had gone out to his business on the farm, when Claverhouse and his soldiers came upon him and surrounded him. They led him down towards his house, and little Janet, then about 8 years old, seeing them, ran to tell her mother that a band of soldiers were coming down the hill with her father. Mrs. Brown, crying out, "The thing that I feared is come upon me ; O give me grace for this hour," wrapped her baby boy in a plaid, and holding him in one arm and leading Janet by the hand, went out to meet them. Then Claverhouse asked John Brown why he did not attend the curate's services ; he replied that he "acknowledged only Christ as the supreme Head of the Church, and could not attend the curate's because they were placed there contrary to Christ's law, and were mere creatures of the bishops, as the bishops were creatures of the king."

"Go to your prayers," cried Claverhouse, "for you shall immediately die." Right well did John Brown know how to pray, and falling on his knees, he prayed for his wife and children so earnestly and tenderly that even the stern soldiers were greatly softened. Then he asked his wife if she was willing to part with him, since his life was to be given as a witness to Christ. The brave woman said, "Heartily willing." "This is all I wait for," said John, "O death, where is thy sting ; O grave, where is thy victory ?" Then he kissed his wife and boy, and afterwards kissed little Janet, saying to her, "My sweet bairn, give your hand to God as your guide, and be your mother's comfort." Meanwhile Claverhouse ordered six of his dragoons to shoot the good man, but they had been so impressed by his prayer that they refused to obey their cruel commander, but so ferocious was he that, snatching a pistol from his belt, he himself shot the faithful follower of Jesus through the head. All the soldiers were horrified, but Claverhouse jeeringly asked Isabel, as she bent over her murdered husband, what she thought of her husband now. She gave the memorable answer, "I thoct aye muckle guid o'm, but noo mair than ever" (which is, being interpreted, "I always thought much good of him, but now more than ever"). I well remember, when a little boy, looking with interest and awe at the pictures in a book containing sketches of the Covenanters, which my mother treasured as something beyond price ; but of all the pictures none impressed me more than that of the dead body of John Brown, and his kneeling wife gathering his scattered brains together and covering the dear corpse with her plaid. I haven't space to tell how the people gathered together and lamented for the martyr and comforted his widow and little ones, how together they sang the 27th Psalm, and in the dead of night, on the very spot where he fell, they made a grave wherein they laid the mortal part of saintly John Brown of Priesthill. Some time afterwards the following rough lines were graven on a stone which marked the spot :—

"In Death's cold Bed the dusty Part here lies,
Of one who did the Earth as Dust despise.
Here in this place from Earth he took Departure :
Now he has got the Garland of the Martyr.
Butcher'd by Claver's and his bloody Band,
Raging most Rav'nously o'er all the Land.
Only for owning Christ's Supremacy,
Wickedly wrong'd by encroaching Tyranny :
Nothing how near soever he too Good
Esteem'd, nor Dear for any Truth his Blood."

Do you know that some of the descendants of that worthy man are still living, some of them are in Ireland, and one of them especially is known by name to you all, the honoured pastor of Harcourt Street Baptist Chapel, Hugh D. Brown, M.A., who at the close of 1884 began work as a Baptist

minister in Dublin, nearly 200 years from the time when his ancestor was martyred for the truth; and I am sure that he would agree with me in giving to you the advice which his renowned ancestor gave to his little lassie: "Give your hand to God as your guide," and, trusting in the Lord Jesus, hold fast to His truth.—Your sincere friend,

THE EDITOR.

NAMES AND ADDRESSES OF BAPTIST PASTORS IN IRELAND.



Now give, as promised, the names and addresses of all our Baptist pastors in Ireland. The names in italics do not appear in the Baptist Handbook list. *Brother Simpson* has long served the Irish Baptist Home Mission as an Evangelist, but at the same time takes pastoral oversight of the church at Knockconney. *Brother Rock*, formerly colporteur in Athlone district, was elected pastor of Derryneil during the past year. *Brother Jardine* has for some time done good work as an evangelist, under the auspices of the I. B. H. Mission, and is now, in conjunction with Pastor Taylor, taking charge of the new church at Maytown. *Brother Boyd*, a former member of Great Victoria Street Church, and an evangelist of the Irish Evangelization Society, has just been recognized as pastor at Lurgan. *Brethren Bury, Clark, Eland, and Pearce*, formerly evangelists under Harcourt Street Evangelists' Society, have become pastors respectively of the churches at Phibsboro' (Dublin), Mountpottinger (Belfast), Athlone, and Cork. Brother M'Cracken, whose praise as an evangelist is in all our churches, still retains a special connection with Harcourt Street, while his services, as occasion arises, are available for the I. B. H. Mission. Friends may find it useful to preserve this list, and we trust that one good purpose it will serve will be to be spread before the Lord by the members of our churches as they remember each brother and his work at the throne of grace. We believe that they are all good men and true. May they all be filled with the Holy Ghost, and speak the Word of God with boldness.

Banks, Samuel James (*Retired*), Newry Road, Banbridge, Co. Down.

Boyd, James H., Marion Terrace, Hill Street, Lurgan, Co. Armagh.

Brown, Hugh Dunlop, M.A.. B.L., Oakland, Rathgar, Dublin.

Bury, Fenton E., 11, Cabra Terrace, West Circular Road, Dublin.

Carson, Robert Haldane, Tubbermore, Co. Derry.

Clark, Robert, 7, Ravenscroft Avenue, Connswater, Belfast.

Dickson, John, Union Street, Coleraine, Co. Derry.

Donald, Charles Smith, 13, Allworthy Avenue, Belfast.

Eland, Francis Greville, Garden Vale, Athlone, Co. Westmeath.

Haste, Alfred Geo., Carrickfergus, Co. Antrim.

Hudgell, Philip A., 8, South Parade, Waterford.

Jardine, Alexander, Millvale, Bessbrook, Co. Armagh.

Lorimer, William (*Retired*), Tubbermore, Co. Derry.

Marshall, George, 25, Dromore Street, Banbridge, Co. Down.

M'Caig, Archibald, B.A.. LL.B., Brannoxtown, Co. Kildare.

Pearce, James W., 3, York Street, Cork.

Phillips, Henry, Kilnock House, Randalstown, Co. Antrim.

Rock, George, Derryneil, Castlewellan, Co. Down.

Simpson, Matthew, 5, Caulfield Terrace, Dungannon, Co. Tyrone.

Storey, John, Letterkenny, Co. Donegal.

Taylor, John, The Manse, Tandragee, Co. Armagh.

Usher, William, M.D., 40, Botanic Avenue, Belfast.

Whiteside, Thomas, Mount Street, Ballymena, Co. Antrim.

HARCOURT STREET EVANGELIST:

M'Cracken, Samuel A., Kensington, Terenure, Dublin.

DENOMINATIONAL INTELLIGENCE.

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



WO interesting sketches of our dear friend, Pastor H. D. Brown, and his work in Dublin have appeared in the columns of *The Baptist*. A good portrait of the genial pastor and a view of the interior of Harcourt Street Chapel accompany the sketches; and we advise all our readers to procure copies of *The Baptist* for January 15th and 22nd.

* * *

FROM a recent note we learn that at Harcourt Street there have been, "on an average, 5 baptized each month; total since opening of chapel (4 years) 262." The Lord's name be praised!

* * *

DURING the past year Dr. Usher has had the joy of baptizing fourteen candidates; and the work at Great Victoria Street is in a healthy condition. The Lord bless Baptists yet more and more.

* * *

A CORRESPONDENT sends us a glowing account of the work of the Lord in Lurgan, under the auspices of the new pastor, Mr. Boyd. A full report of the recognition service will be found on another page. The beginning of our brother's work is full of promise; may the future be, in the words of Mr. Banks, even "better than expected."

* * *

WE are glad that the vacancy at Waterford has been so well supplied by the election of Pastor Hudgell. Our brother comes to us with a good record. The Secretary of the Association with which he was connected in England writes of him in very eulogistic terms. We heartily welcome him to our ranks, and pray that abundant blessing may be given him in that southern stronghold.

* * *

THERE are various signs of our Lord's moving among our churches; let us unite in crying mightily to God for an abundant outpouring of His grace.

* * *

Belfast: Regent Street.

Dungannon.

A social meeting of the members of this church was held on Tuesday, 26th January, to hear reports from the various departments of church work. The pastor presided. There was a good attendance, and the meeting was hearty and enthusiastic. Short statements were given by representatives from every section of work carried on in connection with the church, all of which showed that the work was presently in a healthy and vigorous condition. The pastor expressed his gratitude for the kind and warm manner in which he had been welcomed by the members in their homes and at the various services, and expressed the hope that God might continue to smile upon their union as pastor and people by bestowing rich and lasting blessing on their united labours in the future.

On Thursday evening, 31st Dec., 1891, we held our usual watch-night service, preceded by a social tea. The meeting was commenced by singing "My Jesus, I Love Thee," and prayer. After this, Brother Pinkerton announced that in the absence of a senior member, Brother Hanson, through indisposition, a very pleasant duty devolved on him, namely, to read an address and make a presentation which, he said, was from the members of the church exclusively. He then read the following:—

ADDRESS TO MR. ALEX. PATTERSON.

Dear Brother Patterson,—Whilst we are assembled here to-night at the close of another year, to acknowledge thankfully the bountiful hand of our heavenly Father, who has blessed us with so many blessings, temporal and spiritual, during

the past year, to confess our own unfaithfulness in the past, and to resolve that by the help of the Lord we will be more faithful for the future, we, as a church, feel that we have a duty to discharge to you, namely, to give an expression to our esteem for you and appreciation of your labours amongst us for so many years. We can all bear testimony to your constant, steady, and persevering efforts to promote the best interests of our church, and those of us who have been with you from the very first of our church's history can testify what a keen outlook you always had for anything that would contribute to her comfort and prosperity; and although your secular engagements abounded, and trying circumstances have arisen in your experience, yet you remained steadfast, immovable, always abounding in the work of the Lord.

You have given your time, talents, and means to the service and best interests of the Church, and when, in the providence of God, some of our leading members were removed from amongst us, though your manifold duties were thus augmented, yet you never wavered or flagged in your devotion and duty of love; and though always taking a leading part, you never assumed any superiority, but were amongst us as he that doth serve.

This comfortable little place where we are now met can bear its testimony to your energy and activity, and when we meet here on the Lord's Day or in the Bible Class, we reap the benefit of your taste and attention.

Therefore, seeing our duty towards you, we have unanimously agreed to present you with "The Treasury of David," by Mr. Spurgeon (as we know you so highly appreciated that work), as a New Year's gift, which we do just now with much pleasure, hoping that it will be a blessing to you and your family.

At the same time, it affords us very great pleasure to couple with your name your beloved partner in life, Mrs. Patterson, who has been holding up your hands in your labours amongst us. Notwithstanding her domestic cares and maternal duties, she has always fulfilled the apostolic injunction, "Using hospitality without grudging," and we can all say of her, "She hath done what she could."

We therefore feel great pleasure in presenting her with this silver tea and coffee service, with our best wishes. Trusting that the God of all grace may abundantly bless you both, and spare you long to adorn the doctrine of our Lord

and Saviour Jesus Christ, is our fervent prayer.

Mr. Pinkerton then made the presentation, and Mr. Patterson read his reply as follows:—

My Dear Brethren and Sisters in the risen Lord,—You have greatly surprised me by your very flattering address and beautiful and costly gifts. My heart is lifted up in praise to God for such an unexpected expression of your Christian love. I feel that I am unworthy of it. Any little service I could render has ever been a great pleasure to me, and I did it not to please man nor flesh, but simply for my Jesus who has done so much for me.

The perfect unanimity characterising all our efforts has been most marked. The dear brethren who have gone from amongst us were a great loss to our fellowship, but I believe through their prayers and ours we have been led to more child-like confidence in our loving Saviour's "Fear not, little flock."

Our little hall which our dear Lord saw we had need of to worship Himself in is very comfortable, and to Him we give all the praise.

I have always had a great desire to possess Spurgeon's "Treasury of David." It is to me a treasure; and here and now, at our watch-night service, we can again, as we have done before, pray that its great author may be completely restored to health and made more useful than ever in the King's service.

What shall I say for my beloved wife? Your costly and beautiful present, with the love of your hearts, makes her ashamed that she has not been more active in doing her part in the Master's work. We thank you, brethren and sisters, with all our hearts for the beautiful proofs of your love. We heartily join in your prayer that God may abundantly bless us all and keep us till the day of His appearing.—I am, dear brethren and sisters, your grateful brother in Christ,—

ALEX. PATTERSON.

On the first page of Volume I. is the inscription, beautifully illuminated:

"Presented to our dear Brother Patterson by the members of the Baptist Church, Dungannon, as an expression of our love for him and our appreciation of his services in connection with the above church. January 2nd, 1892."

Short addresses were given by Brethren Simpson, Bell, and Milligan. At about a quarter to twelve, Mr. Patterson pressed on all the shortness of time, specially in-

viting the unsaved to accept Christ there and then as their Saviour, that there might be joy in heaven. The last few minutes of the year were spent by us in silent prayer. At the beginning of the New Year, we sang the consecration hymn, "Take my life and let it be," and two brethren closed the meeting by prayer.

Lurgan.

On Monday evening, January 18th, the members of the Lurgan Baptist Church held a meeting in the Town Hall, for the purpose of publicly recognising Mr. Boyd as their pastor. The proceedings commenced at half-past seven o'clock, when a large company, filling the entire floor of the hall, sat down to a sumptuous tea. About half-past eight, the chair was taken by Mr. Robert Glendinning, of Belfast, who said he was delighted to be amongst the Baptists of Lurgan, and to take the chair at such a splendid meeting. He was very happy to be present on the occasion of Pastor Boyd being given the charge of the Baptist Church in this town. Mr. Boyd had been long and favourably known to the members of their denomination in Belfast, and he (the speaker) was confident that but a short time would elapse before he would be very favourably known in Lurgan also. The Baptist Church throughout Ireland was very small in numbers, but they had no cause to be ashamed of being Baptists. They had truth on their side, and he had faith that the day would come when their numbers here would be largely augmented. In England they were much stronger, while in the largest English-speaking country in the world (the United States) their church took the lead both in numbers and influence. It was not the chairman's province to make a speech, but he could not refrain from saying a few words about Mr. Boyd, who, on account of his sterling worth, Christian character and zealous labours in connection with their church, was held in such high esteem by the Baptists of Belfast.

Pastor Marshall, of Banbridge, who was received with applause, said he was very glad to be present, and to heartily congratulate Mr. Boyd and wish him a long and pleasant residence in Lurgan. On behalf of his own people—the Baptists of Banbridge—he wished the new pastor of this congregation a fervent God-speed, and he prayed God to bless his labours in this town to the spread of the Gospel and the conversion of sinners. Concerning the Baptist faith the speaker wished

to say a few words. First, he ought to say that their church was very differently constituted from most churches. Its membership was somewhat different. They did not receive into fellowship any person, who—so far as they were able to judge—had not passed from death unto life by repentance towards God and faith in the atonement of our Lord Jesus Christ. Before a man or woman could join the Baptist Church he or she must be converted. And this is why the statistics of their church made it appear so small, for they did not include any family or individual member of a family who had not been converted to God, and who did not give evidence of such conversion in their daily walk and life. The Church of Christ was a spiritual body, and no person could be a member of that body who was not spiritually alive, who had not faith in Jesus Christ, and who was not satisfied that his sins were forgiven. Next, it was required of all members that they should make a confession of faith in baptism by immersion. No mention was made in Scripture of any instance where infant sprinkling was regarded as baptism. Baptism was a symbol of a new spiritual life, of a passage from death unto life. The next point in which they differed from other churches was in the management of their church affairs. Their churches were not subject to dictation from any head. Though they often found it wise to take counsel one of another, they had no regular council or synod, each congregation being free to regulate its own affairs and advance the cause of Christ as it saw best. In regard to the ministry of the church, they believed that their ministers should be men who were persuaded that they had been called by God to the position, who were filled with spiritual life and worthy the great work which was given them to do. In conclusion, the speaker said he prayed the new pastor of the Lurgan church would be strengthened by the Holy Ghost in the work which he had undertaken, and that his labours might be very fruitful.

The Chairman here read a letter of apology for non-attendance from the Rev. C. B. Kennedy, pastor of the Hill Street Presbyterian Church, who was unable to be present owing to a severe cold. Letters of apology were also received from Messrs. H. H. Graham and John Thompson, Belfast. He (the chairman) was sure they would all be pleased to hear the next speaker, who was an old member of the Lurgan church, and who could tell them

something about the Baptist denomination in this town.

Mr. James M'Niece, to whom the chairman had referred, received an ovation on making his appearance on the platform. He gave an interesting account of the way in which the church was led to the choice of Mr. Boyd as pastor.

Pastor Boyd, who was very warmly received, then addressed the meeting. He said it was now about twelve months since he was first asked to accept the pastorate of the Lurgan Baptist Church, and at this time he did not think he would ever do so, and he had refused. But his decision had been altered by the fact that the members of the congregation had continued to press upon him the duty which lay before him in Lurgan. As they were all aware, it was about two years since Pastor Ryan left, and the church had in the meantime been without a regular minister of its own. Week after week young men were sent from Great Victoria Street Church, Belfast, to conduct the Sunday services here; and it happened that he had the privilege of coming to Lurgan on more than one occasion. When he was first asked to take charge of the church he gave the matter very earnest consideration; and some time ago when he received the letter asking him again to come, he had, like Hezekiah, gone to his closet, and spreading the letter out before him, asked God if it was His will that he should take the charge of this church. And it was not until he had in every way endeavoured to find out the will of God in the matter, and had taken wise counsel amongst the members of their faith in Belfast, that he finally decided to come. Six weeks ago he made his first appearance in Lurgan as pastor of the church, and he was happy to say he had since made very many friends. The speaker here gave a very interesting account of his own conversion, and wound up his remarks by saying that he had undertaken his present charge not in his own strength, but trusting in the strength and counsel of God. He was pleased to see so many friends rally round them, and he hoped that by-and-by the congregation would grow so large that the present church building would not be able to accommodate them and that they would be obliged to build one much larger. As far as in him lay he would carry the Gospel of Jesus Christ to the people.

Pastor Banks of Banbridge was the next speaker. He took as the subject of his remarks the words, "Better than expected," and made an eloquent and telling

speech, being frequently applauded by the audience.

Mr. John Livesey addressed the meeting at considerable length. He had known Mr. Boyd for many years, and he was pleased to be present to congratulate the Lurgan church on obtaining one so thoroughly suitable for the work as their pastor. This speaker was followed by

Pastor Usher, M.D., of the Great Victoria Street Church, Belfast, who, as pastor of the church which Mr. Boyd had attended, said he had both pleasure and pride in being present on the occasion of their new pastor taking over the charge of the Lurgan church. He had been the instrument in God's hands of burying Brother Boyd in the waters of baptism, and it was some years since to him, as his pastor, Mr. Boyd had openly professed faith in Jesus Christ. The gain of the Lurgan church would be his loss, and he was sorry to let their brother go away from Belfast. He wanted the Lurgan church to believe in the most unreserved manner that they had every confidence in Mr. Boyd in every possible way.

The meeting was next addressed by Pastor Donald, of the Regent St. church, Belfast, after which

The Rev. Mr. Rutherford (Methodist) pronounced the benediction, and the proceedings terminated.—*Abridged from The Lurgan Mail.*

Dr. Usher opened a series of evangelistic services on Tuesday, 19th January, which were continued by the pastor till the 29th inst. During these services great blessings were received, and souls were won for our Master. Since the Baptists first began to meet in this town the attendance has not been so large as during these meetings, and the very earnest and enthusiastic manner in which they were conducted by the pastor (Mr. Boyd) has won the sympathy of many.

SAMUEL JAMES M'CRORY.

Tubbermore—Carson Memorial Chapel.

The Committee thankfully acknowledge the receipt of the following subscriptions since the last issue of this *Magazine*:—Per Dr. Waters—

Glasgow—				
Lord Provost Muir	...	...	£1	0 0
Rev J M'Lellan	...	...	0	5 0
Paisley—				
Mr Thomas Glen Coats	...	...	10	0 0
Dr Fraser	...	...	1	0 0

Maghera—			
Colonel Clark, J. P. ...	£2	0	0
The late Mr James Lytle ...	1	0	0
Mr Hugh Barkley ...	0	10	0
Belfast—			
Rev Professor Leitch ...	1	0	0
Mr David G Barkley, LL.D...	2	0	0
Tubbermore—			
Mr Sandy Moore ...	0	10	0
Mr Samuel Porter ...	0	10	0
Mr Wm Stockman ...	0	5	0
Mr Wm Stockman, jun ...	0	5	0

N. B.—As the preliminary arrangements for building are now being made, it is earnestly hoped that some kind friends will forward us the balance required—about £300. Subscriptions thankfully received and acknowledged by BRIGADE-SURGEON WATERS, C.B., J.P., White Fort, Tubbermore, Co. Derry.

Waterford.

Rev. P. A. Hudgell (late of Wrexham) has accepted the unanimous invitation of the church to become its pastor; his pastorate to commence February 1st. Mr.

Hudgell has been supplying at Waterford since December 13th. We wish our brother much blessing in the work and an abiding sense of the Divine presence.

The annual Sunday-school soiree was held on Tuesday evening, January 26th. About 115 children and adults sat down to tea. Pastor P. A. Hudgell presided; the Secretary (Mrs. Bennett) reported an average attendance of 54; number on roll 69; a staff of 9 regular teachers and one occasional teacher. Mr. Godbey (treasurer) gave a statement of accounts, showing that over £9 had been collected during the year to defray the expenses of prizes, soiree, etc., leaving a small balance on hands. After singing of hymns and distribution of prizes, an Xmas-tree was provided by two of the teachers, Mrs. Curtis and Miss Moir, with some additions kindly sent by Mrs. Douglas (of Nottingham). The many useful articles thus distributed amongst the younger children were very warmly and thankfully received by them, their thanks being expressed by acclamation. The work done in connection with the Sunday-school has been blessed during the year.

REVIEWS.

WESTON SERIES. By the author of "Evanescient Philosophies." 16 pp. Illustrated, large type. 6d per doz. Packets 1, 2, and 3, 6d each.

PRISON STORIES. By Charles Cook. 8 pp. Illustrated. 2/- per 100. Packet of 25 assorted, 6d. Drummond's Tract Depot.

These booklets ought to be warmly welcomed by all tract-distributors. Brightly written, attractively got up, nicely illustrated, and above all full of clear Gospel teaching, we can unreservedly commend them.

The February issues of Drummond's periodicals, *The British Messenger*, *Gospel Trumpet* and *Good News*, are as good as usual: the serial story in the first from the practised pen of Sydney Watson is full of interest and full of Scriptural truth.

THE BAPTIST MESSENGER. Annual Vol. 1891. Price 2/-. London: Elliot Stock, Paternoster Row.

This old Baptist magazine, amid all the changes of modern times, holds on its course, according to New Testament principles, right nobly. Its monthly sermon by Mr. Spurgeon, gleanings from Dr. Maclaren's unpublished sermons, and chronicle of baptisms are noteworthy features of great interest. Besides many well-written expository and devotional papers, we have in this volume an admirable series of articles on the work of the famous missionary, John G. Paton. It is a splendid pennyworth, worthy of a place in every Baptist household.

MY LEPER FRIENDS. By Mrs. M. H. Hayes. London: W. Thacker & Co., 87 Newgate Street.

Mrs. Hayes, during a sojourn in Calcutta, interested herself benevolently in the sad condition of the inmates of the Leper

Hospital. By the aid of public subscriptions she was able to do much to brighten their sorrowful life, and she now writes this book in the hope of inducing others to help her "Leper Friends." The narrative is simply told, and from first to last is painfully interesting. The proceeds from the sale of the book are to be devoted to the work among the lepers, so that anyone buying it will not only get value for his money, but may feel that he is doing a little to alleviate the wretched lot of these poor creatures.

BORN AGAIN: *or, Baptism for the Remission of Sins.* By W. H. London: Alexander & Shephard, 21 Furnival Street. Price 1d.

This tractate is ably written and takes high ground on the subject of Baptism, higher, perhaps, than many Baptists

would be willing to take, yet it would be hard to say that it is higher than Scripture warrants. Some of our weaker brethren might find it a needful tonic.

CONSECRATION. Edited by Rev. W. Frith. London: S. W. Partridge & Co., 9 Paternoster Row. Price 1d.

This Magazine is well-fitted to be what it aims at—a help to the "culture of the spiritual life." It keeps close to the Word of God, and gives no uncertain sound on the great doctrines of grace. The February issue contains a good portrait and appreciative sketch of a worthy son of the Pastor's College, Rev. W. Williams of Upton Chapel, Lambeth, and we note with special pleasure the second chapter of the autobiography of a dear old friend—James Rennie, colporteur of Hitchen, known far and wide as the "Converted Shepherd Boy."

BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. B. M.]

Belfast: Regent Street—January 31st, five, by the pastor, C. S. Donald.

Dublin: Harcourt Street—Jan. 27th, three, by the pastor, H. D. Brown, M. A.

Dublin: Phibsboro'—January 17th, one; January 31st, one, by the pastor, F. E. Bury.

Lurgan.—January, one, by the pastor, James H. Boyd.

Precious Promises.

He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

—John xi. 25-26.



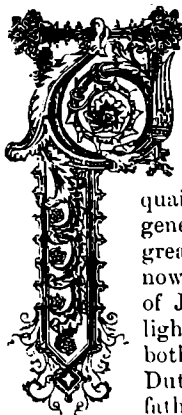
The Irish Baptist Magazine

VOL. XVI.]

MARCH, 1892.

[No. 3.

THE LATE C. H. SPURGEON.



HERE are many places whose chief title to distinction lies in the fact that they have been linked with the history of some great name. Stratford-on-Avon bids fair to hold a high place in the regard of the English-speaking race while Shakespeare occupies his literary throne. Bunyan has shed undying lustre on the quaint little Bedfordshire village of Elstow. And so coming generations will associate the name of Kelvedon with the greatest preacher of the 19th century; for, as all the world now knows, in that obscure Essex village, on the 19th day of June, 1834, CHARLES HADDON SPURGEON first saw the light. He came of a godly stock, his father and grandfather both being Congregational ministers, and descendants of Dutch refugees who had held their faith more dear than fatherland. No one could be long in Mr. Spurgeon's company without hearing something of his grandfather: with him, in the old manse at Stambourne, he spent many of his childhood's days, and the influence of that worthy man had not a little to do in forming the character of his illustrious grandson. By the time that school days had commenced for young Charles, his parents had removed to Colchester, his father being pastor of the Congregational church at Tollesbury, some miles distant. His first entrance on the road to learning was made in a dame's school, that institution of old English life which has been woven into the experience of many of our greatest men, but is now almost, if not quite, obsolete. Thence he passed to a school in Colchester, kept by a Mr. Lewis, then to one at Maidstone, and in 1849 to Newmarket, where, while receiving special lessons in Greek, he filled the position of junior teacher. In all the schools he distinguished himself as an extremely clever boy, and easily kept at the head of his class, except when for purposes of his own he chose to be at the other end; as, for instance, having observed that the bottom of the class, being next the fire, was the most comfortable spot in cold weather, he gradually, by apparently

increasing stupidity, worked his way down to the coveted place, and there remained until the master, discovering the reason, reversed the position of the class, when, with great celerity, the bright boy passed upward to the top. At one of these schools, which was under Church management, the clergyman, when giving the religious instruction, put to him the question of the catechism, "Why, then, are infants baptised, when, by reason of their tender age, they can neither repent nor believe?" To the astonishment of the questioner, the prompt and original reply was given—"Why indeed, sir?"

Many memorable incidents are related of his childhood, which are now familiar to most readers, and we have had the privilege of hearing most of them from his own lips, with a gusto which can never be conveyed by the printed page. We can only refer to the most remarkable of these, the visit of Richard Kuill to Stambourne, in 1844, when he uttered that wonderful prediction about the lad who interested him so much. The story is told in full by Mr. Spurgeon in "The Spare Half Hour," and more recently he has retold it in his latest work, "Memories of Stambourne." Space will not allow us to give the whole account—suffice it to say, that after much earnest, loving talk with the boy, the man of God, in the presence of all the family, took young Spurgeon on his knee, and, calling all to witness what he said, solemnly uttered the words: "This child will one day preach the Gospel, and he will preach it to great multitudes. I am persuaded he will preach the Gospel in the chapel of Rowland Hill." Then, giving the boy a sixpence on condition that he would learn the hymn, "God moves in a mysterious way," he made him promise that when he preached in Rowland Hill's chapel, that hymn would be sung. In about ten years afterwards the prediction was fulfilled to the letter, and the promise faithfully kept. It is interesting to know that Mr. Kuill lived to hear the great preacher, and to talk with him over the fulfilled prediction.

The most eventful experience of his life—his conversion to God—occurred when he was fifteen years of age. One snowy morning, being prevented by the storm from accompanying his father to Tollesbury, he attended the service at the Primitive Methodist Chapel, Colchester. Often has he told, and always delighted to tell, how the local preacher, who occupied the pulpit on the occasion, preached from the text, "Look unto Me, and be ye saved"; how the simple sermon exactly met his need, and led him to Christ; as the preacher, looking under the gallery, said, "Young man, you are very miserable. Ah, and you will always be miserable if you don't do as my text tells you, that is, look unto Christ," and then he called out, "Young man, look, in God's name look, and look now." And thus in after-years he testified, "I did look, blessed be God, I know I looked then and there; and he who, but that minute ago, had been near despair, had the fulness of joy and hope; and that instant he who was ready to destroy himself, could have stood up then and there to 'sing of Him whose pardoning blood had washed his sins away.'" Not long afterwards, by careful study of the Greek Testament, he was led to see that believer's immersion was the only Scriptural baptism, and, although all his associations lay the other way, with characteristic courage and independence, he followed his convictions and was baptized in the River

Park, at Isleham, on May 3rd, 1850. An interesting account of his baptism was given not long ago by himself, in *The Sword and Trowel*, which he introduced with the characteristic remark that, as in some quarters it was doubted whether John Bunyan ever was baptized, he would, by the record, make it impossible for such a doubt to arise in his case. Concerning his baptism, we are told that his mother said to him, "Ah, Charley, I have often prayed that you might be saved, but never that you should become a Baptist." "Ah, mother," said the witty son, "God has answered your prayer with His usual bounty, and given you more than you asked."

Soon after his baptism he removed to Cambridge, where he was usher in a school kept by Mr. Edward Leeding, who had been his teacher in Colchester. This was the gentleman who stated he was convinced that at seventeen Mr. Spurgeon could easily have graduated at the University, a statement which it is well to bear in mind when Spurgeon's want of learning is mentioned—although those who had any intimate acquaintance with him need no such testimony, since they well know that his learning was both solid and extensive, and that, even in this respect, many of his "learned" critics are not worthy to be named in the same breath with him.

From the moment of his conversion, the youth had begun to work for the Lord, by tract distribution, Sunday-school teaching, etc.; but it was not long before he was called to higher service, and in a very unexpected fashion. He has told us the story of his first attempt at preaching. Sent by the "gentlemen of Cambridge" to accompany another young man to a cottage-meeting in the village of Zeversham, he discovered on the way that, while he had been expecting his companion to preach, the companion had considered him as the speaker—and there was no help for it, but that to the company of humble men and women gathered in that little cottage he should at least try to say a word about the Saviour; and, from the text which was the keynote of his whole after-ministry—"To you that believe He is precious"—he so spake as to charm the hearts of his humble audience; one old lady giving vent to her feelings by saying, "Bless your dear heart; how old are you?" "You must wait till the service is finished before you ask any such questions," was the ready reply of the youthful preacher. When, after service, the question was repeated, the answer was, "Under sixty." "Aye, and under sixteen," responded his questioner. "Never mind my age; think of the Lord Jesus and His preciousness." So was it ever with him, directing men from himself to his precious Lord.

The manifestation of the gift that was in him quickly led to his being called to the pastorate of the Baptist Church at Waterbeach. From the first he was a popular preacher, and soon his fame spread far beyond the limits of Cambridgeshire. To the great metropolis came the report of the marvellous boy-preacher; and the deacons of Park Street Chapel, who were mourning over the decay of the church, which had known great prosperity under the pastorate of Dr. Gill and Dr. Rippon, were led to ask the young Waterbeach pastor to pay them a visit. We need not detail the interesting circumstances which resulted in his translation from his village pastorate to the great London church. Suffice it to record

the fact that in 1854 he commenced his ministry in Park Street, and soon the chapel, which had been well-nigh deserted, became packed with eager listeners; and soon the 1,200 sittings were all too few for the thronging multitudes; enlargement followed—and soon the enlarged chapel was seen to be utterly inadequate to accommodate the gathering throngs; and soon the vast Tabernacle, capable of holding 7,000 persons, was erected, and the prince of preachers found his rightful post, which for thirty years he occupied with ever-increasing success and ever-enlarging influence. When, in 1861, the Tabernacle was opened, many thought it was utter folly to expect such a great building to be filled for any length of time. The preacher's power in gathering vast crowds had been proved in Exeter Hall and in the Surrey Music Hall; but was there any likelihood of that popularity being maintained? Time has shown the wisdom that led to the erection of the Tabernacle, and, not to the glory of the servant, but to the glory of his Master, whom he delighted to honour, be it told, that never throughout these thirty years was there the slightest sign of any falling-off in the interest of the services, of any decrease in the numbers attending, or of any decline of the great preacher's powers and popularity.

Since 1855 his sermons have been published weekly, and not only published but read, and not only read but blessed to the conversion of thousands of sinners and the edification of multitudes of saints. The circulation averages 30,000 weekly, but some notable sermons have gone far beyond that number; for instance, the famous one on *Baptismal Regeneration* has had a sale of 200,000 copies. Nor does the number sold at all adequately represent the number of readers; many of them are widely circulated by Loan Tract Societies, and in many cases where no preacher of the Word is found, congregations have been regularly ministered to by some one reading Spurgeon's sermons. They have made his name a household word wherever the English language is spoken, and they have been translated into "every language spoken by Christians." This is a fact altogether unique: it has no parallel in the history of the Church.

Familiar to all our readers must be the story of his later years, and we need not recount it. Suffice it to note a few facts in connection with his work. In 1856 he commenced the Pastor's College with one student, and since then over 800 men have been sent out to preach the Gospel. In 1867 he founded the Stockwell Orphanage for boys, and in 1880 a similar institution for girls, where now 500 children of parents of all sects find a true home. In 1866 he started a Colportage Association, under whose auspices 90 men are labouring for the spread of the truth. Almshouses, mission schools, mission halls, Evangelistic Society, and many other institutions sprang up from time to time, until the Metropolitan Tabernacle became the recognized centre of the largest number of useful agencies anywhere to be found, proving him not only to be a great preacher but a most skilful organiser.

Perhaps we ought here to say that in January, 1856, he married the gracious lady who now mourns his loss, who has ever been, though long in much affliction, his true helpmeet, and whose kindly care of poor ministers, through her Book Fund, has endeared her name to many of God's

servants, and gives emphasis to the prayer which to-day rises from many hearts, "God bless dear Mrs. Spurgeon." Twin sons were born on the 20th September, 1856, who before they were of age were converted and baptized, and had begun to preach the Gospel. "Son Tom" is now labouring as an earnest and successful evangelist in New Zealand, and Charles, settled at Greenwich, is doing good work as a painstaking and popular pastor. May the Lord comfort them both and make them great soul-winners.

The silver wedding of his pastorate was celebrated in 1879, and the jubilee of his life in 1884. The grand services on these occasions it was our privilege to attend, and it has always been a pleasure to remember them. While his people showed their affection by presenting him with £6,000 and £5,000, he showed his unselfishness, generosity, and love for his Master's work by handing over the whole amount to the institutions connected with the Tabernacle. But we need not attempt to say more. In eternity alone will the full record of his work be published. His life has been comparatively short, but measured by the work done, it has been long. Into these forty years, apart from his unapproachable labours in the pulpit, he has by sheer industry crowded the work of ten ordinary men. For many years he has been a great sufferer, and no doubt, according to his own testimony, the suffering contributed largely to his usefulness. That suffering culminated in the long and painful illness of the past months, and though he for a time believed he would be restored to his work, the conviction at last dawned upon him that so it was not to be—"My work is done." Yes, brave soul, and nobly done. It has been the lot of some great workers to see their life-work crumble before them, not so in his case. He has died in the zenith of his fame. Many great names have been more or less eclipsed by some error in conduct, not so with him. By the grace of God he has been enabled to maintain a stainless reputation. For all the grace manifested in him, for all the work accomplished by him, for all the souls saved through his instrumentality, and all the believers refreshed by his ministry, we praise God; and well we know that nothing could please him better than for the people of God so to speak of him, as to give him cause to say with the apostle, "They glorified God in me."

THE PRINCE OF PREACHERS.

THAT Mr. Spurgeon was the foremost preacher of his age, no unprejudiced person can deny. That few have been so largely owned of God to the conversion of souls, or have by voice and pen made known the truth of God to larger numbers, must be admitted by all who knew the extent of his influence. Whence came his wondrous power? what were the elements of his greatness? what was the secret of his success? May we venture to point out some of these qualities. Among the natural endowments which he possessed we must place first—

His magnificent voice. Can it ever be forgotten by those who heard it? Clear and strong as a bell, sweet as music, rousing as the tones of a trumpet, now rolling in majesty like the thunder, anon gently whispering

like the zephyr, but in all its tones so distinct as to be heard in every part of the great building. Well do we remember the first time we heard him preach. From the time of our conversion in 1868, it had been one of our greatest longings to see and hear Spurgeon. In 1874, in company with a young man who sought admission to the Pastor's College, and who is now one of our most successful London pastors, we made our first visit to the great city, and on the morning of August 30th found ourselves amid the surging crowd struggling for admission at the gates of the great Tabernacle. We were obliged to go to the top gallery, and to the part thereof most distant from the platform; and as we stood there and looked across the vast distance which separated us from the preacher, whom we could scarcely see, we felt there was no chance of hearing him. But the moment he opened his lips our fears were dispelled: every sentence rolled up to us, not a word did we fail to hear, and our hearts feasted on the glorious sermon which he preached from the text, "My Beloved is mine, and I am His. He feedeth among the lilies." We have had many opportunities since of hearing that voice, and of observing its wondrous compass, and sad indeed our heart is at the thought that on earth we shall hear it no more.

2. *His independent judgment.* Some of the incidents of his childhood show this clearly, and it was manifest throughout his career as a preacher. In later days, it has been so much the fashion to sneer at him for sticking to the old-fashioned theology, that there has been a tendency to obscure the fact that he never was a mere echo of other men. From the first there was a striking originality about all his sayings and methods. He boldly struck out a line for himself. He determined to go on in his own way, untrammelled by any human authority—rhetorical, social, ecclesiastical or doctrinal. So it was that, especially in his earlier days, he so startled and confounded the sober, respectable, easy-going people whose creed seemed to be, "As it was in the beginning, is now, and ever shall be." Spurgeon dared to use his own judgment, to act as he thought best in the sight of God, and to a large extent this helped to make him the mighty force he became.

3. *Brilliant imagination.* Imagination is a very desirable requisite in an orator, and he possessed it in a high degree. Let anyone read through his earlier volumes of sermons, and he will find abundant proofs. How often have we been borne aloft as on eagles' wings, while he glowingly pictured the love of Christ, the delights of Christian service, or the raptures of celestial bliss.

4. *Dramatic action.* According to Demosthenes, action is the one requisite for an orator; and though we may not be disposed to give it so high a place, yet there can be no question that it contributes largely to an orator's powers. Mr. Spurgeon's action was always easy, natural, appropriate, and often highly dramatic. In his earlier years, of course, he manifested more of this gift, though even in later days it was by no means absent. We have been rather surprised to find, in so many papers, his eloquence described as being of a very homely kind. There is truth in the description, inasmuch as he, specially of late, indulged so much in the colloquial or conversational style, and all through he has chosen to use homely language and homely illustrations, and to talk to

the people in a plain and practical fashion. Yet withal, there were always many marvellous flights, when his imagination had full play, and the constantly-recurring dramatic passages would alone have raised his utterances far above the ordinary level. For proof of this, again we refer to his printed sermons, while many will appeal to their own recollections. Well we remember one sermon on Elijah on Mount Carmel. The great preacher seemed to enter so fully into the spirit of the great prophet, that the whole scene was made to live before you. You could see him bowed in prayer as he sent his servant to watch for signs of the coming rain, and as ever and anon he gave the order, "Go again, Gehazi. Go again, Gehazi," the realism was most striking; but no words can reproduce the effect. On another occasion, at the annual meeting of the Bible Society in Exeter Hall in 1875, we had the privilege of hearing one of his finest speeches. The Earl of Shaftesbury was chairman, the Archbishop of Canterbury gave a very good address, a Colonial Bishop spoke with great effect, and Morley Punshon delivered a very eloquent address. As we listened to these great utterances, we thought, Surely Spurgeon cannot surpass, if he can even equal these; but when his turn came, and he had uttered a few sentences, all the others were forgotten. The vast congregation was held spellbound, as, in the most eloquent manner, he set forth the claims of the Bible. In the course of the speech there occurred a highly dramatic passage; suddenly the speaker cried out, "I see a lion over there!" Instantaneously every head was turned in the direction in which he pointed. "It is the British lion," he went on; "he is caged, and a number of people are discussing the best way of defending the British lion." Having mentioned some of the propositions made for the defence, he said, "Will you allow me to make a suggestion? *Open the door AND LET THE LION OUT, AND HE WILL DEFEND HIMSELF!*" The effect was tremendous, and the application that the best way to defend the Bible was to publish it could never be forgotten. We could give many other striking instances, but forbear.

5. *Marvellous fund of humour.* Everybody, of course, has noticed that. He never hesitated to make people laugh, but he never sought to raise a laugh for its own sake. His humour, like all his powers, was consecrated to the great aim of leading souls to Christ. We remember, on the occasion of the opening of the new Pastor's College, hearing him thank God for the gift of humour, and he told the Lord that often, humanly speaking, he would have sunk beneath the load of depression had it not been for the native humour with which God had endowed him. Unquestionably, to this quality must be traced much of the raciness and brightness of his speech and writings.

6. *His retentive memory.* For a speaker a good memory is certainly a very helpful gift, and his was one of the best. It was shown in his childhood, when his mother used to give him a penny for every hymn of Dr. Watts that he learned, but so frequently was she called upon to pay the pennies, that she reduced the price to a halfpenny, and finally to a farthing. Most of the hymns thus learned remained with him to his latest days. He seemed to be able to remember and to utilise anything he had ever heard or read. We have heard him say that he never forgot a face which he had once seen, and at one time he could have mentioned

every one of his 5000 members by name. To these gifts must be added his acquirement of—

7. *Perfect mastery of the English language.* His most adverse critics unite with his admirers in testifying to this, and his printed sermons remain as evidence, not only of the preacher's proficiency in the Anglo-Saxon tongue, but also of the capacity of that language to express every phase of thought and emotion.

These are some of the natural elements of his power as a preacher, and would have served to make him an orator of the first rank, and undoubtedly a born orator he was. True, he despised and deliberately put aside all artificial oratory, all superficial tricks of rhetoric, and, so far from aiming at anything fine, his object was to be "understood" of the people. A "great sermon" was in his estimation a great sin. Yet he was in the truest sense eloquent. He loved to think and speak of eloquence as being etymologically "speaking out of" the heart; and out of and to the heart Spurgeon ever spoke. Still, he was a master of elocution, even as to the form of it, and, had he chosen to display himself, he could certainly have excelled in that. It was once our privilege at College to hear him read Mark Antony's speech over the dead Cæsar, and the memory of it abides with us to-day as one of the greatest elocutionary treats we ever enjoyed. We have never heard Henry Irving reading Shakespeare, but we should be surprised if he could surpass Mr. Spurgeon's rendering of that wonderful passage.

But we have to remember that Spurgeon was more than an orator—he was a *Christian* orator, and other qualities besides the ones mentioned were needed. Some we might call semi-natural—that is, they had their foundation in nature; they were natural gifts which were specially developed under the influence of the Christian faith which possessed him. We can do no more than enumerate a few of these, though we might fill a volume in illustration of them. (1) His unusual tenderness of heart; (2) His great humility; (3) His unflinching fidelity to duty; (4) His transparent honesty; (5) His unshaken courage; (6) His splendid unselfishness; (7) His intense earnestness. The first set of qualities were mainly intellectual, these mainly moral, and, as such, went to the making up of his grand personality. These were not simply qualities displayed in preaching, but characteristics of the man, and to say that his preaching was marked by these features is just in effect to say that he threw himself into the work—that his whole personality was absorbed in his message.

But there were yet other qualities of his preaching and of his character which were of still greater importance. Those we have mentioned would have given him, as an orator, power with men—they would account for much of his magnetic influence, for his ability in rousing the passions, engaging the thoughts, evoking the admiration, stirring the hearts of men. But he was far more than an orator, far more than a great preacher, he was a great soul-winner; and for the secret of his power we must turn to the spiritual region and note some of his essentially spiritually characteristics, and first must be placed *his child-like faith in God*. From the moment that in faith he looked to the Saviour, he never wavered in his trust in God. A man *full of faith*, emphatically he was: faith in the living God, faith in the

all-powerful Saviour, faith in the quickening Spirit, faith in the power of the Gospel. And his faith was contagious, doubt seemed to wither in his presence. Honouring God by his faith, God honoured his faith by blessing his words to the salvation of souls. (2) *Deep sense of responsibility.* He was witty, often jocular, he never was trifling. He ever realized the presence of God and the solemn fact that as God's servant he was entrusted with God's message. This sense of responsibility was sometimes so great before preaching, as almost to overwhelm him, but this very feeling gave him wondrous power in the pulpit, and men felt that they were listening to one of God's ambassadors who had come straight from the King's presence. (3) *Reverence for the Word of God.* In that Word he heard God's own voice, and his whole soul bowed before it. "Thus saith the Lord" was for him the supreme authority. Believing that by that Word souls could be begotten again, with intense delight and unwavering confidence he proclaimed it; and his confidence was justified by the results; for, while he preached the "Word of the Lord," "the hand of the Lord was with him," and "a great number believed and turned to the Lord." (4) *Strong grip of the doctrines of grace.* Many who admired him as a man and a preacher, consider this as a grave defect, as the limitation of his powers; but we do not hesitate to say, that what they considered his weakness was one of the chief elements of his strength. Believing that these grand doctrines were the very back-bone of the Gospel, he proclaimed the whole counsel of God, and God honoured his full-orbed testimony. We remember years ago, before ever we saw him, hearing a wise old Presbyterian elder say, "They say that God has blessed Mr. Spurgeon in spite of his Calvinism, but the truth is, that God has blessed him *because* of his Calvinism." This we unfeignedly believe. (5) *Surprising power in prayer.* A man who aims at winning admiration, or at feasting the intellect, or even at inculcating moral duties, may do without prayer; but he who seeks to win souls to Christ must be a man of prayer. This Spurgeon pre-eminently was. His public prayers were rich spiritual feasts—to hear him pray in private was an unspeakable privilege. (6) *Intense love for the Saviour.* The Lord Jesus was to Him no mere name, but a living reality. Oh, how he loved Christ! How he adored His name! How he revelled in His love! How enraptured he was with His beauty! Loving Christ so, he could not but commend Him to others; so that preaching Christ and Him crucified became the supreme delight of his soul, the very aroma of his existence. (7) *Ardent passion for souls.* This was but the reflex of his love for Christ. A favourite expression of his was to "love men to Christ," and this intense desire for the salvation of men gave point and intensity to all his preaching. Never did he lose sight of this aim. Never have we known him to allow a meeting in the Tabernacle to pass without a word for the unsaved, and never was he happier than when pointing, or hearing others point, sinners to the Saviour. And we feel that, after all, the best eulogium that can be passed upon him is what he, in almost prophetic words describing his own funeral, desired men to say of him—"He did entreat us to look to Christ."

* * * * *

We had intended to give some estimate of C. H. Spurgeon as a pastor, philanthropist, president of college, author and friend, but we have already

taken up all our available space. Some of our brethren have given their recollections of him as president of the college, and there are many things we should specially like to say on that point, since it was our privilege in college days, as students' secretary, to be brought into closer association with him than many. We shall only give one evidence of his intense interest in the students and the gracious terms upon which he met them. He had been suffering from his old trouble, had been very ill, and consequently was unable to be present to give his usual welcome at the opening of the session, but he sent us a letter to read to the brethren, which we think of sufficient interest to give to our readers—it is very characteristic of the man:—

“*January 11, 1881.*”

“DEAR BRETHREN,—I salute you all very heartily, wishing both tutors and students ten thousand blessings. May this be the best and happiest session you have ever held. May God be glorified in those of us who work, and in those who suffer. I seem to myself to be utterly spent. Pray for me—*hard*. Your crippled president,
“C. H. SPURGEON.”

Ah! beloved president, and we did pray hard for thee then and often since, and never so hard as during the past year, but now thou art beyond the need of our prayers, though we may still hope for blessing in answer to the prayers of thy life. Brethren beloved in the Lord, we have lost his magnetic personality, his inspiring presence, his versatile genius, his helpful fellowship, his courageous leading, but let us seek by God's grace to preach more faithfully and earnestly that Gospel which he loved so well. In the conflict with error let us be nerved by his example, and though we shall long miss him sadly, and often feel that “one blast upon his bugle-horn were worth a thousand men,” yet let us encourage ourselves with the assurance that the sovereign Lord who made Charles Haddon Spurgeon so good and great is with *us* still, and His cause can never fail, His warriors can never be defeated.

EDITOR.

PERSONAL REMINISCENCES OF C. H. SPURGEON.

BY PASTOR W. USHER, M.D.

THESE scarcely recur to order, and favourable circumstances alone will bring them to memory. Still, I suppose that each man who knew our beloved President will have some of his memorable sayings, etc., indelibly impressed on his mind. Some of these I now give.

I will commence with a brief account of my first interview with him. In June, 1870, I was the bearer of a letter of introduction and recommendation from my pastor, formerly a student in his college. It was my first visit to London, and, coming from the North of England, with its bracing mountain air, into the sultry June weather in London, was a wondrous change, causing me literally to gasp for breath, on my way to Stockwell Orphanage, where I heard Mr. Spurgeon lecture on “Sermons in Stones.”

I was struck with his calm expression of faith as he said, “I've just received £400. I knew the Lord had some money for me to-day, but I did not know which way it was to come.” I met him in the Orphanage ground; he took my letter and said, “Meet me here to-morrow (naming the hour), and wait until I come.” At the time appointed, I stood upon the now (to me) memorable spot, in front of what was then the head master's residence. Mr. Spurgeon came from one of the houses, and, leading the way into a room

in the house, said, "Close the door, or we shall have everybody in. Now, sit there," and he looked me (so I felt) up and down, and through and through, yet with a kindly countenance. Then he questioned me, "Well, young man, and why do you want to enter the Baptist ministry? do you expect to make a fortune by it?" "No," said I, "money is not my object; I desire to win souls for Christ." "Ah," he replied, "if you think to get rich by the Baptist ministry, you'll make a great mistake. Tell me of your conversion." This I did, and his next question was, "How did you come to believe the doctrines of grace?" I said that I felt that God originated any good work which had been wrought in me, and that all the rest seemed to hang on that. "Yes," he said, "our experiences teach us, do they not? There are wheels within wheels." After questioning me as to a work in which I had been engaged for the Lord, and as to what would become of it if I left it, he said, "Well, you can come to college in August. Good-bye; now fill up the entrance form at once, and take it to Mr. B——; say I sent you; don't neglect it, for during the next twenty-four hours, I shall forget that there is such a man as Usher, I am so busy." I could scarcely believe myself an accepted candidate for admission to Pastor's College. That day changed the whole tenor of my life. I loved Mr. Spurgeon from that moment, with a love that has increased during the years that have followed.

About the 8th August of the same year, with an acquaintance from the same town, I made my way to Nightingale Lane, Clapham, where a re-union was being held of former students settled in the neighbourhood, students then in college, and 8 or 10 new comers. What a sight! Every needful arrangement had been made for entertaining the large company, including a field for outdoor games, where the tutors and students were thoroughly at home together, and the President and the Vice-President of the College the centres of attraction.

On a similar occasion he said, during an address of welcome, "Now go and play, but just one word first; when the bell rings for dinner, come at once: throw down the bat even if going to make a splendid hit, just remember that some of us have a weakness for the grub at the proper time." Shocking for a minister, was it not? and yet not for him. It recalls many kindred off-hand but pithy sayings, as when, many years later, Manton Smith being present with his cornet, dinner being ready, the President announced, "We'll sing the doxology. Blow it up, Smith." On another occasion at Conference, after a lengthy and most eloquent paper from our late Brother Anderson of Reading, we assembled for dinner in the rooms below the Tabernacle. Apologizing to the deacons for our unpunctuality, he said, "We are very sorry to be late, brethren, but for such a paper as that to which we have just listened we would have stayed longer, even if each leg of mutton had turned into a cust-iron column."

How generous his disposition and hearty his kindness, could be shown in numerous instances if time and space permitted. On another occasion, a former student (then settled in America) was piloted by me to the re-union at Nightingale Lane, and in explaining to Mr. Spurgeon why I came unbidden, and expressing the hope that I was not intruding, after twitting me with my modesty, which, said he, "I know is not native," he added, "Welcome always, to all things, everywhere." Mrs. Spurgeon, who was present that day, had forbidden him to speak of her, but, not to be hindered, he told us frankly that he was forbidden, but, amidst roars of laughter, said, "I may just tell you briefly what I should have said if I had been permitted," then followed one of those grandly tender speeches on the excellencies of his beloved wife.

Stories from his talks and lectures would themselves—if collected from the brethren of the college—make volumes. Some are too precious to be lost. His jokes, also serious utterances, were often at the expense (but not wantonly) of other denominations. Although loving and genial to individuals every-

where who loved the Saviour, his convictions were not the less deep and openly expressed on that account. Addressing the students as to the advisability of a man settling at first in some rural district, he explained that "There he may learn, and not be seen; there, too, he can rub off the angles of his methods. In my student days," said he, "I did and said many things I would not now. For instance, I remember going to a little country place to preach; the forms had no backs, and on the front bench were seated dames with cloaks and hoods, like 'Little Red Riding Hood,' which made me feel that Solomon in all his glory was not arrayed like one of these. After the sermon had commenced, the front seat gave way with a crash, and down came all its occupants. This was too much for my gravity; it was all over with the sermon from the selected text, so I made the inquiry, 'Where did that form come from, was it from the Established Church? if so, no wonder it was rotten. Let us have a talk about "Forms and Ceremonies."' I should scarcely do that now."

(To be concluded.)

BY PASTOR HUGH D. BROWN, M.A.

So they have laid thee, noblest hero of the century, in thy last resting-place, just as we hoped they would, wrapped round with the blood-stained banner* thou didst love so well, and with the sword upon the coffin thou didst wield so gloriously for God! Sleep on, weary frame, to wake up on the resurrection morning, no more "a mass of misery," but strong with the elastic vigor of eternal youth. God guards thy dust until the Saviour claims His blood-bought heritage; meanwhile, brave spirit, thou thyself, beloved brother, art with the Lord, crowned with immortal honor before the Throne. Does heaven's melody break forth when, along some dusty lane of earth, with limping gait, a tattered prodigal seeks pardon and his father's home? Then verily a mighty strain of gladness must have rung out in the celestial city when Charles Haddon Spurgeon, noblest witness for the truth of God since the days of the much-maligned Baptist Bunyan, entered the pearly gates. He sees the Lord! lo, there is wondrous joy and pleasure streaming from the Saviour's glorious face! "Servant, well done," rings through the courts of heaven. Do they sing up there? Surely the "spirits of just men made perfect" must utter praise to God, for melody is not confined to lumps of clay. Hark to the strain:—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." Yes, heaven would be no heaven to C. H. Spurgeon if he were not occupied with one incessant praising of Jesus Christ, who loved him and gave Himself for him.

From the evening when I received the startling telegram—"Will you preach for me, Sunday, Dec. 11th? SPURGEON."—until the last letter enclosing £50 (a personal subscription) for the work in Ireland, Mr. Spurgeon's kindness and sympathy knew no change. Why he made me so much his debtor in this respect, has always been, and must remain, a mystery, except indeed it be because he had drunk in so much of the spirit of Him whose grace and love to me eternally can alone declare. Many precious letters, written by him in days of heaviness and overwhelming work, lie in my desk—too kind and precious to bear publicity—full of tenderness, sympathy, and counsel concerning the cause in Ireland. Never came I across a man so unaffectedly grateful for the smallest act or word of sympathy—such was the gold of Ophir to his soul. Was this because he leaned so close upon the Master's breast, and caught the throbbings of that gracious heart? Then verily are there springs of joy in

* They sang around his grave, "There is a fountain filled with blood," and buried his old Bible with the hero himself.

heaven we have scarcely even thought upon—one look of sympathy for Christ will evoke a lavish and prodigal reward. Give it, then, brother—the investment is a rare one.

The first time I came into close contact with Mr. Spurgeon was, strangely enough, during the heat and din of the Down-grade controversy. Stopping the entire week at Westwood, it fell to my lot, as to few others, to understand the inner workings of his heart throughout that painful time. It has been said that he ambitioned the *role* of a dictator, and sought to found a denomination. Were it indeed so, this he could have easily accomplished, but I dare assert most positively, from the closest scrutiny, that never rose there up within his breast a yearning for self-glory—he believed most firmly throughout that the war was of God—his Master's honor being at stake. For Christ alone he fought; to impute jealousy and meaner motives is as ludicrous as it is false. Whom had he to be envious of? But he was jealous for the truth and glory of the Lord God of Hosts, and yet the snapping of old fellowships nearly broke his tender heart, and would have done so, were it not that God's own love more than ever filled up the saddened void. I have seen him walk to and fro in a perfect agony of soul—praying, hoping for some loophole of escape, some way of linking peace with honor, but none appeared, and God's will to him being paramount, right through antagonisms and friendships alike he went for Christ and His glory. Still the man who spoke such forceful, pointed, lion-like words in public, was silently weeping away his life in private. He hit hard, yet suffered more himself in hitting than even those he combated, for in his heart he loved them much; but over and above all else, he loved the Master more.

Nor did Mr. Spurgeon, to my knowledge, ever strive to influence the action of those whose policy he might have easily swayed, but left each brother with perfect freedom to stand or fall to his own Master—only once, during that trying week, did he, in a moment of fierce indignation for God, exclaim, "Friend, I adjure you solemnly, be faithful at all hazards to the truth"; yet the next morning, after probably a sleepless night, fearing lest personal influence should take the place of higher claims, he said, "Act freely by your conscience as God bids you, irrespective of my advice of yesterday." This I did, and found myself one of a minority of seven the Monday following at the City Temple. Mr. Spurgeon afterwards remarked, "Were I present, I would have voted with the seven." I never knew a man who had less of self about him, although at times he necessarily appeared somewhat egotistical in public, as all born leaders of men must, yet not the smallest shadow of egotism was ever visible across the beauty of his inner private life at Westwood.

Westwood, ah, how sweet and fragrant are the memories! Truly a home, the sacred joy of heart responding to heart—a God-made marriage—the simple, gentle spirit waiting anxiously to know how her dear husband had fought the battle for his Saviour's honor. Yes, God made a helpmeet for C. H. Spurgeon. Does thine heart bleed to-day, honored sister? Nay, we would dare hope that love, so pure and strong and true, has risen to the dignity of seeing lonely, selfish sorrow swamped in the great whirlpool of thy loved one's joy—till soon the fellowship of earth be renewed for aye in heaven.

As simple as a little child in home life—playing with his dogs, finding a source of rippling merriment all round. I know he laughed to the glory of God, and so could pray immediately after, and no one even dream the transition irreverent or strange. He was at home with God, and had no secrets from his Father. No believer he in the higher life—so called! Yet did he live continually in the Master's presence, and knew, I feel convinced, of absolutely nothing unsundered in his will to God. Many remember those Friday evening gatherings at Westwood, after Conference, as wondrous seasons of heavenly joy. Surely the loving Saviour was always there—gratified to hear such laud and mention of His name in prayer and praise and

conversation—the delight, as brother after brother told of God's power and mercy in converting souls, on C. H. Spurgeon's face, was in itself a benediction. Yes, he loved his Lord intensely, and gloried in the triumphs of redeeming grace. So great a man, and yet so simple, with a great child-heart—or rather so simple because so great—I never knew his rival. "Thy gentleness hath made me great."

And then his work—always at it—correcting sermons, writing articles, dictating letters, caring for the widows, tending the orphans (who almost worshipped him, and yet felt quite at home in the great man's presence), guiding his students, praying over churches, etc., etc.—a genuine John Bull of the very best type—a son of toil—handicapped by gout and weariness, yet doing more in one day than most hard-working men could accomplish in a week;—what wonder he wore out at fifty-seven. The early morning saw him hard at work, though all the day meant business. Methodical, punctual, systematic, he wrought wonders, yet, Luther-like, believed it true economy of time to pray harder when he laboured most; thus did the well-oiled machinery roll on in swift yet easy motion.

Great, gifted, golden-mouthed orator, I know he never dared to face an audience on his own charges, relying upon human power—fain would he speak for God,—as God (1 Peter iv. 11), then must it be by God. Often have we prayed together in his study before buckling on the armour he entered the field of conflict, and always was the burden of his cry, "Ah, Lord, I cannot speak; I am a child. Thou must undertake for me." He went forth from God, and the result was glorious victory.

How he did suffer. I well remember, when he asked Mr. T. R. Warner and myself one year, after Conference, to visit him at Eastbourne. Gladly we availed ourselves of the privilege and pleasure, only, alas! to find him going through a fiery furnace of pain; still, amid his anguish, the great heart of the man rejoiced over the Lord's work. Expressing the hope that he would soon be better; how the response burnt into our very souls, "I am a mass of misery." We prayed, he groaned "Amen," but scarcely could lead in audible petition himself, so great his agony; yet love for souls and Ireland constrained a few broken utterances, and so we parted. Thank God, he is past all pain now, in the unclouded sunshine of the King's own face. But I believe Mr. Spurgeon has been working on steadily, fighting death inch by inch for years with the protracted heroism of a Smithfield martyr.

How calm and self-forgotten. When Dr. Parker's "open letter" appeared, with its bitter, un-Christ-like criticism, many were only panting for the opportunity of exposing Sanballat. I was down to speak, along with others, that evening. Leaning over, he asked, as a special favour, that all references to Dr. Parker be avoided. At this, it was impossible to conceal my chagrin and disappointment, for all Irishmen dearly love a fight; but at last he extorted a reluctant promise. Wisely enough, however—thinking that Hibernian proclivities might outrun even the restraints of veracity—he dropped me out of the programme altogether, and told me, laughingly, the reason afterwards. "The King's commandment was, Answer him not."

I remember seeing some of the correspondence alluded to by Mr. David Davies, and bear my testimony that the witness of the honoured Brighton pastor is true—C. H. Spurgeon always made himself a willing footstool to raise Christ higher in the estimation of his fellow-men, but Joseph Parker, alas! in endeavouring to attain notoriety by wounding cruelly a fellow-soldier, forfeited thereby any measure of local popularity he enjoyed as possessing single-mindedness of purpose for the Master's glory.

And now the clarion voice is hushed, the kindly heart has ceased to beat, the loyal standard-bearer has been called home from foreign service. We had hoped to see and hear him in Dublin—indeed he promised me to come—that joy can never now be ours. All who knew C. H. Spurgeon will miss him till

they join him. Yet, Lord, it was wondrous love to lend such a gift to Thy Church for twoscore years. There could be only one Elijah, and there can be only one C. H. Spurgeon, yet the living Christ can raise Elisha if He will. One thing we know—the Calvinism which made our buried hero strong, forbids our trembling for the ark of God. We bow in silence before the mysteries of our loving Lord's wise will, and, though the shadows fall heavily across our hearts and homes and churches, glory in the thought they are but heralds of the coming dawn—not of the deepening night. Till then, loved friend, farewell! Good-night! Good-night! Redeemed through blood—the blood of Christ's priceless substitutionary sacrifice—we wait to meet thee when the morning cometh.

BY PASTOR T. WHITESIDE, BALLYMENA.

IN common with other brethren trained in the same institute, I have many pleasing recollections of the Pastor's College and its late President; it might, therefore, interest some of our readers if, first, I stated briefly how I came to be there.

Constraint being laid upon me to preach the Gospel, and feeling the need of being better qualified for this important work, an intense desire for admission to the Pastor's College took possession of my mind. After much earnest prayer for Divine guidance, without consulting with flesh and blood, I determined to write to Mr. Spurgeon and lay the matter before him, which I did, telling him my desire, circumstances, etc.; that to have peace of mind I must put myself in his way; all would depend on his decision; if accepted, I was prepared and willing to give myself up entirely to the work. To this communication Mr. Spurgeon promptly sent the following reply:—

"DEAR SIR,—The college is at present so full that I cannot receive any more till next August. It will not, therefore, be in my power to give any answer to your application for some months. At the same time, if you consider it well to persevere, and can wait, you can obtain a form of application by writing to Mr. Page, Pastor's College, Newington Butts, S.E.—Yours truly,

C. H. SPURGEON."

The requisite form being obtained, duly filled up, and returned with testimonials, on the 28th day of June, 1877, I received the following:—

"DEAR SIR,—You can come to the college—it commences its next term Aug. 6th. May the Lord be with you in this step.—Yours truly,

C. H. SPURGEON."

On the 5th day of August, 1877, I was one of the great crowd that thronged the Metropolitan Tabernacle, and had the oft-longed-for gratification of seeing and hearing Mr. Spurgeon preach for the first time, his text on that occasion being Hebrews xiii. 20, 21. On the following Monday evening, after the prayer-meeting, he invited all the new students who were present to meet him in the vestry; there we had our first introduction to the honoured President, who gave to each a firm grip of the hand, with a suitable and kind word of welcome, promising, at the same time, if any should kill himself with hard study, he would bear the expense of burial. Neither time nor space will allow me to go into minute details of college life—extending over a period of three years and three months—or to tell of the great and many privileges enjoyed while sitting at the feet of our beloved President—hearing his words, imbibing his spirit, and enjoying his pithy and witty sayings. His visits were always looked forward to with the utmost pleasure and delight. On one occasion he entered the large class-room where we were all assembled, and after addressing a word of cheer and stimulus to us, he turned to the venerable senior tutor, Mr. Rogers (who never saw eye to eye with us in believer's baptism), whom he congratulated on his juvenile appearance and good looks, the reason being, as he supposed, that he had "trusted in God and kept his body dry."

On another occasion he favoured us with what might be called a flying visit. Previous to his coming he had been reading some rather severe criticisms of John Calvin and his writings. In addressing us he made a sarcastic allusion to these critics, and said, "If they were all piled up, one on the top of another, they would not be the height of John Calvin's big toe."

When my term at college had expired, I was called to work in Ireland, under the auspices of the B. and I. B. H. M. The President being unwell at the time, I had not the privilege of the private interview he granted to any of the brethren who were going out; I was therefore obliged to write, to tell him of the call given me and seek counsel as to what I should do. The reply, written by himself, was as follows:—

"DEAR WHITESIDE,—Go—I think that it is the very thing for you. I never pretend to understand Irishmen, but I think you would conciliate and retain and build up even those ethereal spirits. You are, in my estimation, worthy of any position, and therefore likely to prosper in the one offered to you; it has the grand attraction of great need and little reward

"Go, and the Lord go with you; and if at the end of three months you do not see your way, come here to the College again.—Yours truly, C. H. SPURGEON."

Thanks be unto God for bringing me under the influence of dear Mr. Spurgeon; ever shall I esteem it an honour to have been in any way associated with him who was one of the best and greatest of men. The sad intelligence of his death almost overwhelmed me with grief; but in my deep sorrow God graciously gave this timely word of comfort, which served as a text on the following Lord's day, "Behold, I die; but God shall be with you and bring you into the land of your fathers." "The memory of the just is blessed." "He being dead, yet speaketh."

BY PASTOR ALFRED G. HASTE, CARRICKFERGUS.

MY heart is filled with mingled feelings: of joy unspeakable on the one hand when thinking of the great honour and privilege enjoyed in being permitted to enter the Pastor's College, thus coming beneath the powerful influence of such a mighty preacher of the Gospel; of heart-felt sorrow on the other hand because of the reason for which these words of mine have been invited. Strange to say, though born in London, I had not seen Mr. Spurgeon nor heard much about him till after my conversion, in the year 1879; shortly after this, the most important event in my life, I was taken to hear him preach at the Tabernacle on a Thursday evening, and the first sermon I heard him preach was from the words: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The sermon was such as you may imagine would be most helpful and encouraging to a new convert; and from that evening Mr. Spurgeon had won another youthful admirer. No preacher has ever exercised an equal influence over me with C. H. Spurgeon; always after hearing him preach I longed and yearned to go forth to the field and scatter the good seed of the kingdom. To listen to him preach was a spiritual treat and an inspiration for service; again and again, weary with college work, would I strive to spare an hour to attend the "Tab." on a Thursday evening, in order to get a "lift up," and never was I disappointed. When engaged in Christian work connected with the Tabernacle, I had occasion to correspond with him several times, and I was forcibly struck with his business-like manner, exhibited in his replies, for, notwithstanding his many engagements and extensive and varied correspondence, invariably I would get an answer to my letter next day, in his own hand writing, not merely a bare acknowledgment, but a word of cheer and encouragement. Every Friday, health permitting, he would visit the college to lecture to us on a variety of subjects which would be helpful to us in our life's work; these were "Good Fridays"

indeed, and were looked forward to with delight. If, with Solomon, we found "much study a weariness of the flesh," Mr. Spurgeon's talks with us then were a most reviving tonic, and enabled us to face the next week with its "conjugations and declensions" in a cheerful spirit. After his lecture he would adjourn to his private room, and be prepared to see any of the brethren who might be desirous of having an interview with him. During these interviews many of us know how readily he agreed to help us in building a chapel, by recommending our scheme, becoming the Treasurer of the fund, and offering to assist us out of his own pocket. Whilst in college, I conducted services in a small hall in the country; I had one of these interviews with him respecting the building of a chapel. In the course of conversation, I mentioned the fact that the friends complained of worshipping in the hall because they were annoyed by unpleasant visitors in the shape of fleas; with a merry twinkle in his eye, he remarked, "That was a blessing in one way, for they would help to keep the people awake." During these private interviews he would give his advice and counsel in times of difficulty, and words of stimulus in seasons of trouble and depression. Truly, he was often found to be the "mourner's cheer" and the "clue of the maze." Once or twice during the year we had the pleasure of visiting Westwood; these were "big days." He would do all in his power to make our visits both enjoyable and profitable. There was an entire absence of "stiffness"; in the presence of some great men you are repulsed, but he, like a magnet, drew you to him; and at once we were made to feel that he was a brother among brethren. We shall never forget how he used to conduct us through his fernery and hot-houses, accompanied by his dog, "Punch," which seemed to be as proud of his master as any of us students. In these little tours round his grounds, he would take delight in pointing out and describing the different objects of interest, saying, "Brother, So-and-so sent this from such and such a place." Here many happy seasons were spent by Mr. Spurgeon; taking up his position under a tree, and the students would sit round him on the grass, and then he would give them an opportunity of asking him questions on any subject they might choose; he would not promise to answer all the questions, but he would do his best; and I can assure you he proved himself to be a veritable cyclopædia, much to the enjoyment and edification of his questioners.

In April, 1889, he wrote me to come and see him at "Westwood" about preaching in Carrickfergus. After asking one of his secretaries to read the letter to me he had received—stating the necessary qualifications the brother must have he was to send—he turned to me and said, "Well, what do you think of that?" I said, "I will do the best I can; but of course I am only human." He replied, by saying in his characteristic way—"If I should stick a pin into you, I should soon find out that." And with his "God bless you," I left to make my way to the Emerald Isle. After leaving college we were impressed with his deep gratitude for any help, however small, sent for the college or any of the institutions, it was always thankfully and heartily acknowledged; the following letter, received a year ago, will serve to confirm this:

"DEAR MR. HASTE,—The Lord reward you for your kind thoughtfulness of your old friend. Thank the Bible-class for so kindly remembering the College. You help to make my return a bright one.—Yours very heartily, "C. H. SPURGEON."

Our dear President, friend and brother, will never be forgotten by us. "He being dead, yet speaketh," and messages delivered in the class-room and from the Conference Hall platform will ever linger in our memories. The men of the *Alma-Mater* will earnestly pray that the scabardless sword so skillfully wielded by him, may soon be handed by our beloved Captain to the right brother, who shall go forth "contending earnestly for the faith which was once for all delivered to the saints," and attacking the enemies of the Lord and His truth.

BY PASTOR P. A. HUDGELL, WATERFORD.

AS I take pen in hand to place on record my heartfelt admiration of my deeply lamented and devoutly beloved president, whom the gracious Heavenly Father has seen fit to remove from our midst, I am sensible at once of my utter inability to at all adequately express my sincere appreciation of his gracious spirit, unique talents, saintly character, and laborious life, and the deep regret I feel at his decease. As the son of one (the Rev. Geo. Hudgell of Bristol) who had been converted, baptized and received into church membership by him, and, moreover, had been in the closest association with him for many years, I had learnt to love and honour him from my childhood; but it was not until the month of October, 1885, that it was my happy privilege to make his acquaintance, when I made a personal application for admission into his college. How can I ever forget the loving, fatherly way he greeted me as a lonely young man in London's busy and sinful city. Previous to that first interview, in common with thousands, I esteemed Mr. Spurgeon as the marvel of the age: a foremost preacher of "the old, old story of Jesus and His love," and a philanthropist of no mean order; but since, I have had abundant reason to hold him in the highest regard as a dearly-honoured president, a tender-hearted pastor, and a cheering and inspiring friend. What golden days they were which we spent as his guests at his princely dwelling at Westwood! With what paternal regard and friendly consideration he treated us on those privileged occasions. What marvellously profitable times those Friday afternoons were, when he unbent himself before us his pupils, and gave us the grand results of his wide reading and diligent study of authors of all characters! The humble, childlike spirit he exhibited, the free and easy manner he wore, and the natural way in which he treated us to humour, logic and wisdom of the profoundest and most sanctified kind, could not fail to win our attention, affection, and heart adhesion to his person and principles. How gratefully I look back to the Pastor's prayer-meeting, which he conducted with such wisdom and care on Thursdays, and also the service succeeding it in the Tabernacle! They were times of refreshing, indeed, from the presence of the Lord. Can any of us describe at all fully the real seasons of blessing that the Annual Conferences were to us? From the president to the obscurest man present, all were conscious of a thrill of Divine power, and could realize the immediate nearness of the King of kings. The dear president's addresses, in which he spoke to us out of his own soul, and brought to us rich treasures that he had obtained from the depths of his varied and choice spiritual experience, abounded with grace and sweet persuasiveness, and, as a natural result, came home to our hearts with force. Little did we think that last Conference would be the last we should be favoured with his company on earth, or else, if it had been possible, we should have appreciated it more than we did. May the eternal God make up to us our great loss in succeeding Conferences by revealing himself very fully at them and showing to us by many signs that his work of soul-saving and life-sanctifying has not suffered by the event which has so completely unmanned every man of us.

I have precious recollections of some exceedingly choice interviews it was my good fortune to have with Mr. Spurgeon. In entering, while in, and on leaving the college of colleges, he lovingly took me by the hand and led me into the palace of his royal sympathies and godly counsels. If one ever felt discouraged and tempted to give up, a sight of his face, which reflected the very sunshine of heaven, a grasp of his hand that was so frequently clasped in the Master's hand, and the sound of his bell-like voice which was so powerful in pleading for man with God and for God with man, would effect more than any amount of exercise, dieting, or doctor's medicine in restoring flagging energies and reviving drooping spirits.

That he was a martyr for the Truth's sake was fully evidenced in the Down-grade controversy—a controversy that administered some keenly-felt

blows to the champions of false doctrine, and undoubtedly did much good in purifying the Church, and in clearly revealing the faithful preachers of God's Word, and in causing them to become even more faithful. How can we, as his mourning students, act better, as a sign of our reverence and love for this master in Israel, than espouse the cause and faith he so nobly lived and died for, and clearly reveal to onlookers that though Spurgeon is dead the principles and doctrines which he loved still live.

Next to the name of Christ, the name of Spurgeon is engraven upon our hearts. Why is this? Because the one is so akin to the other that in seeking to follow our human master, we are also getting nearer to our Divine one. We, whose joyful lot it has been to associate with him in any way, will ever regard it as a distinct honour, a fact that will make us true to the all-sovereign Lord, fearless in holding and proclaiming "the faith once for all delivered to the saints," and holy in our conduct. His death is a call to arms to us who are left behind. It becomes us to close in our ranks and work shoulder to shoulder, so that the common foe may not be enabled to obtain any undue advantage from the falling of the chief standard-bearer. Be it ours to live while we live, to live under the influence of the judgment day and eternal realities, with the conviction ever dominating us that Christ is ours and we are His. We thank God with great heartiness for Spurgeon's life. May we all have abundant reason to thank Him with equal cordiality and sincerity for his death, because of the many rich blessings flowing to us—with the whole Christian Church—through it. "The Lord be thanked for Spurgeon," will be uttered by many lips in all succeeding ages, and ever by his devoted and sorrowing pupil, P. A. Hudgell.

AROUND THE GRAVE.

NEVER perhaps was the greatness of Mr. Spurgeon more fully realized than during the memorable funeral services held in the Tabernacle and Norwood Cemetery. What a testimony was borne to his vast influence when on Tuesday, February 9th, over 60,000 people passed through the Tabernacle to gaze upon his bier; when on Wednesday the Tabernacle was filled four times by different congregations anxious to pay their tribute to his memory; when again on Thursday the vast building was thronged, and from Newington Butts to Norwood Cemetery, all the way was lined with sympathetic and sorrowing spectators as the vast procession, two miles in length, followed the precious remains to the last resting-place. "The whole city was moved," and many a one looking upon that plain olive-wood casket, which held all that was mortal of the great hero, could have said, "My heart is in the coffin there with Spurgeon." We deeply regret that sickness prevented us from being present to represent our I. B. A., but we are glad to know that the Baptists of Ireland were officially represented by Bro. T. R. Warner, Dep. Sec. of the I. B. H. M. Pastors Hudgell and Marshall were also among the mourners present, while among the tributes of affection which graced the platform none was more striking than the beautiful floral harp sent by the Baptists of Belfast. We would fain give a full account of all the services did space permit; as it is, we must be content with giving the closing part of the very sympathetic description which appeared in the columns of the *Daily Telegraph*. The scene at the grave is thus depicted:—

"But all eyes were soon fixed upon the massive coffin, at the sight of which every head was bared. No flowers bedecked it, nor was there even a green wreath to break the monotony of its polished surface. A better decoration, in the esteem of most present, perhaps, was the open Tabernacle Bible, which still held its place above the heart of him who knew so well how to expound its truths. There could have been no happier accessory than that open Bible. It had the effect of the flag for which warriors die, and, under the folds of which they are carried to burial. Advancing to the front of the vault, while the mourners filled the enclosure, and

the remains were lowered to their resting-place, the Rev. Archibald Brown requested that no one present would remain uncovered—a sensible desire instantly gratified. Mr. Brown himself kept a soft felt hat upon his head, and wore an Inverness cloak closely buttoned up, throughout the proceedings, in which he took a leading part. Scarcely had the last straggler from the procession taken his place before the services began, and in their course there was a sound of full-voiced music—never so impressive as at the grave-side. It came from no trained choir, but from the lips of men who sang out of the ‘abundance of the heart.’ The famous preacher loved the music of the ‘great congregation,’ and it now rose from around his tomb into the sombre sky—a full resonance, chiefly of male voices, with part above part in harmonious order. Everybody knew both hymn and tune, and everybody joined with an effect at once stately and touching. But even more impressive was the delivery by Mr. Brown of the following address, partly eulogium, partly invocation, and, as subdued murmurs of sympathy and assent made clear, wholly appropriate. In clear, full tones, broken now and then by emotion, the officiating minister said:

“‘Since it hath pleased our Heavenly Father, the Sovereign Lord of life and death, to call away from this world the soul of our departed brother, we therefore commit his body to the grave—“earth to earth, ashes to ashes, dust to dust,” surely expecting the coming of the day in which all that are in the grave shall hear the voice of the Son of God, and shall come forth. . . . Beloved president, faithful pastor, prince of preachers, brother beloved,—dear Spurgeon, we bid thee, not farewell, but, only for a little while, good night! Thou shalt rise soon at the first dawn of the Resurrection Day of the Redeemer. Yet is not the “Good night” ours to bid, but thine. It is we who linger in the darkness; thou art in God’s own light. Our night, too, shall soon be past, and with it all our weeping. Then with thine our song shall greet the morning of a day that knows no cloud nor close, for “there is no night there.” Hard worker in the field, thy toil is ended. Straight has been the furrow thou hast ploughed. No looking back has marred thy course; harvests have followed from patient sowing, and heaven is already rich with thine ingathered sheaves, and shall be still enriched through years yet lying in eternity. Champion of God! thy battle, long and nobly fought, is over. The sword which clave to thy hand has dropped at last; a palm branch takes its place. No longer does the helmet press thy brow, oft weary with its surging thoughts of battle. A victor’s wreath from the Great Commander’s hand has already proved thy full reward. Here for a little while shall rest thy precious dust. Then shalt thy Well-beloved come, and at His voice thou shalt spring from thy couch of earth, fashioned like unto his body in glory. Then spirit, soul, and body shall magnify thy Lord’s redemption. Until then, beloved, sleep. We praise God for thee, and, by the Blood of the Everlasting Covenant, hope and expect to praise God with thee.’

“The words of the speaker were too much for many present. Over all came a sound of weeping, strong men giving way to grief like women, and sobbing as though the heart would break. One thought, at that moment, of the words which had just before been read in the Tabernacle: ‘And devout men carried Stephen to his burial and made great lamentation over him.’ Human nature is very much now what it was when the first deacon of the Christian Church was done to death. The prayer usual on these occasions was offered by the Rev. Dr. Pierson, to an accompaniment of murmured interjections, and then the Bishop of Rochester, advancing to the front of the platform, pronounced the apologetic benediction with uplifted hand. So ended the simple ceremony, and, while some of the crowd lingered to catch a glimpse of the coffin as it lay in the vault, others descended the hill and went out into the noisy world, where policemen, in greater force than ever, sought to make orderly a seething crowd. It is said that the Spurgeon vault will be surmounted by a bronze statue of the eloquent minister, with changeless face turned towards the distant Tabernacle, looking over an army of the dead.”

On the day of the funeral, a memorial service was held in St. George’s Hall, Belfast, by the Baptists of that city, when Dr. Usher delivered an address which has been published as a penny pamphlet. It is very good. The Doctor gives some touching personal recollections, but in the main, by appropriate quotation, lets the late President speak for himself. The address as a whole is a graceful tribute to the loved one’s memory, and we bespeak for it a hearty welcome. The profits on the sale will be given to the Stockwell Orphanage.

FOR OUR YOUNG PEOPLE.

WE cannot do better this month than give our young readers a copy of the letters that recently passed between dear Mr. Spurgeon and the children of Stockwell Orphanage, in the hope that the sweet words about the Lord Jesus may be made a blessing to each one. The following letter from the children, signed by the premier girl and boy for the year, was forwarded to the President :

“ Stockwell Orphanage, Clapham Road,

“ London, S. W., December 22nd, 1891.

“ To our Beloved President. “ Dear Mr. Spurgeon,—Christmas comes but once a year, and then we say to one another what we think and feel all the year round.

“ We did not write to you when you were so ill, but we prayed for you every day, that God would make you well again, for what should we do without you ?

“ We have been made so happy ever since we knew you were getting better ; and now we want you to get quite well, and be able to come and see us at the Orphanage ; and we want to hear you at the Tabernacle again, for you always have a nice message for us.

“ We think we ought to be very happy boys and girls, and so we are ; and it is our own fault if we are not as good as we ought to be. Everybody is kind to us, and you are our dearest earthly friend.

“ We thank dear Mrs. Spurgeon for her love to us, and we are so glad that God has made her well enough to be with you in Montone. We hope the change will do her much good, and that she will be quite well and strong again.

“ We hardly knew what to send you, but we have now agreed to send you an English flower to wear on Christmas day. You have more lovely flowers in France, but we hope you will like these quite as well, as they come from your loving boys and girls in the Orphanage.

“ When your letter is read to us on Christmas day, we shall be sure to wish you and dear Mrs. Spurgeon a ‘ Merry Christmas,’ as we feel sure ours will be, and a very ‘ Happy New Year.’—Signed for all the boys and girls,

“ KATE BISHOP.

“ ERNEST JAMES BARSON.”

To this letter the President sent the following reply, which was read to the children and their relatives at the meeting on January 6, when they brought in their New Year’s collecting-cards:—

“ Montone, New Year’s Day.

“ To Kate Bishop and Ernest James Barson, who represented

“ Stockwell Orphanage.

“ Dear Girls and Boys,—Your flowers were very sweet, but the post people kept them so long on the road, and therefore when they came to me, they were—well, not so fresh. I knew what you meant. God bless you !

“ Flowers soon fade, especially when packed in a box, and sent by railway ; but the love of Jesus to us is ever the same, and no distance or time can make it lose its bloom. Dear children, do you each one know the sweetness of that unfading Rose of Sharon and Lily of the Valleys ?

“ I send my love to you, with the best wishes of my heart for each girl and boy. I wish you a Happy New Year.

“ I must not write much, for I am still weak ; but I should like to say that the good conduct of my dear children is a great comfort to me, and above this, when I hear of boys and girls converted, and believing in the Lord Jesus, it makes my heart leap for joy.

“ May you all be well, and do well, throughout the year 1892 !

“ I am so glad to hear that you had a merry Christmas. It seems to me that our friends are kinder to us than ever, and we must more and more earnestly pray ‘ God bless them !’—Your loving friend,

“ C. H. SPURGEON.”

Mr. Spurgeon also sent very beautiful New Year's cards to the orphans who signed the children's letter, and wrote on them as follows:—

“Kate Bishop, from C. H. Spurgeon.

“May He, who feeds the birds of the air, watch over you, and keep you evermore! Only be sure that you find a nest near the cross of Jesus, and no harm can come to you.

“Mentone, Jan. 1, 1892.”

“Ernest James Barson.

“May the Lord Jesus make you his good soldier, and keep you faithful and valiant! Enlist by faith, put on your armour by diligence, keep it bright by holy service, and watch in all things unto prayer.

“Mentone, Jan. 1, 1892.”

“So prays your loving friend,

“C. H. SPURGEON.”

—From the *Sword and Trowel*, Feb, 1892.

PARAGRAPHS FROM IRISH PAPERS.

THE IRISH TIMES says:—

“The secret of his triumph arose from a combination of gifts as rare as they were impressive. He enjoyed a unique union of logic and fancy, so that while argument was scarcely ever absent, commonplace topics of ordinary life were irradiated with a wealth of illustration positively amazing. A marvellous memory was always at hand to supply him with stores of apposite ideas. Like Bishop Ryle, of Liverpool, Mr. Spurgeon dealt extensively in language of the pure Saxon-English type, and though voluble in speech always evinced the self-control which preserved him from the empty vagaries of declamation. . . . One day in a railway carriage when the subject of conversation was Spurgeon's preaching, one of the passengers exclaimed with considerable emotion, ‘For seventeen years I had been an infidel, but having heard that young man preach a few times my unbelief fled, and I have now no greater delight than in attending on his ministry; he has been the means, in the hand of God, of totally altering my religious views, my habits, and manner of life.’ The Lord Chief Justice of England meeting the Chief Commissioner of Police in London at Mr Spurgeon's Tabernacle, remarked, ‘He has done much good, much good.’ This will be the general verdict.”

THE NORTHERN WING says:—

“With him passes a distinct and commanding personality, a force in the religious world, the loss of which will be felt far beyond the limits of sect. The clear, eloquent, and striking sermons poured forth with phenomenal freshness week after week through so many years were read in thousands of homes throughout the land, and to their readers the news that the busy brain has ceased to labour, that the hand which wielded so powerful a pen is now still in death, will come as a grief almost as personal as that experienced by his attached people of the Metropolitan Tabernacle. Mr. Spurgeon was undoubtedly one of the most prominent men of his time, an agent always prominent for good, and his decease is a fitting and natural cause for such general sorrow.”

THE ULSTER ECIO says:—

“A prince in the church has fallen. The Rev. C. H. Spurgeon was not perhaps a great scholar or a great theologian, in the common acceptation of those terms, but he was one of the greatest and most popular preachers of the age, and one of the most voluminous writers. . . . He was neither flabby nor fanatical. He was essentially a manly man, who scorned asceticism, sacerdotalism, and humbug of all sorts. The Christianity he inculcated was a Christianity of backbone and muscle, a Christianity that could give a good account of itself, a Christianity that did not trouble itself with millinery or forms or schools, but appealed at once to the head and heart by its clearness, simplicity, and matter-of-fact sobriety and solidity. It was the habit of some to sneer at his narrowness and his lack of classical scholarship. If he was not a master of classical literature or a deep student of the Fathers,

he knew his mother-tongue as few men knew it, and could wield it with powerful effect. . . . He was a well-rounded, whole-hearted, clear-headed man, who left an impress upon his age and time which will not soon be effaced. He leaves no successor."

THE BELFAST NEWS-LETTER says:—

"Only those who have been impressed by attending a Sunday service in the vast Metropolitan Tabernacle in South London can gauge the immense influence Mr. Spurgeon has had over his numerous flock of attached followers. When I last heard his grand voice within these walls, he preached with the vigour gained by a holiday in the Riviera. His simple words and homely phrases, his implicit faith in the Bible, his clear, penetrating delivery were as noticeable as of old. He was unquestionably one of the most powerful pulpit orators in England; and how much this facility of speech alone means to a man was forcibly pointed out by the Marquis of Salisbury in a great political speech. But far and away the greatest claim of Mr. Spurgeon to national admiration was that he practised as well as preached Christianity. . . . How wonderfully, writes an impartial critic, he always expressed and illustrated his creed—always fresh, vigorous, inspiring! Then his voice, which filled every corner of the vast building which served as a kind of theatre for his wonderful displays of eloquence! Yet there was no ranting. His tones, latterly at all events, were quiet, just as his style was simple, nervous, and tersely Saxon."

THE BELFAST WITNESS says:—

"It is not too much to say that in his lamented death Christendom has lost its kingliest and most representative man. We could have spared for him any number of emaciated monks, any number of clever ecclesiastics, and nearly the whole phalanx of the critics. Spurgeon was a living man, unique in his many-sided personalities, and inspired with the power of meeting the needs of a restless and inquisitive generation. His sermons have been clear, simple, earnest living statements of the Gospel of Christ. His life has been a consistent and unblemished testimony to the power of that Gospel. His splendid genius has silenced the flippancy of scepticism. His boundless philanthropy has won the respect even of the most worldly and godless. His position in late years as a great public teacher has been unprecedented. . . . It is a treat of a very lofty kind to read one of his sermons attentively through. There is hardly a single quality of intellectual excellence that does not enter into his discourses. The thought is usually massive and profound. The arrangement is always perfectly logical and artistic. The style is crystal-clear, the words always the very best and simplest, and the sentences strong and ear-filling, with a melody which lingers and bewitches. But the intellectual excellence of the sermons is lost, as it ought to be, in the spiritual fervour and heavenly unctio. Spurgeon carries you away with him into the presence of Christ. He places the living Christ so clearly before you that your whole soul is filled with Him. You forget all about the beautiful Saxon English, all about the flowing eloquence, and the harmonious logic. Your whole being is stirred by the sight of the living Christ. Spurgeon never places himself between you and the Saviour."



LAST month we had time only to cast a hastily-plucked flower on the bier of our loved leader; this month, with the help of other loving hands, we have sought to weave a garland for his grave. In consequence of the space ungrudgingly given by us, and we trust also by our readers, we have had to postpone all ordinary articles, Reviews, Denominational Intelligence, etc.

A Belfast well-wisher is thanked for his interesting communication.

Among the many sermons preached in memory of C. H. Spurgeon, that by Pastor A. G. Brown of the East London Tabernacle takes first rank. Few were so intimate with the departed hero as A. G. Brown, and out of his inmost heart he has delivered this beautiful, pathetic, and truly eloquent address. It is rich in most interesting personal reminiscences, and the parallel between Spurgeon and Elijah is skilfully and forcibly drawn. Many will be inclined to carry out the analogy, and see in Brown the Elisha to our Elijah. The sermon, so worthy both of the preacher and his subject, is sure to have a wide circulation. It is published by Banks & Sons, London. Price one penny.

A FRIEND OF IRELAND.

By T. R. WARNER.

IN the death of Mr. Hugh Rose of Edinburgh, the Irish Baptist Home Mission has lost one of its warmest supporters. We sincerely sympathize with those that mourn the loss of such a father, and also with the church at Dublin Street, now that from their fellowship has been taken such a gracious counsellor and friend.

The writer had the pleasure of spending a few hours with him in October, when he (Mr. Rose) entered with considerable warmth into our projects and aims for the advancement of Christ's kingdom in Ireland. Although he had outrun the allotted span of human life, no one could judge at that time that his feet were nearing the bounds of his earthly pilgrimage, he was so vigorous in his deportment, so hale and hearty, that those who loved him might well conclude that still a little longer period of service lay before him; but alas! such was not to be. No one that I ever met gave me such a sense as he did of a man in fellowship with God. You could not be in his presence for even a few minutes without feeling you were conversing with "a friend of God," his genial face and kindly expression, so radiant with high hopes, proclaimed him without words to be a disciple of Him "who was holy, harmless, undefiled, separate from sinners." Irish hearts would fain place a token of their love upon the grave of a generous friend. We bless God thou wert His friend, we praise Him thou hast heard the call, "Friend, come up higher."

"There's not a charm of soul or brow
Of all we knew and loved in thee,
But lives in holier beauty now
Baptized in immortality."

BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—E.D. I R. M.]

Athlone.—February 28th, one; March 6th, two, by the pastor, F. G. Eland.

Belfast: Mountpottinger—January 6th, two; February 25th, five, by the pastor, R. Clark (in Regent Street meeting-house, kindly lent for the occasion).

Belfast: Regent Street—February 28th, seven; March 3rd, two, by the pastor, C. S. Donald.

Derryneil.—March 1st, two, by the pastor, George Rock.

Dublin: Harenet Street—Mar. 2nd, eight, by the pastor, Hugh D. Brown, M. A.

Lisnagleer.—February 7th, one, by Pastor J. W. Pearce.

THE INSCRIPTION ON THE COFFIN.

In ever-loving memory of

CHARLES HADDON SPURGEON,

BORN AT KELVEDON, JUNE 19, 1834;

FELL ASLEEP IN JESUS AT MENTONE, JANUARY 31, 1892.

"I have fought a good fight, I have finished my course, I have kept the faith."—ii. Tim. iv, 7.



The Irish Baptist Magazine

VOL. XVI.]

APRIL, 1892.

[No. 4.

"THINGS CONCERNING HIMSELF."

II. CHRIST IN PROPHECY.



IN our last paper we glanced at the prophetic testimony to the Humanity and Divinity of the Messiah ; let us now briefly consider some of the prophecies relating to the *official character of Christ*. Among Christians it is accepted as part of the faith once delivered to the saints, that Christ sustains to us the relations, and performs for us the work, of Prophet, Priest and King.

We have seen how these aspects of His character are set before us in the types of the Old Testament, and it is equally easy to see them in the prophecies. Indeed, some would say that it is because these functions were exercised among the Jews that the prophets represented Christ as discharging them, and that only in a figurative sense is our Lord invested with these offices. But this is not a matter of mere metaphor to us. Christ really is a Prophet, Priest, and King, and really performs on our behalf the work appropriate to such offices ; and we imagine that one great purpose served by their establishment among the Jews was to typify the work of the coming Saviour and supply the prophets with a real view of that work ; so that, using the figures they found around them, they might the better set forth the grand reality.

(1) *Christ as Prophet*. When God spake to the people from Mount Sinai, they trembled at the terrible sound, and entreated that they should hear it no more, but that Moses should speak to them the word of the Lord ; and that incident was the occasion of that remarkable prophecy of Moses, "The Lord thy God shall raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto Him shall ye hearken" (Deut. xviii. 15-19 ; Acts vii. 22, vii. 37). It is as the Prophet that Elihu gets a glimpse of the Messiah—the Messenger, the Interpreter—who declares God's righteousness, and prepares the way

for man's redemption (Job xxxii. 23-28). It is as the Prophet that Isaiah depicts Him when he represents Him as saying, "The Spirit of the Lord is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek," etc. (Isa. lxi. 1); and that these words apply to Jesus of Nazareth is put beyond all doubt by that striking scene in the synagogue of Nazareth, when, having read this prediction, Jesus said, "This day is this scripture fulfilled in your ears"; a statement which the hearers could not gainsay, for "they all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." And in response to their unspoken desire for a display of His mighty deeds, He tells them that "no prophet is accepted in his own country," plainly implying that He was a Prophet. The Jews seem to have expected a great prophet as distinct from the Messiah: in the Book of Maccabees we have the hope expressed of the arising of a faithful prophet, and in John i. 21, the Jews ask John, after he had told them that he was not the Christ, if he is "the prophet." The Samaritans seem to have identified the Prophet with the Christ, believing that when He came He would explain all difficult matters (John iv. 26). The New Testament of course makes it plain that the Prophet and the Christ are one. He spake as no man ever spake. As Prophet He revealed the character and the will of God, the need of men and the way of salvation, the doom of the wicked and the destiny of His Church, and still by His Spirit does He teach His people.

(2) *Christ as Priest.* In the work of Aaron and his successors the people were taught the great value of the priestly office. As the prophet came to them from God and spake on His behalf, so the priest went from them to God and acted on their behalf. In Aaron the spiritually-minded might see the type of Christ, but it was when the glory of the human priesthood was obscured in the dark days of Eli's ungodly sons that we have the first clear statement of the priestly work of the Messiah. In the message of the unknown prophet to Eli we find these words (1 Sam. iii. 35), "And I will raise Me up a faithful priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house; and he shall walk before Mine anointed for ever"—words that were partially fulfilled in Zadok and his successors, but were never, and could never be, fully realized by any earthly priest. The Epistle to the Hebrews shows how fully Christ answers to the description of the prophecy, "Merciful and faithful High Priest" (Heb. ii. 17); "The High Priest of our profession, Christ Jesus, who was faithful to him that appointed" (Heb. iii. 1, 2), etc. In Psalm cx. 4, Christ as a Priest is again set before us, but a Priest after the order of Melchizedek, a greater than Aaron. The prophecy begins by speaking of Christ as King and then as Priest, and, as we before saw, the New Testament interpretation shows that Christ was a Kingly Priest and a Priestly King—as Melchizedek was king of righteousness, king of peace, and, at the same time, priest of the Most High God—a priest not subject to the changes of the Aaronic priesthood, but abiding for ever. The prediction quoted from 1 Samuel speaks of the priest walking "before Mine anointed," as if as yet to the prophetic vision the two offices were distinct; the passage in the Psalm just noticed shows, by the help of the typical allusion, the blending of

the two offices in the one personality ; and finally, Zechariah sees the one Messiah wearing the insignia of priesthood and of royalty. The Man whose name is the Branch, whose distinctive work is "to build the temple of the Lord," and, by Divine decree and glad consent of all His people, to "bear the glory," is to "sit and rule upon His throne," and the most cheering feature of His rule, that upon which the prophet dwells with special emphasis, is that "He shall be a *Priest upon His throne.*"

(3) *Christ as King.* The first prediction which represents Christ as having dominion is that of Jacob concerning the tribe of Judah, "Until Shiloh come, and unto Him shall the gathering (or the obedience) of the people be." Then Balaam, hired by a king to prophecy against Israel, is constrained by the Spirit of God to utter blessing instead of cursing, and when, in his trance, he gets a glimpse of Israel's Messiah it is in the aspect of a King (Num. xiv. 15-17), "A Star shall come forth out of Jacob, and a Sceptre shall rise out of Israel." Star and Sceptre—kingly dignity and kingly dominion. As yet, however, Israel has no king but God, but when afterwards a king is given to them, and they become familiar with the idea, the prophecies all more or less have a regal tint, and the Coming One is pre-eminently the Coming King. We can only remind you of a few of the many royal predictions, but these will readily suggest others. In the 2nd Psalm the voice of Jehovah is heard above all the tumult of earth, declaring, "Yet have I set My King upon My holy hill of Zion." In the 24th we have the shout of the victors, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." The whole of the 45th Psalm is taken up with the beauty of Christ the Kingly Bridegroom and the glory of His kingdom. The 72nd Psalm, while it is a prayer for Solomon, is full of a greater than Solomon. In the 89th Psalm it is the Lord Jesus who, as the "seed of David," "sits upon the throne for ever." In the 110th, only Christ can be meant in the language, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The babe that Isaiah sees born of a virgin is also the "Prince of Peace," of the increase of whose government there shall be no end ; and as the prophet gazes on Him, he joyfully exclaims, "Behold a King shall reign in righteousness." Jeremiah, the prophet of woe, catches bright glimpses of his coming Lord, and, with rapture intensified by the surrounding sorrow, cries, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Ezekiel, dwelling mid his wheels, sees in the course of Providence many revolutions, but they are all to bring about the dominion of Christ, "Overturn, overturn, overturn, . . . until he come whose right it is ; and I will give it him." David sees the rise and progress, the decline and fall of many mighty empires, but beyond all he sees the Son of Man inheriting an everlasting kingdom. Hosea sees the repentant people of Israel in the latter days seeking the Lord and David (the greater David) their King. Micah sees the everlasting Ruler, coming out of Bethlehem clad in the strength and majesty of Jehovah, who shall "be great unto the ends of the earth." Zechariah, exulting in His near approach, cries, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem,

behold thy King cometh unto thee"; he follows his varied course through gloom and through glory until the strong conviction is born in his heart and expressed in the glowing words, "The Lord shall be King over all the earth." The Jews, at the coming of Christ, felt so much their need of a conquering king that they overlooked all the other aspects of His work and eagerly listened for the sound of His chariot-wheels. The enthusiastic multitude, thrilled by Christ's wondrous words, and astonished at His wondrous deeds, desire by force to make Him a king, and precede Him on His entry into Jerusalem with the glad shout, "Hosanna to the Son of David." We know how slow the disciples were to learn that Christ did not come as a carnal ruler but as a spiritual King, that the way to the crown lay by the Cross; but when taught by the Spirit to know the true nature of the Messiah's sway they bear jubilant testimony to His true Kingship. It was their delight to show that the predictions of Messiah's royalty were all fulfilled in the Man of Nazareth, that God had made the Crucified "both Lord and Christ," that there was "another King, even Jesus."

A. M'CAIG.

(To be continued.)

AMONG THE IRISH CHURCHES.



HE annual report of our **Irish Baptist Home Mission** chronicles a most signal and satisfactory advance during the year of grace, 1891. Two new churches have been formed, and one hundred and fourteen baptized in connection with our mission stations (being an increase of nearly 50 per cent over 1890), besides many other indications of revival and blessing. The income exceeded £2,000, and our accounts close with a substantial balance in the Treasurer's hands. For all these many tokens of Divine approval, we right heartily thank our covenant-keeping God and take courage.

Owing to a steady increase of pastoral responsibilities, Mr. Hugh D. Brown felt reluctantly compelled to resign the position of Hon. Secretary to the Mission (which he has occupied for nearly four years). At last meeting of the committee Mr. T. R. Warner was unanimously elected to the secretariat, and Mr. Brown appointed Chairman of Committee—the Harcourt Street pastor still desires to help in every spiritual way possible the interests of the Churches and Mission, but feels the necessity of absolute freedom from secular and pecuniary correspondence. This change will in no way, however, affect the aims and prospects of our Society.

Lisnagleer Church has, after an interval of patient waiting upon God secured Mr. J. W. Pearce of Cork as pastor. Mr. Pearce will commence his ministry in May, and we earnestly pray for a glorious summer of revival blessing. Our energetic brother has worked nobly at Cork, and will carry the same enthusiasm northwards. Cork and Limerick churches seek permanent pastors. Pray that the Great Shepherd may speedily raise up under-shepherds fully qualified to tend and care the flock.

The **Ballykeel** brethren have welcomed Mr. James Hodge of Dublin as their pastor. He and Mrs. Hodge went down last month to this country district, with bright and trustful hearts. May their highest and holiest ambitions be most abundantly realized.

Mr. Jardine's **mission at Banbridge** has been much owned of God—souls have been converted and several believers immersed and added to the church fellowship. This greatly cheers our Brother Marshall; thus, he that soweth and he that reapeth rejoice together. We joy most cordially in their gladness. May the Lord visit all our churches with similar tokens of His quickening grace.

The annual meeting of the **Phibsboro' Church**, Dublin, was a most encouraging and stimulating one; and Pastor Bury and his indefatigable co-workers are to be most heartily congratulated that the Lord has so clearly led them to a district where simple evangelical testimony for the truth of God is so sorely needed.

The annual gatherings at **Harcourt Street** were also times of refreshing from the presence of the Lord, development and progress being reported in connection with every department of Christian service. Some seventy believers were baptized during 1891, and many souls born from above; while the amount raised for all purposes reached the total of £1,800. There were three special anniversary meetings, at one of which Pastor A. M'Caig cheered our hearts by an address full of spiritual power and sweetness.

Friends will kindly remember that the **annual meetings** of the **Irish Baptist Association** are to be held in Dublin this year, 24th, 25th, and 26th of May (D.V.)

It is with most profound regret we learn that our esteemed President-elect, **Mr. M'Caig**, purposes leaving Ireland after Easter for the responsible and honoured post of tutor in the Pastors' College, Newington. He will, however, be present at our gatherings, and deliver his address, which will in itself, we doubt not, repay brethren for the journey to the metropolis. The Pastors' College is indeed extremely fortunate in securing the services of our gifted brother, but our loss is great. Brannox-town and Ireland will miss Pastor M'Caig for many years.

Dr. M'Bride is still working with all the energies of his great heart and brain for Irish interests in the United States. We are glad to report that the money is slowly but steadily coming in, and hope, ere the Association meetings, to have a right cheery report; our good friend craves an interest in the prayers of Irish Baptists. Brethren, importune for this true hero before the throne of grace. **Pastor E. W. Oakes**, an Irishman by birth, has just arrived from Boston to devote his time and talents for some months in labouring for the Lord in his loved native land. He comes accredited by Dr. A. J. Gordon and the Clarendon Church. We bid thee hearty welcome, brother, and send our grateful thanks across the ocean to Drs. Gordon, Macarthur and M'Bride, for all their generous aid and Christ-like sympathy.

PERSONAL REMINISCENCES OF THE LATE C. H. SPURGEON.

BY PASTOR W. USHER, M.D.

(Concluded).

WITH intense earnestness, I heard him thus speak during one of my frequent visits to the College, when pastor of a London church. A brother from our ranks, a favourite of the President, had joined the Established Church, and just at that time this excuse for changing was sometimes made: "There is so much unrest in Baptist Churches, the ministers have no peace in them."

Commenting on the recent changes, he said, "Brethren, our system of church government was made for men, not for things; unrest—forsooth! it reminds me of a man who, determined to ride, commenced his attempt by facing the horse's tail, and essays to ride him so. Not being accustomed to such handling, the animal kicks, and off goes the rider, only to make a similar attempt with other horses. At last, faring no better, he says, 'I am disgusted with this, I'll get a rocking-horse'; of course it must go as he goes, up and down—up and down at his will. That rocking-horse is the Established Church. I would rather be the pastor of a hundred people who elected me because they loved me, than of thousands who were but slaves." At a meeting about that time to arrange for the Conference, he thus prayed for such men: "Lord, one has left us; whip him hard, and bring him back, or so use him to the downfall of that which contains so much that is rotten." For others he prayed thus: "Some of our brethren, Lord, have had but little success this year. do not let them get proud and puffed up; others have been wondrously prosperous, Lord, do not let them be desponding or discouraged."

I think it was on this occasion that, at Mr. Spurgeon's suggestion, we had the "Sermon Bee"; speaking to me of the report of it, which afterwards appeared in *The Sword and Trowel*, he remarked, "Were not the notices good, as an effort of memory on my part?" Anyone who has seen them will not be inclined to deny him his meed of praise.

The speeches of Mr. Spurgeon in the Tabernacle, at the meetings of the Liberation Society, have, no doubt, been reported. Here is the substance of one I heard him deliver. He appeared on the platform (unexpectedly, I believe), and coming forward, amidst loud applause, his soft felt hat grasped in his hand, said, "The trammelling of ministers by the Law-established Church reminds me of an amusing farm-yard scene. The geese and poultry feeding near the barn—the dog in kennel just near—when Reynard approaches to steal a meal. The dog makes frantic efforts to reach the thief, but is held by chain and collar; if only he were free, ah! then——. So many of the ministers are excellent men, who could do good service against evil—if they were not bound." Then in his characteristic way, and amid great excitement, he exclaimed, lifting high his hands, "Loose them, loose them, and let them go."

His bravery and presence of mind are apparent from the following incident, which I heard him relate, although at this distance of time I cannot vouch for every word. A man went to him in the Tabernacle, and inquired if he were "the Mr. Spurgeon who made jokes?" Seeing the sort of man with whom he had to do, Mr. Spurgeon said, "Well! I never made good ones; you are thinking of my brother." "No," said the man, "you are the person; I have come to kill you, because you have destroyed all my nerves." "Oh! it must be my brother, he makes capital jokes; he lives at Croydon—you had better ask him." As, however, nothing seemed to pacify the man, Mr. Spurgeon, rising and assuming a bold front, said, "Did you not tell me that

I had destroyed all your nerves? Well! put down that stick, or I may break every bone in your body." The man did as commanded, and was ordered to leave the room; when once he was on the outside of the door, you may be sure it was well secured.

How little, comparatively, we hear of his boyhood or youthhood. I have treasured one story, which I heard in Eynsford nearly twenty years since. The gentleman in whose house I stayed told me, with evident pleasure, that he had been a pupil of Mr. Spurgeon when usher at school. He well remembered the first appearance of the youthful master amongst them, the looks of surprise on the faces of the boys, and their sayings, such as, "Are we going to say our lessons to that cub? Not if we know it," etc., etc. But before many days they were thoroughly under his control; and not long after, some of them were writing papers on missions, etc. What a hearer he was, too. When at service on Lord's Day, the boys would nudge each other to call attention to the eagerness with which 'the master' drank in the words of the preacher. And such a memory! On one occasion, in school, he was observed reading a book which engrossed his attention greatly, and he laughed and cried by turns; afterwards he promised, on certain conditions, to tell us about the book. It was 'Uncle Tom's Cabin'; and after the second reading he could almost have recited it." Those of us who have only known Mr. Spurgeon in his maturity, could scarcely imagine him running a race; yet my host continued, "I ran a race with him in playtime, and after a stiff run, beat him by half-a-yard."

The reason of his success as a preacher has been canvassed by friend and foe. It is easily accounted for, and is no secret; he himself has told us, though few only have heard it as I did, in these words, which occurred in his speech given at the stone-laying of his brother's chapel at Croydon:—"People wonder why for so many years I have attracted and kept together so large a congregation. If I had preached politics or science, I should have worn my subjects and myself threadbare; but I did not. I will tell you something; since I have been a householder and employed a cook, many dishes have been set on my table, and of many I have tired; but on my father's table there were always two articles, of which we never tired—they have always been on my table, and I have never wearied of them—BREAD AND SALT! So in my preaching I have ever given the people the bread of the Gospel, the salt of the doctrines of Grace, and they have never tired of them." Christ crucified was his constant theme.

One Friday afternoon, just before preaching at the Baptist Union Meetings in Liverpool, he gave the College a forecast of his sermon from the text, "But we preach Christ crucified." In his raciest style he preached quite full time, and then, observing, "Brethren, you would get drowned if you turned out in such rain as this (it was pouring); let us, as the old divines would say (reversing the hour-glass), have *another* glass." Then for another half-hour, to our intense delight, he sweetly discoursed of the Saviour. When speaking especially of his theme as contrasted with the "other gospels" preached, he exclaimed, "'But we preach Christ crucified.' Oh, blessed *but!* God grant it may always be one of the Newington Butts (Butts)." Then he pictured imaginary deacons holding imaginary dialogues with Paul, blaming him for a fool for offending, by the subject of his preaching, rich Jews and learned Greeks, and for always preaching the same thing; but Paul was irrepressible, and we should be—yes, fools for Christ's sake. Fools have only one idea; they speak that which is uppermost in the mind. Christ is our one idea, He is uppermost with us, and, "seeing we are fools," said Mr. Spurgeon, "why do they not let us alone? for a fool will have his way." These and many other precious things he said. The sermon, I believe, was afterwards printed; perhaps, however, minus some of its grand colloquialisms, which it was often the sole privilege of his students to hear.

How constantly his mind was at work gathering material for sermons, speeches, etc., is well known. Having upon one occasion met him by appointment at a railway station in Surrey, as we sat and chatted, he was attracted by a notice on the bridge, "Passengers are forbidden to cross the line under any pretence whatever." "Why," said Mr. Spurgeon, "that is foolish; if I wanted, I would cross without any pretence whatever. Ah, see, on the wall opposite is the subject for a speech for you; go and read it." I found on approaching that it was a large advertisement of a celebrated tea firm, calling attention to tea "As it is, and as it ought to be." It *did* furnish a subject for which others, as well as myself, were thankful. My appointment was to arrange with him for a visit to Redhill; he came, and the sermon will never be forgotten. My throat had suffered from (as I believed) outdoor preaching in the month of February. Ascertaining from me the cause, he said, "Go and do it again, and you will get well." However, after speaking a few sentences of his sermon, he discovered an awful echo, and that the platform did not project sufficiently into the building. He immediately asked that a chair might be placed on the floor in front of it; mounting this, he said, "Friends, I am not a young lady, neither am I squeamish, but if I preached from that platform for six months, my apparatus would be ruined. Now, your pastor is going to be married to-morrow, and when he comes back from his holiday, he must not preach from that platform, or else, as an Irishman would say, he will not, for it will kill him." Addressing the church, he added, "The first money you get your hands on, devote it to the erection of a new rostrum. Now to our subject—'If thou seek Him, He will be found of thee,'"—and most graphically he described, in illustration of importunate prayer, the man asking loaves from his friend at night, the raps at the door (imitated by Mr. Spurgeon stamping on the wooden chair with his foot), the snores of the sleeping householder, his grumbling at being awakened at such an unearthly hour to be asked for bread, his throwing open the door with an ungracious invitation to the importunate visitor, to "Come in and help yourself, only don't bother *me*," made the whole scene wonderfully real, and we felt that we had received a practical lesson on prayer.

Before concluding with another illustration on the same subject, while thinking of his thorough naturalness in preaching, I am reminded of his keen, but kindly, criticisms of student sermons. He sometimes entered the College on Friday afternoons, before the sermon was ended, and would signify his desire for the brother to proceed. After listening to one sermon, in which verses of hymns had been somewhat lavishly interspersed, he said, "Very good; some poetry in that sermon; I like a verse of poetry in a discourse, I can do with a verse or two, I can stand a verse or three, but I rather think there were a verse or *twelve* in *that* sermon. Ah well, never mind. I remember when I was a boy, my mother gave me a shilling a dozen for learning Dr. Watts' hymns, and I did well until she served me as Laban did Jacob, and halved my wages; still I kept up my number until the halving process was repeated; I gave up then, and bought mouse-traps, and caught mice for the farmers, which was more remunerative. I tell you this, brethren, for this reason: I have not now the vestige of a mouse-trap, but I have all Dr. Watts' moral songs in my memory, and they serve me in good stead. Stick to your poetry, brother."

After a visit to Rome, and when speaking to us on the subject of prayer, and urging that we must be importunate, he remarked, "During my recent visit, when in the hotel, I desired the attendance of the waiter; observing the button to be pressed, I applied my thumb as instructed, but no waiter appeared; I repeated the experiment several times, with no better success. Presently another visitor entered, and hearing my desire, asked if I had rung the bell. I told him I had, without success. 'Ah,' said he, 'you do not understand, I have been here before,' and placing his thumb upon the button,

he kept it there until the waiter *appeared*. Brethren, that is how we must pray: keep up continuous application until the answer arrives."

It is hard, terribly hard, to realize that we shall hear his blessed voice no more on earth, that his forceful teaching has ceased—so far as actual speech is concerned. The influence of his past utterances will live in the hearts, and be manifest in the lives, of thousands who have heard or read them. His works and institutions remain; shall we not plead constantly at the Throne of Grace, that God, even our own God, will prosper these abundantly?

SPIRITUAL FELLOWSHIP.

IN considering this subject, I have selected three words, as expressive of the meaning of the word "Fellowship"—Partnership, Companionship, Intercourse. God has brought us into *Partnership* with Himself in giving us eternal life (1 John i. 2; v. 11, 12). We are born of God. By the new birth, He has made us partakers of His divine nature, He has given us new feelings, new desires, new aims, new joy. So that we are enabled to love and obey God, to love His people, to love holiness and hate sin. We view our life here in some measure as God views it; and our desires and aims are to live to please and glorify Him.

God has made us partners with Himself in the great work of our salvation, and in the work of extending His kingdom, and in gathering in the lost and perishing. It is quite true that Christ alone has put away sin, and that for ever, yet we are called upon to work out our own salvation, for it is God that worketh in us. Then in 2 Cor. vi. 1, we read these words, "We then, as workers together with Him." Also in 1 Cor. iii. 9, we read, "We are fellow-labourers with God." God has honoured us by making us co-workers with Himself. God has a work for each one of us to do. Let us go forth to that work remembering that God worketh in us, and with us. And this knowledge shall give us strength and courage and gladness in our work. Thus we have fellowship with God in His work of grace.

We have fellowship with God in the sense of *Companionship*. He hath given us His Holy Spirit to abide with us forever: to dwell within us: to be our constant companion (John xiv. 16, 17, 23; 1 John iv. 13).

We have fellowship with God in the sense of *Intercourse* or *Communion*. God has taught us to pray, to tell Him all our wants, our troubles, our difficulties, and our failures. He has promised to be with us, to give us counsel, and to guide us. He has said that He will make His abode with us, and will manifest Himself, and reveal the things of Jesus unto us. This is the greatest blessing or privilege we enjoy this side eternity—Fellowship or Communion with God in prayer and meditation. If we would be strong and useful Christians, let us see that we enjoy this fellowship with the Father. Then shall our joy be full.

Our fellowship is not only with the Father, but with His Son, Jesus Christ. In 1 Cor. i. 9, we read, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." All that I have already said of our fellowship with the Father, is equally true concerning our fellowship with His Son. But I would further point out that we are called to have fellowship with the Son in *cross-bearing*. Jesus says, "He that taketh not his cross, and followeth after Me, is not worthy of Me"; and again, "Ye shall be hated of all men for My name sake." If we confess Christ, the world will hate us and persecute us, as it hated and persecuted Him. Men will taunt and revile us. But Jesus tells us that we are to "rejoice and leap for joy in that day." There is great reason why we should rejoice, because we are enjoying fellowship with Jesus in cross-bearing. It is very hard for us to rejoice when we are persecuted and hated. Yes, but I believe if we were

FOR OUR YOUNG PEOPLE.

"Papa, I want to be a Christian."

BY REV. E. P. HAMMOND.

DEAR YOUNG READERS,—Have you ever said to your father or mother, "I want to be a Christian"?

I believe that many children, at times, wish to become Christians. I hope you are one of that number. If you are old enough to love your father and mother, then you are old enough to love the dear Jesus, who, when we deserved to be punished for all our sins, gave Himself up to bleed and die in our place. "He was wounded for our transgressions; He was bruised for our iniquities." Yes, "He loved us and gave Himself for us." If you ask God to help you to understand this, He will do so. Many children—some of them quite young—have tried this, and found how ready their Heavenly Father was, for His Son's sake, to receive them and forgive them. He will do that for you if you ask Him, and give you a new heart, and make you His own happy child.

Rev. H. L. Reade tells us of little Gertrude, who, when only five years old, climbed up on her father's knee, and putting her arms around his neck, said: "Papa, I want to be a Christian."

"What do you think it is to be a Christian?" her father asked.

"It is, papa, to love Jesus, and try to do what He wishes."

It was not long before she understood how it was Christ gave Himself for us, and that God could now receive us and make us His own happy children. She asked Him to do this for her, and her prayer was answered. She at once began to show by her life that she had a new heart. She felt a love for God's people she had never felt before.

At fourteen she was a Sunday-school teacher, and took part in the prayer-meetings of the church. She conducted meetings for girls of her own age, and led a good number to Christ. Her question was, "What wilt Thou have me to do?" And the Lord was ready to show her what He would have her to do for Him, and to help her to do it. She became a member of Mr. Moody's school at Northfield. While there she lived near to Christ, and did much to bring others to Him. Hard at work there, she was taken ill, and ere long she knew her Heavenly Father was calling her to a brighter and a better world. She had no fear of death. She lingered a while in the genial climate of Florida, and there was carried—

"Where sickness, sorrow and pain
Are felt and feared no more."

When too weak to pray, just before her departure, she wanted her father to kneel by her bedside and put his hand on her forehead, and thank Jesus for His love in dying on the cross for her. She asked the family to come to her room for prayer and song, and while they were thus engaged, she took her flight for the beautiful home in heaven, where are great numbers who learned to trust in Jesus when they were children.

Will you, my dear young friends, be among that happy throng by-and-bye? You cannot begin the Christian life too early. Gertrude passed away at the age of eighteen, but she spent thirteen years as an earnest Christian, never forgetting that Christ had said to her, "Go work in My vineyard."—*The British Messenger*.

—★—

Happiness that Lasts.

YOUNG people, if any of you are expecting to find real happiness in the things of a present world, you will be disappointed. You will never find happiness that lasts till you know the Lamb of God. If you are trying to be happy any other way, you may try on, but you will not succeed. There is a story about an Indian nurse who came home with a lady to this country. One

morning she looked out of the window, and the snow had been falling till it covered all the branches of a tree opposite the window. She was delighted. Touching it gently, she said, "Oh, how beautiful it is!" and then, "Oh, how soft it is! I will take some home to India and show it to my friends." So she gathered some and put it into her trunk. You smile at this, knowing how soon it would be gone. Well, the pleasures of the world are just as fleeting.—*Rev. A. A. Bonar, D.D., in The Gospel Trumpet.*

NOTES AND COMMENTS.

NOT SELF BUT CHRIST.



MONG the many interesting reminiscences of the late C. H. Spurgeon with which the public have been favoured, we have not seen any note of the fact that, though people may speak of Spurgeonism and Spurgeonites, Mr. Spurgeon himself never sought to have his name so perpetuated. We once heard him say that he had taken care not to have his name attached to any of the institutions founded by him. Constantly was his name so used by others, but he gave no countenance to the practice. He said, "It was not Spurgeon's Tabernacle, but the *Metropolitan Tabernacle*; not Spurgeon's Orphanage, but *Stockwell Orphanage*; not Spurgeon's College, but the *Pastors' College*." He never sought notoriety for himself. It was thrust upon him. In the light of this fact we can rightly estimate the foolish statement which has been made that he left the Baptist Union because he wished to found a denomination of his own! It would have been an easy task for him to do so. Many would have been ready to rally to his call; but it would have been contrary to the whole tenor of his thought and work. His one aim was to exalt the name of Christ; for his own glory he had no thought, and he has his reward in the fact, that to-day, his name, linked with the Name he so loved to honour, is lustrous with the glory reflected from his Lord.

* * *

A CARICATURE OF A CREED.

Mr. Stead, in the February issue of his *Review*, informed the world that Mr. Spurgeon "had long passed his zenith," that his was no longer a "name to conjure with"; that, "for the last ten years, certainly for the last five, he has been but the shadow of his earlier self." When we spoke of this poor paragraph to a friend, the remark was made, "That must have been written before the funeral; he could not possibly have written it afterwards." Now, the not-infallible editor practically, though not formally, retracts his statement, and gives in the March number even more space to C. H. Spurgeon than he had given before to Cardinal Manning! The account is, of course, well-written; many interesting episodes are given, some of them a little twisted; much is said by way of appreciation of the departed veteran, but there is also much that is otherwise. Mr. Stead has a perfect right to express his opinion about Mr. Spurgeon's views, but, unfortunately, he sometimes distorts the facts. For instance, he says, "He almost excommunicated those of his brethren who could not share his conviction, that no one could really believe in God the Father and Christ the Son who was not certain that the majority of the human race were created to pass a whole eternity in endless torment." We challenge Mr. Stead to produce from the great preacher's published discourses or spoken words any passage which could be considered proof that such a statement represents Mr. Spurgeon's belief. We would commend to his consideration another passage in his *Review*, where he says, "It is easy to caricature the Calvinistic doctrine of the elect. . . . But caricature is seldom the surest road to the central truth." Perhaps the easiness of the task has tempted Mr. Stead to indulge in the caricature given above, but certainly it is very far indeed from setting forth the truth of Mr. Spurgeon's creed.

ARRESTED DEVELOPMENT ?

Mr. Stead attempts to draw a parallel between Spurgeon and Beecher, but soon finds that the parallel passes into a contrast, in which he endeavours to exalt Beecher. It is not easy, when writing in such a style, to avoid inaccuracies, there is always the danger of sacrificing the actual truth for the sake of symmetry. This danger Mr. Stead has not escaped. There is certainly a point of contrast to be found in the fact that Beecher founded no orphanages, etc., but to contrast Beecher scattering "his living words far and wide over the continent" with Spurgeon applying himself to the multiplication of preachers through the Pastors' College, is surely a wilful forgetting of the fact that, besides such multiplication, Spurgeon's words, to say the least, have travelled quite as far as Beecher's, and have produced as far-reaching results. Mr. Stead is perhaps above reading the *Times*; but a perusal of Mr. Davies' letters might have prevented him from repeating Dr. Parker's talk about the City Temple incident, albeit, it serves to give point to his "contrast." The editor of the *Review of Reviews*, who knows most things, or thinks he does, is able from his lofty chair to pronounce this impressive judgment: "Mr. Spurgeon represented a perfect type of what may be called, in semi-scientific language, arrested development along the line of intellectual speculation, while H. W. Beecher represented growth all along the line. . . . Spurgeon narrowed, Beecher broadened." When we consider what the disciples of the *Zeitgeist* mean by "development," "breadth," "narrowness," etc., we may, after all, take this as a compliment to Spurgeon. It was his glory that he refused to budge an inch beyond what he knew to be the revealed truth of God. So we suppose our modern critics would consider that there was development in the case of Saul of Tarsus up to the point when he surrendered to the Crucified, but alas, when Paul determined to know nothing save Christ and Him Crucified, he suffered from arrested development—he never got beyond that point—all he could say at the last was, "I have kept the faith"; he hadn't improved it, hadn't advanced upon it, there had been no development. So, too, Martin Luther developed up to a certain point, but after he laid hold of the doctrine of justification by faith he stuck to it, and development was arrested. Well, be it so. "The day" will declare that the so-called narrowness of these grand men has done more for God and humanity than all the boasted breadth of the most-fully developed moderns.

* * *

IRISH NONCONFORMISTS AND HOME RULE.

We trust that the appeal which is being made to English Nonconformists by their Irish brethren will be calmly and prayerfully considered. We have no wish to discuss politics in this MAGAZINE, but it is undeniable that the Baptists of Ireland are, almost to a man, opposed to Home Rule, and feel it to be not simply a political but an intensely religious question. There can be no doubt that the latest phase of party struggle in Ireland has accentuated the position of the priesthood in reference to the Irish question. Among the Parnellites there have been indications of a wish to lift it above priestly control, but the anti-Parnellites are bound hand and foot to the priesthood. If there could be any doubt of this before, it ought to be dispelled in the light of what took place in Dublin the other day, when, at the meeting of the shareholders of the *Freeman's Journal*, to consider the proposed amalgamation of that paper with the *National Press* (the organ of the M'Carthyites), the chairman distinctly stated, in the presence of Archbishop Walsh, that the £36,000 to be paid would secure the good-will of the *National Press*, which, he said, meant the *good-will of the Irish priesthood*. Will our Nonconformist friends in England and Scotland ponder the meaning of priestly domination in any land? Would they like the prospect of such supremacy in England? We are glad to think that, while the bulk of the Noncons. have followed Gladstone in his

Irish policy, some of the very best of them have refused to bow the knee to the idol of Home Rule; and we have reason to believe, from private correspondence, that the proportion of Unionists among the deacons and members is larger than among the ministers, although their voice may not be so distinctly heard. We recall, with gratitude, the fact that our late esteemed friend, C. H. Spurgeon, took the right side in this matter. We remember with what joy the hearts of Irish Protestants were thrilled when he declared his opposition to Mr. Gladstone's bill. Shortly after that stirring time we were sending a subscription to the funds of the Orphanage, and we took occasion to say how much his letter had cheered us all. In acknowledging the receipt of the money he added these lines: "It is a great joy to hear from you. I am being worried over this Irish business. All our friends go the other way; but I cannot see with them."

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MOODY'S MESSAGE.

We regret that the demand upon our space last month prevented us from giving Mr. Moody's letter. We now gladly give it place, and recommend it to the attention of all whom it may concern. We have read with great interest the accounts of the evangelistic campaign in Scotland, and we trust that very much fruit may yet be gathered. We are glad that Mr. Moody and his worthy colleague are likely to pay Ireland a visit; and we can assure them of a hearty welcome.

"AN APPEAL TO THE CHRISTIAN YOUNG MEN OF GREAT BRITAIN.

"Never was there such a demand for young men in Christian work as in America to-day. There come to me constantly appeals from fields in America where workers are immediately needed. Some of these calls are for evangelists, some for home missionaries, others for Sunday-school missionaries, city missionaries, pastors' assistants, and Y. M. C. A. secretaries. We supply all the calls that we can meet, but time and again we have to send word to fields where the demand for workers seems very urgent that we have no one to send.

"At our school in Chicago, we are giving young men just the training they need for this work. In Great Britain there are hundreds of young men with such talents that with the training we give at our school they would be prepared for efficient service for Christ, and I appeal to them to consider the matter whether they are not called to go to America and train for and enter this work.

"Of course, we only wish young men who are bright, active, pushing, and who have an intense love for the salvation of the lost. If it should be found on reaching Chicago that they are not fitted for the work they could enter secular work. The cost of board and room at the Institute is about 16s. per week. Tuition is free. Many of the men we have sent out have been greatly blessed in their work. For information address—R. A. TORREY, Bible Institute, 80, West Pearson Street, Chicago, Ill. U.S.A.

"D. L. MOODY."

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AN AMERICAN ARTICLE ON THE ANCIENT CHURCH OF IRELAND.

In the *Cincinnati Journal and Messenger (Baptist)*, just to hand, we find an interesting and able article by Mr. Robert Nelson on "St. Patrick and the Ancient Irish Church." The writer shows conclusively that St. Patrick was certainly not a Roman Catholic; and he gives good reasons for thinking that he was in theory and practice a Baptist—a view that was ably set forth in the pages of this MAGAZINE by our late Editor, Mr. Douglas. We trust the article may lead our American friends to take a deeper interest in the work of the Baptists of Ireland. The writer concludes his paper with the assurance that "a brighter day is dawning for Erin"; will not our friends in America and Great Britain help the Irish Baptist Home Mission to "aid the dawning"?

DENOMINATIONAL INTELLIGENCE.

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



T he Baptist Union Session, which begins on April 25th, we are likely to have some interesting talk. Dr. Culross will open an important discussion on "Our Colleges"; but the chief interest will centre in the resolution to be proposed by Mr. Meyer, deprecating any fraternizing on the part of the members of the Union with those who deny the Deity of Christ. Although notice of amendment has been given in the name of "liberty," we hope the Union will be found practically unanimous in opposing such un-Christian fellowship, even though it may not condemn the crude and blasphemous utterances of a certain Baptist minister.

The Missionary gatherings in this centenary year are sure to be seasons of power and blessing.

* * *

The Pastors' College Conference meets the week following the Baptist Union. Nowhere will dear Mr. Spurgeon be more greatly missed than at these gatherings. May the tenderly-expressed desire of the new President be more than realized: "I anticipate much tenderness of heart and fervency of spirit in our midst, and if the result of our crushing sorrow shall be, to make each brother earnestly resolved to fill more fully the sphere God has assigned to him, and to consecrate himself more entirely to the Lord's work, we shall gain some good even by our great loss, and sweetly profit by our bitter trial."

* * *

The recognition service of Pastor Hudgell, at Waterford, was an enthusiastic meeting. We regret our inability to be present; but we think of Waterford with peculiar interest, and with all our readers wish success to Pastor Hudgell.

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In our February issue we spoke of Pastor Boyd of Lurgan as a former agent of the Irish Evangelization Society; this was a mistake, the truth being, that he was a member of the Great Victoria Street Evangelists' Society.

* * *

The worthy pastor of Banbridge has taken to himself a wife. In another column will be found an account of the welcome given to the bride by the friends at Banbridge. We echo the welcome, and pray that the Divine blessing may richly rest upon Mr. and Mrs. Marshall. From the *Hunts. County Guardian* we learn that Mrs. Marshall, as Miss Pentelow (a name that is fragrant in Huntingdonshire as a good old Baptist name), has already done good service for the Master, and we trust that she will be greatly used of God in Banbridge.

* * *

It was a great joy to us to attend the anniversary meeting of Harcourt Street Baptist Church, on February 24th. The splendid progress made in each department of the work was very cheering, and the enthusiasm displayed in the gathering augured well for further triumphs for the King. We were specially interested in the reading of a letter from Mrs. Brown, in acknowledgment of the church's gift to her of a magnificent life-size oil painting of her son, the honoured pastor. The letter revealed such genuine and mature Christian feeling that we could not help thinking no wonder Hugh D. Brown is what he is, when he has been blessed with such a mother. We thank God upon every remembrance of the work at Harcourt Street.

We hope next month to give a sketch of Mr. Brown's life, with photo; and we should be glad if extra orders from all our friends would warrant the issue of a large edition.

* * *

A good sketch of one of the best of our Irish brethren, Pastor Taylor of Tandragee, appears in the *Baptist* of March 25th. It is written by our friend,

T. R. W., who is developing into a "ready writer." The article is illustrated with a good photo of Bro. Taylor and a view of the chapel. We hope that, ere long, the sketch will be reproduced in our MAGAZINE.

* * *

We are sorry to learn that Pastor Phillips and his wife have both been laid aside at the same time by influenza. All our readers will sympathize with them and pray for their perfect restoration.

* * *

Friends will have learned by this time that, as we have been called to the responsible post of tutor in the Pastors' College, our connection with this MAGAZINE must soon cease. We enter upon our new duties on April 26th; but we hope to have the pleasure of meeting our Irish brethren at the annual gatherings of the I. B. A., which are to be held in Dublin on the 24th, 25th and 26th of May. Until then we shall continue to edit the MAGAZINE, but as we shall be leaving Ireland about the 16th inst., we shall be glad if friends will take a note of the fact that items of Denominational Intelligence, etc., should be sent to us at the Pastors' College, Temple Street, Newington, London, S.E.

* * *

Banbridge.

It is our desire that all the readers of the MAGAZINE may praise God with us for the great blessing bestowed upon the church at Banbridge, through a three weeks' mission conducted by our brother, Mr. Jardine, in the stirring up of believers and in the conversion of many souls. Earnest and importunate prayer having been made to God for days previous to the commencement of the glorious campaign which has just ended, great things were expected, and our expectation has not, we are happy to say, been unrealized. Night after night people flowed into the chapel, and there was great power in the proclamation of "the Gospel of the grace of God." The truth was preached with plainness and transparent simplicity, and child-like dependence upon the Holy Ghost for spiritual results. We are all full of devout thanksgiving to God for the many young people who have professed conversion to God through the services. At the closing meeting the Divine Spirit was manifestly present, when many who had received blessing arose and publicly testified for Christ. One sang a hymn, another quoted a passage of Scripture, and others gave utterance to the joy and peace which they realized in believing. We pray that God's Spirit and blessing may rest upon our brother wherever he goes, and continue unto us much spiritual blessing in gathering many souls out of the paths of sin, ritualism, superstition and formalism, and bring them into the liberty, light and love of the life of a crucified, risen, and ascended Saviour. "Brethren, pray for us!"

GEO. MARSHALL.

ANNIVERSARY SERVICE.

On Thursday evening, the annual social meeting of the Baptist congregation was specially interesting, as being the anniversary of the induction of Pastor George Marshall. There was a large attendance, all parts of the church being filled, the company including representatives of all the local Protestant congregations. After tea, the following gentlemen ascended the platform—R. G. Glendinning, Esq., Belfast; Pastor Usher, M.D., Belfast; Pastor Boyd, Lurgan; Mr. Alex. Jardine, evangelist, Maytown; Rev. T. E. Gibson, Methodist minister, Banbridge; and Pastor Geo. Marshall.

Mr. Glendinning took the chair, and gave out the opening hymn, "To the work," which was sung by the assembly.

The Chairman said it gave him very great pleasure, on the invitation of Mr. Marshall, to be present and to preside over the meeting. He was a Baptist through and through, because he could see the principles plainly taught and enforced in the New Testament. Formerly he was a Presbyterian, and many Presbyterians with whom he conversed admitted that the Baptists were right. He was not only glad to be with them at their annual meeting and Pastor's anniversary, but because they were at the same time welcoming into their midst Mrs. Marshall. He was sure they would give her a right good hearty Irish welcome, and he hoped Mr. Marshall and his good wife might be long spared amongst them, and be the means of winning many souls to Christ.

A hymn, "What a meeting," was then sung by the choir.

Mr. H. Kirker then said, addressing Mr. Marshall—I have been requested by the church and congregation meeting in this place, to present you and Mrs. Marshall with this clock and these lamps, on the occasion of your marriage, with our best wishes for your future happiness. The clock, by its constant ticking, will remind you of the rapid flight of time, and as it is a regulator, we trust it will teach us all that our lives require to be regulated by the great Father of our spirits. As I looked on these lamps, they brought to my memory the statement made by the Psalmist of old—“Thy word shall be a lamp to my feet, and a light to my path.” The little study lamp, with its shade, would direct us to the antediluvian and patriarchal ages, when the promise of salvation shone but dimly. The middle one, with its ornamental base, carries us back in imagination to the Mosaic dispensation with its gorgeous ritual; while this, the tallest of the three, with its plain stem, brings before our minds thoughts of the Gospel dispensation, with its simple preaching of the Cross and the ordinances instituted by our Saviour. It is but a year to-night since you were recognised as our pastor, yet you have endeared yourself to us, not only by your public ministrations of the Word on the Lord’s Day, though these have enriched our souls with spiritual treasures, and the zeal and energy which have characterized all your labours in connection with the church, but also by the manifestation of the spirit of your blessed Lord and Master in all your intercourse with us. We trust, now that you have obeyed the apostolic injunction, which states that a bishop should be blameless, and the husband of one wife, etc., that your work will be still more abundantly blessed, and that in Mrs. Marshall you will find a valuable helper. We would here extend to Mrs. Marshall a real Irish welcome. I fancy she may have shared in the prejudice with which the English view the inhabitants of the Emerald Isle, and have looked upon us as little removed from savages, or, at best, only half civilised, but now she will have discovered that there is not much difference between us and those who dwell on the other side of the channel. [A voice—Only we are better.] Philip Henry, the father of the great commentator, was in the habit of wishing any of his daughters who were about getting married, much holiness, while

others were wishing them much happiness, adding that as they increased in holiness so would their happiness increase. We would follow the example of this man of God, and wish you and Mrs. Marshall much holiness, and pray that your lives may be made both bright and useful. Though even thus early you have been made to experience some of the losses and crosses of life, we hope the remainder of your days may be filled with the brightest sunshine. I conclude by begging your acceptance of these articles, as a slight token of the respect and esteem in which you are held by all associated with us in church fellowship.

Pastor Marshall, in reply, said—I am sure it affords me intense pleasure in tendering to you my hearty and sincere thanks for this very valuable present which you have given to Mrs. Marshall and myself. I may say that I never expected anything of the kind, and feel quite overwhelmed at your generosity. When I first saw the elegant presents, I remarked to my wife that there must be money in our congregation somewhere. I hope you will bear with me in making a very brief address to-night. The trouble which Mrs. Marshall and myself have experienced so early in our married life has made a deep impression on our minds, and necessarily engrosses our thoughts to a large extent. I feel truly thankful that I came into your midst, for since my first introduction to you, I have received nothing but true sympathy and brotherly love; and while I am amongst you I intend to preach the gospel of the grace of God, which is dearer to me than life. I would rather part with my life than give up that gospel. I am a slave to Jesus Christ, but not to men. I am Christ’s slave and the servant of you all. I desire to thank Mr. Senior for his able conductorship, and to all who form the choir, and especially the outside workers; and am exceedingly glad to see you here from time to time on Sunday evenings. The Lord give you His richest blessing. Again thanking all who have in any way contributed to our magnificent presents from the bottom of my heart, and believe that I feel far more gratitude than I can express.

After another musical selection, “Worship the Lord,” by the choir, Dr. Usher gave an interesting address on “Nothing to say.” Rev. J. Gibson spoke on “Christian work;” Pastor

Boyd on "Preparation for work;" and Mr. Jardine, on being called upon by the chairman, gave a brief address.

During the evening, an excellent musical programme was gone through by the choir, under the leadership of Mr. Senior, Loughbrickland, Mrs. Marshall presiding at the harmonium.

Mr. Marshall proposed a vote of thanks to the Chairman, the gentlemen who spoke, Mr. Senior for his kindness in conducting the choir, the young friends who assisted with the music, and the tea makers for their kindly services.

Mr. Graham, Tullyglush, seconded the motion, which was passed by acclamation, and conveyed by Rev. Mr. Gibson.

The Chairman briefly responded.

Dr. Usher proposed a vote of thanks to one who, he said, well deserved it, and who was not going to reply; that was Mrs. Marshall, for her kindness in presiding during the evening at the harmonium.

Mr. Jardine seconded the motion.

The Chairman asked the congregation to give Mrs. Marshall a hearty Irish welcome, which request was responded to by the audience with great enthusiasm.

The proceedings were brought to a close by the audience joining in singing the Doxology, and Dr. Usher pronouncing the benediction.—From *The Banbridge Chronicle*.

Belfast: Mountpottinger.

There are now evident signs that blessing is following the labours of Pastor Clark: not only have our numbers increased (now 70 members), but spiritual life has deepened, and conversions have followed each Sabbath's services since the opening of the New Year. Baptisms have followed. The church in her work is much inconvenienced, having to meet in different localities for Sunday and week-night services. They, however, are pressing forward the arrangements for the new tabernacle. The committee earnestly appeal for contributions, which, if sent to Pastor Clark, Belfast, or to Treasurer of building fund, 12 Worcester Terrace, Chamberlain Street, Belfast, will be duly acknowledged. B. W., Sec.

Belfast: Regent Street.

On Tuesday evening, 2nd February, the annual Sabbath-school soiree was held. About 240 children with their friends filled the body of the church. After tea, the pastor, Rev. Mr. Donald,

took the chair. The business part of the programme was opened by singing "Jesus loves me, yes I know," then followed addresses by the chairman, Mr. Hutchinson and Rev. H. Montgomery. Sacred solos were rendered by the Misses Jackson, choruses by the children's choir. The secretary reported average attendance in morning school during 1891, 34; evening school, 105; teachers and office-bearers, 17. Six scholars joined the church during the year. The Band of Hope has 104 members. The treasurer reported income for 1891 £22 3s 5d.; expenditure £14 4s. 2d.; balance in hand £7 19s. 3d. 49 prizes for attendance, and 8 for superior answering in the catechism were distributed. Mr. H. Graham, secretary of the church, having made touching reference to the lamented death of the Rev. C. H. Spurgeon, the meeting was brought to a close by singing the doxology.

JAMES MORROW, Secy.

OPENING OF NEW MISSION HALL.

Special services were conducted on Sabbath, March 6th, by Pastor E. T. Mateer, London (former pastor in Regent Street), in connection with the opening of a new mission hall in Benwell Street. Mr. Mateer preached morning and evening in Regent Street, and also conducted a service in the new hall in the afternoon. All the services were well attended, the afternoon and evening meetings being crowded.

A special soiree was held in the chapel on Tuesday, 8th March, when the building was again filled. The pastor presided. Addresses were given by the Chairman, Pastor Mateer, and Messrs. M'Cullough, Stewart, Douey, and Montgomery. During these services, a special effort was made to wipe off the remaining debt of the mission hall, which was £100; the result of this effort being that, from all sources, about £60 were raised.

The visit of Pastor Mateer was very highly appreciated. Many old friends came to the various services, being glad to renew the acquaintance of former days. We were glad to learn from Mr. Mateer that he continues to enjoy much prosperity and blessing in his work in London.

Carrickfergus.

A social meeting of the members of the church and congregation was held on Tuesday evening, 1st March. After

tea, Pastor Haste occupied the chair. The paraphrase, "O God of Bethel," having been sung, the 133rd Psalm was read, and the chairman delivered a brief address on the tendency and object of such gatherings, and closed by urging his hearers to be united if they would be useful and a power for good. Mr. Pasley (treasurer) presented the financial statement for the past year, and delivered a pointed address on "Punctuality." Mr. John Weatherup (secretary) laid before the meeting the scheme of the weekly offering system, based upon 1 Cor. xvi. 2, which, after fully explaining, he said he trusted they would take up very heartily. Deacon Reside then gave a very earnest, Scriptural and practical address on the word "Consider." Mr. W. T. Carrey gave a reading, entitled, "The burial of Moses," and made a touching allusion to the death of Pastor Spurgeon, who, though absent from the world, his influence (the speaker said) was present and would continue to exert itself in all parts. Brethren Todd and Campbell also took part in the meeting, and Miss Milliken presided at the harmonium. The meeting was most enjoyable and enthusiastic.

Lisnagleer.

The annual tea meeting was held on Wednesday, 16th March, and was a decided success, the meeting-house being so full that forms had to be placed down the aisle. Before and after the tea there was singing, in which all joined heartily. The meeting commenced at 7.30 by prayer and reading of the Scripture, followed by a few words from the chairman (Mr. J. W. Pearce of Cork, who has been very heartily invited by the members to become their pastor. Mr. Pearce hopes to begin his labour of love among us on the first Sunday in May). After a hymn, Mr. Simpson of Dungannon addressed some earnest and appropriate remarks to the children from Mark vi. 35-44—"Christ feeding the five thousand." Mr. Pearce sang as a solo, "Tell me the story of Jesus." Pastor Robert Clark of Belfast addressed the meeting. His interesting remarks to the children, and words of exhortation on "Victory" to the church and congregation, were listened to with almost breathless attention. Mr. Clark sang a solo—"I was once far away from the Saviour." A large number of prizes were distributed to the Sunday-school, by Mr. Pearce and Mr. Irwin. A hymn

and prayer brought this interesting and profitable meeting to a close. A number of friends from Dungannon cheered us by their presence.

Tubbermore.

On Thursday evening, 10th March, a lecture, entitled "My Trip to America," was delivered in the Baptist Church, Tubbermore, by the Rev. Dr. Usher of Belfast. Admission was by ticket, and the proceeds were in aid of the building fund of the Carson Memorial Chapel. The chair was taken at 7.30 p.m. by the Rev. R. H. Carson, the pastor. Although the weather was very unfavourable, and the ground covered with snow, the attendance was remarkably good, the church being filled by a large and appreciative audience. After expressing the pleasure it gave him to be in the place where the late Rev. Dr. Carson had so long preached, and to see the old chapel associated with his revered memory, Dr. Usher commenced by an amusing description of his voyage to New York in the good Cunarder *Aurania*. He then, in detail, gave a most interesting account of some of the principal Eastern cities, their hotels, streets, people, and customs, including a visit to Mr. Moody at Northfield, and to one of the large American Sunday-schools. During the lecture, Dr. Usher gave a graphic description of some phases of American life, and of the mode of conducting religious services by the coloured people, and concluded his lecture by a description of the mighty Falls of Niagara, and the magnificent scenery of the Hudson as seen on his return journey to New York. The lecture was listened to throughout with marked attention, and at its close the heartiest thanks of the assembly were conveyed to the learned lecturer by the chairman. After the singing of the doxology, the meeting was brought to a close by Rev. R. H. Carson pronouncing the benediction.

CARSON MEMORIAL CHAPEL.

The following subscriptions have been received since last issue of this *Magazine*, for which the Committee are deeply grateful:—

Mr James Nimmo, Glasgow	£5	0	0
A Friend, Co Tyrone	...	1	0
Brigade-Surgeon G C Gribbon, London	...	2	2
Mr G L C Smyth, Portrush	...	1	0

Mr David Conn (Additional Donation) ...	£1	10	0
Mr Walker, Magherafelt ...	1	0	0
Mr Wilson, J.P. ...	0	10	0
Proceeds of Lecture by Pastor Usher, M.D. ...	11	7	6

N.B.—The building operations are just about to commence, and already the old house is being pulled down. Some £300 are yet needed, and it is earnestly desired by the Committee that they may be able to open Dr. Carson's Memorial as he himself would have desired, and as his son, the present pastor, is most anxious for—i.e., free of debt. To this end, gifts are earnestly sought, and will be thankfully received and acknowledged by BRIGADE-SURGEON WATERS, C.B., J.P., White Fort, Tubbermore, Co. Derry.

Waterford.

RECOGNITION OF PASTOR P. A. HUDGELL.

A meeting was held at the Baptist Chapel in Catherine Street, on Tuesday evening, March 8th, for the purpose of "recognising" the pastorate of the Rev. P. A. Hudgell. There was a fair attendance, over which Mr. B. Bennett presided. On the platform were also the Revs. S. A. Robertson, D. Wark, G. Hudgell (father of the new pastor), and P. A. Hudgell.

The meeting having been opened with prayer, the Chairman said the object of the meeting was to show that they had called Mr. Hudgell to be the pastor of that church, and also that their friends in other churches might have an opportunity of expressing their friendly feeling and their kindly sympathy towards Mr. Hudgell and his work. They were aware that the church gave Mr. Hudgell a unanimous call after having heard him. They did not do it in a hurry, without considering what they were doing, and he was thankful to say Mr Hudgell did not accept the call without considering what he was doing. It was a long time since he had the privilege of being at a meeting of this sort before. It was 17½ years ago since they had the last recognition service in that church, and he would express the hope that it would be 17 years more before they changed again. It was his privilege to hear their brother who had left them for a long number of years, and he never heard an unfaithful sound from him. He hoped that this ministry might be as faithfully carried out, and that the work would go on well, and though the results are not as they would

be in a large congregation—they could not expect that—he sincerely trusted that the pastorate which was begun that night might prosper. Let them bear and forbear with their pastor. If they were more sympathetic and prayerful they would get on better.

The Rev. S. A. Robertson expressed his pleasure at being present, and a desire that Mr. Hudgell's would be a very long and successful pastorate in connection with the church. He feared the duties would appear somewhat different to those on the other side of the Channel; they had different people to work upon, and the work was even rather difficult in this part compared with that in the north of Ireland. He had had to go through the country, and he had found that they could get a fine congregation in the north of Ireland—a fine Protestant community to work upon—while in the south it was somewhat circumscribed. They were not discouraged in their work here, not without hope that they had with them the God who had said, "I will be with you," and they had the promise that all power was in the hands of Christ. Many a time when his heart had been disposed to be depressed he had felt great comfort from the thought that all power was in the hands of Christ. . . . With all his heart he wished God-speed to their pastor, and wished that he might have many years of prosperity, and many days of joy and gladness in his life, and be cheered by seeing the work of God prospering in his hands, by seeing it built up in his hands, and he thought the more unity they had in that work the better.

The Rev. G. Hudgell felt very grateful to the dear friends present who invited him to come from England to be present at that meeting. He was glad to make the acquaintance of the friends, some of whose names he had been familiar with for the last two or three months, from the letters of his son. The rev. gentleman proceeded to describe the early life of the new pastor, and said he believed from his heart that his heart was in his work, that he was not a mere professional preacher of the Gospel, that there was no sham and unreality about him, but that he enjoyed the ministry to which he had been called, and that he was, as he said, no mere professional, but that his whole soul was engaged in the work to which he had devoted his life. His only desire and aim was to

bring souls to Christ, to bring sinners to the foot of the Cross, that in his crown by-and-bye there might be many stars which he might put at the Saviour's feet. He believed that in him they would have an earnest evangelist. They would have a diligent pastor; they might call upon him at any time, and he would be glad to go and see them and glad to do anything that lay in his power. He believed from his previous history and ministry that he was ready to go to the full extent of his strength, and even beyond his strength, in order that he might do good, and help and succour and comfort those by whom he was surrounded. And he would tell them another thing about him; he knew what he believed. He clung to the old-fashioned Gospel and believed in the essential verities of the Christian faith. He held what were called the three R's—Ruin by sin, Redemption by Christ, Regeneration by the Holy Spirit. He asked the congregation to exercise a kindly forbearance towards their pastor, to encourage him by their co-operation. They should not leave everything to him. They were fellow-workers yoked together for service. If they only recognised that, the work of God here would go on happily and triumphantly.

The Rev. D. Wark then addressed the meeting, after which

The new pastor said he need not say how very glad he was to be there that night. His gladness arose from the knowledge of the fact that he was just where God had placed him. He was very glad to see round him his own people; he might call them so just now. He asked for their prayers, for their practical co-operation and sympathy, for their regular attendance, he asked that they would do whatever they could to aid and abet him in the noble work to which he had committed his life and ability. He was very glad to have also in the audience some friends from

sister churches. They were one in Christ, they did not go to a different cross or a different Christ to get their sins removed and to get salvation. Mr. Hudgell described what he had done since he entered the ministry, and since he undertook his first pastorate at Wrexham, in '89. Having enumerated his beliefs, he said he would commend himself with them to God, and would ask Him to pour upon them the richest benisons of His love and power, that they might be endowed with supernatural courage and perseverance. They not only wanted courage to begin, but courage to persevere with their work.

The meeting closed with the singing of the doxology.—*Abridged from the Waterford Standard.*

BAND OF HOPE.

A public meeting in connection with the Band of Hope and Temperance Society was held on March 11th. A large number attended, and an interesting and most enjoyable evening was spent. Rev. P. A. Hudgell (who presided) gave an address to the young ones, on "Little foxes," and another one was delivered on the "Evils of intemperance" by the pastor's father, Rev. George Hudgell, of Bristol; with these exceptions, the programme was filled up by the members of the Band of Hope, who, by their songs and recitations, showed how greatly their heart was in their work, and how carefully and successfully they had been trained for the occasion. One novel feature of the programme was the item, entitled "Medical advice," under which different juveniles recited the opinions of various celebrated doctors upon the courses of the iniquitous drink traffic. This noble work, in the interests of Gospel temperance, has been attended with much success in the past; and it is hoped that, under the Master's blessing, it may be productive of even more good in the future.

REVIEWS.

SHOULD WOMEN PREACH? By Philip Cadby. London: Elliot Stock, Paternoster Row. Price 2/-.

A weighty word upon an increasingly important theme. Mr. Cadby examines the subject in a calm, judicious and reverent spirit, and arrives at the conclusion that the New Testament warrants a negative answer to the question, "Should women

preach?" Still we are inclined to think that the terms of his question are not quite covered by the evidence adduced. That evidence would certainly seem to be against women occupying an official position, and engaging in public ministrations in the Church of God, but we are not quite sure that it would preclude them from preaching, in the sense of telling the glad tidings of a Saviour's love to con-

gregations of their own sex, or even to mixed companies. Mr. Cadby's book is, however, worthy of a careful perusal, and we commend it to the notice of all who are interested in the question.

THE WONDERFUL STORY OF WISDOM, LOVE, AND GRACE DIVINE.
Same Publisher.

This little book comes from across the Atlantic, and purports to be the "Old, old story to the end." It is in fact the well-known poetical version of the old, old story, with certain American modifications and additions, some of which are improvements, but some, we think, are not. It ought, however, to be an interesting book for our young friends. It is beautifully got up, and the pictures in pen and ink are neatly done.

THE BOOK DEFENDED. By Herbert Dickins. Same Publisher. Price 2/6.

A little book with an excellent aim which is fairly well carried out. We do not find much literary grace, but we do find a good deal of interesting matter, while the occasional autobiographical references lend a piquancy which makes the book, as a whole, very readable. We do not suppose that educated infidels will be much impressed by it, but it may be the means of convincing some of that class of infidels with whom the writer seems to have frequently met. The book suffers somewhat from a lack of orderly arrangement, while some of the matter is rather irrelevant. We are not greatly impressed, for instance, by the discovery of the writer that all the chapters in the Book of Revelation, except three, begin with the word "and"; and that twenty

out of the twenty-seven chapters of Leviticus begin with the words "And the Lord spake."

THE GOSPEL OF THE GRACE AND THE TWO SALVATIONS. By G. O. Barnes. Same Publisher.

This is rather a striking little book. It contains much fresh and vigorous thought; and there is much of it that is really good. We cannot, however, agree with the author's denunciation of Calvinism; nor do we think he has been as successful as he imagines, in finding the key to the mysteries of the Gospel. We are more than astonished to find that he seriously advocates the exploded and unscriptural idea, that the *Atonement* was made not to Divine justice but to Satanic malice—that the Ransom was paid by Christ not to God but to the enemy of our race!

LETTER BOOKLETS. By Rev. W. Firth. London: Partridge & Co.

The editor of "Consecration" sends us a number of halfpenny and penny booklets, written by him from time to time, which are worthy of a wide circulation. Some of them, as "The First Primrose," "The First Violet," "The Wild Rose," "The Gnarled Old Oak of the New Forest," etc., are meditations on natural objects, in which precious spiritual lessons are graciously set forth and simply illustrated. Others are more in the nature of expositions on certain texts, as "Be not afraid," "Let your light so shine," "The True Church"; all are good. The same writer sends us some tracts on Romanism and Ritualism, which are calculated to serve the Protestant cause.

IRISH BAPTIST HOME MISSION.

Subscriptions received by the Treasurer from 1st January to 31st March, 1892.

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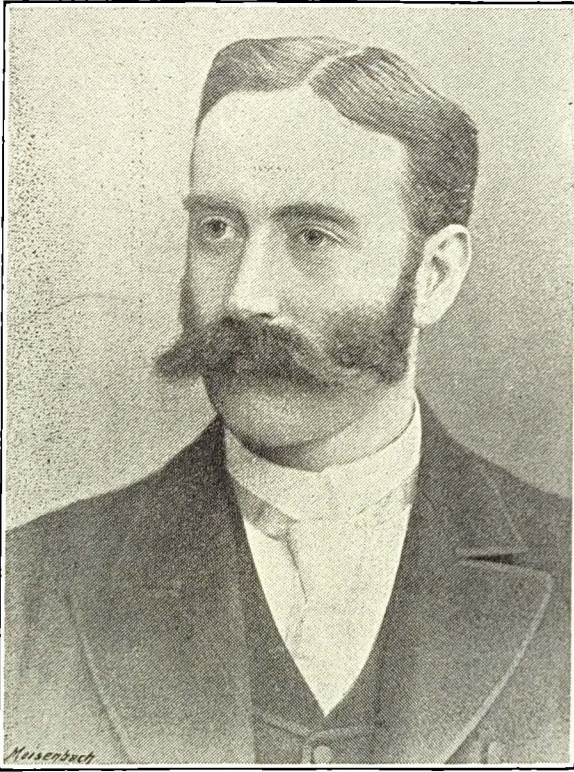
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HUGH D. BROWN, M.A.



The Irish Baptist Magazine

VOL. XVI.]

MAY, 1892.

[No. 5.

HUGH D. BROWN, M.A.

By T. R. W.



HUGH D. BROWN, M.A., the esteemed and popular pastor of Harcourt-street Chapel, Dublin, was born on February 12, 1858, and is consequently thirty-four years of age, a remarkably early period of life for him to have gained the position he now occupies. His father was a successful Christian merchant, having through great ability built up one of the largest business houses in the city. He came of a godly stock, his grandfather being a sturdy Puritan and an exhorter in the Scotch Baptist Church which, more than a hundred years ago, met for worship in the old town of Salt-coats. Further back through the centuries their family connection may be traced to one of the Covenanters, who by his death witnessed for the principles he loved dearer than life itself. It might have been some satisfaction to this hero—who was none other than John Brown of Pricesthill—if, before he was shot through the head by the cruel and persecuting hand of Graham of Claverhouse, he could have seen, far down the coming time, one of his descendants, in the person of Pastor Brown, preaching the Gospel of the blessed God which he was dying to defend. At any rate, it is pleasing to find, after the lapse of so many years, a scion of the house of this brave old Covenanter, with the same grit and faith, preaching with such manifest power the truth his forefather loved, and for which he won a martyr's crown. Fortunately for the pastor of Harcourt Chapel, he had the advantage, not only of a godly father, but also a mother of deep spiritual insight into the things pertaining to the Kingdom of God. Being a devoted student of the sacred record, it was her aim to instil into her son's youthful mind precious Bible truths, her ambition being

that her boy might early learn, above all else, "God's simple unencumbered plan, believe and live." These early efforts of his mother are still remembered by him. Speaking to a friend, Mr. Brown remarked, "I can well remember the great fact of substitution being taught me by my mother in numerous Bible stories and other illustrations, many of which are fresh in my mind to-day; one in particular struck me, and has remained with me ever since—the Russian nobleman, and his devoted servant who gave himself to the wolves to save his master's life."

When an infant, Mr. Brown's life was despaired of, he being an exceedingly delicate child; by the greatest care, however, as the years passed, he gathered strength, and now he enjoys fairly good health. He grew up with a voracious appetite for reading. At the age of eight he would sit for hours by his mother's side reading Motley's "Rise and Fall of the Dutch Republic." History and books of travels were his chief delight. Of course he revelled, in common with other boys, in "Robinson Crusoe" and like harmless and stimulating works; but beyond all these he had a passion for history, in proof of which it may be remarked that at the tender age of ten he commenced writing a history of Scotland, doubtless being drawn to "the land of brown heath and shaggy wood" by the fact that it was his father's early home. However, this history, fortunately or unfortunately, has never been completed from that day to this, and it is hardly probable that the public at such a remote period will ever gaze upon a page of the said work, as the pastor's hands are now fully occupied with other more urgent pursuits. It was during the time of his history-making that he was compelled to make his first public address. His elder brothers on one occasion, being anxious to test his powers of speech, placed him on a chair and demanded of him that he should deliver a speech. "What shall I speak on?" he asked. "Choose your own subject," was the reply. "Then," said the youthful lecturer, stretching out his hand, "my subject shall be Scotland." After a judicious pause and a nervous glance around the room, he commenced:—"Scotland—glorious—Scotland——" then came a twitching of the face and hands, but no words. The silence was only broken by the youthful orator bursting into tears. Whether the subject was too overpowering or the words stuck in his throat, he could never determine. But since then he seems amply to have atoned for the breakdown in his first speech, for in after life, and when pouring out a flood of words before a big audience, others have again and again been seen to be in tears!

One of the most pleasing and instructive lessons in Scripture is where one brother, Andrew, led another, Peter, to the Saviour. It was so in Mr. Brown's case. His brother Vere having found Christ, or rather having been found of Him, led Hugh to the Master's feet. It was at this period that the full sunshine of the Saviour's finished work burst with all its radiancy into his soul. At this happy crisis in his life, Dublin was visited by Mr. Moody, the celebrated American evangelist; and from him he learnt the doctrine of full assurance by faith; and from that hour he testifies that, although conscious of sin and waywardness, he has never for a moment doubted that "He who has begun the good work in him will perfect it until the day of Jesus Christ."

The desire that others should taste the sweetness of forgiving love now became increasingly fervent in him. A little incident which came under the notice of the present writer might fairly illustrate how soon he became a winner of souls. Hard by his home there lived a sturdy Presbyterian gardener, a man who feared God, but knew not God's righteousness, and was going through life trying as best he could to establish his own. "I well remember the day," said he, "and the very spot where Mr. Hugh spoke to me of my soul's eternal welfare. I was fairly dumbfounded. It is nearly twenty years ago, but it seems only like yesterday, and he was a mere stripling. I did not know what to do; whether to cuff his ear, or to bid him mind his own business; but he spoke to me so pleasantly and so earnestly that his question set me thinking, and from thinking to earnest prayer, and from prayer to Calvary, where, as a poor sinner, I passed through the strait gate, and am now, thank God, in the narrow way that leadeth unto life eternal and to the city of our God. Man! just to think of it all! it was only a word dropped into my ear on a summer day by Pastor Brown when he was only a laddie; but, through God's blessing, it was a grain of seed sown in a poor unworthy heart, prepared already by the Great Husbandman, and it has since borne a harvest of peace." Mr. Brown's school-days were passed, like those of most other boys, without anything of importance to note. On leaving school, he was placed under a private tutor, who prepared him for his entrance to college. He matriculated at old Trinity at the age of eighteen; and that he was a diligent student may be gathered from the fact that he graduated with honours, being first honour man and medallist in metaphysics, logic, and ethics. On leaving his *Alma Mater*, he was called to the Bar, and practised in his profession for somewhat over two years. A brilliant prospect, from a worldly point of view, lay before him. That Mr. Brown might have risen to a high position as a barrister may be reasonably concluded from the remarkable ability he has displayed in another walk of life, and from his special *forte* for controversy and debate. Mr. Brown's attention was called to the subject of baptism while a member of the Episcopal Church. It happened that he took part in a debate on the vexed question (even among Churchmen) of Baptismal Regeneration. In looking up the subject he naturally turned to the Bible, and while thus studying he came to the conclusion that believers' baptism, and that alone, was instituted and taught by the Apostles. From the moment he recognised the Lord's will, he allowed no time to be lost before confessing Christ in the ordinance of His own appointment. He saw clearly that no longer could he consistently remain a member of the Irish Church, and, having received a considerable amount of blessing among "Brethren," he was baptised by them, and was led to make a close study of their tenets of faith; but finding, as a whole, that their body was deficient in Scriptural order, and the pastor's and deacon's office not fully recognised, he could not join them, believing confusion to be the inevitable outcome of their views concerning the "impulsive" Holy Ghost ministry in the assembly, and as such distinctly opposed to the simple directions given of God for the orderly ministry in His Church.

Circumstances, however, arose at this period of his life which changed

the whole current of his pursuits. It happened that the old Baptist Chapel in Abbey-street, Dublin, had been some time without a pastor. The congregation had dwindled down to the lowest possible point. But there were still left a few warm-hearted brethren who were lifting their souls up to God in prayer for blessing, and that it might please Him to send prosperity. This prayer was answered. Mr. Brown, who was now well known in the city as an earnest exponent of Evangelical religion, was asked to occupy the pulpit for a short period. Thereupon the congregation gradually increased, souls were saved, believers immersed, and the fellowship greatly stimulated in their love and work for God. Although it was not anticipated, when Mr. Brown first commenced these services, that he would ultimately become the pastor of the Abbey-street church, yet such evidently was what God led him there for; and thus the task he put his hand to temporarily became the business of his life. Perhaps the following letters will best explain the attitude of the church and of Mr. Brown in entering upon his subsequent life work:—

“Abbey-street Baptist Chapel, Dublin, November 5, 1884.

“DEAR MR. BROWN,—At the church meeting held on Tuesday evg., the 4th inst., the friends assembled unanimously came to the conclusion that you should be requested to take up the vacant pastorate. In accordance with their united request, I now lay the matter before you. Each member present spoke in the highest terms of your fitness for the office, your earnest labours in the past, and self-denial in laying down so much for the cause you have at heart. They were of one mind as to the good gift (‘not of men, neither by man’), and with full purpose of heart were determined, like Aaron and Hur, to hold up the hand of their Moses if he were led to come amongst them. Praying that a great door and effectual may be opened unto you, and that your heart’s noblest aspirations and highest ambitions may be more than satisfied,—Yours faithfully,

“W. C. WARNER, Secretary.”

“Oakland, Rathgar, November 8, 1884.

“DEAR MR. WARNER,—I have been praying for years that the Lord would lead me (if His will) into the more public ministry of His Gospel, and dare not refuse the unanimous invitation to accept the pastorate of Abbey-street. True, the church is small, and perhaps despised; but God is omnipotent, and, in spite of weakness or fancied strength on our part, can make our testimony powerful, consistent, and extensive for the glory of His name.

“The sympathy expressed by the friends in Abbey-street has greatly cheered and strengthened me to undertake the responsibility of pastor. Doubtless I shall make many failures and indiscretions, which I trust you will pardon and forget, and earnestly do I entreat a continual remembrance of me at the throne of grace in your prayers, both private and public. Believing the clerical attire and title unscriptural, I shall adopt neither. If I cannot be recognised as possessing other tokens of Divine grace, the quicker you are rid of me the better. Each gift in our church should be utilised, developed, and consecrated to the Redeemer’s glory; and if such be the case, and we, with faithful and loving hearts, unitedly wait on God, progress, marked and real, must be the result. God grant us to be ambitious men. There is no limit to the possibilities of faith, and with the omnipotence and truth of Heaven at our back, we should not shrink from expecting that Dublin will be shaken through our feeble efforts. Man is, indeed, contemptible, but not the God of Pentecost.—Affectionately yours in Him,

“HUGH D. BROWN.”

On the completion of Mr. Brown’s first two years as pastor, it was evident that, at the rate the church was extending her borders, the old

chapel would not be sufficient to accommodate the worshippers. Therefore, after much prayer and earnest seeking for a suitable position on which to erect a new Baptist edifice, a most convenient and commanding site was obtained. The foundation-stone of the new premises was laid by the pastor's mother, and in the following year, in the month of November, the church moved into its new quarters, being only its third time of fitting during the long space of over two-and-a-half centuries; and never have they had such comfortable quarters as they now enjoy in Harcourt Chapel. The building itself was admirably carried from start to finish, no expense being spared to put in all modern improvements. The ladies' parlour, office-bearers' vestry, and pastor's vestry, together with the lecture halls at the rear of the chapel, have been amply provided with every item of convenience. An extensive lending library is placed on the landing by which the galleries are entered, situated over the hall where the Sunday-school is held, which hall can be thrown into the main building when so desired, by simply raising the revolving shutters. This is a great convenience, as every seat is required at the Sunday gatherings. A number of new seats have been lately added, and the total represents sitting accommodation for nearly a thousand people. To not a few of those capable of judging of the cost of so complete a pile of buildings it was a surprise to learn that the whole work was finished by an outlay of some six thousand pounds, but it was a much greater astonishment to learn that Pastor Brown had defrayed the whole cost himself, not a shilling being collected from any of the adherents or outsiders. One loyal man thought it not too great an investment to make of his capital, in this money-loving and hoarding age, thus to advance the cause of his great Captain, Christ.

It is very interesting to know that among the hundreds of persons Mr. Brown has baptised in Harcourt Chapel the Kingdom of God is being established in the hearts of all sorts and conditions of men. Among the number who have been translated by the Gospel of Christ from the Kingdom of Darkness into that of God's dear Son, are Jews, Roman Catholics, and followers of the new school of which Mrs. Besant is the recent high-priestess. Fascinating as the details of these conversions would be, we must hurry on to give an account of the general work done under Mr. Brown's fostering care in the busy hive of Christian workers connected with Harcourt Chapel. Cottage meetings have been started, and these profitable gatherings are conducted by the young men, who thus find openings to give expression of their love to the Master. An evangelistic association, started three years since with one evangelist, grew so rapidly that at the end of the last year there were six good men and true preaching the Gospel from one end of Ireland to the other. It is not in the province of any man to tabulate and set forth in statistics all spiritual birth and progress. Nevertheless, in the districts passed through, these men have left behind them renewed lives; men and women who, up to the time of their visit, were living "without God and without hope in the world," are now rejoicing in the great salvation. Time and space fail to tell of many other meetings, such as the men and women's Bible classes, prayer meetings, Sunday-school work, or of the deeply interesting evangelism carried on amongst the military.

Suffice it to say, as regards the latter, that a converted soldier usually means a missionary to other lands. And from all parts of the world—India, Africa, Egypt, etc.—letters have been received, written by men in various regiments, testifying of the grace that sought them and the blessing they received at the meeting for the military held in Harcourt-street Chapel. A letter came to hand a few days since (from the disturbed district of Upper Burmah), saying, “We may fall, but we are ready, and in the meantime are holding up the light. My comrades and I had a little prayer meeting on the hillside, when we thanked God for the happy days spent at Harcourt-street.” Many such communications have been received.

No brief sketch of Pastor Brown’s life would be complete without mentioning the work carried on among the poor in three different districts in the city of Dublin. This work is largely in the hands of the ladies of the congregation, assisted by a city missionary. As an illustration, it may be mentioned that over a hundred women were provided a few days since with a Christmas feast. On the same evening they were given one pound of beef for *each member* of their family, also tea, cake, etc., in like ratio. Warm garments, blankets, etc., are also given to each member of the Dorcas Society. Thus their own poor homes were brightened by having a rich supply of good things on the day when all people were thinking more or less about Him of whom it was said, “He went about doing good.” Much of the interesting knowledge of men and things possessed by Mr. Brown has been gained by him in travel. It has fallen to the lot of few to have studied human nature in so many different parts of the habitable globe; indeed, the story of his journeying would make a respectable-sized volume of a thoroughly readable kind. Of course, like other people who have travelled, he has a goodly store of anecdotes and curious experiences with which to entertain his friends. We may simply mention that he has visited most of the European countries and cities, from the “Land of the Midnight Sun” to the “Bride of the Adriatic.” Australia and South America were comprised in one of his many tours, and last year he visited Canada and the United States. Three lectures were delivered on his return home, which embodied many of the incidents and illustrations that fell across his path. These lectures were reported verbatim, and will, it may be hoped, one day be printed. “What is the secret of the blessing that has attended Mr. Brown’s labours?” queried a friend. The response was one word—*Christ*. Yes, truly this is the glorious and all-powerful *axis* on which his preaching revolves. One extract from his address from the presidential chair of the Irish Baptist Association will briefly explain, in his own words, the laconic reply given to the above question:—“To Calvary we turn, gazing in awe-struck reverence, to learn the holiness of God. From Calvary we see blazing in all its full-tide splendour the glory of Eternal Love. At Calvary we unravel the secret of consecration, and grasp the clue to holy living. It is the blood that saves, it is the blood that justifies, it is the blood that separates, it is the blood that cleanses, it is the blood that sanctifies, it is the blood that ultimately gives the glory and victory.”

The Church of Christ is, Pastor Brown is convinced, a very definite

and clearly defined institution, the members of which are called out to a life not of amalgamation with, but of separation from, the world. Upon this point here are his own words:—

“The modern conception of a Church of Christ as a heterogeneous mixture of saved and unsaved, where religious exercises are certainly engaged in, but no separation from the world insisted upon, and the painfulness of cross-bearing carefully concealed; *where the attractions of the opera house are imported under the guise of Christian worship*, and a man with brains hired to deliver an intellectual lecture twice a week, is a gross travesty of the object for which the Lord founded His Church in the beginning. Prayer-meetings dull and formal, poorly attended, few caring to meet with Jesus Christ; the church next evening crowded with a gay and fashionable assembly to hear the foolish songs of earth, written by unconverted men and sung by unconverted lips. . . . Yes, brethren, we would plead for the revival of a healthy Puritanism, not draped in the mourning garb of melancholy, but radiant ever in the bridal gladness of those who *know* their sins forgiven, and heaven's brightness, joy, and glory soon to be their own; not austere and hard, but loving and tender-hearted, yet withal doggedly determinate to combat for the old theology and the separated life, walking with a royal dignity here below, and in a manner worthy of God our eternal Father and all-gracious King.”

This persistent loyalty on Mr. Brown's part to the simple preaching of Jesus Christ and Him crucified, linked with the *earnest prayerfulness* of the Harcourt Church, has built up a strong and aggressive fellowship, without the aid of worldly amusements, or other post-apostolic methods. Concerning the ordinances, Mr. Brown has spoken out with no uncertain sound. He believes that

“Believers' baptism is the Thermopylae of Evangelical Protestantism. If we in carelessness surrender this position, all may be lost. Full well is Rome acquainted with this fact, and in more than one Catechism she reasons thus: ‘When a Protestant, praising the Bible, attacks at the same time the truths of our faith, under the pretext that they do not find them in the Bible, ask him to show you where to find in his Bible that it is right to baptise little infants, which they do just the same as ourselves,’ and at once the Protestant is baffled, his only gun silenced, spiked through an act of folly in trusting as his friend an emissary of evil, named Tradition. Speaking to Baptists, we need not here say more concerning infant-sprinkling; only, brothers, continue preaching the truth concerning this ordinance publicly and fearlessly, as men responsible unto our God.”

Wholesome words like these were sure to raise opponents, and opposition from many quarters rose hard and fast. Many miscellaneous pamphlets were written against the *new* faith started in Harcourt-street, but, nothing daunted, Mr. Brown replied *seriatim* to each pamphlet as it appeared. The writer has now lying on his desk a few of those productions; and as it would be impossible to give particulars, he may just mention the titles of a few of them, written by Canons of the Church and others: “The Great Ritualism Question,” “Baptist Difficulties,” “Baptist Absurdity,” “Believers' Baptism Annihilated,” “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., Baptist minister, Harcourt-street, Dublin, entitled, ‘Believers' Immersion, the only Scriptural Baptism.’” The pamphlet

which was thus favoured with "an *unanswerable* reply" is an exhaustive and able one on the subject of baptism, the demand for which increases monthly. Already four editions have been printed, and 15,000 copies circulated. If one might judge of Mr. Brown's opponents by their language, there seems to be a bitterness of feeling which is more caustic than is usually met with in religious debate. This possibly may be accounted for by the soreness of some of our Episcopalian friends, who evidently feel aggrieved that Mr. Brown should have left the church he was brought up in, and joined himself to a body of Christians who have from their earliest inception been the determined foes of priestcraft and clericalism.

Once more let Mr. Brown speak for himself on this point :—

"Our ordination comes not from man, but God. Our letters of commission run right from the Eternal. We crave not the call of earth, nor do we seek the benediction of Episcopacy—yea, in the assertion that *all believers are priests to God*, we repudiate the conception of an exclusive ministry. Clerical and lay distinctions we reject as subversive of the rights and liberties of all saved people; indeed, the root-meaning of these words betrays the absurdity of such phrases, 'clergy' signifying those selected, the saved; 'laity,' the mass, the people, the non-selected, if you will—and, by parity of reasoning, the unconverted.

"We believe that God Himself selects, calls, qualifies and ordains certain men to the work of the Gospel ministry, and that such should be gladly recognised, honoured, and supported we distinctly assert, but further than this we dare not, will not go."

Mr. Brown is proverbial for his kindness to the poor, and no real case of distress, so far as he is able, ever pleads in vain. It is no uncommon thing to see the kindly sympathy in his face as he listens to the tale of sorrow and of want. But there is a certain species of landshark which inhabits our places of worship (as most ministers are aware); with them he deals in a becoming manner, seeming instinctively to know his man. The writer well remembers coming out of a place of worship in London with him, when he was accosted by one of the species. He having moved noiselessly alongside of us, with a pious smile playing over his features, looked at Mr. Brown steadfastly for a moment or two in silence, as if there were thoughts too deep for words to utter. At last he exclaimed, "I enjoyed what you said, sir, to-night, immensely." "I hope, sir," replied Pastor Brown, "you don't expect me to pay you for listening to me preach, for, by your own testimony, you got value." Yet, if the truth be told, it was hard cash the meek and oily shark did expect; but, being placed on the horns of such a dilemma, his effrontery failed him, and he disappeared into the darkness of a November fog. A more pleasing incident was that of an Irishman who heard Mr. Brown preach in the Metropolitan Tabernacle. He waited for him, then walked with him from Newington to Trafalgar-square, telling him *en route* the story of his brother's sad condition. "It seems almost a hopeless case," said Mr. Brown, "but let us pray," and, leading the narrator of his brother's sin to a quiet corner under the shade of one of the big lions in Trafalgar-square, he poured out an earnest prayer that God would take the wanderer's feet from the mire and clay, and set them on the Rock of Ages. Twelve months rolled by; again the same preacher was telling

out in the same place the same old story of redeeming love. At the close of the service, the same Irishman brought his brother, and introduced him by saying, "You remember the prayer-meeting we had one night by the side of one of the big lions in Trafalgar-square? Well, sir, God answered that prayer in saving my poor brother, and I thought you would like to shake him by the hand." Both of these men had been Roman Catholics.

Preaching on another occasion at the request of Mr. Spurgeon and the office-bearers, on behalf of the Irish Baptist Home Mission, a letter from the pastor of the Tabernacle was read by Mr. B. W. Carr, one of the deacons, the following extract from which will convey to the reader Mr. Spurgeon's appreciation and affection for Pastor Brown:—

"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 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 death, "C. H. SPURGEON."

During the stormy meetings over the "Down-grade" controversy, held in the City Temple, London, in the Spring of '88, Mr. Brown made his maiden speech before the Baptist Union, which was listened to with marked attention. It would have been easy on such an occasion, had he desired simply the praise of men, to sail on the strong tide of those opinions which were held by the majority of the Union, and, indeed, to gain their applause might apparently have been worldly wisdom; but, feeling that the projected compromise did not commend itself either to his conscience or common sense, he threw his whole strength and power against it, and when the vote was taken, was found standing almost alone—six others only voting with him. Conversing subsequently with Mr. Charles Haddon Spurgeon, Mr. Brown expressed regret that he could not for peace sake conscientiously support the compromise, and received in response the great preacher's warm approval, in the words, "Had I been there, I too would have voted with the seven."

In bringing to a conclusion this brief sketch of Mr. Brown's past career and present work, we are conscious that to those who have never heard him speak, it will but faintly convey the stamp of man he is. He is ever ready to bemoan the imperfection still clinging to him. But he is still a young man, and seems to be, comparatively, only at the opening of his life-work. So that those of his critics who consider his almost fierce emphasis in debate, and his well-nigh merciless way of coming down upon his antagonists, as conspicuous weaknesses of character, may yet exercise the grace of charity and give him time. Future years will doubtless still further mould and fashion him. He may, perhaps, become a gentler debater, but we sincerely trust he will never lose any of that holy fire and burning eloquence which are now in his possession. He is a man God-sent, terribly in earnest. Heaven and hell seem ever before him. The coming of the Lord is a subject of intense delight and comfort. Two streams of people at all times apparently pass before his

gaze—those saved, and those nearing a dread eternity without the Christian's hope. Never is he more at home than when beseeching sinners to be reconciled to God. No man could be more hopeful in preaching, but he feels that hopeless would be the task of turning men to Christ and heaven but for sovereign and electing grace. "What gives me hope," he recently remarked, "is that God is the Architect. He will carry out his plan; neither man nor devil can prevent the erection of His Temple, and every stone quarried by the hand of God shall assuredly be placed in its blood-bought position and eternal place of security by the Christ of God." If this is Calvinism, and we think it is, then Pastor Brown is a Calvinist to the backbone. Perhaps it will not be unfitting to conclude this outline sketch by a verse from his favourite hymn—

"The work which His goodness began,
The arm of His strength will complete;
His promise is yea and amen,
And never was forfeited yet.
Things future nor things that are now,
Not all things below nor above,
Can make Him His purpose forego,
Or sever my soul from His love."

THE GUILTY GUILTLESS: HOW CAN IT BE?

BY PASTOR R. H. CARSON.

"He hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel."—NUMBERS XXIII. 21.

HE statement contained in these words is one of the most remarkable found perhaps within the covers of the Bible. Among the peoples of earth there was none more given to sin, or more perverse in conduct, than was Israel of old. And what may be said of the ancient people of God may—nay, alas! must—be said of God's true people of every age and in every land. What were we, my Christian reader, before conversion? Were we not, and in the truest and fullest sense, "dead in trespasses and in sins," and by immediate consequence "children of wrath even as others"? (Eph. ii. 1-3). And what are we even yet? Notwithstanding all that God has done for us, and judged by the standard of a perfect law, must we not still say—"We are all as an unclean thing, and all our righteousnesses are as filthy rags"? (Isa. lxiv. 6). How, then, are we, how can we, be spoken of, and especially be spoken of by God Himself, as faultless before Him? Yet if the words at the head of this paper have any meaning, thus are we spoken of. "He hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel." *In the eye of God His people are without spot and blameless.* How is this? How can the guilty be looked upon by an all-seeing God as guiltless?

Are we to suppose, in meeting this question, that God, the Omniscient God, sees not things as they really are? This, indeed, is the doctrine of many. God, we are told, by a sort of legal fiction accounts us righteous while in reality we are not righteous. Such teaching, however, if not itself blasphemy, yet approaches the blasphemous. The all-perfect Jehovah cannot account anything to be what it is not. His judgment, in every case, must be according to truth.

Nor will it do to say that God, because of His special regard for us, is blind to our faults. That would be to attribute to our Father in heaven a weakness anything but creditable to an earthly parent. God, indeed, has a special regard for us; but that special regard, so far from blinding Him to our faults, moves Him rather to seek their correction. He sees them every one, and sees them in minute detail; and better than we knowing their evil, He would remove them from us.

No, these suppositions will not meet the question. How, then, it must still be asked, is the question to be met? How comes it that we who are sinners and sinful, are yet described as without sin and without sinfulness in the eyes of the Lord? Observe, perfection, *absolute* perfection is here supposed. God is "of purer eyes than to behold evil, and cannot look on iniquity" (Hab. i. 13). "Yea, the heavens are not clean in His sight" (Job xv. 15). To be pronounced blameless, then, by God, blameless in the truest and fullest sense we must be. But this condition—how can it be ours? Ah! this is the glorious Gospel mystery, now, for ever blessed be the Lord, a mystery no longer. **IN JESUS WE ARE SPOTLESS AS THE THRONE OF GOD.** Is not this the teaching of the great Apostle? and his teaching we accept as the very word of God. Speaking of our Lord Christ in His relation to us, Paul in one place (Col. ii. 10) says—"Ye are complete in Him," and to this in another (1 Cor. i. 30) he adds—"Who of God is made unto us wisdom and righteousness, sanctification and redemption." Imperfect in ourselves, in Jesus we are "complete." Are we foolish? Jesus is our "wisdom." Do we fail in meeting the requirements of Law? Jesus is our "righteousness." Are we polluted? Jesus is our "sanctification." Are we sold under sin? Jesus is our "redemption" from sin.

But how is Jesus all this to us? What has He done to secure for us this Divine, this gloriously righteous standing? *For us and in our name He has met and for ever satisfied the requirements of Law.* Against us the Law had a two-fold claim—a claim of obedience, original and always present, and a claim of suffering, superadded on account of sin. Now these two claims, or rather this two-fold claim, which we never could have met, Jesus in our room has met, and so has become "the end (fulfilment) of the law for righteousness to every one that believeth" (Rom. x. 4).

1st. *To the Law, in its precepts, He has rendered for us a perfect obedience.* Without obedience to the precepts of the Law, obedience complete and entire, the righteousness of the Law could not be ours; and without the righteousness of the Law, God could not look upon us as righteous. We are told, indeed, that anything of this kind was wholly unnecessary, that the sufferings of Calvary were all that was required on our account. But is it so? Is the primary, natural, and necessary right of the Law lost in its secondary and superadded right? Has the Law no further claim upon us than bearing its penalty? That penalty once borne, may we for ever after trample on its precepts? Such a thing, everyone must see, could not be. Even in human jurisprudence the supposition is inadmissible. Has the man suffering in a British prison for the violation of British law no further obligation to the law of Britain? Is he not still, and as much as ever, or as any other man, bound to obedience? And is it less so here? Shall the law of man *under all circumstances* require obedience, and shall the Law of God when violated by us cease to require it? No! no! as reminded by an Apostle of Christ, the Gospel does not "make void," it rather "establishes the Law" (Rom. iii. 81). It meets it *in all its claims*—as well in its original as in its superadded claim, as well in obedience as in suffering. Thus what we could not do for ourselves, Jesus has done for us. He has rendered to the law a perfect obedience, and by that obedience we "are made righteous" (Rom. v. 19).

2nd. *The penalty of the Law the great Surety for us has borne.* Here, again, we were powerless to help ourselves. By our transgressions guilt lay upon us, and that guilt we could not roll away. But rolled away it has been, never, never to appear against us. Jesus, our blessed Jesus, took it to Himself—took it as His own, and by His cross and passion for ever removed it. Yes! He was “made sin for us who knew no sin, that we might be made the righteousness of God in Him” (2 Cor. v. 21). Yes! He has “finished transgression, made an end of sin, and brought in everlasting righteousness” (Dan. ix. 24). The whole weight of wrath Divine that should have fallen upon us, He bore for us. “He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed” (Isa. liii. 5). With His last, His dying breath He cried aloud—“IT IS FINISHED.” The work begun in obedience He now completed in suffering; and thus, in the matter of our salvation, He left nothing, nothing whatever, for us to do.

Here now, my reader, let us see the *ground* of our acceptance with God. On the *doing* and the *dying* of God’s own Son we build for eternity. In these we have Christ’s completed work on behalf of the guilty, His “obedience unto death” (Phil. ii. 8), standing in which even the eye of God can see no fault in us. Is not this the “fine linen, clean and white,” which is “the righteousness of saints”? (Rev. xix. 8). Is it not the undivided robe, the spotless wedding garment, without which no one may share in the marriage supper of the Lamb? (Matt. xxii. 2-13). Yes! in the work of Jesus we have that glorious righteousness which exceeds, not only that of the best of human kind, but that of angel or archangel—we have the righteousness of God Himself. Jesus is “JEHOVAH OUR RIGHTEOUSNESS” (Jer. xxiii. 6). In Him we have met and now and for ever satisfied the claims of law. Does the law demand *obedience*? In Him we have rendered it (Matt. iii. 15). Does the law require *death*? In Him we “were dead,” or rather “have died” (2 Cor. v. 14). Thus, and with a special emphasis, “the righteousness of the Law is fulfilled in us” (Rom. viii. 4).

And this is how the guilty are guiltless—how that otherwise impossible thing takes place, God “justifying the ungodly,” God “seeing no iniquity in Jacob, neither perverseness in Israel.” God’s Israel stand in God’s Christ; and whatever they are in themselves, *in Him* they are without spot and blameless. Is it any wonder Paul desired to be found in Christ, “not having his own righteousness which was of the Law, but that which was through the faith of Christ, the righteousness of God by faith” (Phil. iii. 9). In that robe, matchless “for glory and for beauty,” he could challenge heaven, earth, and hell to lay anything to his charge, (Rom. viii. 33). In himself, he well knew it, he was the “chief of sinners,” in Christ he was spotless as the throne of God. Guilty, yet guiltless! Altogether guiltless! Wonderful! Yet if the Bible be God’s revelation, this is God’s truth. My reader, can *you* take this position and realize this glorious standing? If you and Jesus have come together in the unity of the Gospel, if by a living faith in His blessed name you are one with Him—“no more twain but one flesh,” this position, this standing is yours. His righteousness is not only “unto all,” but “upon all them that believe” (Rom. iii. 22).

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CHRISTIAN CHARACTERISTICS, ARRANGED ALPHABETICALLY.

BY THOMAS DOUGLAS, *Missionary, Scotland.*



HE study of Christian character from an alphabetical point of view is an interesting, instructive, and profitable exercise, and will tend to stimulate and strengthen the followers of Jesus Christ in their praiseworthy, ennobling, and God-glorifying efforts to cherish, cultivate, and develop the Christ-like spirit in individual life and work.

Abnegation (Gal. ii. 20).—Self-renunciation is an indispensable duty on the part of all who are called by the name of Christ, and are seeking success and blessing in Christian enterprise. "I am crucified with Christ . . . and the life which I now live in the flesh I live by the faith of the Son of God," indicates a spirit of abnegation which ought to permeate and characterise the daily life and work of every child of God.

Burden-bearing (Gal. vi. 2).—True religion does not encourage a spirit of selfish isolation. He who has been "accepted in the Beloved" realises that a responsibility rests upon him to show his faith by his works. He endeavours to brighten the lives of those around him, to comfort the sorrowful, and help the discouraged, remembering the injunction, "Bear ye one another's burdens, and so fulfil the law of Christ."

Courage (Ps. xxvii. 14).—The believer should be of a bold and manly spirit. "I fear my God, and have no other fear," is the language of his heart. With a Divine Protector he can walk calmly through this world, unmoved by its applause or threatening. Through Christ strengthening him, he can do all things, and no apparent difficulty can turn him from duty.

Diligence (Proverbs xxii. 29; 2 Tim. i. 10).—The Christian is not "slothful in business." He faithfully attends to his temporal interests, though eternal concerns have a foremost place in his heart. There is no warrant in Scripture for the idea that a man must retire from the world in order to live a holy life. Christ teaches us not to hide our light under a bushel, but to let it shine before men.

Earnestness (Jude 3).—Earnestness commands the respect of mankind, whereas a wavering, vacillating, dead-and-alive sort of Christian worker is a clog on the wheel of the Gospel chariot, retarding the progress of the consolidative influence of Divine grace in the ranks of those who are carrying on a warfare against the powers of darkness. God individualises Christian service, and marks His appreciation of efforts made in an earnest spirit, and with a single eye to His glory.

Fervency of Spirit (Romans xii. 11).—Fervour in God's service implies a desire to love Him and work for Him with all the powers of our being. It is not confined to times of special religious activity, but it is a ray of light from Above, which shines more and more as the believer grows in the knowledge of God. It is the outcome of healthy spiritual life, and gives intensity of purpose to all his work for God.

Gladness (Psalm lxxviii. 3).—Attacks from the enemies of our faith will prove subservient to its propagation and success, but the gloomy misrepresentations of its propagators will to some extent retard the rapidity of its progress. Christians ought ever to feel, and to make others feel too, that the inestimable privilege of co-operating with a beneficent Providence in extending Christ's Kingdom, is the Alpha and Omega of life; the true source of all joy and gladness here below, and an earnest and joyful anticipation of endless and unalloyed happiness "beyond the reach of toil and care."

Humility (Matt. xviii. 4; Peter v. 5).—Believers should "be clothed with humility," because it renders all possessed of it attractive and lovely. Self-conceit is despicable and mean, and yet much of it is seen even amongst those

who are actively engaged in Christian work. Our fall from innocence was by pride, and we must rise by humility. Till we feel our own weakness and imperfection we can never be strong in the Lord; we can never rise in the Divine sight till we sink in our own estimation.

Intelligence.—It is education chiefly that forms the human character; and it is a virtuous and religious education that forms the character of the Christian. The life of faith is progressive in its nature, and those who are earnestly desirous to “adorn the doctrine of God our Saviour in all things,” must necessarily endeavour to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, until, having abounded in every good work, they perfect holiness in the fear of the Lord.

Justice (Isa. xvi. 7; Romans i. 17).—A just man is not merely one who abstains from doing unjust and injurious things to his fellow-creatures, but he is one who possesses that sincerity of heart, and that integrity of the whole life which God requires of him. The life of such a man is compared in Scripture to “the shining light, that shineth more and more unto the perfect day.”

Kindness (Eph. iv. 32).—The Apostolic injunction is, “Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven you.” No one can estimate the power and influence of kindness. Kind looks, words, acts, and warm hand-shakes are secondary means of grace when men are in trouble, and are fighting their unseen enemies, but they may be largely blessed of God to the salvation of many with whom we daily come in contact. Christians should be “full of tender kindness.”

Love (John xiii. 35; xv. 12).—Christian love is the most excellent of all graces, and it is assigned as the test and criterion by which we are to distinguish the disciples of Jesus. Christians should not need to be exhorted to cherish and manifest brotherly love toward one another; for it springs up in the heart wherever a true connection is formed with the body of Christ. Being in Christ, we imbibe His spirit and learn of Him. If we love Christ, we necessarily love one another. Thus we become conscious of common sentiments, affections, and hopes.

Meekness (Matt. v. 5).—“The Lord loveth the meek.—The meek will He beautify with His salvation.—He arises to save the meek of the earth.” Christ was sent to preach “glad tidings to the meek,” and He says, “Learn of Me, for I am meek.” In the Epistles of Paul there is a remarkable expression, “I beseech you by the meekness and the gentleness of Christ.” The Holy Ghost, too, is called the “Spirit of Meekness.” Believers should earnestly implore the aid of God’s Holy Spirit to enable them to demonstrate in daily life the meekness of sanctified wisdom.

Nobility (Acts xvii. 2).—The Christian is born from Above; he derives his descent from the Everlasting Father, and he retains a conscious sense of his Divine Origin. Believers in Scripture are called “noble,” and the “excellent ones of the earth.” It is unworthy of their celestial descent, it is unbecoming their new nature, to stoop to the meanness of vice.

Obedience (1 Sam. xv. 22; Romans i. 5; xvi. 19).—Humble and conscientious obedience to the will of God as revealed in His *infallible* Word, is an indispensable duty on the part of every avowed follower of Jesus Christ. Nothing so provokes God as setting up our wills in opposition to His. In rendering immediate, implicit, and absolute obedience to the commands of God, we honour Him and obtain much spiritual comfort and blessing.

Prayerfulness (1 Thess. v. 17; Philip. iv. 6).—The importance of prayer is proved by the prominence given it in the Word of God. Genesis and the other books of Moses are full of prayer; the historical books of later days contain the prayers of God’s faithful servants; the Psalms abound in prayer; the Prophets are full of the same theme; the Gospels abound with examples of prayer, and the Acts and Epistles bear testimony to the duty, power, and blessedness of prayer. No child of God can serve his Heavenly Father accept-

ably without the daily exercise of earnest, believing, expectant prayer. "Long as they live should Christians pray, for only while they pray they live."

Quietness (1 Thess. iv. 11; 2 Thess. iii. 12).—Christians in Scripture are commanded and exhorted to cherish and demonstrate a quiet and peaceable disposition of mind in daily life and work, so that they "may walk honestly toward them that are without." Pascal says, "The serene, silent beauty of a holy life is the most powerful influence in the world next to the might of God."

Resignation (James iv. 7).—It is the will of a wise God that all His children should unhesitatingly and unreservedly submit themselves unto their loving Heavenly Father, who does nothing in a haphazard fashion, but has His eternal reasons for every event He prepares for those who love Him (Heb. xii. 11).

Sincerity (Romans xii. 9).—The spirit which animates the believer is a spirit of truth, sincerity, and openness. The sincere Christian has no secret doctrines to communicate. He needs no chosen confidants to whom he may impart his favourite notions, no private conventicles where he may disseminate his opinions. What he avows to God he avows to man. He expresseth with his tongue what he thinketh in his heart.

Thankfulness (Col. iii. 15; 1 Thess. v. 18).—Grateful thankfulness to God for all His manifold blessings, and sanctified contentment with our lot in life is a Christian duty (Philip iv. 11; Heb. xiii. 5). "Gratitude gives all the sweet spice to the cup of contentment, and the cup of discontent derives all its acid from an ungrateful heart."

Unselfishness (Philip. ii. 4).—Christianity is founded upon the most astonishing instance of unselfishness, generosity, and love, that ever was exhibited to the world, and they have no pretensions whatever to the Christian character who feel not the truth of what their Master says, "It is more blessed to give than to receive." This duty of unselfishness is not comprehended by worldly men, and the more worldly and wicked they are, the more it is incomprehensible.

Veracity (Col. iii. 9).—Habitual truthfulness is an essential attribute of Christian character, and the practice of it is strictly enjoined in Scripture. "Truth is the foundation of all knowledge, and the cement of all society." Believers should have the courage to speak the truth at all times. "Truth has a saline vigour, and when it becomes a controlling force in personal life it cannot come in contact with wrong, either in action or principle, without revealing itself in a way that proves its medicinal virtue."

Watchfulness (Mark xiii. 37).—Things to be watched over—Thoughts (Prov. iv. 23), words (Prov. xii. 25; xv. 28; xxv. ii; Matt. xii. 36), and actions (1 Sammel ii. 3). "To think well is the way to act rightly."

Things to be watched against—The flesh (Rom. xiii. 14; Gal. v. 17), the world (Matt. vi. 24; James iv. 4), and the devil (Eph. iv. 27; vi. 11; James iv. 7; 1 Peter v. 8).

Things to be watched for—Opportunities for getting good (Prov. xix. 20; Heb. x. 24-25), opportunities for doing good (Gal. vi. 6; 2 Cor. ix. 8; Titus iii. 8; 1 Peter ii. 12). The Christian life is a time for receiving good and doing good, and for the coming of Christ (Matt. xxiv. 42; 1 Thess. v. 6; 1 Peter iv. 7).

(E)*Xpectancy* (Romans viii. 19-25; Philip. i. 20).—This spirit of hopeful expectancy is a powerful factor in nerving and inciting believers to fight the good fight of faith with a glad and confident anticipation of ultimate victory and glory (1 John iii. 2).

Youthfulness (Psalms ciii. 5; Isa. xl. 81).—The believer has a higher life than that which beats in the pulse. He is a son of God and an heir of immortality. Human life soon draws to a close, whereas spiritual life and vigour are ever on the increase, and the child of God is renewed day by day and goes on from strength to strength until he appears in glory before his Heavenly Father a perfect man in Christ Jesus.

Zeal (2 Cor. vii. 11; ix. 2; Col. iv. 13).—This is one of the brightest ornaments of the Christian life. It enters into the heart, engages the whole man on the side of devotion; gives a double measure of force and alacrity to that religion which before was sincere, is to the spiritual life what health is to the natural, and makes that spirited and cheerful which otherwise would only breathe and move.

We who have been "born again" should reckon ourselves eternally indebted to the infinite goodness of God, and, stirring up all that is within us to bless His holy name, we should say in the language of true zeal, "We will praise Thee O God! we will praise Thee with our whole heart! Our lives shall be Thy sacrifice! We will adore Thee in death and through eternity." *Amen.*

MY BELOVED.

By REV. W. FRITH, *Editor of "Consecration," &c.*

HOW sweet and precious are these words to every heart in living fellowship with God! "*My Beloved is mine, and I am His*"! Thus says the devout spirit of that seraphic soul who composed the Hebrew Canticles. The carnal mind of cold and lifeless criticism finds here little else than cloud and obscurity. But to the child of faith, of that day or this, all is clear and bright—it is the heart's best soliloquy when in communion with its Lord. It is the spiritual breathing of the heart which is renewed by grace, and is habituated to fellowship with the Saviour.

Blessed soliloquy! Here is the world's fanaticism; but faith's true enthusiasm when "filled with the Spirit." The sweet singer of Israel often sang thus to the strains of "Judah's harp," amidst the restless scenes of his chequered life, his heaven-born soul was often thus in a spiritual ecstasy; and in the best moments of the life of his royal son we have these sweet and precious words.

But the words will become us of the later age, who have been "endued with power from on high." For, "if we live in the Spirit, let us also walk in the Spirit." This is the testimony of one who declared that "*we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord!*"

Here is the blessed experience of one in habitual communion with God; reminding us of these precious words of David: "O God, my heart is fixed, my heart is fixed, trusting in Thee." How truly sanctified hearts beat in sympathy with each other! The lapse of centuries makes little difference, for they are taught, led, and inbreathed by "*that one and the self-same Spirit, Who divided to every man severally as He will!*"

Hence the family of faith are more or less alike, whether they be Baptists, like ourselves, or members of other communions, "if they have been born from above" (see Greek), "they are members, one of another," and are in Christ, "of Whom the whole family in heaven and earth is named!"

Precious Jesus! we would cultivate this communion with Thee more and more! Thou art our soul's best beloved! And like the Psalmist we would exclaim: "Whom have I in Heaven but Thee; there is none upon earth that I desire beside Thee"! And why should not this be our experience, dear reader? Should it not be so? We are members of the same spiritual family; brought nigh by the same blood; sanctified and taught by the same Spirit; and presently we shall be "*AT HOME with the Lord*" (R.V.).

Such men as Dr. Hawker of the Episcopal Church; and Joseph Swain and Samuel Medley of our own Church, lived in this high and holy communion; and it will be well if we seek, through prayer and spiritual meditation, the attainment of this higher fellowship! This will land us on the plane of that blessed teaching of Paul in Rom. xii. 1, 2. May the Holy Ghost, in His sacred ministry, teach us more and more the blessedness of this hallowed communion with God; then the spirit of *Samuel Rutherford* will be ours, when he said to Lady Kenmare, "*Christ in me, Christ in me!*" Psalms ciii. 1, 2.

NOTES AND COMMENTS.

THE DISCUSSION AT THE BAPTIST UNION.

NEVER perhaps, except at the great meeting in the City Temple a few years ago, was more interest felt in any gathering of the Baptist Union than on Monday, April 25th. The resolution which stood in the name of Rev. Charles Williams, deprecating association with Unitarians, quickened the expectations of all, and made even the Presidential address seem a mere preliminary matter. Mr. Williams, in a speech which betrayed considerable tension of feeling, clearly enough indicated that the Baptist Union held unreservedly the great doctrine of the Deity of Christ, and pleaded earnestly for the unanimous acceptance of his resolution. There was in the speech a good deal of balancing, and we could not help contrasting the tender and touching remonstrance addressed to the so-called "advanced thinkers" with the pugnacious attitude assumed by the same speaker, on a former occasion, towards the opponents of the down grade. As Mr. Williams cannot himself decide to what section of thinkers he belongs, we shall not attempt to settle the question, but must be thankful for his unflinching avowal of "the profoundest faith in Christ and the greatest loyalty to the Divine Master," coupled with the refusal to have fellowship in the Christian Church with all who do not so regard Christ; although when he spoke of visiting and receiving visits from Unitarians, simple-minded brethren might wonder if 2 John is obsolete and incapable of application to 19th century life. The resolution was seconded by Mr. Meyer, in a speech which assuredly did not err in being too forcible. Theology is not Mr. Meyer's strong point, and, by his own confession, his genius does not lie in proposing resolutions; still many expected from him a more emphatic deliverance.

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THE DEFENCE.

There was quite a sensation when the President announced that the first name sent up to him was that of the Rev. C. F. Aked, the gentleman whose action had been "the occasion, not the cause, of the resolution." He is a young man, though perhaps not so young as he looks. There is an entire absence of clericalism in his dress and manner, he has considerable power of speech, and is not overweighted with modesty. His announcement that he had come to support the resolution was a surprise to many, though it need not have been, had the terms of the resolution been sufficiently considered. He took the opportunity of explaining and defending his own conduct. He had preached, by invitation, in a Unitarian pulpit the doctrine of the Baptist faith—preached the Gospel to Unitarians. Of that he was not ashamed. Preach the Gospel, say we, anywhere and to anybody; but if this preaching to the Unitarians was part of a bargain involving the fact of a Unitarian preaching in a Baptist pulpit, then the act assumes a different complexion. How was that to be explained? The Unitarian indeed came to his pulpit, and came on a Lord's day evening, but he came not to preach, but to lecture on Joseph Mazzini! He was invited as a social reformer and Christian patriot, to lecture on a Christian patriot! We do not know by what process of reasoning Mr. Aked arrives at the conclusion that a man who denies the Divinity of Christ, and with that, necessarily, all the fundamentals of the Christian faith, is a *Christian* patriot. The meeting did not quite appreciate the dichotomizing of the Unitarian minister, but it was glad that Mr. Aked expressed regret for having caused pain to any of the members, and that he pledged himself never to put a Unitarian in his pulpit in the position of a teacher.

THE DECISION.

After a few remarks from Messrs. Leonard and Griffiths, the vote was taken, and was almost unanimously in favour of the resolution. This was a foregone conclusion. A motion moved by the liberal-minded Charles Williams, seconded by the evangelical F. B. Meyer, supported by the "mountain-climbing" C. F. Aked, and recommended by the diplomatic Council, could surely not fail to commend itself to the Baptist Union. Mr. Aked's support revealed the weak point of the resolution. The Union "deprecates and disapproves" any and every association with Unitarians, "which would weaken the force of our testimony, or produce the impression that, in our judgment, it is a matter of secondary importance what men think of Christ." Mr. Aked says his association with the Unitarian minister did not "weaken his testimony," and the Union has really given no opinion as to the extent of association it can allow. However, the assembly has clearly proclaimed its attachment to the doctrine of "the Deity of our Lord and Saviour Jesus Christ, to salvation through His mediatorial work and by faith in Him, and to His supreme and absolute authority in the Kingdom of God"; and has avowed its utter want of sympathy with the doctrines of Unitarianism.

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THE PRESIDENTIAL ADDRESS.

The new President, Rev. R. H. Roberts, B.A., received, as he deserved, a right hearty welcome when he rose to deliver his address on "*The Witness of the Bible to itself*." Upon a subject so important and so timely, a weighty and well-considered deliverance was given. Some things we could not quite endorse, but the address, as a whole, was admirable, and especially refreshing was it to hear the way in which the conclusions of the critics were challenged, and the claims of the "spiritual man" to be a specialist in the study of the Divine Word asserted and emphasised. We could even have borne a little more in that direction, indeed we think that some of his concessions to the new school could not be styled "inspired concessions," still we trust one effect of the address will be to strengthen the weak knees of those who are so much disposed to cringe before these self-styled "higher critics." The address, we need hardly say, was well delivered, all aglow with Welsh fire, and pulsating with spiritual power. Space will not allow us to refer to any other of the meetings of the Union, nor to the great missionary gatherings, which proved to be, as oft before, "times of refreshing." A full report of these latter will be given in the *Missionary Herald* next month, and when it does appear, we bespeak special attention to the excellent paper read by our gifted and gracious brother, Rev. W. Hackney, M.A., of Birmingham.

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PASTORS' COLLEGE CONFERENCE.

The Conference of the Pastors' College Evangelical Association has just closed as we go to press, and we can now do little more than record the fact, but we hope that next month Dr. Usher will furnish our readers with a full report of these memorable gatherings. Singularly sad and yet marvellously blessed has the Conference proved. Saddened beyond measure men could not fail to be who came together without the inspiring presence of him who in former years had, under God, made the Conference what it had been. But it seemed as if his very absence led to a fuller consecration, to a more definite abandonment of soul to God, and to a more intense longing for the Divine Presence; and to the glory of God be it recorded, that from the opening prayer-meeting to the closing communion service that Glorious Presence was most manifest to the whole assembly, and the richest blessing rested upon every man. The new President, Pastor J. A. Spurgeon, was wondrously

helped of God to deliver his address on 2 Cor. iii. 18, "The *impression* of Christ on the soul, and the *expression* of Him to the world." It proved a most timely word, and filled the brotherhood with new hope and courage; and indeed the mental vigour and spiritual power, the wit and wisdom, the gracious tact and kindly feeling shown by Mr. J. Spurgeon throughout the week have made it manifest that he is well fitted to take the lead. To the honoured Principal, Mr. Gracey, we were indebted for a magnificent paper on "The Gospel for the Times," and a powerful speech on the work of the Pastors' College and the increasing need for that institution. Papers of a very high order were read by Brethren Bax and Longhurst, and admirable speeches by Brethren Cuff, Rogers, Patrick, etc. Specially interesting was the address by Mr. C. Spurgeon on "The Charms of the Christian Ministry," as illustrated by his father's life. Dr. Pierson, who has won such a high place in the esteem of the Tabernacle Church, charmed all hearts and bound the brethren to himself by his remarkable addresses, and especially by the spirit that breathed through all his utterances. The general verdict upon the Conference was, "It has been a wonderful week of blessing." May those who thus "out of weakness have been made strong, wax valiant in fight," and turn "to fight the armies of the aliens."

FOR OUR YOUNG PEOPLE.

WHAT MADE HER SO BRIGHT.

A SMILING happy face has the power to win friends for its possessor. It can communicate its brightness and cheer to others. Here is a story which illustrates what we mean.

"Well, grandmamma," said a little boy, resting his elbows on the old lady's stuffed chair arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandmamma, cheerily; "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbows off the stuffed arm, and planted them on the window-sill.

"That girl, with the brown apron on?" he cried, "why I know her. That's Susie Moore, and she has a dreadful hard time, grandmamma."

"Has she?" said grandmamma. "Oh, Arthur, wouldn't you give anything to know where she gets all that brightness from then?"

"I'll ask her," said Arthur promptly, and he raised the window and called,—

"Susie, Susie, come up here a minute; grandmamma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandmamma wants to know, Susie," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie; "you see papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandmamma, putting her arm around this little streak of sunshine, "that's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."

DENOMINATIONAL INTELLIGENCE.

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

WE trust our brethren will muster in good number at Harcourt Chapel on May 24th. The meetings of the Association begin, as usual, with a prayer-meeting, on Tuesday, at 7.30. Let all brethren consider that a special appointment with the Lord, where we may secure an earnest of the week's blessing. It is hoped that our venerable retiring President, Pastor S. J. Banks, will occupy the chair at the public meeting on Tuesday evening, and that addresses will be delivered by Brethren Usher, Taylor, and Marshall. Papers will be read on Wednesday morning by Pastor Whiteside and Mr. Pearson, and there will be opportunity for short addresses by Mr. Gribbon and others. In the evening, the incoming President will deliver his address. This is a change in the order of our proceedings which has been often advocated, and although the President-elect is not responsible for the change, he fully agrees with it. After the Presidential address, Bro. T. R. Warner is expected to give some account of his interesting work. On Thursday morning the reports will be given, and the usual business transacted, and we trust there will be ample time left for conference on general Association topics. The closing public meeting will be addressed by Brethren Donald, Clark, and M'Cracken. Such is a general outline of the programme, as at present arranged, though some change may yet be made in the details. The Lord grant that these meetings may surpass all former gatherings in interest, in spiritual power, and Divine blessing.

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We have been favoured with a sight of the report presented at the recent Anniversary meeting of the Church at Great Victoria-street, Belfast, and we are extremely pleased to read such a cheering record of work done for the Master. Some interesting notes are given of the progress of the work during the twelve years' pastorate of our honoured brother, Dr. Usher. We learn that during that time 290 have been added to the membership, of which number the pastor baptised 148. In addition to these, 38 were baptised who did not join the Church. Financially, the Church is in a flourishing condition, while, during the past eight years, the sum of £200 per annum has been raised over and above the ordinary income of the Church. The Sunday-school is progressing, Evangelistic work is carried on with vigour and success, and in every department the dew of the Lord rests upon our brethren. It is especially cheering to read this sentence:—

“We have had good and successful years in the past, seasons of sweet experiences and of rich blessing from the Lord, but we count the last year to have been the best of all. Our Pastor would willingly acknowledge that he has received more direct encouragement in the year just closed than for a long time, both in conversions and in the testimony given by God's people.”

We must add that Dr. Usher is blessed in having a good secretary. This report is a model of what a report should be.

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Athlone.

On Tuesday, February 3rd, the annual children's treat was given in the above place, when after a substantial tea they were entertained with the “Pilgrim's Progress” illustrated with lantern slides, followed by an address from Mr.

M'Cracken and the distribution of prizes. On the following evening the members and friends had a very successful social gathering, which was largely attended. After a statement of the financial condition of the church from the pastor, Mr. Eland, Mr. S. A. M'Cracken gave a most

cheery exhortation, also conducting two special meetings on the next days. In consequence of the hearty invitation given to him, our brother, Mr. M'Cracken, returned to Athlone and commenced a series of special Gospel meetings on March 21st, which were held in the Longworth Hall, kindly lent for the purpose by F.T. Dames-Longworth, Esq., H. M. Lieutenant. These meetings were very well attended, largely increasing as they progressed, and though highly disapproving of numerical calculations in relation to the Lord's dealings amongst us, we cannot refrain from expressing our conviction that Mr. M'Cracken's earnest Gospel preaching and loving exhortation will be abundantly blessed to our cause here.

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Belfast : Gt. Victoria Street.

The outlook in Ireland, political and religious, is filling many devout minds with anxiety and alarm. Amid the changes and developments taking place around us, some of which are calculated to depress, to discourage, and to fill with dismay the hearts of the most hopeful, it is pleasant to be able to report that the Baptist cause in Belfast is making sure and steady progress. The Church at Great Victoria Street, the oldest in the commercial capital of Ireland, was never more prosperous than at the present time.

On Friday, the 8th April, the pastor, Dr. Usher, completed the 12th year of his ministry at Great Victoria Street, and the event was celebrated by one of the most successful and soul-stirring meetings ever held in connection with the Baptist cause in Belfast.

The meeting was largely attended by the members of the Great Victoria Street Church and congregation, and the sister churches at Regent Street and Mountpottinger were well represented.

Tea was served in the spacious school-room adjoining the Church, after which a public meeting was held, presided over by the pastor (Dr. Usher). A grateful, hearty, and harmonious spirit pervaded the meeting from beginning to end. A note of victory rang through the report submitted by the Secretary, and the hearts of pastor and people were filled with gratitude to God for crowning the labours of twelve years with so much success.

Pointed, helpful, and sympathetic addresses were delivered during the evening by the Rev. S. J. Banks (late of Ban-

bridge), whose words are always laden with the best of good counsel; by the Rev. C. S. Donald, the lately appointed pastor of the church at Regent Street, who was deservedly accorded a right hearty welcome on his first appearance amongst his brethren and friends at Great Victoria Street; by Pastor Clark, Mountpottinger, who spoke, as is his wont, with point and power; and by Pastor Haate, the worthy representative of our worthy cause in the ancient city of Carrickfergus.

All hearts were inspired with fresh courage and filled with renewed devotion to the good old cause. Undaunted and undismayed, confident in the helpful presence of our great King and Head, we face the future, believing that God's gracious purpose is to use us more and more for the advancement of His truth and the salvation of our native land.

On behalf of Great Victoria Street Church, Signed,

JOHN NELSON, *Secretary.*

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Belfast : Mountpottinger.

We are thankful to acknowledge continued blessing in our midst. Since the report in your last issue further additions have been made to our fellowship—viz., 14, and our roll now stands at 84. Sunday, May 1st, will be our last for worship in the Hall of the Y.M.C.A., Mountpottinger, we having purchased a tent capable of accommodating a congregation of about 500, and under the leadership of our beloved pastor (R. Clark) we purpose, in connection with our ordinary services, to conduct a summer's mission in the immediate neighbourhood of our proposed new Tabernacle, for the building of which the Committee expect to make final arrangements this month. We are glad to be able to state that Rev. C. Inglis, of England, will conduct a special mission for ten days in the tent, commencing on the 29th inst. Arrangements are being made with other friends for special mission work, and we are looking forward and upward for special blessing.—B. W., *Secy.*

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Brannoxtown.

Presentation to Pastor A. M'Caig, B.A., LL.B.—As will be seen from a paragraph which we reproduce elsewhere from the *Irish Baptist Magazine*, Rev. A. M'Caig has left Brannoxtown to take up the important position of tutor in the Pastors' College, Newington, better

known as Spurgeon's College, from the great preacher who instituted it. Last week the congregation of Brannoxtown, who during the seven years and a-half that they had experienced Mr. M'Caig's pastorate had conceived the highest esteem for his character and abilities, presented him with an American writing table with folding top, with inscription upon a silver plate. The presentation was made on the part of the congregation by Mr. John M'Clean, who referred in feeling and suitable terms to the loss they suffered in the departure of Mr. M'Caig to another sphere of labour. Messrs. Brien, Gaussen, jun., and others also spoke, and Mr. M'Caig replied, thanking the congregation for their recognition of his efforts. We understand that Mr. M'Caig was the recipient of a handsome present also from Mr. La Touche.—*Kildare Observer*.

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Carrickfergus.

On Sunday the Baptist Church, Carrickfergus, was re-opened for public worship by the Rev. Dr. Usher, Belfast. Important alterations have been made in the church, which greatly enhance its appearance, and give additional comfort. The old-fashioned dark straight-back pews with doors have been taken away, and the house re-seated with pitch pine, in which both comfort and style have been studied. The old platform with one entrance and side vestries have been removed, and a new platform has been erected, also of pitch pine, with two entrances and side vestries to match. The walls have been painted a light salmon colour, and the cornices tinted in keeping therewith. The lower panes of the windows have been fitted with ornamental glass, and further improvements made in the lighting and heating. On each occasion a collection was taken up to assist the renovation fund.—*Belfast Witness*.

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Coleraine.

On Wednesday evening, 16th March, the annual Sunday-school soiree was held. The hall was tastefully decorated for the occasion. About 140 children and friends were present. Tea over, the chair was taken by the Superintendent, Mr. H. A. Gribbon, who, in his opening statement, referred to singularly good attendance on the part of some of the scholars, for which special prizes

would be given. One girl, Matilda Campbell, had a record of eight years without missing a day, her special prize was 12/- to be placed in the Post Office Savings Bank for her. Robert M'Auley had eight years less two days, 10/-; Robert Baxter eight years less five days, 8/-; Maggie Baxter six years less two days, 6/-; Mary Baxter six years less one day, 7/-; Marcus Campbell five full years, 5/-. In addition, prizes were given for good attendance for the past year. The Chairman also presented books and prizes to those who had won them at the Annual Scripture Examination. Others in the school are qualifying for special attendance prizes, having attended one, two, three, and four years without missing a day. For the programme the aim of the Superintendent and teachers was to make the meeting as interesting to young people as an ordinary children's evening party, accordingly selections of sacred music were rendered at intervals by two of the teachers on the violin and cornet, accompanied on the piano by Miss Irwin. The harmony was singularly good, and greatly enjoyed by all present. A choir of little girls, trained by Mrs. H. A. Gribbon, sang several hymns very sweetly. One lad recited two pieces very creditably. A wheel of life and magic lantern lent variety to the proceedings. The pastor, Mr. Dickson, gave an address full of spiritual force and bristling with arrows feathered for teachers and scholars. Votes of thanks to all who assisted to make the meeting a success, followed by prayer by the pastor, brought this unusually happy and profitable gathering to a close.—*J.L.*

We have been favoured with a short mission by our good friend and brother, Mr. S. A. M'Cracken, evangelist. He addressed the Church at the noon service on Lord's Day, 3rd April, and the first evangelistic service at eight o'clock in the Town Hall. There were three to four hundred persons present, who listened with marked attention to the preacher's forcible and earnest words of warning and entreaty addressed to the unsaved. It was felt to be a solemn time, and we trust it may be found, as a result of this and the following meetings, that hearts have received convictions which may issue in fruit to eternal life. The other meetings of the week were held in our own hall, which was comfortably filled every night.

and at the last meeting on the Friday evening rather uncomfortably. We are glad to testify there is no tendency to "Downgradism" in our brother's preaching, it is the old heart-stirring story of salvation through the precious

blood received by faith alone. God grant it may always be true of the testimony of our Irish Baptist preachers, and as pastors and flocks may the glad note of our hearts ever be, "Hallelujah for the Cross."—J.L.

BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. R. M.]

Athlone : April 10, three ; April 24, one (at Moate), by the pastor, F. G. Eland.

Banbridge : March 10th, six (omitted last month); April 24th, two ; May 2nd, two, by the pastor, Geo. Marshall.

Belfast : Mountpottinger—April 21st, six, by the pastor, R. Clark (in Regent Street Meeting House, kindly lent for the occasion).

Brannoxtown : April 13th, eight, by the pastor, A. M'Caig.

Cork : April 20th, two, by Pastor J. W. Pearce.

Dublin : Harcourt Street—April 27th, five, by the pastor.

Lisnagleer : May 1st, one, by the pastor, J. W. Pearce.

Tandragee : May 1st, three ; May 8th, one, by J. Taylor.

Precious Promises.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.

—JOHN xvi. 23, 24.



The Irish Baptist Magazine

VOL. XVI.]

JUNE, 1892.

[No. 6

PRIMITIVE PREACHING.

An Address delivered to the Irish Baptist Association, in Harcourt Street Baptist Chapel, Dublin, on May 24th, 1892, by the President, A. M'CAIG, B.A., LL.B., and published by special request of the Association.



DELOVED BRETHERN,—We, as Baptists, are fond of looking back to first things for our pattern. We believe that we hold Primitive Apostolic doctrine and follow Primitive Apostolic practice; and I trust I strike no discordant note when I take as my subject PRIMITIVE PREACHING. In considering this subject, we shall be mainly guided by the inspired record of early Christian activity, which has come down to us under the title of the "Acts of the Apostles." And first, we must glance at THE MEN *who preached*. The record reveals no special order of men who alone had the right of preaching. No doubt the Apostles have a prominent place assigned to them. They are exceptionally endowed with the Holy Ghost, and so are qualified to take the lead in everything. They are the preachers *par excellence*, but they are not the only preachers; the seven who are chosen to attend to the temporal wants of the Church that the Apostles may be freer for their spiritual work, are themselves men full of faith and of the Holy Ghost, and one of them soon shows himself to be a preacher of no mean order and by his fidelity gains the martyr's crown, while to another is given the honour of preaching the Gospel to the Samaritans and making known the Christ to the distinguished enquirer from Ethiopia. We might point to many indications in the Book which show the absence of any priestly class,—the freedom of the early Church from the blight of sacerdotalism,—but it is sufficient to remind you of the significant incident recorded in the 11th chapter. Through the persecution that arose at the death of Stephen, we are informed in the

8th chapter : "They were all scattered abroad *except the apostles.*" And then in the 11th chapter : "They, therefore, that were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, Cyprus, and Antioch, preaching the Word . . . preaching the Lord Jesus." Unaccredited lay-preachers they would have been called by that organization which so designates all who are without its orders or beyond its borders—but "the hand of the Lord was with them, and a great number believed and turned to the Lord." So, brethren, though as humble Baptist pastors we may be banned by ecclesiastical dignitaries, if we are blessed of the Lord we can rejoice. We rise from a study of the "Acts" with the conviction that while special gifts were bestowed, while certain men occupied an official position in the Church, yet in the matter of preaching there was a wonderful freedom, every Christian man being by his very Christianhood called to preach the Gospel according to his ability. "Let him that heareth say, Come," was the rule. And so still, while believing in a Divinely qualified ministry, while recognizing that there must ever be in the Church pastors, teachers, and evangelists, and that for these special requirements and training are necessary, we hold that every Christian who has the ability to speak for God has the warrant so to speak. Among the men who are set before us as preachers, we find diversities of gifts and attainments. It is hardly necessary, I hope, in this assembly, to say that the case of the twelve apostles gives no countenance to the absurd assumption that the Church has no need of an educated ministry. These men were, as has often been said, three years in the best of all colleges, indoctrinated by the Infallible Teacher and trained to preach by the Prince of preachers. Their experience rather suggests the idea, which is not without value at the present time, that it is not necessary for a man to have a high degree of education before entering upon a course of training for the ministry. Christ did not refuse any of them on the ground of not producing a certificate of having received an academical education elsewhere. But though there might be truth in the taunt of their enemies that they were "unlettered and ignorant men," in the sense that they were without the learning of the schools, it was altogether beside the mark as applied to their actual attainments in the school of Christ. And even from an ordinary educational standpoint, they were not men to be despised. A man could hardly occupy the position which Matthew held without a considerable amount of education ; Nathanael, on his first introduction to us, is by no means destitute of culture ; and John, the kinsman of the high priest and partner in the firm of Zebedee and Sons, could not be quite an ignoramus. A distinct accession to their strength was found in Barnabas, the landed proprietor, and Saul, the brilliant university graduate, who might be described, in the language of our time, as the Senior Wrangler of his year. So that education and culture were fairly well represented among them, while the successful work of the humbler and less-gifted men shows clearly that the same standard of attainments is not to be demanded from all. Let the greatest abilities and the highest acquirements be consecrated to the service of that Master who deserves the best ; but let us rejoice that God can and does use the weakest instrument which is surrendered to His will. Amid all the diversities among these early preachers, we find certain fixed

features common to all, and these we submit must be found in the preachers of to-day, whether official or unofficial, whether (to use the peculiar and not very accurate language of our time) they are "ministers" or "lay-men."

(1) They were *converted men*—men whose hearts were touched by the grace of God—men who had, through personal faith in Christ, had the whole course of their life turned into a new channel. They were qualified to preach Christ because they knew Christ; they could testify to the grace of God because that grace had reached their hearts; they could proclaim the Gospel because that Gospel had been the power of God to their own salvation. Brethren, we do with all our heart believe in the necessity for a converted ministry. What a curse an unconverted minister can be to a neighbourhood! How sad it is to think of the possibility of preachers being unconverted! And yet we fear it is no breach of charity to suppose that such men are to be found. The professing Church in certain of its branches having opened the door for an unconverted membership, has, alas! made it too easy for unconverted men to enter the pulpit. As Baptists, we have witnessed for a converted membership, and, in insisting upon the necessity of personal faith and repentance in every candidate for baptism and church fellowship, we have, of course, maintained the necessity for a converted ministry. We have never thought a young man should be sent to college to qualify for the ministry because he happened to be the youngest or dullest son, or because there was a family living to be filled. Nor have we considered a lad a fit candidate for the sacred office because he has shown a brightness of intellect and aptitude for study. Too often have these and similar reasons been allowed to decide a man's career. Parents and friends have not all had the good sense of the old Scotchman, who, in committing his son to the charge of the school-master, or dominie, said that if God gave the lad grace they wished to make him a minister. "And if he does not get grace," asked the dominie, "what then?" "We'll make him a dominie." However desirable it may be that even a school-master should have grace, it is possible for a man to discharge the duties of that office or of any other secular calling without grace; but for the minister grace is the supreme requirement; the lack of it the fatal disqualification. Without grace a man may be a minister of a church; he may be called a clergyman, and may proudly adopt the title of Rev., Right Rev., or Most Rev., but a minister of Christ—a true preacher of the Gospel—he cannot be. To place a known rebel in a position of confidence near the person of a king against whom he is plotting would be less incongruous than to let an unconverted man preach the Gospel. We hold that conversion is necessary, not only for the preacher, but for the Sunday-school teacher, for the Bible-class leader, for the workers in any department of Christian service. Until converted a man is estranged from God, out of harmony with Christ, and utterly unfit for taking part in the work of the Lord.

(2) These early preachers were not only converted men—they were *confident men*. They were full of faith and of the Holy Ghost; that means more than simply believing for their own salvation; they were *full* of faith, fully possessed of confidence in God, confidence in His Gospel, confidence in the ultimate triumph of His cause. They were followers of the One who had passed through gloom to glory, through trial to triumph,

through apparent weakness and defeat to the throne of universal power ; and they felt that their fortunes were linked with His, and that, however hotly the battle might rage against them, victory must settle on their arms. Brethren, we need such confidence ; all true preachers must have it in a measure. There is a confidence which is the product of ignorance—be that far from us ! Be ours the intelligent confidence, which these men possessed, the fruit of the Spirit of God. They were full of faith because full of the Holy Ghost, and if that inspiring Spirit dwells in us, we too shall be strong in the same confidence. Every preacher of the Gospel ought to have unbounded confidence in the message he proclaims, in the Master he serves, in the ultimate triumph of the cause of God and truth.

(3) Again, they were *consecrated men*. Filled with the Spirit, they were fully surrendered to the will of God. The question of the stricken Saul may be taken as expressive of the desire of every heart among them : “ Lord, what wilt Thou have me to do ? ” Their one aim was to preach the Gospel ; the only thing worth living for was to extend the glory of their Lord. So they stood ready to do His bidding, and run wherever He might send them. We need such consecration ; without it we cannot hope to be of much use. I may not enlarge upon these points, but I trust that upon all this Christian brotherhood there may come in fuller measure the spirit of joyful confidence and supreme consecration, so that all of you, full of compassion for the souls of men, and constrained by the love of Christ, may in some degree be preachers of the Gospel. We do not ask you to offer yourselves as candidates for the pastorates of our mission churches, we have no desire to lower the standard of requirement for these important posts, but we feel that much more might be done in the way of preaching the Gospel by unofficial brethren. If all the converted men in our churches, who have any gift for speaking, were but full of faith and of the Holy Ghost, the Gospel might very soon be published by us throughout the Green Isle, from the Giant's Causeway to Cape Clear.

II. THE METHOD *of their preaching*. These God-sent, God-honoured preachers are a pattern for us, and by studying their method of preaching, we may learn what it is to preach. We do not plead for copying them in everything, as, for instance, the structure of their sermons, though something may be learned from that. I am not attempting to give a lecture on homiletics, but I wish simply, by an examination of the terms used in describing their preaching, to get an idea of the essential character of preaching.

There is one word very frequently used of their preaching, the simple word for *speaking, talking*. “ They began to speak with other tongues ” ; “ As they spake unto the people ” ; “ They spake the Word of God with boldness. ” A consideration of these and other passages will show that preaching is meant, and in at least four passages in the Acts the word is so translated—Acts viii. 25, “ Preached the Word of the Lord ” ; xi. 19, “ Preaching the Word ” ; xiii. 42, “ They entreated that these words might be preached to them the next Sabbath ” ; and xvi. 6, “ Were forbidden by the Holy Ghost to preach the Word in Asia. ” In these passages the Revised Version has more correctly given the simple word “ speaking, ” but the very fact that the word is applied to the

exercise which we call preaching is significant. It tells us that in order to preach it is not necessary to get up a fine discourse, an eloquent oration. Preaching in its very essence is speaking—talking. It suggests the absence of artificiality. There need be no straining after effect. Simple, spontaneous, and forceful utterance is what is needed. There is, of course, talk *and* talk. It may be what has been called “the irresponsible chatter of frivolity,” or the burning lava stream flowing from the lips of such great talkers as Johnson, Coleridge, Carlyle, and Macaulay. Talk need not be, though it often is, mere twaddle. Twaddle anywhere is wearisome; in the pulpit it is detestable. The tongue of man is his glory, it may also be his shame. Speech is consecrated most fully when devoted to the proclamation of the Gospel. A man speaks best of what he knows best, he speaks oftenest of what he has most in his heart, so that “speaking,” as applied to preaching, tells of familiarity with the truth and of love for the truth. Are there not many men in the churches of to-day, well-educated and cultured, who can speak fluently and effectually on political or social matters, but who never open their lips to speak in public about the Lord Jesus? How often it happens that the work of what is called “local preaching” is left mainly to the more humble and less educated of our members, whereas the most gifted in our fellowship ought to deem it an honour to speak a word for Jesus. The knowledge and love of the truth implied in speaking ought to lead to *freedom* of utterance. Free speech should be bold, and so we often read of “speaking boldly,” and there never was more need than in the present day for plain, free, bold utterance of the things of God. It is encouraging to find that while there is in our time much less of what is known as “fine preaching” than in former times, there is a more general recognition of the fact that preaching is talking, that the preacher is not placed aloft on a pedestal to recite or read in unnatural tones a thing called a discourse which has little or no application to the personal needs of the hearer, while the preacher is himself separated from his people by a “whole diameter of being”; but that as a man among men he is to speak to the hearts of his fellows of that which it most concerns them to know. Many of our best preachers have largely adopted what is called the conversational style of preaching as distinguished from the “high-faluting.” I need not remind you that the late beloved and honoured C. H. Spurgeon, whose summons to the upper sphere has left us so poor, excelled in the conversational as in every other phase of preaching, and indeed to him more than any one man is the Church indebted for the recall of its preachers to a natural style of speech. So we hear of certain services where a chief item is a “straight talk.” I think all preaching ought to partake of the nature of straight talking; talk that is clear and strong, which comes from the heart and is addressed to the heart and conscience. That is the preaching which Ireland needs to-day. Brethren, you will do your part to supply the need. Loving the Lord Jesus and the souls of men, you will speak right out and tell of those things which you do know. The fundamental verities of the Christian faith having been incorporated into our experience, we are constrained to say, “We cannot but speak the things which we have seen and heard.”

While speaking or talking may be called a generic description of preaching, there are certain specific phases of this important work which

claim some attention. There are at least seven words used in the record of primitive preaching, each of which is suggestive of a distinct aspect of speaking for God. (1) There is the word which means to *announce, or declare, or proclaim a message*. In the half-dozen passages where this word is rendered "preached" in the Authorised Version the Revised Version gives "proclaimed," and it is well to remember that true preaching must be of the nature of a proclamation. We are called to speak—to speak, however, not our own imaginations, but to deliver a message. These early preachers had a definite message for their age. The Gospel preacher in every age has an equally definite message for the times. He has the same message which the primitive preachers had, for the needs of men are the same. When Christ commissioned His servants to go forth with their message to that age He had before His mind the men of all coming times, and knowing that the same Gospel would be suitable for all, he could say, "Lo, I am with you alway, even unto the end of the age." Only those who proclaim that message can claim the presence of the King of the Ages. In that somewhat unappreciative "Appreciation" of the lamented Spurgeon by Dr. Parker, you remember the phrase occurred that to Mr. Spurgeon the Gospel was "not philosophy but a message." Whether or not the Doctor meant that as praise, we certainly take it as a very high eulogium upon any Gospel preacher, that instead of philosophizing about his message he delivers it as a word of authority. It is a royal proclamation, the message of the great King, and we ought to speak it with no bated breath. We thank God that we are not left to fabricate our message as we go along, that we have not to evolve it out of our own inner consciousness, that we have not even to adapt it to the taste of our hearers, or modify it to suit the prejudices of men, but simply to deliver it. It is God's message, our business is just to make it known. A rather interesting discussion has been taking place in the London Press, echoes of which must have been heard in Dublin, on the subject of "sermon transference," or plagiarism. Into the merits of the case which gave rise to the discussion I do not enter, but we observe that many of the writers shew a strange misconception of the preacher's mission. For instance, it was urged that it would be much better for a young and inexperienced preacher to read or recite the finished production of some mature mind than to utter his own crude thoughts to people whose experience is in advance of his own. Now if we understand preaching as the proclaiming of a God-given message, I think we should come to the conclusion that though, since ideas are common property, we may get ideas from other men's writings which may help us in the exposition of truth, and though what we read and hear may have more or less influence upon our own methods of thought and expression, yet we must get our message first hand from God through His Word, and not be content to be mere repeaters of other men's sayings; echoes of men we must not be, echoes of God we ought to be. Placing ourselves in a receiving attitude before the Divine oracles, we should receive as in a phonograph the Divine message, which in turn we must sound out in the ears of our fellows. Young men *might* be afraid to speak before more experienced men were it simply a question of giving out their own thoughts, but the case is altered if they have received a message from God and are seeking to deliver it in His name. Their own experience, insight, and meditation must influence the setting of the

message, the message itself must be Divine, and being so, must be clear, emphatic, and appropriate to the needs of all. Be it ours, dear brethren, to tell out, with all the emphasis of conviction, all the freshness of experience, and all the fervour of love, the God-given message of salvation through the blood of the Lamb.

(2) The next word I mention is very frequently used, and means to *herald*. Of course it came to mean simply to publish or proclaim, and is used synonymously with the previous word, but yet in many passages the original idea is suggested, and it is certainly an idea which we ought to keep in mind while preaching. While the former word refers specially to the publication of the message, this points to the Author of the message, and brings into clear relief the fact of the preacher's relation to his Lord. Heralds of the great King are we. In His name and by His authority do we call upon men to submit themselves unto God. The claims of His kingdom we present, the mandates of His will we announce, the beauties of His person we describe, the glory of His work we make known. "The King, the King, make way for the King! Let the King live! Crown Him Lord of all." In the spirit of such desire the early preachers went forth, bringing unto Jerusalem good tidings, saying unto Zion, "Thy God reigneth," crying unto the cities of Judah, "Behold your God," until the whole world rang with their jubilant testimony. Oh, to catch the flame of sacred earnestness to-day, and to go forth with new energy to prepare the way of the Lord, to herald the advent of the King of glory.

One of the most common of all the words used is the word meaning to preach the Gospel. It is Anglicised as "*evangelise*," and when used absolutely, as it often is, we might so render it—as, "He evangelised in all the cities," but where it has an object we must be content with the rendering, "preach"—as, "Preaching the Word of the Lord." In olden times, in England, preachers were called "Gospellers." And these primitive preachers were certainly "Gospellers," everywhere they went preaching the Gospel. Blessed be God for a gospel—for *the* Gospel. This it was which gave such great alacrity and joyfulness to the Apostles in preaching; and still the preacher finds his joy in proclaiming a message which is good tidings; heralding a King whose name is Love, whose sceptre is mercy, whose kingdom is bliss; preaching to men who have no hope of real joy from any other source. Brethren, we must see to it that our preaching is of such a nature that it can be described by this word "evangelizing." Not all preaching can be so characterised. Sermons may be sound in doctrine, correct in exposition, clear in thought, beautiful in expression, and yet contain no real Gospel. We want not only evangelical but *evangelistic* preaching; indeed that which is truly evangelical must be evangelistic. We are thankful for those amongst us who are purely evangelists, may such be multiplied! But we are not to leave to them the work of preaching the Gospel. It was to Timothy, the *bishop*, the *pastor*, the *teacher*, that the exhortation was given: "*Do the work of an evangelist*"; and to all our pastors and teachers the same exhortation comes. Let us beware of giving countenance to the idea that at special evangelistic services God is specially willing to save souls, but let every service be a special evangelistic service in this sense, that an effort is made to present the Gospel so as to lead men to salvation.

Brethren, until every soul in the neighbourhood is a member of your congregation, and every member of your congregation is a saved soul, you will have room and reason to "do the work of an evangelist."

(4) Again, primitive preaching is described as *testifying*. No doubt the personal testimony of the early preachers was a powerful factor in their success. Many of them, of course, could bear witness to the facts of Christ's life and death, with which they were familiar, and in that part of their testimony we cannot follow them; but they also bore testimony to their own personal experience of the saving power of Christ, and in that we can and ought to imitate them. Witness-bearing is as much needed now as then. We are Christ's witnesses; witnesses to Him, of Him, for Him, with Him. A witness need not be eloquent, nor imaginative, nor philosophical, nor discursive, but he must be truthful, honest, straightforward. He must speak the facts of his own knowledge—"the things which he has seen and heard." Many professed preachers of the Gospel would not venture to give any personal testimony to the power of the truth. They leave that to the Salvation Army. It is beneath the dignity of many reverend gentlemen to say, "I am saved." How frequently Paul told of his conversion! And what a power it adds to a man's speech when he is able to say, "These things are true, I know, for I have experienced them; I know the Gospel is the power of God unto salvation, for it has saved me; I know that Christ is alive, for I have living fellowship with Him." How startled would many congregations be if, next Lord's Day, every preacher, instead of giving an elaborate sermon, would just tell, out of the fulness of his heart, what the Lord had done for his soul! Such an experience-meeting occasionally would, I am convinced, do immense good, and it would be quite in accord with apostolic precedent. Let us seek in all our preaching to have the ring of conviction, based upon personal interest in the truth proclaimed, so that our hearers may feel that we believe what we speak, that we know whereof we affirm, that salvation through Christ is to us a great reality.

(5) Frequently we are told of Paul and others *reasoning* with the people. Yes, the Apostles knew something of dialectics. Their message was not the product of human reason, but it was a reasonable and a well-reasoned message. It commended itself to human reason, and was capable of being enforced by arguments. They reasoned largely out of the Scriptures (not *away* from them, as the word, as used by some, too often suggests). It was necessary so to do in speaking with the Jews. The Scriptures were to the Jews the great authority—theoretically at least, although practically the traditions of the Rabbis had as much or more weight. With Athenian philosophers Paul could reason upon their own premises, and to the most unlettered he could appeal to the teaching of nature itself. There is scope enough in the Divine message for the exercise of all our reasoning powers, and it is well to use whatever powers we may have in that direction, provided the one aim is kept in view. We ought to be able to show men that the Gospel demands nothing unreasonable—that it is reasonable that men should be saved by a power outside themselves, reasonable to submit themselves unto God, reasonable to renounce all hope of salvation from their own imperfect works, reasonable to betake themselves to the finished work of the God-given Saviour.

There is nothing in the Gospel that *traverses*, though much that *transcends*, human reason. Reason is not *contradicted*, even by the mysteries of the Word, although it may be *confounded*. Let us, then, call to our aid the gift of reason, remembering that there will always be some of our hearers who need to have the truth presented in a reasoned form, and that God does not ask from any a blind credulity, but an intelligent faith. The Gospel produces not only the full assurance of faith, but also the full assurance of understanding.

(6) Another word descriptive of Primitive Preaching is *teaching*. Teaching may be specially considered in its relation to the saved. Those made disciples and baptized were to be taught to observe all things whatsoever He had commanded. And the work of the teacher is mainly in relation to those who have believed the Gospel. But an examination of the use of the word in the Acts and elsewhere will show that it is applied to the work of preaching to the unsaved also. Indeed, the preaching which does not partake of the nature of teaching will be lamentably deficient. It is not enough to cry, "Repent, repent; believe, believe; look to Christ, trust in Christ." We must make known the nature and need of repentance, the truth to be believed, the Christ that can save. There are many evangelists who exhaust themselves and their hearers in a few months, simply because there is not sufficient depth of teaching behind their earnest evangelistic appeals. Brethren, those of you who are pastors, preaching to the same people continually, cannot expect to maintain the interest of your congregation without much sound teaching; and those of you who evangelize from place to place, or who only occasionally speak for Christ, will find that your preaching will be none the less effective, and the results all the more likely to be permanent, if you have a solid basis of teaching. We plead not for less of evangelistic preaching, rather for more, but along with the evangelistic element we want more of sound doctrinal teaching; of true Scriptural exposition.

(7) Once more, we find the word *persuading* applied frequently to apostolic preaching. And preaching which does not assume the form of persuading is not worthy of the name. The great aim of preaching is to persuade men to accept the Gospel—to beseech them to be reconciled to God. The *proclamation* of the message is made to the end that it be believed. The *heralding* is with a view to submission to the King. The *evangelizing* is meant to bring men to rejoice in the good news. The *testifying* is to convince men of the truth of that to which we witness. The *reasoning* is to issue in the capture of the understanding and heart for God. The *teaching* is to give men a saving knowledge of the truth. All the preacher's powers must be focussed in his burning appeals to souls whom he seeks to persuade into Christ. This is an element of preaching which is too often lacking. You will hear men announcing the great Gospel message, telling of the great King of salvation, as coolly and calmly as if they were lecturing on astronomy or botany. There have been many who have set forth the Gospel in presence of a congregation, who could not be said to preach the Gospel to the congregation, since they have thought it was not the duty of the sinner to believe, and there are many who do not hold that idea, who yet only preach *before*, not *to*, the people. It is possible to bear witness to the truth of the Gospel in such a spirit as to leave the impression that it does not much matter to you

whether your hearers accept the testimony or not. You may teach and reason so as to give men a clear and accurate idea of the truth, and yet never have their heart moved or their conscience aroused. Not so does the true preacher do his work. Like Paul, he feels that, knowing the terror of the Lord, he must persuade men; realizing the love of God, the value of salvation, the danger of the rebellious, he beseeches men to be reconciled to God. When Moses is commissioned to set life and death before the people, he delivers his message, he testifies to its truth, he makes known the blessings of obedience and the penalties of disobedience; but, not content with all, he closes with the earnest appeal, "Therefore choose life." Too often teaching and reasoning are given without the persuasive appeal, and too often, also, frantic appeals and exhortations are made without any substratum of teaching or argument. Let us have both. Let our logic be not the calm, passionless dialectic of the schools, but let it be baptized in the love of Christ and set on fire with the ardour of intense love for souls, thus shall we entreat, exhort, beseech, persuade men to accept Christ.

III. (and briefly) Let us consider *THE MATTER of the Primitive Preaching*. The topics upon which these early preachers discoursed were various, or rather they are presented to us in various aspects. We read of them "preaching Christ," "preaching salvation," "the Gospel," "the kingdom of God," "the whole counsel of God," "the Word of God." We may gather up the whole under a threefold statement: they preached the *Word of God*; they preached the *Gospel*; they preached the *Lord Jesus Christ*.

(1) They preached the *Word of the Lord*. Of course that phrase applies in some cases to the direct message which they had from the Lord, and is synonymous with the Gospel, but it also covers the whole Revelation of God as given before in the Old Testament and completed by the Son and through the Spirit. How blessed is it to know that there is a word from the Lord. *God has spoken to men*; in that fact lies all that is hopeful for the race. The experience of man declares that a revelation is a necessity for us. Reason admits that a revelation is a possibility. The Gospel shows that the revelation is a blessed reality. Yes, God has spoken; He spake in time past in divers manners to our fathers by the prophets, and in these last days by His Son. The revelation, being from God, is authoritative—the Word of the *Lord*, not the word of men. The revelation is contained in *words*, in words "which the Holy Ghost teacheth." Brethren, in spite of the ridicule that is heaped upon the doctrine of verbal inspiration, we are more and more convinced that the only truly rational and thoroughly satisfactory theory of inspiration is that which declares the very language in which the revelation is embodied to be inspired. We are told not to "lay undue stress upon words," nor would we. We do not wish to make a fetish of the words, and worship the letter while ignoring the spirit, but we would lay upon the words all the stress they are meant to bear, and we insist that only through the words can we reach the precious thoughts which they contain. Now we claim to have the Word of the Lord; *that* we are bound to preach. For us the Word of God is the Scriptures of the Old and New Testaments. The New represents the special teaching of the Apostles, the revelation given to them by the Son

and through the Spirit. The Old is to us what it was to them, part of the veritable Word of God. They undoubtedly preached the Old Testament Scriptures; they reasoned out of them; they based themselves upon them; they showed that all their teaching was in harmony with them; that the Gospel they preached was the expansion of the Old Testament; that the Christ they proclaimed was the very One foreshadowed in the types and delineated in the prophecies. They taught "none other things than those which the prophets and Moses did say should come." They had learned from their Master that the Law, the Prophets, and the Psalms were full of "things concerning Himself." They ever insisted that "the testimony of Jesus is the spirit of prophecy," and that "to Him give all the prophets witness." So that we are well warranted in saying that to a great extent the preaching of the Word of God by the Apostles meant preaching the Old Testament. And to-day to preach the Word of the Lord is to preach not only the New but also the Old Testament. We plead for this full-orbed proclamation of the whole Word of God. The persistent attack that is being made upon the Old Testament cannot be lightly treated. The whole revelation is threatened. We are not afraid for the Revelation, it will stand when all its puny assailants are forgotten, but it becomes us to have a correct estimate of their work. Were it possible for the Old Testament to be discredited, the New would share in the discredit. The New rests upon the Old, and it is folly to imagine that the foundation can be removed and the superstructure left intact. Brethren, you will not think it out of place that I should touch upon this matter, for the treatment of the Old Testament is the burning theological question of the hour, and we must face it. Now I would ask what, in the face of the vaunted pretensions of the "higher critics," are humble Baptist country pastors to do? Is it possible for us to retain our equilibrium? Can we find any sure foothold whereon standing we may continue to uphold the authority of the Old Testament? Can we maintain our testimony to that Word although we may lay no claim either to higher criticism or to acquaintance with its vagaries, far less ability to refute them? I believe it is, and I find the safe ground in the *authority of Christ*. Let it be clearly understood that the most advanced critics admit that the Old Testament as we have it is practically the same as that which Christ had. The canon of the Old Testament—comprising the Law, the Prophets, and the Psalms—was complete then, to say the least, and we have it unchanged to-day. Now, knowing how Christ treated the Old Testament, how He studied it from His youth, made it the staple of His preaching, declared that His mission was to fulfil it, appealed to it on all occasions as the supreme authority, enlightened His Apostles as to its true meaning, and sent them forth as living exponents of its truth, we can with all confidence maintain the authority—the Divinity—of the old book, since we stand upon the authority of Christ our Divine Lord. If the findings of higher criticism are to be accepted, then the authority of Christ is impugned, and His infallibility is assailed. Of course I know that the critics say that Christ was not called upon to express any opinion as to the structure and composition of the Old Testament, and that He simply accommodated His teaching to the opinions of those around Him on the subject. He assumed that the Pentateuch was the work of Moses because it would have served no good purpose to tell the people that it

was written centuries after the time of Moses, parts of it being written by various writers, and the whole woven together by some other equally unknown person. We fail to see how the authority of Christ is saved by a process which weakens our reverence for His honesty. Those who talk thus might reflect, that at least on one occasion when Christ made the most solemn appeal to Scripture there was one present who was not ignorant of the genesis of the Book, and I imagine that if the new theories were true, it would have been open for Satan to say to our Lord, in answer to His "It is written," that that particular passage was not the Word of God at all, that it was doubtful whether it was the production of P, or J, or E, or whether it might not have been added by the final redactor. No, brethren, we maintain the authority of Christ and the authority of the whole Word, and we tell those who speak as if the acceptance of the new theories simply meant the abandonment of an unimportant outpost which it would be a source of weakness to occupy, that it is rather the surrender of one of the principal gates to the enemy, through which he may make speedy way to the very citadel of the faith. Brethren, let us preach the whole Word as the Word of the Lord which endureth for ever.

(2) They preached—and we must preach, as the very heart of the Word of God—the *Gospel*. Having already incidentally spoken of that, there is less need, as there is certainly no time, to dwell upon it. Have we quite fathomed the depths of the Gospel? People sometimes speak of the "simple Gospel" in such a way as to leave the impression that there is "nothing much in it." We rejoice in the simplicity, but we rejoice yet more in the profundity of the Gospel. It is simple enough for a child to understand it, but there are depths in it so profound that intellectual leviathans may therein sport themselves. We have a Gospel to preach which may well tax all the energies of our nature, there is scope in it for the exercise of all the powers of heart and brain. How many are the aspects of that Gospel. Think of it in its *Godward* aspect—it is the Gospel of *God*, Divine in its origin, Divine in its nature, Divine in its authority, Divine in its effects. It is the Gospel of the *grace of God*, revealing the fulness of His sovereign love, the boundless wealth of His compassion for the lost. It is the Gospel of the *glory of God*, unfolding the glory of His nature, of His attributes, of His work, of His presence. Think of it in its *Christward* aspect. The Gospel of *Christ*, of *Jesus Christ*. Good news of the Man Jesus, the Man of Nazareth, the Man of sympathy, the Man of sorrows, the Man of Calvary; the Christ, the Divinely qualified, Divinely commissioned, Divinely accepted Saviour, the Prophet, Priest, and King of His people. It is the Gospel of the *glory of Christ*—the glory of His perfect humanity, the glory of His holy life, the glory of His atoning death, the glory of His wondrous resurrection, the glory of His prevalent intercession, the glory of His final appearing. Think of it in its *manward* aspect. The Gospel of *peace*, of *joy*, of *salvation*. Brethren, this is a Gospel worth preaching, the *old Gospel*, the **ONLY GOSPEL**, the **EVERLASTING GOSPEL**.

Finally, let me add that while they preached the Gospel as the heart of the Word, they preached Christ as the very essence of the Gospel. *Christ and Him crucified*, a personal Christ, a living Saviour, a reigning Lord. We also must preach Christ in all the beauty of His personal life, in all the grandeur of His atoning work, in all the majesty

of His resurrection, in all the splendours of His kingdom. More I dare not add. I thank you for listening so patiently, and, in closing, venture to express the hope that every one of you may so preach that you will be able to say, as in the presence of God, "Therefore, seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

THE IRISH BAPTIST ASSOCIATION.

BY PASTOR W. USHER, M.D.



HE Annual Meetings of the Irish Baptist Association were held in Harcourt Street Baptist Chapel, Dublin, on May 24th, 25th, and 26th. On Tuesday, at 7.30 p.m., the ministers and delegates assembled for prayer. The public meeting at 8 p.m. was well attended, when the singing was of the heartiest description, the prayers full of fervour, and the addresses of the retiring President (Rev. S. J. Banks) and the incoming President (Professor A. M'Caig, B.A., LL.B.) most appropriate to the occasion. The subject of the presidential address was "*Primitive Preaching*." The President discoursed so exhaustively and eloquently on the *Men*, their *Method* and *Matter*, that we seemed to be living in Apostolic times. Lovers of the old Gospel had their hearts gladdened indeed, and the meeting concluded with prayer and the singing of "Hallelujah for the Cross." On Wednesday morning the attendance at the prayer-meeting and the earnest tones of the petitions offered were an augury of the good things to follow. At the session which followed, the President had the joy of giving the right hand of fellowship to several pastors and delegates who were for the first time present at the meetings: these having signified their hearty agreement with the doctrinal basis of the Association, were cordially received, and the feelings of all found expression in the spontaneous singing of the Doxology. The names of the pastors received are F. G. Eland, Athlone; J. W. Pearce, Lisnagleer; J. Hodge, Ballykeel; P. A. Hudgell, Waterford; J. H. Boyd, Lurgan; A. S. Woodward, Cork; and R. Clark, Mountpottinger, Belfast. The new churches added are Mountpottinger, Cork, and Limerick. After the routine business had been transacted, a brief but excellent paper was read by Mr. J. D. Pearson of Dublin, on "Individual Effort for Christ." At the invitation of the Harcourt Street Church, the friends then adjourned for dinner, after which the brethren who were not members of the Home Mission Committee spent the interval in visiting various places of interest in the neighbourhood. Once more the Harcourt Street Chapel presented an animated appearance as at 8 o'clock in the evening about 500 congregated to hear the various speakers whose names appeared on the programme. A brief but suitable word from the President, reading a portion of Scripture and prayer by Pastor Woodward of Cork, and the meeting was fairly aglow and the audience in full sympathy with the speakers who then addressed them. Pastor C. S. Donald, of Regent Street, Belfast, spoke on the New Testament conception of a Christian Church. His address was fervent, sparkling, and forcible, as he called attention to Acts ii. 41, which portrayed the Church as consisting of *Baptized Believers*—as a *Steadfast, Liberal, Respected, and Aggressive* Church. Mr. T. R. Warner next addressed the meeting, and in a witty and fervent way recounted the progress of the work among the mission churches.

Pastor J. Taylor of Tandragee founded a timely exhortation on the words, "*Buy the truth, and sell it not.*" The closing address of the evening was delivered by Pastor G. Marshall of Banbridge. Eloquently our brother discoursed on the need of conversion as essential to acceptable service. The meeting was concluded by the singing of the hymn—

"I'm not ashamed to own my Lord,
Or to defend His cause."

On Thursday the meetings were resumed at 10 a.m., the first hour being devoted to prayer, after which Pastor T. Whiteside of Ballymena read a suggestive and stimulating paper on "The Holy Spirit the great Need of the Church." Brotherly conference followed, and it was resolved to publish the paper, as also that of the previous day, in the *MAGAZINE*. The Secretary then submitted the following report:—

SECRETARY'S REPORT

"MR. PRESIDENT AND BRETHREN,—We are very glad that we can look back upon the year's work with a considerable amount of thankfulness to the great Head of the Church. The Lord has been with us, and many tokens of His presence have been given. It has been emphatically a good year. As brethren will give their own details of work done, I have but to give a brief general outline. There has been, during the year, not a little change in our staff of workers, but we are very thankful that we have lost none of our pastors by death. To Regent Street, Belfast, the Lord has sent a worthy brother in the person of Mr. C. S. Donald, formerly of Glasgow. Much blessing has already attended his labours: the Regent Street friends rejoice to believe that he is the very man for them, and in their joy we rejoice. Brother G. Rock, formerly colporteur in Athlone district, has been appointed to the charge of the church at Derryneil, where we believe he is doing good, earnest work. Brother Robert Clark has left Athlone and unfurled the banner in the new and needy district of Ballymacarrett, Belfast, where earnest men have gathered round him, a church has been formed, and not a few believers baptized. The Lord's name be praised! The loss at Athlone has been supplied by our young and gracious brother, F. G. Eland, formerly an evangelist of Harcourt Street Society, who has met with much encouragement in the good-will of the people and the manifest blessing of the Most High. We sustained a severe loss in the departure from Waterford of our esteemed brother, Pastor J. Douglas, B.A., who for seventeen years had nobly held that important post, and by his earnest Christian spirit and consecrated culture lifted the Baptist cause in that city into a position of respect in the eyes of the Christian public which it had not before enjoyed. Besides doing good service in Waterford, Mr. Douglas had long faithfully and efficiently served the Association in various ways and especially by his able management of the *IRISH BAPTIST MAGAZINE*. The important church at Broad Street, Nottingham, is the gainer by our loss, and we sincerely pray that the Lord may greatly use our brother in his new position. We are glad that a good man has been found for Waterford—Mr. P. A. Hudgell, who comes from England with a good record. He has accepted the pastorate for a year, but we trust that during that time he will see so much to encourage him that he may feel warranted to enter upon a larger term of service. May great grace rest upon him and his co-workers in Waterford! Mr. Gribbon and the friends at Coleraine, thinking it right to covet the best gifts, set their affections upon our tried and true brother Dickson, who has been so long identified with Lisnagleer, and succeeded in drawing him to Coleraine. We trust that our brother will have much success in his new sphere. Lisnagleer, after a time of mourning, has at last found consolation and hope in the person of Pastor J. W. Pearce, formerly leader of the forlorn hope in the city of Cork. May he be a worthy successor to brother Dickson! This, however, left a vacancy which was not easy to fill, but we are very glad and grateful that at last an

earnest and gifted brother has been found to undertake the work in Cork—Mr. Woodward, of Bristol College. From all we have heard, he seems to be the right man in the right place. God bless and encourage him, and enable him to win many souls for King Jesus in 'Rebel Cork.' Lurgan, for some time pastorless, has chosen an able brother from the Evangelist Association of Great Victoria Street, Belfast,—J. H. Boyd,—and already the Master has shown His approval of the choice by the best of tokens. Ballykeel, which formerly was linked with Lurgan, now rejoices in a pastor of its own—Brother Hodge, formerly of Harcourt Street Evangelists' Society. We trust that he will soon see the work revive under his ministry. Through the removal of Pastor M'Caig to the important and responsible position of classical tutor in the Pastors' College, London, a vacancy has been made at Brannoxtown. We hope that our honoured friend, Mr. La Touche, and those associated with him will soon be guided to choose a man of the right stamp for Brannoxtown. We have also to note the formation of a new Baptist Church at Limerick, particulars of which recently appeared in the IRISH BAPTIST MAGAZINE. We should be glad to see an efficient pastor settled there, and a strong church established. I ought to allude to the remarkable work of grace which our friends at Tandragee and Maytown have been permitted to see. We have all rejoiced to hear of the abundant blessing that has been given, and we pray for a yet more glorious manifestation of the Divine power. Over fifty persons in that district have confessed the Lord in baptism, may there be many more to follow! We may further note that the building of the 'Carson Memorial Chapel' at Tubbermore has begun; that the friends at Regent Street have built and opened a new Mission Hall; that Harcourt Street friends have in hand the starting of several Mission Stations in Dublin, in some cases they are going to build, in others they will use houses which they have bought, and it is hoped that one house will be available for a Training Institute. Hopes are also entertained of soon erecting new Chapels in Cork, Limerick, and Mountpottinger, Belfast, respectively. With regard to statistics, I am not in a position to give a full detailed statement, as I have not yet received all particulars, but the usual table will soon be ready—meanwhile I may say that the number of baptisms during the year has been 245, and as 26 have been baptized who have not been added to the churches, the total is 271. Last year, you remember, we had reached "high water mark" in 209, but now we have gone well beyond that. The flowing tide is with us, may it still roll on. Never was there a time of greater hopefulness in connection with our work in Ireland. May our desires be enlarged and our largest desires realised throughout the coming year!

"One other matter I feel I must notice. While we have had so much to gladden us during the year, in another respect it has been the saddest year of our history. We have been under the shadow of a great sorrow. After a long and painful illness, which evoked the sympathy and prayers of the whole Christian Church in a marvellous and utterly unprecedented manner, the noblest hero of the Cross that this age has known, Charles Haddon Spurgeon, was called to his eternal rest. We cannot trust ourselves to say what we feel about him, but we must place on record our thankfulness to God for giving such a gift to us as a denomination. His sympathies were ever with Irish Baptists, and theirs were ever with him. We bless God for the grand work which He did through His honoured servant, for the myriads of souls won for Jesus and the multitude of believers comforted and edified; for the thousands of orphan children who found in him a father and a friend; for the noble band of men trained under his inspiring genius to preach the Gospel of the grace of God. We bless God, too, for the noble stand he made for the cause of God and truth in the face of the rampant errors of our time, and we reflect with joy upon the fact that throughout his gallant struggle the Irish Baptists to a man stood by him, and we feel that we cannot better honour his memory

than by resolving with God's help to hold more tenaciously and proclaim more earnestly the doctrines of grace which were so dear to him. We are sorely bereaved, but the Lord liveth, and to Him we look for the carrying on of His own work. I am sure that, as your Secretary, I anticipated your wishes by sending, immediately upon the receipt of the sad news, a telegram and letter of sympathy in your name to Mrs. Spurgeon.

"Now, brethren, in submitting this Report, I beg to thank you for all the kindness and consideration you have shown me in my work as Secretary. It has been a pleasure to serve you. I regret I have not been able to do more, but my association with Irish Baptists will always be to me a very pleasant recollection."

The various reports of the churches were then read, nearly all of which were either graciously exultant or decidedly hopeful in tone. The election of officers for the ensuing year took place, with the following result:—Vice-President, T. R. Warner, Esq. (Sec. of I. B. H. Mission); Treasurer, W. Irwin, Esq.; Secretary, Pastor W. Usher, M.D.; Editor of MAGAZINE, Prof. A. M'Caig, B.A., LL.B.; Interim Committee, Pastor J. Taylor, and Messrs. H. H. Graham and W. H. Drummond; the I. B. H. M. Committee was re-elected, the name of Mr. H. M'Clelland, Belfast, being substituted for that of Mr. M'Clelland, Banbridge (resigned); and that of Pastor J. Dickson added; Readers of papers at next meetings, Pastors C. S. Donald and J. W. Pearce. The Association was invited to hold its next meetings at Banbridge, and heartily accepted the invitation.

At dinner, a resolution was heartily and unanimously passed, expressing the thanks of the Association to the Church at Harcourt Street, and to the friends who had so generously entertained the ministers and delegates. During the morning session also, occasion was taken to report the retirement of the venerable S. J. Banks, late of Banbridge, from the more public ministry of the word, and a resolution was unanimously passed, referring to the warm Christian love and high esteem in which our brother has been held during a pastorate of 26 years in Ireland, and praying that his declining years may be amongst the brightest and best of his life. The brethren gave their hearty assent to the resolution by rising, and after a short interval, Mr. Banks, having sufficiently controlled his emotion, spoke a few loving words of acknowledgment.

The last meeting of the session was held at 8 p.m., the congregation being nearly equal to that of the previous evening. After reading and prayer by Pastor J. H. Boyd of Lurgan, and a few words from the President, addresses were given as follows:—Dr. Usher, Belfast, founded his address on Josh. viii 18, "Man by man"; he spoke of the *personal* dealing of God with men in *observing* and *detecting* sin; the *personal* in the conduct of men under *conviction of sin*, *Repentance for sin*, *Faith in Christ* for justification from sin; the *personal* in serving Christ; the *personal* as one of the best methods of reaching the people and leading them to Christ; the *personal* as the method which would be adopted in the day when, "man by man," we shall receive the award from our *personal* Saviour and Lord. Pastor J. Dickson of Coleraine gave a most profitable address from 2 Cor. i. 21, *Our Position and Anointing* being the principal points for consideration. The closing address was given by Mr. S. A. M'Cracken, from Luke ii. 24. It was an earnest appeal to all to ascertain if Christ were really with them, and not to be satisfied with mere supposition.

After the singing of a hymn, followed by the Doxology and prayer, the service concluded. It was generally acknowledged that, so far as could be remembered and judged, the meetings were the most successful that have been held, alike as to numbers, interest, and spiritual power. *To God be the glory.*



NOTES AND COMMENTS.

THE CENTENARY CELEBRATIONS.



HE Centenary meetings just held in the three towns so closely identified with the origin of the Baptist Missionary Society have been full of interest. The speaking was generally of a high order, and Carey's famous motto seemed to be stamped anew upon the hearts of all. Both Dr. Clifford at Nottingham and Dr. Pierson at Leicester discoursed eloquently and characteristically on the text which formed the basis of Carey's impassioned appeal (Isa. liv. 2, 3). We are, however, constrained to ask why should Dr. Clifford so quietly take it for granted that the 54th of Isaiah belongs to the time of the exile, saying, "The exile prepared the people of Israel to hear and understand the prophet"; then of course Isaiah was not the author of the prophecy, and so the Dr. speaks throughout simply of the "prophet," "the Hebrew prophet." It might have been pardonable to refer to the question as a disputed point, but we protest against a representative of our Missionary Society, on such a representative occasion quietly and dogmatically endorsing the findings of the higher criticism.

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A SPURGEON SOUVENIR.

Admirers of the late C. H. Spurgeon will welcome the appearance of a most interesting souvenir of his early days—viz., a fac-simile production of an MS. magazine written by him when under twelve years of age. We have had the privilege of looking at the original, and can testify that the reproduction is admirably done. On every page we can trace some of the rudimentary lines of the future genius, while the whole exhibits much of the mechanical neatness which characterised his after work. Specially interesting is it to come upon such a truly Spurgeonic entry as the following—"Sunday 19th. Prayer-meeting very good; carry it on, and let me say that on the 26th there is another. Blessings come through prayer." Again, "Sunday 26th. No prayer-meeting; what a decline; imitate the page before. Certainly this morning there is an excuse, but only one in a month is shameful." The little work is published by Mr. J. Barton, St. George's Road, Southwark, London, 1/- per dozen copies; a fine edition on large paper, 1/- per copy. We trust that many of our readers will order copies for themselves and friends.

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CLERICAL CONDEMNATION.

Pastor Brown has again got into trouble with the Church people in Dublin. He has had the audacity to preach against the Prayer Book, has, it seems, pretty plainly declared much of it to be unscriptural, and even hinted that some of it is blasphemous. Result—two *Evangelical* clergymen, who are in the habit of speaking at the Christian Union and Y. M. C. A. meetings where Pastor Brown is generally a welcome speaker, have intimated their determination never again to appear on the same platform with the Baptist schismatic of Harcourt Street. When the reverend examiners of Anne Askew, in answer to that lady's question as to what would become of a mouse which happened to eat the consecrated wafer, said, "The mouse would be damned," the witty woman ejaculated, "Alack, poor mouse"! so when we heard of this evangelical condemnation passed upon our worthy brother, we felt inclined to say, "Alack, poor Brown"! We daresay he will survive it, and perhaps his reverend censurers may yet discover that after all the Prayer Book is not perfect. It is really amazing how good men can cling to a book which requires so much twisting of its plain language in order to make it agree with their cherished convictions. In certain quarters it is quite permissible to speak against the Bible, but to speak against the Prayer Book would seem to be the unpardonable sin. Go ahead, Brother Brown.

A CANDID CONFESSION.

By the way, we have just read in a London daily that Archdeacon Sinclair thinks there are many inconsistencies in the Church service. For instance, he says, "To hear merry looking, chubby faced choristers shouting, with jubilant and reckless carelessness, aloud to Almighty God that they are miserable sinners, and that there is no health in them, is indeed distressing, and a woful, almost irreparable, shock to the whole devotional spirit of the service." Sensible people will agree with the Archdeacon, and perhaps a little thought will show that there is as much inconsistency in worldly, pleasure-seeking, careless men and women, who have no thought of sin, glibly uttering the same confession; or in self-righteous moralists, who would repudiate the application of such language to them by others, thus proclaiming themselves "miserable sinners," etc. Neither do we think it a fitting utterance for pardoned believers rejoicing in the fulness of Christ's salvation. Indeed there are very few who can honestly and truthfully make this confession their own; but there—that is like finding fault with the Prayer Book—and really—

ORIGINAL POETRY.

WE do not, as a rule, think very highly of amateur poetry, nor do we think our readers would like us to load our pages therewith; but we have received two pieces this month which, if not for their intrinsic merit, yet for the sake of their subject, may perhaps claim a place in our MAGAZINE. But to any other friends who may be contemplating the sending of similar effusions, we respectfully say, "Don't."

At our Association meetings it was announced that a very highly esteemed member of one of our churches had given to the funds of the I.B.H. Mission the noble sum of £1,000, this being only one of many proofs of that gentleman's Christian generosity and special interest in our work in Ireland. It was not our brother's wish to have his name made known—it is not his nature to give for the purpose of receiving glory from men,—but his secret was betrayed by our ardent Mission Secretary; and now Brother Simpson feels impelled, in poetic strains, to celebrate the deed of love, very aptly making the respected initials R. G. G. stand for Richly Giving Gaius.

LORD, for the sake of Thy dear Son,
 Our Richly Giving Gaius bless;
 Accept the deed that he has done,
 His noble gift of righteousness.
 With every good beneath the skies,
 Our violet-natured brother crown;
 Let mercy's sun upon him rise,
 And pour its glorious fulness down.
 Our pulses throbbed both strong and fast,
 With grateful love and rapture sweet,
 When we were told Thy servant cast
 A thousand sovereigns at Thy feet.
 Well may this self-ignoring deed
 Of true devotion to Thy name,
 Move other stewards to proceed
 Their homage likewise to proclaim.
 Who will be next to rise and build
 The prophets' school on Liffey's shore?
 That dear Hibernia may be filled
 With grace and glory as of yore.
 Help Brother Warner, Lord, to plead,
 With wonted zeal, fair Erin's claims;
 Fanned by his wit that burns indeed,
 The sparks may kindle into flame.

Oh, from our isle roll back the night
 Of darkest priestcraft, feud and wrong ;
 The dawn appears, we see the light,
 Let Hallelujah be our song.

M. SIMPSON.

The next piece is written by a brother who has been for years an invalid, but whose heart is deeply interested in the cause of God at Tubbermore ; the pulling down of the old and the erecting of the new chapel there having led him to express in verse reflections on the past and present of that far-famed church. We have only space for a few stanzas. Mr. Moore tells us that :—

No vestige now remaineth,
 The dear old house is gone ;
 The workman's busy hammer
 Hath not left a single stone.

Around the walls now lying,
 And beneath the sky above,
 Oft was told the wondrous story
 Of God's unchanging love.

And well do I remember
 Each old familiar pew,
 Where I, with many others,
 Have waked to life anew.

There Carson, the lion-hearted,
 Proclaimed the Word to men ;
 And surprised the world of letters
 With his mighty, wondrous pen.

After a few more verses descriptive of that grand servant of God, the writer adds :—

His work on earth endureth,
 Oh, bless the Lord, I say ;
 The church he raised remaineth
 Unto this very day,

and closes by expressing the feeling that, however faithfully the same Word may be preached in the new chapel,

The memories of the old house
 Will cling around the new.

May the new house at Tubbermore soon be ready for occupation ; may the few remaining pounds necessary to complete the work free from debt soon be forthcoming, and may the old Gospel long be proclaimed in the new house with new power and old-time fidelity !

BITS ABOUT BAPTISM.

THE Apostle says we should be ready always to give to every one that asketh a reason of the hope that is in us with meekness and fear ; and as we are distinguished from other Christians by our views on Baptism, we ought to be ready to answer every enquirer or gainsayer. It is our duty to make known the whole counsel of God, and to keep back nothing that is profitable, and as Baptism occupies such a prominent place in the New Testament, we make no apology for devoting from time to time a few lines of our IRISH BAPTIST MAGAZINE to this important topic.

Let it be clearly understood what our position is in reference to this matter. *Whatsoever in faith or practice is not enjoined or authorized by the Bible has for us no authority.*

No traditions, however ancient, no decrees of councils however venerable, no human reasonings however skilful, no opinions of men however devout or

learned, have any binding force upon our conscience in matters pertaining to the worship and service of God.

Other Protestant churches would cheerfully utter the same sentiments, but we hold that in reference to the subject of Baptism they have practically departed from the great principle of Protestantism. We further hold that every individual Christian who can intelligently read the Scriptures is able to decide for himself what is the will of God. He needs no priest to interpret that Word for him. And while he may value the instructions of God-given teachers, he must satisfy his own conscience from the Word of God.

It will be no excuse for any man, at the last, to say that he followed the teachings of his minister, if such teaching has not been in accordance with the Word of God.

It is the duty of every Christian to do what the Bereans were commended for doing, *i. e.*, "Searched the Scriptures daily to see whether those things were so" (even though spoken by an apostle).

We ask our unbaptized readers to judge what we shall write, by the Word of God; if what we advance is not found therein, then reject it utterly, but if it is supported by the testimony of that Word, then take heed, as you will have to answer to God for it.

We shall first consider THE SUBJECTS OF BAPTISM—in other words, who, according to the Scriptures, should be baptized?

We unhesitatingly answer, "BELIEVERS IN THE LORD JESUS CHRIST ALONE ARE TO BE BAPTIZED."

This we prove (1) *From the example of Christ.* Read Matt. iii. 13-17; Mark i. 9, 10.; Luke iii. 21.

In passing, note that no children are spoken of as being baptized by John: we never heard the most rigid Pælobaptist say that *infant* baptism had any support here.

John called for *repentance* on the part of those to be baptized, and they were "baptized of him in Jordan, *confessing their sins.*"

Wonderful was the commotion caused by John's preaching. The whole country side was stirred, and from all quarters flocked the people to hear his burning words. He was at this time a *popular preacher.*

Comparatively few of those who came to hear yielded to the force of the truth, and, believing his message, repented of their sins.

Those who did so he willingly, and at once, baptized, but no others would he receive; his stern demand to all was, "Bring forth fruits meet for repentance."

Since repentance was a qualification for John's baptism, why should Jesus be baptized when he had no need of repentance and no sins to confess? His answer to John's natural remonstrance gives the reason: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

He thus, at the beginning of His public ministry, identifies Himself with us, in being baptized. He recognises Baptism as an ordinance of Heaven, and by submitting thereto puts honour upon it.

As a command of God Baptism was part of righteousness, and Jesus, fulfilling all righteousness, is our Divine example of obedience in all things.

Christ's Baptism can be no pattern for infant Baptism. His was the act of an intelligent agent.

It is not necessary to reach a certain age before being baptized—adult baptism is a misleading expression—but it is necessary to reach a stage of intelligence, when we are able to judge for ourselves what is right.

The Baptism of an infant is unlike that of Christ, because the subject has no will in the matter, and is incapable of understanding the meaning of the rite.

The Baptism of a believer corresponds to that of Christ, because he is a conscious, voluntary, and intelligent agent.

If, then, we wish fully to follow Jesus, who has left us an example that we should follow His steps, *it is necessary that we should imitate Him in Baptism.*

EDITOR.

IT COSTS SOMETHING—BUT IT PAYS.

AN ANNIVERSARY WORD.

VES, how true, another twelvemonth gone, a year, to many who will read these lines, of hard toiling, one continual sowing of the precious seed which is the Word of God.

To the worldly man, his first thought in his work is this—Well, it costs so much—but—will it pay? Let us who have in some small measure engaged in the Lord's work during the past year consider our **BALANCE SHEET**. Perhaps you are a young disciple, and this past year your first in His service. Your sowing may have been as a teacher in the Sunday-school, and you have seen little or no success, and you have been tempted to say somewhat in this way, Well, is it worth all this self-sacrifice, this giving up of one's social comforts, leaving one's home from early morn on the Lord's Day, or evening by evening, to attend the Ragged Schools, when one sees no good resulting from one's labours? To reason thus would be to consider only one side of your Balance Sheet. Think one moment of the paying side, and this, too, has been going on every time you have with others been opening God's Word. How many living amidst the dreary and depressing influence of poverty and squalor have had their hearts cheered by the very fact of your frequent attendance, thus giving them an object lesson of love never to be forgotten. Yea, more, how many, unknown to you, have heard some precious invitation from your lips, such as "Come unto Me, all ye that thirsteth, come ye to the waters, and he that hath no money, come, buy wine and milk without money and without price," which has been carried by the Spirit's power to their hearts, and are now showing forth the "praises of Him who hath called them out of darkness into His marvellous light." Again, how often some word spoken by you helped one whose heart has been well-nigh broken from the harsh treatment he has received from without, but from that hour he goes forth determined, by God's help, he will look up for strength, and as the days roll along he remembers the words you spoke, and they cheer him along life's thorny path, and by degrees he rises higher and higher until he too takes his stand at the same post, and proclaims "Salvation through the Blood of the Lamb." It has cost something—but it pays. Or it may be I am addressing some mother who lately has been the constant watcher at the sick bedside of some darling child; hour after hour the prescribed medicine has been given, every order of the physician has been attended to, tears have been mingled with her prayers, believing that the true Physician can do above and beyond all she can ask or think, until by degrees her child is restored to health and strength. With her it has cost much—but it pays.

But once more, when we think of Him who left the glory which He had with the Father, how much did it cost Him to stoop so low: to suffer, bleed, and die? Yet ponder the result of so wondrous a sacrifice. "And I beheld, and lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." These are they who are now being gathered from every quarter of the globe. Brother, sister, are you helping to swell the number? Have you during the past year spoken one word for Jesus? Can it be that any one answers—No? Commence now. True, it may cost to the flesh a little humbling, but rest assured it will pay. Yes, no work done for the Master will ever be lost. But it may be *you do not know Him*—if that be so, flee to Him at once, He is still the sinner's friend. Remember what it cost Him when He died on the Cross. But why did He thus die? Ah, that all who believe might have life through His name. With you it will cost something, but of this I am sure—it will pay.

DENOMINATIONAL INTELLIGENCE.

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

WE are glad to be able to present our readers with a report of our Association gatherings, from the pen of our esteemed friend, the new Secretary, Pastor W. Usher, M.D. Brethren went up to these meetings with large expectations, and it seemed a pretty unanimous feeling that these expectations were more than realized. May we not take this as an augury of the year's work, and, expecting great things from God, attempt in His name greater things in connection with the work in Ireland than have yet been attempted.

* * *

Personally, we were greatly surprised at one item, viz., the resolution proposed by Pastor Brown, and carried by the Brethren unanimously rising to their feet, that the present Editor of the MAGAZINE should continue in office for another year. Although we had fully intended surrendering the work into other hands, having only held on till the meetings for the convenience of our brethren, we could not well refuse such a unanimous request, urged in so hearty a manner; and so, though feeling somewhat the incongruity of an editor of an Irish magazine living in London, we shall try to serve the churches in this capacity for the time specified. Meanwhile, we must take the opportunity of thanking all the brethren for the confidence reposed in us, and especially those who have personally written during the past month, expressing their regret at our departure and their appreciation of our work in connection with the MAGAZINE. Friends will kindly send all communications for the Editor to A. M'Caig, Pastors' College, Temple Street, Newington, London, S.E. Denominational Intelligence to be sent *not later* than the 3rd of the month.

* * *

Last month we expressed the hope that Dr. Usher would furnish us with a full report of the Pastors' College Conference. We regret, however, that the demands upon our space are so great that we cannot give place to such a report in this issue, and next month the news would be rather stale. There is, however, less cause for regret, since the *Sword and Trowel* for June is made a "Special Conference Number," containing not only a full report of the meetings, but also most of the papers and addresses *in toto*. We advise all our friends to procure this number as a permanent record of a very memorable and blessed series of meetings.

* * *

It was unanimously resolved at the I. B. A. meetings that the President's address should be printed, not only in the MAGAZINE, but, if practicable, in a separate form, and the desire was expressed that it should be widely circulated. We shall be glad if friends will at once send their orders to Mr. Graham, 21, College Street, Belfast, stating how many extra copies of the MAGAZINE they desire, and how many copies of the address separately, so that we may know what directions to give the publisher.

* * *

Belfast: Great Victoria Street.

On Friday evening, April 29th, the annual social meeting of the Sunday-school was held, which was attended by about 150 scholars and friends. After tea, Mr. Glendinning took the chair (in the absence of Dr. Usher, who had gone to the Conference). After prayer and an anthem by the choir, the chairman

said it gave him very great pleasure to preside on this occasion, and congratulated the children on their fine appearance and good conduct. Referring to the prizes to be distributed, he said there was one prize far more to be valued than all the prizes this world could give, that one was Jesus Christ, who gave His life a ransom for all who put their trust in

Him, and it was the great aim and object of our Sabbath-school that the children might find the Saviour and rejoice in the knowledge of sins forgiven. After a solo by Miss Baxter, the chairman gave out 46 prizes for regular attendance and good conduct, and as the children came to the platform to receive them there were many tokens of approval, especially for the little ones. Suitable addresses were afterwards given by Mr. Nelson and Mr. Arnold. Mr. Livesey (superintendent) submitted his financial statement, which was of a very satisfactory character. He said he had received from all sources £42 4s 8jd, and spent £41 2s, leaving a small balance in hand; he appealed to the children to consider how much money and time had been spent on their behalf, and exhorted them to pay great attention to their teachers, but above all, to give themselves when young to the Lord Jesus Christ. Mr. Glendinning next gave out the medals to those who had collected a crown or more for the Centenary Fund of the Foreign Mission. At intervals during the evening the choir rendered some excellent music under the leadership of Mr. Hannay, assisted by Miss A. Livesey at the piano. Singing the doxology brought a very successful meeting to a close.

O. I. M'GUTHAN, Sec.

Belfast: Mountpottinger.

The tent is now erected in Templemore Park; services have been held in it each evening except Saturday, and our Sunday morning's worship also. God has graciously sent blessing. The meetings have been conducted by Pastor Clark, Messrs. Hurditch and Son, of London, Pastor Donald, Belfast, and Mr. Charles Inglis of London. Professions of conversion have been made at all the meetings except one; and the attendance has been large—on some evenings every available spot, including platform and passages, was crowded with attentive listeners. We are still looking upward and forward for the continuance and increase of Divine favour and blessing, and have determined to continue the nightly services. A Sunday-school has been commenced, the attendance on the opening and succeeding Sabbaths encourages us to expect success in this part of the work, which is under the general supervision of Pastor Clark.

B. W., Sec.

Belfast: Regent Street.

A social meeting of the Sabbath-school teachers of this church was held on Friday evening, 13th May, to bid farewell to one of their number—Miss Lamont, who was about to leave for South Africa to get married. The pastor, C. S. Donald, presided. After tea, the chairman, in the course of a few remarks, said: "Farewell meetings were generally of a mingled character, the present one being no exception. On the one hand, we could not but feel deep regret at losing the personal fellowship of one whom we had come to know and learned to love in the sphere of Christian service; on the other hand, we could not help feeling grateful to think that the circumstance which made this parting necessary was one that meant increased happiness and blessing to the friend who was about to leave them. He was sure he expressed the feeling of all the friends present in saying that they wished Miss Lamont every joy and prosperity in her new home across the sea; and they trusted that, though separated by long distance of sea and land, they might, nevertheless, continue to hold fellowship around the throne of grace—that annihilated all earthly distances—until they should all meet, when life's partings were over, in the heavenly home-land." During the evening remarks were made by several of the friends present, most of whom expressed their wishes for Miss Lamont's future welfare in the language of appropriate Scripture promise and benediction. Towards the close, the chairman presented Miss Lamont with a handsome marble timepiece, bearing the following inscription:—"Presented to Miss Lamont, on the occasion of her marriage, by the Sabbath-school teachers and friends of Regent Street Baptist Church, Belfast, 1892"; and also with a beautiful flower stand from the girls of her class in the Sabbath-school. Miss Lamont made a feeling and appropriate reply. After which the hymn, entitled, "God be with you till we meet again," was sung, and the meeting was closed with prayer.

Cork.

"To-morrow, April 23rd, Mr. J. W. Pearce, pastor of the above church, who is leaving for Lisnaglear, Co. Tyrone, preaches his farewell sermons at the Assembly Rooms. Mr. Pearce commenced his ministry here in January, 1891, in the old Baptist Chapel,

Marlboro' Street, and shortly afterwards it was found that a new chapel would be necessary. The church then determined to hold the services in the Assembly Rooms until the new chapel in King Street should be built. Mr. Pearce has won the esteem of all with whom he has come in contact, and deep regret is felt by all the members of his church and congregation at his departure. Last night he was pleasantly surprised by a valuable presentation of books as an acknowledgment of his hearty service. It is expected that Mr. A. Woodward, of the Bristol Baptist College, will be his successor."—*Cork Constitution*.

Mr. Pearce had largely attended meetings for his farewell sermons, at night especially, the hall was crowded, and all felt his departure keenly, as he had won the hearts of all with whom he came in contact. He spoke in the morning from the 20th and 21st verses of Heb xiii., and in the evening from Deut. xxx.19. Mr. Albert S. Woodward, of the Bristol Baptist College, began his ministry on May 8th.

* * *

Tubbermore—Carson Memorial Chapel.

The following contributions have been received since the April issue of

this MAGAZINE, for which the Building Committee beg to offer their heartiest thanks to the respective donors:—

Dr. A. C. Clarke, Salford	...£5	0	0	
Mr. D. Milligan, Manchester	1	0	0	
Dr. A. Carson Smyth, London	1	1	0	
Dr. T. D. Smyth, Quebec	..	3	0	0
Mr. Samuel Brown, Solicitor, Maghera	...	2	0	0
Mr. H. M'Lernon, Magherafelt	0	10	0	
Mrs. Smyth, Magherafelt	...	2	0	0
Dr. Vesey, J.P., Magherafelt	1	0	0	
Mr. Wm. Gribbon, New York	5	0	0	
Mr. Thomas Young, Brooklyn	1	0	0	
Mr. David M'Kelvey, Belfast	1	0	0	
Two Ladies, Belfast	...	2	0	0
Mr. William Hutchinson, Moyheeland	...	20	0	0
Miss Jean Campbell, New York	2	0	0	
Mr. Peter Coats, Paisley	...	5	0	0

N.B.—Rapid progress is being made at the present moment with the new building, the walls being more than half-way up. We are, however, still short of the amount required for the contract, not to speak of the numberless extras, with which every person who has had the misfortune to build is familiar. Subscriptions thankfully received and acknowledged by BRIGADE-SURGEON WATERS, C.B., J.P., White Fort, Tubbermore, Co. Derry.

BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I.B.M.]

Athlone.—May 22nd, one; May 29th, one, by the pastor, Fras. Greville Elandl.
Banbridge.—May 23rd, two, by the pastor, G. Marshall.

Belfast: Great Victoria Street—May 15th, two; May 22nd, two, by the pastor, W. Usher, M.D.

Belfast: Regent Street—May 8th, seven (two from the Sabbath-school), by the pastor, C. S. Donald.

Dublin: Harcourt Street—May 18th, five, by the pastor, H. D. Brown, M.A.

Dublin: Phibsboro'—April 24th, one, by the pastor, F. E. Bury.

Grange.—May 6th, one; May 18th, three, by the pastor, H. Phillips.

Precious Promises.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you."—*Acts iii, 19, 20.*



The Irish Baptist Magazine

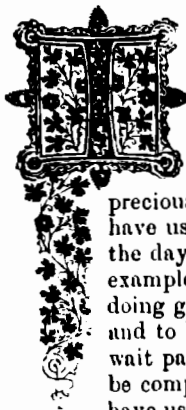
VOL. XVI.]

JULY, 1892.

[No. 7.]

INDIVIDUAL EFFORT FOR CHRIST.

*A Paper read at the Session of the Irish Baptist Association,
in Harcourt Street Chapel, Dublin, on May 25th,
By MR. J. D. PEARSON, and published by request.*



It is the privilege of every Christian man and woman to embrace the glorious opportunity God has offered of engaging in service for Him. Immediately after our conversion we see, clearly defined and laid down in Scripture, that all believers are called to be "workers together with God." Often does it occur that much precious time is lost waiting to see what work the Lord would have us undertake for Him, instead of doing something "while the days are going by"; we cannot go astray if we follow the example Peter gives us of our dear Master—"Who went about doing good." If we are anxious to render service to our King and to be guided aright, the Lord will show us our way if we wait patiently on Him, and at the same time allow our will to be completely surrendered to His. Realizing what God would have us do, our minds should be fully made up to do it with a single eye to His glory, notwithstanding the reproaches of our fellow-creatures, or the onslaughts of Satan and his emissaries; we should not allow these things to discourage us, for, albeit work for Christ involves oftentimes weariness of the flesh, anguish of mind, and heart-sorrow, God has ordained success to the individual effort of His children for Him. Much joy fills our soul as we experience, time after time, how the Lord condescends to use us as instruments in His hand for communicating comfort and blessing to others. "The night cometh when no man can work." God has given to us "Now" to be occupied for Him; much can and may be done if we go forward boldly, shoulder to shoulder,

embracing the opportunities He places within our reach. In all our work we should not hesitate to declare the whole counsel of God, His truth should be dear to our hearts, ever in the forefront, and if we would have the world to understand that we are loyal to our King, we must unflinchingly let the mind and will of God be fully made known; our object, aim, and determination should be, to "contend earnestly for the faith delivered once for all to the saints." We should not rest satisfied that the children of the coming generation are going to be the only heroes in the strife and do wondrous things for God; no, the power, grace, and strength is at our disposal, if we can but place ourselves in the position where God can use and bless us. To-day, let us start afresh for active service as these soul-inspiring words thrill our whole being: "All power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, even unto the end of the world." Amen.

To accomplish great and glorious things for God and man, we must utilise the means for so doing which are within our grasp, by waiting continually upon God in prayer, having an unstaggering faith in His promises, and always watching for opportunities to "do good unto all men, especially unto them who are of the household of faith." As sons and daughters of the Lord God Almighty, we are not only enjoined to be conformed to His image and walk worthily as the children of God, but we are continually reminded by those who have hazarded their lives for Jesus Christ, to be "always abounding in the work of the Lord, knowing that our labour shall not be in vain."

God by His Spirit is calling upon each member of His Church to awake to his and her individual responsibility and privilege. As we look around us in the world, surely we must admit the fact that Christians of all denominations are, at the best, only half-hearted. Were but the Church of Jesus Christ to wake up and go forward at the bidding of her Bridegroom, she would see, instead of tens and fifties here and there converted, thousands brought to a saving knowledge of the Gospel of the Son of God, the saints quickened, edified, built up, and backsliders restored to the joys of God's salvation. Individual effort for Christ will cause each branch of the Lord's vineyard to be in a healthy and prosperous condition. The reason our churches in the present day are not what they should be is because the members are leaving all the work, or at least the heaviest part of it, to be done by their pastor, instead of all doing a share, and thus holding up and strengthening his hands. It is expected of each brother and sister to render what service they can to the servant of Christ who has been called of God and placed over them as the shepherd of souls, to "esteem him very highly in love for his work's sake," and to "count him who labours in the Word and teaching, worthy of double honour." Our pastors are not divine, they are but human, and need encouragement, help, and sympathy from their flock; they have, like all of us, their seasons of depression, weariness, fatigue, and anxiety, consequently, look for a ready response on our part in manifesting a willingness to share in the duties and engagements of the Church of Christ.

Individual effort for Christ needs much wisdom, tact, and sanctified common sense; there is a great danger of the worker for the Lord indulging in a spirit of hastiness, want of consideration and thoughtfulness. To do our work satisfactorily and so as to stand the test in the light of the coming eternity, we must be careful to attend to the foregoing pre-requisites.

Every Christian has a mission, and God will accept the humblest service done in His name, and for His glory; the cup of cold water given only in the name of a disciple, shall in no wise lose its reward. Better to begin with small things, however insignificant they may appear, and do them well, having God's approval and blessing, than to attempt and strive after great, only to find in the end disaster and failure.

Individual effort for Christ may be looked upon as a means to prevent the children of God falling into the snare of idleness, and thus giving an opportunity to the enemy of souls to tempt us to sin, and fill our minds with doubt and discontent, yet, our ambition should be higher and nobler, as we call to mind the intent and purpose for which God created us, "That we should be to the praise of His glory," abiding in the Vine, and endeavouring, through grace and strength imparted to us from our risen and exalted Saviour, to be branches bringing forth much fruit, ever remembering that "without Him we can do nothing." Weakness on the part of the child of God cannot prevent Him working through and by us; admittedly it is the best condition in which we can be found for carrying forward and executing His decrees, for an opportunity then is given to Him of making Himself strong in our weakness, and teaching us that lesson so often hard to be understood, that "we are nothing."

Individual effort for Christ continually calls for self-denial on our part, often are we called upon to engage in matters which shall in the end bring to us perplexity and grief; however, this should not discourage us in work for the Master, for we are promised to be "more than conquerors, through Him who loved us." While going through the world we have to display on various occasions unselfishness in regard to temporal things. So that business relations may be carried out successfully, home duties made easy and light, and the thousand demands which are made upon us by our fellow-creatures to lighten their burdens and diminish to a great extent the responsibilities of life, we shall be obliged to put aside the thought of constantly gratifying ourselves.

With the many efforts that are being put forth in the present day to speed on the Lord's cause it is essential that funds be forthcoming to meet the different expenses that accrue. A word here may not be out of place to remind the people of God that they should endeavour to do a little more than heretofore in seeing that the Lord's work is not hindered and kept back on account of their illiberality. Often has the Church of Christ been driven, much against her will, to indulge in worldly devices for raising money to further the work, by holding bazaars, private theatricals, and so-called sacred concerts; the latter are only secular, and so as to take the worldly appearance away, at the end a dash of sacred music is given. We should be above these things, for they will eat as doth a canker into the spiritual life of the Church, and must, if not put aside altogether, destroy and corrupt. In respect to this subject of

liberality, the children of God need to be continually reminded that it is their individual responsibility before God, as well as their privilege, to give freely as God hath prospered them. If we should shrink back from heartily supporting work which we believe is sanctioned and blessed by our Heavenly Father, He can touch the hearts of others who will gladly respond, and they shall reap an abundant blessing, while those who have refused will lose untold comfort and satisfaction. Let us ask ourselves the question, as we examine our work done for the Master, Do we expect to hear those welcome words, "Well done, good and faithful servant" ? if so, we shall thus be enabled to sound forth the glorious Doxology, "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus through all ages, world without end. Amen."

"Let us, then, be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labour and to wait."

"Work, for the night is coming !
Work through the morning hours ;
Work while the dew is sparkling,
Work 'mid springing flowers :
Work when the day grows brighter,
Work in the glowing sun ;
Work, for the night is coming,
When man's work is done."

THE GREAT NEED OF OUR CHURCHES.

*A Paper read at the Irish Baptist Association on May 26th,
by PASTOR T. WHITESIDE, and published by request.*

THE great need of the Church at the present time is the power from on high which our risen Lord promised to His disciples. From a growing conviction of this felt need, it has been laid on my mind to make an appeal, through this paper, for more earnest, fervent, united prayer for a larger outpouring of the Spirit's power on our Churches.

Nothing could be more appropriate to my purpose than the prayer put in the mouth of the prophet Ezekiel when he was in the midst of the valley which was full of bones, "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live." We have heard it said there is no need to pray for the Holy Spirit; that it is erroneous to do so, that the Spirit has been given and is still in the Church. True, the Spirit has been given, and, in keeping with the Saviour's promise, He still abides with His people. But Christians are exhorted to be "filled with the Spirit," and unconverted men can only be regenerated through the work of the Spirit; and for the revival of God's work in our midst we need the Spirit of God. In praying for the Spirit we are not manifesting unbelief in His presence, or ignoring the fact that He has been given to the Church, but we are recognising

that presence and pleading for the forthputting of that power which alone can accomplish any good work. We are exhorted to pray for the blessings we need, to pray without ceasing, in all things to let our requests be made known unto God. The Spirit's gracious quickening power we need, that power is promised in answer to prayer. If, therefore, we would see sinners converted, the work of the Lord revived in our Churches, let us with united heart breathe the prophet's prayer, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

The blessing for which Ezekiel was instructed to pray was a needful blessing. Under existing circumstances a more appropriate prayer could not have been given him. Just reflect for a moment on the scene presented to the prophet in this wondrous vision, and the strange question proposed. He tells us, "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the middle of the valley which was full of bones, and caused me to pass by them round about, and behold, there were very many in the open valley; and lo, they were very dry; and he said unto me, Son of man, can these bones live!" Sad spectacle! hopeless condition! destitute of life. Do what he would, how could the prophet quicken into life that which was, and must have been for a long time dead? Such is man's moral state by nature, "dead in trespasses and sins." As well might we go to the cemetery and attempt to call the dead to life as convert the soul that lieth in sin. If, therefore, we would see sinners quickened, raised from the death of sin and corruption, the power must come from on high; and this must be our prayer, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

Here the prophet or the preacher was favoured with a large audience—"very many in the open valley," the valley was full. It is a delightful thing to see people coming together to hear the Word, to see the house in which the Gospel is preached crowded. In many districts it is not difficult to get people out to hear, and, judging from the numbers that pour into our towns each Lord's day, many houses of worship must be well attended by regular hearers. But alas! how much of the form of godliness without the power. The bone, sinew, and flesh of religion, having all the semblance and external appearance of living men and women, yet wanting the inward vital power of the Holy Ghost in the heart. Plenty of head knowledge, orthodoxy of creed, but where is that simple childlike faith in Jesus? Where are the signs following the preaching of the Gospel? How few are inquiring, "What must I do to be saved?" How few are coming forward to profess their faith in Christ. Surely this state of things is enough to discourage the earnest, faithful worker, and move to tears any and all who have themselves been quickened into life. Let me then beseech you, brethren, and all who love our Lord and Master, who have a desire for the salvation of the lost, to besiege the throne of grace, and give the Lord no rest, day or night, until He breathe upon us, infusing life more abundantly into us who have life, and life into those who are "dead in trespasses and sins."

In addition to a large audience, there was no want of effort on the part of the prophet. He prophesied, or preached, as he had been commanded. He preached the Lord's Word too, delivered the very

message that had been Divinely given, and not without effect, for there was a noise, and behold a shaking, the bones came together, bone to his bone, sinews and flesh came upon them, and skin covered them. Thus things were being put in their right place, but there was no breath, no life in them. So it is now; zealous effort has been put forth not only in the various Churches we represent, but in the surrounding neighbourhoods in which our lot has been cast, and we claim the right of saying that God's message of salvation—the Gospel of His grace—as revealed in His Word, has been faithfully proclaimed; moreover, that things have been put in their right place. The place we have assigned to all unconverted hearers is that of sinners, lost under the sentence of condemnation and wrath, born in sin, shapen in iniquity, and must therefore be born again. Jesus we have preached in His atoning death as the sole ground and only hope of lost and guilty men. Effort has thus been put forth, the Gospel has been preached, things have been put in their right place, and we venture to say that men's confidence in their self-righteousness must of necessity be shaken, so that the one thing which most of all we need, is the power from on high, the breath of God's Spirit to quicken into life.

The blessing for which the prophet was instructed to pray was not only needful but most desirable. Brethren, think of the blessed results that will follow when the Spirit of God operates in answer to prayer. Keeping to the figure, the effect will be similar to that produced by the wind when it blows. The wind at times comes with irresistible power. "For He commandeth and raiseth the stormy wind" that wrecks the mighty forest, uproots the trees of many years' standing, which the combined effort of strong men would fail to move. Thus the Spirit of God, when He comes in power as the rushing mighty wind, does in a moment what all united human energy fails to accomplish. He storms the citadel of the sinner's heart, overturns the strongholds of Satan, and demolishes the fortifications of sin. He bows the stubborn will, and lays the sinner prostrate at the feet of Jesus, crying, "What must I do to be saved?" If, therefore, you would have this power, the only power that can subdue sinners, convict them of their sin, and rescue them from the grasp of the evil one, let me again entreat you to offer the earnest prayer of the prophet, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

The wind, when it blows, is most penetrating and searching. It finds its way into the smallest crevice, or makes an opening where before there was none. Such is the character of God's Spirit. He searches not only the deep things of God, but also the hidden things of man's heart. Taking the two-edged sword of the Word as the weapon of His warfare, He "pierces even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart." With the lamp of Divine truth He reveals secret sins and corruptions which before lay concealed. So thoroughly did He search David, that he exclaimed, "Thou hast searched me and known me, whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" If, therefore, we would have sinners brought to know themselves, humbled, and led to cry for mercy, let us breathe the prophet's prayer, "Come from the four winds, O breath, and breathe upon these slain that they may live."

The wind also possesses a reviving, invigorating influence. If you dwell in the midst of a large city, or in some stifling atmosphere, where you breathe little of the pure air, you soon become languid, and inactive in your labour. To counteract this, you want to get out into the open country, away from the oppressive atmosphere, climb the hill-top, breathe once more the pure air, your spirit revives, and renewed vigour passes through the whole system. This will apply to a church from which the operations of the Spirit have been withdrawn; a drowsiness creeps over the members, they are more like people going to sleep than going to work for their Master. What we want is to climb the mountain-top of communion and wrestle with God in prayer, as Elijah did, till He pour out the showers of grace as plentifully as He did the rain upon the dry and parched land of Samaria.

This being done, just think of the blessed results that will follow, results similar to that produced by the outpouring of the Spirit on the day of Pentecost. Then they "spake with other tongues as the Spirit gave them utterance." A similar effect is still produced by the same Spirit. If He give not the gift of speaking a strange language, He teaches those who possess Him the language of Canaan. He gives to converted sinners other tongues; the tongue once given to slander and filthy conversation now speaks forth His glory; the lips once closed are now opened to show forth His praise.

The next effect was this, the Word preached was attended with mighty power; they that heard the Word were pricked in their heart, and asked, "Men and brethren, what shall we do?" Real conviction can be produced only by the Spirit of God. The earnest preacher may arouse his hearers, they may feel uneasy about their condition, but all impressions, unless sealed by the Spirit of God, will be as the "morning cloud and early dew that goeth away."

Another good result was this, "They gladly received the Word and were baptised." They were not so long in seeing their duty in this respect as some professors are in our days: knowing it to be a command of Christ, they obeyed without delay.

"And they continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." The work of the Spirit is real and permanent. Men converted by His power will be steadfast, steadfast in the faith, not carried about with every wind of doctrine; steadfast to the profession they have made, not going back to the weak and beggarly elements of the world. And as the happy result of all this, we are told that these early Christians had joy and gladness, and were filled with praise, and, strange to say, they had "favour with all the people," the reason no doubt being that men saw they were real, steadfast and true to the profession they had made. Men must and will respect what is real, though they may differ from us.

Coming back again to the vision of the prophet, please to notice what he had in answer to this prayer. He tells us, "So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Here was first life: "They lived." Is there anything so desirable as life? Verily, no. Satan spake the truth for once when he said, "All that a man hath will

he give for his life." Yes, give, that this brief natural life may be prolonged. But the life which the Holy Spirit gives to sinners dead in sin is "eternal life," and who can tell all that is included in these two brief words? "Eternal life." It means the forgiveness of sins, it means to be a son of God, an heir of glory, and all the countless blessings which shall flow on through eternal ages. In addition to life, or as the result of life, there was activity: "They stood up upon their feet, an exceeding great army"—men ready for action, ready for conflict, prepared to fight the Lord's battles. This is what we want in the Church to-day; the life-giving power of the Holy Spirit, men that will not be content to sit and fold their hands, men that will be upon their feet, active in the Lord's service. Brethren, this is the blessing we need, the blessing we desire, the blessing we must have. With some of us it is essential, it is our only hope of success. Wealth or riches we have none, neither can we boast of learning, eloquence, or oratory, by which to attract the people. Others may dispense with this blessing, with us it is absolutely necessary. Our help is in the name of the Lord alone.

From examples, too numerous to mention, it is evident that this much-to-be-desired, this best of blessings may and can be obtained in answer to prayer. Israel was brought out of Egypt and led through the deep as an horse in the wilderness, that they should not stumble. And what preceded this deliverance? It was this, "And the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God." On their journey through the desert they encounter an enemy; where does their valiant leader seek for help? Lift up your eyes unto the hills and see, there stands the man of God, with uplifted hands, while Israel fights in the vale below; nor does the issue of the conflict depend so much on Joshua, their brave captain, or Israel's chosen men, as on the uplifted hands of Moses.

"While Moses stood with arms spread wide,
Success was found on Israel's side:
But when through weariness they failed,
That moment Amalek prevailed."

Follow the same people over Jordan, where they have to fight for every foot of the land. They are now at war with the Amorites—the day is fast drawing to a close—Joshua is anxious to obtain a complete victory, this he cannot accomplish if he is overtaken by the night, the enemy may escape in darkness. He remembers a rapid-flowing river divided by Divine power—nor does he forget the overthrow of Jericho. Past deliverances give him confidence, in his present difficulty he betakes himself to prayer, nor is it a small boon he asks, as the result will show: "The sun stood still in the midst of heaven, and hasted not to go down about a whole day."

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel, and the prophets," and we might add the apostles too, who, in answer to prayer, brought down the power from on high, and heaven's richest blessings on themselves and others. Prayer is as powerful to-day—"Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear." Still it is true that "the effectual,

fervent prayer of a righteous man availeth much. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." This much-to-be-desired blessing is promised in answer to prayer. God is faithful who has promised. Let us, as watchmen on the walls of Jerusalem, never hold our peace day nor night, and give the Lord no rest till He shall fill us with the Holy Ghost, "and till He make Jerusalem a praise in the earth."

BITS ABOUT BAPTISM. II.

*B*ELIEVERS in the Lord Jesus Christ, and no others, are to be baptized; this we hold proved by the example of Christ, and a second proof for this great doctrine is found in the *commission of Christ*.

It must be of the highest importance, in reference to any practice in Christ's Church, that we know what is Christ's will on the subject.

The Church, as the army of the Living God, recognises Christ as the Captain of salvation, and from Him we must receive our marching orders. The Church is the "household of God"; Christ is the Lord of the house, and to Him belongs the right of giving rules for the guidance of His house. We are His servants, we call Him Master and Lord, and we do well; it becomes us then to attend to His commands. The Church is His kingdom; He is our King—it is for Him to issue His behests, it is for His subjects to obey. All these figures and others used of the relation between Christ and His people make it very clear that for us the primary question must be, "What saith the Lord?"

Turning to the Book which is our code of laws, we read in Matthew xxviii. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; and in Mark xvi. 15, 16, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Surely in these passages the position of baptism is very clearly indicated—it follows upon the reception of the truth by faith. First teach the people, then baptize those taught. How they were to be taught we learn from Mark—by preaching the Gospel.

The Revised Version gives the true translation of the commission in Matthew, "Make disciples of all nations, baptizing them." Of course it does not mean indiscriminate baptism—baptizing all nations. The antecedent to the "them" is not the word "nations," the gender of the pronoun, were there no other considerations, forbids such an interpretation. The pronoun points back to those "discipled," the noun "disciples" being wrapped up in the verb "make disciples."

Who are reckoned disciples? A disciple is a learner, a scholar, and a disciple of Christ is one who learns of Christ. Furthermore, Christ says that except a man take up his cross and follow Him, he cannot be His disciple.

A disciple then must learn of Christ, believe in Christ, follow Christ, bear the cross after Christ.

An infant of a few weeks or months cannot learn of Christ, cannot believe in Christ, cannot follow Christ, and therefore cannot be a disciple of Christ.

Some say infants may be called disciples because of their purity and innocence; but Christ evidently does not speak of persons being disciples by

nature, for He says "make disciples." All need to be made disciples through the teaching of His Word.

Some say we are to make disciples by baptism, but Christ put the baptism after the discipleship, the two things are distinct. As in John iv. 1, it is said, "Jesus made and baptized more disciples than John." Not made by baptizing but first made them disciples, then after they became, disciples, baptized them. If, then, we are willing to be guided by the royal command of our Risen Saviour, we are shut up to believers' baptism, since plainly the order laid down by Christ is first faith, then baptism. "He that believeth and is baptized shall be saved."

"Ye are my friends," says Jesus, "if ye do whatsoever I command you."
"Whatsoever He saith unto you, do it."

NOTES AND COMMENTS.

THE IRISH PRESBYTERIAN GENERAL ASSEMBLY.

THE meetings of the General Assembly in Dublin seem to have been full of interest. A better choice of a Moderator could hardly have been made. Mr. R. M'Cheyne Edgar has won himself a reputation in Dublin and the South, and it is not surprising that it has travelled northwards until all his brethren have recognised him as well worthy to fill the highest post in the Presbyterian Church. We have no doubt he will be an ornament to the Moderator's chair. His deliverances during the session fully justified the choice of his brethren. May he be a model Moderator, and have a very blessed year of office. Most distinct and emphatic was the avowal of the Assembly in favour of Unionist principles; the little opposition which, as a matter of course, came from certain quarters only served to emphasize the fact that Presbyterianism, as a whole, is dead against Home Rule.

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PRESBYTERIANISM NOT PERFECT.

We were somewhat surprised at the action, or rather inaction, of the Assembly in regard to the instrumental music question. According to the truce made a few years ago, while the congregations that had begun to use instruments were to be allowed to retain them, no other congregations were to introduce them. It was reported that two congregations had broken the truce and introduced organs. What was to be done? If the ecclesiastical machine were in good working order, there ought to have been swift retribution for the transgressors, but after a little desultory discussion, the lame and impotent conclusion (from a Presbyterian point of view) was reached that the Assembly "do pass from" the matter.—We commend this fact to the attention of those among our Congregational Churches, and there are many, who are somewhat enamoured of the Presbyterian system, mainly because it is supposed to supply a superior and central authority which their own system lacks. Many think also that if we had a dash of Presbyterianism we could better deal with doctrinal declension, but we have only to look to Scotland to see how little real authority the Assembly is able to exercise. We are not blind to the faults of Independency in its practical working, but plainly Presbyterianism is not perfect, while the Scripturalness of Independency raises it, in our opinion, high above Presbyterianism.

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CONVENTION TEACHING.

The multiplication of conventions on "Keswick lines" is a sign of the times demanding some attention. With the main object of these conventions—the deepening of spiritual life—every true Christian heart must be in

sympathy ; with some of the teaching we are disposed to agree, but we fear there is not a little of it which is decidedly unscriptural. We had lately the opportunity of attending one of these conventions, where, along with much that pleased, we heard not a little that pained us. We must particularly call attention to some statements made by one who is considered a representative leader at these gatherings—the Rev. W. Haslam. Descanting on the question of Paul to the twelve disciples at Ephesus, “Have ye received the Holy Ghost since ye believed?” he asserted that when we read of John’s baptism unto which these men had been baptized, we were not to think of baptism *in water* at all, but of conversion. These men did not mean that they were baptized in water, but simply that they had been converted. When the reverend gentleman quoted the next verse he, with a reminiscence of another passage, gave it as “John verily baptized *with water* unto repentance.” We thought that, in honesty, he would have admitted that he had made a mistake in his former statement, but, though he seemed a little staggered by the phrase, he held on his erroneous way, and again affirmed that conversion and not water baptism was the baptism of John. As to the following verse, “When they heard this, they were baptized in the name of the Lord Jesus,” we were gravely assured that neither did this mean baptism in water, but baptism into Christ’s risen life ; and then followed the great Convention doctrine—the baptism of the Holy Ghost. Now, of course, it is not necessary to be a Baptist to see the utter unscripturalness of such assertions, and we do not think it necessary to say a word in refutation of them. To report them is to refute them. What does our friend Mr. Meyer, another Convention leader, think of such trash in the name of spiritual teaching ? Among other things, Mr. Haslam said that the passage in Romans viii., “If any man have not the Spirit of Christ, he is none of His,” meant that, though a man was converted, he did not belong to Christ in His risen life unless he received the special baptism of the Holy Ghost ; while the subsequent statement, “He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you,” did not refer to the ultimate resurrection of our dead bodies, but the quickening of these mortal bodies now with a fuller health and vigour !!! It was somewhat satisfactory next day to hear another speaker emphatically declare that such an interpretation of the passages in Romans was decidedly wrong. But as both speakers claim to be taught of the Spirit of God in a special sense, we marvel how the contradiction arises. Our judgment on the teaching throughout the Convention may be expressed in the old remark, “What is true is not new, and what is new is not true.”

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CHRISTIAN UNION.

Much has of late been said about Christian Union or “Reunion,” a desirable thing in itself, could it be attained in the right way. The scheme emanating from Lambeth Palace has so far failed, as it deserved to fail, seeing that the so-called “Historic Episcopate” was made an essential condition ; the whole plan being more like “absorption” into the Episcopal Church than fair reunion. Is the new scheme likely to be more successful ? As our readers know, there is a conference going on at Grindelwald among the representatives of various churches, with the view of “promoting Christian Reunion.” We shall hear more of it as it proceeds, but meanwhile we may ask, Is there much likelihood of its purpose being accomplished ? We submit that “Union,” to be real, lasting, and God-honouring, must be established upon a sure basis, upon truth, even the truth of God’s infallible Word. Have we any guarantee that the Grindelwald Conference will give the right place to the Word of God ? Unfortunately many of the signatories to the invitation are notoriously out of sympathy with Evangelical truth, and hold very loose views of the Inspiration of Scripture. Not a hopeful

beginning. We find among others that the Baptists are represented by Dr. Clifford and Mr. C. F. Aked. That Dr. Clifford should be chosen as a Baptist representative is not surprising, considering the position he has for some time occupied in the Denomination, although, with great esteem for him personally, we cannot consider him doctrinally a safe leader, nor do we think that he does actually represent the best thinking of the Baptists; but that Mr. Aked should pose as a Baptist representative is a marvellous thing. How has he earned such a distinction save by publicly flouting what Baptists hold most dear, and, by his fraternizing with Unitarians, becoming the troubler in our Israel! How many Baptists are prepared to follow him or in any way recognise his representative character? We trow not Irish Baptists at any rate.

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IRISH BAPTISTS AND HOME RULE.

We were glad to see that at the grand Ulster Convention our esteemed friend Dr. Usher worthily represented the Irish Baptists, and delivered a manly and impressive speech in opposition to Home Rule. We also note with pleasure that Pastor R. H. Carson, as the oldest Baptist minister in Ireland, has written a powerful letter to *The Baptist* on the same lines, which we trust will not be without effect. The country is now in the throes of a General Election, and no man can foresee the result, though by the time this meets our readers' eyes the decision will be given. We hope to see the Unionist Government returned to power, although it may have a reduced majority. The English Nonconformists are putting forth all their strength in favour of the Gladstonians, although there are some notable exceptions, among whom the Editor of *The Baptist* merits our hearty thanks for his outspoken articles against Home Rule. Dr. Glover in the *Freeman* and Dr. Clifford in the *Baptist Union Magazine* are clamouring for "Justice to Ireland," though how Home Rule means justice for Ireland they fail to show. There are three misconceptions entertained by Gladstonians, from their leader downwards, which it seems futile to attempt to dispel. 1. That the Protestants of Ireland, in resisting Home Rule, are seeking religious ascendancy. We say no. Religious equality is enjoyed in Ireland now. The Protestants have not and seek not religious supremacy. They protest against such supremacy being given to the Roman Catholics. 2. That the opposition to Home Rule is identical with Orangeism. Again we say no. Thousands and tens of thousands of Protestants who have no sympathy with Orangeism as popularly understood, and who have never had any connection therewith, are as strenuously opposed to Home Rule as the most rabid Orangeman can be. 3. That while the Protestants in Ulster are afraid, the scattered Protestants in the South and West have no fear of Home Rule. This also we emphatically deny. We know that the Protestants in the other provinces are just as much afraid of Home Rule as their Ulster brethren, and with as much cause or more. Protestants in the North may be strong enough, should the worse happen, to look after themselves, but woe betide the isolated companies in the South should Home Rule ever come. By the way, if the Gladstonians gain the victory, as we devoutly hope and pray they will not, it is questionable if they will be very ardent in pushing Home Rule. A leading Congregationalist, the other day, stated to us his views on the situation, which we daresay are widely entertained. "We must support the Liberal party; we have gained everything from the Liberals in the past, and to them we must still look. We have gained nothing and can hope for nothing from the Tories. As to Home Rule, give Mr. Gladstone a chance, let him bring in his Home Rule Bill, let it be thoroughly criticised, and then *let it be thrown into the waste basket.*"



FOR OUR YOUNG PEOPLE.

THE LITTLE EMIGRANT.

IT was a hot day in July, when I was seated on a long car, travelling for thirty miles through the north-west of Ireland.

On looking round, I saw a boy on the opposite side of the car. A big tear stood in his eye as he pulled out his little bundle, containing a tin-plate, a knife and fork and mug, together with such other necessaries as emigrants generally carry. These were neatly tied up in a clean, white cloth, out of which he took two slices of bread; one slice he handed me, the other he began eating himself.

"Ah! I know who put that up for you," said I.

"Yes, sir; mother thought I'd want it on the way; she said, 'Maybe, Tom, you'll feel hungry on the journey.'"

I asked if he were going far.

"Yes, sir; I'm going to New York."

"Are you leaving behind any that you love?" I inquired.

"Yes, sir; I'm leaving my poor mother and three sisters in Mullaughmore. And mother's a widow, sir; I'm her only son; and she does take it to heart so, my going away. Still she says, 'Tom, it'll be for the best by and by.'"

One tear after another ran down the little emigrant's cheek; and, putting my arm round his neck, I told him how I had come from America a few weeks before, and wondered he, so young, should go all alone to that strange country.

"Oh, but, sir, I've got two sisters across there, who wrote for me to go; and sent six pounds for my passage-money; and in their letter they said they'd meet me at the landing-stage."

"And are you *sure* that they will meet you?"

"Yes, sir; and why wouldn't they, when they said they would? Sure you don't think they'd break their promise?"

"Now, tell me, my boy, why don't you think they would deceive you?"

"Oh, 'cause I know they love me; they really want to have me with them; and in order that I might go they paid my journey in the *Europa* that sails from Londonderry to-morrow."

"That is the very same reason why we trust God," said I, "because He loves us so much that He paid the passage-money to take us to heaven. What your sisters in New York paid was only six pounds, but God gave His own Son to die for us: You will not have to pay a second time, because your sisters have paid fully; and we do not, nor can we, pay what Christ has paid to take us to heaven. And God really wants to have such sinners as we are with Him, to be happy for ever. You cannot see your sisters—they live more than three thousand miles away—but you got a letter from them, and so you act on it. That is faith.

"But, you see, Tom, it is possible your sisters would not be *able* to keep their promise; but our Great Friend who said, 'Him that cometh to Me I will in no wise cast out' (John vi. 37), certainly will keep His; because, besides His love being boundless, His power is almighty. If we trust Him now, as you trust your sisters, then we shall have a Friend to welcome us across in the other world, where all things are made new by the glory of His presence."

It is strange how we doubt God!

--From *Gracious Words*.

— * — LAZINESS DON'T PAY.

THE sun never stops in his course. Light is constantly streaming over the earth. In the great workshop of the universe nature is ever busy with those processes which are to robe the earth with her carpet of green and fill

the air with odours of flowers. Without activity there would soon be trouble and death.

In life, too, one secret of success is found in activity. "Not a day without a line" was a motto of a great reformer—one of the grandest men our civilization has known. Eight times did the greatest of Grecian orators copy the history of Thucydides to perfect himself in that great master's style. Franklin laid the foundation of his greatness by using the little bits of leisure time which he could save at dinner hours and evenings while working as a printer's boy.

Kirk White learned Greek as he walked from his lodgings to the lawyer's office where he was employed as a clerk. Pennsylvania's greatest astronomer learned to calculate eclipses by using the bits of time when, as a plough-boy, his horses rested, and by figuring out his problems on his plough handles. Elihu Burritt achieved wonders in the fields of learning by gathering up bits of knowledge as he stood by his forge with an open book before him, while he rested from severe bodily toil.

The French have a proverb which says: "Step by step one goes very far." In our tongue we have a saying, "Constant dripping will wear away a stone." Sir Edward Bulwer Lytton declared: "What men want is not talent, but purpose; not power to achieve, but the will to labour."

Boys, do you see the moral? It is work that tells. Whether with the hands or with the brain, there's no success without work. Don't be lazy.

KEPT FOR JESUS.

(Jude, 2nd verse, R. V.)

HARCOURT CHAPEL MOTTO FOR THE YEAR 1892.

KEPT for Jesus, is our motto
 For this year of Ninety-two;
 Let it be in every detail
 True of me, and true of you.

Kept by Jesus! Every hour,
 Always faithful, fond, and true
 Is our Keeper—"standing ever"
 True for me, and true for you.

Kept in Jesus! By His power—
 Not one jot left us to do;
 Only follow where He leads us,
 True for me, and true for you.

Kept for Jesus! He whose wisdom
 Planned the Church He had in view,
 Ever near Him, always with Him,
 True for me, and true for you.

Kept for Jesus! *Not one missing,*
 Where He leads the "Grand Review"—
 All at home, yet ever learning
 How He loved both me and you. J. L. D.

GOSPEL TENT SERVICES, in connection with our IRISH BAPTIST HOME MISSION, are now being held in various districts. Funds are earnestly besought to carry on these services. Chairman of Committee, PASTOR HUGH D. BROWN, M.A.; Hon. Treasurer, Mr. H. A. GRIBBON, Coleraine; Secretary, Mr. T. R. WARNER, 83, Grosvenor Square, Rathmines, Dublin.

DENOMINATIONAL INTELLIGENCE.

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

THE remarkable Prayer-meeting held in the Metropolitan Tabernacle, on Monday evening, June 20th, when "good-bye" was said to Dr. Pierson, will not soon be forgotten. During the eight months of his ministry the Doctor has won a very warm place in the affections of the Tabernacle Church, and the desire for his return seems very general. Pastor J. A. Spurgeon expressed the strongest faith in the ultimate return of the departing Doctor, and although the latter asserted that there were providential obstacles, which to him seemed insuperable, yet inasmuch as he clearly enough indicated that there would be no personal objections on his part, not even as arising out of matters of belief, the Pastor's faith was not at all weakened by the Doctor's reply. Deacon W. Olney, in the course of an able address, said: "Dr. Pierson, you leave us a Presbyterian, may you return a Baptist. You preach like a Baptist, you work like a Baptist, you study they Word like a Baptist, you love like a Baptist, *why are you not immersed?*" The tremendous applause which punctuated these sentences showed conclusively that the Church at the Tabernacle is not losing its hold on Baptist principles, and that, much as it desires the Doctor's return, it would hardly contemplate any permanent engagement apart from his being baptized.

* * *

Meanwhile, it is a joy to know that the dew of the Lord is resting upon every department of the Tabernacle work. The congregations are well maintained; multitudes of anxious souls are seeking counsel from the Pastor and elders; the converts and candidates for Baptism are many, and the Lord's people are being greatly refreshed. The weekly offerings for the College are up to or above the average, and the other funds are in a healthy condition. The Orphanage festival was a great success, the numbers being greater than on any former occasion, and the speaking was of a high order. Of course the glorified Pastor and President is still sadly missed, but his influence seems still to pervade the whole area of his former labours, and it is being very manifestly shown that the work of C. H. Spurgeon was of God. "Son Tom" has begun his three months' ministry very auspiciously. His sermons are worthy of the Tabernacle platform, and sustain the interest of the vast congregation throughout. In voice, manner, and even in feature there is considerable resemblance to his sainted sire. There is much heart-power in his preaching, and we trust that he will be greatly blessed in preaching from the old spot the old Gospel.

* * *

The "Aked incident" still furnishes topic for talk in denominational circles. The Lancashire Association has dealt with the matter a little more vigorously than the Baptist Union, and has practically passed a vote of censure upon Pembroke Street Church and its Pastor; it remains to be seen whether they will have the honesty either to retract their errors, or retire from fellowship with an evangelical association. Our friend Pastor Brown has written another able letter to the Denominational papers, in which he offers to withdraw his resignation on condition that "Mr. C. F. Aked and the Pembroke Church be no longer recognised as connected with the Union."

* * *

Good news of the Lord's work reaches us from Lurgan. Pastor Boyd is having much blessing on his labours; souls are being saved and believers baptized. May the blessing be greatly multiplied.

* * *

The short report from Regent Street, Belfast, which appears below, speaks volumes. We greatly rejoice in the goodness of God to the Church

and its Pastor. May Brother Donald come back from his holiday refreshed and invigorated, and soon have the joy of seeing other sixty added to the fellowship.

* * *

Ballymena and Clough.

After enjoying the bright sunshine of the annual meetings at Dublin, the pastor returned to find that a dark cloud of bereavement had overshadowed both the churches of Ballymena and Clough. William Worthington and John Houston, two of our most earnest and devoted young men, had been suddenly and unexpectedly removed by death. William Worthington was converted early in life; and on the 15th day of January, 1882, he made a public profession of his faith in Christ, followed his Lord in baptism, and joined himself to the church at Ballymena, of which he continued a member to his death. From the day he was buried with his Lord in baptism to the day he was taken to the higher service above, he grandly maintained his profession. By a most consistent walk and conversation he commended the religion of Jesus Christ to all who knew him. He was naturally of a retiring, quiet, amiable disposition, never putting himself forward, but possessing that "meek and quiet spirit, which is in the sight of God of great price." He was a valuable church member, regular in attendance; an affectionate son, most considerate and kind to his widowed mother; and a brother greatly beloved by all surviving relatives and friends. On Saturday, 28th of May, he received a kick from a horse in Ballymena market, which proved to be fatal. In twenty-four hours after this sad accident, he departed to be "with Christ, which is far better." "Precious in the sight of the Lord is the death of His saints."

John Houston was for many years a worthy member of the church at Clough, an earnest and efficient teacher in the Sunday-school, in which he took the most lively interest. His zeal never flagged, never was he absent from the post of duty, nor was his pew in church ever empty; indeed, one can scarcely think of the Clough church or its Sabbath-school apart from John Houston. We learn, through one of his fellow-teachers, that it was John's lot to close the school by praise and prayer the last time he had the privilege of being present. The hymn he selected seems to have been most appropriate for the solemn occasion: it was number 97 of "Songs and Solos" the first and last verses read thus:—

"I love to think of the heavenly land,
Where white-robed angels are,
Where many a friend is gathered safe
From fear, and toil, and care.

"I love to think of the heavenly land,
That promised land so fair;
Oh, how my raptured spirit longs
To be for ever there.

"There'll be no parting,
There'll be no parting there."

The aspirations of his longing spirit have now been realized. After a brief but painful illness, the Master called him home. "The memory of the just is blessed." Both churches mourn the loss of these two young men; and the tenderest sympathy is felt for the bereaved families. Surely youth and physical strength are no safeguards against death. "Therefore, be ye also ready; for in such an hour as ye think not the Son of Man cometh." T. W.

Belfast: Regent Street.

Sabbath, 26th June, completed the first eight months of Pastor C. S. Donald's ministry here, when he went for a few weeks' holiday. During the month of June 15 new members were added to the church, making a total of 61 who have joined our fellowship since the pastor's settlement in November last. To God be all the glory! Pray for Regent Street.

Lisnagleer.

RECOGNITION SERVICE OF PASTOR
JAS. W. PEARCE.

On Tuesday evening, 14th June, a number of friends sat down to tea in the chapel, which was prettily decorated.

After tea, Mr. Wm. Irwin took the chair, and the meeting was opened with a hymn, prayer, and reading of the Scriptures. The chairman then explained that after being nine months without a minister, in the providence of God they had been led to invite Pastor James W. Pearce of Cork to preach, with the result that this church gave him a very hearty and unanimous invitation, which he had accepted.

Pastor Pearce in a few words spoke of his early conversion, and said that his own father had the joy of giving him the right hand of fellowship. He gave a brief outline of his doctrinal belief, which was

thoroughly evangelical, and he heartily reciprocated the Christian love they had shown in welcoming him.

After a hymn and a most appropriate prayer by Mr. Simpson of Dungannon, Dr. Usher of Belfast delivered the charge to the newly-chosen Pastor, from 2 Tim. ii. 15. He gave a good description of a Christian minister as a shepherd employed by God to fold, foster, and feed the sheep by prayer, visiting and affection. The minister's aim and ambition is to "give diligence" that he may please God. "Rightly dividing the word of truth"—seasonably, suitably, and straightly; the Word being our milk, meat, bread and sword.

Pastor R. Clark of Belfast gave the charge to the church, and said he knew Mr. Pearce perhaps better than anyone else there. He knew that he was not perfect, for he was neither omnipresent nor omniscient. Therefore he would need the help of the members, which they could give by always praying before leaving home, by always being punctual, and by never letting their seats be empty. Mr. Pearce would want holidays, and he would have to get someone to fill his place in his absence. So if any of the members of the congregation were away from a meeting they should send a substitute.

A hymn and prayer brought this large and happy meeting to a close.

Waterford.

On Sunday, June 5th, we were greatly refreshed by a visit from the Rev. John Burnham, one of Mr. Spurgeon's evangelists. Mr. Burnham, who was on his way from London to Glasgow, kindly consented to speak and sing at the evening service. He based his remarks on "Blind Bartimæus receiving his sight," and shewed how, following on his consciousness of personal need and his earnest prayer, his faith was richly rewarded. After Pastor P. A. Hudgell had spoken on the "Evils attending the neglect of salvation," Mr. Burnham sang with much sweetness and force, "We shall be like Him," and another, being his own composition, "Do you know the love of Jesus?" The friends

were most grateful for the opportunity of meeting and hearing this earnest evangelist, who has done so much good throughout the United Kingdom.

THE FIRST MARRIAGE.—The first marriage to take place in the iron building, put up some 14 years since, happened on the morning of Thursday, June 16th. The uniting parties were Mr. W. F. Godbey and Miss F. E. Curtis. Both friends are earnest Sunday-school teachers and members of the church, and with their relatives are held in warm esteem and respect, not only by the church but also by the residents in Waterford generally. These things caused much interest to centre around the proceedings. Pastor P. A. Hudgell performed the important and interesting ceremony, which was witnessed by a large number of relatives and friends. May our friends, in their united life, be blest with many tokens of the Master's favour, and have the joy of being spared to each other for a large number of years.

C. H. SPURGEON MEMORIAL FUND.—A special collection was made on Sunday, June 19th, in behalf of this fund, as a slight expression of our loving respect for the now glorified Pastor-President, and as a sign of the inspiring and sanctifying memory his name is to us. The collection, with subscriptions, amounted to £1 14s, which has been forwarded to the proper quarter.

PRAYER FOR OUR PASTORS.—In accordance with the agreement entered into by the members of the Pastors' College Evangelical Association to specially remember in prayer on Monday, June 20th, the Pastors' College and the men who have passed through it, a prayer meeting of a special character was held here on the evening of that date. Fervent supplications were offered on behalf of the Lord's ambassadors and for the success of the work in their hands. The Lord's presence and unity with large numbers of God's believing people throughout the world were abundantly realized. That many God-given results may accrue from the holding of these prayer meetings, locally and universally, is our earnest prayer.

IRISH BAPTIST HOME MISSION.—

Established 1814.—All-the-year-round Mission Services. Nineteen chief stations, sixty sub-stations. £2,000 per annum needed. Hon. Treasurer, Mr. H. A. Gibbon, Holme Lea, Coleraine; Chairman of Committee, Pastor Hugh D. Brown, M.A., Oakland, Rathgar, Dublin; Secretary, Mr. T. R. Warner, 83, Grosvenor Square, Rathmines, Dublin.

AN ADDRESS FROM THE ANTIPODES.

THE Daystar, the organ of the Tasmanian Baptists, under the able editorship of Pastor McCullough, a worthy son of Ireland, is always bright and vigorous. In the May number just to hand there is a trenchant leader on "*The truth, the whole truth, and nothing but the truth*," which, did space permit, we should like to quote in its entirety. We subjoin the opening and closing paragraphs:—

"It is a happy thing for the Baptists of Tasmania that we can meet in such thorough unanimity. We have no squabbling about doctrine, and no bitter disputes to settle. We are as one in seeking the spread of truth and the ingathering of the lost. There is no down grade, or troubling element of any sort. We are in a country that moves slowly, and perhaps that would account with some for our old-fashioned and puritanical ideas of Christianity. Anyhow it is a fact that 'modern thought' finds no favour with us, and we like to proclaim without even the misty medium of nineteenth century terms what have been known from generation to generation as the doctrines of grace. Our number is small at present, but we believe we have started on such lines as will keep us safe when it has become large. We have a creed which we have no intention of hiding, and heterodox teachers thus knowing exactly what we believe, are not so likely to seek our company. It is impossible to get older Baptist Associations now to see it, but undoubtedly their doctrinal vagueness has opened the door for all sorts of teachers to enter their fellowship. A sound creed will not in itself save a church, for there are mental reserves and equivocations by which mischievous men will gain admission through the best guarded door; but it is surely helpful that we publicly state just what we believe."

After referring to manifestations of this spirit in England among various denominations, the article thus concludes:—

"Do we not see here evil that it is possible to guard against in Tasmania? Even though we are in the days when men 'will not endure sound doctrine' and we be left for a time without hearers, we shall find it the safe course to abide by the Gospel. No good will come of liberality. It is dishonest to be liberal with other people's property. The truth is not ours; we dare not and cannot alter it. It is a mistake to pander to the world in the hope of winning it. There is nothing about so-called 'narrowness' to be ashamed of; it is the 'broad' that we are warned against. There is no hope for men if we allow the Atonement to be slighted. A penalty endured in the sinner's stead is the only way by which Divine justice could give us a standing in righteousness. But once we allow doubts to arise about the inspiration of the Bible, this and every other precious and solemn truth will be torn from us. It is indeed to introduce error that the attack is made upon inspiration.

"Let us cling to the Bible, determining to obey its teaching in every detail. We shall thus be saved from internal conflict, and come out best in the end."

BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. B. M.]

Banbridge.—June 13th, two, by the pastor, G. Marshall.

Belfast: Mountpottinger—June 30th, four (at Regent Street Meeting-house, kindly lent for the occasion), by Pastor R. Clark.

Belfast: Regent Street—June 19th, five, by the pastor, C. S. Donald.

Carrickfergus.—June 22nd, one, by the pastor, A. G. Haste.

Dublin: Harcourt Street—June 22nd, five, by the pastor, H. D. Brown, M. A.

Lurgan.—June 5th, one; June 19th, two; June 23rd, three, June 30th, one, by the pastor, J. H. Boyd.

Tubbermore.—June 30th, in the open river, four, by the pastor, R. H. Carson.

IRISH BAPTIST HOME MISSION.

SUBSCRIPTIONS RECEIVED BY THE TREASURER FROM 1ST APRIL TO 30TH JUNE, 1892.

Chairman: Pastor HUGH D. BROWN, M.A., Oakland, Rathgar, Dublin.

Treasurer: Mr. H. A. GRIBBON, Holme Lea, Coleraine.

Secretary: Mr. T. R. WARNER, 83, Grosvenor Square, Rathmines, Dublin.

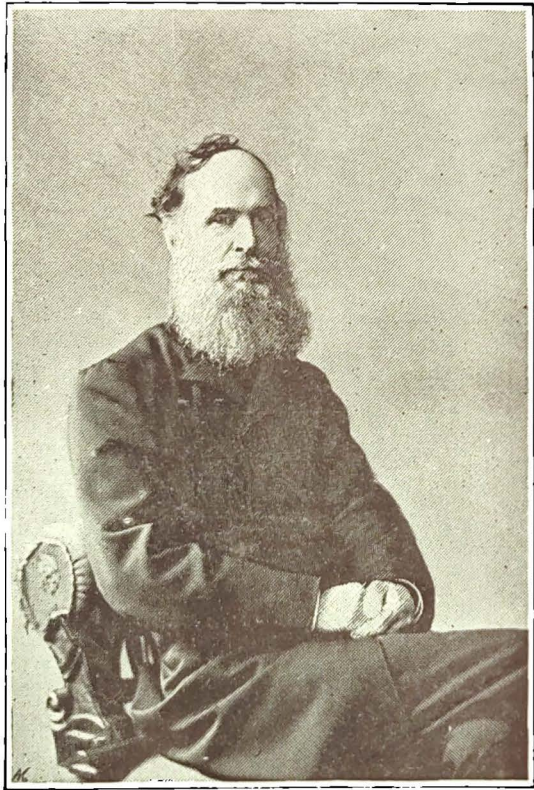
Aberdeen, George Street, per Mr A Law	£2 6 0	Ballymena, per Mrs M' Master, Contributions	£4 5 0
Aberdare, Carmel Church, Rev T Jones, per Mr R Pardoe—Collection 2/8, Rev T Jones 2/6, Mr J G Churchill 2/6, Mr John Llewellyn 5/, Mrs Davies 2/6, Mr Thomas 1/, Mr G George 2/6, Mr D Williams 21/, Mrs Botting 2/6, Mr R Pardoe 20/ ...	3 2 2	Cork, Messrs Guy & Co, Rent of Hoarding... ..	2 10 0
Briercliffe, Hill Lane Church, per Mr F Atkinson ...	1 7 10	Coleraine, Church Contributions	30 0 0
Berwick-on-Tweed, per Mr T Palmer Black—Mr G W Dodd 10/6, Mr A F Dodd 10/	1 0 6	Clough, per E M'Clure ...	1 5 0
Bermondsey, Haddon Hall School, per Mr G Cane ...	2 2 0	Chipping Norton, per Mr G B Smith	5 18 9
Banbridge, Dr R B M'Clelland, J P	5 0 0	Cardiff, Bethany, Sec Miss A Dyer—Mr Barry 40/, Mrs Edwards 5/	2 5 0
Broughton, Stockbridge, Hants, per Rev A W Wood—Moiety of Coll 20/6, Mrs Whicher 10/, Mr R N Smith 5/, Rev A W Wood 5/, Miss Tomkins 10/	2 10 6	Cardiff, Bethel (Bute Docks), Rev T Davies, Sec Mrs James—Coll 45/, Mrs E Spear 20/, Rev T Davies 2/6, A B C 5/, Mrs Grey 2/, A Friend 2/, Mrs Harris 1/, Mrs Pawley, 10/ small sums 1/6 ...	4 9 0
Ballykeel, per Mr H Chambers	3 0 0	Cross Keys, Mon, Hope Church, Rev C H Watkins, Sec Mr G H Nurse—Ch Cont 63/, S S 42/, Mr John Oliver 2/6, Mr G H Nurse 10/6, Mr J G Broackes 2/6, Mrs Sweet 5/, Mr W Bundy 1/, Rev C H Watkins 2/6, Edmund 2/, A Friend 2/6, Mr D W James 10/6, A Friend 2/, Mr D Jenkins 10/, small sums 2/... ..	7 18 0
Bournemouth, Mrs Baynes 10/, Rev R Coleman (donation) 10/6	1 0 6	Denton, Lancashire, Mr Wickenden Pratt	1 1 0
Belfast, Mr R G Glendinning	75 0 0	Dublin, Phibsborough, per Pastor F E Bury	8 0 0
Belfast, Mountpottinger, per Mr R M'Intosh	12 10 0	Edinburgh, Portobello, Mr J B Wallace	0 10 0
Bristol, City Road, per Rev Jos J Doke, Collected by Miss Roleston—Mr Ashman 5/, Mr Bennett 2/6, Mr Brindal 2/, Mr Davis 2/6, Miss Davis 2/6, Rev J J Doke 10/6, Mr Goodman 2/6, Miss Harrod 2/6, Miss Headford 5/, Mr Headford 5/, Mrs Harrison 2/6, Mrs Hobbs 1/, Mr James 5/, Mr Lee 2/6, Mr Lewis 10/, Miss Loudon 2/6, Rev W Mayo 5/, Mr Newth 5/, Mr W Owen 5/, Mr Palmer 2/6, Mr S Peaty 2/6, Mr H Peaty 2/6, Miss Roleston 10/, Messrs E S & A Robinson 21/, Mr Stone 1/, Mrs Thomas 2/6, Mr Warlow 2/6, Mrs Webb 2/6, Mrs Woodhead 2/, Sale of Magazines 5/	6 12 6	Faringdon, Berks, per Mr Emanuel Abel	1 13 0
		Glasgow, Frederick Street, per Mr A Young	2 2 0
		Haverfordwest, Bethesda, Rev R O Johns, Sec Mr Wm Morris—Coll 18/7, Mr Isaac Roberts (donation) 10/, ...	1 8 7
		Haverfordwest, Hill Park, Rev Jno Jenkins—Coll 11/6, Rev Jno Jenkins 2/6, Mr D Bowen 2/6, Mr D Phillips 5/, Mr E Davies 2/6, Mr Hy Phillips 2/6, Mrs Garnon 2/6, Miss Rowlands 2/6	1 11 6
		Lisnagleer, per Mr Irwin ...	8 0 0

London, Brixton Hill, Mr Higgins	£0 10 6	Williams 2/6, Dr W H Davies 5/, A Friend 2/6, Miss Davies 5/,	£5 18 0
London, Wood Green Church, per Mr C M Cousins ...	1 1 0	Newbridge, Welsh Church, Rev J Edwards—Rev J Edwards 2/6, Mr E Phillips 2/6,	0 5 0
London, Hampstead Ch, per Mrs Welsh—Mr W R Rickett	5 0 0	Neyland, Rev D Howells—Coll 5/, Miss L Wing 3/6, Mr W Williams 3/,	0 11 6
London, Abbey Rd, per Miss B Rogers—Subs £16 11s 11d		Penarth, Stanwell Rd, Rev J O Stalberg, per Mr F H Jotham—Mr R Benjamin 5/, Mr F H Jotham 5/, Mr E C Hart 2/6, Mr Jas Richards 5/, Mr E C Hurley 10/6, Mr G S Stowe 42/, S S 21/, ...	4 11 0
London, Miss Alice Ivens 2/6, Mr T Collett 2/, Mr R Stone 10/,	17 6 5	Penarth Tabernacle, per Mr R H Jones	1 12 0
London, Brockley, Trophimus	0 15 0	Plymouth, George St, Weekly offerings	2 0 0
London, Lewisham Rd, per Miss A C Gray	2 0 6	Portsmouth, Mr F Ridouth ...	1 1 0
London, Kenyon, per Mr Geo Prestige £6, Mr W J Lockie £1	7 0 0	Paisley, Mr Thos Glen Coats	50 0 0
London, Erith, Rev J E Martin	0 5 0	Salendine Nook, Ladies' Auxiliary, per Mr Jos W Shaw	3 12 0
London, Mr T H Stockwell	2 2 0	Swindon, Tabernacle Church, per Mr A D Williams ...	3 0 0
London, Peckham Park Road, Mr E Saunders, 10/, Mr Wakely 2/,	0 12 0	Swansea, Memorial Church, Rev W S Jones, Sec Miss Hopkins—Mrs G P Evans	0 10 6
London, Talbot Tab, per Pastor F White	2 2 0	Swansea, Mount Pleasant, Rev J Owen, Sec Mr R G Roberts—Ch coll £1 5s 11d, Rev J Owen 5/, Mr Henry Billings 2/6, Mr E Roberts 10/6, Mr D Bray 2/6, Mr E G Roberts 10/6, Mr T P Cook 2/6, Dr J S H Roberts 10/, Mr G E Cook 5/, Mrs T Roberts 2/6, Mrs H Davis 5/, Mrs Locke 5/, Mr Wm Davis 10/, Mrs Tutton 40/, Mr J Davis 2/6, Mrs Tutton for Magazine 2/6, Mr H T Hood 2/6, Mr W Thomas 5/, Mr J W Jones 2/6, Mr H Watkins 10/, Mr W Lloyd 3/, Mr T Yorath 2/6,	8 7 5
Llanelly, Rev R Evans. Secy, Mr H R Thomas—Ch Coll £4 8s 4d, Mr C S Read 10/, Mr J Clement 2/6, Mr W Samuel 5/, Mr D Francis 2/6, Mrs Wm Thomas £5, Mr J Harris 2/6, Mrs Hy Thomas £5, Mr D James 2/6, Mr and Mrs H R Thomas £2, Mr J Jennings 5/, Mr W Wallis 5/, Mr H Newark 2/6, Mr H Wilkins 2/6	18 8 4	Tring, New Mills Church, per Mr John Putman	2 15 6
Manche-ter, Brighton Grove, per Mr A Saunders	1 15 0	Torquay, Upton Vale Church, per Mr Joshua Chubb ...	3 0 0
Malmesbury, H M D	0 10 0	Waterford, per Mr Bennett ...	2 8 6
M'Donnell's Trust, per Mr T R Hope	3 2 1	Legacy late A C Barker, Aberdeen	61 5 9
Newcastle-on-Tyne, Jesmond Ch, per Mr Jno Potts—Mr S B Burton 10/, Mr W D Potts 10/, Mr Geo Jenkins 20/,	2 0 0		
Newcastle-on-Tyne, Westgate Ch, per Mr Jno Potts—Mr W Angus 10/, Mr J Potts 10/, Mr Jno Bartlett 5/, Mr C Rosevere 5/, Mr W G Davis 5/, Mr W Turnbull 5/, ..	2 0 0		
Norwich, Unthanks Rd. per Mr W Saul	1 5 0		
Newbridge, Mon, English Ch, Rev J M Jones—Ch coll ('91) £2 2s 8d, Miss Daniell 2/6, Church collection ('92) £2 7s 10d, Mr. Geo Jones 5/, Mr D Bowen 5/, Mr D			

£417 1 10

PRECIOUS PROMISES.

If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour.—John xii. 26.



THE PRESENT TUBBERMORE PASTOR.



The
Irish Baptist Magazine

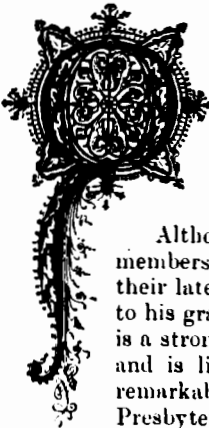
VOL. XVI.]

AUGUST, 1892.

[No. 8.

THE CARSONS OF TUBBERMORE.

BY T. R. WARNER.



CCUPY till I come." These words are carved on the stone which marks the last resting-place of the Nestor of the Irish Baptists, Dr. Alexander Carson, M.A., who passed away in the sixty-eighth year of his age and the forty-sixth of his ministry—years which were, in the truest sense, occupation for Christ.

Although it is now nearly fifty years ago since the members of the Tubbermore Church carried the remains of their late pastor a distance of two miles from his residence to his grave, on August 28th, 1844, the power of his ministry is a strong factor in the life of the Baptist Church to-day, and is likely to increase as the life and works of this remarkable man are studied. Brought up as a strict Presbyterian, he became a Congregationalist, and soon took another step along the road of obedience, and became a Baptist. These successive steps involved the loss of every ecclesiastical preferment. As a minister of the Presbyterian Church he had, in common with other ministers of that body, the *Regium Donum*, an annuity of the State, to supplement the stipend paid them by their congregation. The man whose ambition was to occupy for Jesus Christ, did not long consider what to do. Absolutely without any provision, he walked out of a most comfortable position and bade good-bye for ever to State aid. "Let me earn my bread at the mouth of a cannon sooner than occupy a pulpit in which I must prostitute the ordinances of Christ," and so he commenced preaching in the open-air, in barns and in farmhouses, till a most primitive meeting-house was erected two years after he left his comfortable living.

We give a sketch of this curious old building, erected in the year 1814. Smile not, dear reader, as you view that barn-like edifice: it stood for seventy-eight years a monument to the heroism of a brave, true man, who was determined to follow Jesus at all hazards. A man of the doctor's ability might have had one of the largest churches in England, but no pecuniary advantage could entice him away from the earnest, loving souls who had followed him in the step he had taken.

It is with feelings of devout thankfulness we learn from our esteemed brother, Brigade-Surgeon Waters, that the old chapel has been taken down, and in its place is being reared "The Carson Memorial Chapel." What better tribute could one desire than a place of worship where the principles for which he strove and suffered should be propagated? Many friends from all parts of the world have sent aid, feeling no doubt



THE ORIGINAL TUBBERMORE BAPTIST CHURCH.

an earnest desire to have the privilege of putting a few bricks in this memorial chapel. We believe there is still an opportunity for those who admire loyalty to truth to subscribe towards this memorial of the worthy doctor. The chapel will cost about £1,600; of this £500 has been subscribed by the congregation, one of the poorest in Ireland, but they have given out of their poverty. Some who cannot give actual money are giving its equivalent by carting stones or by some other labour of love, which means money in another form. It is the desire of the friends that a suitable manse may be provided near the chapel; this will cost about £500. Perhaps some of God's children will make this gift in memory of a Royal man, and so help forward and cheer the hearts of the Tubbermore Baptists.

The *Scotsman*, more than half-a-century ago, writing of his life and works, said: "Dr. Carson has long been well known, not only in this country, but in Great Britain and America, as a first-rate scholar, a sound philosopher, an irresistible reasoner, and a profound theologian. His works shall be his monument, a monument of transcendent genius, of imperishable greatness, evincing to posterity that, with the strictest propriety, he has been designated one of the first Biblical critics of the nineteenth century." These glowing words of praise may seem to some of our readers to be somewhat extravagant, but we venture to say they are not so to those who have carefully studied the writings of Dr. Carson. Did space permit, we might fill many columns with extracts from the writings of the foremost men in his own denomination, giving their opinions of him, on a par with the quotation already given. Such men as Dr. Armitage of New York, recognise the fact that "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." Charles Haddon Spurgeon wrote of him a short time before he died, and said, "His great and unanswerable work on the mode and subject of Baptism was published as far back as 1844, 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 place him in the first rank among valiant defenders and exponents of the faith once for all delivered to the saints." It is not strange that Carson's standard and unsurpassed work on Baptism may be seen in most libraries of any pretensions in these countries as well as in America. But what does seem strange to us is that no cheap or popular edition of this valuable work has up to the present been offered to the public. Then again, what more wholesome reading can one have than is to be found in any one of the volumes of the Uniform Edition of his writings? One feels invigorated, the mind exercised, the heart glowing like a coal of fire as one proceeds to read with an ever-increasing appetite the delightfully fresh and soul-stirring words of the good doctor. It is to the mind and heart what a bracing walk is to the pedestrian across a mountain moor. Trouble and care sit lightly upon a soul and body in robust health. What the moorland breezes do for the body Dr. Carson's writings do for the soul; they are by no means dead, or dying, or dry-as-dust, but fully alive, healthy, and as refreshing to us as a draught of spring water is to a thirsty man. They have by no means had their day, generations yet unborn will read with delight his earnest, living words. It is true that weeds grow quicker than the oak, but a century hence the sturdy oak will wave its branches to the sky, where yearly heaps of quickly developed growth lie rotting at its roots; and so we fancy that Carson's writings, though for a time they may be shrouded by popular present-day literature, will be appreciated when much of that which gains attention to-day is forgotten. Gems of thought glisten on every page. Here are a few taken at random that may whet the appetite of those that have not read any of his numerous works. Speaking of God's providence, he says: "Without a commission

from our Heavenly Father, the most skilful sportsman that ever took aim at his game could not ruffle a feather in its wing. . . . We are to contend earnestly for the truth, but we are not to lie for the truth. . . . An enlightened Christian is never turbulent and never servile; he neither heeds mobs nor flatters power. . . . If we have faith in God we are as safe on earth as we shall be in heaven. . . . The man who knows most of God is the first man on earth." All these incisive sentences are culled from a single page. It is good measure, well pressed down, all through his writings. Take the following powerful illustration:—"The Church of Rome has preserved that volume that is destined to destroy her. . . . Like Pharaoh's daughter, she has taken up the child of God and nursed it as her own for the destruction of her own kingdom."

It is a sincere source of regret to us that we cannot give a sketch of Dr. Carson, which we know our readers would appreciate highly. However, we do the next best thing by giving a portrait of his son, Robert Haldane Carson, the present beloved pastor of the Tubbermore Church, who was trained for the ministry, under his late father, in company with Rev. G. C. Moore of Canada. A year after the death of his father he was called by the unanimous voice of the church to become its pastor in 1845, which he accepted, and remained with this, his first charge, for two years. However, feeling that a change might be conducive to his usefulness, he accepted a united call from the Perth Church, where he laboured for two years, and returned to Ireland owing to his health giving way. During this time of rest he received four different calls—Aberdeen, Edinburgh, Greenock, and Whitehaven. Each tried to secure the young pastor's services; but his heart was in Tubbermore, and there he re-settled in 1849. One of the most miserable years in the history of Ireland had just passed; the country had been decimated by the potato famine; the rebellion of 1848 had made capitalists hesitate to invest their money. All those who could escape out of the unhappy land were seeking fresh openings in America. The church at Tubbermore, being composed largely of small farmers, suffered by the tide of emigration, and was greatly reduced in numbers; yet under Mr. Carson's fostering care it soon recovered, and has now a membership of over two hundred. We trust he may be spared to see his life-work crowned by the opening of the new chapel.

Pastor Robert Haldane Carson undoubtedly is a worthy son of a distinguished father, and inherits a good deal of his literary ability. Even when a boy he compiled "A Sabbath-school Family Text Book"; an edition of 3,000 was at once sold. His works have been very favourably criticised in *The Baptist*. "A Reply to the Rev. Professor Witherow on the Ecclesiastical Polity of the New Testament" called for two editions. Dr. Witherow having published "A Defence," Mr. Carson prepared and issued "A Refutation" of the same, and to this there was no reply; evidently the guns were spiked. "The Brethren: Their Worship and the Word of God at Open Variance," was a publication of which the press spoke in warmest praise. Recently has been published "Pastoral Maintenance: Is it from Heaven or of Men?" which has deservedly had a large circulation. Last year was published a book

which aims to be a compendium of New Testament worship, under the title of "The Church of the New Testament." A life's experience and study of this subject is here presented to the reader. In Ireland every Baptist has read this work, and we can only wish that every Baptist the wide world over might read it too.

We cannot close this brief sketch of the Carsons of Tubbermore without referring to Mrs. Carson, the gracious wife of Pastor Carson. How much the success of the present advance is due to her patient, earnest, Christ-like life will never be known on earth; nor would she desire it. Enough, we feel assured, that for her the record is on high.

THE GOSPEL OFFER.

BY AN OCTOGENARIAN.

THE gracious object for which Christ came into the world was to save sinners. In His life and death He wrought out a complete salvation for all who should believe on Him, and now in glory He is exalted a Prince and a Saviour. God in the Gospel and by His Spirit offers the Lord Jesus Christ to sinners fully, freely, earnestly, particularly and authoritatively.

(1) *He is offered fully.* No half salvation or half saviour will suit our case, but the Saviour whom the Gospel offers for our acceptance is equal and more than equal to all our wants, and He is offered in all His fulness. He is offered as God in all His power, wisdom and love, able to meet all the possible wants of our case. He is offered as man, "bone of our bone, and flesh of our flesh," to remove the distance that separates our frail conceptions from a pure spirit, to give our faith something about which it may more earnestly think and whereon it may rest. In His holy human nature was given the best conception or representation of God, hence He says, "He that hath seen Me hath seen the Father." He is offered in all His offices—as a Prophet to teach us, a Priest to atone and plead for us, a King to subdue and sanctify and protect and save us. He is offered in all His righteousness, able and more than able to satisfy all the claims which Divine Justice may have against us. The Scriptures represent Him as sustaining every relation which the varied wants of our fallen nature require. Are we diseased? He is the Great Physician. Are we debtors? He is a Surety. Are we accused? He is our Advocate. Are we guilty? He is our Sacrifice and our Righteousness. In a word, are we lost and helpless sinners? He is a Saviour. And in the Gospel He is offered to us in all these relations, as all that we need to make us holy and happy. He is not offered as a Saviour who will perform part of our salvation and leave the rest to be done by ourselves, but as a *complete* Saviour. His blood cleanses from all sin; His righteousness has worth and value to purchase all blessings; His power is able to overcome every difficulty; His love to satisfy all the possible cravings or wants of our immortal souls.

(2) *He is offered freely.* "Without money and without price." We have no price to give. If we are to be saved at all it must be by a free

salvation. Our proud hearts are very apt to mislead us here, and persuade us that we must do some good thing before coming to Christ. We must come to Him to be made holy and fit for happiness and heaven. We cannot make ourselves good, but must put ourselves into His hands to be made good. It is at once folly and presumption to dream of any other way. And He is sovereign in this as in all His ways. He will give freely or He will withhold, yes—

“ Christ as soon will abdicate His own,
As stoop from Heaven to sell the proud a throne.”

Hence the Bible says, “ Look unto Me, and be ye saved.” “ Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” “ Whosoever will, let him take the water of life freely.”

(3) *Christ is offered in the Gospel earnestly.* The offer is not merely made in perfect sincerity, but pressed upon our acceptance. What higher proof of love and compassion for lost man could God have given than He gave when “ He spared not His only begotten Son but delivered Him up for us all”? What higher proof of earnestness and willingness to save sinners could the Son of God have given than to give Himself to die for our sins? And what deeper earnestness could be shown in pressing salvation on our acceptance than the Holy Spirit has shown in the Gospel? “ As I live, saith the Lord, 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, O house of Israel?” “ As though God did beseech you by us, we pray you in Christ’s stead be ye reconciled to God.” The greatest crime we can commit is to distrust the Holy Spirit’s earnestness, and Christ’s willingness to save.

(4) *Christ in the Gospel is offered particularly.* Not only to sinners in general, but to you and to me. It is not merely, “ Unto you, O men, I call, and my voice is to the sons of men”; but to you as individuals is the Word of this salvation sent. It is, “ Repent and be baptized every one of you.” Men are not saved in masses, but as individuals. Every sinner must deal with Christ for himself or perish. Every one of us must stand in our own lot—our own lot at the judgment-day; and every one stands in his own lot now. Salvation is a personal thing; a personal transaction. We must give ourselves to Christ, and take Him. There must be a bargain. Hence we are called on to “ buy wine and milk,” which are just other names for Christ and His salvation. It is all “ without money and without price,” but a bargain must be made, and to every saved soul it is the most important transaction of his existence. *It is the great transaction.* If we have not concluded this bargain for ourselves—every one for himself—Christ is none of ours. Christ is freely earnestly and particularly offered, but our taking Him, laying hold of Him, appropriating Him to ourselves is indispensable to our salvation.

(5) But in the last place, *Christ is offered in the Gospel authoritatively.* It is not, You may take Him or refuse Him; but the awful Being who makes the offer is our Sovereign and our Judge. He not merely offers His Son as our Saviour, but commands us to take Him. To reject Christ, to delay closing with this offer, is to incur His highest displeasure. The first thing that God now requires of us is to believe on His Son, to receive

Christ. "This is the work of God, that ye believe on Him whom He hath sent." Till this is done God will accept nothing at our hands. God now commands all men everywhere to repent and believe the Gospel. "He that believeth on the Son hath everlasting life." He that believeth not is condemned already; and why? not because he is a sinner, though that is true, but "because he hath not believed on the name of the only begotten Son of God." The hearer of the Gospel who rejects Christ has many other sins to answer for, but the crowning sin, the sin which will condemn him, will be, his not receiving Christ, for in this he not merely ruins himself, not merely treats with contempt the sacrifice and the sufferings of Christ, but sets at defiance at once the love and the authority of God. "He that believeth not shall be damned." Thus the Holy Spirit by the Word and by the preaching of the Gospel offers Christ as God's appointed Saviour to you and to me—to every one who hears the Gospel—fully, freely, earnestly, particularly and authoritatively. It was great love in God to provide and offer a Saviour. It is great condescension in Him to invite guilty sinners to receive Him. But our responsibility is vastly increased when He commands us to receive Him. Though we were to despise our own mercies and despise His invitation, dare we disregard His command? Were Queen Victoria to send a message to some poor woman with an offer of a place at her royal table, the poor woman might refuse, she might say she had no suitable dress and no education to fit her for such a place. Were the messenger to say he was commanded to give her majesty's cordial invitation, she might still make the same objection, but then she would have less excuse. But were the messenger to say, "I come with her majesty's commands, you must come or incur her highest displeasure," she would have no alternative. The last, the authoritative part of the message would be really the kindest of all. Great mercy is shown in this command of God; it shuts us up to receive Christ or perish. Whatever doubt, or fear, or reluctance to come we may have, it leaves us no alternative between being saved and setting Omnipotence at defiance.

BLESSINGS OF BELIEVERS.

By THOMAS DOUGLAS, *Missionary, Bonerbo, Anstruther, N.B.*

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Eph. i. 3.

LET us consider some of these inestimable spiritual blessings from an alphabetical point of view, as revealed in God's *infallible* Word. "Accepted in the Beloved." The Bible teaches that *all* have sinned and come short of the glory of God, and that no one can enter heaven by personal merit. ALL must be justified through the redemption that is in Christ Jesus, for it is only through the Beloved that we find acceptance with the Father. It has been well said that Christ's compassion *inclines* Him to save, His power *enables* Him to save, and His promise *binds* Him to save.

"*Born of God.*" We are "born of God," and should never lose sight of our Divine origin. It is not in accordance with our new nature to stoop to the meanness of vice, "because it is written, be ye holy, for I am holy." Conscious of our celestial descent, we should seek to grow in likeness to the "Author and Finisher of our faith."

Comfort and Consolation. It is the glory of the Christian religion that it abounds with comfort and consolation under all the evils of life. Nor is its benign influence confined to the course of life, but even extends to death itself. Wherever we go, God is. Around us is infinite love, and underneath are the everlasting arms. Trusting, therefore, in that God who presides over the universe, assured of that wisdom and goodness which direct the whole train of the Divine administrations, each of us may express our confidence and joy in the words of the Psalmist, "The lines have fallen to me in pleasant places; I have a goodly heritage. The Lord is the portion of mine inheritance; the Lord will command the blessing, even life for evermore."

Deliverance. Through faith in a risen and exalted Redeemer we are sure of deliverance—from the power of spiritual darkness and death; from the law; from our sins; "from this present evil world"; "from unreasonable and wicked men"; "from the wrath to come"; "out of temptations," and out of all our troubles.

Enlightenment. Darkness and light are the opposites of each other, and are terms which are used in Scripture to describe a state of nature and a state of grace. "The natural man 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"; but we, "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever," are in a state of spiritual enlightenment, and it is our duty to obey the teachings of the Holy Spirit of God, who makes spiritual truth clear to us, so that we "may know what is the hope of His calling, . . . the riches of the glory of His inheritance in the saints, and . . . the exceeding greatness of His power to us-ward who believe."

Forgiveness. Nothing is more calculated to assure, establish and strengthen our doubting, trembling hearts, than the knowledge that God for Christ's sake hath forgiven all our sins, and that, "as far as the east is from the west, so far hath he removed our transgressions from us."

"Thou hast forgiven—even until now!

We bless Thee, Lord, for this,
And take Thy great forgiveness as we bow

In depth of sorrowing bliss:
While over all the long regretful past

This veil of wondrous grace Thy sovereign hand doth cast."

Grace and Glory. Grace "bringeth salvation"; imparts inward strength to frail humanity; gives spiritual power to the weakest child of God; and brings those who receive it into close personal relation with the Source of all grace and glory. Pascal says, "To make a man a saint, grace is absolutely necessary; and whoever doubts this does not know what a saint is, nor what a man is." Grace is glory in the bud, and those who receive grace have the pledge of future glory.

Help from God. God is "a very present help in trouble." He is not far off when grief is near, nor like an absent friend to the distressed. For every task in life there is a sufficiency of help in God, and only as we receive it are we able faithfully and efficiently to discharge the duties which daily devolve upon us. How easy and delightful, then, ought the Christian life to be, when we have the assurance of Divine aid to strengthen and support us. God Himself is working with us; His wisdom is our Guide His arm is our

Support; His Spirit is our Strength, and we lose our own insufficiency in the fulness of the infinite grace and perfection which is in Christ Jesus our Lord.

Immortality. It is "Jesus Christ, the same yesterday, and to-day, and for ever"; "He that liveth and was dead," and who is "alive for evermore," and has "the keys of hell and death," who says, "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live." As the Prophet, Christ has given us the assurance of life and immortality; as the Priest, He purchased for us life and immortality; and as the King, He sets before us the path that leads to life and immortality. Our Redeemer lay in the grave, and hallowed it for the repose of the believer, and before He ascended up on high, he said to His disciples, "I ascend unto My Father, and your Father; unto My God, and your God." And when the time of our departure comes, we shall go to our Father in heaven, and reign with the King of kings for ever and ever.

Justification. Justification, as it is well defined in that excellent summary of theology, the Shorter Catechism, "is an act of God's free grace, wherein He pardoneth all our sins and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone." "If it be asked, How it is an act of *free* grace by which we are justified, since it is through the redemption that is in Christ? the answer is this: The redemption that is in Christ is the channel through which justifying grace *freely* flows to us. It was *free* grace that provided a Saviour, *free* grace that led the soul to, and gave it an interest in, the Saviour. . . . To the Saviour Himself, it is indeed an act of strict justice, that His people shall be justified, since He has paid the full price of it. But to His people who receive the benefit of redemption, it is grace from the foundation to the cornerstone" (*Green*). If believers would always remember that "*justification* is the antithesis of *condemnation*," they would "*never* go wrong on this essential truth of the Gospel."

"*Kept by the power of God.*" Believers are "kept by the power of God through faith unto salvation," and "are sanctified by God the Father, and preserved in Jesus Christ," who says, "My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one" (John x. 29, 30). May our earnest prayer be—

"O Lamb of God, still keep me
Near to Thy wounded side;
'Tis only there in safety
And peace I can abide."

Life Everlasting. When God created man He "breathed into his nostrils the breath of life; and man became a living soul." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." But the Lord Jesus Christ, as our Surety and Substitute, fulfilled the law that we transgressed; endured the wrath which we deserved; made an atonement for our sins; and by the righteousness of His life, the merit of His sufferings and death, He satisfied the justice of God; abolished death; purchased life everlasting; and opened the door of Heaven for the righteous to enter in. Thus, what the first Adam had lost, the Second Adam restored again by His death upon the Cross.

Mercy. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." We have "obtained mercy of the Lord to be faithful," and "as we have received mercy, we faint not," but are encouraged to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

(To be concluded.)

"GOING UP OUT OF THE WILDERNESS."

BY REV. W. FRITH, Editor of *Consecration*, &c.



ALL Holy Scripture was written for our learning"! Then this part of it was also; and it has been a welcome theme to the spiritual members of the Lord's family all through the ages of historic time. Few who have been spiritual, truly critical, learned or scholarly, have failed to hear, in this beautiful portion of the Old Covenant, the Voice of their Beloved Lord.

That this world, to the child of faith, from the moment of his birth from above, is a wilderness, there can hardly be two opinions. It yields nothing on which the new life can live. Like Israel in the wilderness of Sinai for 40 years, who could find nothing on which to live, but had to be sustained by food miraculously given from the sky, so those who are "the Israel of God" now have no earthly resources for the support of their heaven-born life, but they have it from Him who is ascended up on high and has received gifts for men. Hence He declares Himself to be "the Bread of life" who came down from Heaven.

And in vain will the child of faith look to earth for anything on which the soul can live. Useful as human science and philosophy may be in their proper place, they are things of earth, and they will starve the soul, create a moribund state, and make the poor heart cry out, "My leanness, my leanness, woe unto me." No, it is not in the power of earth, with all its wide range of useful knowledge, to meet the needs of the spiritual nature. This world is a very wilderness. And the personal realization of this fact is one of the best evidences of the possession of a new and heaven-born life. For *spiritual hunger* bespeaks the indisputable possession of spiritual life. And all know from experience that this world is a wilderness.

But there is a supply, and that from heaven! And this supply is adapted, both as to quantity and quality, to the life of all who are alive unto God through Jesus Christ our Lord. So, says Paul, probably referring to both the spiritual and temporal needs: "My God *shall* supply all your needs out of His fulness in glory by Christ Jesus." And food supplies are always included and adapted, because they are the result of Covenant provisions anticipating all our needs, ere time began.

But we are all "*going up*"! Here we have no abiding city! We are pilgrims, journeying onward and homeward. "Now is our salvation nearer than when we (first) believed." Time is carrying us rapidly towards the goal of our earthly life. Nor is this a source of sadness and sorrow, if we realize our true character as strangers and pilgrims on the earth; our life, as Christians, is a "*Pilgrim's Progress*." Full of variety and vicissitude are our lives, all teaching us how truly "we have no abiding city here."

Nor is this a source of trial or disappointment to those who realize their "life is hid with Christ in God." For all such know how blessed will be the sequel. Here we have divine joy and fellowship in the consecrated life; but there is a higher and nobler sphere, where we shall realize a still more blissful communion, in a state where estrangements and valedictions, vicissitudes and changes are known and felt no more.

In the blessed prospect of their blissful reunion, the first Christians lived in joyful and expectant hope and anticipation. Like Abraham, they LOOKED for *the city* whose builder and maker is God.

And now our present joy should be the joy of this blessed anticipation. For it is sure and certain, it can never fail—"it is *reserved* in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time" (1 Peter i).

NOTES AND COMMENTS.

THOMAS COOPER.



ANOTHER noble champion of the faith has passed away from the conflict to the crown. Thomas Cooper certainly fought a good fight. An eventful life was his. In his youth—a working shoemaker—he had few of the advantages that surround boys in these days, but, like Carey, he made the most of those he had. Through hard study he picked up a good knowledge of Latin, Greek and French, and even succeeded in acquiring a fair idea of Hebrew. So well did he improve himself, that at the age of 23 he left the stool of the shoemaker for the desk of the schoolmaster. Joining the Wesleyans, he became a local preacher, and the facility of speech gained then stood him in good stead afterwards. Into the Chartist movement he threw himself most heartily, and became one of its leaders, and in 1842 was condemned to two years' imprisonment for the part he played in that movement. Even in prison he made good use of his time, and wrote a long poem on "The Purgatory of Suicides," which was afterwards published with another, entitled, "The Paradise of Martyrs," and "Minor Poems," and received favourable notice in the Press. Gradually, through the insidious teaching of Strauss, Cooper left the faith of his earlier days and became an avowed Sceptic, and for years was known as an infidel lecturer; happily, however, he was delivered from the meshes of infidelity, and eventually found his true vocation as a lecturer on the Evidences of Christianity, and for many years all over the land he made known the truth with vigour and earnestness rarely equalled. He found special delight in discussing and defending the truths of the Christian religion among those whom he had formerly encouraged to deny them. After his renunciation of infidelity he became a Baptist, and as Baptists we hold him in honoured and affectionate remembrance. He has died in his 80th year.

* * *

BOOKS WORTH READING.

The mention of Thomas Cooper leads us to speak of his books, which we cordially commend to all our readers, especially to thinking young men. It would be hard to find a more inspiring book than his "Autobiography." We well remember having it lent to us by a friend, and, commencing it late in the evening, saw morning dawn ere we laid it down, having read every word of it. His "Bridge of History over the Gulf of Time" is one of the most helpful of books on the evidences of the Christian faith; like all his writings, it is clear, vigorous and convincing, and withal interesting as a novel. "God, the Soul, and the Future State" is a masterpiece of lucid reasoning. The "Verity of Christ's Resurrection" is in a popular form the most cogent and conclusive summary of the argument on that theme that we know; and a worthy companion to it is "The Verity and Value of the Miracles of Christ." The latest of the series is by no means the least valuable, "Evolution and the Stone Book," the substance of which it was our joy to hear him deliver in lecture form. We had long desired to hear him, and at last our desire was gratified, when at the Pastors' College he lectured to the students, C. H. Spurgeon presiding, and introducing him as the "Grand Old Man." His other books are well worth reading, but these we specially mention as deserving a place in every young man's library,

* * *

THOMAS COOK.

Another famous Baptist octogenarian has joined the ranks of the Church triumphant in the person of Thomas Cook. To the travelling public his name is familiar as a household word, and thousands cherish grateful memories of his personally-conducted tours. The great traveller who so often visited and

led other visitors to the Holy Land—to the earthly Jerusalem—has now gone “where glory dwelleth, in Immanuel’s Land,” and beholds the splendours of the New Jerusalem. From an excellent obituary notice in the *Baptist* we cull the following—

“Mr. Thomas Cook was an ardent Baptist, and, after ceasing to take an active part in the business which he built up, he devoted much of his time to the originating and carrying out of various kinds of benevolent, religious, and philanthropic work in connection with Leicester and other towns, and the churches with which he had identified himself. He took great interest in the erection of the Temperance Hall at Leicester, and the Memorial Hall in Archdeacon Lane there was built to perpetuate the memory of his daughter, Miss Annie Elizabeth Cook, who died a few years ago. As another outcome of his philanthropy, it may be mentioned that only very recently the interesting book known as the ‘Barton Memorials,’ written by Mr. Samuel Deacon, was republished under the direction of Mr. Cook, who, influenced by a deep regard for the interests of the Baptist denomination, made a free gift of 10,000 of these books to ministers, local preachers, Sunday-school teachers, and others. Always maintaining his principles of total abstinence, he set before the inhabitants of many countries the example of one who, though subjected often to the wear and tear of long travelling expeditions, never felt the necessity for the use of intoxicating drink.”

* * *

MR. MEYER’S COMPROMISE.

The event of the month in the denominational world has been the acceptance by Mr. Meyer of the pastorate of Christ Church, Westminster Road, in the place of Dr. Newman Hall, resigned. When rumour stated that he was considering the call, there was great diversity of opinion as to how Mr. Meyer would respond, but those who hoped that he would exhibit the ordinary sturdiness of a true Baptist have been grievously disappointed. Christ Church, as belonging to the Countess of Huntingdon’s Connexion, is of course thoroughly Evangelical, Congregational in polity, but practises infant Baptism and uses the Liturgy. Mr. Meyer has stipulated for the erection of a Baptistery, the people have agreed to the condition, Mr. Hall himself, with curious inconsistency, bearing the expense of its construction. So far, perhaps, there is a gain to Baptist principles, but what of the Pædobaptist practice? Mr. Meyer is too much of a Baptist to sprinkle the babies himself, *but*, when application is made by parents for the sprinkling of the little ones, he is to ascertain if they (the parents, not the children) are conscientious, and if so he will then instruct his assistant to perform the rite!! And this is Mr. Meyer, whose main work of late years has been to insist, and rightly, upon the necessity of entire consecration to Christ and complete obedience to His will! We are irresistibly reminded of dear Mr. Spurgeon’s story of the showman and the little children—“Please, sir, which is Napoleon and which is Wellington?” “Whichever you please, my pretty dears, you pays your money and you takes your choice!” Immersion or sprinkling, whichever you please. What of the Liturgy? Will Mr. Meyer delegate that to his assistant? And does he really think, by making his assistant his scapegoat, that he will escape responsibility in such matters? We have no wish to write hardly of Mr. Meyer,—he is a good, gracious, spiritually-minded man, who has, by voice and pen, done good service for the Master,—but he is sadly lacking in backbone.

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THE ELECTION RESULT.

So Mr. Gladstone has got a majority of forty! What will he do with it? It is one of the most curiously composite majorities that the country has ever seen, and it is hardly likely that Mr. Gladstone will find himself strong enough to do much in the direction of Home Rule. Certainly the result achieved is far short of the Gladstonian boast of sweeping the country, while the narrow majorities of Mr. Gladstone and some of his lieutenants

are significant of much. One cheering feature of the election has been the decided gain of the Unionists in Ireland, while a very startling feature, and one which English Nonconformists would do well to ponder, is the victory of the Anti-Parnellites over the Parnellite section—that is to say, the victory of the priestly party in Ireland. We need not characterize the methods adopted by the priests to secure their ends, but certainly they do not tend to dispel the fears of Protestants with regard to the priestly sway under Gladstonian Home Rule. As matters stand now, Mr. Gladstone has no power apart from the M'Carthyites, the M'Carthyites are entirely subservient to the priests: *ergo*, the policy of the British empire, under the Liberal Government, is *under the control of Archbishop Walsh!* Protestants of Ireland, let us not lose heart, God has not forsaken us. Remember the wonderful midnight prayer meetings on the eve of the former victory over Home Rule. Again let us betake ourselves to prayer, as He who heard and delivered us from all our fears will, we trust, once more appear for our comfort and deliverance.

* * *

RITUALISM REINFORCED.

The judgment of the Judicial Committee of the Privy Council in the case of the Bishop of Lincoln has at last been given. The Archbishop of Canterbury's decision is upheld, and it is now beyond dispute that such Ritualistic practices as turning to the East, mixing water with the wine, singing the Agnus Dei, are legally allowable in the Protestant Church of England. The decision is not so clear as to "lighted candles on the altar," for while the Bishop is not blamed for officiating without protest at the church where such practice existed, there is no direct pronouncement upon the legality of the practice itself. This is certainly a triumph to the High Church party, and it will be interesting to see what consequences will flow from it.

FOR OUR YOUNG PEOPLE.

"DOES JESUS LOVE ME?"

A SHORT time ago, I heard a minister tell a story about his little girl, three years of age, and as I thought that you would like to hear it too, I will tell it to you now.

One day the minister's study door was pushed open, and the little darling ran in with beaming face, and jumped upon her father's knee. Hanging upon the wall was a picture of the Saviour laying His hand upon a poor sick child, whose friends had brought him so that he might be made well again. Pointing to the picture, the little girl said, "Papa, tell me about that Jesus and the poor boy."

The minister then told her how good and kind Jesus always was, being quite as pleased to see and to help little children as He was grown-up people; and then spoke about some of the wonderful miracles which Jesus did in curing diseases and giving sight to the blind.

As the child looked at the picture, and heard her father tell the story of the picture, she suddenly said, "Papa, does Jesus love little boys?"

"Yes, my darling, Jesus loves all little boys," replied her father.

"Does he love little girls as well?" asked the dear child.

"Yes, my pet, Jesus loves all little girls."

And then, thinking for a moment, she said, "Papa, does Jesus love me?"

"Yes, my darling, Jesus loves all little girls, and I'm quite sure that He loves you."

"What a dood Jesus He is, I'se like to kiss Him," the little one earnestly exclaimed.

Do you know, my dear young reader, this incident has set me thinking; and I want it to set you thinking too

THE TONGUE.



HE tongue, though a little member, is a very important, and, as we all know from experience, a very busy one. We are told much in the Scripture concerning it; let us consider, first, *The power of the tongue.*

We read in the Psalms that "death and life are in the power of the tongue"; also, "With our tongue we will prevail," and in several other passages we have the tongue spoken of as being very powerful, it is even likened unto a "sharp sword" in Psalm lvii. 4; and we all know what a sword is like and what harm it can do, even unto destroying of life; the tongue, in one sense, can do just as much harm, if controlled by the power of Satan. It can be called upon to bear false witness against our fellow-men, and sometimes the Evil One has so much power over us that he can prompt us to deceive, to lie one to another, or to "devise mischief," as we read in Psalm lii., and all with our tongue.

I do not say that we all fail in this one point, this is not the case; for as we all have different gifts, so we all, to a great extent, have different besetting sins; but a great number have their tongue to contend with more than anything else. If the devil thinks that we wont offend with our tongue unless we lose our temper, of course he sends something to worry and annoy us, or causes someone to say something to upset us, and then, too often, alas! our tongue is called into action against our adversary, then we become conscious that we have sinned, that we have offended against God; and all these things tend to make us unhappy. This is all the devil wants; anything that will mar our testimony or bring dishonour to the name of Christ is just what he is looking for, so that he may have occasion to laugh at our profession. We all need to be more careful and more watchful about our conversation, more especially before those who know nothing of the love of Christ, and who care nothing about eternal things, because they are ever watching their opportunity to scoff at and deride the religion of Jesus Christ and those who are His followers; and they know very well whether we are living the life we should live, or whether our conversation is that which becometh children of God.

Let us take next *The control of the tongue.* This is something beyond the reach of those who try to accomplish it in their own strength; we must have the Lord in this also, and must ever have Him to "keep the door of our lips," so that we may not offend with our tongue. In Psalm xxxi. 10 we read, "Thou shalt keep them secretly in Thy pavilion from the strife of tongues"; also xxxiv. 13, "Keep thy tongue from evil"; and in James i. 26, "A man's religion is vain who bridleth not his tongue." A great many people find it a very hard thing to consecrate their tongues to God, but unless we can really give our tongues into His keeping, we will not be able to keep them ourselves, because, as we read in James iii. 5, 6, "The tongue is a little member and boasteth great things"; also, "The tongue is a fire, a world of iniquity, and is set on fire of hell." Surely in the face of all these solemn facts we need not attempt to do it in our own strength; because, in order to overcome an enemy we need to be stronger than the enemy; and I'm sure we are not foolish enough to imagine that we are stronger than the forces of hell. No, we must come to God, realizing our own helplessness, and ask Him, who is the Stronger One, to control our tongue and guide our conversation, so that we may be kept from dishonouring Him continually.

We need to have our thoughts and imaginations cleansed from evil, as well as our tongues kept, because unless we are thinking evil things in our hearts, we will not use our tongues to speak of them; we must think the evil before we speak it; so let us ever seek to have our thoughts on something higher, that the Evil One may not have opportunity to use our tongue in speaking out the evil thoughts of our hearts.

Those of us who really love the Lord will be enabled, through grace, to "refrain our tongues from evil," and to "use sound speech that cannot be condemned." May we ever seek to glorify God in our daily conversation, as we read in Col. iv. 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Then those who are of the world will not have occasion to laugh at our religion, because they will very soon know that the Lord must be with us; and we shall have opportunity to plead with the unsaved, and to tell them of the Saviour that is keeping ourselves.

If we have the glory of the Master at heart we shall find many an opportunity of saying a word for Him; then, instead of being careless and indifferent about the souls that are drifting out into a lost eternity, we shall be used of God to bring sinners to the pierced feet of Jesus. May this be our highest ambition, so that the Lord, who hath redeemed us, may be glorified; and may we all consecrate our tongues to Him, not withholding anything from God, who is the Giver of every good and perfect gift.

DUBLIN.

MARIA FISHER.

DENOMINATIONAL INTELLIGENCE.

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

WE call special attention to Mr. Warner's able and interesting sketch of "The Carsons of Tubbermore." We trust it may arouse further interest in the work of our brethren there, and that others of the Lord's stewards may be led to supply the portion of funds yet lacking for the completion of the new building.

Ballymena and Clough.

Last month we were favoured with a visit from Rev. J. M'Lean, of S. S. Baptist Church, Glasgow, who is much interested in our work in Ireland. On Lord's Day, 10th July, he preached both morning and evening in Hill Street, and in afternoon visited Clough and preached there. He also held evangelistic services in Ballymena on the 11th and 12th, which were well attended, and would have been much larger had it not been for the July celebrations. His addresses were full of life and power, and his kind words of encouragement have been a real stimulus and help to all with whom he came in contact. This good brother spends a part of his holidays in Ireland every year; he comes, not to rest, but to preach every night. In past years, his labours in the neighbourhood of Randalstown have been blessed to the conversion of many. If only he can see Christ glorified in the salvation of sinners, and be the means of blessing to the Lord's people, he seems to have all his heart could desire. Both churches here heartily thank Mr. M'Lean for his valuable services, which have been much appreciated, and will no doubt be followed by good and permanent results.

Cork.

The work of building the new chapel was commenced on July 29th. We are greatly cheered by this, as many impediments will be removed when the building is finished. We hope to be able to take possession in about six months. The committee gratefully acknowledge the following subscriptions:

Pastor Hugh D. Brown, M. A.	£	10	10	0
A Friend, per Pastor Albert Woodward			2	0
Mrs. Gunning, Bristol			1	0
T. B. Johns, Esq., J. P., Fowlmere		3	3	0
Mr. and Mrs. Chivers, Clevedon		1	0	0

Towards the estimated cost of the new building we have about £500 in hand, and we are very desirous that there shall be no debt after the chapel is opened. Further donations will therefore be received most thankfully, and to any friends who are willing to collect for us, cards will be gladly forwarded upon application to Mr. GEO. LONDON, jun., 16, Bridge St., Cork.

ALBERT WOODWARD.

* * *

Derryneil.

The chapel at Derryneil has been for a long time very much in need of repair, and we are making efforts to collect a

sufficient sum of money for the purpose. Perhaps some of the Lord's stewards will kindly remember this corner of His vineyard, and send us a little timely help—the very smallest would be gratefully received. The church is under a debt of gratitude to Pastor R. Clark of Belfast for the large contribution which he so generously gave in the shape of a popular lecture, and the payment of his expenses to and from Derryneil. The lecture was entitled, "David and Goliath," and tickets of admission were sixpence each. The date of the lecture happened to be unsuitable for the people of the neighbourhood, but we had a very fair attendance. From beginning to end of his able lecture Mr. Clark sustained the interest of his audience. They were so much delighted with it that they talked of it in glowing terms all through the district far and wide; so that if Mr. Clark should again favour us with a lecture or sermon we might confidently count upon a large attendance. We feel deeply grateful to him for his kind help in our time of need.

gone home.—It is our sad duty to chronicle the death of one of the oldest members of Derryneil Church. Mrs. Rea had her name entered on the church roll as soon as the church was formed, and since that occasion had ever remained in its fellowship, respected, honoured and loved by the members and all who knew her for her upright consistent conduct—her beautiful Christian life. Her religion was not something put on for the Sabbath, it was a power centred in the heart, which manifested its existence in all daily transactions, and enabled her, with Christian gratitude, to meet all the trials, sorrows and crosses that it pleased the Lord to order or permit in her lot. Well might the church at Derryneil mourn the loss of such a member. To her and her husband they owe a great debt of gratitude for their generous gift of the large plot of ground upon which the chapel and graveyard stand. She had asthma for years, and suffered a great deal before she died. When visiting her on her deathbed, she told me that the cough kept her awake for hours through the night, but when it commenced that beautiful text always came to mind, "My grace is sufficient for thee," and all through her times of painful coughing the text never left her mind. She frequently requested me to sing the hymn, "I've found a friend in Jesus, He's everything to me." I visited her on the evening before the day on which she passed away, and she was very low indeed.

Her daughter asked her if she knew me, and she said Yes; I asked her if she knew Jesus, and with a bright smile lighting up her face she replied, "O yes, indeed I know Jesus." On the next morning she, who in life had adorned the doctrines of God her Saviour in all things, had gone to be for ever with the Lord.

G. R.

* * *
Maytown.

An exceedingly pleasant evening was spent on the 23rd inst., in the Hall near Maytown, by some 70 of the Church members and friends, who came together on that occasion to give a real Irish welcome to our brother Jardine and his bride, on their return from their wedding trip. The Hall was neatly decorated by the lady friends; and on a crimson cloth behind the platform were the three Irish words, in large white letters—*Cead mille failthe*—which we believe by interpretation means a *hundred thousand welcomes*. After a most sumptuous tea, served in first-class style, the chair was taken by Pastor Taylor, who, after a hymn and prayer by Pastor Marshall, Banbridge, called on Mr. Porter, who, with his devoted wife, is the very soul of the Church at Maytown, to read the following address:—

"Dear Mr. Jardine—We, the members of the Baptist Church worshipping in the Hall at Lisnalea, have united with a few friends to express our appreciation of your labours in the Gospel amongst us in a substantial way. During the past eighteen months you have endeavoured to promote our spiritual welfare with such untiring zeal and noble devotedness as could not fail to win our admiration and esteem. We gratefully acknowledge the goodness of our Heavenly Father, in that He has enabled you not only to administer the Word to our edification but also to the conversion of sinners.

"It affords much pleasure to us to know that you have taken to yourself a wife who will have fellowship with you in the work of the Lord, and we welcome her amongst us as a beloved sister in the Lord. With the heartiest good-will we ask you and Mrs. Jardine to accept this Dining-room Suite, and pray you may always experience the fulfilment of that Scripture, 'Godliness is profitable unto all things.' Our earnest prayer is, and will be, that the Lord may bless you and keep you, and, when your work is done

on earth, may He 'present you faultless before the presence of His glory with exceeding joy.'

"Signed on behalf of the members,
 "R. J. M'CAUSLAND.
 "JOHN TAYLOR.
 "WILLIAM PORTER.
 "JOHN SCOTT."

The Address, which was written out in beautiful German characters by Mr. John Wightman, and gorgeously framed, together with a Suite of Dining-room Furniture, was then handed over by the chairman, in the name of the Church, to Mr. and Mrs. Jardine. Our brother Jardine in a few well-chosen words expressed his own and his wife's deepest gratitude to all the friends for their beautiful and costly present. A solo was then sung by Mr. Spendelow, of the Pastors' College, who is spending a holiday in Ireland; after which Mr. Marshall gave a glowing address, full of humour and helpfulness, and not without a little Gospel salt. Another solo by Mr. Senior, a hymn by the entire audience, a word of welcome by Mr. M'Clelland, jun., a short, sweet Gospel appeal to any un-saved in the company, by Mr. Spendelow, two verses of a hymn, "God be with you," etc., and prayer by the President brought this most delightful meeting to a close.

Our very best thanks are hereby accorded to the ladies and gentlemen who

provided such a supply of delicious tea and cake on the above occasion.

J. T.

* * *
Tramore.

Throughout the Summer months Pastor Hudgell is holding a weekly meeting of an evangelistic nature at the Friends' Meeting House, which has been kindly lent for the purpose. The prayers of God's people are earnestly asked on behalf of these gatherings, that visitors and residents may be induced to attend them, and that they may be a great means of spiritual profit to many. So far the attendance has been most encouraging and the state of things there may be said to be hopeful.

* * *
Waterford.

On Wednesday, July 6th, a presentation of a case, containing a dozen silver teaspoons, was made by Mrs. Hudgell (wife of the pastor), on behalf of the Church and Sunday-school, to Mr. and Mrs. W. F. Godbey, on the occasion of their recent marriage. Pastor P. A. Hudgell (who presided), and Messrs. E. Bowman and B. Bennett expressed the kind feelings, wishes, and congratulations of all the friends towards the united pair. Mr. Godbey having made a suitable and grateful reply, the interesting meeting was brought to a conclusion.

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BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported mouth by mouth.—ED. I. B. M.]

Clough.—July 31st, one, by the pastor, T. Whiteside.

Tandragee.—August 1st, one, by J. Taylor; August 6th, six, by A. Jardine.

Precious Promises.

The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.—PSALM LXXXIV. 11.



The Irish Baptist Magazine

VOL. XVI.]

SEPTEMBER, 1892.

[No. 9.

A PLEA FOR CHRISTIAN LIBERALITY.

BY PASTOR T. WHITESIDE, BALLYMENA.

(The Claims of the Christian Church enforced and illustrated by the liberality and zeal shown in the erection of the Jewish Tabernacle).



THAT the Tabernacle in the wilderness was intended to symbolize the Christian Church is evident from the analogous resemblance. The Tabernacle was altogether of Divine origin. It was God in His wisdom who devised the plan, and gave to Moses, in minute detail, all the information respecting it. Infinite wisdom only could raise the fallen tabernacle of humanity and "gather together in one the children of God that were scattered abroad."

The Tabernacle was pitched in the wilderness. The Church (or at least the militant part of it) is in the world, yet not of the world, for as the Tabernacle was inclosed, so is the Church separate from the world, "a garden enclosed," a sheepfold of which Christ is the door.

The Tabernacle was the residence of Jehovah, He is represented as dwelling between the cherubim. "The Lord hath chosen Zion; he hath desired it for His habitation. This is My rest for ever; here will I dwell; for I have desired it."

The Tabernacle had two apartments which fitly represent the two sections of the Church of Christ—the Church on earth and the Church in heaven. There is a sense in which they are one, yet for the present they are divided. The Tabernacle was one, yet was it divided into two apartments by the thick veil. That the Holiest of all was intended to represent heaven there can be no doubt. The Apostle, in writing to the Hebrews, makes this plain when he says, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but

into heaven itself, now to appear in the presence of God for us." This is a comforting thought to us who are a part of the Church: we are a royal priesthood, we have been brought into the holy place; and as the Tabernacle with its two apartments had the same covering, the same protection, so have we the same God for our dwelling-place, and soon shall we pass through the veil of separation, to behold the glory of Him that dwelleth between the cherubim. From these analogies, and others that might be mentioned, we infer that the Tabernacle was a type of the Church.

In the 35th chapter of Exodus, we have a pleasing record of the liberality and zeal of the Israelites towards the work of the Tabernacle; hence we read—"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the Tabernacle of the congregation, and for all His service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. . . . And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goat's hair."

Now if these Israelites manifested such true zeal and liberality towards the work of the Tabernacle, which was only the shadow of good things to come, much more should Christians be zealous and liberal towards the support of the Christian Church, which is the substance. Its claims upon us as Christians are stronger and more forcible than the claims and obligations which rested on these people who offered so willingly.

Please to notice *the exertions they put forth for the furtherance of this work.* From the inspired record we find that *they acted promptly.*—What they did, they did quickly. No sooner did Moses bring the matter before them, and make known what was required, than they at once returned, *not* to calculate how *little* they could give, so as to have a part in the work, or to find out, like Ananias and Sapphira, how much they might keep back, but they went to find out how *much* they could give, and were determined to act upon first impulse and give without delay. Is not this disposition wanting in the Church to-day? it is so difficult to raise funds for the support of the Lord's work without using some stratagem, or having recourse to some questionable means. The Church wants more of the grace of liberality. We hear a great deal about the Gospel being free, which is quite true, and well for those who talk in this way that it is so; were it to be bought with money, they would give little to purchase it. Christians are exhorted to lay by in store, upon the first day of the week, as God hath prospered. And were we only careful to obey this injunction, the Lord would no doubt prosper us more and more. Men sometimes amass great wealth, they hoard it up, and when they come to die, leave it to charitable or religious purposes, simply because they are unable to take it with them. Better for them to act as these people did, promptly to give it now, for now it is needed.

The efforts they made were also spontaneous.—They gave of their own free will. It was not levied as a tax or rate imposed upon the people, it was left to their own discretion. It should certainly be so in the Church of Christ; if it were so under the Law, much more should it be so under the Gospel. We never believed in the pew-rent system, although, under existing circumstances, it may be necessary to put on this pressure, as some only give when obliged to do so. If, however, matters were right in the Church, these stringent measures would not be required; enough of voluntary contributions would flow in to support the Church and her various agencies. God gave His Son willingly, Jesus Christ gave Himself willingly; why not give willingly to the support of His cause?

This effort on the part of the people was general.—We cannot say it was universal: the inspired record is this, "And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the Tabernacle." It is quite possible that some, perhaps many, were neither stirred nor made willing, who gave nothing. Whether that were so or not we cannot tell, but of this we are certain, it is so now, for there are some whose heart and spirit it is impossible to stir up in the matter of giving. If, however, it were not universal, it was general—both men and women gave. To the honour of the female sex be it said, they have never been behind in the Lord's work. The women in the Gospel ministered to the Lord Jesus Christ of their substance, and were so attached to Him that when the disciples forsook Him they still kept near Him, and were the first and last at His tomb. Now if the support of the Lord's work were thus made a general thing,—that is to say, if each one would only do his duty by doing his part,—there would be no lack of means, nor should those who are willing be over-burdened. They gave in proportion to their means. Such as they had they brought, and their offerings were accepted. Those who had little brought the little they had, and those who were rich gave jewels and gold. And the noble women brought their jewellery, and the maids brought their ornaments, and they gave up their mirrors of brass to make the laver. They thus gave according to their means, and this is all the Lord requires.

But this was not all—*not only did these people give, but they worked.* There be some when they have given a little to the work of the Lord, think they have done all that is required; they fold their hands and say, Now let Bezaleel and Aholiab, those whom God has specially called and appointed, do the work. So did not those noble women reason; they commenced at once to spin the blue, purple, scarlet, fine linen, and goat's hair; while these men who were divinely appointed were actively engaged, they wrought in unison with them, and in less than six months the work was complete. This is what is wanting in the Church to-day, what we must have before we can expect real prosperity. Had the work been left to these two men, when would it have been finished? They were wise and skilled men, no doubt, but how could they spin? When would they have looked out all the materials brought from the various tents of Israel? This is what is required of all professing Christians. The work is not to be all left to the minister, or Sabbath-school teachers, or deacons—the Church wants your talents, your support, your help,

and the Lord also claims it. Surely there be none so happy as those who are most active in the Master's service ; none so miserable as those who have nothing to do, or rather will do nothing. Methinks I see yonder at the door of an Israelitish tent an idle woman who is a real gossip. She can do any amount of talking about her neighbours, and, perchance, finds fault with those thrifty women who are actively engaged teasing the goat's hair. Why this woman as she stands with folded arms has the look of discontentment on her face, and a frown upon her brow. Yonder is another tent, from within may be heard the merry sound of the wheel, keeping chorus with the sweet-toned voice of a woman who sings at her work, while spinning the material for the Tabernacle. She is chanting one of the songs of Zion. That woman is happy as the other is miserable. To the one, life and work are a real pleasure ; to the other, nothing is pleasant. Would you be happy ? work—work and pray for the good of Zion—they shall prosper that love her. The numerous favours and privileges conferred on these people laid them under solemn obligations to serve the Lord and honour Him with their substance. They were His own peculiar people, whom He chose as the lot of His inheritance. To them He said, "You only have I known of all the families of the earth." When the surrounding nations were passed by, and the Egyptians sat in thick darkness that might be felt, "the children of Israel had light in their dwellings." Thus were they left under solemn obligations to serve the Lord. So is it with us, only to a much larger extent. Passing others by, He hath made us "a chosen generation, a royal priesthood, an holy nation." He hath given us the Gospel of His grace—the day-spring from on high hath visited us, to give us light and guide our feet into the way of peace—thus hath He left us under lasting, solemn obligations to serve Him with the best we have. When oppressed He heard their cry and delivered them from bondage. He hath also delivered us from the bondage of sin, and all its evil consequences. He gave them a revelation from heaven, with laws to guide them. He hath given us His Word complete, with all its exceeding great and precious promises ; yea, He hath given us His own Son to be our Saviour, Leader, Counsellor, and Friend. He promised them an inheritance, and undertook to bring them into it. For forty long years He led them and sustained them in the waste, howling wilderness, he took not away the pillar of cloud by day, nor the pillar of fire by night. And hath he not begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God.

May these considerations stir up our gratitude and zeal, and lead us to dedicate ourselves wholly to the Master's service. The work is great, the time is short, our opportunities will soon be gone. May God grant that we who have professed the name of Jesus may faithfully do the work to which He has called us, that when He comes to reckon with His servants and reward His saints, we may each hear from Him the "Well done, enter thou into the joy of thy Lord."

[The writer is indebted to an old volume, published more than fifty years ago, for many of the points in this paper. He claims no originality.—T. W.]

THE BIBLE.

PERHAPS in no other age than this has the Bible been so greatly the object of attention. We use the word "attention" as embracing hearty eulogiums as well as harsh criticisms. While it is the target for arrows of human prejudice, carnal enmity against God, and the developments (?) of earthly knowledge, its sacred truths, God-given principles, and Spirit-breathed utterances are most effectively vindicated with lip, pen, and life by those whose Spirit-possessed hearts have led them to take up the rôle of Defenders of the Word of Life. In this day, which is notorious for the "Higher Criticism" attacks, and for divers speculations concerning the Book, it behoves each sincere believer in the Lord Jesus to be intimately acquainted with this most valuable volume in the world of literature, to stand by it at all hazards, and to seek to circulate it widely. The Church of Christ should indeed regard it as her most solemn trust and sacred duty to guard its honour and to display its life-giving precepts and promises. If she would win in the great warfare with sin, this is her sword—"The sword of the Spirit, which is the Word of God." If she would grow in her knowledge of her Bridegroom, it is these inspired pages that she must search and study—"For they are they which testify of Me." If she would be cognizant of her Master's will, she must certainly meditate on this, the revealed will of God. If she would be successful in wooing, winning, and wedding unbelievers to Christ, she must faithfully exalt the Saviour as He is set forth in the Divine Word. If she would be consoled and supported throughout her marches in the weary pilgrimage of earth, it is only the "exceeding great and precious promises" of God's Word that can render her such assistance. Here she reads her marching orders, hears the Voice of God, and meets with encouragement and help; it is the *sanctum sanctorum* into which she can enter and be at peace. It is here her horizon is cleared of all clouds, her mind is freed from all distresses and perplexities, and her cast-down soul vibrates with joyful life. The more diligent her study of the Word, the more potent her influence in the world, and the more imperial and absolute her sway among the children of men. This is a privilege which she should highly prize. And what is a boon for the mass is also a boon for the unit. Individually may it be ours to have a high estimation of the Heavenly Book, and to live a life in complete accord with its forceful dictates and ennobling truths.

Believe the Bible—from it prove,
The justice of the love of God,
Heel not its critics, who would move
All from its soul-sustaining Word.

Without the slightest exaggeration it can be termed "*the best book.*" Where can one at all comparable with it be discovered? Is there such another book to be found, giving such a complete revelation of God, so faithful a portrait of men, and supplying men with such noble ideals and high standards for life and service? Let the most elaborate treatises be brought forth from our libraries, let the greatest of literary productions be forthcoming, let the whole world be searched for the volume that is at all deemed worthy of being ranked with this, and what is the result? It is this—the Bible will rise higher above them all than the loftiest summit towers above the lowest molehill.

It is unrivalled because it is an inspired Book. This alone can explain its continuance among, and its remarkable hold upon, people of all ages and classes. Had it been penned merely by man, its years would have been numbered, its life uncertain, its power limited, and its scope restricted.

Because it is from and of God, it triumphs over all writings, and glories in a life which is life indeed. The Lord have mercy upon those who appear to be bent upon stripping it in part or in whole of its Divinity. Let them beware, with such startling declarations before them as we find in Revelation xxii. 18, 19. We can do no other than accept the Bible as an Inspired Volume, and believe that throughout its books and chapters "holy men spake as they were moved by the Holy Ghost"—that into them was breathed the word which we have for our instruction and edification. To be loyal to our Master, we must heartily believe in its verbal inspiration and divine infallibility. Thus it is that in it we can find "a shelter in the time of storm," "a shadow of a great rock in a weary land," a rest for the heart and a rock for the feet. Here is something worth preaching about and living for to the utmost of our ability.

It is a blessed Book. While it has its invectives against sin, and warnings for sinners, how greatly it abounds with blessings for the righteous and pleasers of God. It shews itself moved with anxiety for the consolation of the mourner, the joy of the desolate, the cheer of the oppressed, and the rest of the weary. Most pathetic and plaintive are its appeals to the unconverted to come to the only Saviour for eternal life. Most definite are its teachings in reference to Jesus as the Substitute for all who savingly trust Him; and most sublime and significant are its promises and doctrines for the stay of those who are in Christ. It blesses with "the blessing of the Lord, which maketh rich and addeth no sorrow," all who read it with their heart and feast their soul upon its bounties. We can but bless the Blessor of our souls for this mighty and inestimably valuable Inspired Record.

It is a love Book. Its principal feature is the making known of the pardoning mercy of God, through the Messiah and offered-up Sacrifice, Jesus Christ. Can we find anywhere else so romantic a love story as is told in its pages? How fully and beautifully it declares that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Reader, are you in possession of this boundless love? Bow low at Calvary's Cross; repent of, confess, and forsake your sins; believe in Jesus as your Saviour and Lord, and it shall be your happy portion to experience the love of Christ that passeth knowledge.

In conclusion, we would remark that *it is everybody's Book.* It is not only for this class or that party, for this race or that nation, but all have a perfect right to it. It is God's gift to the world. Woe be to those who hinder the circulation and reading of it. It is the bane of any religion that forbids those in its communion to peruse it, and holds out all kinds of threats and punishments if its rulings be disobeyed. Such religions betray themselves as not being of God. We joy in that which is the glory of Protestantism—viz., the unhindered reading of the Scriptures, and their most extensive circulation. Be it ours who serve the Lord Christ to be what a writer terms—"Walking Bibles."

Waterford.

PHILIP A. HUDGELL.

I R I S H B A P T I S T H O M E M I S S I O N . —
 Established 1814.—All-the-year-round Mission Services. Nineteen chief stations, sixty sub-stations. £2,000 per annum needed. Hon. Treasurer Mr. H. A. Gribbon, Holme Lea, Coleraine; Chairman of Committee, Pastor Hugh D. Brown, M.A., Oakland, Rathgar, Dublin; Secretary, Mr. T. R. Warner, 83, Grosvenor Square, Rathmines, Dublin.

BLESSINGS OF BELIEVERS.

(Second Paper.)

By THOMAS DOUGLAS, *Missionary, Scotland.*

NEARNESS to God. Unbelievers are estranged from God, but believers are a people near to God, for they "are made nigh by the blood of Christ" (Eph. ii. 13). We should live on earth with a daily, delicious sense of nearness to God and to the heavenly mansions, ever realising that the thin veil that hides from our view eternal blessedness and absolute holiness is easily removed. One touch by the hand of a loving Father, and we are immediately "absent from the body and . . . present with the Lord."

"Obtained like precious faith." This "precious faith" that we have "obtained through the righteousness of God and our Saviour Jesus Christ" (2 Peter i. 1), is begotten in us by the Holy Spirit, and is the key to all the "spiritual blessings" provided for us "in heavenly places in Christ" (Eph. i. 3). It saves, justifies, purifies, strengthens, qualifies and incites us to serve the Author of our faith with all our heart and with all our mind.

Peace. One of the blessings which we enjoy is "peace with God through our Lord Jesus Christ," who is "*Our Peace*," the "*Giver of Peace*," the "*Prince of Peace*," and the "*Lord of Peace*." This peace of the believer's is a "*Great Peace*," a "*Perfect Peace*," "*The Peace of God* which passeth all understanding."

"*Quiet from fear of evil.*" "Quiet from fear of evil" (Prov. i. 33) is the portion of those "whose iniquities are forgiven, and whose sins are covered." When pure religion forms the temper and governs the life, all is peaceful and serene. Man is then in his proper element, the soul is in a state of spiritual health and vigour; there is a delightful correspondence between the heart and the life. Though evil may surround us, may threaten and assail us, it cannot harm him who is secure in God. "The work of righteousness shall be peace, and the effect of righteousness *quietness* and-assurance for ever."

Rest. One great excellence of the Scriptures is, that they *never lose their power and sweetness*. God's promises to believers are as firm and consolatory as when first made; and Christ's invitations to sinners are as full and free to those who now hear the Gospel as when they were first uttered. There is no penury in the Divine promise, "Come unto Me all ye that labour and are heavy laden, and I will give you *Rest*." In this world there is no foundation of *solid rest*. To be preserved from perpetual agitation our anchor must be cast within the vail. Delightful, indeed, is that rest which the weary soul experiences when it takes refuge under the out-stretched wings of God's mercy. Then it rests from its unprofitable work of self-righteousness, and finds repose in the perfect righteousness of Jesus Christ, and anticipates the perfect "rest which remaineth for the people of God."

Sanctification. Calvin, on 1 Cor. i. 2, says, "Now the term *sanctification* denotes *separation*. This takes place in us when we are regenerated by the Spirit to newness of life, that we may serve God and not the world." And Godet, on John xvii. 17, says, "The Greek word to *sanctify* is not synonymous with the word to *purify*. The *holy* is not opposed to the *impure*, but merely to the *natural*. To *sanctify* is to consecrate to a religious use anything pertaining to common life. From an Old Testament point of view, consecration was an external and ritual act; under the New Covenant, where all is spiritual, the seat of consecration is first in the heart, the will of the person sanctified." The Rev. Alexander Whyte, D.D., says, "From a multitude of Scriptures, and from the whole course of the life of Sanctification in the Church, this sure deduction has been drawn: the more sanctification the more sense of sin."

Before sanctification commences, there is little or no knowledge of sin ; but as sanctification deepens and spreads through the whole man, so does the sense of sin spread and deepen with it, till this strange and disheartening paradox is realized: the less actual sin the more indwelling sinfulness; and the less outward transgression the more inward corruption. . . . And thus it is that the great and vital and blessed doctrine of imputed righteousness has always had such blameless ornaments and determined defenders in the foremost ranks of spiritually taught and spiritually sanctified men."

"Taught of God." We are by nature destitute of spiritual life and knowledge, and before we can understand "the things of the Spirit of God," we must be "taught of God" through His blessed Word, or by those who "have heard Him, and have been taught by Him, as the Truth is in Jesus." Jesus Christ is a "Teacher come from God," and He says, "Learn of Me." Christ teaches us the way to God the Father (John xiv. 6). He teaches us to love one another (John xv. 12, 17). He teaches us to let our light so shine that men shall see our good works and glorify God (Matt. v. 16).

Union with Christ. In Christ there is the most wonderful union of majesty and condescension ; of heavenly glory and human sympathy. While He is "God over all," He is not ashamed to call us brethren. So intimate and endearing is the spiritual intercourse between Christ and believers, that there is a mutual indwelling : Christ in them the hope of glory—and they in Christ as members of His body, as branches engrafted into Him, the True Vine. "We, being many, are one body in Christ," and "Christ is the Head of the Church : and He is the Saviour of the body." Our "life is hid with Christ in God."

Victory. By faith in Jesus Christ we obtain the victory over "the law of sin and death" (Rom. viii. 1, 2), the flesh (Gal. v. 24), the world (1 John v. 4), and the devil (James iv. 7). The late Dr. Cairns, the venerable Principal of the U. P. Theological Hall, at the close of a long life of exemplary piety, extraordinary activity and usefulness in the work of propagating and defending the Christian Faith, was able to say, "Only they who openly identify themselves with the cause of God will be victorious and triumphant." Such a noble testimony falling from the dying lips of an honoured servant of the King of Heaven when on the threshold of eternity is eminently calculated to strengthen the faith of believers, intensify their love to God, and fill them with a holy enthusiasm to fight the good fight of faith with a glad and confident anticipation of ultimate victory and glory.

Wisdom from Above. "The wisdom of this world is foolishness with God," but "the fear of the Lord is the beginning of wisdom." Men only begin to learn wisdom when they become followers of Jesus Christ, "who of God is made unto us WISDOM." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." We should strive to be "wise unto that which is good, and simple concerning evil," so that we may "walk in wisdom toward them that are without, redeeming the time."

"(E)Xceeding Great and Precious Promises." The Bible reveals to us God's purpose in Christ, our position and blessedness in Christ, and the "exceeding great and precious promises" which we enjoy through faith in Christ as our Redeemer and Surety with God. Unswerving faith and trust in these "exceeding great and precious promises" given us in the Word of God is the only sure foundation of permanent peace and rest in a world of incessant change and human imperfection.

"Yielding Fruit." Yielding "fruit unto holiness" is a blessing as well as a distinguishing characteristic of spiritual life. No true Christian can be altogether barren and unfruitful. If the Spirit of God dwells in a man, he

must of necessity produce the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." By abiding in Christ we shall yield "much fruit" (John xv. 5); glorify God the Father (verse 8), and prove that we are engrafted into Christ the True Vine, the unfailing Source of spiritual nourishment in producing the "fruit unto holiness, and the end everlasting life" (Rom. vi. 22).

"*Zealously Affected . . . in a good thing.*" The spirit of Christianity dwelling in our hearts, must of necessity inspire us with an ardent desire to perform whatever things are virtuous and praise-worthy, and the example of Jesus Christ, which we ought ever to keep before our eyes, should engage us, by all the laws of love, to walk as He walked, who, according even to the testimony of His enemies, "did all things well." By throwing ourselves wholeheartedly, earnestly and energetically into the beneficent work of ameliorating evil by destroying the kingdom of darkness and extending the Kingdom of Righteousness, we shall be "zealously affected always in a good thing," our hearts will be continually open for the reception of God's sanctifying and qualifying grace, and we shall become daily more and more fitted to enjoy all these spiritual blessings which God our Father "hath blessed us with in heavenly places in Christ."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

NOTES AND COMMENTS.

THE PAPAL PALLIUM.



HE investiture of the new Roman Catholic Archbishop with the archiepiscopal insignia, recalls memories of the olden times when England was under the power of the Pope. Not since 1556, when Cardinal Pole was adorned with the Pallium, has this badge of Papal authority been given to any prelate on English soil; the two predecessors of the new Archbishop having gone to Rome for the ceremony of investiture. What is the Pallium? is a question which has been on many lips, and for answer to it we need not turn to the New Testament, for assuredly it is not given in Paul's list of a Bishop's qualifications. The *Daily Graphic*, after showing that it is considered to be the representative of the official scarf anciently worn by the Roman Consul, goes on to say—

"The tenth century brought the Pallium substantially to its present shape, which is that of a broad collar encircling the shoulders, with two weighted lappets, one hanging behind the back and the other before the breast. The Pallium typifies ecclesiastical discipline. The wool of which it is made denotes the sternness with which rebellious subjects are dealt with; its whiteness is symbolical of the benignity extended towards the repentant and humble. The well-fitting collar is the fear of the Lord, through which good works are so performed that they do not grow loose or slack in doing things that are superfluous. The lappets are characteristic of the cares and troubles of life, whereby the heart and the shoulders of a prelate are often weighed down. Four purple crosses with which the Pallium is ornamented are the four cardinal virtues. The Pallium is held in place by three pins—signifying the virtues of faith, hope, and charity—one before the breast, one on the left shoulder, and one behind the back."

As to the "Attributes of the Pallium," we are told that—

"Without the Pallium an Archbishop cannot perform pontifical functions of consecrating, ordaining, etc., nor exercise the jurisdiction which belongs to him more precisely as Metropolitan. When the Pallium has been bestowed, however, he may

wear sandals in the celebration of High Mass and have his archi-episcopal cross borne before him. The Pallium is buried with its possessor after death. So strict is this rule, that in case of drowning, where the body cannot be recovered, the Pallium must be either buried or burnt. Nor must one Archbishop lend his Pallium to a brother prelate. In the case of its possessor being translated to a new See also, or a second archbishopric being conferred upon him in addition to the first, he must apply for a second Pallium, and, when he dies, he is buried in the Pallium of the province where his decease takes place. The other must be rolled up and placed under his head."

Fancy the Apostle Peter or Paul talking in such a fashion, or giving attention to such childish masqueradings! There are many who, ever craving for sensuous display and gorgeous ceremonials, will find delight in the "Pallium," but it is not by such mummery that the strong good sense of the British nation can be captivated, and led to submit to Papal power, of which the Pallium is the express symbol.

* * *

WHITHER, PILGRIMS ?

The age of Roman Catholic miracles is not yet past, and a scene is now being enacted at Lourdes which is worthy of the dark ages. As recently hosts of pilgrims crowded to Treves to see the "holy coat," so now Lourdes is thronged with those who have come to worship the Virgin and seek for healing, by plunging in the water of the spring said to have been discovered through the direction of the Virgin herself. That nervous excitement and force of will may, in the circumstances which obtain at Lourdes, lead to some real cures of nervous diseases is likely enough, but that any actual miracle of healing takes place "demands a doubt." It is saddening to read of the crowds so eager to render Divine homage to a mortal, and it gives one a shock to hear of a party of British pilgrims *en route* for the supposed sacred shrine. Rome knows the advantages of advertising, and is evidently determined to keep her claims prominently before our countrymen—let us seek to give equal prominence to the great Healer, and ever press upon men the claims of the crucified and exalted Christ.

* * *

CHILD BAPTISM.

We have constantly to explain to our Pædobaptist friends that we do not hold the doctrine of adult baptism, but believers' baptism. No matter how youthful a candidate may be, if he gives evidence of faith in the Lord Jesus Christ we are ready to receive him to baptism. This was illustrated the other day when, at the prayer meeting at the Tabernacle, Dr. Spurgeon told a touching tale of a lad, 9 years of age, who had applied for baptism and church fellowship. When only five years old he professed conversion, but his parents hesitated to let him apply for baptism on account of his extreme youth. Some time ago the lad was ill and like to die, and one day he said to his mother, "When I go to heaven, if Jesus asks me why it was that you would not let me be baptized, what shall I say?" Not being able to give a satisfactory answer, the mother determined that if her boy was spared she would not hinder him from being baptized. When examined as to his experience, the little fellow gave a most satisfactory account of the Lord's dealings with him, so that the pastor could, with all confidence, recommend him to the church for baptism. That is child baptism if you will, but it is also believers' baptism, and such children we ever welcome.

* * *

THE BAPTISTERY IN THE BACKGROUND.

We understand that the baptistery for which Mr. Meyer stipulated is not to be constructed in Christ Church at AN, but somewhere in the underground chambers of Hawkatone Hall! Is the position of the baptistery to be taken as symbolical of the place which the doctrine of Baptism will henceforth occupy

in Mr. Meyer's teaching? The font will, of course, occupy the same prominent place in the church as heretofore; and the more we think of it the more we marvel how Mr. Meyer's enlightened conscience can tolerate that symbol of what he believes to be deadly error. By the way, it is thought by many that by Mr. Meyer's transition to Christ Church he has "shaken himself free from the trammels of denominationalism," and something of that nature he himself has said, but is it really so? That he is severing himself from the Baptist denomination is true, but surely as a minister of the Countess of Huntingdon's Connexion he is as much a denominationalist as while connected with the Baptists. Indeed, Dr. Clifford clearly shows that Christ Church is actually a Congregational Church, and is associated with the Congregational Union, so that Mr. Meyer is thus a member of the Congregational Union and denomination.

* * *

THE GOSPEL IN THE GLEN OF IMAAL.

From an interesting letter just received we quote the following—"Last week I visited a Gospel tent, put up by some Christians I know, in the vale of Imaal. It was a very pleasant excursion by bicycle, and it is a lovely spot in the midst of the Wicklow Mountains, the little Slaney, there a mere brook, flowing at one end—such a pretty little stream with an enormous old bridge spanning it, and at the other end Lugnaquilla rising up in a great mass, its summit most of the time covered with clouds. But the hearts of the Protestant population seem cold and dark, though a nice lot of people, and the opposition of Canon ———, a reputed good man, Evangelical, Orangeman, and champion of liberty, is most bitter, and he rules the simple people like a Romish priest, coming down to the tent door and driving away the people." Though we do not approve of the doctrinal teaching of the Brethren, and it is some of the better sort of "Brethren" who are engaged in this work, yet, knowing the need of Gospel-preaching in that district, we wish these preachers God-speed. It is not a new thing to find "Evangelical" clergymen "bitterly" opposed to dissent in any form, but we trust the Divine blessing will rest upon the preaching of His own Word. Of course the Canon is within his right if, disapproving of the work of these brethren, he seeks to warn his people against them, and by sound argument expose any erroneous teaching that may be given, but we should have thought that a knowledge of the first principles of Protestantism would prevent him from applying physical force in the hope of influencing the heart. In so far as these brethren preach Christ, and this we have reason to believe they are doing, we rejoice. Knowing something of the darkness of many Protestants in that region, we ask our readers to pray that through the blessing of the Lord the "Light of the Gospel" may spread throughout the lovely "Glen of Imaal."

* * *

MR. GIBSON OF TASMANIA.

Our brethren in Tasmania have sustained a great loss in the removal from earth to heaven of Mr. William Gibson, who has been a princely helper of the cause of Christ, and especially of our denomination. The *Tasmanian Daystar* for July has an account of his funeral and *in memoriam* service, and a loving tribute from the Editor's pen. "His great desire in life was to make men know the Gospel, and it could not be otherwise than that he should find consolation in that Gospel himself as he went down into the dark valley." The special form which his munificence took was the building of chapels and manning them with sons of the Pastors' College, and it is fitting that the worthy son of the late President of that College, and a personal friend of Mr. Gibson, should lay a memorial wreath upon his tomb. It is a very pathetic little article which Mr. Thomas Spurgeon writes in this month's *Sword and Trowel*, and from it we cull these sentences concerning the departed Tasmanian

veteran—" 'He served his generation by the will of God,' and used his well-earned wealth, *while he was yet alive*, for the promotion of the Gospel. Being a Baptist of the out-and-out sort—a Baptist with a backbone—he determined to support the interest of his own denomination. Seven or eight Tasmanian Tabernacles bear lasting witness to his generosity. Beside many of these stands a manse, erected by the same generous hand; and the Baptist Union of Tasmania rejoices in very substantial monetary assistance. . . . I loved him because he loved my Saviour. I loved him because he loved my Gospel. I loved him because he loved my father and his sermons. I loved him because of him I had often to say, 'He loveth our (denomination), and hath built us a synagogue.'"

FOR OUR YOUNG PEOPLE.

"Only a Boy."

MORE than half-a-century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is *only a boy*."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said. "I feel it; but God knows I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon; "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me a rather slight evidence of true faith and zeal. I don't want to be hard; but I have had this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'Charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hope in that one boy, Robert. Some seeds that we sow bear fruit late, but that fruit is generally the most precious of all."

The old minister went into the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done for ever, and that he was at rest among the graves under the trees in the old kirkyard.

He lingered in the dark old kirk after the rest had gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here he had been told at last that his work was no longer owned and blessed!

No one remained—no one? "Only a boy."

The boy was Robert Moffatt. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think that if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you, my boy! Yes, I think you will become a preacher."

Some years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth; had brought under the Gospel influence the most savage of all African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society, and had honoured the humble place of his birth, the Scottish Kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intention are sure. The old minister sleeps beneath the trees in the humble place of his labours, but men remember his work because of what he was to that one boy, and what that boy was to the world.

"Only a boy!"

"Do thou thy work; it shall succeed
In thine, or in another's day,
And if denied the victor's meed,
Thou shalt not miss the toiler's pay."

—From *Our Own Illustrated Monthly*.

— * —

A Young Japanese.

In her lesson one day a young Japanese came to the word "Creator," but did not know the meaning. Turning to the dictionary, she read: "Creator, one who creates"; but was still in the dark. She turned up a larger dictionary, and read: "Creator, one who creates; a name given to God, who made all things."

A startling thought came to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said: "That God must have made all these stars." The sun, and even the trees, suggested the thought, "God made them." She went to the temple and looked at the image of Buddha, and said to herself: "It was not you, Buddha, for I never heard you made anything."

When she went to Tokio, an old woman in the same house said to her: "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh, no," said Tasshee, "I do not want any of your gods, I have a God of my own, if I only knew where he is."

Tasshee, however, went to the meeting. The missionary opened the Bible and read: "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "this is the God I am looking for;" and she became so agitated that she could hardly keep her seat, so eager was she to put the question, "Where is He?"

When the meeting was over, she rushed to the missionary, and said: "Tell me, where is this God that made the heavens and the earth?" Her desire was met by proper instruction. She came to the next meeting and heard: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This God gave His Son. All the gods she had ever heard of never gave anything; the people had to give them offerings.

This thirsting soul received the water of life. Tasshee is now a Christian teacher dispensing the water of life to others, telling them of a God who spared not His own Son, but gave Him up for us all.—From *The Baptist*.

BITS ABOUT BAPTISM. IV.

BELIEVERS' BAPTISM is supported by the example of Christ, by the command of Christ, and by the practice of the inspired Apostles. The allusions in the Epistles to the baptised ones afford further confirmation of the doctrine.

In modern Pædobaptist chronicles of mission work there is frequent mention of the number of infants baptized. In the Divine record of primitive mission work, no case of infant baptism is reported. In Pædobaptist addresses and writings to the churches there is frequent reference to the relationship between the children and the Church as expressed and enforced in the baptismal rite. If, in the Apostolic day, the practice of infant baptism prevailed, we should expect to find in Apostolic writings similar references to the baptized children. Such reference is conspicuous by its absence. Every allusion to the subject of baptism is inconsistent with infant baptism, but harmonizes exactly with the Baptism of Believers.

Rom. vi. 3-7. The Apostle's argument here plainly is that believers ought not to continue in sin because they in baptism professed to have died to sin. Baptism is the burial of those whose "old man was crucified" with Christ, and who thus, being dead, "were free [*i. e.*, justified] from sin." This reasoning manifestly excludes babies. Pædobaptist ministers cannot tell their members that when they as infants were baptized they were crucified with Christ, were justified from sin. Those who believe in the figment of Baptismal Regeneration may, consistently with their wresting of other Scriptures, so speak, but only to those who have been baptized as believers can such language be truly applied.

Gal. iii. 27. "For as many of you as were baptized into Christ have put on Christ." This statement is preceded by the declaration which cuts the ground from under the Baptismal regenerationists—"Ye are all the children of God by faith in Christ Jesus," and the connection is clear—those who thus believed were baptized, and by open profession "put on Christ."

Again we ask, will Pædobaptist teachers assure their members that at their baptism in infancy they put on Christ? They will say that their baptism engages them in covenant to put on Christ, binds them to be truly His, but they dare not say as Paul says, that they "*did* put on Christ" (Rev. Ver.) To all who have been baptized as believers, the language can, with the greatest propriety, be addressed.

Col. ii. 12. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who raised Him from the dead." As in Romans, the baptized one is represented as being buried and risen with Christ in baptism; and a phrase is added which, while showing that the virtue is not in the external rite, but in the spiritual condition of the subject, precludes the possibility of supposing infants to be included—"through faith in the working of God" (Rev. Ver.) The most ardent believer in infant sprinkling will hesitate to affirm that the babies, when brought to the font, have "faith in the working of God who raised Him from the dead."

1 Peter iii. 21. "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Here also, undoubtedly, we have Believers' Baptism and no other. Baptismal regenerationists ought to note that Peter is careful to show that the mere application of water does not save; and other Pædobaptists should see that in baptism there is the "answer [interrogation, profession] of a good conscience

toward God." Have the infants any conscience in the matter? We are almost tempted to ask a similar question about those who practise infant baptism.

These are the chief allusions to this important subject in the epistles, and surely any unprejudiced person must admit that they all make for *Believers' Baptism*.

" I A M H I S " !

BY REV. W. FRITH, Editor of *Consecration*, &c.

"**I AM HIS**"! Thus speaks the ancient Church in her devout and blessed testimony before God. What simple and striking beauty there is in these three monosyllables! there is neither doubt in the heart nor hesitancy in the utterance. There is a curt decision which indicates a pure and transparent sincerity which we must all admire, but which we fear is rather conspicuous by its absence in the professing Church of this Laodicean age. Would to God we could hear again, in the fellowship of every Christian association, this same most blessed decision of spirit! How these words remind us of the Psalmist's decided exclamation: "O God, my heart is fixed, my heart is fixed trusting in thee!"

1. We have underlying the words *heart-felt assurance*. And what is religion without this? Where there is real religion there must be life, and where there is life there must be communion with others, if the life be intelligent. And if we have life from God through the power of the Holy Ghost, that life finds its first and highest communion with Him who is its Author. And this intercommunion gives assurance to the heart. Thus Paul says, "I know whom I have believed"—"He loved me and gave Himself for me"—"I live, yet not I, but Christ liveth in me, and the life I now live, I live by the faith of the Son of God." Here is heartfelt assurance; and how it corresponds to the testimony of the speaker in the sacred song! And who can wonder when it is from the same Spirit! Reader, can you say, "I am His"? If not, why not?

2. It implies, too, an indescribable relationship—"His." "Ye are not your own, ye are bought with a price"—"Married to another"—"I have espoused you to one husband, that I may present you as a chaste virgin unto Christ!"

This is a fact in the realms of spiritual experience. And this fact ought to be intelligently apprehended, and spiritually realized; because if it is, it casts a bright hope all along the pathway of the earthly pilgrimage, which relieves the gloom that often hangs over the human spirit through the environments of the earthly life.

This is just what the members of our Churches need to-day—truth which can reach the *heart*, as distinguished from the intellect—*through the head to the heart*. "Speak ye to the *heart* [Heb. *Leb*] of Jerusalem." Every Christian should be able to say in a humble, modest, and unobtrusive testimony—"He is mine, and I am His"! It is this which the Holy Ghost has ever blessed, and will ever own and bless. And there is nothing which impresses the hearts of doubters and enquirers more forcibly and favourably than this definite and decided personal testimony—"I am not ashamed of the Gospel of Christ."

GOSPEL TRUST SERVICES, in connection with our IRISH BAPTIST HOME MISSION, are now being held in various districts. Funds are earnestly besought to carry on these services. Chairman of Committee, Pastor HUGH D. BROWN, M.A.; Hon. Treasurer, Mr. H. A. GRIBBON, Coleraine; Secretary, Mr. T. R. WARNER, 83, Grosvenor Square, Rathmines, Dublin.

REVIEWS.

ELOHIM AND JEHOVAH; or the *Employment of the Divine Names from Genesis i. to Exodus vi.* By J. M. Deniston, M.A. London: Morgan & Scott. Price sixpence.

The "Higher Criticism" in its work of severing the Pentateuch into fragments claims to be greatly helped by the usage of the different names for the Divine Being, asserting that Elohim was the name used by one writer, and Jehovah that used by another. Mr. Deniston, we are glad to see, does not accept this fanciful hypothesis, but, by a very careful examination of the various passages where the names occur, shows conclusively, what sound Biblical expositors have always maintained, that the names are employed with the most delicate discrimination according as the particular circumstances demanded the one or the other, and thus furnishing a proof of unity rather than diversity of authorship. The result at which he arrives is thus stated:—

"Our conclusion is that, as regards the Names in the Scripture reviewed, the plea for different documentary sources is foreign to the question. For these names are at once so distinct, and the guiding reason in the application of each so clear, that no such theory, even if it were fact, could approach the point. The matter is so entirely one of principle, and the usage of each name so entirely accords with that view, that there can be no warrant for seeking to settle the question on any other ground. The names, in short, are where we find them, not because they belong to the stock of this or that writer, but because of their own right to stand where they are, as expressing certain thoughts underneath them. So much for the critical side of the case. On the moral side we find an equal clearness. For now we find that the ideas suggested by the names raise the Scriptural view to a level which has no shadow anywhere of a religious parallel. It is the independent meaning of the names, combined with the manifestly accordant employment of them, that leads to this conclusion. . . . Thus we conclude, from the largest view that can be taken of Divine names, in the Bible and out of it, that nothing can account for what we have in Genesis—the 'Elchim,' the 'Jehovah-Elohim,' the 'Jehovah,' or 'Elohim,' according to individual need and choice—nothing but a direct revelation from Him whose names they were, to those His creatures who required just what the names expressed."

These are words of truth and soberness. Mr. Deniston writes in a judicious and reverent spirit, and while dealing with matters somewhat abstruse and technical in a scholarly fashion, yet expresses himself so simply and clearly that an ordinary reader is able to follow him with interest throughout all the steps of his argument. We very cordially commend this valuable little work.

THE QUARTERLY RECORD OF THE
TRINITARIAN BIBLE SOCIETY;
THE 61ST ANNUAL REPORT OF
THE F.B.S. London: 7, St. Paul's
Churchyard.

These publications are full of most interesting matter. They tell a cheering tale of good work done through the circulation of the pure Word of Truth. We specially are glad to read of the triumphs of the Gospel among the Jews in various parts of the Continent and also in London. There has recently been a correspondence in one

of our London papers, in which the idea was very strongly expressed that scarcely any case of genuine Jewish conversion to Christianity could be produced. The readers of these reports will find a very different and much brighter view of Christian work among the seed of Abraham. The work of this Society commends itself to the sympathy of every Christian heart, and it furnishes fresh proofs of the power of the living Word in spite of all the attempts of destructive critics to emasculate it. After all, the Bible is its own best defence. Protect it by publishing it. Defend it by distributing it. Help the Society in so doing.

THE LIFE OF FAITH. Edited by Rev. Evan H. Hopkins. London: Marshall Brothers. Weekly, price one penny.

Formerly a monthly, this periodical now appears as a weekly, having the worthy aim of deepening the spiritual life of believers. The able and devout editor does his work well, and though we may not always agree with every sentiment in the paper, it always contains much that is really helpful. May success attend it in its new departure.

THE BAPTIST MESSENGER. London: 61, Paternoster Row. Price 1d.

This bright little magazine still maintains a high place among our denominational publications. Among other items the

closing article of a series on "Our Hymns: their Authors and Origin," by Rev. R. C. Roberts, merits attention. An interesting anecdote of John Fawcett, which is given in it, we reproduce on another page.

HOW TO INCREASE AND MAINTAIN THE MEMBERSHIP OF OUR YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

By Thomas Douglas. Price 3d.

This address, delivered at a Y. M. C. A. Conference, in Scotland, has been published by special request, and it is worthy of a wide circulation. It is written in a vigorous style and in a high Christian tone, and contains much sound and helpful advice to members of Young Men's Christian Associations, advice which would also be useful to Christian workers in any department.

"BLEST BE THE TIE THAT BINDS."

JOHN FAWCETT, when labouring in Yorkshire among a people who loved and appreciated his ministry, received an invitation to succeed the celebrated Dr. Gill, in London. He announced his intention, and preached his farewell sermon to his people, who were greatly distressed at the thought of him going away from them. Six or seven waggons were in front of his house to convey his furniture to London. Fervently did his people pray that even now he would not leave them. . . . As the time for his departure arrived, men, women and children clung around him and his family in great distress. The last waggon was being loaded, when the good man and his wife sat down to weep. Looking into his tearful face, whilst tears ran copiously down her own cheeks, his devoted wife said, "Oh, John, John, I can't bear this! I know not how to go."

"Nor I, either," said he. "Nor will we go; unload the waggons, and put everything in its place where it was before."

The people cried for joy; he wrote to London and told them that his coming to them was impossible, and so, declining this London church and larger salary, he resolved to continue his labours among his humble but loving people in Yorkshire. It was under that circumstance he composed the 648th hymn (in *Psalms and Hymns*), commencing:—

"Blest be the tie that binds Our hearts in Christian love;	The fellowship of kindred minds Is like to that above."
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—From *The Baptist Messenger*.

BEST OFFERING FOR CHRIST.—The best offering you can bring to Christ is *yourself*, for until you have given yourself to Him, He cannot accept any other offering at your hands. Unless you are really Christ's you cannot be truly happy. Surely this is a motive that will appeal to you. You wish to live a happy life, do you not? There is no happiness without holiness, and no holiness without faith in the Lord Jesus Christ. Give yourself to Him and He will make you holy, and happy too. True joy will never be yours until "the joy of the Lord is your strength." To abide in Christ is heaven begun below. "Blessed are they that dwell in Thy house: they will be still praising Thee." Those who know the Lord best praise Him most; therefore would I urge you to give yourself to Him at this good hour.—*Spurgeon*.

DENOMINATIONAL INTELLIGENCE.

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

SOME time ago, the Committee of the I. B. H. Mission decided to have an annual meeting of the Mission, as distinct from the annual gatherings of the I. B. Association, and we learn that the proposed meeting will be held (D.V.) in Great Victoria Street Meeting House, Belfast, on the evening of Thursday, September 29th, at 8 o'clock. Brethren Marshall, Eland, and Jardine are expected to speak, and interesting accounts of the work will be given. We trust that our friends will make a special note of the date, and make a special effort to attend the meeting, for the success of which let earnest prayer be made.

* * *

WE understand that the tent meetings in connection with Harcourt Street work, which have now been going on for six weeks, have been very successful. Brother M'Cracken is preaching with power, multitudes are hearing the Word, and not a few have professed conversion. We expect from Pastor Brown a full account next month of this cheering work, as well as tidings of the work in Ireland generally; meanwhile, we bless the Lord for His grace, and plead for more abundant blessing.

* * *

WE have received a copy of a circular which is being sent out by the Church at Cork to friends interested in Baptist work in Ireland. We gladly give it place here, in the hope that it may appeal more powerfully to some of the Lord's stewards. If good and lasting work is to be done in Cork, the friends there must have a meeting-place of their own. We trust that the hearts of pastor and people will be cheered by a ready and liberal response to their appeal, which runs thus:—

“BAPTIST CHURCH, CORK, *17th August, 1892.*”

“DEAR SIR,—We, the members of the above Church, finding our efforts much impaired by the want of a suitable place of worship, avail ourselves of this opportunity to solicit your kind sympathy.

“For some time we have been meeting at great disadvantage and expense in one of the halls of the Assembly Rooms, and, with a view to greater usefulness in God's cause, have now secured a suitable site in King Street, on which it is intended to erect a building, the estimated cost being £1,200. Toward this sum there is in hand £500, and we confidently appeal to our friends for such help as will enable us to open the new church free from debt.

“Contributions will be thankfully received by the Pastor—

“Mr. ALBERT WOODWARD, 5, Smithgrove Terrace, Montenotte, Cork.

“Pastor HUGH D. BROWN, M.A., Oakland, Rathgar, Dublin.

“Mr. G. LANDON, JUNR., 16, Bridge Street, Cork.

“On behalf of the Church, yours very faithfully,

“ALBERT WOODWARD, *Pastor.*

“CHARLES H. VEALE, *Secretary.*”

* * *

WE are glad to learn that a leader has been found for the faithful few in Limerick. Mr. A. Grant Gibb, M.A., who has for a season undertaken the pastoral work, is a Scotchman, hailing from the “granite city,” he is both cultured and consecrated, and we cordially welcome him to our brotherhood

as a devout believer in the old Gospel, and trust that richest blessing may attend his labours. Brethren, pray for him.

* * *

Belfast: Regent Street.

The Sabbath-school annual excursion was held on August 6th. We went by special train, 8.40 a.m., to Newcastle. Having arrived about 11 a.m., we assembled on the sands, where numerous games were gone through, the successful competitors being awarded prizes, the gifts of the church members. At 12.30 noon, we assembled at the pavilion for refreshments; at 2 p.m. we visited the demesne, where a number of the brethren sang and spoke of redeeming love. A number of photographs having been taken of the general company, Mr. Stewart's class, and the teachers, we retraced our steps to the pavilion, where a good tea awaited us. Grace having been sung, tea over, we resumed amusements on the sands. The return journey was commenced at 7.30 p.m., arriving in Belfast at 9.15 p.m., all well pleased with the day's outing. The weather was delightful, the arrangements splendid, and joy was portrayed on every face. The superintendent and officers of the school heartily thank all who helped to carry out the arrangements, particularly the members of the church who so thoughtfully contributed gifts of toys, money, or other presents, which greatly reduced the expenditure and shows the interest evinced in the school, on which the smile of the Lord has lately rested, a number of the scholars having been baptized and joined the church, which encourages the teachers in their arduous but much-loved work.

J. M.

* * *

Cork.

The first outing in connection with our Sunday-school took place on August 10th, when, in company with the pastor and teachers, the children went to Crosshaven. Exchanging the dingy railway carriages for the steamer at Passage, the remainder of the journey was much enjoyed. The weather was all that could be desired. Arriving at our destination, we were met by a party of friends, who were taking holidays there, and whose assistance proved very valuable. While the little folk were "paddling," the elder ones amused themselves by "taking a dip"; and at tea time all appeared to have found a good appetite, which, however, was soon lost. All did ample justice to the good things

provided; the catering being excellently managed by Misses Bleakley and Walshe. We returned at 7.30, all having thoroughly enjoyed themselves. The youngsters hope that next treat-day will soon be here.

ALBERT WOODWARD.

* * *
Derryneil.

GONE HOME.—Only last month we reported the death of one of our oldest members, Mrs. Rea, but little did we think that on the 25th ult. we should find it our sorrowful duty to lay in the same grave the remains of her husband, Mr. Samuel Rea. On the 14th of August he was in his accustomed place in Derryneil Chapel, listening with all earnestness to the preaching of the Word, and joining heartily in the songs of praise. On the 16th ult., he was in the fields looking after the servant-man at work, and got a wetting, on account of which he was obliged to take to his bed, from which he was never afterwards able to rise. I visited him once every day, and talked with him on the things concerning the kingdom. On one occasion he said, "Mr. Rock, what would the world be to me now if I had no Christ? but 'He is mine and I am His.' I am looking unto Him, 'the Author and Finisher of my faith.'" Several months ago he met with an accident, in consequence of which he was laid aside for a long time. But the hand of a gracious God was seen in the affliction, it became a school in which the Father taught His child many precious lessons. He told me that that trial became a great blessing to him, for it was the means of lifting his mind and heart from earthly things and fixing them upon Christ and things above. During his last illness he was extremely gentle, patient and childlike. When his life was drawing to a close, he took his daughter's hand in his, and said, "God bless you, my child, look ever to Jesus: He is to me the pearl of great price." The death of his devoted wife was a great blow to him, but they have been separated only for a few short weeks, and now they have been re-united to part no more.

G. R.

* * *

Limerick.

On Sunday, August 7th, Mr. A. Grant Gibb, M.A., of Aberdeen, commenced his work in Limerick, having undertaken

the pastorate *pro tem.*, in response to the unanimous invitation of the church. Mr. Gibb has already won the hearts of the people by his faithful and earnest preaching, and has been helpful to many. We look for a time of great prosperity under his care. At present the church meets in a hall kindly lent by the Society of Friends, but arrangements are being made to have a chapel built, and already a site is practically secured. The completion of this work will open up a wide field of usefulness, and, we trust, bring many within reach of the Gospel message.

* * *

Tubbermore.

CARSON MEMORIAL CHAPEL.—The following subscriptions have been received since the issue of the June number of this

MAGAZINE, for which grateful thanks are tendered to the respective donors:—

Mr. Robt. Campbell, Brooklyn	£5	0	0
Mr. W. Tulloch, jr., Edinburgh	1	0	0
A Friend, Scotland	10	0	0
Mr. F. Carson, Manchester	1	1	0
Messrs. Fox & Co., London	1	0	0
Mrs. Shillington, Portadown	2	0	0
Mr. James Taylor, Belfast	1	0	0
Mr. James Johnston, Belfast	1	0	0
Mr. R. Haldane Carson, Omagh			
(2nd subscription)	5	0	0
Small sums	0	10	0

N.B.—The new chapel is approaching completion, but the funds are getting low, and about £200 is urgently needed. Who will help? Contributions gratefully received and acknowledged by Brigade-Surgeon WATERS, C.B., J.P., White Fort, Tubbermore, Co. Derry, *Hon. Sec.*

BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. B. M.]

Belfast: Regent Street—August 28th, seven, by the pastor, C. S. Donald.
 Dublin: Phibsboro'—June 17th, one; Aug. 21st, one, by the pastor, F. E. Bury.
 Knockconny.—August 8th, one, by the pastor, M. Simpson.
 Tandragee.—August 11th, one, by J. Taylor; Aug. 20th, one, by A. Jardine.

MORE THAN THEY CAN MANAGE.

THE men who have undertaken to dethrone God and bring His Word to naught, may congratulate themselves on having secured the biggest contract of the age. It is a job that many able men have had in hand. Pharaoh tried it, and came to an inglorious end; Nebuchadnezzar undertook it, and signally failed; Herod, Pontius Pilate, Nero, Trajan, Hadrian, Diocletian, Julian the Apostate, Celsus, Porphyry, and a host of other men of high and low degree, have done their best to overthrow the Book of God; and there have been some men of learning and eminence who have lent a hand to accomplish the result; but still the work remains undone.

Precious Promises.

Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—MALACHI III. 10.



PASTOR TAYLOR, TANDRAGEE.



The Irish Baptist Magazine

VOL. XVI.]

OCTOBER, 1892.

[No. 10.

PASTOR TAYLOR, TANDRAGEE.

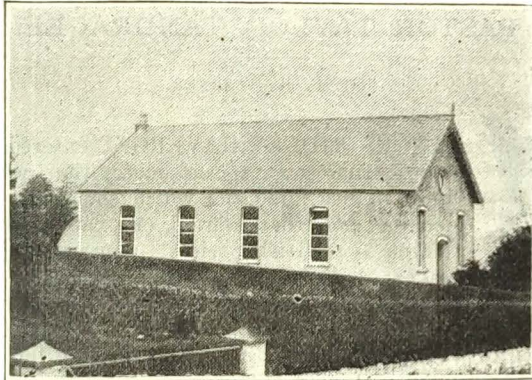
BY T. R. WARNER.



HANCES RIDLEY HAVERGAL entered each day in her journal some special mercy that seemed uppermost in her mind, for which she praised God. On looking over that journal, one can find an entry for March 21: "Irish Society. Success far beyond my asking." We who are interested in the work of the Irish Baptist Home Mission heartily praise God for the blessing on the labours of John Taylor of Tandragee, as we survey the present and review the past faithful services of this devoted servant of God.

His name is a household word among the Baptists of Ireland, and his visits to the various churches highly appreciated; but where he is most loved and esteemed is among his own people. Pastor John Taylor was born at Creevy, Co. Down, 1834. His father belonged to that class of sturdy North of Ireland farmers who constitute the backbone of that portion of Ireland, known in many quarters as the "Scotch Irish." Industrious and persevering, they have made the desert blossom as the rose; their homes are models of cleanliness, and the general appearance presented to the stranger is one of pleasing contrast to the wretched homes one meets with in other parts of Ireland. Young Taylor attended the Presbyterian Kirk at Boardmills, with his parents, who were most careful that he should have a religious training; but it was not till the glorious revival of '59 that with many others he was swept into the Kingdom of God. About two years prior to his conversion he had been married to a very excellent young lady, Miss Sarah J. Skelly, both of them at the time being without a vital interest in the finished work on Calvary. However,

it pleased God to bring her to a knowledge of Himself through her husband's preaching. Shortly after his conversion, Mr. Taylor held cottage meetings, and at one of these Mrs. Taylor decided for Christ, and has from that day to this been a loving partner and earnest worker with her husband for the extended honour of the Saviour's name. At one time Mr. Taylor preached against believers' immersion, but we are glad to learn that this occupation was confined to the period when he was known as "a very young man." On one occasion he heard Pastor J. Douglas, a former missionary of the Society at Portadown, conversing with a Christian companion concerning the ordinance. This conversation convinced him of the truth of believers' baptism, and he was soon afterwards baptized by Pastor H. H. Bourne, at Portadown. Up to this time he felt satisfied that he could serve God while attending to his ordinary business as a linen agent, but now felt impelled to give up his secular calling altogether, and devote his whole time to Gospel preaching. An application was made to the committee of the Irish Baptist Home Mission



for a missionary for Tandragee, where a young man named John Bradshaw had been labouring. That young man ultimately went to Spurgeon's College, and, we regret to say, in the bright, promising morning of life was removed by the hand of death. His name is still held in high esteem in Tandragee, he being the first baptized believer there, and the primary cause of a mission station being started.

Pastor Taylor, on being recommended by Pastor W. S. Eccles, was sent to extend and develop the seed sown by Bradshaw, and, if possible, to form a church of baptized believers in the neighbourhood.

"There, under the shade of those giant trees, and seated on those stone steps," said Pastor Taylor to me, as he pointed to the place, "is where I preached my first sermon in Tandragee." "Do you remember the text you preached from?" "Oh, certainly," he replied. "I will never forget that day, nor my feelings, nor my text, which was, 'And sitting down, they watched Him there.'" At that time there was no meeting-place, but very soon a room was fitted up; at the first morning

service, seventeen were present, five of whom had been baptized; to these were added twelve more during the first year of the church's existence in Tandragee. Four years later they decided to build a mission hall, of which we are glad to be able to give a pictorial sketch.

On entering upon this enterprise, there was no debt to be incurred, no obligation save such as they had money in hand to discharge, no known enemy of Christ to be solicited for help. The money collected soon enabled them to put up the walls; a thank-offering put on the roof, thus the meeting-house was opened free of debt.

Then came another step in the right direction. The friends determined to build a manse, which has been done. They subsequently acquired an adjoining piece of land for a cemetery, the whole ground for church, manse, garden, and cemetery having been most kindly leased to them by the Duke of Manchester for ever, at the yearly rent of £2 10s. The cost of the building thereon was about £1,000, but what labour this indicates in a small country town! During this period, Mr. Taylor had to superintend the work, collect money, and preach some five times a week, the result being that his nervous system broke down, from which overstrain he has never since quite recovered.

For nearly thirty years he has been a true pastor, labouring among the people as one who must give an account concerning the souls which come under his care. This to him was not a hard, grinding duty, but a delightful and joyous task—faithfully and honestly discharged, as ever “in his great Taskmaster's eye.” During the recent inclement weather, when the roads were covered with snow, and a regular blizzard blowing, he was requested by a friend not to attempt the journey out to one of his preaching stations in such weather upon foot, and offered to provide a car if he would not take one at the expense of the society; but he would do neither, and walked several miles in the face of the storm to hold the meeting. Difficulties seem only placed in his way that he might overcome them. Indeed, they only stimulate him to fresh endeavours. This is particularly true in his unwearied efforts to win souls. He seems never to lose heart or give up praying for the wanderers, and over and over again his heart has been made to sing for joy in seeing those he has prayed over for years brought into the household of faith. Pastor Taylor knows no weariness in winning souls. It is his aim, his object, his desire, to bring souls to Christ.

He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way.

When a man leads the way to holiness and heaven we may naturally look for some to follow such a leader, and we are not surprised to know that hundreds have been led through his preaching and example to Christ. Over 365 persons have been baptized by him during his ministry at Tandragee, and this is the most eloquent testimony we can have to the fact that God has blessed the word preached by him. Few men have thought less of the world of pleasure, or shrunk less from its harmless frown. Not to gain any man's approval, or to be popular with the crowd, does Mr. Taylor work, but for the sole reason which lies as a coal of fire upon his heart, viz., to be popular with one Man, even Christ Jesus, his Lord. Solemn, awful responsibility this preaching the Gospel. Not a

light matter with John Taylor or any man who has heard the words, "Let him be accursed" who preaches it *not*. How imperative, therefore, that a man find out what it is, and that he should have clearly and unmistakably the exact and true message of God to deliver to the people.

As you listen to Mr. Taylor preach, one idea seems to fasten itself upon your mind as he proceeds, and that is, "This man has a message from God," in the delivery of which there is an entire absence of display or attempt at novelty, but always present a trembling of heart and earnestness almost painful to witness lest he should fail to make the message plain. Some speakers we have heard give one the idea of an auctioneer knocking down some trifling articles at the end of a day's sale with a flippant joke and a manner which indicates a hurry to be gone; but not so with our good friend Taylor. Solemn but not severe, pleasant without playing the practical joker. We do not remember reading anything more calculated to give a better impression of Mr. Taylor to those who know him not than Goldsmith's description of the village pastor in his "Deserted Village." If John Taylor had lived during the poet's lifetime we might fairly have come to the conclusion that he had drawn an admirable portrait of our friend:—

At church with meek and unoffending grace
 His look adorned the venerable place.
 Truth from his lips prevailed with double sway,
 And fools that came to mock remained to pray.
 Unpractised he to fawn or seek for power
 By doctrines fashioned to the varying hour;
 Far other aims his heart had learned to prize,
 More skilled to raise the wretched than to rise.

It is refreshing in this day of change and competition for place and power, and the hunger and thirst for pecuniary advancement, to find a man utterly regardless of any of these considerations. That this is so in the case of John Taylor may be gathered from the following incident:— At a time when his salary amounted to but £80 a year, he was offered double this remuneration to go to another field of labour. So happily situated was the church which gave him this call that nine out of ten men would have accepted it, but knowledge of the need of the district where he (Pastor Taylor) had laboured so long, the people he loved, the men and women who had been brought into the church at Tandragee through his instrumentality, and the whole surroundings dear to his soul, constrained him to conclude his life-work lay still in that sphere where God had used him. To him the subject for reflection was not his own advancement, but rather the advancement of the Kingdom of Christ, therefore he hesitated not. No mere money value could tempt him from the path of duty, so he graciously refused the kindly call, to his own monetary disadvantage, and remained at Tandragee. For three decades Pastor Taylor has seen the ebb and flow of spiritual life in his circuit. No year since the mission was started by him has passed without souls being saved and believers baptized; but it is pleasing to learn that, helped by his good co-worker, Mr. Jardine, a God-used evangelist working under his superintendence, that over fifty were baptized during the last twelve months, largely the result of special tent services; and a wooden hall

erected at Maytown, where a church has been formed which is spreading the light in a district greatly needing Evangelical preaching, and that, too, of an aggressive kind.

We trust our good brother Pastor Taylor may be long spared to hold forth the Word of Life, and that ere he pass hence he may yet witness as great an outpouring of God's Spirit as in that memorable year of '59, which was such a blessing to the Green Isle, and at which gracious period John Taylor was born from above.

AMONG THE IRISH CHURCHES.

OUR Annual Meeting in connection with the **Irish Baptist Home Mission** was characterized by vigour, enthusiasm, and power. Great Victoria Street Chapel was crowded, and the audience throughout intensely sympathetic. Mr. H. H. Graham, secretary of the Regent Street Church, made an excellent chairman, while the singing was hearty and effective. Mr. T. R. Warner, secretary of the Mission, started with a cheering record of work accomplished, and an emphatic sounding forth of Baptist and New Testament principles. Mr. Hugh D. Brown followed on the same lines, enforcing the necessity that all Christians should, Berean-like, "search the Scriptures daily whether these things were so." Messrs. Marshall, Eland and Jardine awakened great gratitude in our hearts as they told of how the Lord had been working gloriously in Banbridge, Athlone, Maytown and other districts; while Dr. Usher wound up with a triumphant aggressive address on the words, "Jesus saves." Pastor S. J. Banks opened with prayer, and our praises for Divine grace found vent, ere we separated, in the Doxology. The number baptized in connection with our mission churches indicates an increase of over **eighty per cent.** as compared with previous year, and the membership a nett gain of one hundred and fifty.

Mountpottinger Church progresses steadily, the new building being nearly roofed; funds are, however, still urgently required, and will be gladly received by Pastor Robert Clark, 7, Ravenscroft Avenue, Connswater.

The **visit of Mr. D. L. Moody** has greatly stirred Belfast, and there are abundant evidences of even greater blessing than during his first momentous visit to our northern capital. Cork, Limerick, Waterford and Athlone have also had refreshing seasons, and we note with special pleasure that our brethren in these cities were all earnestly and unitedly engaged in the great work of soul-winning. May many of the saved learn the joy of running the way of the King's commandments.

Cork Chapel is rising slowly but steadily, and our friends report fresh baptisms and additions to the church. **Limerick Church** has been fortunate in securing **Mr. A. Grant Gibb, M.A.**, of Aberdeen, as temporary pastor, and many cheering indications of God's endorsement of this step are forthcoming.

The **tent services** in connection with Harcourt Street Church have been far more successful than our fondest hopes imagined. For ten weeks Mr. S. A. M'Cracken, aided by Mr. H. R. Dixon and many

OPENING OF THE ROCKEFELLER HOUSE, IRISH BAPTIST TRAINING INSTITUTE.



N important step in the work of Irish Evangelization was marked by the interesting ceremony which took place at 16, Harcourt Street, Dublin, on Tuesday evening, 4th October. This was the opening of the new Rockefeller House and Training Institute. Through the open-handed liberality of Mr. Rockefeller, Mr. R. G. Glendinning, and other friends, the Committee were enabled to purchase and furnish the spacious four-storey building in Harcourt Street, formerly known as Montague House, in order to carry out a long-cherished scheme for the furtherance of the work in Ireland. The object of the Institution is four-fold.

1. It is to be a Training Institute, where promising and approved young men from the churches may receive such help as will equip them more fully for the work of the pastorate; and where other Christian workers may receive stimulus and assistance in any path of Christian service. The services of Mr. Ambrose Bury, B.A., of Trinity and Yale have been secured as classical tutor; and we hope soon to see him surrounded by a band of men whose hearts God has touched, and on whose lips has been laid the live coal of consecration.

2. The teaching power will be further utilized by providing for a limited number of boys a sound education, under healthy moral and spiritual conditions.

3. Some handsome rooms have been set apart for the use of the Harcourt Young Men's Christian Association, where young men may enjoy all the privileges of social intercourse, without the introduction of many secular adjuncts, which so frequently mar the spiritual usefulness of such associations.

4. Lastly, accommodation will be provided, on very moderate terms, for the residence of young men engaged in business, or otherwise, in the city.

The opening ceremony was characterized by great heartiness and enthusiasm. Pastor H. D. Brown, M.A., presided, and was supported by many staunch and tried friends of the Baptist cause in Ireland.

On Wednesday night a public meeting was held in Harcourt Chapel, to follow up the very earnest meeting of the previous night held at Rockefeller House. Pastors Woodward of Cork, Gibb of Limerick, Eland of Athlone, Pearce of Lisnagleer, and Hodge of Ballykeel, addressed the assembly. All spoke of aggressive efforts in their various districts.

We trust to give a fuller account of this meeting, and that held the following evening, in our next issue.

A. G. GIBB.

"THIS THING WAS NOT DONE IN A CORNER."

BAPTIZED IN THE SEA.



OST unexpectedly being invited to spend part of the summer vacation at Walton-on-Naze, we soon found that not only is this little town an excellent resting-place, but that it is a centre of faithful Christian service. At the "Home of Rest" Mrs. Moore of Regent's Park road, and a band of workers are busy teaching and exemplifying holiness to the Lord in a joyous spirit. Daily, as the weather permits, they are at work on the sands amongst the children, for whom special services of the simplest and most attractive character are held. Texts are learned, hymns sung, and prizes for Scripture-searching are presented by the visitors for competitions by the children.

The blessedness of such an atmosphere and the affinity which the people of God have for each other are quickly felt. The privilege was afforded to me, amongst others, not only of addressing these meetings, but in and out of doors of preaching the ever-blessed Gospel. Amongst my new acquaintances were a family from the Baptist Church at Camden-road, members of the church or congregations at East London Tabernacle, Rye-lane, West Ham, etc., and, by no means least important, two Israelitish Christians, now missionaries to the Jews. One of these in a conversation gave me the impression that he had been baptized, and the text at the head of this article was the theme of an open-air address given by the writer in hearing of the other. Some days afterwards, when bathing in the sea, observing my Hebrew brethren not many yards distant, I swam towards them, thinking, what a joyously strange meeting this—two Hebrew and a Gentile Christian. Saluting them, out of the fulness of my heart, I said, "What a splendid place for a baptism"; and then remarked, addressing one particularly, "*You* have been baptized, have you not?" He replied that he had not, but had baptized someone else in Morocco. This afforded the opportunity to urge privilege and duty, with the result that the other immediately expressed his willingness to obey the Lord in that ordinance. So overjoyed was I, that the proposal was made that he should be there and then immersed, but he replied earnestly, "No, not now; there are no witnesses," and "This thing was not done in a corner." So we arranged for the next day, and, after lifting up our hearts in prayer, separated. This candidate had known the Lord for many years, during several of which he had defended the practice of believers' baptism. "Jews," said he, "need little to convince them of the scripturalness of the ordinance, as they almost universally believe in immersion."

Once he was asked why, as he so strenuously defended it, he was not himself baptized. He replied, "I hope to be, but it will not be in a Baptist chapel, nor brethren's meeting-house, but in the sea. Some day I shall seek the opportunity when at the seaside, and at the hand of some brother. Whether he be ordained or not will make no difference, if only he be a teacher of Christian doctrine and a devoted man." He similarly advised a friend, saying, "Go not to Beersheba nor to Meribah, but to Rehoboth," the sea, in his belief, answering best to Rehoboth. My heart was glad indeed, I felt as I think Philip must when he joined and spoke with the Eunuch.

My cup of joy was not yet full. At night one of our own circle (my son in the faith) came and said, "Uncle, do you know anything to hinder me from being baptized to-morrow?" "Certainly not," was the response. Our family worship was indeed a praise service. The morning came, the sun shone brilliantly, the children's service was proceeding, and all needful arrangements had been made. Our Jewish friend was attired in a linen suit purchased in Jerusalem, the youth in "flannels," I in ordinary attire. The Lord had still further joy in store for us. A gentleman, also visiting here, who has left the Established Church because of the Ritualistic tendencies and practices in his

parish, who now meets with the Congregationalists, said to me, "I had hoped to have introduced a third candidate this morning." On further inquiry, he stated that his son, whom he believed to be a Christian, had desired to be baptized. The Congregational minister had promised to *immerse* him if he preferred that to sprinkling. The matter had been delayed. An introduction followed, and during a conversation the son related to me the story of his conversion, and decided to be immediately baptized.

Soon after mid-day on Tuesday, August 23, two or three hundred people assembled on the shore to witness the sight. We sang—

I'm not ashamed to own my Lord,
Nor to defend His cause,

adding the well-known chorus—

At the Cross, at the Cross where I first saw the light,
And the burden of my heart rolled away.

This was followed by a brief address based upon the words, "If ye love Me, keep My commandments." A brief exposition of the signification and importance of the ordinance was next given, and we sang,

Where He leads we will follow,
We will follow all the way.

After prayer, a text was given to each candidate as he was led *into* the sea and immersed.

Great interest was manifested by the onlookers; the utmost decorum prevailed. From the testimonies afterwards received, some of those present were solemnly and convincingly impressed by the whole service.

Between the baptisms we sang "Glory, Honour, Praise and Power;" then the "Doxology" concluded the service.

The Jewish brother not baptized informed me before leaving the town that with his wife and other friends he hoped soon to follow the Lord in this ordinance, adding, "You need not fear that I shall neglect it. It is too much a matter of conscience for that. I was a very Saul of Tarsus as to baptism, and in fighting it was convinced of its Scripturalness." The reason for delay was given, and is satisfactory. Much earnest conversation has resulted, and I trust will be abundantly fruitful. Gratefully I would testify of God's wondrous leading and dealing during this vacation. My heart has been strengthened by Christian intercourse. Gladdening messages have reached me concerning blessing received by others through this unexpected visit, and not least cheering is the belief that one, at least, has been led to the Saviour. I am induced to send this account, not alone because of the coincidences, but as *apropos* of recent correspondence on the need of bringing our principles to the front. To God be the glory!

BELFAST.

W. USHER, M.D.

—From *The Baptist*.

THE Bible is like a transparent vase, seen to perfection only when lighted up within by God's Spirit."—*Rev. John Ker, D.D.*

MANY a promise is written in sympathetic ink, that we cannot read till the fire of trouble brings out the characters.

IT is a grand thing to be indifferent to success—to have our will done in God's. It is indeed a strange miserable blindness of man's, and insensibility to his own greatness and dignity, that makes him insist so on having what *he* likes. I wonder at it more and more. Only think what a gratification of ambition it is to have our will God's, and so certainly done.— *Jas Hinton.*

NOTES AND COMMENTS.

MOODY'S MEETINGS.

FROM all the reports that have reached us, we gather that Mr. Moody's Irish Mission has been an unqualified success. It is only to be regretted that more time could not be spent in such places as Limerick, Waterford, Tralee, etc., but even the brief visits paid to these towns have been greatly blessed. The series of meetings held in Belfast have been marvellously fruitful in spiritual results. The public responses to Mr. Moody's burning appeals for instant decision have been very many; we read, for instance, of about 600 standing up in avowal of their anxiety to be saved, and that in a meeting of non-churchgoers. We trust that the multitudes who have professed conversion will prove to be real disciples of Jesus Christ. Certainly the work of this great Evangelist has hitherto been characterised by genuineness, and the results have not been of an ephemeral nature. This was strikingly shown at the closing meeting in Belfast, when, in response to the appeal that those who had received blessing during the meetings of 1874 and 1882 should rise to their feet, "crowds rose in the body of the hall and all parts of the galleries—old men, some soldiers, and not a few police; then on the platform, the members of the choir and Christian workers," and "many well-known ministers." We trust that the scenes witnessed in Belfast will be repeated in Dublin, where it is hoped Mr. Moody will shortly hold a series of services. As we go to press Mr. Moody's London Mission in the Metropolitan Tabernacle is in full swing.

* * *

DUBLIN CONVENTION AND THE DOWN GRADE.

An incident in connection with the recent Convention, which has been greatly animadverted upon, certainly proves that the Dublin Christians generally have little sympathy with "Downgradism." It seems that the committee had invited Rev. R. F. Horton to take part in the meetings, not knowing of his advanced views on Inspiration. Mr. Horton accepted the invitation, but subsequently, the committee having been informed of his Grindelwald utterances and of the views put forth in his book on Inspiration, decided to ask him to cancel his engagement. Undoubtedly, it was unfortunate that the committee were not better informed at the initial stage of the business, and that their after action should have been necessary, and it is not to be wondered at that, in certain quarters, strong exception was taken to the action of the committee; yet, in view of the basis of Christian union embedded in their trust deed, they could hardly have done otherwise. At one of the meetings, the Archbishop of Dublin almost went out of his way to lecture the committee upon their conduct, and to eulogize Mr. Horton. The following day a letter appeared in the *Daily Express* from the pen of Pastor Brown, which we think most of our readers would like to see—we therefore give it in full:—

PROFESSOR HORTON'S VIEWS OF SCRIPTURE.

TO THE EDITOR OF THE "DAILY EXPRESS."

SIR,—The Archbishop of Dublin, presiding yesterday over a meeting of the Dublin United Services, held on the basis of union laid down in the trust deed of the Christian Union Buildings, said:—"He held very strongly the maxim attributed to the late Lord Beaconsfield, that the cause which required concealment was lost. In any case, let them be frank, and show the world that they could discuss even matters such as this in a spirit of Christian and brotherly charity," the reference being to a recent discussion whether the views held by Mr. R. F. Horton on Inspiration should preclude that gentleman from taking part in the Convention. Now, in the spirit of love, yet frankness, alluded to by the good and kindly-hearted Archbishop, I must most deliberately disagree from the conclusions arrived at by the Archbishop of Dublin

when he further remarked—"He had very carefully read the address which was delivered at the Grindelwald Conference. He had also examined a work which had been previously published by Professor Horton upon the very subject which was now in question, and while he did not commit himself to any agreement with the conclusions at which Professor Horton arrived, it did not seem to him, from such an examination, that the difference between Professor Horton and any of those who stood upon that platform was such as would have made it undesirable that he should have occupied a position on the platform that day among them."

Now, that difference involves, to my reading of the following quotations, the candour and character not only of the great Apostle of the Gentiles, but also that of our Lord and Saviour Jesus Christ. Nor do I stand alone in arriving at such a conclusion. Speaking at Grindelwald, Mr. Horton says—"With regard to the Pentateuch, it was, of course, a totally uncritical and unsupported Jewish tradition that Moses was the author of the Jewish Law Book . . . facts . . . point overwhelmingly to the conclusion that Moses did not write the Pentateuch."

Christ says—"Had ye believed Moses, ye would have believed Me; for he wrote of Me."

I claim to act in no bigoted way, but as every true follower of Christ must in voting for the character of our Redeemer as against the criticism of Mr. Horton. How dare a Christian do otherwise?

Again, in Mr. Horton's book on Inspiration, pages 49 and 105, we read, "Now, when St. Paul lays stress upon the collective noun seed, and argues that the promise pointed to Christ because it did not use the plural seeds, we may say, without disrespect, that he was showing a trace of his Rabbinical training—reasoning of that kind, such splitting of hairs, was intelligible to the Rabbinical school." "The allegorizing which St. Paul allows himself in the Epistle to the Galatians, and the use of merely verbal quotations wrenched from their context, which Matthew, for example, sometimes makes, cannot be regarded as authoritative models for our own treatment of the Old Testament writings."

Poor Paul! Poor Matthew! Are ye mere tricksters, jugglers with the Word? So charges Professor Horton, yet some way my heart trembleth not in voting for the Apostle's honour.

Again (page 137), "Sometimes we have been tempted to press details and rest the case of prophecy and its fulfilment upon verbal predictions which often turn out to be little better than quibbles, but this misuse of prophecy does not affect its use." So Professor Horton; but Jesus Christ died to maintain and fulfil these quibbles. For example see John 19, 24, 28, 36, 37. Are we to be blamed for refusing to sit on the same platform and thus endorse the findings of Mr. Horton? Again I reverently vote for the Incarnate Word.

Once more (page 237), "There is reason to believe that the principles of literary composition during the latter part of the period in which the Bible books were composed fully recognised what are called pseudepigraphical works, that is, works in which the author writes under the name of one of the great ancients, and puts his own words into his master's lips." Verily, here we have a Bible, indeed, built up of lies and falsity. Again, unhesitatingly, I vote against Mr. Horton and for the honour and truthfulness of the Holy Scriptures.

Space will not allow for further quotations, though I could multiply such. It may, however, be remarked that Esther, Ecclesiastes, Solomon's Song, Proverbs, and Galatians, under Mr. Horton's revising genius, emerge little more than sentimental and unworthy books.

I deeply regret that any apparent discourtesy should have been shown Mr. Horton, but personally, like many others, I knew nothing of his having been invited to our Convention until the name appeared in the programme.

Resting fully persuaded that the Archbishop of Dublin, in his kindly but mistaken tolerance, did not consider fully the consequences of his endorsement of Mr. Horton's invitation to Dublin, and regretting that, as chairman of a meeting convened by the Committee of the Dublin United Services, he (the Archbishop) should think it necessary to animadvert upon the finding of the majority of that committee which invited him to preside,—I remain, most sincerely yours,

HUGH D. BROWN.

Oakland, Rathgar, 22nd September, 1892.

* * *

AN IRISH VIEW OF GRINDELWALD.

We quite agree with the *Irish Ecclesiastical Gazette* that "a large number of thoughtful people will be found far from hopeful as to any practical results following from the Grindelwald Conference." We also agree with it when it says, "It strikes us that there has been a marked absence of all reference to Scriptural and primitive authority throughout the discussions." We think too that it is right in saying, "The first thing to be ascertained must evidently be the mind of God in the matter," although we are not sure that it is necessary to add, "and next what the Church did and taught in those times nearest to the days of the Apostles." If we have the "mind of God" we need nothing else to direct us, and that mind we believe, as we are glad to see the *Gazette* also thinks, is revealed in the Word of God, especially as to this matter in the Acts and Epistles. It is refreshing to find such a paper giving prominence to the "three principles of unity having Scriptural authority" indicated in the statement that the Apostolic Church continued steadfastly in the Apostle's teaching and fellowship, in breaking of bread and in prayers." These are privileges for which Baptists have always contended, but certainly, as the *Gazette* says, "they have failed so far as we can see to receive the emphasis due to them during these discussions." We rather fancy, however, that in speaking of "the times nearest the days of the Apostles," the *Gazette* is thinking of the "Historic Episcopate," but if that is not found in the days of the Apostles themselves, we care little for what is supposed to be found in the days *nearest*, which, by the way, are not so very near after all to the Apostles. It is rather surprising to learn that at the Grindelwald Conference Mr. Hugh Price Hughes accepted, as the basis of reunion, the Historic Episcopate. We were glad to see that Dr. Glover, speaking for the Baptists, and other speakers on the Nonconformist side, decidedly refused to declare all our past history a huge mistake and our present position untenable by such acceptance. The *British Weekly* has also emphatically repudiated any such dogma as an acceptable basis for Nonconformists. As Dr. Clifford said at the opening meeting of the Baptist Union Association as to the true Historic Episcopate, "*We have got it. Only extend your researches far enough*" (*i.e.*, include the Acts of the Apostles as history) and we find the Historic Episcopate to be what obtains among us as Baptists.

* * *

REVELATION AND REUNION.

We have taken the trouble to read Mr. Horton's address on Inspiration at Grindelwald, and did space permit we should like to touch on some of the manifest misrepresentations, unwarranted assumptions, and startling deductions which we find therein. At present we simply point to his application of his views to the question of Christian unity. He declares that "The Bible as it has been understood since the Reformation has not been a means of uniting Christians. Sad to say, it has had an opposite effect." After speaking of the way in which different sections of the Church have considered that they found support for their distinctive views in the Bible, he says, "therefore the Bible has been the means of splitting us up into bodies that have come to Grindelwald to be united." Again, "The Plymouth Brother believes every word is inspired, and that his doctrine is drawn from the very lips of God in the Bible. And what is the fact? The Plymouth Brother parts from us all." The Bible keeps us from being united, therefore for the sake of the wonderful reunion sought at Grindelwald let us set aside the Bible! The more fully we believe the Bible to be inspired the more widely do we diverge from each other, therefore let us get the most attenuated theory of inspiration, for the less importance we attach to the written Word the nearer we shall come to each other! That is the plain inference from Mr. Horton's statements, and that inference is almost put into words when he gives it as his opinion "that

in future men will not think of going to found their systems on the Bible, because they will understand that the Bible expressly refuses to give them a system—we shall cease to go to the Bible to build up our mountainous theology when we make the discovery that the Bible did not intend to give us what we call a theology." Now in the light of the whole address this does not simply mean what intelligent Christians have always understood, that the Bible does not give a *system* of theology, but that the Bible does not supply the materials for forming a system of doctrine—that we need not go to the Bible for any authoritative pronouncement upon theological questions. With all divergences of opinion as to the nature and extent of inspiration, Christians have always held that the Bible is the authoritative rule of *faith* as well as practice, that from it our theology must be derived, but according to this teaching the old view is mistaken, and yet this modern critic tells us that the effect of his views upon the Bible "is simply to leave the Bible precisely where it was." In the truest sense we believe so, for we are confident that the Bible will survive all criticism, but to those who accept such views we cannot see how the Bible can remain the same. It is passing strange that Archbishop Plunkett could quote with appreciation a sentence that occurs in immediate connection with the passages we have cited. "It (the Bible) is a land in which all sign-posts point to Him (Christ), not in order that we may pitch a tent and rest beneath the sign-posts, but in order that we may go on to find Him." A beautiful and truthful sentiment in itself, but taken in connection with its context the meaning seems to be that when we have come to Christ we can dispense with the Bible, having reached the goal we do not need the signposts. Not thus did Christ speak when he said, "If my words abide in you," etc. Not thus Paul when he said the Scriptures were given "that the man of God may be perfect thoroughly furnished unto every good work." Not thus Peter when he said, "We hold more sure the prophetic word whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts."

* * *

THE VIRUS OF SACERDOTALISM.

We fear that the *Irish Ecclesiastical Gazette* is a little too sensitive, and is disposed to err in the matter of application. It says—

"We confess we do not much care for the tone of the *Review of the Churches*; in its last issue it seems to us to have adopted a very inimical position towards the Church of England, and one of its writers indulges in a most flagrant falsehood when writing of the Irish Church. The 'reunion' which it advocates will scarcely be purchased at such a cost. We find the Rev. John Clifford, D.D., in his 'Baptist Notes,' using the following extraordinary language: 'No one will doubt that Baptist testimony is sorely needed in Ireland. The doctrine of individual regeneration and consecration requires to be preached in all its simplicity and purity in an atmosphere supersaturated with the virus of sacerdotalism'!! If this is the outcome of Christian Conventions and reunion literature the less we have of these things the better. Dr. Clifford writes in glowing terms of the advances of the 'Irish Baptists.' We are informed that further progress is to be chronicled by the foundation of a Baptist Training Institute. Now, if there is one thing truer than another in the history of the rise and advance of 'Irish Baptists,' it is this, that it cannot be traced to this 'virus of sacerdotalism.' We defy contradiction when we assert that it was in some of the ultra-Evangelical churches in Dublin that this Baptist schism received its greatest impetus. It was in the midst of congregations where there was no definite Church teaching on the subject of baptism, where the language of the Church Catechism was either silenced or explained away, and where (as we are credibly informed) professing Baptists were allowed to teach classes of Church children in the Sunday School. If Pastor Brown would candidly confess it, he would acknowledge that, as he himself was led away to the Baptist profession from the bosom of such an Evangelical centre, so he has drawn away others from the same source. Dr. Clifford's misleading language, in the current number of the *Review of the Churches*, has compelled us to speak plainly. It is not

where the doctrines of the Church of Ireland are taught that the Baptists will find material at hand to work upon."

We at first thought that the "flagrant falsehood" was embodied in the "extraordinary language" of Dr. Clifford, but perhaps it is in the article by Canon Moore on Denominational Education, though we are not sufficiently versed in the Irish Educational Question to be able to detect the falsehood. At any rate it is evident that the *Gazette* considers that Dr. Clifford attributes the "virus of sacerdotalism" to the doctrines of the Church of Ireland, although we should think it is equally evident to every other reader that the Doctor's words need not be so understood. Surely the statement, apart from all consideration of the Irish Protestant Episcopal Church, is fully applicable to Ireland under Roman Catholic influence, and that we are pretty sure was Dr. Clifford's meaning. At the same time we believe that there is somewhat of the virus of sacerdotalism in the institution which proudly but not very accurately calls itself "the Church of Ireland," and we are confirmed in that opinion when we find one of the organs of that body thus accepting Dr. Clifford's statement as truly descriptive of itself. It is a clear case of the well-fitting cap being worthily worn. Again the *Gazette* misconceives the purport of the Doctor's remark when it so valiantly asserts that "the Baptist schism" has received its greatest impetus from the ultra-Evangelical Churches, and cannot be traced to this "virus of sacerdotalism." Dr. Clifford does not say that "the virus of sacerdotalism" will supply Baptists with material to work upon and make their work easy, but that such a state of matters renders *necessary* the Baptist testimony to "the doctrines of individual regeneration and consecration." As to the experience of Pastor Brown, we daresay that gentleman would be quite willing to confess that "he has drawn away" many from the Evangelical churches in Dublin, but not necessarily from churches where the Church of Ireland doctrine of baptism has not been taught. Not a few have come from churches where the ministers preached with all their power the dogmas of infant sprinkling and denounced in unmeasured terms the Baptist views promulgated at Harcourt Street, and many of the conversions to Baptist principles can be directly traced to these *anti-Baptist* sermons.

We take this opportunity of thanking Dr. Clifford for his sympathetic notice of the Irish Baptists and their work.

FOR OUR YOUNG PEOPLE.

LITTLE KATIE.

"I WANT to go to Kilburn Hall to-night, mother; mayn't I go? do let me go, dearest mother," said little Katie, one Sunday afternoon in the autumn of 1870.

"But," said the mother, "if Edie sees you going, you know she'll cry."

"Oh! let me go *this once*, mother, and I'll take good care Edie doesn't see me; for I'll go out the back way."

"Well, Katie, if you want to go so very much, we'll go together."

The mother and her child sat side by side, and the little one listened most attentively to all that I said. Walking home, she asked, "Mother, what was that text about the Lamb of God, and the beautiful hymn about the fountain? I like it so much—I'll ask father to go next time."

She was told that the text was, "Behold the Lamb of God, which taketh away the sin of the world"; and that the hymn she thought so beautiful began—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

"That's about Jesus, too, is it not, mother?"

"Yes, Katie."

That night little Katie became restless in her sleep, and at two o'clock on Monday morning her mother knew she was quite ill. The doctor came, and all through Monday she lingered. In the afternoon she raised herself in bed and called, "Father, father, I want you."

"What is it that you want, Katie darling?"

"Do you love Jesus, father?" She then spoke of what she heard, saying, "Behold the Lamb of God, which taketh away the sin of the world." She asked her father to go to the hall. The father brushed away a tear that started to his eye.

"Oh! my child," said the mother, "I think you'll soon get better, and then you can go yourself with father to the hall."

On Tuesday morning little Katie seemed so much better that the doctor thought she would recover; and when he called about three o'clock in the day, he told the father that some medicine he would give him would soon make her all right. The father and doctor had scarcely proceeded as far as the garden-gate, when a violent attack of sickness came on, and the King of kings sent for Katie, and she took her place in the home of God—the Father's house on high.

When the father came in and saw the long flaxen hair of his child strewed upon the pillow, and a happy peaceful smile on her face, and knew that she was gone, no wonder that he should with tears pray that his own soul might be blessed with knowledge of the precious Lamb of God?

What a short race was that of this little one of seven summers! On Sunday she heard of the Lamb of God; Monday His hand was beckoning her to come to Him above; and Tuesday she went to be with Him for ever—there in that heavenly kingdom to sing, "Worthy is the Lamb that was slain to receive glory and dominion for ever and ever."

Jesus said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark x. 15).

"Just as I am, without one plea,
But that Thy blood was shed for me
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

—From "Gracious Words"

"I CAN."

"I CAN" is a bright little fairy,
Courageous, intrepid, and plucky,
Whose wand every obstacle touches,
And forthwith for ever you're lucky:
A dear little creature, she flutters
Around every venturesome lad
Who bravely attempts the performing
Of duty whose doing makes glad.

"I CAN" is the road to achieving,
The path by which heroes have ventured;
And all who would follow their footsteps
Must early in life be indentured:
The conditions are clear and apparent—
A bold and a resolute bearing,
A heart that is brave and undaunted,
And a mind that is never despairing.

"I CAN" is the charm that will open
The door of the Chamber of Honour,
Where all who approach are rewarded
For glory they thus bring upon her:
Press on, then, ye daring, and struggle
For virtue, for wealth, and for glory,
For *youth* is the time for attempting,
And not when the forehead is hoary.

D. B. MUNRO.

DENOMINATIONAL INTELLIGENCE.

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



THE Baptist Union Autumnal Session held in London has been emphatically a good one. The President's address was, as might have been expected, able and brilliant. The subject, *The Witness of the Bible to the Kingdom of Heaven upon Earth*, was important and suggestive, and, on the whole, the treatment was worthy of the theme. There was not, however, sufficient clearness of definition, and consequently there was an air of vagueness throughout the paper. We are not sure that the distinction made between the Church and the Kingdom was warranted by the passages adduced. Baptists will hardly accept the position that infants, though rightly excluded from the Church, are in the Kingdom, entrance to which, as the speaker showed, is by regeneration. If at birth they are in the Kingdom of the regenerate, then many of them as they grow up must pass out of the Kingdom.

A good earnest word from Dr. Clifford on denominational fidelity followed, and was heartily received.

* * *

Thursday-morning session was given to business, followed by a characteristic paper from Rev. W. Henderson, B.A., of Coventry, on "Divine power, the Need and the Heritage of Christian workers"; in the discussion that ensued many stimulating words were spoken. In the afternoon an interesting conference was held on "Work in the Villages." The Vice-President introduced the subject, and a number of pastors and delegates from rural districts spoke with great force and point.

* * *

The closing meeting on Thursday evening in the Memorial Hall was one of the most memorable we have attended in connection with the Baptist Union. The address of the chairman, Mr. S. R. Atkins, J.P., was an excellent introduction. The speech of Rev. J. T. Forbes, M.A., of Newcastle-on-Tyne, on "The true Relation of the Christian Ordinances to the Kingdom of Christ," was a fine specimen of clearness, compactness and celerity of thinking. The weighty utterance of Rev. J. Thomas, M.A., of Salendine Nook, on "Baptists as Free Churchmen," was characterised by great vigour, vivacity and verve, and kept the meeting on the high level to which Mr. Forbes had lifted it. A more spiritual height was, however, attained through the closing address of Rev. J. S. Greenhough, M.A., of Leicester, on "Our Message and our Work." There was a spiritual savour about it that charmed all hearts, and as a definite, decided and devout pronouncement on behalf of the old faith, it will go far to wipe out the memory of some of the same speaker's former utterances.

* * *

The great Missionary Centenary Meetings held in the same week proved very successful. A prayer-meeting in the Metropolitan Tabernacle was a fitting introduction to the meetings which followed. At that meeting a gem of an address was delivered by the venerable John Aldis, and a rather prosy performance, somewhat in the nature of a panegyric on missions, by Rev. J. T. Brown of Northampton, followed. On Tuesday morning a magnificent meeting was held in Exeter Hall, when Dr. Maclaren preached a marvellous sermon on 3 John 7, 8, (Rev. Ver). A grand subject, and the sermon was worthy of the subject and of the preacher's reputation. Space will not allow us to chronicle in detail the other meetings, but we are sure the hearts of the committee and secretary must have been cheered throughout by the spirit manifested at the various gatherings—all the more so as we believe the amount (£100,000) asked as a centenary offering is well within view, if it has not actually been realized by this time.

Belfast: Mountpottinger.

The first service at the new tabernacle (now in course of erection) was held on Saturday, 17th ult., the occasion being the laying of the foundation stone. The pastor, Mr. Robert Clark, opened the service by singing the hundredth psalm, after which Pastor Usher delivered a telling address upon the "Stone," leading the assembled people in thought and purpose from the temporal to the spiritual, and to the time when the last stone in the building of the Church of Christ shall be laid with shouting and rejoicing, for the grace which led unto it. Pastor Donald then, in a few words of loving sympathy, conveyed the congratulation and good wishes of the church at Regent Street, wishing good success in all our work. Pastor Clark then called upon Mr. B. Webb, who had been requested by the architect, Vincent Craig, Esq., in his unavoidable absence to present on his behalf the silver trowel, which was of very chaste design and excellent workmanship, to K. G. Glendinning, Esq., who, at the unanimous request of the committee, had kindly consented to lay the stone. The following inscription was engraved upon the trowel:—

"Presented by the architect, Vincent Craig, Esq., to K. G. Glendinning, Esq., on the occasion of his laying the foundation stone of the Mountpottinger Baptist Tabernacle, Belfast, on 17th day of September, 1892. Robert Clark, pastor."

Mr. Glendinning, before laying the stone, addressed the friends on the necessity of keeping within the pale of our own denomination, and declared himself confident that if all the inhabitants of the surrounding populous district, who know believers' baptism to be right, had the courage of their opinions, there would be not only one Baptist church in this neighbourhood but several; and he trusted the building of the tabernacle would be the means of bringing these together, spreading our principles, and leading many to a knowledge of the Saviour. He not only congratulated the friends present on their adding another church to the denomination of Baptists, but it was an encouraging fact that at the present moment four new churches in this country were building. Under these circumstances he felt great pleasure in being present on this occasion, and then turning to the stone and striking it with the trowel, declared it, in the name of the Father, Son, and Holy Ghost, well and truly laid. In the cavity under the stone was de-

posited a glass bottle containing a local daily newspaper, circular stating the circumstances under which the church was formed twelve months ago, a copy of the New Testament, a copy of the Church "Constitution," an engrossment containing the names of pastor, secretary, treasurer and committee, and a current coin of the realm. A collection amounting to £36 was taken up, and Pastor Banks closed with prayer. The building is to accommodate about 500, is in the Gothic style, and will cost about £2,500. There is on the site ample ground for school and other buildings, and the church, now numbering about 100 members, as only 13 of which are from the sister churches, has vindicated the necessity for its existence, and justified the friends who fostered the last extension of our denomination. We look upward and go forward. We need temporal help. Who will respond? Donations to our building fund will be received and gratefully acknowledged by the pastor, or secretary, at 12, Worcester Terrace, Chamberlain Street, Belfast.

On this day, October 2nd, four new members were received by Pastor Clark into fellowship; and four new applications were considered, these, when received, will make 100 received into fellowship since the formation of the church, 14 months ago. To-day also commences a mission, which is to be continued a week or seven days. At the evening service, conducted by Pastor Eland of Athlone, the tent was crowded, and several professed conversion. We are looking forward and upward. Let all who love the Master's work pray for us and the mission.

B. W.

Clough.

Sabbath-school fete.—On Thursday afternoon, 8th September, the children of this Sunday-school, numbering over fifty, assembled in the chapel to enjoy their annual treat. When they had partaken of the good things set before them by their kind teachers and friends, a recess was given them for out-door recreation, after which they assembled in the chapel, where a children's service of a most interesting and profitable character was held. The meeting was opened in the usual way by the pastor, and addresses full of wisdom and wholesome counsel were delivered by Rev H. M'Gahie, Ballymena, and Pastor H. Phillips of Grange Corner. Miss Phillips sang a number of juvenile hymns, with which the children were both charmed and

delighted. Several teachers from the Ballymena Sunday-school were also in attendance, who volunteered their help, and whose presence contributed largely to the pleasure and enjoyment of the meeting.

Social Meeting of the Church.—In the evening of the same day a social meeting, largely attended by the members and friends of the church, was also held. The following ladies acted as tea-makers—Mrs. Ezekiel M'Clure, Miss M'Clure, Miss M'Cord, Miss Gregg, and Miss Rock. The after-meeting, which was of an evangelistic character, began by singing the second Paraphrase, and prayer led by Mr. M'Gahie. After a few words of friendly greeting from the pastor, he introduced Pastor Phillips, who selected as the topic of his address the word "Saviour," which he wrought out in the form of an acrostic, setting forth the glories of Christ, His all-sufficiency as a Saviour, and in the most loving and impressive manner commended Him to all. The Rev. H. M'Gahie followed with a most practical address, sparkling with wit and full of common sense, which was highly appreciated. Miss Phillips sang several solos which enlivened the meeting and delighted the audience. Mr. Geo. Wright, teacher of the Lisnagleer school, and preceptor of that church, led the singing in a most animating and praise-worthy manner. After conveying a hearty vote of thanks to the speakers, tea-makers and singers, the

congregation united in singing—"God be with you till we meet again." The pronouncing of the benediction brought this happy meeting to a close, many of the people expressing their satisfaction as they retired. Gratefully do we add, that the Spirit of the Lord is working in the Clough district. Of late we have had the joy of pointing anxious seekers to the Saviour, have had a few pleasing cases of decision for Christ; while others are asking the important question—"What must I do to be saved?" The Lord be praised for the droppings; may He speedily send the shower.

* * *

Tubbermore.

Our best thanks are due to our beloved brother, Brigade Surgeon Waters, for the way in which he has just been entertaining the young people in connection with our Sunday-school and evening classes here. On 7th inst., in the beautiful grounds of White Fort, near this village, some 150 children and teachers were gathered, and there spent a most pleasing day. There was a sumptuous tea; there were games; and a little before leaving all were served with sweets of the purest kind. In closing, the doxology was sung, and at the suggestion of the pastor, thanks, warmest thanks, in the form of three hearty cheers, were given to Dr. Waters, the generous host. God bless him and every other one who is kind to children!

R. H. CARSON.

REVIEWS.

THE PRINCE OF PREACHERS: A Sketch, a Portraiture, and a Tribute.
By Rev. James Douglas, M.A.
London: Morgan & Scott, 12, Paternoster Buildings. Price, cloth 2/6. Bev. boards gilt, 3/6.

Among all the biographies of the lamented C. H. Spurgeon which have yet appeared, we are disposed to give this the first place. Mr. Douglas has a very intelligent grasp of his subject, and handles it in a most appreciative manner. Very skillfully he has woven together the familiar facts of Mr. Spurgeon's life, so as to form a sketch of a most interesting character. The portrait of the departed preacher is artistically drawn with a loving hand, and will be appreciated by all his admirers. Mr. Douglas had, of late years, many opportunities of intercourse with Mr. Spurgeon, so that by personal friendship, as well as by doctrinal sympathy and literary ability, he is well fitted to write this tribute to the memory of the "Prince of Preachers."

Very heartily do we commend this volume to all our readers.

THE HERALD OF MERCY. Vol. 1892.
London: Morgan & Scott. Price, cloth 1/-.

This halfpenny monthly was commenced by the late Duncan Mathieson, and from the beginning it has set forth the Gospel in a clear and bright manner. It maintains the freshness and fidelity of former years, and its simple, loving appeals, accompanied by pretty pictures, make it well adapted for use by tract-distributors. The annual volume forms quite a storehouse of helpful illustrations for the preacher of the Gospel, it would also make a capital present for an enquiring soul.

CONSECRATION. Edited by Rev. W. Frith. London: S. W. Partridge & Co. Monthly, one penny.
Always good, sound in doctrine, spiritual in tone, worth reading, worth distributing.

IRISH BAPTIST HOME MISSION.

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BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. B. M.]

Banbridge.—August 22nd, two, by the pastor, S. Marshall.

Belfast: Mountpottinger—September, five (at Regent Street Meeting House, kindly lent for the occasion), by Pastor R. Clark; also at the same time, one, on behalf of Pastor Donald.

Belfast: Regent Street—September 25th, eight (including two converted Roman Catholics and the pastor's father-in-law), by the pastor, C. S. Donald.

Cork.—September 28th, two (in Queen Street Hall, kindly lent for the purpose), by the pastor, Albert Woodward.

Tandragee.—October 2nd, one (a solicitor), by J. Taylor.

Precious Promises.

"If ye abide in me, and My words abide in you,
ye shall ask what ye will and it shall be done unto
you."—John xv. 7.



The
Irish Baptist Magazine

VOL. XVI.]

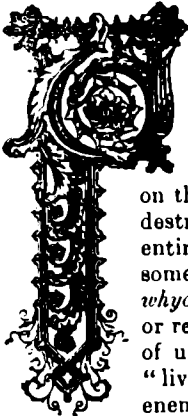
NOVEMBER, 1892.

[No. 11.

THE SONSHIP OF BELIEVERS, OR THE SONSHIP
OF THE RACE—WHICH?

A WORD FOR THE TIMES.

BY PASTOR R. H. CARSON, TUBDERMORE.



HERE is no truth more clearly revealed, and yet perhaps no one less loyally accepted, than the truth of our adoption into the family of God. Anything *special* in your relation to God, modern thought cannot endure. If you would meet prevailing sentiment—at all events, sentiment now, alas! largely on the increase—with reference to our sonship, you must destroy all distinction, and admit to this high privilege the entire race. In a letter from a very dear friend, received some time since by the writer of this paper, the Christian *whythoesia*, or the Divine adoption, is called, without stint or reservation, a “hideous caricature”; while the doctrine of universal sonship, the opposing theory, is spoken of as a “living truth.” Nor is this the language of an avowed enemy of our holy religion, it is the language of one who, spite an utterance so extreme, I cannot but still regard as a follower of Jesus. But how strange! *how strange!* To me the distinctive sonship of believers is as clear as the light of heaven; and, moreover, I hold it as one of the precious things of God. That I am a child of God, not by creation merely, but in a sense infinitely higher, by a Divine transaction—a transaction spiritual in its nature and sanctifying in its results, a transaction wholly altering my relations and introducing me into the nearest and most blessed fellowship—I can no more doubt than I can

doubt my own existence. So far, then, from thinking with my friend that the doctrine of our being the adopted children of God is a "hideous caricature of a living truth," I cannot but regard what he calls a "living truth" as unworthy of a place beside it. Will the reader bear with me while I put before him, in the briefest possible form, one or two thoughts antagonistic to this strange teaching?

1. Universal sonship, as it appears to me, is right in the teeth of the *Biblical term* employed to define the doctrine. Mark, dear reader, it is not what you think, neither is it what I think, but what God *says*, that must decide us here. If the word He has employed to convey to us His thoughts on the subject, represent a relation not common to the race, that relation, however opposed to our idea of things, must be the true one. What, then, is the import of *whythesia*? Lexicographers, so far as I am aware, without exception, give *adoption* as the true rendering. Robinson quotes three authors of ancient date, who evidently speak in this sense; while Schrevelius not only puts down *adoptio* as its meaning, but further explains by the words—"unum pro filio recipitur qui natura filius non est.*" Besides, *adoption* is the rendering of all the versions of the sacred Scriptures best known among us. I instance the following:—Our own Authorised Version, the Revised Version, Dean Alford's Revision of the New Testament, and the Revised Testament of the American Bible Union. Indeed, I know of no other rendering ever given to the word. But if this be the true one, and sonship *by adoption* in consequence the truth of God, what shall we say of the teaching on the subject that now prevails?

2. Sonship, other than that of adoption, is a relation which we hold in common, not only with all mankind, but with all creatures, whether human or angelic, fallen or unfallen. It is a sonship *simply by creation*. We are the "offspring" of God, for "in Him we live, and move, and have our being" (Acts xvii. 28, 29). But if this is all that is meant by our sonship—and more than this the enemies of adoption cannot mean—so far from being a "living truth," it is a "hideous caricature of a living truth." If I am a child of God only as *Judas* was, or as *Satan* is, I have not certainly much to boast of. If this is the "glorious birthright" for which many plead, and of which, in their esteem, adoption is a "miserable substitute," I have only to say—Let them have it, I desire it not.

3. Sonship among men is either *natural* or *adoptive*. But these relationships—how are they usually distinguished? For example, if there are two lads in my family, both my sons, but in these different respects, how is this fact marked in language? Is it not by calling the one my *son* simply, and the other my *own* son? Now thus precisely are believers, as distinguished from Christ, spoken of with reference to the Great Father (Rom. viii. 14, 15, compared with Rom. viii. 3, 32). God's *own* sons they are not, and cannot be, for that is a distinction that belongs to Christ alone. God's *adopted* sons, then, they must be; for that

* "One taken for a son who by nature is not a son." This is exactly the Christian idea, the Divine adoption; we were not, but we became, rather are made, the children of God. See John i. 12.

 THE OPENED HEAVENS.

“Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.”—ACTS. vii. 56.



SCRIPTURE in several places sets before us the opened heavens. The heavens were closed to man by the sin of Adam, but they are opened through the work of Christ. Ezekiel sees the heavens opened, and Christ the object of prophecy. In Matthew we have the heavens opened upon Christ in obedience. In Revelation we see heaven opened and Christ coming in judgment. Here heaven is opened and Christ is seen in the glory of God. Let us consider,

I. HEAVEN OPENED TO THE MAN OF FAITH.

No corporeal vision can pierce beyond the pearly gates, but faith's telescope brings nigh the heavenly home. The sights and sounds of heaven have no attraction for the worldling engrossed with earth's cares and noises; but they are precious beyond expression to the believing soul. In one sense it is faith's perpetual privilege to look beyond the mists of earth and see the glory of heaven, but in a special sense the vision is granted to those who, like Stephen, are *full of the Holy Ghost*. Spiritual things are spiritually discerned. Until born of the Spirit no man can have the slightest glimpse of the Kingdom of Heaven. In proportion as we live in the Spirit and have the Spirit dwelling in us shall we be able to *see into* the spiritual realm. A worldly, half-hearted Christian sees too much of earth to see much of heaven. He is like Lot looking round upon the well-watered pastures, but the consecrated, Spirit-filled soul, like Abraham, *lifts up* his eyes, and, like Stephen, full of the Holy Ghost, sees heaven opened. The vision is given to those who are *in an attitude of expectancy*: “*Looking up steadfastly.*” He desired and expected some such blessing. He *strained* his eyes to see beyond the frowns of his enemies, and he was not disappointed. If we would see heaven opened, we must *look that way*. God generally gives His blessings to the soul who earnestly desires them, and by believing, expectation is prepared to receive them. The listening ear of faith may always hear the “harmony of the spheres.” The straining eye of faith will always see the Saviour in the opened heavens, or an angel come to tell something of that “same Jesus.” The vision belongs to those who are *witnessing for Christ*. Some Christians enjoy little spiritual comfort because they have not begun to witness for their Master. In confessing Christ rich blessing is always enjoyed. If we are prepared to witness of the grace of God, He will give us grace to witness of, as well as grace to witness. Hoard up the little blessing you have received, and be afraid to glorify God by telling of it, and you will have little; but tell out to others what you have experienced of the lovingkindness of the Lord, and you will be sure to enjoy yet more. In this, as in other matters, “there is that which scattereth and yet increaseth, and there is that which withholdeth more than is meet, but it tendeth to poverty.” Out of a loving heart speak much of Christ and heavenly things, and your face will soon tell that the vision of Christ and heaven is yours. Those, too, enjoy the vision who are *suffering for Christ*.

The noble testimony of Stephen brought upon him the rage of his enemies. Their hatred had been manifested in bringing him before the tribunal, and now, as he closes his magnificent address, their pent-up fury breaks forth and they gnash upon him with their teeth. Then it is that, full of the Holy Ghost, he looks up steadfastly into heaven and has his wondrous vision. What a strengthening cordial for the time of weakness and trial! What a rich foretaste of the glorious reward to be given to the sufferer! Whoever suffers for Christ will find the consolations of Christ abound towards him. The sufferers for righteousness' sake may always "rejoice and be exceeding glad," for heaven is opened to them, and the bliss thereof is anticipated.

II. WHAT FAITH SEES IN THE OPENED HEAVENS.

The first thing faith sees is *the glory of God*. What a contrast was set before Stephen, the martyr! On earth around him, raging, howling men, more like fiends than human beings; in heaven above him, the glory of God. So, still, when oppressed with the sight of the sin and the misery, the pains and the passions of this world—suffering trial, battling with temptation, enduring persecution—one can look up and see the glory of God. That glory shines undimmed by all the fogs and mists of earth, and we shall soon exchange these weary, sickening sights for that surpassing glory. All that men call glory fades into darkness before the glory of God. Stephen the martyr was an object of shame, men were treating him with contempt, but while bearing *their shame* he sees *God's glory*. Does not the contrast still hold? For those whom men treat with shame the glory of God is reserved; and also many who receive the greatest glory from men will be covered with everlasting shame. Well was it for Stephen that he could look beyond the shame to the glory, and rejoice that, having suffered with Christ, he would also be *glorified together with Him*. Faith's eagle eye sees *the throne of God*. The expression "right hand of God," uttered by Stephen, suggests Jehovah on His throne, at the right hand of which the Saviour stands. Certainly it is well for us to be able always to see that God is on the throne. There may be much that is perplexing to us down here; there may be unrest, rebellion, mystery, but, nevertheless, "The Lord reigneth," and our hearts are satisfied. He has not abdicated in favour of His own laws, as some would have us believe; he is not asleep or on a journey, as the actions of many seem to say; He lives, and He rules in infinite wisdom and unchanging love. Faith beholds *the Son of Man at the right hand of God*. This was undoubtedly the chief object of the vision; for Stephen, in speaking of it, omits all mention of the glory, and simply says, "I see the Son of Man standing on the right hand of God." All heaven is summed up in the one term—*Jesus*. Jesus the Son of Man, He whom he had just accused his hearers of murdering, whom they had treated as the object of supreme scorn, is in heaven, and He is in the *place of power*, at the right hand. The suffering Son of Man is now the glorified man. Pledge that all who suffer for His name will share in His glory. Son of Man—representative of saved men—*standing*, in sympathy with His suffering servant, bending down ready to receive him. When heaven is opened, it is not to satisfy a vain curiosity, but to show us Jesus.

Heaven contains nothing better than Jesus. Heaven without Jesus would not be worth having to the believer, for the presence of Jesus makes his heaven. Unsaved one, would you see heaven now and enter it by-and-by? Then you must see Jesus. Behold the Lamb of God now as the sin-bearer, and hereafter you shall stand "before the throne and before the Lamb."

EDITOR.

"ONE MEDIATOR. THAT'S IT; ONLY ONE."

IT is well the servants of Christ never know all the blessing resulting from their labours; for if they did it is more than probable that the human heart (which is so deceitful) would only be puffed up, and thus lose the joy of leaving all to Him who knows which shall prosper.

True it is that some are labouring among peculiar soil, where the prejudices of the masses have been so worked upon by their teachers that, however faithful and earnest one might be, all seem to turn a deaf ear, and will not listen; but then the faithful servant is not to be hindered by what his eyes only see. The command, "Go ye into all the world and preach the Gospel," is ours. "Lo, I am with you," is His, therefore no one need fear, though the weapon may be only a sling and a stone; that which energizes it is the "I am with you."

J. M—— and his wife had both been brought up in the errors of Romanism, and lived on, as thousands are to-day in Ireland, without one ray of light ever dawning upon their path. Not one of the varied religious forms of that apostate Church ever led them one step nearer getting out of the darkness, nor did they ever hear within their gilded temples the cry of there being one Mediator between God and men, the Man Christ Jesus, who died for the likes of them. But though the Church of Rome, bound in error and superstition, could not, God has wondrously raised up here and there living witnesses to the truth, that there is only one Mediator between God and men, the Man Christ Jesus. It was this verse that first attracted both of them, as one evening they were passing T—— St. Mission Church, and seeing a crowd going in, they were led to make one of them. The words were spoken at a venture, but they were driven home by Divine power. The one who addressed the meeting that evening never knew how he was being used of God; but so it was. Both man and wife were brought out of nature's darkness into God's marvellous light through the one precious gospel message.

The change in both their lives was soon made manifest, and they never had any desire to go back to the errors of Rome. On the contrary, though their pathway was no easy one—for persecution beset them everywhere—they maintained unto the end a simple faith in the preciousness of the blood of Christ, and His power to keep them. It is now about two years ago since I first met the wife of J. M——, who had been compelled through sickness to come into —— infirmary. Here we had ample means of proving the reality of her faith. With her it was so different to many who merely profess. There was no wailing of having done no one any harm; no expression of satisfaction that, though others had lived lives of sin, she had not. She knew that she had a heart open before the eyes of Him who could read her through and through, who knew her altogether, and knowing this she could say—

"I the chief of sinners am,
Yet Jesus died for me."

And in the childlike faith and confidence of this she lived, until a few months after she was called up higher to be for ever with Himself. The husband at this time came into the infirmary through sickness, and enjoyed

much the visits of God's children. He loved to hear the truth in its simplicity. He had been brought up so long in mere shadows, that, having embraced the Substance, nothing else would satisfy him but a personal Saviour, whom he had found so precious. Several times he left, thinking he was better; but about three months ago he returned never to recover. The thought of this gave him no uneasiness. His hope was cast within the veil. His last hours on earth were full of joy. Several times he repeated the words—

“I am resting on Jesus”;

and calling one of the sisters, he asked for his favourite verse, “There is one Mediator.” “Yes, that is it; one—only one—between God and men, the Man Christ Jesus.” This was said with emphasis, that others in the ward might hear. Then he cried out with ecstasy—

“Jesus, I do trust Thee,
Trust Thee with my soul;
Guilty, lost, and helpless,
Thou hast made me whole.”

On wishing him “Good-night,” with the promise we should meet in the morning, “Yes,” said he, “we shall meet in the beautiful city;” and shortly after, when going by his side, he had peacefully fallen asleep.

Dear reader, are your hopes thus centred on a living Person? Is the One whose name you sometimes take upon your lips a reality to you? If so, confess Him. Tell out with boldness what God has done for you. It may be that not two, but many thousands, shall be your crown of rejoicing in that day when the Lord shall make manifest the services rendered for Him.


Dublin.

J. L. D.

TITLES OF GOD'S PEOPLE, ARRANGED ALPHABETICALLY.

BY THOMAS DOUGLAS, MISSIONARY, SCOTLAND.

“Search the Scriptures.”—JOHN v. 39.

 **MBASSADORS FOR CHRIST.** “Now then 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” (2 Cor. v. 20). As ambassadors represent their king at a foreign court and make known his will, so as ambassadors for Christ, the King of kings, we must “adorn the doctrine of God our Saviour in all things;” so that we may be used by God in giving to the world an attractive and convincing representation of the power and glory of the Cross of Christ as revealed in our redemption from the power and dominion of Satan.

BRETHREN. When we are associated with Christian brethren we feel that the company is congenial. It is both an enjoyment of present privilege and joy, and an anticipation of higher rapture in the Heaven of heavens. We are fellow-travellers to the same heavenly home, and we must not only avoid falling out by the way, but we must be mutually helpful in our journey. “Behold how good and how pleasant it is for brethren to dwell together in unity!” “One is your Master, even Christ, and all ye are brethren.”

CHILDREN OF GOD. We are “the children of God through faith in Christ Jesus” (Gal. iii. 26), and are “called to be saints.” It is absolutely necessary that we lead consistent Christian lives in order to prove that we are in reality “the children of God.” It is well for us to remember that it is in their actions and in their affections that the true “children of God” discover themselves and give incontrovertible evidence of their new birth,

DISCIPLES. Being the disciples of a risen and exalted Redeemer we should daily strive to obtain a fuller knowledge of spiritual things, and the only place where we can obtain the knowledge and the spirit of true religion is at the feet of Jesus Christ, "a Teacher come from God," whose language to all His disciples is, "Learn of Me." Seeing that "ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," it is the duty of every disciple of Christ systematically and prayerfully to study the Word of God, so that he may be "thoroughly furnished unto all good works."

EPISTLES OF CHRIST. If we are to be so, our lives must harmonize with our profession of faith in Him. The influence of our example is constant and powerful, and may be producing impressions of which we are ignorant, impressions which we can never efface. We are known and read of men, and it becomes us to see that they read in our character and conduct a true representation of Him whose epistles we profess to be.

"FOLLOWERS OF GOD." "God is Truth," therefore as His followers we must "walk in the truth." "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." "Walk in the Spirit." "God is Love." "Walk in love, as Christ also hath loved us," "God is Light, and in Him is no darkness at all." "Walk as children of light."

GUESTS. The Gospel is a great spiritual feast, and all who respond to its claims become the honoured guests of the King of kings, and are entitled to participate in the privileges and blessings of the New Covenant, and do enjoy on earth an earnest, and glad anticipation of the everlasting joys prepared in Heaven for the royal guests who shall sit down in glory at the marriage supper of the Lamb. As the guests of Christ we must remember that holiness is not a robe that we can put off and on at pleasure. We must never lay aside, even for a moment, our wedding garment.

"HEIRS OF GOD." The people of God may be very poor and ignoble in the sight of the men of the world, as regards earthly riches and honours, but it is comforting and encouraging to know that God hath "chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him," to be "heirs of God and joint heirs with Christ." "According to the promise." "That being justified by His grace, we should be made heirs according to the hope of eternal life." "Being heirs together of the grace of life," we should earnestly strive to follow in the footsteps of our Elder Brother, the King of kings, in order to make good our claim to share in the riches of grace and glory which belong to those who through faith in Christ have been adopted into the spiritual family of God.

"INHABITANT OF ZION." "Cry out and shout, thou inhabitant of Zion" (Isa. xii. 6), is the Scriptural injunction to all who are members of the Church of God. As inhabitants of Zion we have great reason to shout with joy the praises of "the High and Lofty One that inhabiteth eternity, whose name is Holy," for we are exalted above all earthly principalities and powers, and are honoured co-workers with the King of Zion in the glorious work of increasing the membership of the "general assembly and Church of the First-born."

JEWELS. The people of God are *jewels* sparkling under the transcendent power, refining and beautifying influence of Divine grace. We are God's "*peculiar treasure*," and in that day when He cometh to make up His *jewels* we shall "be a crown of glory in the hand of the Lord, and a royal diadem in the hand of God."

"KINGS AND PRIESTS." Jesus Christ "hath made us Kings and Priests unto God" (Rev. i. 6). As kings unto God we are enabled by His grace to overcome the world, mortify the lusts of the flesh, and conquer the evil one. As priests unto God we have freedom of access unto Him at all times when

NOTES AND COMMENTS.

"THE CHURCH AND THE BAPTISTS."

UNDER the above title, a curious little article appears in the *Irish Ecclesiastical Gazette*. Its aim is to show that the Episcopal Church, or, as it proudly calls itself, "Catholic and Apostolic Church of Christ," has a better title to the name "Baptist" than the "denomination" so-called, and this is how it sets about it. "The Church" opens the door wider; places less restriction on the administration of the "sacred rite." In proving this, a fairly truthful representation of the Baptist position is given thus:—

"The Baptists admit to it none but those who are able to satisfy the pastor and the congregation at large that they are already saved from the consequences of their sins, through appropriating faith in Christ, and possess the witness of the Spirit that they 'passed from death unto life.'"

It would not be easy to show that the Baptists are wrong in such practice. On the other hand, "The Church admits to Baptism (as did the apostles on the day of Pentecost) all of adult years who acknowledge Jesus as the Christ, the Saviour of the world, and are seeking salvation through Him, as His disciples." So far so good, though not altogether good, as part of the phraseology is open to grave objection, and would seem to mean that the Church would admit to baptism an adult who was unconverted, provided he were "seeking salvation," so did not the apostles. But it is in the next sentence that we see the wider opening of the door—"as well as those little ones of whom the Saviour said, of such is the Kingdom of Heaven; whose friends engage to train them as disciples of the Lord." This is of course the old story, but where is the instance in the New Testament of friends engaging to train the children, as a condition of baptism? Is it not significant that concerning the first part of this church practice it can be said "*as did the apostles*," but as to the latter part the apostles are silent? We fully admit that in this way the door is opened wider than we as Baptists think it should be. Indeed we have all along charged Pædo-baptists with opening the door too wide. From the introduction of infant baptism it has been so. The door has been opened so wide that the world has passed into the professing Church, and with it all those corruptions over which the faithful for centuries have mourned. After all, it must be admitted that baptism derives all its authority from the Lord's appointment, and as Baptists we claim that we obey His command in His way, and that to open the door "wider" than He has directed is not a matter for praise but for blame.

* * *

IMMERSION THE PRIMARY MEANING.

Another claim advanced by this "Church" is that it renders the administration of the ordinance more practicable. "The Baptists," we are correctly told, "insist as the one only possible mode of its administration on immersion; claiming, as indispensable, compliance with the primary meaning of the Word." Here it is candidly conceded that *immersion* is the *primary* meaning of the Word. Well, are Baptists to be blamed for insisting upon that meaning? Surely at least the fact that they so insist does not deprive them of their claim to the name "Baptists." Listen, "The Church, recognizing that a secondary meaning had been attached to the word when Christian Baptism was instituted by the Lord, acknowledges as valid any mode in which water is applied as a religious act, 'in the name of the Father, and of the Son, and of the Holy Ghost.'" Where is the proof of this secondary meaning in the New Testament? If a secondary meaning was then known; if, as is here implied, the Lord's instituting baptism did not mean immersion as the mode, but some other way of applying water to the subject, how comes it that the "Catholic and Apostolic Church" prescribes in her Prayer-book immersion, "dipping," as the correct Scriptural method? If immersion is the primary, the Scriptural, and the

Prayer-book meaning of Baptism, surely only those who practice immersion can be called Baptists. For a sprinkling Church to claim the name is certainly giving a "secondary meaning" to it.

* * *

SACRED AND IMPORTANT.

Another ground upon which the "Church" claims to have a better right to the title "Baptist" is found in the answer to the question, "By which is Baptism regarded as the most sacred and important?" Again, full justice is done to our position by the answer, "Baptists regard it as a symbolic profession of faith, an avowal in action of grace received, and of solemn vows taken." On the other hand, "The Church regards it as all this and far more beside." How can it be "all this" in the case of those who have no faith, who can take no vows? Only by the unscriptural and unreasonable device of professing faith and taking vows by proxy. "She is taught by her Divine Lord and His inspired apostles to look upon it as the mystical washing away of sin." Where? Chapter and verse ought to be given. What is the "mystical washing away of sin?" We can understand a "symbolic" washing away of sin, and are willing to admit that baptism is that, but anything more we cannot find in Scripture as associated with the ordinance. But let us continue the quotation, "and as accompanied by the gift of the Holy Ghost." Again we ask for proof. We read in the New Testament of the Holy Ghost coming upon some *after* they were baptized, and upon others *before* they were baptized; we know of no instance where the Holy Ghost was given in or by baptism. "That they may be born again and made heirs of everlasting salvation." Here we have the whole matter—Baptismal regeneration pure and simple! Well it is not worth while confuting such an unscriptural dogma, but we think the writer might see that in no case recorded in the New Testament was the "gift of the Holy Ghost" bestowed *that* the recipients might be born again, etc., but *because* they had received the Word and trusted Christ for salvation. When it is added, "To her it is a sacrament, to the other a rite; to them Baptism is only a human act, to her, the greater Worker is God," we can only smile. We have no great love for the heathenish word sacrament, which is not applied in Scripture to the Divine ordinance, and we cannot see how Baptism can be other than a "human act." It is, however, a human act commanded by God. The Pædo-baptist rite of sprinkling is a human act which God has *not* commanded. In Believers' Baptism, according to Scripture, we see man obeying God; but in the blasphemous assumption of the "Church," that regeneration is the result of baptism, that in the act God is the "greater Worker," we have God obeying man. Hear the conclusion of the whole matter. "The schism intended to defend and exalt Christian Baptism fails then in its purpose, and is profitless as well as a sin, for in every sense the 'Catholic and Apostolic Church of Christ, is pre-eminently THE Baptist Church, the Baptizing Church, the Church of the Baptized.'" If "imitation is the sincerest form of flattery" we ought to feel flattered that this great, this wonderful Church, thus adopts our name. We fail to see, however, that it has made good its claim, and we should rather say that this despised Baptist denomination, this "profitless and sinful schism," which is undoubtedly "the Baptizing Church and the Church of the Baptized," is pre-eminently the representative of the true "Catholic and Apostolic Church of Christ," and we are not without hope that some readers of our contemporary, comparing the Baptist as not unfairly set forth by the writer, and the faith of the "Church" with the New Testament record, will come to the same conclusion.

* * *

THE GREATEST MASTERPIECE.

In this age, when there is such a tendency to belittle the Word of God, it is refreshing to meet with the following dictum of the late Victor Hugo, which occurs in an interesting paper in *Scribner's Monthly*. It is part of a convers-

ation between the great author and some friends, including his son. The talk has been about the merits of Homer and Horace, then comes the passage:—

“Charles Hugo: It is as it is with the Bible. You admire the Bible, you admire Job. Job and the Bible are commonplace.”

“Victor Hugo: Don't talk about things that you know nothing of. Are you sure you have even read the Bible? Know that Job is one of the greatest masterpieces of the human mind. It is, perhaps, the greatest masterpiece. And tomorrow, if all literature was to be destroyed, and it was left to me to retain one work only, I should save Job.”

Of course we only take this as it is meant to be—a judgment of a literary man upon the literary merits of the Divine Book, but even so, it is of great value, and is another proof of the marvellous influence of the Bible upon the greatest intellects. Surely the fact that so many of those whom men consider literary giants have given the Bible such a high place in the realm of literature, is an incontrovertible proof of its unique greatness. Considered as a human composition, it is indeed the “greatest masterpiece,” and when we consider under what conditions it has been produced, we cannot help feeling that it is the greatest human masterpiece, simply because it is the work of the Divine Spirit through human agency.

* * *

MOODY'S DUBLIN MISSION.

We greatly rejoice to hear that the experience of Belfast has been repeated in Dublin. Much prayer preceded the advent of the Evangelist to that city. Not only much prayer in Ireland, but also in England. At the Metropolitan Tabernacle meetings, special prayer, at Mr. Moody's request, was made for the mission, and prayer has been answered. A spirit of hearing has been given, multitudes have flocked to the meetings, and many have been led to the Saviour. Perhaps some of our Dublin brethren will send us a sketch of the meetings for next MAGAZINE; meanwhile we unite with them in praising God for blessing given, and praying that the whole of the Green Isle may share in it.

CORRESPONDENCE.

To the Editor of the “Irish Baptist Magazine.”

DEAR SIR,—Permit me to direct attention to an omission by Mr. Warner, in his “sketch” of Rev. John Taylor, the esteemed pastor of Tandragee Baptist Church, which appears in the October number of your valuable magazine. Mr. Warner states, that it was on the recommendation of the Rev. W. S. Eccles that Pastor Taylor was sent to extend the work begun by Mr. Bradshaw. Allow me say, it was also on my letter of recommendation that our very excellent brother was sent to Tandragee. Mr. Taylor had been a member of the church at Portadown, of which I had been pastor. I baptized SEVEN of those who constituted the first nucleus of the church at Tandragee, and under the direction of Rev. Mr. MIDDLEDITCH, the Secretary of the then existing Irish Society, and on the invitation of the friends at Tandragee, I officially organized that church. Doubtless, if your correspondent had known these facts, he would have incorporated them in his article.

For the personal worth, the genuine piety, indomitable perseverance, the noble and successful work he has achieved, we heartily congratulate our honoured brother, Pastor Taylor, and glorify God for him.

Wishing the MAGAZINE, in your hands, every prosperity,—I am, dear brother, yours, etc.,

JOHN DOUGLAS.

MONTEBELLO, ELLENBOROUGH PARK, WESTON-SUPER-MARE.

FOR OUR YOUNG PEOPLE.

PRAYING CHILDREN.

REMEMBER a man who enlisted in our war, and left a wife and two children, and the wife was not in good health. One cold day in November, in the first year of the war, the news came that he was shot in battle, and the mother was in great sorrow. Soon after, the landlord came round for his rent, and she told him her trouble, and said she would not be able to pay the rent so regularly as before, as she had only her needle by which she could obtain a livelihood; sewing machines were just coming in then, but as she could not buy one, she had a very poor chance. The man was a heartless wretch, and he said that if she did not pay the rent regularly he would turn her out. After he went away the mother began to weep. Her little child, not quite five, came up to her and said,—

“Mamma, is not God very rich?”

“Yes, my child.”

“Can't God take care of us?”

“Yes.”

“Then what makes you cry? Mayn't I go and ask Him?”

The mother said she might, if she liked. The little child knelt at her cradle-bed, where the mother taught her to pray; and the mother told me the child never looked so sweet. She stood weeping over her misfortunes, and the little child knelt down and said, “O Lord, you have given and have taken away my dear father, and the landlord says he will turn us out of doors, and my mamma has no money; won't you please lend us a little house to live in?”

And then she came out to her mother, and said, “Mamma, don't weep. Jesus will take care of us. I know He will, for I have asked Him.”

It is upwards of twenty years, and that mother has never paid any rent from that day to this. A beautiful cottage was provided for her and her two children, and she has lived there without paying any rent. When the fire swept over Chicago and burnt up her house, a second little home was put up for her, and there she is.

Another incident connected with the same family. They heard I was going to the army a few weeks after they were provided for, and the mother came to me with her two little children, and they brought down all the money they had, some pennies which they had been putting away in a little bank, or at least the elder one, and it was like the widow's mite. I thought at first I could not take the money; but then I thought it is God who has prompted them to give it. They wanted me to take it down into the army and buy a Bible, and give it to a soldier; and to tell the soldier who got it that the children who gave it were going to pray for him, as they used to pray for their father. *They wanted some soldier to pray for*—God bless such children! I bought two Bibles, and one night I was preaching, and had a lot of men hearing me, and I told them this story, and holding one of the Bibles, I said, “If there is a man here who has the courage, the moral courage, who is not a Christian, to rise and take this Bible and have the prayers of these two fatherless children to follow him through the war, let him step forward.”

To my surprise sixteen men sprang to their feet, moved forward, and knelt around me, and it seemed as if heaven and earth came together. The prayers of those little children had followed the Bibles. I am so thankful that we have a God who hears and answers prayer.—*D. L. Moody.*

—From *The Herald of Mercy.*

THE DRUNKARD'S DYING CHILD.

[The touching incident embodied in the following simple lines occurred some years ago in connection with the gracious ministry of that "true servant of God," Pastor A. G. Brown of the East London Tabernacle.]

IN the dingy East End of the City,
 Down a dirty and squalid back lane,
 Where so many are objects of pity,
 And are crushed by sin, sorrow, and pain,
 A poor lassie named Mary lay dying,
 Very short had her pilgrimage been ;
 For, though now her last moments were flying,
 Only seven sad years had she seen.
 A true servant of God stood beside her,
 At her own earnest wish he had come ;
 And he prayed that the dear Lord would guide her
 Through the valley, and take her safe home.
 "Don't you wish to get better, my darling ?"
 And he looked at her little wan face ;
 "Don't you wish to get better, my darling,
 And on earth live for many long days ?"
 "Oh no, sir ! I'm glad and willing to die,"
 Said the child, with a smile of delight ;
 "If you will listen, I'll now tell you why
 I wished so to see you to-night.
 "The Lord Jesus I love ; yes, I do, sir,
 And I've loved him this many a day ;
 And indeed it was all 'long o' you, sir,
 'Twas summat I heard you to say.
 "You said, as how the dear Lord up in Heaven
 Loved us poor wretched sinners so well ;
 That when no way could our sins be forgiven,
 Himself died to redeem us from hell.
 "And you told how he rose from the grave, sir,
 And went up where the people don't grieve ;
 And you said He was willing to save, sir,
 All of us as would only believe.
 "And so when I heard of all He had done,
 For you did make it so very plain,
 Says I in my heart, I should like to be one
 Wot would trust Him and love Him again.
 "So I just came and asked Him to save me,
 An' I give Him my heart, and I know
 That He really was willing to have me,
 For He's washed my black heart white as snow.
 "And oh, but He has made me so glad, sir,
 I keep singin' His praises all day ;
 And though I'm amid all that is bad, sir,
 He has kep' me from goin' astray.
 "Now I'm a thinkin' He's calling me home,
 And I'm happy as happy can be ;
 And I just hope soon the angels will come,
 And my dear Saviour take me to see.

- " But sir, there's one thing has troubled me sore,
 Since the day that I first knew the Lord
 I've prayed for dear father, and o'er and o'er
 I have begged him to come hear the Word.
- " But poor father drinks and cares not for good,
 And to meetin' he says he won't go ;
 And oh, I earnestly wish that he would,
 So as he might my dear Saviour know.
- " Now I am dying, I wanted to know
 If you'll bury me, sir, when I'm dead ? "
- " If needful, my child, what you wish I will do,
 But why do you ask me ? " he said.
- " 'Cause I was thinkin' when I am dead,
 At the funeral father will be ;
 And you'll preach the gospel o'er my clay bed,
 And my father will hear, don't you see !
- " And O sir, I love my father so well,
 Could he hear of Christ once, if no more,
 And so have a chance of salvation from hell,
I'd be willing to die six times o'er."

Now Mary has gone from that London back lane,
 And left far behind her sin, sorrow, and pain ;
 But the wish of her heart has at last been fulfilled,
 For that father has heard of the love of his child.
 It has touched his hard heart, and has brought him in grief
 To the pastor who showed him the way of relief,
 He has trusted the Saviour, and found Him a Friend
 Who will love him and help him right up to the end.
 He's abandoned the drink, and the pledge he has signed,
 And now sits at Christ's feet clothed and in his right mind ;
 His heart full of gladness, he walks in the way
 That leads to the regions of unfading day ;
 And strong is his hope that on Canaan's bright plain,
 He will meet with his own loving Mary again. A. M.

DENOMINATIONAL INTELLIGENCE.

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

PASTOR H. D. BROWN, M.A., asks to correct a mis-statement which occurred in Mr. Gibb's account of the opening of Rockefeller House, in last *Magazine*. He says, "We have not *bought it out*, could not, only fixtures and tenant's interest; it is still subject to heavy annual rent." Mr. Brown adds a cheering note to the effect that he hopes soon to open the new Mission Hall and Home for Old Ladies, Lower Gardiner Street. Verily our brother is a fruitful bough, his branches run over the wall. God bless him and his people.

* * *

Our friends at Tubbermore seem now within sight of the goal of their hopes. They still need, however, £100 to meet all the liabilities on the new chapel. Surely that sum ought to be sent in before the year closes. Our friends have toiled bravely, they are worthy of further help, may it speedily be forthcoming. They also desire to have a manse as a companion to the

chapel, and as they only require £300 for that worthy object, we trust the Lord's stewards will be moved to find the amount. Perhaps some who have missed the opportunity of helping in the chapel work would be glad of the privilege of contributing to the Manse Fund.

* * *

Since receiving the interesting report of the re-opening of Lurgan Chapel, we have heard from the esteemed secretary, Mr. M'Crory, that the evangelistic services conducted by Brother Simpson have been greatly blessed, almost every night some having professed conversion, while a very gracious influence was generally felt at all the meetings, and it is hoped that the impressions produced in many cases will yet bear abundant fruit.

* * *

Evangelistic services have also been held at Maytown, and we learn from our esteemed sister, Mrs. Porter, who has all along taken the greatest interest in the work there, that the Lord has been owning His Word by many conversions. Surely these reports of blessing in various parts ought to fill our hearts with devout thanksgiving and encourage us to pray with increasing fervour that a mighty revival may sweep all over Ireland.

* * *

The little cause at Derryneil has of late suffered severely by bereavement. Not long since two of the most trusted members were called home, and now Brother Rock has the sorrowful task of reporting the loss of other two of the oldest and most useful members. Heaven is the richer through these changes, but Derryneil is much poorer, and we sincerely sympathise with Pastor Rock and his people in their sorrow, and pray that the Lord may raise up others to take the places of the departed veterans.

* * *

Athlone.

In connection with this Fellowship, a Mission was commenced on October 17th, in the chapel, Scotch Parade, conducted by Pastor Clark from Mount-pottinger, Belfast. Special subjects were announced for each evening, and although there were several other attractions in the town the meetings were well attended, and, what is of more consequence, we believe souls saved. Many were glad indeed to welcome Mr. Clark once again in their midst, and at the same time much regret was expressed at the short duration of his visit. As a result of the mission, we believe that not only have some been led from darkness to light, but the Lord's people have been refreshed and strengthened, and all encouraged to go forward in the strength of the Lord.

* * *

Belfast: Regent Street.

The usual monthly meeting of the Cottage Workers' Association was held on the 13th October, Pastor C. S. Donald presiding. The members having been invited to tea by Pastor and Mrs. Donald, 49 responded to the invitation. Ample justice having been done to the good things provided, it was proposed that all

the ladies present be admitted members of the Association, to help carry on the campaign of Gospel work during the coming winter. Several others were also enrolled, and were duly appointed to assist in the several meetings and mission-hall services. Reports showed that there were now six cottage meetings in operation, besides services in the mission hall on Wednesday and Saturday evenings. The returns from these showed that during the past month, 20 had professed to find peace, and one backslider had been restored. It was agreed to get 1,000 paper covers for Mr. Spurgeon's sermons, for systematic distribution in the neighbourhood of the church and the various meetings. Brothers Stewart and O'Reilly reported the mission-hall work as being very encouraging—the Saturday night social meeting being a great success.

HUGH JACKSON, *Secy.*

* * *

Cork.

The Pastor and Committee beg to tender their sincere thanks for the following subscriptions towards the building fund:—

Amount previously acknow-

ledged £17 13 0

F. A. Freer, Esq., Bristol ...	£1	0	0
A Poor Man ...	0	7	6
Collected by Miss Pollie			
Crawford, Dublin ...	1	0	0
Mrs. Windsor, Reading ...	0	15	0
Mr. John Campbell, Cork ...	1	0	0
Mr. Geo. Steele, Cam. ...	1	8	3
ALBERT WOODWARD, <i>Pastor.</i> CHAS. H. KEALE, <i>Secy.</i>			

* * *

Derryneil.

Gone Home.—Death has been busy of late in our little church at Derryneil. In August and September we reported the death of Mr. and Mrs. Samuel Rea, who joined the church at its commencement; and now it is our painful duty to report the decease of two others who also were members from the beginning. Mr. William Weir was called home on the 15th of October. His life was such that he could without hesitancy adopt the words of Paul, "To me to live is Christ, and to die is gain." He was a Christian who was never ashamed to show his colours nor did he hesitate to speak out what he believed to be the truth of God. During his severe illness the Doctor advised him to keep very quiet, and his friends urged him not to talk, but he would not be advised. He spoke earnestly to all the neighbours about their souls, and urged the unconverted to accept of a present salvation. He told his relatives that he knew he had only a short time to live, and must earnestly devote it to the Lord Jesus in trying to point sinners to Him. His favourite text was Gal. ii. 20.

On the 18th October Mr. Joseph Connolly departed to be with Christ. He was born in the Roman Catholic community, but when very young he heard the words, "Without Me ye can do nothing," which aroused him to think and enquire where the words were to be found. On ascertaining this, the message was brought home to his heart in the power of the Holy Spirit, and he there and then gave himself to the Lord, who kept him through a long life, faithful to the end. He was in the communion of Derryneil from its commencement till he "fell on sleep." On the 9th October he was in his accustomed place in chapel listening to the Word, on the 18th he joined the Church triumphant. I sat at his bedside all through the last night he spent on earth, and we conversed about eternal things. I asked him if he had any fear of death, and he replied, "None whatever, I know that Jesus is my Saviour." I was at his side when

he entered the valley. "His end was peace."

* * *

Dungannon.

On Monday evening, 24th October, the church held its annual meeting in the hall, Thomas Street, which was very tastefully decorated for the occasion by Mr. W. Piskerton. Tea and cake were provided at 6.30. After tea, the meeting was commenced by the 466th hymn (Sankey's), "Come sing my soul and praise the Lord." Mr. Hanson then led in prayer. After this, Mr. Patterson read 2 Chronicles v. from the 11th verse to the end, and Luke iv. 16-20, and said he had great pleasure in giving a most hearty welcome to so many who had come to join with them in thanking God for all His goodness to them in the past, "for He is good, and His mercy endureth for ever." This was now their eighth anniversary, and they hoped and prayed it might be their best. He was sure all the brethren who had so kindly come to join with them in praising the Lord, would have a good word to say for the Master, Jesus. After hymn 551, "There's a royal banner given for display," Mr. Simpson addressed the meeting from Proverbs ix. 1-6, "Wisdom" being his theme. Hymn 571, "I will sing the wondrous story," was then sung. Pastor J. W. Pearce of Lisnagleer gave a most appropriate address on the privileges and responsibilities of Christians, which was much appreciated. After prayer, led by Brother Rainey, and the hymn (581), "Oh, what will you do with Jesus?" James Williamson, Esq. (who was, until last week, practising as a solicitor in Armagh, and now studying for the Bar in Dublin), having come with others to cheer us, gave a most excellent address on the power of Jesus to save. After hymn 524, "Rejoice! rejoice! our King is coming," Pastor R. Clark, Mountpottinger, Belfast, rivetted the attention of all in a most eloquent address on "Giants, and how to kill them," basing his remarks on the sling, and the five smooth stones which David chose from the brook. He compared the sling to Faith, and the stones to God's Word, Prayer, Praise, Love, and the name Jesus, dwelling specially on the Word of God. We were irresistibly drawn to prayer, in which two of our youngest brethren engaged, and then the hymn, 520, "God is love!—His Word proclaims it," was sung. Mr. W. G. Frizell, one of our first members, gave a short address on the "Dew of Heaven." In the course

of his remarks he said he was very glad to be with us again, and was thinking long for the invitation to come a month before the time. Mr. Patterson said he was sure he spoke the feeling of every member of the church when he thanked God for enabling their brethren to come to help and speak so faithfully and lovingly, and he trusted that the year on which they were entering might be their best. The favourite closing hymn, 494, "God be with you till we meet again," was sung, and Mr. Clark brought our largest and best meeting to a close by prayer and the benediction.

* * *

Lisnagleer.

On Thursday, 3rd November, we held our third monthly Gospel Temperance meeting. Tea was provided for the members at 6 o'clock, and by 7.30 the meeting-house was comfortably full. A service of sacred song, entitled "Christie's Old Organ," was commenced by an appropriate solo from Mr. Wright. We were cheered by the presence of our friend, Mr. Jas. Hanna of Great Victoria Street, Belfast, who kindly came to help. He sang two of the solos. The choir entered heartily into their part of the programme, and the reading was by the pastor, Mr. James W. Pearce, who also presided at the organ. A good many signatures were secured, and our membership now numbers fifty-four. The meeting was a decided success, and was warmly appreciated.

* * *

Lurgan.

This church was re-opened for Divine worship on Lord's Day, October 16th, after having received a thorough overhauling and renovating, and the people are to be much complimented on the very fine internal appearance of the building. The old half wall that formerly stood above the platform has been removed, and a new and better one raised, about six or seven feet further back. The platform has been entirely changed; the old side vestries that stood on it have given place to beautiful crimson baize curtains; a handsome new hand-rail, with reading-desk attached, painted and grained in light oak, with a polished mahogany top, takes the place of the old reading-desk. The seats and wainscoting have also been done in light oak. We noticed also that the gas-fittings were entirely new, and surmounted by a new style of globe, sending a very clear and

mellow light over all the place. There was a fairly good congregation gathered in the morning at 11.30, to hear the Rev. S. J. Banks deliver a very instructive address from Zech. iv. 10—"For who hath despised the day of small things?"—in the course of which he reviewed the history of the Baptist cause in Lurgan. In the evening a much larger congregation gathered to hear the same preacher deliver an address from Rev. xix. 6—"Alleluia, for the Lord God Omnipotent reigneth." At this service every available seat was brought into requisition and occupied, a number, indeed, finding accommodation only on the platform. A liberal collection was taken up at the close of each service towards the expenses of renovation. On Monday evening the building was again taxed to its utmost capacity to accommodate the large number of members and friends who sat down to a social tea. Having partaken of the good things provided, the pastor asked the large gathering to join him in singing hymn 272, after which he read Psalm cxxxiii., and engaged in prayer. The Rev. Mr. Banks having been called to the chair, delivered an address in his usual masterly way, after which Miss Livesey, Belfast, charmed her audience by her beautiful rendering of the hymn, "The Master stood in His garden." At the close of the solo, the Chairman called upon Brother Simpson, Dungannon, to address the meeting, who, after expressing his pleasure at being present that night, and offering a word of cheer to the pastor and people, entertained his eager listeners with an address on the name "Jesus," remarking that it was a joyful, easy, suitable, undying, slighted name. Another solo having been beautifully sung by Miss Livesey, and a few earnest words from the pastor, a most enjoyable meeting was brought to a close by pronouncing the benediction. Evangelistic services were conducted on Tuesday, Wednesday, and Thursday, and will be finished to-night (Friday), the blind evangelist, Mr. Simpson, taking the principal part in these services. We are glad to know that the meetings have been well attended.—*From The Lurgan Times.*

* * *

Maytown.

We have been greatly blessed by God through the visit of Mr. H. R. Hurditch, who has lately concluded a fortnight's mission in the hall. Throughout the whole mission the meetings were well attended, especially on Sunday nights,

when the place was full almost to overflowing. The Gospel was faithfully preached, and almost every night precious souls received salvation through trusting the Lord Jesus. Backsliders have been restored, and at the testimony meeting which was held at the conclusion of the mission, wonderful accounts were told of the Lord's dealings—old men, almost 80 years of age, testified to the keeping power that is in Christ. Those who were converted during the '59 revival testified along with those who had found the Saviour less than a fortnight before. As a church, we have been wonderfully quickened, and we all praise God for sending our Brother Hurditch amongst us.

Miss Graham, New York ...	£1	0	0
Miss Tillie Graham, New York (2nd donation) ...	1	0	0
Mr. Robert M'Conaghie, Drumard ...	0	10	0
Lisnagleer Baptist Church ...	3	17	6

N.B.—The building is progressing as quickly as can be expected, owing to the wet season, but nearly £100 are still needed to complete the work. Besides this, about £300 are urgently needed to build a manse, and aid in this direction is earnestly solicited. The smallest sums most gratefully received and acknowledged by Brigade-Surgeon Waters, C.B., J.P., White Fort, Tubbermore, Co. Derry.

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Tubbermore.

CARSON MEMORIAL CHAPRL.—The following is a list of the donations received by the Treasurer since the issue of the September MAGAZINE, for which the Committee tender their warmest thanks:—

Miss Belton, London ...	£10	0	0
Mr. F. H. Olney, London ...	2	2	0
Mr. James Stiff, „ ...	1	1	0
Mrs. F. Robinson, „ ...	1	1	0
Mr. Wm. Higgs, „ ...	1	1	0
American Evangelists' Fund in connection with Harcourt St. Baptist Church, Dublin	100	0	0
Mrs. Grant, Ballinluig ...	1	0	0

Waterford, New Ross.

Pastor Philip A. Hudgell is holding a series of weekly evangelistic services in the Priory Lane Meeting House, which has been generously lent for the purpose. Rev. J. Crook (Methodist minister) assists in the work, and a goodly number of warm-hearted Protestants render sympathetic support and active co-operation; the meetings are all well attended and are of an earnest character. Fervent prayer is asked for that great saving and sanctifying blessings may rest upon the meetings and accompany the preaching of the Gospel of God's grace.

BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. B. M.]

Athlone.—October 16th, two, by the pastor, Fras. Greville Eland.

Ballykeel.—September 4th, three, by the pastor, James Hodge.

Ballymena.—November 1st, four, by the pastor, T. Whiteside.

Belfast: Regent Street—October, fourteen (six from Sabbath-school), by the pastor, C. S. Donald.

Carrickfergus.—October 26th, five, by the pastor, A. G. Haste.

Clough.—Nov. 6th, one, by the pastor, T. Whiteside.

Dublin: Harcourt Street—October 12th, six, by the pastor, H. D. Brown, M.A. October 26th, eight, by Mr. S. A. M'Cracken.

Dublin: Phibsboro'—October 17th, six, by the pastor, F. E. Bury.

Lisnagleer.—October 11th, five (three for Dungannon and one for Mullycar), by the pastor, J. W. Pearce.

Lurgan.—October 30th, two; Nov. 6th, one, by the pastor, J. H. Boyd.

Tandragee.—November, two, by J. Taylor.



The Irish Baptist Magazine

VOL. XVI.]

DECEMBER, 1892.

[No. 12

"THINGS CONCERNING HIMSELF."

II. CHRIST IN PROPHECY. (*Third Paper*).



IN previous papers we have seen that the prophetic Scriptures bear testimony to the Humanity and Divinity of Christ, and also to His official character as Prophet, Priest, and King. We wish now briefly to notice some of the prophecies which set forth in detail the life and work of Christ as our Saviour and Mediator. The more closely we study the prophecies and compare them with the Evangelists, the more fully are we convinced that "the testimony of Jesus is the spirit of prophecy." Not only are the great features of His character and work portrayed, but many apparently trivial circumstances connected therewith are placed upon the prophetic page. The Spirit seems lovingly to linger over all the details of the life and death of the Redeemer.

So we find many predictions concerning *His personal life*. Prophecy not only tells that He would be of the seed of Abraham, of the tribe of Judah, of the house of David, but it points to the place of his birth, and so makes glorious the little town of Bethlehem. It voices the sorrow of the mothers who felt the force of the first blow the enemy aimed at Him, Rachel weeping for her children and refusing to be comforted. It alludes to the flight into Egypt and subsequent return at the Divine summons, "Out of Egypt have I called my Son." It indicates His dwelling-place, showing that out of despised Nazareth some good thing can come, for "He shall be called a Nazarene." It proclaims the approach of His forerunner as the "voice of one crying in the wilderness, Prepare ye the way of the Lord." It depicts in glowing colours His own marvellous ministry in Galilee; "in

the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious by the way of the seas, beyond Jordan, Galilee of the nations. The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death upon them hath the light shined." It sets Him forth as the "Holy One" in whom there was no guile and in whose mouth no deceit was found; meek and gentle as a lamb led to the slaughter, patient and uncomplaining as a sheep before her shearers, so that the New Testament but echoes the ancient predictions in declaring that He was "holy, harmless, undefiled, and separate from sinners," while His own testimony, which could not be gainsaid by those who heard it, confirmed the prophetic word, "I am meek and lowly in heart." Into all His work he carries this spirit—no blatant blusterer is He, no striver for the mastery, for according to the sure word of prophecy, "He shall not cry, nor lift up, nor cause His voice to be heard in the streets, the bruised reed He shall not break, the smoking flax He shall not quench." The great prediction of Isaiah lxi. finds its fulfilment in the sermon in the synagogue (Luke iv.), and the people feel the truth of His statement that the Scripture was that day fulfilled in their ears, for they bear him witness and wonder at the gracious words proceeding from His mouth. Prophecy sees also His miracles, and exults in the fact that when the Saviour God appears "the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing," while the secret of His success in dealing with the diseases of stricken humanity is indicated in the word quoted by the Evangelist, "Himself took our infirmities and bare our sicknesses." Prophecy thus sets before us His peerless life, depicting His purity, patience, and power: His lowliness and His loveliness; His gentleness and His greatness; His consecration to God, His compassion for men; His gracious words, His glorious works. Occupied with these matters the tone of prophecy is cheerful and exultant, but ever and anon a note of sadness is heard as a glimpse is given of the darker scenes in the life of our Lord.

The full force of prophetic testimony can only be felt when, in addition to the foregoing facts of the life and ministry, we consider *His sufferings and death*. That sufferings culminating in death should be the lot of the coming Christ prophecy not obscurely declared. The first prediction uttered by Jehovah Himself in speaking of the bruising of his heel foreshadows the conflict with the serpent's seed which would entail suffering upon Him. To the vision of Isaiah He appears as the "Man of Sorrows and acquainted with grief," "Despised and rejected of men." Thus a general view is given of His suffering life, but many details are also given, especially as that life draws to a close and the shades of death begin to gather round it. The treachery of Judas is foreshadowed, "He that did eat of My bread hath lifted up his heel against Me." The terms of that black bargain are mentioned, and not only are the "thirty pieces of silver" indicated as the price to be paid, but even the ultimate appropriation of the money for the purchase of the potter's field after the predicted doom had overtaken the traitor. The general defection of the disciples, foretold by Christ Himself, in the words, "All ye shall be

offended because of Me,” and “ ye shall be scattered every man to his own, and shall leave Me alone,” had already been intimated on the prophetic page, so that He can confirm it with His own word, “ It is written, I will smite the Shepherd and the sheep of the flock shall be scattered abroad.” In the 22nd and 68th Psalms we are brought to the very foot of the Cross, and the darkness of Calvary falls upon us as we hear the cry, “ My God, My God, why hast thou forsaken Me ?” The Divine sufferer recounts the terrible particulars of His shameful treatment, every one of which is amply verified in the narrative of the evangelic—The scornful laughter, the sneering lip, the derisive head-shaking, the mocking cry, “ He trusted on the Lord that He would deliver Him ; let Him deliver Him ”—the roaring rage, the fiendish violence, the mad triumphing of the people, all are present to Him. The piercing of His hands and feet, the parting of His garment, and casting lots for His vesture, the all-consuming thirst and the offered gall and vinegar, the heart broken by the terrible agony, these and other dreadful details gleam with a lurid light amid the darkness. So, too, the evangelist prophet sees Him “ smitten of God,” “ oppressed and afflicted ” by men—the central figure of the direst tragedy ever enacted on this earth of ours. And as the Psalmist saw the Sufferer brought even to the “ dust of death,” so Isaiah sees Him “ cut off out of the land of the living ” and laid in the rich man’s tomb, while Daniel also sees “ the Messiah cut off,” and Zechariah sees Him as the Shepherd and the Fellow of the Lord of Hosts, smitten by the flaming sword of Divine justice. Strange that, with all these prophecies before them, the Jews in Christ’s day should so generally have overlooked the fact that the Messiah should be a sufferer. So general was the misconception that even the disciples were unable to grasp the meaning of the Saviour’s assertion, that “ the Son of Man must (a necessity arising out of prophecy as out of the purpose of God) suffer many things,” and only in the light of His resurrection could they see the force of His declaration that the Christ ought to suffer “ these things ” ere He could “ enter into His glory ”—but they did at last learn, to their own joy, the lesson, and were able to tell others, as Peter declared on the day of Pentecost, that “ Those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.”

It remains that we glance at some of the predictions concerning *His subsequent glory*. Many of the predictions already noticed referring to His prophetic and priestly character, and all those relating to His kingly office, do, of course, set forth His glory. Indeed there are few of the prophecies where traces of the glory are not to be found, and from some it shines very brightly. It is seen in the assurance of the bruising of the serpent’s head ; it gleams through the blessing of Abraham ; it gilds the gathering unto Shiloh. When we come to the Psalms and Isaiah we find the glory brought into closest connection with the sufferings and death ; it is seen to grow out of them and to follow them, to be to them as the flower to the bud, as the morning to the midnight. *The glory of the Resurrection* appears in such passages as “ Thou wilt not leave My soul in hell ; neither wilt Thou suffer Thine Holy One to see corruption.” “ God will redeem My soul from the power of the grave.” “ He shall

prolong His days." *The glory of the Ascension* appears in such passages as, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." "Thou hast ascended on high, Thou hast led captivity captive." "The stone which the builders rejected is become the head of the corner." "He shall be exalted and extolled and be very high." *The glory of His session* at the right hand: "The LORD said unto my Lord, Sit Thou at My right hand until I make Thy foes Thy footstool." "Yet have I set my King upon my holy hill of Zion." *The glory of His Mediatorial Reign* is, throughout, most conspicuous, and to give a full idea of it we should require to transfer to our pages the bulk of the Messianic predictions. We need only remind our readers that when set at the right hand He is encouraged to ask the heathen for His inheritance and the uttermost parts of the earth for a possession. It is decreed that "He shall see of the travail of His soul and be satisfied," and all the great prophecies are but the unfolding of this august decree. He is set forth in accord therewith as the "glory of His people Israel," fulfilling to them all the spiritual desires which, through the ages, God had been awakening in their hearts. But the blessing to Israel is but the beginning of His glorious reign. He is also the "light to lighten the Gentiles." "It is too light a thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I also will give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (Isaiah xlix. 6, Rev. Ver.) He is to be "the root of Jesse, which shall stand for an ensign to the people; unto it shall the Gentiles seek; and His rest shall be glorious." These and similar passages are often quoted by certain brethren in proof of their idea of a temporal reign of Christ on earth at some future time, but the Apostle clearly shows, by the way in which he quotes them in Acts xiv. 47 and Romans xv. 12, that they began to be fulfilled in the preaching of the Gospel, and are to be applied to the present mediatorial sway of Jesus Christ. So the magnificent passage in Amos ix. 11 about the raising up of the Tabernacle of David is quoted as being fulfilled in the extension of the Gospel blessings to Gentiles, Acts xv. 16-17. So, too, other glowing predictions of the Old Testament which some are tempted to apply to the future and to Israel after the flesh, the New Testament interprets as applicable to the present reign of Christ. But it would lead us too far to follow out this idea. However, with this New Testament clue to the Old Testament prophecies we can read all the history of the Church of Christ on the prophetic page. The glory of this kingdom of His is shown to be ever-increasing, its borders constantly widening until all the ends of the earth remember and turn unto the Lord, until He has indeed obtained the complete answer to His mediatorial prayer, and the "uttermost parts of the earth" are His possession. His kingdom is to be an everlasting kingdom, it knows no end. He has no successor, and so the glory of the Gospel age melts into *the glory of the eternal state*. When the wondrous work of Christ comes to full fruition, the new heavens and the new earth are created, all the world overflows with His praise, and the whole universe keeps endless jubilee. As a preliminary to that eternal glory there are not wanting indications of the glory of His second coming at the *Resur-*

rection and the Judgment, when the "dead shall live," when they "that dwell in dust" shall "awake and sing," and the earth shall "cast out her dead," when they shall awake, "some to everlasting life and some to everlasting contempt." "Behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." "And they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord and for the glory of His majesty when He ariseth to shake terribly the earth." "And He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Then shall "He swallow up death in victory," and of His people it shall be true that "the Lord God will wipe away tears from off all faces," and the ransomed of the Lord, having come to the eternal Zion, "shall obtain joy and gladness, and sorrow and sighing shall flee away," then "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."

Space will only allow us to refer in the briefest possible manner to the predictions concerning the *salvation which Christ works out for His people*. There is the less need to deal separately with this point as it has been more or less clearly indicated in all that has been said. Christ is pre-eminently a Saviour, and it is natural that His salvation should occupy a chief place in prophecy. As a Prophet He proclaims salvation, as a Priest He procures salvation, as a King He bestows salvation and maintains it. The bruising of the serpent's head meant salvation for the believing sons of Adam, the blessing of Abraham is the blessing of salvation, the gathering to Shiloh is salvation. That salvation is shown to be dependent upon the death of Christ, "He was wounded for our transgressions," &c. His soul is made "an offering for sin." "He is out off, but not for Himself." As the shepherd He is smitten that the sheep—the little ones—may be saved. And so while we read the many glowing declarations concerning the Redeemer in the performance of His redeeming work, saving with a great salvation, a spiritual salvation, an everlasting salvation, we cannot lose sight of the fact that He can justify many, *because He bore their iniquities*; that He can "divide the spoil with the strong *because He hath poured out His soul unto death*"; that He is "mighty to save" because He has "trodden the winepress alone." In a word, He is able to save because He has made atonement for sin.

IRISH BAPTIST HOME MISSION.—

Established 1814.—All-the-year-round Mission Services. Nineteen chief stations, sixty sub-stations. £2,000 per annum needed. Hon. Treasurer, Mr. H. A. Gribbon, Holme Lea, Coleraine; Chairman of Committee, Pastor Hugh D. Brown, M.A., Oakland, Rathgar Dublin; Secretary, Mr. T. R. Warner, 83, Grosvenor Square, Rathmines Dublin.

GOSPEL TENT SERVICES, in connection with our IRISH BAPTIST HOME MISSION, are now being held in various districts. Funds are earnestly besought to carry on these services. Chairman of Committee, Pastor HUGH D. BROWN, M.A. Hon. Treasurer, Mr. H. A. GRIBBON, Coleraine; Secretary, Mr. T. R. WARNER, 83, Grosvenor Square, Rathmines, Dublin.

"OVERDRAWN": A BUGLE-CALL.

BY T. R. W.

YES, that is the word, "Overdrawn," and we must confess it filled our hearts with fear as we read the words in our good treasurer's letter to the effect that "our bank account is overdrawn." Our financial year is coming to a close; only one short month left to bestir ourselves, and so, by a long pull, and a strong pull, and a pull all together, prevent our society closing its account for 1892 *in debt*.

It is an ugly little word, *debt*, and *big* in untold misery; it weighs upon the mind and heart. We simply don't like it, and naturally we shrink from it. Hence we blow a lusty blast on our bugle-horn for help. We trust our cry may reach the ears and hearts of our helpers, collectors, subscribers, pastors, and all interested in our mission, stimulating them to give speedy and special aid.

In this land of ours there are at present four new chapels going up. The hour and circumstances call for an advance all along the line. Never was there such a readiness on the part of the people to listen to the Gospel story. Our tents were crowded all through the summer, and many professed their determination to become disciples of Jesus, and have since been baptized. Surely our advance will not be stayed for want of funds! We feel assured it only requires that our position be made known; and as we most firmly believe that our God will supply all our needs, we can with great confidence entreat those interested in the evangelisation of Ireland to pray on, work on, and give on in the spirit that David gave in the olden day, when he said, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven or on the earth is Thine and of Thine own have we given Thee."

We hope this bugle-call may have the desired effect to enable our friends to dive down deeply into their pockets, and, what is still more important, to bring up something substantial as a generous, gracious gift to our Irish Baptist Home Mission. Almost we were wishing that this were our centenary year, as it is that of the Foreign Mission, but we must "bide a wee," as we are still, so to speak, a young man, having been born in the year 1814, and have, therefore, twenty-one years to run before we reach our centenary celebration. Still, even at an age like seventy-nine, we trust and pray to be delivered from a debt that would cripple a growing and vigorous youth. Only three years ago we were handed over, as a mission, from our friends across the water to the management of an Irish committee. Many generous donors since then have passed away. Our bugle-call cannot awaken them, nor would we desire it, but we do sincerely wish that many of our friends who read these lines may hearken and respond to its pleading notes.

Ireland has a claim upon England to evangelise her such as no other land possesses. The door to-day stands widely open. May our God strengthen us to enter in! The tide is at its flood; may we be enabled to spread our Gospel-sails, catch the breath of heaven, and so move forward on the current to success.

DAILY HELP FOR DAILY NEEDS.

BY PASTOR H. S. SMITH, STONY STRATFORD.

“Casting all your care upon Him, for He careth for you.”—1 PETER v. 7. “Blessed be the Lord who daily beareth our burden.”—PSALM lxxviii. 19 (R. V.) “Lo, I am with you all the days” (*pasas tas hemeras*)—MATT. xxviii. 20. “The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him.”—NAHUM i. 7.



THESE are but a few of many similar passages scattered in rich profusion throughout the Scriptures of the Old and New Testament, some of which will doubtless be readily suggested to the mind of the Spirit-taught child of God. Do not they all shew us very sweetly the tender and fatherly side of the *character* of the eternal God? Can anything be more heart-subduing than the knowledge that God is our Father; that the eternal Majesty of heaven stoops from His lofty throne, and graciously and lovingly declares Himself enlisted in covenant engagement with all believing souls: that He, the High and Holy One, that inhabiteth eternity; that sitteth upon the circle of the world, to whom the inhabitants thereof are as grasshoppers, is the God that daily beareth our burdens! Yet such is the fact, and thus the word of mercy runs:—“Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.” “The eternal God is thy refuge, and underneath are the everlasting arms.”

In God there is a precious blending of the human and Divine, the tender and the strong, the father and the mother too. Hence he saith, “Like as a father pitieth His children, so the Lord pitieth them that fear Him.” And to all His sorrow-stricken ones He saith, “As one whom his mother comforteth, so will I comfort you” (Isa. lxvi. 13). All heights and depths of love (as all fulness of grace) were first in Him, ere it was shed abroad in poor human hearts. The fires of love that burn so brightly on the altars of fatherhood and motherhood were kindled in the first instance from the eternal love fires of the loving God, and He keeps them still alight. And therefore the love that is so quick to catch the faintest cry of need, is swift to administer the needed help. God is love, and that love awaits the moment of our need, to impart help and enfold us in the embrace of an infinite sympathy and power. Do not the very words that set forth the compassionate character of God also accurately describe the need of many hearts? We live at such high-pressure rate. There is so much to be thought of, so much to be done. In business there is so much shuffling, trickery, keen competition; in the home life there are so many cares to be carried; in the workshop there are so many annoyances, vexations; trials and crosses await us in every place. We live almost at breaking point, and many break down altogether; and some, unable to bear, seek to evade the strife by taking the prerogative of life and death into their own hands. Christ Jesus is just the help, just the Friend you need, and if the words with which our meditation opened mean anything, they mean this, that the Lord God is so one with His people; so interested in all that interests and concerns them, that all that affects them affects Him, that He takes a share in all pressing duties;

feels the pang of every pain that wrings their heart. Oh brothers! ours is no cold, impassive God, sitting in dumb and careless attitude, while the cries of His elect go up to heaven. No! listen to His own sweet words, and let neither men with their sophistries, nor Satan with his crafty devices, swindle you out of the bright possession: "To that man will I look"—that is, I will make him the special object of my attention; on him will I set my glance of love, and visit with my kindest care—"that is poor and of a contrite heart, and that trembleth at My words." See 2 Chron. xvi. 9. And again, "I know their sorrows"; "In all their affliction He was afflicted." The Lord give us to know and rejoice in Him as a Father all our own.

Do not the texts also imply the *nearness of God to us*? "Casting all your care upon Him, for He careth for you"; and "Blessed be the Lord, who daily beareth our burdens." That He is so I gather from the first verse of the 46th Psalm, "God is..... a *very present help* in time of trouble." And again, the 15th of the 91st Psalm: "I will be with him in trouble." And more, I gather it also from our Lord's own words: "Lo, I am with you day by day, unto the end." That He is so, I know further by experience, when by the Spirit I have been caught up into rapturous intercourse with Him: when every fear has been hushed, every doubt banished, when for a brief season of grace I have been privileged with the holy confidence—"My beloved is mine, and I am His." History has preserved for us one or two incidents of kings who became servitors to royal captives. But the poorest of all God's saints can tell how the King Himself draws near, and feasts His saints each day,—not once, nor twice, but always; and the promise of constancy sweetens it all. See Isaiah xli. 4, and liv. 10. May the Holy Spirit make these messages of special love a comfort to the hearts of those for whose sakes they were given. God says as much to His saints to-day as He did to any of those in times of old, "Fear not, I am thy shield and thy exceeding great reward." May the great Burden-bearer enable both him who writes and those who read to take hold upon Him with both hands earnestly, and daily cast themselves and all their weight of care on Him, and Him alone, forasmuch as it is written, "He shall sustain thee."

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A STRANGE PARADOX.—We keep God by simple desire. "I will not let Thee go except Thou bless me." A strange paradox that Jacob should desire to have the continued presence of this mysterious Wrestler, who had been contending with him all the night! Strange paradox that he should assert a kind of mastership over the movements of One so much mightier than himself! Strange paradox that the lamed and weakened man should be able to say, and to say it with truth, "I will not let Thee go except Thou bless me!" But it is the paradox of the Christian life. We can bind Him to our chariot wheels, if I may so speak. We can keep God for our very own, and say to Him, "I will not let Thee go." And there is only one way to do it, dear brother—by desire of the blessing. That is all that is needed to keep Him.

—Dr. Maclaren.

BITS ABOUT BAPTISM. V.



NOTHER argument in favour of Believers' Baptism may be drawn from the very nature of Christianity, which demands a personal voluntary profession.

The Jewish religion was largely a national religion. Its privileges and blessings were for all who were born of the race of Abraham. Of course the more spiritual blessings were only enjoyed by the spiritually minded; there was always a people within the people—all were not Israel who were of Israel. But speaking generally, it was a national religion, and every member of the nation had a part in it.

In contradistinction to the Jewish, the Christian faith is essentially spiritual, and is for the individual. Its message is not for one nation but for all nations, for the individuals in all nations. God has visited the Gentiles to take out of them a people for His name. Out of all nations a new nation is formed, according to the purpose of electing love, by the operation of the regenerating Spirit acting through the Gospel message.

In announcing the "beginning of the Gospel," John the Baptist distinctly showed that he proceeded not upon the lines of national connection but of individual responsibility—"Think not to say, we have Abraham for our father." Natural descent from Abraham could not avail, there must be personal repentance and faith, and only those who gave proof of repentance were baptized by John.

The same truth was clearly taught by Jesus. Nicodemus, an honoured member of the Jewish race, a master in Israel, has by virtue of his pedigree and position no claim to citizenship in the kingdom of God revealed by the Gospel; for him and for all the initial law of the kingdom is, "Ye must be born again."

So throughout the New Testament the necessity for individual conversion, individual faith and repentance, individual discipleship is consistently declared. "He that believeth"—"If any man thirst"—"Him that cometh"—"If any man willet to do His will"—"If any love Me he will keep My sayings"—"The Gospel is the power of God to every one that believeth," etc., while individual responsibility is very solemnly indicated by such passages as "The fire shall try every man's work"—"To his own master he standeth or falleth"—"To give every man according as his work shall be."

All evangelical Christians recognise this pronounced personal element in Christianity, and constantly seek to enforce it. They teach that no natural connection or association with Christian people can avail for salvation, that every one must believe for himself, that nothing short of personal union with Christ will suffice. They call upon their hearers individually to repent, to believe, to be converted. They urge the duty of individually confessing Christ, following Christ, working for Christ, they do all that Baptists do in these directions with the one exception—they decline to accompany us when, following the inspired apostle, we say, "Repent and be baptized *every one of you*."

Those who practise believers' baptism alone are free consistently to enforce the claims of Christianity upon the individual.

Evangelical Episcopalians cannot escape the charge of inconsistency when to the very persons pronounced by them, in their so-called baptism, regenerate, they say, "Ye must be born again."

Presbyterians, while not asserting that the baptized child is regenerated (though some of the phrases in their formularies come perilously near such an assertion), claim that he *is in the church*, and yet when he has come to years of discretion they demand a profession of faith, on the ground of which they receive him into the church.

Methodists and Congregationalists, in some way or other, by their practice of infant baptism and their teaching concerning it, mar their testimony to the essentially spiritual nature of Christianity. For while proclaiming the need of personal faith, and declaring that spiritual blessings can only be received by faith, they yet, by the assumption that some good is received by the child in baptism, give to an external rite the honour due to faith alone.

TITLES OF GOD'S PEOPLE, ARRANGED ALPHABETICALLY.

(Second Paper).

BY THOMAS DOUGLAS, MISSIONARY, SCOTLAND.

NONCONFORMISTS. The clearly-defined boundary line that separates the children of God from the children of the world is now-a-days almost obscured by the great intermixture that has taken place between the people of God and those half convinced, wavering professors, whom a distinguished writer has designated "borderers." We ought ever to remember that the Lord only leads us "in the paths of righteousness for His name's sake," so if we are not striving daily to follow in His footsteps, we are not living for His glory and in accordance with the Scriptural injunction, "Be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. xii. 2).

OVERCOMERS. The Christian life is a warfare against sin, the world, the flesh, and the devil. So as long as we are in the world we must fight the good fight of faith, but here we are encouraged by the assurance that "Whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John v. 4). He that overcometh shall "eat of the tree of life, which is in the midst of the Paradise of God," "shall not be hurt of the second death," shall "eat of the hidden manna," shall receive "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it"; power will be given unto him, and "white raiment," he shall be made "a pillar in the temple of God," sit down with Christ on his throne, and "shall inherit all things."

"PILGRIMS AND STRANGERS." If we have entered "the path of the just," we are "*strangers and pilgrims* on the earth" (Heb. xi. 13), our home is in Heaven, and every day of our earthly pilgrimage brings us nearer to the "city which hath foundations, whose builder and maker is God." As "*strangers and pilgrims*," we must "abstain from fleshly lusts, which war against the soul," and our conversation must be honest and in harmony with our profession.

QUICKENED ONES. By nature we "were dead in trespasses and sins, . . . but God, who is rich in mercy, . . . hath quickened us together with Christ, . . . and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 1, 4, 5, 6). Being *quickened ones*, we should remember that it is our duty to live in harmony with the *Quickener* of "all things" (1 Tim. vi. 13), "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son" (Col. i. 13). By so living we shall be able to give adequate proof of the reality of our spiritual resurrection from the darkness and power of sin.

"RANSOMED OF THE LORD." We are the "ransomed of the Lord" (Isaiah xxxv. 10), for "Christ hath redeemed us from the curse of the law, being made a curse for us," "that He might redeem us from all iniquity," and "that we might receive the adoption of sons." Not having "been redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ," we should earnestly strive to live for the glory of Him who ransomed us from the captivity of sin, and set us free from the power of spiritual death.

"SALT OF THE EARTH." As the "salt of the earth," it is absolutely necessary that our Christian character possess the native and healthful quality of salt in order to be effective and potent for good. If the salt of Christian character were taken out of the world, corruption would soon predominate.

Nothing can be more blessed and useful to mankind than the savour of a Christ-like life. Such a character cannot be tame or negative, but must of necessity inspire mankind with a true conception of the living, elevating, and ennobling power of Christianity.

"TREES OF RIGHTEOUSNESS." This title expresses well the flourishing state of the people of God. Planted in the garden of God, under the sunshine of His favour, and watered with the dew of Heaven, their leaves are ever green, and they bring forth their fruit in due season. These "trees of righteousness, the planting of the Lord" (Isaiah lxi. 3), which are growing up by the river of God's grace, shall one day be transplanted by the Good Husbandman to a happier clime to adorn the Paradise of God.

"UNDEFILED." All who claim to be the "undefiled" must keep themselves "unspotted from the world," for a holy life is the only proof that we have been cleansed from the defilement of sin, and that we are temples of the Holy Ghost. If we walk in the way of the Lord with undefiled garments of practical holiness, we shall hereafter walk in Heaven with our Redeemer, clothed in the white robes of honour and glory. "Blessed are the undefiled in the way, who walk in the law of the Lord" (Psalms cxix. 1).

"VESSEL UNTO HONOUR." Every Christian is a vessel chosen by God for some particular phase of Christian service. None of us are exempt from serving God, but He does not expect the same kind of service from all, for our gifts and qualifications are not uniform. There is, however, a certain amount of personal responsibility devolving upon us, and we should, therefore, obey the apostolic injunction, "Let every one that nameth the name of Christ depart from iniquity," and "he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. ii. 19, 21). "The saints are not by nature wells or streams, but they are cisterns into which the living water flows. They are empty vessels into which the Lord pours His salvation."—*C. H. Spurgeon.*

WITNESSES. A witness is one who bears testimony to that of which he has personal knowledge, so the purpose of God has ever been that all on whom He has bestowed His grace should bear witness before others to the saving and sanctifying power of the Cross of Christ. Only the power of the Holy Ghost can enable us to be faithful and true witnesses. It was the Holy Ghost who made Stephen so bright and fearless a witness for Christ that His enemies "were not able to resist the wisdom and the Spirit by which He spake." As we move about in the world, daily coming in contact with those who are not in sympathy with Christian life and work, we continually realise that more than human power and wisdom are needed to enable us to stand up as witnesses for Christ. Only by the gracious power of the Holy Spirit can we witness a good confession for our Lord and Master at all times and in all places.

"(E)XCELLENCY." This title signifies the greatness and superiority of the people of God over the people of the world. "The righteous is more excellent than his neighbour." The Bible never draws the line of distinction between intellectual and moral qualities, but it prescribes both as requisite to form the character of the righteous. Religion and virtue go under the name of *wisdom*, and vice and wickedness under the name of *folly*. "Wisdom excelleth folly as far as light excelleth darkness" (Eccles. ii. 13). God enjoins us to be wise and strong as well as pure and holy. If we "count all things but loss for the excellency of the knowledge of Christ Jesus," we shall be "an eternal excellency, a joy of many generations" (Isaiah lx. 15).

YOKEBEARERS. The men of the world look upon the religion of Christ as a heavy burden and a galling yoke; but we unhesitatingly affirm, on the authority of our Saviour and the testimony of His disciples, that His "yoke

is easy and His burden is light" (Matt. xi. 39); that His commandments are not grievous, and the ways He points out to His followers are ways of pleasantness and paths of peace. The yoke of Christ is easy on account of the principle of love from which the yokebearer acts, the assistance he receives from above, the many encouragements he receives on the way, and the joyful prospect that is set before him—everlasting rest in heaven.

"ZEALOUS OF GOOD WORKS." The spirit of this title should penetrate our whole spiritual being and inspire us with a noble, self-sacrificing zeal and devotedness to Christ in individual life and work, for His cross gives purity as well as safety, and imparts to every humble, earnest worker the true motives and the constraining and qualifying power which alone can enable the people of God to continue in well-doing.

We should all press forward in the Christian warfare, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 13, 14).

THE MOODY-M'NEILL MISSIONS.



R. MOODY was right when he refused to come to the Christian Union Buildings to hold his mission, as subsequent events proved up to the hilt that the great Evangelist was wise in getting the Dublin Committee to build a special wooden hall in the Rotunda Gardens to seat six thousand people. Gigantic as this meeting-place was, it was crowded nightly, and many had to be refused admission, as the immense extemporized hall was simply packed. It certainly was a magnificent sight to see this great audience, still as death, with upturned faces, listening with rapt attention to the homely but forcible utterances of the world-famed Evangelist. In appearance he has not much altered since his last visit to Dublin, save that his hair is turning somewhat grey, and his body occupies more space,—evidently the mental strain does not detract from his physical or spiritual power. In many ways he shows himself to be not only a man of unction, but of gumption. One evening the latter quality was well brought out. There being a rush made by those outside to obtain admission, the stewards in charge of the door had some difficulty in closing same, which created a slight panic in the neighbourhood; this, fortunately, was promptly allayed by Mr. Moody stating in stentorian tones, "It's all right, you need not stand up or turn round in your seats; it's only a man trying to get in; you can see a man trying to get in any night, but you can't hear me." This at once had the desired effect, and all was calm. One does not like to contemplate the result of a stampede, and such might have taken place were it not for the tact displayed. Old sermons were preached with the power and vim of eighteen years ago. For instance, a well-known Evangelist was sitting next the present scribe. "I hope," said the latter, "he wont preach to-day on Noah"—not that he did not believe in that old-world captain and his ship, but that he had heard it so often, that he yearned for a fresh subject. However, they were somewhat amused when the preacher, in that peculiar emphatic tone, announced his text as Genesis 7th chapter, 1st verse, "And Noah," etc. The mutual friends did not exchange a glance during the sermon—from start to finish they were rivetted. "Well," said the scribe, "I could listen to that sermon at least a hundred times, I am glad I heard the 'Old Traveller' again. What is the secret of the power that accompanies these old sermons?" "The secret, sir, is, they have

all been born again, and come as fresh from the heart of the man as when he first delivered them." Some men preach a new sermon as if they had done so a hundred times, and seem tired of it at the start; Moody preaches a sermon for the hundredth time with all the vigour possible, and as if he never had done so before, *or would again*. No man I ever heard, perhaps with the exception of J. B. Gough, can put so much pathos and simple tenderness into his illustrations. As a poor countryman said, "Sure it's himself could draw tears out of a block of Dalkey granite." The enquiry room was held in what Mr. M'Neill facetiously described as "The Tin Tabernacle," an iron building erected on the same ground as the wooden hall, and in which was exhibited previously a cyclorama entitled "The Crucifixion." It is pleasing to learn that many hundreds found the *Crucified One* to be still a living power and mighty to save. One of our leading ministers in the city informed me that fifty had been added to his church, the result of the mission.

The last night of Mr. Moody's mission he introduced John M'Neill, rough and rugged as one of his own Scotch firs, but with all its beauty and strength. No man had ever a harder task. The stream of sympathy was with the parting guest, M'Neill was comparatively unknown, consequently the next night the vast audience had melted away. Nothing daunted, the hardy Scot soon showed the Dubliners that a man among men was in their midst. The vast tide of people surged back again. The meetings for the Students, City men and Professionals, held in the Leinster Hall from 1 till 2 o'clock, were memorable meetings. Never in the history of Dublin were there such gatherings to hear the Gospel story of redeeming love. At one of his meetings £110 was taken up for the Hospital Sunday fund. Christians have been stimulated, many felt that God had sent to our city a flame of fire. The search-light of truth was sent with Holy Spirit power into many dark hearts. M'Neill has won golden opinions, a Dublin audience will always give him a *cead mille faillte*.

T. R. W.

FOR OUR YOUNG PEOPLE.

Worth Saving.

"**T**HAT man has my watch!"
"Stop thief!"

Such were the cries, uttered in shrill soprano and hearty bass, that startled sundry folk one murky afternoon in Holborn. The first speaker was a young lady; the second, her father, to whose arm she was most inconsiderately clinging with one hand, while she pointed with the other to the retreating form of a pickpocket, adroitly slipping through the crowd. The thief was in the act of disappearing round a friendly corner, when he was suddenly seized by a boy, who got so mixed up with his legs that boy and man fell heavily together. He would have been off again in a trice, but the boy clung frantically, despite a shower of most cruel blows.

A stalwart countryman who was passing, felt constrained by the odds to interfere; and administered such a satisfying buffet to the light-fingered gentleman, as induced him to remain quite quiet and content, until his accusers came up and a constable took him in charge. The boy, battered, bleeding and half-stunned, lay in the arms of the kindly countryman; and as the lady, who had been robbed, got a sight of his face, she exclaimed with excited wonder, "O father, it is my little snow-sweeper."

* * * * *

When the case came into court, the magistrate was greatly interested in the juvenile witness who had played so important a part in arresting a resourceful and notorious malefactor.

"Were you watching him, my boy?" he asked.

"No, sir, I was watching the lady."

"Indeed! Why were you watching the lady? Was there anything suspicious in her appearance?"

"No, sir. I was watching her because she is so good. It made me glad to see her face, so I followed her a little way."

"How came you to know about her goodness?"

"I was in the street, by her house, on Christmas morning; and I was cold and hungry; and she saw me, and came out and gave me a cake and some money. When she heard that my mother was a widow, she told me that God was the Husband of the widow and the Father of the fatherless. And we believed it, and things have been different with us ever since, 'cause we know that our Father loves us."

There was unwonted stillness in court while this artless little speech was made, and at its close several persons coughed, the magistrate among them.

"You have spoken like a good boy," he said, "and we understand why you followed the lady. Tell us what happened then."

"I saw that man," pointing to the prisoner, "push close up against her; then I saw him snatch at her watch chain. And I ran after him, and he knocked against one or two people, so I overtook him, and caught hold of his leg, and we fell down."

"Then he beat you?"

"Yes, sir."

"But you didn't let go?"

"No, sir."

"Why not?"

"Because I felt that I was doing something for God, who loves me, and the lady who was good to me. So I thought I'd be killed before I'd let go."

A London stipendiary is not usually emotional. His feelings are worn down by the sordid tragedies endlessly rehearsed before him, and his temptations to be cynical grow with the lapse of years. But there was something in this gleam of holy chivalry that shot through the foggy, sin-stained atmosphere of the court, and reached the shrewd man's heart. The magistrate's keen, legal eyes were as dim and dewy as though his last, sly pinch of snuff had not agreed with him; while at least one grey-haired lawyer was busy polishing his glasses.

The prisoner was of course committed.

When the magistrate spoke of rewarding the boy, Mr. Thompson rose in court to say that he and his daughter had arranged to take care of Jack, not forgetting his mother, and to give him such education as might fit him for future usefulness.

To-day he is a medical student, reading very hard, yet finding spare hours in which to serve Jesus Christ among the poor boys of London.

—From the *Baptist Union Magazine*.

PERSISTENT EFFORT.—It is good policy to strike while the iron is hot; it is still better to adopt Cromwell's procedure, and *make the iron hot by striking*. The master spirit who can rule the storm is great, but he is much greater who can both raise and rule it. To attain that grand power, one must possess the brave and indomitable soul of activity which prompted Edmund Burke to exclaim to his constituents in his famous speech at Bristol, "Applaud us when we run, console us when we fall; cheer us when we recover, but let us pass on—for God's sake, let us pass on."

—E. L. Magwon.

NOTES AND COMMENTS.

WARNER'S BUGLE CALL.

WE greatly regret that our friend Mr. T. R. Warner should have to appear in the character of bugler. True, he is not "blowing his own trumpet," he is sounding the alarm on behalf of the mission whose work he has so much at heart. Still it is a pity that the state of the Mission Funds should necessitate any such special appeal. No doubt the special effort made to raise the magnificent Centenary sum of £100,000 has somewhat interfered with the flow of subscriptions in the direction of Ireland, although we believe the deficiency is not altogether due to a falling-off in subscriptions, but partly also to the increased expenditure involved in the extension of the work. As the Committee would rather contemplate further extension than contraction, we trust their hands will be strengthened by the necessary supplies, so that ere the year closes the possibility of a debt on the Mission accounts may be happily averted. To this end we commend Mr. Warner's "call" to all our readers, and hope that all interested in our work will be stirred up to renewed effort and increased liberality. A similar blast from his trumpet has been heard across the Channel, and we trust our good friends in England, Wales, and Scotland, to whom our thanks are due for kindly help hitherto, will, by their timely generosity, give us further cause for thanksgiving to them. Indeed we understand that already there are indications that Mr. Warner's appeal has not been made in vain, and if we may not say that "one blast upon his bugle-horn is worth a thousand men," we would fain hope the "blast" will bring £1000 into the treasury of the Irish Baptist Home Mission.

* * *

"A SYNAGOGUE OF THE JEWS."

The Jews seem to be rapidly increasing in Ireland. So numerous are they in Dublin that it has been found desirable and possible to erect a new Synagogue, which was duly opened and consecrated on December 4th by the Chief Rabbi of the United Kingdom, Dr. Adler. Some good brethren are never tired of telling us that the Jews are going back in great numbers to Jerusalem, and that thus the prophecy of their restoration to their own land is being fulfilled. We confess that we are among those who do not see that there is any unfulfilled prophecy pointing to any such restoration, and as to the facts of the case, it may not be out of place to remark that Jews are going to America in far larger numbers than to Palestine. That the Word of God speaks of bright days of spiritual blessing for the Jews we are glad to admit. We may look to their restoration to the Divine favour—"if they abide not in unbelief"—but they must be saved in the same way as Gentile sinners, through belief in the Gospel message. Certainly Christians ought to take a deep interest in the conversion of the Jews; we owe much to them, and the best way of paying our debt is to give them the Gospel. We can easily see how a general work of grace among them would lead to untold blessing to the world. Scattered among the nations as they are, speaking so many languages, possessing great strength of character, they are admirably fitted to be missionaries of the Cross. Let this Synagogue be a voice to call the Christians of Dublin to more earnest prayer and labour for the salvation of "Israel after the flesh."

* * *

"A VAST POLITICAL AGENCY."

We avoid as much as possible all political reference in this MAGAZINE, but we feel that we can hardly pass by the remarkable case of the "South Meath Election Petition." The whole trial has brought into very clear relief, what indeed was patent enough during the election to those who cared to see, the tremendous spiritual intimidation exercised by the priests in the

interest of the Anti-Parnellite candidate. Mr. Justice O'Brien, a judge known for his independent character, and himself a Roman Catholic, delivered a comprehensive and carefully reasoned judgment, in which he most strongly condemned the Bishop's pastoral as the first and gravest factor in the sum total of undue influence. Would that our Protestant friends in England might consider such a calm judicial statement as the following—"The Church becomes converted for the time being into a vast political agency, a great moral machine moving with resistless influence, united action, and a single will. Every priest who was examined was a canvasser; the canvass was everywhere—on the altar, in the vestry, on the roads, in the houses. There was no place left for evasion, excuse, affected ignorance, weakness, or treachery." The full force of the statement can only be appreciated by those who know what a reality priestly power is in Ireland, where the poor Roman Catholics believe that not only can the priest shut them out of heaven in another world, but that he can turn them into dogs and turkey-cocks in this. Mr. Justice Andrews fully concurred in the judgment of Judge O'Brien, saying also of the Bishop's pastoral, that it "was alone sufficient to render the election void at common law." Passing strange, but wonderfully suggestive, and the one hopeful feature of the case, is the fact that in spite of all the priestly terrorism, so many Roman Catholics dared to vote against the priests' nominee. Surely the people are beginning to pant after freedom from priestly control, and in that fact we may find a summons and an encouragement to proclaim the Truth that alone makes free.

* * *

"CROSSING THE BAR."

The beautiful lines of Tennyson which we thought worthy of a place in our MAGAZINE more than a year ago, have been deservedly popularized since his death, but some who wished to rank the great departed among the "Freethinkers," have tried to give such an interpretation of the reference to the meeting of the "Pilot face to face" as would rob it of all spiritual and Christian significance. It is gratifying to find this unworthy attempt frustrated by the following letter in the *Times*, written by a great friend of the poet's, G. L. Craik—"The present Lord Tennyson writes to me: 'My father was much pained to learn that anyone could misinterpret the "Pilot" in "Crossing the Bar," and imagine that it referred to Arthur Hallam or to my brother Lionel. He had thought there could be only one possible interpretation. Repeatedly and emphatically, at his dictation, I have had to say this. Moreover, I have had to explain, also at his dictation, that the line "And after that the dark," merely means "The valley of the shadow of death."' Let me add, as my name has been unfoundedly connected with the mistaken interpretation, that I have heard the Laureate say the same thing as his son does, and express his astonishment that there could be any misunderstanding, as he had written 'Pilot' with a capital P."

Among the many Tennysonian anecdotes which have appeared, none touched us more than that which represents him walking in his garden with a friend, who said to him, "What do you think of Christ?" After a reverent pause, pointing to a flower, the poet said, "What the sun is to this flower, that is Christ to me: He is the Sun of my soul."

* * *

COMPROMISE OR SURRENDER?

It is fashionable in many quarters now-a-days to talk about the amalgamation of all Christian bodies into one. Grindelwald has been followed by the "Free Church Congress," and still the talk goes on. Amid the platitudes and soft-nothings which have been uttered, it is refreshing to find a paper like the *British Weekly* courageously putting the other side of the case, and we confess that we are in accord with its verdict, thus expressed—"We can not pretend that the Congress was an important gathering, nor can we profess to regret

its comparative failure." In the course of an able article it puts in a very forcible manner the true Baptist position with regard to this question of Re-union—

"We will take for illustration the case of the Baptists. Mr. Williams, of Accrington, and Dr. Clifford were among the most distinguished members of the Congress. The Baptist position is this: there is no baptism but by immersion; there are no fit subjects of baptism but believers; all believers are bound to be baptized. Does this justify their separate existence as a denomination? Can there be a compromise? Mr. Lynch said once, 'It seems to me that an adult is not *the* subject, but one of the subjects for baptism, and that immersion is not *the* way, but one of the ways for baptism.' That is not a compromise. Baptists who accept this are no longer Baptists: they have abandoned their position utterly. Pædo-baptists have no trouble about admitting as much. There is another suggested 'compromise.' The Sacraments are of minor importance; in the great matters of faith we are at one. But that, too, is a complete surrender on the part of the Baptists, for they have been perverse schismatics all through if they have not believed that the will of Christ regarding the Sacraments of His Church was clearly revealed and imperatively binding. Would Independents insist as a condition of membership that a man should have his children baptised? Would Presbyterians? In what is probably the chief Presbyterian congregation in the world (Dr. John Hall's in New York) there were last year about a dozen baptisms, that is, one-fifth the normal number for a membership of a thousand. These bodies would therefore yield nothing by admitting Baptists; Baptists would yield all. Are they ready for this? Suppose they are, and that union is consummated. What will they answer to their children when they say to them, 'The questions between us and the Establishment are trifling; they are less important than the question of Baptism, which you waived; let us waive these questions too?'"

By the way, there is rather an interesting admission here as to the decline of infant sprinkling among Presbyterians, but at present we only give the quotation as showing how, in the view of those who are not Baptists, the suggested compromise on the part of Baptists would be no compromise, but a "complete surrender." We can also cordially agree with our contemporary in its conclusion—

"To sum up, we maintain that denominationalism, so far as it is an evil, has strong forces working effectually against it which do not need to be augmented; that the danger is that these forces work for the destruction of what is good in it rather than of what is evil; that the attempt to force union will only result in greater disunion; and that the present duty of the denominations as such is that each should maintain its own work, and that all should seek to know and love one another better than they do."

Some of our readers may have seen the characterless composite portrait of the new Cabinet given by Mr. Stead in his *Review of Reviews*. It appears to us that the amalgamation of the churches, on the lines of these Union Congresses, would produce a like result.

* * *

A TIMELY WARNING.

In another issue of the *British Weekly* we find some wise and weighty words regarding present-day preaching, which we trust will be laid to heart by many. We take it as one of the many signs that the new gospel of sentimentalism fails to satisfy, and that men are more and more inclined to return to the Old Gospel of Salvation founded upon atonement, as the only message which can deliver from a ruin that is real, and which may be eternal. The Gospel is the power of God unto salvation, not only because it reveals the love, the grace of God, but also because "therein is revealed the *righteousness of God*"—

"The belief in the final exclusion from light and blessedness of all who reject Christ has become nearly inoperative. Civilisation has grown, ugly things have been thrust out of sight, the surface has been polished, and the security men feel in this world they have gradually transferred to the next. God has been forgotten or recognised merely as fulfilling the casual purposes of a spasmodic mercy. This mood has spread nearly as far as comfort. From the worlds beyond that, now becoming vocal, we hear cries which show that the sense of wrong is gradually replacing the sense of sin, and that

the sufferers think God will have so much to do in punishing their oppressors, that He will have nothing for them but indulgence and compassion.

"Now while it is a weary, unwelcome business to rail against preachers, it must be confessed that the temper of the pew is in accordance with the temper of the pulpit. Even orthodox preachers are much more concerned with the truth than with souls. How many ministers have preached this year from the words, 'Flee from the wrath to come'? It is well to be solicitous about the form and substance of sermons, but after all, the burden of the Gospel is a personal call, and the business of the preacher is to urge it upon every hearer. It is not enough to be orthodox; it is not enough to study and render truthfully an Apostolic thought; it is not enough to explain the Gospel. The Gospel must be pressed home, or it is not preached. The hour has not yet passed. Conscience may still be stirred. It seems that the dramas which draw the largest crowds and move them most profoundly are those which depict the far-reaching issues of transgression and the vitriolic intensity of remorse. But how many preach to the conscience? The Bible is full of warning. How many preachers warn every man? How many keep saying, 'Except ye repent ye shall all likewise perish'? There *is* such a thing as the stain of the blood of souls."

"ABIDE IN ME."

AS the Church is one Body in Christ, and He calls us to "*abide in Him*," the call is evidently to close and abiding fellowship, consistently with our federal relationship to Him who is the Head and Husband of His Church; and this union of fellowship should be cordial. Nothing less than whole-hearted devotion to His Person is required of us. Hence, the delicate and beautiful figure of the Holy Ghost by Paul: "I have espoused you to one Husband, that I might present you as a chaste virgin unto Christ (2 Cor. xi. 2). This implies that the whole of our Christian fellowship with Christ should be cordial. Christ asks and expects nothing less than the whole heart, in our fellowship with Him. "*Give me thine heart*," is His demand in grace, from our regeneration to our glorification; from the day of our espousals to the "the marriage supper of the Lamb" (Rev. xix. 9).

Yet, how often we fail here! How much of apparent half-heartedness there is conspicuous in the habits of our life! how little true and consecrated devotion! How few of us can uniformly exclaim with the devout son of Jesse: "O God! my heart is fixed! my heart is fixed, trusting in Thee" (Psa. cxii. 7). Hence, we may take those thrice-repeated interrogations of our Lord—"Simon, son of Jonas, lovest thou Me?"—as intended for all historic time, and for all whose hearts are not steadfast in the fellowship of His grace. May our character, dear reader, ever be found represented in those of whom it is recorded that "they cleave unto the Lord with full purpose of heart" (Acts xi. 23). . . . "Water never rises above its level;" and the barometer never rises above the surrounding atmosphere. So our fellowship will ever correspond to the condition of our heart. He who in rich grace has drawn us to Himself, and made us His Bride, has every right to expect and demand that we should maintain a cordial fellowship with Himself! Prayer is the secret of this, as Dr. Hamilton beautifully shows in the following illustration:—

"Among the forms of insect life there is a little creature, known to naturalists, which can gather around itself a sufficiency of atmospheric air, and so clothed with it descends into the bottom of the pool; and you may see the little diver moving about dry and at its ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector, a transparent vesture. The world sees it not; a real defence, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon."

Yet, precious Lord! alas! how often we have grieved and dishonoured Thee, when we have allowed some earthly object to draw us aside from our fellowship with Thee! Pardon our past failures, and draw us nearer to Thyself, that we may abide in Thee!—*From a New Year's Booklet by Rev. W. Frith.*

DENOMINATIONAL INTELLIGENCE.

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

IRISH Baptists generally will have learned with regret that our esteemed brother, Dr. Usher, is about to leave Belfast, having accepted a call to the church at Orpington, Kent. Dr. Usher has laboured earnestly and faithfully, and with much success, in our northern capital for about thirteen years. Under his ministry the church has enjoyed great prosperity, believers have been greatly edified, and many souls have been born again, baptized, and added to the church. We believe, too, that the Baptist influence in Belfast, and the North of Ireland generally, has been largely increased and consolidated through the doctor's earnest piety, sterling Christian character, and consecrated labour. It is a great matter that, in a town like Belfast, we should be worthily represented, and we have always felt that the honour of the denomination was safe in Dr. Usher's hands. He has gained the respect of all denominations, albeit his fidelity to Baptist principles has ever been most conspicuous. His university degrees, won amid all the engrossing claims of a city pastorate, mark the mental ability which he possesses, and the culture thus acquired has certainly not lessened his effectiveness as a preacher of the old Gospel. He has served the denomination throughout the country very vigorously, not only as President of the Association, but by preaching and lecturing for our various brethren, so that there are few, if any, of our churches where his helpful words have not been heard. He has always been a welcome and apparently a necessary speaker at the annual gatherings of our I. B. A.; while in deliberation, both in the Association and in Committee of the Home Mission, he has given great assistance. Ireland can ill spare such a man, but the leadings of Providence seem clear to him—the invitation to Orpington is not only unanimous but enthusiastic, and already souls have been saved there through his preaching, so that while we mourn his departure from Ireland, we are thankful to believe that the Lord is ordering the matter aright. We sympathise with our brethren at Great Victoria Street, and pray that the Lord may send them a man of similar faith, culture, and devotion to the Gospel of grace; and we pray that upon our brother in his English pastorate even richer blessing may rest than what he has experienced in Belfast.

* * *

Will friends kindly note that it is now time to renew the subscriptions for the *MAGAZINE*? All orders and subscriptions should be sent at once to Mr. H. H. GRAHAM, 21, Collogo Street, Belfast. We are very glad that our work, though done under some difficulty, is being appreciated; may we not hope that appreciation will be shown in a practical way, by each friend who likes the *MAGAZINE* doing his utmost to get additional subscribers.

* * *

We fear that many of our friends were not altogether pleased with our "change of front" last month—our new cover. We cannot say that we are quite satisfied either, but the Editor is not altogether responsible for the change. The fact is, that the *MAGAZINE*, though not exactly the organ of the Irish Home Mission, is yet very closely associated with it, and if we can in any way help the Mission, we are only too glad to do so. Now it happens that one good friend, who is a large subscriber to the funds of the Mission, thought it would be well to have on the cover a definite pronouncement, in Scriptural language, in favour of our principles, and offered to defray the expense of the new design, and as the officials of the Mission wished to agree to his request, we felt we could do no other than allow the change to be made, especially as the desire for such a testimony to our principles was in itself so laudable. We trust then that our friends will, considering the circumstances, suffer the change,

and submit to the loss of the more artistic design for the sake of the Scriptural declaration in favour of Baptist views, which is thus presented to every reader. Possibly the design itself may yet be improved.

* * *

Tubbermore—Carson Memorial Chapel.

The following contributions, received since last issue of this MAGAZINE, are most thankfully acknowledged:—

Mr. J. A. Moore, London ...	£1	0	0
Mr. Henry J. Lytle, London...	1	1	0
Mr. W. R. Rickett, London ...	5	0	0
Mr. K. G. Cather, London ...	1	1	0
Dr. Patterson, Glasgow ...	1	1	0
Mrs. Pether, Lewisham ...	2	2	0
Mr. S. Patterson, Cloughbane House, Dungannon ...	1	0	0
Mr. J. M. Anderson, Springvale, Coleraine ...	1	0	0

Further donations earnestly solicited, which will be thankfully received and gratefully acknowledged by BRIGADE-SURGEON WATERS, C.B., J.P., White Fort, Tubbermore, Co. Londonderry.

* * *

Waterford.

Temperance Sunday, November 27th, was observed here by Pastor Philip A. Huggell preaching a special sermon on

“Sobriety.” The text was taken from Hebrews vi. 9—“Things that accompany salvation,” among which were placed Total Abstinence, a good example, and zeal on behalf of our fallen fellow-creatures. The saved man should be a sober, sanctified, spiritually-minded servant of the Lord Jesus Christ.

On the following Tuesday, Nov. 29th, a Public Band of Hope and Temperance meeting was held. The chair was taken by Mr. B. Bennett (the Superintendent of the Sunday-school), members of the Band of Hope, efficiently trained by Mrs. Bennett, recited various pieces, and sang several songs, all being on the momentous question of Temperance, in a very hearty and able, and much-appreciated manner. Pastor Huggell delivered a brief address on the “Band of Hope.” Several pledges were taken at the close. The enjoyment and gratitude of the large audience were expressed by Mr. Bowman in a few well-chosen words. It is indeed hoped that there will be many material results accruing from such a successful and happy gathering.

BAPTISMS.

[As we wish to have this chronicle of Baptisms as complete as possible, we trust our Pastors will see that all Baptisms are duly reported month by month.—ED. I. B. M.]

Athlone: November 20th, two, by the pastor, Fras. Greville Eland.

Ballykeel: November 27th, one, by the pastor, James Hodge.

Ballymena: November 27th, one, by the pastor, T. Whiteside.

Belfast: Mountpottinger—November 24th, seven, by the pastor, R. Clark (at Regent Street Meeting House, kindly lent for the occasion).

Belfast: Regent Street—November 17th, two; November 27th, four, by the pastor, C. S. Donald.

Derryneil: December 1st, one, by the pastor, George Rock.

Dublin: Harcourt St.—November 23rd, four, by the Pastor H. D. Brown, M.A.

Lurgan: November 20th, one; December 4th, two, by the pastor, J. H. Boyd.

Tandragee: November 12th, five; November 17th, one, by Mr. Jardine.

Precious Promises.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.—Rev. iii. 5.

REPORT

OF THE

Irish Baptist Home Mission

(With which is incorporated the Harcourt St. Baptist Chapel Evangelists' Association)

FOR THE YEAR ENDING 31ST DECEMBER, 1891.

Chairman :

PASTOR HUGH D. BROWN, M.A., Oakland, Rathgar, Dublin.

Treasurer :

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Secretary :

MR. T. R. WARNER, 83, Grosvenor Square, Rathmines, Dublin.

General Committee :

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*Pastor S. J. BANKS, Banbridge.

Mr. BENJAMIN BENNETT, Waterford.

Mr. GEORGE BOYD, Limerick.

*Pastor HUGH D. BROWN, M.A., Dublin.

Pastor R. H. CARSON, Tubbermore.

*Dr. DAVENPORT CROSTHWAITE, Dublin.

Mr. J. L. DIXON, Dublin.

Pastor C. S. DONALD, Belfast.

*Mr. W. H. DRUMMOND, Dublin.

*Mr. R. G. GLENDINNING, Belfast.

*Mr. H. H. GRAHAM, Belfast.

*Mr. H. A. GRIBBON, Coleraine.

Mr. R. S. HAUGHTON, Dublin.

*Mr. WM. IRWIN, Donaghmore.

Mr. JOHN LA TOUCHE, J.P., D.L., Brannoxtown.

Mr. JOHN MACDOUGALD, Dublin.

*Pastor A. M'CAIG, B.A., LL.B., Brannoxtown.

Mr. DAVID M'KELVEY, Belfast.

Dr. R. B. M'CLELLAND, J.P., Banbridge.

Surgeon F. A. NIXON, M.D., Dublin.

*Mr. JOHN D. PEARSON, Dublin.

*Pastor WM. USHER, M.D., Belfast.

*Mr. T. R. WARNER, Dublin.

Mr. W. C. WARNER, Dublin.

*Brigade-Surgeon WATERS, J.P., C.B., Tubbermore.

Mr. JAMES WEATHERUP, Carrickfergus.

* The above constitute the Executive Committee.

Report.

HEARTFELT DOXOLOGIES rise to our lips as we review the Lord's goodness and mercy through the year of grace 1891. Many and obstinate have been the antagonisms, but in the strength of God His cause has slowly but steadily advanced in every quarter of our much-loved land. During the year the various brethren have laboured arduously and faithfully: sinners have been saved, believers immersed, and the Lord's name—in certain districts—greatly magnified. In the Tandragee and Maytown districts especially, **a gracious work of revival** has broken out, which not only resulted in the conversion of many, but in the **baptism of forty-seven** men and women.

A comparative table of how the mission now stands as compared with 1888, (the last year it was worked under the old *regime*) and 1891 (the second period of twelve months under Irish management), may prove interesting, and indicate in a practical way the progress of our society. We also include statistics of 1890, so as to show progress of the first year's denominational "home rule" as contrasted with the second :—

	1888	1890	1891
Churches,	17	19	23
Agents,	12	13	18
Baptisms,	47	63	114
Members	958	937	1,051

It will be noticed that 1890 seems to indicate a falling-off in membership; this, however, is due to a sternly strict revision of the rolls of the various churches, which resulted in the removal of many so-called members. The increase in 1891 is mainly due to the fusion of the Harcourt Street (Dublin) Baptist Chapel Evangelists' Association with the Irish Baptist Home Mission; this added six Evangelists and four Churches to the latter society—viz., Cork, Phibsboro' Avenue (Dublin), Ballymacarrett (Belfast) and Limerick; the two last-named Baptist Churches having been formed in 1891.

The aforesaid **amalgamation** of the Harcourt Chapel Evangelists' Association and the Irish Baptist Home Mission was the outcome of the

spontaneous action of Mr Hugh D. Brown and the brethren worshipping at Harcourt Chapel ; it being felt that two societies with kindred aims and similar ambitions might possibly, in the future, not achieve that solid progress which a united society would accomplish. All the aided Baptist Churches in Ireland are, therefore, now, under the control of the Irish Baptist Home Mission.

We rejoice to note the progress of Pastor R. H. Carson and the Tubbermore Church in their earnest efforts to raise sufficient funds to erect a new Chapel, which would be a fitting memorial to the **renowned Dr. Alexander Carson** ; £300 is still needed. This building is essential to the progress of the Tubbermore Church. Meeting-houses in Cork, Limerick, and Ballymacarrett are also imperative. Meanwhile, the churches in these three large cities and all-important centres worship in halls specially hired for the purpose. May our God lay it on the hearts of some of our friends to aid in providing neat and commodious places for the preaching of the Gospel and public worship.

We return our heartfelt thanks to the many friends who have so generously helped us in this effort to spread the principles of New Testament Christianity ; also to Messrs. Bailey and M'Kelvey, who kindly audited our accounts. Since we dare not do otherwise than go forward, there being many open doors, we, however, entreat an ever-largening interest in the prayers and subscriptions of the Lord's people. Never had Baptists a greater opportunity than now. On all hands there is a shaking loose from traditional belief ; in many quarters a yearning for the pure and simple doctrines of Christ and His apostles. Foreign fields command attention,—let them by all means receive a generous sympathy in this centenary year, but forget not Erin, since now, in a very special way, the hour and opportunity has come for spreading Evangelical religion in that country. The society founded by Andrew Fuller and other worthies, whose hearts were stirred by the claims of long-suffering Ireland to the Gospel of Christ, still needs generous support.

With deepest sorrow we notice the home-calling of two tried and noble helpers of our Mission—that unique orator, philanthropist and Christian—Charles Haddon Spurgeon (almost whose last act was a kindly letter enclosing £50) and Mr. Hugh Rose of Edinburgh, a generous subscriber and a gracious friend. May the Lord in mercy comfort all mourning hearts, and raise up many other such sympathizers with the progress of His Word and work in our loved island.

ATHLONE AND MOATE DISTRICT.

A YEAR OF ENTERPRISE AND GROWTH is recorded by our good brother working this district. We are not surprised, as there has been much prayer and hard work. "Notwithstanding that the past year has been one of many changes, several families (including Mr. and Mrs. Clark) having left Athlone, still the work, under God, has been strengthened and consolidated; and, although there has been a heavy drain on our forces, we have still to thank our God for the many who gather to hear the story of Redeeming Love, and for the evidences of vitality and growth amongst our members and adherents. Twelve were baptized during the year.

"The year has also been one of enterprise. In Athlone we have started young people's Bible-classes on Lord's Days, which are being eminently owned of God, while the Sunday-school, which only originated last October, now numbers 5 teachers and 33 scholars; in connection with this, we have a most successful children's service every Tuesday.

"**MOATE.**—We have not only to rejoice over a chapel rendered much more attractive without and comfortable within, but also in a greatly increased attendance on Lord's Days, and in that true indication of active life—a good hearty prayer-meeting on week nights. We have also procured an American organ, which has been of great assistance in the singing. Meetings as per usual have been held at Clara and Ferbane, also families in isolated districts regularly visited.

"FRAS. GREVILLE FLAND."

BELFAST DISTRICT—Oonlig, Ballykeel, Lurgan, Newtownards.

During most of the year these stations have been worked energetically by the members of the Great Victoria Street Lay Preachers' Association, under the direction of Dr. Usher and Mr. R. G. Glendinning. The expenses of the supplies were paid out of the Mission. We are glad to say that Mr. James H. Boyd (formerly a member at Great Victoria St., and one of its most energetic workers) is now resident at Lurgan, having accepted a call to the pastorate of the church there.

BALLYMACARRETT.

Pressing need of a Chapel and School.—Ballymacarrett is one of the most populous and rapidly-increasing districts in the city of Belfast. The population is chiefly composed of the working classes, and at present numbers 40,000.

"In this large and needy part of the city ground has been secured for a suitable building, which cannot be erected under £1,800. In the meantime, services commenced in July last have been conducted in the Y.M.C.A. every Lord's Day with most encouraging results—61 brethren have joined in fellowship, 11 have been baptized, and others are coming forward; we have 4 cottage meetings, 2 prayer-meetings, 2 Bible-classes,

and an evangelistic service. Our people have raised £300 among themselves for the new chapel. Oh! that the Lord would lay it on some of His children's hearts to give us speedy aid in our effort to reach the masses.

“ROBT. CLARK.”

BALLYMENA AND CLOUGH.

A long uphill fight.—“In no year of my ministry have my labours been more abundant, with less results as to church-increase, than the year '91. At Clough and out-station the attendance has been remarkably good, and the interest has in no way flagged; the same might be said of Ballymena until we were visited by the influenza, which affected the attendance considerably. Much of my time during the latter part of the year has been devoted to visiting the sick. I have thus had golden opportunities of speaking to many personally, and not without happy results. The seed has been plentifully sown, and the in-gathering must follow; so we take heart, remembering the apostle's words, ‘In due season ye shall reap if ye faint not.’

“THOMAS WHITESIDE.”

BANBRIDGE.

Steady progress and increase.—“It is pleasing to be able to report a steady progress of the Lord's work in this district. The services are better attended, especially on Sunday evenings, when many come to hear the Gospel. There are many signs of spiritual quickening in our midst. We have just opened a Mission Room at Seapatrick, and the services there are very encouraging; and our Bible-class, lately formed, has given good evidence of a need long-felt being met. Looking at the work all round, though we have not seen all we desired, we can thank God and take courage. In the language of our motto, we mean, God helping us, to ‘Go forward.’ During the year it has been my joy to baptize seven.

“GEO. MARSHALL.”

BALLYKEEL.

A labourer sent.—Our brother, Mr. James Hodge, has gone down at the commencement of the New Year (1892) to labour in this district. We sincerely trust that we may have to chronicle in next report showers of blessings, and that we may rejoice over many sinners “translated from the kingdom of darkness into the kingdom of God's dear Son.”

CARRICKFERGUS.

Chapel renovated and re-seated.—The Chapel to be re-seated and painted. “Contributions have been sent cheerfully from all parts. The friends did their share right nobly, so that the funds are in hands.

“The attendances are still maintained; unity reigns; and a spirit of prayer possesses the people's hearts with a deep love for the old doctrines

of grace. We have not seen such numbers professing a saving faith as we desired ; still God has blessed the word preached, and some have confessed Him in baptism.

“ Brethren, pray for us.

“ ALFRED G. HASTE.”

CORK.

A decided advance.—“ Although only few in number, I am glad to be able to say that 10 were added to our fellowship during the year ; this is a decided advance on the previous one. The work is extremely difficult. Special services have been held by Mr. S. A. M'Cracken. His earnest addresses gave a good impetus to the work. I have conducted open-air services in the district, and gave away the New Testaments to many. At Killeagh, near Youghal, successful services were held. Ground has been secured for a new chapel, and the old one disposed of to the Y.M.C.A. We trust our friends will speedily help us to erect a suitable place of worship. About £800 is required besides what is already in hand, obtained by the disposal of the old premises.

“ JAMES W. PEARCE.”

DISTRIBUTION OF THE SCRIPTURES.

The impregnable Rock.—A goodly number of New Testaments, kindly sent us by a friend in New York, have been distributed at our various stations. We pray God may richly bless the silent testimony of His incorruptible Word. Oh that, as a nation, Ireland might enquire for the Word of the Lord.

DERRYNEIL.

Reading and praying in the cottages.—“ All the services have been well sustained. I commenced a fresh cottage-meeting in the house of one of our members, when a goodly number gathered. I visit the cottagers for miles round the chapel, and distribute Gospel tracts and read and pray with them ; many old people that cannot get out to our ordinary services are thus reached. We suffered a good deal with cold till we got our new stove in the meeting-house, which has now made it comfortable. May the Holy Spirit so apply the Word that it may burn as a fire in all our hearts.

“ GEORGE ROCK.”

DUBLIN—Phibsboro' Avenue.

New Iron Chapel for Northern Suburb.—This iron chapel was erected to supply a long-felt need in this growing district. Part of the proceeds of the old chapel in Abbey Street, which was sold during the year, helped to defray the cost of the new building. Mr. Bury has now been recognized as one of our Mission staff ; and we sincerely trust that as prosperous a year's work lies before him as that which has just closed, which has seen souls born again and believers baptized. We hope soon to have another similar work going on in the Fairview district.

DUNGANNON.

Sitting in the sunshine.—Our esteemed brother, Mr. Patterson, one of our most consecrated workers, has carried on the work here, assisted from time to time by Mr. Simpson and other friends of the Mission: they do not yet possess a chapel of their own, but meet in a hired hall, which is neat and comfortable, and suitable for present requirements. Our good brother, Mr. Simpson, who wrote *re* the church here some time since, remarked, “We are sitting in the sunshine.”

GRANGE CORNER.

230 Meetings.—During the year there have been 230 meetings held in my district; these meetings have been held at Grange and the twelve out-stations; conversions seem to be few, yet from past experience we are convinced that many, whom we little thought were influenced by the word preached, have been drinking it in—this we have gathered from the fact that months and even years afterwards we have received ample testimony to their having received Christ; sometimes, too, we have received letters from those gone abroad, speaking of blessing received at times when we considered they were not at all influenced by the Gospel.

“The seed, though buried long in dust,
Shall not deceive our hope;
The precious grain can ne'er be lost,
For grace ensures the crop.”

We bless God for giving us tokens of His love in the past twelve months; our prayer is still for blessing on the unconverted.

HENRY PHILLIPS.

KNOCKCONNY AND MULLYCAR.

A blind Evangelist “holding forth the word of life.”—I conduct two meetings weekly at Dungannon; Knockconny and Mullycar are visited once a fortnight; monthly services are held at Castlecaulfield, Glassmullagh, Sekra, Cormullagh; besides, I visit, as often as time and opportunity permit, twelve other places. The congregations at the various stations vary from 20 to 150. Some anxious enquirers were conversed with, and it is hoped were led to decision. M. SIMPSON.

LISNAGLEER.

A quarter of a century record.—After a ministry of some twenty-five years, our good brother, Pastor Dickson, resigned the charge of the church at Lisnagleer. That he was a faithful and earnest labourer may be gathered from the fact that when he first went to this station there were only 10 meeting in an upper room, now there is a handsome meeting-house standing in its own grounds, a fellowship of over 50 believers, a teacher's residence in connection with the day-schools. Under God, the pleasing state of progress recorded is due to the earnest labours of Pastor John Dickson. Mr. J. W. Pearce, of Cork, has just accepted a unanimous call to the pastorate of Lisnagleer Church.

LURGAN.

An earnest effort.—This church was at the lowest possible point, but since Mr. Boyd has undertaken the district in hand progress is reported; the church roll has been revised, and now stands at 26; Sabbath-school started with 19 children, rose in a few months to 37; a Tract distribution has been formed, and a Philip and Andrew Society. May there be many sinners brought to Christ during the year of grace '92 as the result of this effort.

LIMERICK.

The Baptists form a Church.—“The city of the violated treaty” has at last seen a Baptist Church formed during the closing months of the year. So far all looks bright and promising; the friends are united, and earnestly desire the King's commandment to have full force and obedience in the city. They are at present meeting in The “Friends” Hall, which they have hired for the purpose; in the meantime, negotiations are being made for ground for a chapel, which we trust may soon be erected. Mr. Samuel M'Cracken has conducted the services for the last few months.

TANDRAGEE.

Forty-seven converts baptized.—What might be termed a revival was granted to us in the fall of the year, the result of the tent services held at Maytown. We feel thankful to God for answering our prayers; we have had to weep at times over the hardness of men's hearts, but our gracious God has caused all our hearts to sing for joy in seeing many turned unto righteousness; may all those that have confessed the Saviour be preserved in Jesus Christ.

JOHN TAYLOR.

NEWRY.—The Church which met in that town have now settled in the wooden hall erected at Maytown, which is more convenient for the greater number of the members. The building cost the Mission about £100; Mr. Jardine, evangelist, has it under his charge.

TENT SERVICES.

A revival.—After a short mission at Bessbrook, which was not without some lasting fruit, the tent was pitched early in July at Slate Mills, and for six weeks Mr. Jardine continued the services. There was a real thirst to hear the Gospel. At the first service there were about 200 present; congregations steadily increased until the Tent was packed. An interesting part of the work was the meetings held for the young; it was most pleasing to note Mr. Jardine's tact and tenderness in conducting same: we have reason to believe that many were led to the Saviour.

The Tent was next pitched near Tandragee. Although it was busy harvest time, the Tent was comfortably filled each evening, and on Lord's

Days there were from 100 to 250 outside. Thus the work went on for five weeks ; a regular revival swept across the district ; men and women listened as for eternity ; we have not witnessed such a rich out-pouring of the Holy Spirit's convincing and convicting power for years. Many, very many souls were born from above ; believers refreshed ; backsliders restored ; and 39 disciples baptized on profession of faith. Our God has wonderfully owned the Tent services, for which we praise Him with all our hearts. *Hallelujah.*

TUBBERMORE.

Dr. Carson Memorial Chapel.—The memory of this great and good man could not be better perpetuated than by raising a monument to him in the shape of a chapel, on the site of the old one where he laboured so long, and on the spot he has made so famous the wide world over by his facile pen. A few hundred pounds is still required. His good son, Pastor Robert Haldane Carson, writes :

“ In the first place, let me say, with special thankfulness, that we have had during the year a goodly number of additions to our membership, 13 in all ; and these, with one exception (my son, who was received by letter), have been baptized on a profession of conversion to God. We trust the grace that has given them to us will keep them ever true to Jesus and the cause at Tubbermore. “ **ROBT. HALDANE CARSON.**”

WATERFORD.

Good work amongst the young.—During the year, we regret to say that the church at Waterford has passed through a severe trial by losing the loving service of Pastor John Douglas, who has gone to a larger field of labour at Nottingham ; he and his father were for many decades connected with the work in Ireland. We sincerely wish him God-speed in his new sphere of labour. The energetic secretary of the church writes that “ we had many evidences of the blessing attending Mr. Douglas' ministry, which was not known till he was going away, when some came forward and stated what blessings they had received. Our Sunday-school is doing a good work amongst the young ; many have been blessed through the work there. “ **BENJAMIN BENNETT.**”

Pastor P. A. Hudgell is now in charge of the Waterford district.

PRINCIPAL STATIONS.	PASTOR OR EVANGELIST.	MEMBERS.	BAPTISMS DURING THE YEAR.	MONEY RAISED FOR ALL PURPOSES.
Athlone and Moate	F. G. Eland.	32	12	£69 11 8
Ballykeel	James Hodge.	26	...	12 0 0
Ballymena and Clough ...	Thomas Whiteside.	90	1	67 10 0
Banbridge	George Marshall.	67	7	76 0 0
Belfast (Ballymacarrett) ...	Robert Clark.	61	11	35 0 0
Carrickfergus	A. G. Haste.	61	3	86 7 6
Conlig and Newtownards ...	Supplies.	15	...	...
Cork ... ..	...	12	4	29 2 9
Derryneil	George Rock.	31	...	15 3 0
Dublin (Phibsboro' Avenue ...	F. E. Bury.	31	6	52 0 0
Dungannon	M. Simpson.	20	5	25 0 0
Knockconney and Mullycar...	" "	41	...	22 14 9
Grange Corner	H. Phillips.	94	2	41 6 11
Limerick ... ..	...	18	...	55 0 0
Lisnagleer	J. W. Pearce.	54	4	52 0 0
Lurgan... ..	J. H. Boyd.	26	2	16 2 2
Maytown	Alex. Jardine.	37	47	88 12 1
Tandragee	John Taylor.	97		
Tubbermore	R. H. Carson.	220	12	72 0 0
Waterford	P. A. Hudgell.	18	...	64 0 3
		1,051	114	

Contributions

TO THE FUNDS OF THE

IRISH BAPTIST HOME MISSION

FOR YEAR 1891.

LONDON AND METROPOLITAN DISTRICT.

Abbey Road.			Camden Road.			Grove Road B. Church		
Rev H E Stone			Rev G Hawker			Victoria Park.		
£ s d			Sec., <i>Mr W C Parkinson</i>			Rev W Thomas		
Sec., <i>Miss Rogers</i> ...	23	17 4	Mr James Benson	£0	5 0	Per Mr A T Barratt	£2	0 0
Bloomsbury.			Mr Brough	...	0 5 0	Holloway Upper.		
Rev James Baillie			Mr Budd	...	0 5 3	Rev J R Wood		
Sec., <i>Mr H S Harris</i>			Mr Berrill	...	0 2 6	Per Mr S H Blackmore—		
Moiety Collection	...	2 18 9	Mr Cook	...	0 2 6	Contributions		
Mr John Benham	...	0 10 6	Mr A H Curtis	...	0 2 6	...		
Mr W J Benham, B.A.	2	2 0	Mr Deboos	...	0 1 0	Mrs Freeman		
Mr Carter	...	0 5 0	Mr Dowe	...	0 1 3	...		
Mr Denny	...	0 5 3	Mrs Glover	...	0 5 0	Mrs Hill		
Mr H S Harris	...	0 5 3	Mr Gorton	...	0 2 6	...		
Mr J Maldem	...	0 2 6	Mr Hartland	...	0 2 6	6 0 0		
Mr E Rhodes	...	0 5 3	Rev G Hawker	...	0 5 3	King's Cross.		
Mr Saul	...	0 2 6	Mr Ladd	...	0 1 0	Vernon Square.		
Miss Sicklemore	...	0 10 6	Mr W C Parkinson	0	10 0	Rev J T Mateer		
Mr H A Taylor	...	0 5 3	Mr F J Parkinson	0	10 0	Per Mr John Brazil		
Miss Warrington	...	1 1 0	Mr Pewkes	...	0 5 0	12 1 1		
Mr A W Wilson	...	1 0 0	Mr Slater	...	0 10 6	Leytonstone.		
(Less 4s 6d expenses)			Mr Jones Smith	...	0 10 0	Rev John Bradford		
	9	9 3	Mr Whitlock	...	0 5 0	Secretary, <i>Mr G Hooper</i>		
			Mr T H Williams	0	5 3	Collection		
			Mrs Watson	...	0 2 6	... 5 5 0		
			Mr Young	...	0 5 3	London.		
					5 4 9	Personal Contributions		
Brockley Road.			Catford Hill.			Rev J Hunt Cook		
Rev J Lewis			Rev T Greenwood			...		
Per Mr H Semple	3	0 0	Per Mr Taylor—			Mr J L Evans		
Brondesbury.			Collection	...	3 14 0	Miss Poole		
Rev J C Thompson			Rev T Greenwood	1	0 0	...		
Per Mr F Wickes	2	1 9			4 14 0	Mr Geo Williams		
Camberwell.			Cross St. Church,			...		
Denmark Place			Islington.			Rev Geo Turner		
Rev W R Skerry			Rev F A Jones			...		
Per Mr S Thompson—			Per Mr J S Evans	3	7 8	Mare Street,		
The Misses Pollard	1	0 0				Hackney.		
Mr J Wilson	...	0 5 0	East End Tabernacle.			Rev. Evan Thomas.		
Mr H Wood	...	1 1 0	Rev A G Brown			Per Mr J T Sorrell		
	2	6 0	Per Mr H E Lud-			6 1 6		
			brook	...	25 0 0	Metropolitan Tab.		
						Rev C H Spurgeon		
						Mr T H Olney		
						...		
						Rev C H Spurgeon		
						50 0 0		
						55 0 0		

Paddington,	
Westbourne Park.	
Rev J Clifford, M. A., D.D	
Per Mr A H Gaze	£7 4 0
Proceeds of Lectures	
by Mr E M Jones	0 10 1
	<hr/>
	7 14 1
Spec'l per Dr Clifford	1 0 0

Peckham Park.	
Rev O H Mackay	
Per Mr H Potter	4 4 0

Kingsgate Street,	
Holborn.	
Rev Frank Smith	
Per Mr W Cook	1 18 8

Ladbrook Grove,	
Notting Hill	
Rev R H Roberts, B.A	
Per Mr Geo. Hunt	2 18 0

Lee Kent.	
Rev T Foston	
Mr Micklem	2 2 0
Miss Montgomery	0 10 6
	<hr/>
	2 12 6

Lewisham Road.	
Rev A E Gray	
Mrs Bashcomb	0 5 0
Mr Baulby	0 2 6
Mr H Beaumont	0 2 6
Mr G Beaumont	0 3 6
Mr Bunkir	0 2 6

Accrington.	
Cannon St.	
Rev Charles Williams	
Sec., Mr Thomas Lever	
Free-will offering	£5 0 0
Mr S Barlow	2 0 0
Mr C Barnes	0 2 6
Mr J Beckett	0 4 0
Mr R Broughton	0 5 0
Mr T Broughton	0 2 6
Mr Brigsbury	1 0 0
Mr W Entwistle	0 10 0
Mr T Gardon	0 2 0
Mr C Harrison	0 5 0
Mr T Haworth	1 0 0
Mr W Haworth	1 0 0
Mr S Horton	0 10 0

Mr Cornish	£0 2 0
Mr Hart	0 5 0
Mr Lewis	0 2 0
Mr Manning	0 2 6
Mrs Millar	0 2 0
Mr Saw	0 5 0
Mr Webber	0 2 6
Mr West	0 5 0
	<hr/>
	2 2 0

Regent's Park.	
Rev F B Meyer, B.A	
Sec., Mr B W Chandler	
Mr W G Angus	0 10 0
Col. Brown	0 10 6
Mr & Mrs Bult	0 10 6
Mr & Mrs Burrough	0 5 0
Mr W D Bywaters	0 10 0
Miss Camamile	0 1 6
Miss Caspon	0 5 0
Miss Driscoll	0 4 0
Mr John C Frazer	0 10 0
Miss Gore	0 10 0
Mr A Pearce Gould	1 1 0
Mr A E Harvey	0 10 6
Miss Hooper	0 10 0
Mr T W Hodge	1 0 0
Mr H W Kendall	0 2 6
Mr G W Leader	0 5 0
Miss G. Leader	0 1 0
Mr W H Lusk	1 1 0
Miss Patterson	0 4 0
Mr Poulter	0 5 0
K	1 0 0
Mr T Randall	0 2 6
Mr W Sumner	0 5 0
Mr Claude Wright	0 1 0
Less proportion of R	—
P C Year Book	5/6, 9 19 6

Talbot Tabernacle.	
Pastor Frank H White	
Collection	£2 2 0

Walworth Road.	
Rev W J Mills	
Per Mr H G Gilbert	2 6 0

Westbourne Grove.	
Rev John Tuckwell	
Per Miss Keen	1 2 0
Mr Beard	0 10 0
Sums under 5/-	0 7 0
	<hr/>
	1 19 0

Woodgrange,	
Forest Hill.	
Rev J H French	
Per Mr Booth Harris	2 5 1

M'Donald's Trust	
Dividend.	
Per Mr T R Hope, J.P	3 2 1
Do	3 2 1
Do	3 2 1
Do	3 2 1
	<hr/>
	12 8 4
Total	£223 10 0

ENGLAND.

Mr John Hunt	£0 1 0
Mr H Langham	0 2 6
Mr G M'Alpine	0 10 0
Mr E Pickup	0 2 6
Miss Rushworth	0 4 0
Miss Taylor	0 2 6
Rev C Williams	1 1 0
	<hr/>
	14 4 6

Ampthill.	
Mr R Goodman	10 0 0
Andover, Hants.	
Rev Jos Hasler	
Mr. Young	1 0 0
Mr Edwards	0 10 0
Mr Buckland	0 5 0
	<hr/>
	1 15 0

Ashford, Kent.	
Marsh Street	
Rev J Whitaker	
Mr Bradley	£0 5 0
Mr T Clarke	0 2 6
Mrs J Clarke	0 3 0
Mrs Maglam	0 2 6
Mrs Pledge	0 3 0
Mr Tauton	0 10 0
Mr Whitaker	0 2 6
Smaller sums	0 4 0
	<hr/>
	1 12 6

Bacup.	
Ebenezer Church	
Rev F Overend	
Per Mr J Shepherd	3 0 0

Bacup.—Continued.
 Irwell Terrace
 Rev J S Hughes
 Per Mr J Law, jun £0 5 0

Barnstaple.

Boutport Street Church
 Per Mr Richards—
 Collections... .. 3 13 4
 Mr Fletcher, J.P ... 1 1 0
 4 14 4

Berwick-on-Tweed.

Castlegate Church
 Rev James Mursell
 Sec., *Mr Dodds*
 Mr Dodds 1 5 0
 Mr A T Dodds 0 10 0
 Mr G W Dodds 0 10 6
 Mr B Purvis 1 1 0
 Per Mr T Palmer Black—
 Mr George Black 0 10 0
 Mr T P Black 0 10 6
 Mr John Briggs 0 5 0
 Mrs Chisholm 0 10 0
 Mr T H Clark 0 10 0
 Mr A Craise 0 5 0
 Mr John S Mack 0 10 0
 Mr T Purvis 1 1 0
 Mr & Mrs Solomon 0 5 0
 Mr Wm Wilson 0 5 0
 Sums under 5/- 0 9 6
 8 7 6

Beverley.

Well Lane
 Sec., *Mr Thomas H Sample*
 Collection 1 9 6
 Mr Arnott 0 5 0
 Miss Duggleby 0 5 0
 Miss Sample 0 5 0
 Mr Sample... .. 0 10 6
 2 15 0

Birkenhead.

Grange Road
 Rev S W Bowser, B.A
 Sabbath-school, per
 Mr T E Cormick ... 0 10 6
 Per Mr J L Stansfield—
 Mr Cook 1 0 0
 Miss L Cook 0 2 6
 Miss Galunne 0 10 0
 Mr R Mathews 1 0 0

Mr C Mathews £0 10 0
 Mr Morris 0 10 0
 Miss Yeo 0 5 0
 Two Friends 0 15 0
 5 3 0

Bournemouth.

Westbourne Church
 Rev G Wainright
 Sec., *Miss A M Gould*
 Rev R Coleman 0 10 0
 Smaller sums 0 6 0
 0 16 0

Westcliffe Tabernacle

Sec., *Miss A M Gould*
 Mr Allan 0 5 0
 Mr Clarke 0 5 0
 Rev R Coleman 0 10 6
 Mr C Gould 0 5 0
 Mrs Gould 0 10 0
 Mrs Holt 0 5 0
 Mr R C Morgan 0 10 6
 Miss Searl 0 5 0
 Miss Skinner 0 5 0
 X Y Z 0 10 0
 Sums under 5/- 0 5 6
 3 16 6

Bradford-on-Avon.

Per Rev J Aldis—
 Rev J Aldis 0 10 0
 Mrs Aldis 0 5 0
 Miss Aldis 0 5 0
 1 0 0

Bratton, Wilts.

Rev W Drew
 Sec., *Mrs Brent*
 Mr G Brent 0 5 0
 Mrs Conderly 1 0 0
 Mr R Reeves 0 5 0
 Mr J S Whitaker 0 5 0
 Miss & Master Whitaker's Missionary
 Box 0 15 0
 Smaller sums 0 2 6
 2 12 6

Bridgewater.

St. Mary's Church
 Rev C H M Day
 Per Mr John Baker 1 8 7

Briercliffe.

Hill Lane Church
 Per Mr F Atkinson £1 7 10

Bristol.

Tindall Church
 Rev R Glover
 Per Mr E Robinson—
 Collection... .. 14 11 8

City Road
 Rev J J Doke

Sec., Miss Roleston.

Mr Ashman 0 5 0
 Mr Bennett 0 2 6
 Mr Brindal... .. 0 2 0
 Mr Bowbeer 0 2 6
 Mr Davis 0 2 6
 Miss Davis... .. 0 2 6
 Rev J J Doke 0 10 6
 Mr Harrison 0 2 6
 Miss Harrod 0 2 6
 Mr Headford 0 5 0
 Miss Headford 0 5 0
 Mr Hobbs 0 1 0
 Mr James 0 5 0
 Mr Lee 0 2 6
 Mr A Lewis 0 10 0
 Mr Louden... .. 0 2 6
 Rev W Mayo 0 5 0
 Mr C Newth 0 5 0
 Mr W, Owen 0 5 0
 Mr Palmer 0 2 6
 Mr H Peaty 0 2 6
 Mr S Peaty 0 2 6
 E A Robinson & Co 1 1 0
 Miss Roleston 0 10 0
 Mr Thomas 0 2 6
 Mr Warlow 0 2 6
 Mr Webb 0 2 6
 6 4 6

Buckingham Church
 Rev H Wright

Sec., Miss Kate Thomas

Per G H Leonard—
 Mr G C Ashmed ... 0 10 0
 Miss Bate 0 4 0
 Miss E W Bushwell 0 10 0
 Mr G M Carlisle ... 0 10 0
 Mr Robt Keevill ... 0 10 0
 Mr G H Leonard ... 1 1 0
 Miss Robinson 0 10 0
 Mrs B Thomas 0 5 0
 4 0 0
 Mrs S H Appleton 1 0 0

Broughton, Hants.

Stockbridge	
Rev A W Wood	
Collection ...	£1 7 6
Miss Thompkins ...	0 10 0
Mrs Whecher ...	0 10 0
Rev A W Wood ...	0 5 0
	<hr/>
	2 12 6

Calne.

Castle Street	
Rev J W Kettle	
Sec., <i>Mr H Wilkins</i>	
Church collection ...	1 10 0
Mr J Chappel ...	0 5 0
Alderman T Harris	1 0 0
Mrs Henly... ..	0 5 0
Mr T E Redmond...	0 10 0
Mr H Wilkins ...	0 5 0
Sums under 5/- ...	0 9 6
	<hr/>
	4 4 6

Cambridge.

St Andrew's	
Rev T G Tarn	
Per Mr S Mansfield—	
Mr Apthorpe ...	0 5 3
Miss Bird ...	0 5 0
Mr J E Foster ...	0 10 6
Mr Gifford... ..	0 5 0
Mr G Shephey ...	0 5 0
Mr W Siley ...	0 10 6
Mr J Smith ...	2 0 0
Rev T G Tarn ...	0 10 6
Mr Watts ...	0 5 3
Sums under 5/- ...	0 10 0
	<hr/>
	5 7 0

Canterbury.

Rev W Townsend	
Per Mr Bateman ...	4 10 1

Caversham.

Mr Ebenezer West	2 2 0
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Chipping Norton

Per Mr G B Smith	5 4 6
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Cirencester

Coxwell St.	
Rev J J Brown	
Mr J J Hiscock ...	0 10 0

Colchester

Eld Lane Sunday School	
Per Mr H Letch	£1 0 0

Cross Keys, Mon.

Rev C H Watkins	
Sec., <i>Mr G H Norse</i>	
Church contributions	3 0 0
Sunday-school ...	2 10 0
Mr Jas G Broackes	0 2 6
Mr E Howells ...	0 10 0
Mr D W James ...	0 10 6
Mr D Jenkins ...	0 10 0
Mr G H Norse ...	0 10 6
Mrs Sweet ...	0 3 0
Rev C H Watkins	0 2 6
Smaller sums ...	0 2 0
	<hr/>
	8 1 0

Deal

Victoria Church	
Rev N Dobson	
Per Mr Wm Clarke	1 1 0

Denton

Mr Wickenden Pratt	0 10 6
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Devizes

Sheep Street Church	
Rev H Oakley	
Sec., <i>Miss Biggs</i>	
Per Mr T B Anstie	2 17 0
Per Mr T B Anstie—	
Mr E B Anstie, J.P.	1 1 0
Mr T B Anstie ...	0 5 0
Miss M Mullings ...	0 5 0
Sums under 5/- ...	0 19 0
	<hr/>
	5 7 0

Evesham

Rev J L Cooper	
Per Mr John Slater	2 2 9
Mrs White... ..	3 3 0

Eythorne, Kent

Rev G Stanley	
Per Mr John Harvey—	
Moiety collection ...	1 11 4
Mr John Harvey ...	0 5 6
Mrs John Harvey ...	0 10 6
Mr H H Sponton ...	0 5 0
Sums under 5/- ...	0 3 9
	<hr/>
	2 16 1

Falmouth

Emanuel Church	
Per Mr R Ford	£2 0 0

Faringdon, Berks

By Mr Emanuel Abel	1 10 6
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Folborne, near Cambridge

Per Mr W Johnston	5 0 0
Mrs Johnston ...	20 0 0
	<hr/>
	25 0 0

Great Yarmouth

Park Church	
Rev G P M'Kay	
Sec., <i>Mr W Edwards</i>	
The Misses Ames...	5 0 0
Half Collections and	
Subscriptions ...	6 14 6
	<hr/>
	11 14 6

Hallifax, Yorks

Pellow Lane Church	
Rev A B Preston	
Sec., <i>Mr John Clay</i>	
Mr Asquith ...	0 10 0
Mr John Clay ...	0 10 0
Miss Hebblethwaite	0 10 0
Mr R Hoyle ...	0 10 0
Smaller sums ...	0 5 0
	<hr/>
	2 5 0

Trinity Road

Sec., <i>Mr John Fawcett</i>	
Per Mr S B Mann...	5 1 6
Mr John Fawcett ...	0 10 0
Mr S B Mann ...	0 10 0
	<hr/>
	6 1 6

Hebden Bridge

Rev W Jones	
Sec., <i>Mr Thos Jenkins</i>	
Moiety collection ...	2 2 9
Mr C J Crossley ..	0 10 6
Miss S A Crossley	0 5 0
Mrs Fawcett ...	0 5 0
Miss Riley ...	0 5 0
	<hr/>
	3 8 3

Hereford

Commercial Road

Per Mr Wm Pearce—			
Collection ...	£1	7	6
Mr G King...	0	5	0
Messrs King & Lacy	0	2	6
Mr Wallis ...	0	5	0
	2	0	0

Hitchin, Herts

Tilehouse St

Rev T Williams, B.A

Sec., *Mrs Gatward*

Mr A Doggett ...	0	5	0
Mr W H Foster ...	0	10	0
Miss C W Gatward	0	5	0
Mr W Jeeves ...	1	1	0
Mr J Waterward ...	0	10	0
Smaller sums ...	0	3	6
	2	14	6

Hoylake

Mr Wm Jones ...	1	0	0
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Huddersfield

New Road Church

Per Mr W Taylor...	1	17	6
Per Dr Booth—			
Collection ...	3	1	6
Mr J Brooks ...	2	0	0
	6	19	0

Ipswich

Burlington Ch, London Road

Rev T M Morris

Per Mr W Bayley—			
Mr J R Bayley ...	1	0	0
Mr W Bayley ...	0	10	0
Mr W Cautlow ...	0	5	0
Mr E Clifton ...	0	5	0
Mr E Croft ...	0	10	0
Mr E J Davies ...	0	10	6
Mr W Frazer ...	0	5	0
Rev T M Morris ...	0	10	0
Mr Theo Philips ...	0	4	0
Mr R Pearce ...	0	2	6
Mr W Piper ...	0	5	0
Dr W Roche ...	0	10	0
	4	17	0

Mr Harry Ennals,			
Personal ...	0	10	0

Kent

Loose

Per Dr Booth	£0	2	6
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Leeds

South Parade

Rev G Hill, M.A

Sec., *Miss Ruth Barran*

Per Mr W K Illing-			
worth ...	14	8	7
Mr W K Illingworth			
Special ...	5	0	0
Mrs Barran ...	1	1	0
Mr Barran ...	2	2	0
Mrs J Barran ...	1	1	0
Mr C Barran ...	0	10	6
Mr A Barran ...	0	10	6
Mr R Barran ...	0	10	6
Miss R Barran ...	0	5	0
Miss L Barran ...	0	5	0
Mr Clarkson ...	0	5	0
Mr Ferguson ...	0	5	0
Mr W Illingworth...	0	10	0
Mr E Illingworth ...	0	5	0
Mr Mason ...	0	5	0
Miss Pennistone ...	0	10	0
Mrs Roberts ...	0	5	0
Mr John Town ...	0	5	0
Mr Joe Town ...	0	10	0
Mr Wright... ..	0	10	0
Mr Waddington ...	0	5	0
	29	9	1

Leicester

Belvoir Street

Rev J Thew

Sec., *Miss Porter*

The Misses Bennett	0	5	0
Miss Deacon ...	0	5	0
Miss Julia Evans ...	0	5	0
Miss Evans ...	0	5	0
Mr Hobson ...	0	10	6
Mr S S Wheeler ...	0	10	0
	2	0	6

Liverpool

Myrtle Street Church

Mr A Brown ...	1	1	0
Mrs Carver Waterloo	0	2	0
Per Mr John Cripps	2	10	0
	3	13	0

Toxteth Tabernacle

Pastor W P Lockhart

Sec., *Mrs Lockhart*

Mr Bowie ...	£0	5	0
Mrs Ferguson ...	1	1	0
A Friend ...	0	10	0
A Friend ...	0	2	0
Mr & Mrs Harrison	1	0	0
Mr Hayward ...	0	5	0
Dr Howard ...	0	10	6
Mr J Johnston ...	0	5	0
Mr and Mrs Lewis	0	2	6
Mr Samuel Lewis...	0	5	0
Capt Lloyd, '90-'91	2	0	0
Mr W P Lockhart	1	0	0
Mrs L Lockhart ...	0	10	0
Capt Mitchell ...	0	10	0
Mr Parker... ..	1	0	0
Mr Slater ...	0	2	6
Mr J Thomas ...	0	5	0
Mr Veaco ...	0	5	0
Mrs Wademan ...	1	0	0
	10	18	6

Malndee,

Newport, Mon.

Summer Hill

Rev G H Cook

Half Collection ...	0	17	2
Mr Bryant ...	0	1	3
Rev G H Cook ...	0	2	6
Mr Edwards ...	0	10	0
Mr T Jones ...	1	0	0
Mrs Jordan ...	0	5	3
	2	16	2

Malmesbury

Per Mr H P Dick—

H. M. D. ...	0	10	0
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Malvern

Miss C Selve Page...	5	0	0
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Manchester

Brighton Grove

Per Mr A Saunders	2	11	0
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Heptonstall

Mr Sutcliffe ...	0	5	0
Mr F W Crossley...	1	0	0
	1	5	0

Mutley, Devon

Rev B Bird

Per Mrs Adams ...	2	3	6
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Nailsworth

Shortwood

Sec., *Miss Annie Norton*

Mrs Norton	£1	0	0
Miss A Norton	...	0	2
Miss Norton	...	0	2
Mr Smith	...	0	2
		1	7

Newbridge, Mon.

Rev J M Jones

Sec., *Mr E Clifford*

Church collection	...	2	12	4½
Mr D Bowen	...	0	5	0
Miss Daniell	...	0	2	6
Mr D W Williams	...	0	2	6
		3	2	4½

Newark-on-Trent

Per Mr E B Shepherd—			
John iii. 16	...	0	10
Mrs Mozley	...	0	10
		1	0

Newbury, Berks

0 17 6

Newcastle-Emlyn

Per Mr A P Davies—			
Collections	...	3	0

Newcastle-on-Tyne

Westgate Road

Rev J T Forbes, M.A

Sec., *Mr John Potts*

Mr W Angus	...	0	10
Mr J M Bartlett	...	0	5
Mrs Bradburn	...	0	10
Mr W G Davies	...	0	5
Mr John Potts	...	0	10
Mr Charles Rosevere	...	0	5
Mr W Turnbull	...	0	5
Per Mr C Rosevere	...	2	11
		5	1

Jesmond Church

Rev F Smith

Sec., *Mr John Potts*

Mr S B Burton	...	0	10
Mr George Jenkins	...	1	0
Mr W D Potts	...	0	10
		2	0

Newport

Stowhill Church

Rev H Abraham

Collections, etc	£1	15	2
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Northampton

Miss York	...	1	0
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College Street

Rev John T Brown

Per Mr R Brice	...	7	10
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Norwich

St Mary's Church

Rev J H Shakespeare, M.A.

Sec., *Miss A L Culley*

Mr H Birtbeck	...	1	0
Mr W Blyth	...	1	1
Mr S Brown	...	0	10
Mr J J Coleman	...	5	0
Mr J Copeman	...	0	10
Mr H Culley	...	0	10
Mr S Culley	...	0	10
Mr H P Gould	...	1	1
Mr G T Holmes	...	0	10
Mr G J Howlett	...	1	0
Mr J Jarrold	...	1	0
Mrs Juson	...	0	10
Mr J W Juson	...	0	10
Mr G J Newbegin	...	0	10
Mr J D Smith	...	1	0
Miss Taylor	...	0	10
Mr H Trevor	...	1	0
Mr G White	...	1	0
Mrs Willis	...	1	0
Mr J Womersley	...	0	10
Smaller sums	...	0	5
		19	7

Unthanks Road

Rev P Morrison

Per Mr W Saul	...	1	11
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Peterborough

Rev T Barras

Rev T Barras	...	0	5
Mr Coleman	...	0	10
Mr Heath	...	0	5
Mr Jamieson	...	0	5
Messrs Keeble Bros	...	0	5
Mr W Smith	...	0	5
Mrs J R Sturton	...	0	5
Mr Tansley	...	0	5
Mr Wilson	...	0	5
		2	10

Poole, Dorset

Rev R Walker

Sec., *Miss Kenchington*

Miss Allen	...	£0	5
Mr Godwin	...	1	1
Mr Harman	...	0	2
Mr Lord	...	0	2
Smaller sums	...	0	13
		2	4

Portsea

Kent Street

Rev J Kemp

Sec., *Mr R R May*

Per Mr E Morris	...	1	17
Mrs Boyd	...	0	5
Mr Calcraft	...	0	2
Miss Hinton	...	0	10
Rev J Kemp	...	0	2
Lieut Col Mamby	...	0	10
Mr R R May	...	1	0
		4	7

Plymouth

George Street

Rev S Vincent

Sec., *Miss Savage*

Contributions	...	2	0
Miss Garland	...	0	1
Mr Hawkes	...	0	10
Mr G Lewarne	...	0	5
Mrs T Nicholson	...	1	1
Mrs Popham	...	0	10
Dr Prance	...	0	10
Miss Trout	...	5	0
Per Mr Chapman	...	2	0
Do do	...	2	0
Do do	...	2	0
Per Mr C H Seipull	...	0	16
		16	13

Preston

Per Rev W H Harris—			
Mr G B Brown	...	1	1
Mr W K Pole	...	1	1
		2	2

Ramsgate

Per Rev S J Banks—			
Mr C Hind	...	0	3
Mr H Hind	...	0	5
Mr G W Hind	...	0	2
Miss Hind	...	0	2
Smaller sums	...	0	2
		0	15

Reading	
King's Road	
Rev C A Davis	
Per Mr Moore	£5 0 0
Carey Church	
Rev W A Findlay	
Per Mr Wm Pratley	3 7 0
Redhill	
Mr Wm Gilford	... 2 0 0
Rochdale	
Drake Street	
Rev R A Burrows	
Per Mr W H Pogson	2 6 4
West Street Church	
Sec., Miss E Clegg	
Mrs Calvert	... 0 5 0
Mrs Clegg	... 0 2 6
Mr Patterson	... 0 5 0
Mr A Taylor	... 0 2 6
Mrs E Taylor	... 0 10 0
Mrs Watson	... 2 0 0
Mr R Watson	... 1 0 0
Mr Williamson	... 0 3 0
	4 8 0
Per Dr Booth—	
Mrs Kemp	... 10 0 0
The Misses Kemp	... 3 0 0
Mrs Richards	... 1 0 0
	14 0 0
Romsey, Hants	
Rev Jas Smith	
Sec., Miss George	
Mr Andrews	... 0 5 0
Mrs Blinkhorn	... 0 5 0
Miss George	... 1 1 0
Mr Harris	... 0 10 6
Mr Kemp	... 0 5 0
Mrs Purchase	... 0 10 6
Mrs Walkey	... 0 5 0
Collection on A/c	... 0 10 0
Halfpenny subs, per	
Mrs Andrews	... 1 8 0
Mr Smith's box, Chil-	
worth	... 0 16 3
Miss George, for	
Magazines	... 0 2 6
	5 18 9
Royston, Herts	
Mr Thos Goodwin	... 5 0 0

Sabden	
Per Mr C Laycock	£2 10 0
Salisbury	
Brown Street	
Rev George Short, B.A.	
Per Dr Booth	... 2 0 0
Rev Geo Short	... 0 5 0
	2 5 0
Salendine Nook	
Rev John Thomas, B.A.	
Sec., Mr J W Shaw	
Church collection	... 10 4 0
Mrs Bottomley	... 0 2 6
Mrs Calverley	... 0 10 0
Mrs Clapham	... 0 2 6
Mrs J S Gaunt	... 0 10 0
Mrs John Haigh	... 1 0 0
Mr D Haigh	... 0 5 0
Mrs W Hattersley	... 0 10 0
Mr B Hirst	... 0 5 0
Mr Jos Hirst	... 0 5 0
Mr W C Shaw	... 1 0 0
Mr J W Shaw	... 1 0 0
Mr Geo Shaw	... 0 5 0
Mr R W Shaw	... 0 5 0
Mr W S Sykes	... 1 0 0
Ladies' Auxiliary	... 3 19 0
	21 3 0

Seaford	
Mr N Hammond	... 0 5 0

Southport	
Hoghton Street	
Rev J J Fitch	
Per Mr W E Dobbs	3 0 0

Sittingbourne	
Per Mr S J Ware	... 2 0 0

St. Albans	
Dagnar St	
Rev C M Hardy, B.A.	
Sec., Mr J Wiles	
Collection	... 2 15 7
Mr Fisk	... 0 2 6
Mr E Fisk	... 0 2 6
Mr Fletcher	... 0 2 6
Mr French	... 0 2 6
Dr Page	... 0 10 0
Mr R Smith	... 0 2 6
Mr E S Wiles, J.P.	... 0 10 0
Mr J Wiles	... 0 5 3
Smaller sums	... 0 9 0

	5 2 4
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Strabroke	
Rev George Cobbe	£0 5 0

Stroud	
John Street Church	
Rev W T Soper	
Per Mr C Lambert	4 6 9

Sutton, Surrey	
Per Mr F Hepburn	6 0 2

Sutton-in-Craven	
Rev J Aldis, jun	
Collection	... 2 0 6
Mr John C Horsfall	0 10 0
	2 10 6

Swaffham	
Rev J Wilkins	
Per Mr Thos Moore	5 0 0

Swindon, Wilts	
Rev F Pugh	
Per Mr W B Wearing—	
Collections	... 3 7 6
Bible Class	... 0 5 0
	3 12 6

Taunton	
Silver Street	
Rev J P Tetley	
Sec., Mr W M Chapman	
Collection	... 3 5 0
Messrs W & A Chap-	
man	... 0 10 6
Mr T Penney	... 1 1 0
Mr T S Penney	... 1 1 0
	5 17 6

Tiverton	
Per Miss A Wright	2 2 6

Torquay	
Upton Vale	
Per Mr Chubb	... 3 15 0
Mr Geo A Hayward	1 1 0
	4 16 0

Tunbridge Wells	
Per Rev S J Banks—	
Mr Finch	... 0 10 6

Watford

Beecham Grove

Per Rev J Stewart—				
Moiety Collection	£4	3	6	
Miss Ashby	...	0	1	2
Miss Campbell's box	...	0	6	2
Messrs Chates	...	0	10	0
Mr Edmonds	...	0	2	6
Miss George	...	0	1	6
Mrs Kingham	...	0	5	0
Mr Langley	...	0	2	6
Mr W L Smith	...	0	5	0
Mr J T Smith	...	0	10	6
Mr C K Smith	...	0	5	0
		6	12	10

Whitechurch, Hants

Per Mr Scorey—				
Mrs Godwin	£0	10	6	
Mrs Roe	...	0	10	6
		1	1	0

Wincanton, Somerset

Rev J Brown				
Per Mr W Hannam—				
Collections...	...	2	2	10
Miss Hannam's box	...	0	17	2
Mrs J Hannam's box	...	0	5	0
		3	5	0

Wakefield

Rev J Ford					
Per Mr Nicholson—					
Mr H Morgan	£0	3	0		
Mr Nicholson	...	2	0	0	
Mr T Oliver	...	0	2	6	
Smaller sums	...	0	12	9	
			2	18	3

Yeovil Church

Collection	...	2	0	0
Miss Newman	...	1	0	0
		3	0	0

Total—£474 2 11½

WALES.

Aberdare

Carmel Church
Rev T Jones

Mrs Botting	...	0	2	6
Mr Davis	...	0	2	6
Mr George	...	0	2	6
Rev T Jones	...	0	2	6
Mr R Pardoe	...	1	0	0
Mr T T Thomas	...	0	1	0
Mr D Williams	...	1	1	0
		2	12	0

Tabernacle

Rev C Davis

Per Mr T Philips—				
Collection	...	3	13	7
Mr L Bower	...	0	2	6
Mr R Davis	...	0	10	0
Mrs J Harris	...	0	2	6
Mr John Millar	...	0	2	6
Mr T Philips	...	0	2	6
Miss A Thomas	...	0	2	6
		4	16	1

Mr John Llewellyn	...	0	5	0
Mr Wm Morris	...	0	5	0
Mr Isaac Roberts	...	0	5	0
Do Donation	...	0	10	0
Mr David Roberts	...	0	2	6
		8	12	6

Cardiff.

Bethany Church

Rev W E Winks

Sec., Miss A Dyer

Mr J T Barry	...	2	0	0
Per Mr David Jones	...	4	18	4
		6	18	4

Cardigan

Welsh Church

Per Mr David Evans	...	1	8	0
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Carmarthen

Tabernacle

Per Mr E Morgan	...	2	4	2
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Llanely

Greenfield Church

Rev R Evans

Sec., Mr H R Thomas

Church Collection	...	4	2	2
Mr J Clement	...	0	2	6
Mr D Francis	...	0	2	6
Mr J Harris	...	0	2	6
Mr H Newark	...	0	2	6
Mr W Samuel	...	0	5	0
Mrs H Thomas	...	1	0	0
Mrs Thomas	...	1	0	0
Mr H R Thomas	...	0	5	0
Mr Wm Thomas	...	5	0	0
Mr H Wilkins	...	0	2	6
		12	4	8

Bethel (Bute Docks)

Rev T Davis

Sec., Mrs Harris

"A B C"	...	0	5	0
Rev T Davis ('90)	...	0	2	6
Mr John Ford	...	0	10	6
Mrs Gray ('90)	...	0	1	0
Mrs R Pawley	...	1	0	0
('90 & '91)	...	1	0	0
		1	19	0
Per Mr W E Jenkins	...	1	0	0

Haverfordwest

Hill Park

Per Rev John Jenkins—				
Collection	...	0	10	2
Rev J Jenkins	...	0	2	6
Mr D Philips	...	0	5	0
Mr James Rowlands	...	0	2	6
		1	0	2

Merthyr-Tydvil

Per Mr Benjamin	...	0	5	0
Price	...	0	5	0

Mountain Ash

Per Mr Williams	...	0	2	6
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Neyland

Per Rev D Howells—				
Mr Jas. Brown	...	0	2	6
Miss L Wing	...	0	2	6
Smaller sums	...	0	2	10
Collected by Mr Jas. Brown	...	0	14	6
		1	2	4

Salem

Per Rev T T Jones	...	1	8	1
Baptist Union moiety of Collection, per Mr Wm. Lewis	...	8	0	0

Collection	...	4	0	0
Extra	...	0	8	6
Mr Wm Davis, M.P	...	2	2	0
Rev T Davis, D.D	...	0	5	0
Rev T W Davis, B.A	...	0	5	0
Mrs James	...	0	2	6
Mr Thomas John	...	0	2	0

Mr A B Thompson	£	5	0
Mr Urquhart	...	0	4
Mrs White...	...	0	5
A Friend ...	...	0	5
A Friend ...	...	1	0
A. R. ...	...	25	0
J. A. R. ...	...	5	0
Smaller sums	...	2	16
		67	0

Portobello

Rev J B Wallace	...	0	5
Miss Pennell	...	0	5
		0	10

Bristo Place

Rev W Grant	...	0	10
Rev A Cromar	...	2	10
Sec., Mrs Waugh	...	1	0
Miss Crease	...	0	5
Mr Cromar	...	1	0
Mr Elmslie...	...	0	5
Mr Grant ...	...	1	0
Mr Jackson	...	0	2
Mr Lowe ...	...	0	5
Mr Lugton...	...	0	3
Mr Mackenzie	...	0	5
Mr M'Farland	...	0	4
Mr M'Lagan	...	0	5
Mr Waugh ...	...	0	5
Per Mr GW Elmslie—	...	10	19
Collections	...	17	9

Rose Street Church

Rev T W Way	...	0	5
Sec., Miss Lockhart	...	0	5
Mr Urquhart	...	0	10
Mr Walcot...	...	0	10

Marshall Street

Rev A Wylie, M.A	...	0	10
Sec., Miss Lockhart	...	0	10
Capt Hall ...	...	0	10

Glasgow

Adelaide Place	...	0	5
Rev T H Martin	...	0	5
Sec., Mr C H Bowser	...	0	5
Mr D Angus	...	0	5
Mr T W Arthur	...	0	5
Mr J A Arthur	...	0	5
Mr H Howard Bowser	...	0	10
Mr C H Bowser	...	0	10
Mr Jos Coats, M.D	...	1	0

Mr G Cuthbertson	£	10	0
Messrs S & S Britton	...	0	5
Mrs Cuthbertson	...	1	0
Mr R Cuthbertson	...	1	0
Mr W M Findlay	...	0	5
Messrs J & T Forgie	...	0	10
Mrs Gillespie	...	0	12
Mr W B Hodge	...	2	0
Mr J R Lockhart	...	0	10
Mr D Lockhart	...	3	3
Mr D Macpherson	...	0	10
Mr W J Miller, C.E	...	0	7
Mr Thomas Murray	...	0	10
Mrs D Murray	...	0	5
Rev T H Martin	...	0	10
Mr James M'Kean	...	0	5
Mr James Nimmo	...	2	0
Mr Adam Nimmo	...	1	0
Miss M'Nicol	...	0	5
Mr W B Patterson	...	0	10
Mr W M Palmer	...	0	10
Mr D M Scott	...	2	0
Miss Stewart	...	0	4
Mr Spruell	...	1	0
Smaller sums	...	0	9
		24	5

Hillhead

Rev F H Robarts

Sec., Mr W Shanks

Mr C Arthur	...	1	0
Mr J G Aitcheson	...	0	10
Mr John Alexander	...	0	10
Mr J Maclean Brodie	...	1	0
Miss Jessie Badger	...	0	2
Mrs Bunten	...	0	2
Mr W D Dick	...	0	10
Miss Dick ...	...	1	0
Mr John Hamilton	...	2	0
Mrs Hamilton	...	2	0
Mr Malcolm Inglis	...	1	0
Mrs Johnston	...	0	10
Miss Rose Killen	...	0	2
Mr John Lamont	...	1	0
Mrs M'Darmid	...	2	0
Rev J M'Lellan	...	0	5
Rev L M'Pherson	...	0	5
Mr C A Rose	...	10	0
Rev J Robarts	...	5	0
Mr A Rose	...	3	0
Do Donation	...	5	0
Mr A Rae (1890)	...	0	5
Do	...	0	10
Mr Wm Shanks	...	2	0
Do Donation	...	1	0
Mrs James Stewart	...	1	0
Mr W Tulloch	...	1	0
Mrs J E Wilson	...	1	0
(Deduct circulars 6s)	...	43	5

John Street

Rev R Watson

Rev G M'Crrie

Per Mr Thos Dunn	£	10	0
Mr Jervis Coats	...	1	0
Pastor Geo M'Crrie	...	2	0
Mr H M'Gie	...	1	0
Mr F Smith	...	2	2
Mr John Woyke	...	0	5
		16	7

Queen's Park Church

Collection	...	2	12
Mr A K Brown	...	1	0
Mr J M Carmichael	...	0	10
A Friend	...	1	0
		5	2

Two Friends, per

Miss Landels	...	0	10
Messrs Arthur & Co	...	1	1
Mr John Anderson	...	1	0
Mr James Bell	...	1	0
Messrs J & W Campbell & Co	...	1	1
Messrs Geo Smith & Sons	...	3	3
Mr Thomas Watson	...	1	1

Lochee, Dundee

Per Mr Wm Mill	...	1	8
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Paisley

Storie Street

Rev Oliver Flett, D.D

Mr James Coats	...	20	0
Mrs Coats	...	20	0
Mr T Glen Coats	...	50	0
Mrs Edminson	...	1	0
		91	0

Victoria Street

Rev J Crouch

Collection	...	1	18
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Perth

Rev J A G Robinson, M.A

Sec., Mr D Mackintosh

Mr Brown	...	0	2
Mrs Bramwell	...	0	2
Mr P Campbell	...	2	0
Mr Drysdale	...	0	5
Mr Duggart	...	0	5
Mr Ellison	...	0	5

Per Mrs Berry—			
Mrs Beetham for Tent work ...	£1	0	0
Mrs Beetham for Mission ...	1	0	0
Dr Cooney...	0	10	0

Per Miss Anderson—			
Mrs Anderson ...	0	6	0
Miss Anderson ...	0	5	0
Miss Adams ...	0	2	6
Sums under 2/6 ...	0	6	6

Per Mr J Linton ...	0	3	0
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Per Mrs Sproule—			
Mr J Allen ...	0	10	0
Mr W Adams ...	0	2	6
Messrs Barclay & Crawford ...	0	5	0

Mr J Cosbie ...	0	10	0
Mr F Craig ...	0	2	6
Mr G Chesney ...	0	2	6
Mr H S E Chambers ...	0	2	6
Mr S Hood ...	0	2	6

Dr Kidd ...	0	5	0
Mr H Lancashire... ..	0	2	6
Mr W M'Clelland ...	0	2	6
Mr W Rutherford ...	0	5	0
Mr H Rainey ...	0	5	0

Mr G Raphael ...	0	2	6
Lr Stuart ...	0	2	6
Mr R Simpson, J.P ...	0	5	0
Mr R A Simms ...	0	10	0
Mr B J Waller, J.P ...	1	0	0
Mr W C Wolsley ...	0	2	6
Mr J Weir... ..	0	2	6
Sums under 2/6 ...	0	15	0

18 6 7

Belfast

Regent Street

Pastor C S Donald

Per Mr H H Graham	5	0	0
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Brannoxtown

Per Pastor A M'Caig, B.A., LL.B. ...	1	11	9
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Carrickfergus

Pastor A G Haste

Per Mr Pasley—			
Church collection ...	5	4	0
Per Miss Cairns ...	0	11	0
Do Miss Hilditch... ..	0	4	0
Do Miss M'Cartney ...	0	12	0
Do Miss Weatherup ...	3	3	0

9 14 0

Clough

Pastor T Whiteside

(Subscriptions for 1890, £3 7s., included in last Report as Ballymena and Clough)

1891

Contributions per			
Miss M'Clure	£2	15	6
Contributions per Mr Shaw ...	...	3	0

Per Miss M Strahan—			
Mr James Bradshaw ...	0	2	0
Mr J Huston ...	0	2	0
Mr M Strahan ...	0	10	0
Mr J Thompson ...	0	2	0
Sums under 2/-, ...	0	14	0

7 5 6

Coleraine

Pastor John Dickson

Contribs., Church	25	0	0
Collection ...	3	4	9
Coolhill ...	1	0	0
Mr H A Gribbon ...	10	0	0
Mr John Gribbon ...	2	10	0
Mr Wm Hegarty ...	0	6	0
Mr Joseph Connell ...	0	10	0
Per "A Gleaner" ...	0	7	0

Per Mrs M'Farlane—			
Mr James Bell ...	0	2	6
Mrs Houston ...	0	2	6
Mr T M'Farlane ...	0	10	0
Mrs M'Farlane ...	1	0	0
Mrs Roulston ...	1	0	0
Mrs Philson ...	0	10	0
Miss Watson ...	0	10	0
Miss Young ...	0	2	0
A Friend ...	0	3	0

Per Miss K Irwin—			
Mr Alexander ...	0	2	6
Mr Bell ...	0	3	0
Mr Cassidy ...	0	3	0
Mr Caskey... ..	0	5	0
Mr Hegarty ...	0	2	0
Mr W Henry ...	0	2	6
Mr Irwin ...	0	10	0
Mr J Irwin... ..	0	10	0
Mr Macgowan ...	0	10	0
Mrs Maxwell ...	0	6	0
Mr Lynn ...	0	5	0

49 16 9

Derryneil

Per Mr George Rock

Church collection ...	10	5	0
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Dublin

Harcourt Street

Pastor H D Brown, M.A.

Church collection	£154	10	0
Per Mr M'Dougald	60	0	0

214 10 0

Dungannon

Per Mr Patterson, contributions ...	10	0	0
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Grange Corner

Co Antrim

Per Pastor H Philips	17	16	0
Collection ...	5	15	0
Mr J Moore ...	0	10	0

24 1 0

Knockconey

Per Mr M Simpson—			
Mr Thomas Hackett	0	6	0
Mr Thos Lockhart	0	8	0
Mr Thomas Menary	1	0	0
Mrs A E Patterson	0	6	6
Mrs Simpson ...	1	0	0
Mr Joseph Trivman	1	1	0
Mr Wm Trivman ...	0	6	0
Mr John Young ...	0	5	6
Sums under 5/-, ...	0	7	0

5 0 0

Letterkenny

Mr John Storey ...	2	0	0
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Lisnagleer

Per Mr Wm Irwin—			
Collections... ..	8	0	0
Do ...	8	0	0
Do ...	8	0	0
Do ...	8	0	0
Less acknowledged in last Report £8,			
	24	0	0

24 0 0

Londonderry

Mr A M'Cay ...	2	0	0
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Lurgan

Pastor J H Boyd

Per Mr Patterson ...	4	6	6
Per Mr J H Boyd ...	1	5	0

5 11 6

Maytown		Newtownards		Warrenpoint	
Per Miss Atkinson	1 0 0	Collection ...	1 6 0	Per Mr A Jardine—	
Mullycar		Tandragee		Mr Samuel Moffat	
Per Mr Simpson—		Pastor John Taylor		3 3 0	
Collection ...	0 11 0	Per Mr E D Atkinson	3 0 0	Waterford	
Per Mr James Duncan—		Per Miss Atkinson	28 0 0	Pastor P A Hudgell	
Mr J Duncan, sen	3 6 0		31 0 0	Per Mr Bennett ...	
Mr J Duncan, jun	1 0 0	Tubbermore		F M B ...	
Mr John Duncan	1 10 0	Pastor R H Carson		3 12 0	
Mr R H Overend	0 5 0	Profit Sales of <i>Church</i>		2 1 0	
Mr A Pinkerton	0 10 0	of <i>New Testament</i>	1 9 4	5 13 0	
Mr J Pinkerton	0 10 0	Per Mr S Nelson,			
Miss Jane Rea	0 5 0	contributions	5 0 0		
Mr M Simpson	1 0 0				
Mr W Weir	0 2 6				
Sums under 5/-	0 4 0				
	9 3 6		6 9 4	Total—£497 1 7	

COLONIAL AND FOREIGN CONTRIBUTIONS.

Australia		France	
Melbourne		Savoie	
Per Mr T R Warner—		Miss Louisa Aphorpe	... £1 0 0
Mr Joseph Godber...	... £5 0 0		£6 0 0

LEGACIES.

	£	s	d
The late Rev T King, per Dr Booth	...	7	0 5
Haughton Legacy, per Dr Booth	...	125	0 0
M ^r Mary Williams, deceased	...	9	19 6
			Total—£141 19 11

SPECIAL DONATIONS.

Mr. R. G. Glendinning, Belfast	...	75	0 0
"A Thank Offering for Tent Work in Ireland"	...	5	0 0
"A Lover of Erin," per Mr T R Warner	...	100	0 0
C.A.M.	...	50	0 0
Dublin, Harcourt St. Church, "The Richard Cory Trust"	...	97	10 0
			Total—£327 10 0

SUMMARY.

London and Metropolitan District	...	228	10 0
England	...	474	2 11
Wales	...	75	15 3
Scotland	...	320	1 4
Ireland	...	497	1 7
Colonial and Foreign Contributions	...	6	0 0
Legacies	...	141	19 11
Special Donations...	...	327	10 0

Grand Total—2,066 1 0

Dr. The Treasurer in Account with the Irish Baptist Home Mission, for the Year ended at 31st December, 1891. **Cr.**

Receipts.	£ s. d.	Payments.	£ s. d.
To Balance at 1st January, 1891.....	616 14 4	By Missionaries' & Pastors' Salaries and Expenses	1,497 7 10
„ Subscriptions, Donations and Collections, as per List.....	1,924 1 1	„ Annuities Paid.....	130 0 0
„ Legacies Received—		„ Secretary's Salary	200 0 0
Houghton's Legacy, per Dr. Booth £125 0 0		„ Secretary's, Deputation, Travelling and Removal Expenses.....	£146 18 10
Mary Williams' Legacy.....	9 19 6	„ Printing, Advertising, Stationery, Postage, Committee, and General Expenses	108 18 3
„ The late Rev. T. King, per Dr. Booth	7 0 5		255 17 1
„ Interest Received.....	141 19 11	„ Athlone and Moate, Rent & Expenses (including Repairs).....	63 10 7
	18 11 6	„ " IRISH BAPTIST MAGAZINE," for Magazines distributed.....	23 14 0
		„ Expenditure in connection with Ballymena Trust.....	33 6 0
		„ Cash Balances at 31st Dec., 1891—	
		In Bank.....	110 9 2
		With Treasurer.....	387 2 2
			497 11 4
	£2,701 6 10		£2,701 6 10

We have examined the above Statement, with the Treasurer's Accounts and Vouchers, and certify the same to be correct, the Cash Balances at 31st December, 1891, amounting to four hundred and ninety-seven pounds eleven shillings and four pence.

EDWARD BAILEY, } Chartered
D. M'KELVEY. } Accountants.

BELFAST. 22nd February, 1892.

Statistics of IRISH BAPTIST ASSOCIATION for the year ending May, 1892.

PRESIDENT—PROFESSOR A. M'CAIG, B.A., LL.B.; VICE-PRESIDENT—T. R. WARNER, Esq.;
SECRETARY—PASTOR W. USHER, M.D.; TREASURER—W. IRWIN, Esq.

CHURCHES	Date	PASTORS	When Settled	Baptized	Total Increase	Total Decrease	Total Fellowship	Baptized, not added	Sunday School		Unpaid Preachers	Out-Stations
									Teachers	Scholars		
Athlone	1835	F. G. Eland	1891	19	25	12	46	...	7	43	2	3
Moate	1825		...	...	...	...	...	...	...	...	...	...
Ballymena	1859	T. Whiteside	1881	...	1	5	58	...	6	54	...	7
Clough	1872		...	...	...	...	31	...	6	56	...	...
Ballykeel		J. Hodge	1891	...	...	...	26	...	...	...	...	...
Banbridge	1846	G. Marshall	1891	17	19	15	76	7	9	95	3	3
Belfast—Gt. Victoria St.	1847	W. Usher, M.D.	1880	6	16	27	156	...	12	160	6	2
„ Regent Street	1867	C. S. Donald	1891	35	52	45	219	7	17	152	20	3
„ Mountpottinger	1891	R. Clark	1891	20	83	...	83	2	...	...	...	...
Brannoxtown	1873		...	14	14	9	45	...	...	...	...	...
Carrickfergus	1862	A. G. Haste	1889	...	3	5	60	...	...	...	...	...
Coleraine	1795	J. Dickson	1891	2	5	2	94	...	7	50	...	...
Coolhill			...	...	...	...	12	...	...	...	...	...
Cork		A. S. Woodward	1892	5	5	...	13	...	...	...	...	...
Derryneil	1864	G. Rock	1891	2	3	...	38	...	2	12	...	...
Dublin—Harcourt St.	1640	H. D. Brown M.A.	1887	51	80	23	288	3	22	175	13	1
„ Phibsboro'	1891	F. E. Bury	1891	3	3	...	39	...	7	51	...	...
Dungannon	1884	A. Patterson	1884	...	3	...	23	...	...	11	...	...
Grange Corner	1811	H. Phillips	1879	4	6	6	98	...	5	40	2	12
Knockconny	1807	M. Simpson		1	3	3	43	...	2	20	...	12
Letterkenny	1810	J. Storey		...	...	...	12	...	6	110	1	...
Limerick			...	...	...	...	25	...	...	...	...	...
Lisnagleer	1866	J. W. Pearce	1891	1	1	20	40	1	5	75	...	3
Lurgan	1885	J. H. Boyd	1891	3	21	3	43	...	3	37	...	...
Tandragee	1864	J. Taylor	1864	48	57	20	138	5	13	96	3	8
Maytown		A. Jardine	1891	...	...	...	...	...	...	...	...	...
Tubbermore	1805	R. H. Carson		12	12	14	220	...	10	120	1	1
Waterford	1650	P. A. Hudgell	1891	...	5	3	20	...	9	70	1	...
				244	417	212	*1946	25	148	1427	52	55

Including about 60 unbaptized.