

THE IRISH
BAPTIST MAGAZINE

EDITOR :
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 One Lord, One Faith, One Baptism. 

VOL. X., 1886.

BELFAST :
WILLIAM W. CLELAND, 20 GREAT VICTORIA STREET.

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THE
Irish Baptist Magazine.

JANUARY, 1886.

THE REJOICING MULTITUDE.

"And as He was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord: Peace in Heaven and glory in the Highest.—Luke xix. 37-38."



HE splendid reception which the Prince of Wales some time ago received from the loyal Protestant people of Belfast must have been exceedingly welcome to him, and have convinced him, that whatever signs of disloyalty might have manifested themselves in other parts of Ireland, the PROTESTANTS of Ulster are loyal to the core.

Our King and Saviour, the Lord Jesus Christ, must often have been filled with joy and gladness, as He saw around Him the rejoicing multitudes whom He had blessed with healing, and as He foresaw the results of His visit to this earth. So also, the redeemed church even now rejoices as she anticipates the time when she shall reign with Jesus, and crown Him Lord of all.

Believers rejoice in their King. In His name they set up their banners. Jesus Christ is in the midst of His people to-day, and as they rally round Him, and draw near to His Person, they, in the truest possible manner, declare their unity one with each other. Jesus is riding in the midst of His Church in His royal chariot of salvation, drawn by His four steeds, LOVE, MERCY, GRACE, and TRUTH. He is healing our sick, raising our dead to life, comforting our mourners, and our children join in the rejoicing shouts of welcome, for He, too, is their Saviour. The praise we accord to our King should be hearty and joyous. We should be quick to see reasons why we should magnify and exalt the name of our Immanuel. We should be hearty in our praise when converts, one by one, declare themselves on His side.

Let the Church see to it that she has as many PRAISE MEETINGS as she has prayer meetings. Our praise should be hearty and unanimous.

Praise Him for what He is in Himself; for He is "the Altogether Lovely," and "the Chiefest among ten thousand." There is that which is inspiring when the multitudes of the saved together praise and rejoice. Acceptable praise is that which comes from true and loyal hearts. Whenever we come before God we should exceedingly rejoice. If we profess to serve God, let us ever serve Him with gladness.

"Him serve with MIRTH, His praise forth tell;
Come ye before Him and REJOICE."

Let our praise be demonstrative. Banish all gloom from your religion. Be not afraid to lift up heart and voice in the loud praises of your God. The hymns that are sweetest are those that have Christ for their subject. We must sing of Christ as our King, as the King bearing His Father's commission, as the King ever present in our midst. Let us praise our God who has sent His Own Beloved Son into this lower world. Even this day let gratitude inspire our hearts, and tune our voices. By our praises let us reflect back upon Him the blessedness wherewith He has blessed us. Daily pray that King Jesus may ride through the length and breadth of our land in triumph. If Christ has conquered us by His love, our hearts must be intensely selfish if we do not earnestly desire that all men may be conquered in the same manner. If we desire peace for this war-cursed earth, we must herald forth the praises of the great Prince of Peace, and by all and every means seek to extend the knowledge of His name throughout the whole world.

PORTSMOUTH.

T. W. MEDHURST.

A PRECIOUS PROMISE FOR THE NEW YEAR.

BY THE REV. C. H. SPURGEON.

"My God shall supply all your need according to His riches in glory by Christ Jesus."
Philippians iv. 19.



HIS text might suggest to us a field of gloomy thought, if we wished to indulge the melancholy vein, for it speaks of "all your need." Behold A GREAT NECESSITY,—*all your need.* What a gulf! What an abyss! "*All your need.*" I do not know how many believers made up the church at Philippi, but the need of one saint is great enough: what must many need? It would not be possible to tell the number of God's children on earth, but the text comprehends the need of the whole chosen family—" *All your need.*" We will not ask you to reckon up the wonderful draught upon the Divine exchequer which must be made by all the needs of all the saints who are yet on earth: but please think of your own need; that will be more within the compass of your experience and the range of your meditation. May the Lord supply your need and *all your need.*

There is your *temporal need*, and that is no little matter. If we have food and raiment we should be therewith content, but there are many of God's people to whom the mere getting of food and raiment is a wearisome toil; and what with household cares, family trials, sickness of body, losses in business, and sometimes the impossibility of obtaining suitable labour, many of God's saints are as hard put to it as Elijah was when he

sat by the brook Cherith. If God did not send them their bread and meat in a remarkable manner, they would surely starve ; but their bread shall be given them, and their water shall be sure. "My God shall supply all your need." You have, perhaps, a large family, and your needs are therefore greatly increased, but the declaration of the text includes the whole of your needs personal and relative.

Alter all, our temporal needs are very small compared with *our spiritual needs*. A man may, with the blessing of God, pretty readily provide for the wants of the body, but who shall provide for the requirements of the soul? There is need of perpetual pardon, for we are always sinning ; and Jesus Christ's blood is always pleading and cleansing us from sin. Every day there is need of fresh strength to battle against inward sin ; and, blessed be God, it is daily supplied, so that our youth is renewed like the eagle's. As soldiers we need armour from head to foot, and even then we do not know how to wear the armour, or how to wield the sword, unless He who gave us these sacred implements shall be always with us. Warring saint, God will supply all your need by His presence and Spirit. But we are not merely warriors, we are also workers. We are called, many of us, to important spheres of labour (and, indeed, let no man think his sphere unimportant), but here also our hands shall be sufficient for us, and we shall accomplish our life-work. You have need to be helped to do the right thing at the right time in the right spirit and in the right manner ; your need as a Sunday-school teacher, as an open-air preacher, and especially as a minister of the Gospel will be very great ; but the text meets all requirements—"My God shall supply all your need." Then comes our need in suffering, for many of us are called to take our turn in the Lord's prison-house. Here we need *patience under pain, and hope under depression of spirit*. Who is sufficient for furnace work? Our God will supply us with those choice graces and consolations which shall strengthen us to glorify his name in the fires. He will either make the burden lighter or the back stronger ; He will diminish the need or increase the supply.

It were impossible for me to mention all the forms of our spiritual need. We need to be daily converted from some sin or other, which, perhaps, we have scarcely known to be sin. We need to be instructed in the things of God ; we need to be illuminated as to the mind of Christ ; we need to be comforted by the promises ; we need to be quickened by the precepts ; we need to be strengthened by the doctrines. We need, oh, what do we not need? We are just a bag of wants, and a heap of infirmities. If any one of us were to keep a *want-book*, as I have seen tradesmen do, what a huge folio it would need to be ; and it might be written within and without, and crossed and recrossed, for we are full of wants from the first of January to the end of December ; but here is the mercy, "My God will supply all your need." Are you put in high places? Have you many comforts? Do you enjoy wealth? What need you have to be kept from loving the world, to be kept from wantonness and pride and the follies and fashions of this present evil world? My God will supply your need in that respect. Are you very poor? Then the temptation is to envy, to bitterness of spirit, to rebellion against God. My God shall supply your needs. Are you alone in the world? Then you need the Lord Jesus to be your companion : your companion

He will be. Have you many around you? Then you have need of grace to set them a good example, to bring up your children and manage your household in the fear of God: "My God shall supply your need." You have need in times of joy to be kept sober and steady; you have need in times of sorrow to be strong and to quit yourselves like men; you have needs in living, and you have needs in dying, but your last need shall be supplied as surely as your first. "My God shall supply *all* your need."

Come, then, and look down into this great gulf of need and exultingly say, "O Lord, we thank Thee that our needs are great, for there is the more room for Thy love, Thy tenderness, Thy power, Thy faithfulness to fill the chasm."

That first thought, which might be a gloomy one, has all the dreariness taken out of it by four others equally true, but each of them full of good cheer. The text not only mentions great want, but it mentions also a *Great Helper*—"My God;" next, a *great gift*—He "shall supply all your need;" thirdly, an *abundant store* out of which to draw the gift—"according to His riches in glory;" and lastly, a *glorious channel* through which the supply shall come—"by Christ Jesus."

I.—A GREAT HELPER: "My God shall supply all your need." Whose God is that? Why, Paul's God. That is one of the matters in which the greatest saints are no better off than the very least, for though Paul called the Lord "My God," He is my God too. My dear old friend, who has nothing but a few pence in all the world, can also say, "and He is my God too." He is my God, and He is as much my God if I am the meanest, most obscure, and weakest of His people, as He would be my God if I were able, like Paul, to evangelize the nations. Is it not delightful to think that my God is Paul's God, because, you see, Paul intended this: he meant to say, "You see my God has supplied all my wants, and as He is your God He will supply yours." I have been in the dungeon in which Paul is said to have been confined, and a comfortless prison indeed it is. First of all, you descend into a vaulted chamber, into which no light ever comes, except through a little round hole in the roof, and then, in the middle of the floor of that den, there is another opening; through which the prisoner was let down into a second and lower dungeon, in which no fresh air or light could possibly come to him. Paul was probably confined there. The dungeon of the Prætorium, in which he was certainly immured, is not much better. Paul would have been left well nigh to starve there, but for those good people at Philippi. I should not wonder but what Lydia was at the bottom of this kind movement, or else the jailer. They said, "We must not let the good Apostle starve;" and so they made up a contribution, and sent him what he wanted; and when Paul received it he said, "My God has taken care of me. I cannot make tents here in this dark place, so as to earn my own living; but still my Master supplies my need, and even so when you are in the straits will He supply you." "My God." That God is my God, and I rest upon Him. When you turn over the pages of Scripture, and read of men who were in sore trouble, and were helped, you may say, "Here is Abraham, he is blessed in all things, and Abraham's God will supply all my need, for He is my God. I read of Elijah, that the ravens fed him: I have Elijah's God, and He can command the ravens still if He pleases."

The God of the Prophets, the God of the Apostles, the God of all the saints that have gone before us, this God is our God for ever and ever. It seems to be thought that God will not work now as He used to do. "Oh, if we had lived in miraculous times," say some, "then we could have trusted Him. Then there was a manifest declaration of God's existence, for He pushed aside the laws of nature, and wrought for the fulfilment of His promises to His people." Yet that was a rather coarser mode of working than the present one, for now the Lord produces the same results without the violation of the laws of nature. It is a great fact *without the disturbance of a single law of nature prayer becomes effectual with God*, and God being enquired of by His people to do it for them does fulfil His promise and supply their need. Using means of various kinds, He still gives his people all things necessary for this life and godliness. Without a miracle He works great wonders of loving care, and He will continue so to do.

Is the God of Paul your God? Do you regard Him as such? It is not every man that worships Paul's God. It is not every professing Christian that really knows the Lord at all, for some invent a deity such as they fancy God ought to be. The God of Paul is the God of the Old and New Testament—such a God as we find there. Do you trust such a God? Can you rest upon Him? "There are such severe judgments mentioned in Scripture." Yes, do you quarrel with them? Then you cast Him off; but if, instead thereof, you feel "I cannot understand Thee, O my God, nor do I think I ever shall, but it is not for me, a child, to measure the infinite God, or to arraign Thee at my bar, and say to Thee, 'Thus shouldest Thou have done, and thus oughtest Thou not to have done.' Thou sayest, 'Such am I,' and I answer, 'Such as Thou art, I love Thee, and I cast myself upon Thee, the God of Abraham, of Isaac, and of Jacob, the God of Thy servant Paul. Thou art my God, and I will rest upon Thee.'" Very well, then, He will supply all your need according to His riches in glory by Christ Jesus. Just think of that for a minute. If *He* will supply you, you will be supplied indeed, for God is infinite in capacity. He is infinitely wise as to the manner of His actions; and infinitely powerful as to the acts themselves. He never sleeps or tires; He is never absent from any place, but is always ready to help. Your needs come, perhaps, at very unexpected times; they may occur in the midnight of despondency or in the noon-day of delight, but God is ever near to supply the surprising need. He is everywhere present and everywhere omnipotent, and he can supply all your need, in every place, at every time, and to the fullest degree. Remember that omnipotence has servants everywhere, and whenever God wishes to send you aid He can do it without pausing to ask, "How shall it be done?" He has but to will it, and all the powers of heaven and earth are subservient to your necessity. With such a Helper what cause have you to doubt?

II.—A GREAT SUPPLY: "My God will *supply* all your need." Sometimes we lose a good deal of the meaning of Scripture through the translation. The present passage might be rendered thus—"My God will *fill to the full* all your need." The illustration which will best explain the meaning is that of the woman whose children were to be sold by her creditor to pay the debts of her late husband. She had nothing to call

her own, except some empty oil-jars, and the prophet bade her set these in order and bring the little oil which still remained in the cruse. She did so, and he then said to her, "Go among your neighbours and borrow empty vessels not a few." She went from one to another till she had filled her room full of these empty vessels, and then the prophet said, "Pour out." She began to pour out from the almost empty cruse, and, to her surprise, it filled her largest oil-jar. She went to another, and filled that, and another, and another. She kept on filling all the oil-jars, till at last she said to the prophet, "There is not a vessel more." Then the oil stayed, and not till then. So will it be with your needs. You were frightened at having so many needs just now, were you not? But now be pleased to think you have them, for they are just so many empty vessels to be filled. If the woman had borrowed only a few jars, she could not have received much oil, but the more empty vessels she had the more oil she obtained. So the more wants and the more needs you have, if you bring them to God, so much the better, for He will fill them all to the brim, and you may be thankful that there are so many to be filled. When you have no more wants (but, oh, when will that be?), then the supply will be stayed, but not till then. My God will fill up to the brim all your needs, according to the riches of His glory by Christ Jesus. How gloriously God gives to His people! We wanted pardon once: He washed us, and He made us whiter than snow. We wanted clothing, for we were naked. What did He do? Give us some rough dress or other? Oh, no; but He said, "Bring forth the best robe and put it on him." It was a fortunate thing for the prodigal that his clothes were all in rags, for then he needed raiment, and the best robe was brought forth. It is a grand thing to be sensible of spiritual needs, for they will be supplied. A conscious want in the sight of God—what is it but a prevalent request for a new mercy? We have sometimes asked Him to comfort us, for we were very low, but when the Lord has comforted us, He has so filled us with delight that we have been inclined to cry with the old Scotch divine, "Hold, Lord, hold! It is enough. I cannot bear more joy. Remember I am only an earthen vessel." We, in relieving the poor, generally give no more than we can help, but our God does not stop to count His favours, He gives like a King. He pours water upon him that is thirsty and floods upon the dry ground.

III.—THE GREAT RESOURCES out of which this supply is to come. "He will supply all your needs *according to His riches in glory.*" God's riches in glory are beyond all thought. Consider the riches of God in nature? Who shall count His treasures? Get away into the forests: travel on league after league among the trees which cast their ample shade for no man's pleasure, but only for the Lord. Mark on lone mountain and far-reaching plain the myriads of flowers whose perfume is for God alone. What wealth each spring and summer is created in the boundless estates of the great King. Observe the vast amount of animal and insect life which crowds the land with the riches of Divine wisdom; for the earth is the Lord's and the fulness thereof. Look towards the sea: think of those shoals of fish, so countless that when only the fringe of them is touched by our fishermen, they find enough of food to supply a nation. Mark the sunken treasures of the ocean, which no hand gathereth but that of the Eternal. If you would see the

wealth of the Creator, cast your eye to the stars: tell ye their numbers if ye can. Astronomy has enlarged our vision, and made us look upon this world as a mere speck compared with innumerable other worlds that God has made; and it has told us that probably all the myriads of worlds that we can see with the telescope are a mere fraction of the countless orbs which tenant infinite space. Vast are God's riches in nature. It needs a Milton to sing, as he sang in "Paradise Lost," the riches of the creating God. The riches of God in providence are equally without bounds. He saith to this creature, "Go," and he goeth, and to another, "Do this, and he doeth it:" for all things serve His bidding. Think of the wealth of God in grace. There nature and providence stand eclipsed: for we have the fountain of Eternal Love, the gift of an Infinite Sacrifice, the pouring out of the blood of His Own Dear Son, and the covenant of grace in which the smallest blessing is infinite in value. The riches of His grace! "God is rich in mercy,"—rich in patience, love, power, kindness, rich beyond all conception.

You shall be supplied according to the riches of nature, and the riches of providence, and the riches of grace: but this is not all; the apostle chooses a higher style, and writes "according to His riches *in glory*." Ah, we have never seen God in glory. That were a sight our eyes could not behold. Christ in His glory, when transfigured, was too resplendent a spectacle even for the tutored eyes of Peter, and James, and John. At the too transporting light, darkness rushed upon them, and they were as men that slept. What God is in his glory do ye know ye angels? Does He not veil His face even from you, lest in the excessive brightness of His essence even you should be consumed? Who amongst all His creatures can tell the riches of His glory, when even the heavens are not pure in His sight, and He charged His angels with folly?

"Riches in glory." It means not only the riches of what He has done, but the riches of what He could do: for if He has made hosts of worlds He could make as many myriads more, and then have but begun. The possibilities of God Omnipotent who shall reckon? But the Lord shall supply all your need according to such glorious possibilities. When a great king gives according to his riches, then he does not measure out stinted alms to beggars, but he gives *like a king*; and if it be some grand festival day, and the king is in his state array, his largesses are on a noble scale. Now, when God is in his glory, bethink you, if you can, what must be the largesse that He distributes,—what the treasures that He brings forth for His Own beloved! Now, according to His riches in glory, He will supply all your needs: after that, dare you despond? Oh, soul, what insanity is unbelief! What flagrant blasphemy is doubt of the love of God! He must bless us, and, blessed by Him, we must be blest indeed. If He is to supply our needs according to His riches in glory, they will be supplied to the full.

IV.—THE GLORIOUS CHANNEL by which these needs are to be supplied. "According to His riches in glory by Christ Jesus."

You shall have all your soul's wants satisfied, but you must go to Christ for everything. "By Christ Jesus." That is the Fountain Head where the living waters well up. You are not to keep your wants supplied by your own care and fretfulness,—“Consider the lilies, how they

grow." You are to be enriched "by Christ Jesus." You are not to have your spiritual wants supplied by going to Moses, and working and toiling, as if you were your own saviour, but by faith in Christ Jesus. Those who will not go to Christ Jesus must go without, for God will give them nothing in the way of grace except through His Son. Those who go to Jesus the most shall oftenest taste of His abundance, for through Him all blessings come. My advice to myself and to you is that we abide in Him: for since that is the way by which the blessing comes we had better abide in it. We read of Ishmael, that he was sent into the wilderness with a bottle, but Isaac dwelt by the well Lahairoi; and it is wise for us to dwell by the well Christ Jesus, and never trust to the bottles of our own strength. If you wander from Christ Jesus, you depart from the centre of bliss.

All this year I pray that you may abide by the well of this text. Draw from it. Are you very thirsty? Draw from it, for it is full, and when it is pleaded the Lord will supply all your need. Do not cease receiving for a minute. Let not your unbelief hinder the Lord's bounty, but cling to this promise, "My God shall supply all your need according to His riches in glory by Christ Jesus." I know not how to wish you a greater blessing. If you are enabled by the Holy Spirit to realize it, you will enjoy what I earnestly wish for you,

A HAPPY NEW YEAR.

P o e t r y .

W A I T I N G .

Each day, when my work was ended,
I saw, as I neared my home,
A sweet little face at the window-pane
That was watching for papa to come.

The blue eyes closed one morning,
And I knew that never again
Should I see my baby watching for me,
With her face at the window-pane.

Yet I fancied to-night that I heard her
Call, just as she used to do,
When she heard my steps at the open gate:
"Come, papa. I'm waiting for you."

And I think that maybe she is waiting
As of old, in the soft twilight,
She watched when the long day's task was done,
To welcome me home at night.

Some time, when my work is ended,
I shall see, as I near my home,
A dear little face in Paradise
That is watching for papa to come.

WHAT FOLLOWS DECEMBER?

TO sow beside all waters is an injunction given to the people of God. In obedience to it they may be heard telling the story of the cross in pulpits, from platforms, by the bedside of the sick and dying, in the streets, at business, at home, or while journeying. On one occasion the writer, whilst riding to the city in a public conveyance, felt somewhat of the spirit of the text quoted, and the following conversation ensued.

Amongst the passengers were two old men, evidently of the middle class of society. They sat opposite to each other and exchanged greetings. "How do you do?" said Mr. A. "Not so GAY as I could wish: still, pretty well." "We cannot expect, you know," said A., "to be as young and as well as we were: *we can't have May in December.*" "True," said B., "but with plenty of manure we have managed to keep pretty fresh, and we'll soon have spring again. The conversation then became more general. The thought of the two old men describing themselves as in the December of life filled me with sorrow and thought, and a desire to speak possessed me. Mr. A., I think, noticed this: for, as he smiled pleasantly, I felt encouraged, and said to him, "I have been asking within myself, *What follows December?*" He looked serious, and, moving his hand with a downward motion to signify "earth to earth," said, "Ah! that is it;" and, alluding to Byron's "Vision of Judgment," said, "Whether, having crossed that mysterious ferry we present ourselves at heaven's gate, Peter will use his rusty keys to admit us we cannot tell." I seized the opportunity to tell that Jesus, not Peter, holds the keys of heaven; and that our admission or exclusion depends on our relationship to Christ; and that sinners only, *repentant and believing*, will gain admission there. That to *such* eternal spring would follow the *December* of physical death; that freedom from age, pain, sin, and sorrow would be their everlasting portion. He thought "if a man did the best he could, prayed regularly, and treated his neighbours rightly, no more could be done or expected." "That," said I, "is only your duty, as is much more; beside, what about your God? have you faultlessly served Him? have you with your whole heart loved Him?" To these no answer could be given. While using the opportunity as best I could to point out the guilt attaching to us concerning the broken law, the possibility of salvation through faith in Jesus Christ, we arrived at our destination, and, leaving the conveyance, turned each to his own way. A. thanked me for the conversation, and was evidently impressed by it. The question since then has frequently come to mind, What will follow December? We pass it on to you, reader; will you remember that it must be answered in view of your present condition? If now the day of death should come to you, December would be past, and, if you are not trusting in Jesus for the *pardon of your sins*, it would be followed by eternal gloom and misery beyond description. If, now convinced of sin, you trust Christ for safety, that doom will be averted, and *bliss eternal will be enjoyed*. Oh! that ye would consider your latter end! Turn ye, turn ye, —for why will ye die?

BELFAST.

W. USHER.

SHOULD THE UNCONVERTED BE FORBIDDEN TO PRAY?

BY R. H. CARSON.



HIS question has been forced upon us by the persistent teaching of certain preachers, who traverse the country, dropping the seeds of discontent, and introducing doctrines of once strange and pernicious. Not only in their so-called Gospel meetings, but through the Press, these persons are urging the theory that no one should pray, or be permitted to pray, who is not a believer. In a tract entitled, "Is not this a Brand plucked out of the Fire?" and now in the possession of the writer of this paper, we are told of one who, though anxiously seeking Christ, was yet required for one whole night to cease praying. And on what ground, does the reader suppose, was this impious, this daring demand made? On the ground, first, that the Scriptures required it; secondly, on the ground that the prayers of the unsaved are unacceptable to the Lord; and, thirdly, on the ground that unbelievers make a Saviour of prayer. For a few minutes, let us look at these reasons for staying prayer.

First then, we are told that the *Scriptures themselves stop the unbeliever's mouth in prayer*; and in proof of this we are referred, first of all, to Romans iii 19. But has the passage the most remote allusion to the subject? So far otherwise, we have here an open and daring misapplication of the Inspired Text. True, the apostle speaks of "every mouth being stopped." But stopped *in what*? Will the reader take his New Testament, and for a moment, look at the text and context? Of what now is the apostle speaking? Is it not of the universal guilt and depravity of men—its *evidence*, and his *object* in giving this? From verse 9 to verse 18, we have quotations from the Scriptures of the Old Testament, putting it beyond dispute, that men are guilty and condemned. And in verse 19—that under consideration—Paul immediately adds, "Now we know that what things soever the law saith"—the things he had just adduced—"it saith to them that are under the law," and for this purpose, "that every mouth may be stopped, and all the world may become guilty before God"—that no one henceforth may be able to say a word in his own defence—that all may be compelled to admit their guilt and condemnation. The stopping of the mouth, then, of which the apostle speaks, is the stopping of the mouth, not in prayer, which is not once named, or even hinted at, throughout the entire chapter, but its stopping in *self-defence*, in *self-justification* before God; in a word, reducing men, under the charge of guilt, to absolute silence at the bar of the Divine judgment. This the most unlettered reader knows to be the meaning of the passage. Yet these words of Paul because in *sound* and in their *disconnection* seeming to favour the idea, are taken to prove that men's mouths should be stopped in prayer—that they should not be permitted to ask even mercy at the hand of the Lord! And this is how these so-called Gospel preachers quote and apply the Word of God. What confidence, we ask, can be placed in men who thus deceitfully use and pervert the language of Scripture?

But this is not the only instance of gross perversion on the part of these new-light preachers. In the Tract above referred to 2 Cor. v. 20. is adduced as evidence, that the unsaved should in no case approach the Throne of Grace. "We read," says the writer, "that God is beseeching sinners to be reconciled to Himself, not the sinner beseeching God, but, contrawise, God beseeching the sinner." Is it so, then, that God beseeching the sinner, is the sinner *not* beseeching God? Is it really so, that the calls and invitations of the Gospel, addressed to sinners and which is God beseeching sinners, thus utterly disallow and set aside the seeking of sinners for pardon and salvation? Is it really so, that sinners not only *need not*, but actually *must not*, in any way, seek deliverance from sin and death? If that is the case, what are we to make of the following Scriptures?—"Seek ye the Lord while He may be

found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."—Isa. lv. 6, 7. "And the publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner!"—Luke xviii. 13. "Repent, therefore, of this thy wickedness, and pray God if, perhaps, the thought of thy heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and the bond of iniquity."—Acts viii. 22, 23. In the first of these portions, the sinner is instructed to *seek the Lord*, and to *call upon Him*, with the promise that, returning to God, he should find acceptance and pardon. That, we should think, looks like the sinner beseeching God. In the second, we have an instance where this course was followed, and followed with the happiest results; for, the wretched publican who cried to God for mercy, the Saviour tells us, went down to his house justified and accepted. That, again, looks like the sinner beseeching God. And in the third, this course is strongly recommended by an apostle of Christ to one of the vilest of men. "Repent, therefore, of this thy wickedness, and pray God if, perhaps, the thought of thine heart may be forgiven thee." That, surely, had Simon but followed the advice, would have been the sinner beseeching God.

But why is God beseeching the sinner set in apposition to the sinner beseeching God? May not, nay, must not *both* be held to be the very truth of God. If 2 Cor. v. 20 have any meaning, and if the portions now cited have any meaning, God *does* beseech the sinner, and the sinner *does* beseech God. Nay, in the very same portion, both these things are found. What is Isa. lv. 6, 7 but God calling upon the sinner to call upon Him—in other words, God beseeching the sinner, that the sinner may return and beseech God? To us there is something simply awful in barring the sinner's way, as he seeks to approach the Throne. That way God has thrown widely open, and the responsibility of placing in it even the smallest obstruction, we dare on no account assume.

Not only, however, are the Scriptures held to stop the unbeliever's mouth in prayer, but the unbeliever's mouth in prayer is held to be stopped by his *condition spiritually before the Lord*. As an unbeliever, we are told, he is without the Great High Priest, and cannot, therefore, approach with acceptance: as an unbeliever, he is a sinner, and "God heareth not sinners," nay, their prayers are "an abomination to Him." What, then, we are asked, has the unbeliever to do with prayer? and why should he not be forbidden to pray?

We answer:—The argument, though seemingly good, is false in the last degree; the conclusion is not contained in the premises. It is perfectly true, as here affirmed, that the unbeliever is without the Great High Priest, and cannot, therefore, approach with acceptance,—is without faith, and cannot, therefore, please God,—is a sinner, and, while resisting, cannot be heard by God. But it is not true, nevertheless, that on this account prayer ceases to be his duty,—that it is not still right and proper for him to pray. Who will say that the drunkard is in a condition, mentally and physically, to provide for his family? Every one knows that he is not. Every one knows that, while a drunkard, the thing is to him simply impossible. Yet, will any one affirm that it is not the drunkard's duty to provide for his family? But if the argument from incapacity is good in the one case, is it not equally good in the other? If the unbeliever, because unable to pray acceptably, should be told not to pray at all, should not the drunkard, because unable to provide for his own, be told to make no effort in that direction? Are those who employ the condition of the sinner as an argument against the sinner's praying, and, in consequence, tell the sinner not to pray, prepared for this? Will they, also, tell the drunkard that, because he is a drunkard, he should do nothing for his family?

But the argument from the sinner's condition against the sinner's

praying, is more than false,—it is destructive of all moral obligation, and cuts at the root of everything practical in religion. This is a serious charge; but a word or two will put it beyond the possibility of question. If the sinner's ability is the measure of the sinner's duty, then he has no duty, and, for the simple reason, that he has no ability. As a sinner, if the Scriptures have any meaning, he is powerless for good,—(Romans v. 6);—he cannot even of himself call Jesus Lord. (1 Cor. xii., 3) As a sinner, then, is he free from all obligation, and should he be told do nothing that God requires! Yet to this frightful conclusion the argument we combat undoubtedly leads. If the sinner should not pray because "God heareth not sinners," and because the prayers of the wicked are an abomination to Him," then neither should he plough, because "the ploughing of the wicked is sin." (Prov. xxi., 4.) If the sinner should not pray because unacceptable in prayer then neither should he seek to discharge any moral duty whatever; because, wanting faith, in nothing that he does is he well-pleasing to the Lord. (Heb. xi. 6.) What do our friends think of this? Yet to this fearful issue, beyond all controversy, their teaching leads.

The inability of the sinner to pray acceptably, or, indeed, to do anything that the Lord requires acceptably, so far from excusing the sinner, or warranting his disobedience, but aggravates his guilt. What is the sinner's inability? Is it not simply his *hatred of*, and his *opposition to*, the will of God? (Rom. viii., 7.) He cannot submit himself to "the law of God." And why? "Because *the carnal mind is enmity against God.*" Will this, let the Christian say, let any man say, plead for the prayerless, godless, wicked life of the unbeliever? Will it not rather increase, and that in the last degree, his guilt before God? Yet the unbeliever's inability to pray is not only held to excuse him praying, but is used as a warrant to stop his mouth in prayer! What, in extravagance, can exceed this?

Lastly, the unbeliever's mouth is stopped in prayer, because *he makes a Saviour of prayer.* The man referred to in the Tract, it would seem, more or less did so. But was that a reason for requiring him no longer to pray? Many make a Saviour of good works. Are we to require them no longer to do anything that is right or good? Are all acts of morality, charity, and benevolence, because trusted in by many for acceptance with God, to be forbidden to men? Was it thus our blessed Lord dealt with the young man who wished to know what he might do to inherit eternal life? If anyone ever trusted to his good doing—made a Saviour of his works—that young man did. How did the Saviour meet him? *Did He tell him no longer to do anything that was good?* Let the reader read and see—Mark x. 17, 22.

How much better if those who now traverse the country, warning sinners not to pray, would, instead, show them *how* acceptably to discharge the duty. This would give them an opportunity of pointing out the depravity and pollution of our nature, the need of a change of heart, and the all-sufficiency of the Work of Christ in opening up the way to God. Thus, the poor sinner, now driven from, would be drawn to, Christ, and, by the grace of God, would soon be found praying, and praising, and glorifying God. The Lord in mercy show these men the perversity of the course they pursue, and save all His people from sharing in their guilt and error!

[The above excellent article can be had in an eight page tract form. Price 1d; or, 5s per 100. Apply to Mr. S. Nelson, Tubbermore, Co. Derry.—Editor.]

A virtuous mind in a fair body is a picture in a good light.—*Addison.*

If those persons who call themselves Christians walk as other Gentiles walk, and do Satan's drudgery in Christ's livery, Christianity suffers by it, and religion is wounded in the house of her friends.—*Matthew Henry.*

PUBLIC PRAISE.



R. R. T. BOOTH, in one of his addresses in Christchurch, New Zealand, said, "The influence of song is a mighty power in subduing the heart." Upon hearing this, it occurred to me that these words might be used as a text, round which to gather some interesting and profitable thoughts, in connection with the service of Public Praise in our churches: for, though vast improvement has been made in the musical portion of our services, still there remains much to be done. I often think that the singing of the sweet hymns which abound in all our hymn books might be more profitably used, and made a still mightier lever in reaching and lifting the human heart. The Rev. W. Arthur, in his excellent book, "Italy in Transition," has a powerful word on the influence of music; he says, "What a mystery is music,—invisible, yet making the eye shine; intangible, yet making all the nerves vibrate; floating between earth and heaven; falling upon this world as if a strain from that above, ascending to that as a thankoffering from ours! It is God's gift, and is too lofty for anything but His praise,—too near to the immaterial to be made the minister of sordid pleasure,—too clearly destined to mount upward to be used for inclining hearts to earth. Oh! that the churches knew how to sing; making music a joy, a triumph, a sunshine song of larks, as well as a midnight song of nightingales."

Mr. John Bate, in "The Influence of Mind upon Mind," says, "The influences of music are so many, that one scarcely knows where to begin the enumeration. It soothes the sorrowful, and elevates the depressed; it calms the agitated, and gives meekness to the passionate; it revives the languishing, and gives hope to the forlorn; it dispels fear, and inspires love; it puts brightness in the dull eye, and cheerfulness on the gloomy countenance; it lifts into rapture, and melts into tears; it incites to courage, and stimulates to action." Pope speaks of the influence of music in the following lines:—

"Music the fiercest grief can charm,
And fate's severest rage disarm.
Music can soften pain to ease,
And make despair and madness please;
Our joys below it can improve,
And antedate the bliss above."

Surely, if there is such a mighty power in music as these quotations show, it is important that, in our efforts to reach fallen humanity, we should bring this influence to bear; we should cultivate it to its highest point; we should make it one of the chief factors in every evangelizing effort.

I have no hesitation in saying, that in many of our churches the choir needs to pass through a sweeping reformation. I have listened to the singing of some choirs, whose members profess to understand music, and say they have been trained to sing. Well, perhaps they have; but it must have been either in Dutch or Chinese; for certainly their language was utterly unintelligible to me. A short time ago, I was at a sacred concert, where several solos were sung by those who, to my knowledge, spoke only the English language; but it certainly seemed to me that they possessed a marvellous power of making that language unintelligible. Had they been unable to speak in the language of their hearers, their songs might have been acceptable. A famous orator was once asked by a student, "What is the first essential in oratory?" And he replied, "Pronunciation." "What is the second?" "Pronunciation." "What is the third?" "Pronunciation." And instructors in sacred oratory have placed the "accent of conviction" among the first and most essential qualifications for effective eloquence; in other words, to speak powerfully one must believe what he speaks, and speak as if he believed it: and the same may be said of sacred song. I firmly believe that it is an insult to God to place men and women in our choirs who

cannot sing with the "accent of conviction;" men and women who make no profession of conversion to God, and who are only placed in the choir because forsooth they have the gift of song. I know that the gift of song comes from the hand of the Creator, and it is right that it should be used for Him; but I cannot believe that it is right to place unconverted men and women as leaders of the service of praise in the sanctuary, in a position where they are asked to sing words which do not express the actual realities and emotions of their hearts, and where they can only render to God mere lip service. God has plainly said, "Be ye clean that bear the vessels of the Lord;"—(Isa. v., 3, 11);—and I maintain that this will refer as much to the singers as to evangelists, pastors, or teachers. But, let me ask, if we cannot have Christians in our choirs, why have a choir at all? God distinctly says, "Take thou away from Me the noise of thy songs, for I will not hear the noise of thy viols." (Amos v., 23.) I hold that this is as much a command to us to-day, as it was to the children of Israel, to whom Amos wrote or spoke it. To me it seems remarkably strange if we cannot find as many singing Christians in our congregations as will take charge of the Psalmody. If it is a fact that we cannot, then the sooner we set to and teach them to sing, the better. What right have Christians so often to quote the words of the psalmist, "He hath brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and He hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord." What right have they to use these words, and to give them as their experience if there is no song found in the mouth, and no desire to praise in the heart? Christians must learn to sing, if it be but to escape the condemnation of Shakespeare:—

"The man that hath no music in himself,
Nor is not moved by concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted."

Paul, writing to the Ephesians says they are not to be "drunken with wine wherein is riot, but be filled with the Spirit, speaking (Note the word) speaking to one another in psalms and hymns and spiritual songs, singing and making melody with their heart unto the Lord;"—(Eph. iv. 18-19.);—and again, to the Colossians, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." (Col. iii. 16.) If Paul is right in urging the Ephesian and Colossian Christians to speak to, and teach each other in song, and if the same holds good for us, then the singing must be clear, plain, and intelligible. What a mighty influence Phillips, Bliss, and Sankey have wielded over thousands by their clear, sweet singing. As I have listened to Mr. Sankey singing I could not help thinking that he had learned to carry out to the very letter Paul's admonition, and to "speak" to his hearers in song. Listening to Mr. Sankey I have often called to mind the words of Milton:—

"Can any mortal mixture of earth's mould
Breathe such enchanting nourishment?
Sure something holy lodges in that breast,
And with these raptures move the vocal air
To testify his hidden residence."

It may not be possible for us to sing with the marvellous sweetness of either a Sankey, a Phillips, or a Bliss, but vast improvement can be, and ought to be made.

The first step in the right direction would be to insist upon all our choirs the absolute necessity of practising simple congregational tunes, so that all

may be able heartily to join in the Praises. Some one has said, "It is with the singing of a congregation as with the sighing of the wind in the forest, where the notes of the million rustling leaves, and the boughs striking upon each other, altogether make a harmony no matter what be the individual discords." So much about the singing, just a word now about the Hymns. I have seen, and examined, a good many hymn-books, Congregational, Wesleyan, Presbyterian, Episcopalian, and Baptist, and the thought has often occurred to me that in many cases the compilers were evidently more anxious about quantity than quality. While I believe that the majority of the churches have acted rightly in casting off the yoke of Calvin, and in ceasing to confine themselves to that compilation known as the "Psalms of David in metre," or the "metrical version;" yet it seems to me that they have erred in the most inexplicable manner by rushing to the opposite extreme and confining themselves to hymns, to the exclusion almost entirely of psalms. In all our services there ought to be a blending of the psalms and hymns. I know of nothing more calculated to lead the people to a devout worship of God than the chanting of psalms mingled with the singing of hymns. I must confess that the nearest approach to what I consider the right thing is to be found in the book now so largely used in the Presbyterian church and known as "Psalms and Hymns;" though I think they have sadly erred in continuing a metrical version of the psalms. To my mind it would be much grander and more scriptural to chant the prose translation either of the Authorized, Revised, or Prayer Book versions, and I sincerely hope the day is not far distant when something like this will be accomplished in most, if not all, of our churches.

JOHN D. GILMORE.

Late Pastor of the Baptist Church, Sydenham, New Zealand.

Our Churches.—Special Notes.

TUBBERMORE.

On Wednesday evening, 23rd December, a very successful social reunion of the members of the church and congregation was held in the Baptist Chapel, Tubbermore. The chapel was very tastefully decorated for the occasion. Tea, with its usual concomitants, was provided on a most liberal scale, and it was plainly evident from the happy and joyful appearance of the large numbers who attended that the tea was more than usually good, and the etctras highly appreciated. After tea the tables were cleared, and an interesting and profitable meeting was held. The chair was taken by the much esteemed pastor, Rev. R. H. Carson, and addresses of a suitable, useful, and entertaining kind were delivered by the Revs. H. Phillips, Grange; W. Stevenson, Presbyterian Minister, Tubbermore, and J. D. Gilmore, lately returned from New Zealand. The enjoyment of the evening was greatly enhanced by several choice selections ably rendered by the choir, a reading by Mr. J. Diamond, and a recitation by Mr. S. Young. Miss Carson presided at the harmonium. It was estimated that fully 300 persons were present. The entertainment, which will not soon be forgotten, was brought to a close in the usual manner. Not a little praise is due to the energy of Mr. S. Nelson for the successful carrying out of the meeting.

MOATE.

A very successful series of evangelistic services was conducted in the Baptist Chapel, Moate, from Nov. 30th to Dec. 4th, by pastor E. T. Mateer, of Belfast. We had increasing congregations and interest each night. We believe that the chapel would have been completely filled on the last two nights but for the excitement in the streets caused by the election of a Member of Parliament. Mr. Mateer preached with great unction, power, and acceptance. The congregations gave undivided attention to the "word spoken," and not a few were moved to tears as Mr. Mateer told "the old story of Jesus and His love," in simple yet convincing and powerful language. On Wednesday evening the Rev. J. W. R. Campbell, Methodist minister, Athlone, was present and took part in the meeting. Rev. Dr. Topping, Presbyterian minister, Moyvare, also attended. On Friday evening, at the close of the first service, while all were bowed in silent prayer, Mr. Mateer asked those who felt anxious about their souls and desired salvation to hold up their hands. Several responded. He also asked

those who desired to consecrate themselves afresh upon God's altar of service with renewed earnestness to hold up their hands. A large number responded. Mr. Mateer then prayed fervently that souls might be saved, backsliders restored, and God's children made more holy, happy, and useful. At the close of this meeting a young man testified that he had been very deeply impressed at these meetings, so much so that he could not rest in bed on the previous night, but arose, went to his knees, and continued in earnest prayer far a long time. He then got a light and searched the Scriptures, when the promises came up to him in quick succession. He then put down the Bible, and continued praising God till day dawned. He found that he had been engaged several hours in these devotions. We hear of much blessing that has attended these services, and we trust that the good done may be permanent. We all felt sorry that Mr. Mateer had to leave us so soon, for we knew that these services were "times of refreshing from the presence of the Lord," and we could have enjoyed them for a much longer period. Mr. Mateer was ably assisted by Mr. Maginnes, pastor of the church. Miss Johnson presided at the harmonium, and the singing was hearty and stirring. We are very much indebted to Mr. and Mrs. Johnson, in whose house Mr. Mateer found all the comforts of a home during his visit. We are also very thankful to Rev. S. H. Booth and the Committee of the Baptist Union for kindly defraying all expenses in connection with the services.

"I FEEL SO BRIGHT."—I baptised a little maid. There had been many difficulties in her way, and changes of abode had prevented her baptism. At last the fulness of time came, and she joyfully joined me in the baptismal flood. When I went to see her after she was once more in her usual costume, she ran to me, took my hand and said, "*I feel so bright,*"

Obedience to Jesus brings brightness. Many of our people I fear, walk in clouds and mists and deep darkness, because they will not "submit"—their word, not mine—to baptism. Why, when the venerable George Sample, of New-court Chapel, Newcastle-on-Tyne, baptised me, I could feel the heavenly peace of God filling my soul. Surely when we sing—

"Jesus is worthy to receive
Honour and power divine;
And blessings more than we can give,
Be, Lord, for ever Thine,"

we should be willing to "submit" to everything for His dear sake. Arise, my friends and go straightway to your pastor, and give your name for the very next baptism. And may the Lord grant that you may be enabled after your baptism to say, "I feel so bright."

GEORGE W. M'CREE.

THE CROSS OUR LIFE-BUOY.—An old monk, as he felt himself fast approaching the grave, called his fellow-monks into the cell and said, "Sweep the stone floor of my cell," and they swept it. "Take the ashes from the hearth," said he, "and make a figure of a cross my length upon the floor," and they did it. "Lift me," said he, "from my pallet, and lay me upon that cross," and they laid him. "Shall we stretch your arms out upon the cross?" "No," said he; "God forbid. I am not worthy." And, leaning towards his fast closing lips, they heard him say, "My works and my labours have sunk me like lead in the water, but that which is beneath me now is buoyant; it lifts me, I rise, I rise—Jesus!" And so he died. A sight of Jesus makes death easy,—*Rev. T. Sewall.*

EDITORIAL NOTICE.

No attention whatever can be given to literary contributions or communications of any kind, unless addressed to the Editor, Mr. John Dickson, Donaghmore, Co. Tyrone, to whom books for review should be sent. All orders and payments for the Magazine are to be made to the Publisher Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments must be made in advance. All communications relative to advertising to be addressed to the Publisher.



THE
Irish Baptist Magazine.

FEBRUARY, 1886.

A WITNESS FROM THE FREE CHURCH PRESBYTERY OF
GLASGOW—A SHORT PAPER FOR YOUNG PEOPLE.

BY PASTOR T. W. MEDHURST, PORTSMOUTH.



HE admissions of those who practice *infant sprinkling*, to the correctness of our opinions and practices regarding the ordinance of *believers' immersion*, are so numerous, and have been pointed out so often, that it may appear to be a work of supererogation to write any more in a Baptist periodical concerning them. Nevertheless, for the benefit of our young men and young women, who may not have read what has been before so well written on this subject, but who do read our magazine, it may not be altogether amiss if we chronicle one more admission made by an able theologian in the Free Church Presbytery of Glasgow. In a discussion which took place at a meeting of the Presbytery, held on Monday, November, 19th, 1866, to consider certain alleged erroneous statements, made in two sermons preached by the Rev. Walter Smith, Rev. Dr. Buchanan said:—"The New Testament is *all but silent on the subject of infant baptism*. The argument on which infant baptism *mainly rests* is the broad fact of God's covenant with Abraham is identical with that under which the Christian Church exists; and as the Old Testament teaches that the infants of the members of the Jewish Church were entitled to receive the seal of that covenant by the ordinance of circumcision, we hold that, by necessary consequence the same privilege, by the New Testament ordinance of baptism must belong to the infants of the members of the Christian church. All that we read of the action of the apostles is in harmony with this conclusion, and the uniform practice of the Primitive Church is in harmony with it. But let Mr. Smith's principle be adopted, that nothing we read in the Old Testament is of any authority, save in so far as it is reproduced in the New, and we shall immediately find that *the right arm of our whole argument for infant baptism is broken*. Mr. Smith's theory provides the opponents of infant baptism with a statute of repeal so sweeping, and so peremptory, as will go far to nullify arguments otherwise irresistible, not only for infant baptism, but for many other things besides."

Dr. Buchanan admitted that "*The New Testament is all but silent on the subject of infant baptism.*" We assert that the New Testament is *totally silent* on that subject. We challenge any one to produce *one solitary whisper* about "infant baptism" from the beginning to the end of the New Testament. There is not one. God's oracle is silent. The revelation of God's will contains no word which can fairly be quoted as proving that "infant baptism" is according to that will.

Dr. Buchanan stated:—"The argument on which infant baptism mainly rests is the broad fact that God's covenant with Abraham is identical with that under which the Christian church exists; and as the Old Testament teaches that the infants of the members of the Jewish church were entitled to receive the seal of that covenant by the ordinance of *circumcision*, we hold that, by necessary consequence, the same privilege by the New Testament ordinance of *baptism*, must belong to the infants of the members of the Christian church." This is a fallacy which the facts of the case plainly contradict. I am inclined to think there is an analogy to be drawn between Jewish circumcision and Christian baptism, and, that the analogy most thoroughly proves the exactly opposite of that which Dr. Buchanan said it shews. The Old covenant was a type of the New covenant, and in that respect circumcision was a type of baptism. Entrance into the Old covenant was by *natural birth*. Entrance into the New covenant is by *spiritual birth*. Nicodemus was a ruler among the Jews, and was by his natural birth connected with the Old covenant which God made with his father Abraham, according to the flesh, but Jesus expressly tells him that he could not have any connection with the New covenant unless he were "*born again.*" Under the Old covenant infants were infants *in years*; but under the New covenant infants are infants *in grace*. The type was *carnal*; but the antitype is *spiritual*. The Old covenant embraced the *whole nation*. The New covenant embraces the *elect assembly of God*. Admission to the National covenant was by birth, and circumcision was a sign in the flesh that the Jew was a child of Abraham. Admission to the New covenant assembly is by regeneration, which is being "*born of the Spirit,*" and of which baptism is the outward and visible sign. Circumcision was designed for the children of Abraham. Baptism is for the children of God. We become the children of God, not by a natural birth, but by faith in Jesus Christ, as it is written, "*For ye are all the children of God by faith in Christ Jesus.*" For as many of you as have been baptized into Christ have put on Christ. There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 25-29). To use the words of Dr. Buchanan, and turning them against his own conclusions, "All that we read of the action of the apostles is in harmony with this conclusion, and the uniform practice of the Primitive church is in harmony with it;" for we read that the apostles "*baptized both men and women*" who believed (Acts viii. 12), but we nowhere read that they baptized infants. On the subject of infant baptism "*the action of the apostles is profoundly silent.*" "The uniform practice of the Primitive church is in harmony with" believer's baptism, but is opposed to the practice of infant baptism; for, as Professor Hahn, of Breslau, says, "Neither in the

Scriptures, nor during the first hundred and fifty years, is a sure example of infant baptism to be found." The truth is, infant baptism was unknown till the second century after Christ, and only began to be partially practised in the third or fourth century.

We thus find that, whether "Mr. Smith's principle be adopted" or not, "the right arm of" Dr. Buchanan's "whole argument for infant baptism is broken." We do not need "Mr. Smith's theory" to provide us "with a statute of repeal so sweeping and so peremptory as will go so far as to nullify arguments otherwise irresistible" "for infant baptism." Arguments irresistible indeed! What next? Why there is no shadow of argument in the premises Dr. Buchanan laid down, when once the plain declarations of God's Word are brought to bear against them. To infer infant baptism from Jewish circumcision is about as rational as it would be to infer the Roman Catholic jubilee and the sacrifice of the mass, from the jubilee and sacrifices of the Israelites. Positive Gospel institutions cannot be inferred from legal institutions which are now abrogated. All the ceremonial observances of the Old Testament are now swept entirely away, all its positive institutions are now abrogated, and have no existence; therefore, the inferences sought to be deduced from them are deceiving, a delusion, and a snare. When Saul of Tarsus was persecuting the Christians he was a member of the Jewish church, but he needed to be BORN FROM ABOVE before he could enter the Christian church. Dr. Smith was in error, and Dr Buchanan made a sad jumble in this attempt to get him out. He had better have let infant baptism alone; for, in endeavouring to prove *that* from Scripture, he, necessarily, employed a line of argument, which, if once admitted, would open a wide door to every other form of heresy to which the church has been subjected. Infant baptism is not in the Scriptures, therefore it cannot be proved from them.

Baptists have been often opposed, because they demand that all *positive institutions in Christ's assembly* should be clearly pointed out in the New Testament, but, however vehemently their demand may be assailed, they must not flinch from constantly enforcing it. It is for this end that we insist upon it that all the Greek words which refer to baptism should be *plainly and honestly translated*, so that God's positive command may be made plain, and that he who *reads* may *run* in the way of obedience. We cordially agree with the following extract from the Confession of Faith:

"The Old Testament in Hebrew—which was the native language of the people of God of old,—and the New Testament in Greek—which at the time of the writing of it was most generally known to the nations,—being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded in the fear of God, to read and search them, therefore they are to be translated into the vulgar tongue of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope."

This is excellent, but the practice of Pædobaptists is contrary to their doctrine; for they refuse to *translate* the Greek words which refer to baptism, because *they know full well*, that did they do so, their prac-

tice of *sprinkling*, instead of *immersing*, would be at once seen to be contrary to the Word of God. They have therefore *transferred* the original Greek words, and have given them an English termination. As John Calvin very truly remarks, "The word *baptizo* signifies to immerse, and the rite of immersion was observed by the ancient church" (Calvin's Institutes, lib 5, Chap. 15, par. 2). The Baptist's aim at the establishment of the correct principle of biblical interpretation, viz., that every word, which is capable of being translated, should be rendered into any other language so as to express just what the inspired original did to those to whom it was given. There must be no *transfer* of either a Hebrew or a Greek word which can be honestly *translated*. We demand that the Greek word referring to Baptism should be correctly translated.

The Scriptural *mode* for the administration of baptism is *immersion*, as all Greek scholars, who have any regard for their own literary character will readily admit. And, "the practice of the apostles," as it is described in their "Acts" clearly shows that the Scriptural *subjects* of baptism are *believers*, and believers only, "and the uniform practice of the Primitive church is in harmony with," all that concerning this subject is noted in the Scripture of truth."

Let all our young friends, who have not yet studied this subject, begin to do so at once, making the Scriptures their only text-book, and they will soon discover what God's will is regarding it. There is no difficulty in understanding God's answer to the believer's question, "What wilt Thou have me to do?" providing there be AN HONEST RESOLVE TO DO WHATSOEVER HE COMMANDS.

NOTES ON REFERENCES TO BAPTISM IN THE EPISTLES: BAPTISM *VERSUS* "NO RESURRECTION."

"Else what shall they do who are baptized for their dead, if the dead rise not at all? Why are they then baptized for the dead?" (1. Corinthians xv., 29.)

IN this verse, as in many other places in the New Testament, there is a manifest connection between baptism and the resurrection. Baptism is the symbol, resurrection the reality—it is the type of which resurrection is the antitype. But the only baptism that can possibly symbolize resurrection is immersion. Hence the anxiety of most Baby Sprinkling interpreters and commentators to efface the plain meaning of this text by the numerous, conflicting, and often superstitious notions they have advanced regarding it; such as, that over the corpses or graves of departed saints fresh converts were baptized, taking on themselves, or having pronounced on them, the names of the dead ones, in order to their taking the place of the dead in the Christian conflict. But even worse has been propounded as the meaning of this verse, namely, that they were baptized on behalf of, that is, for the future well being of deceased relatives or friends who had died unbaptized, and probably unbelieving. Scripture knows nothing of such notions unless as in the category of idle tales, or old wives' fables. Christians were baptized on behalf of the truth of, or as an avowal of their faith in, the resurrection through Jesus. The Corinthians, being heathens, until they became Christians

believed not in any resurrection of the body; but when they were converted they believed in Jesus and the resurrection, and solemnly avowed their belief by being baptized. But by evil communications their faith was being corrupted, and some of them were lapsing into their old heathenish notion that there is "no resurrection." Hence the Apostle's appeal, if there be no resurrection why then were they baptized. As much as to say, why observe the symbol if there be no reality? or what meaning was there in their baptism? But I fancy that the Corinthians, perplexed as they were about resurrection, would not, if they had had them, found the aids of most of our present-day expositors of this portion of their Epistle much help to them. I am afraid indeed that Paul would have reckoned not a few of such aids among the evil communications of a corrupting kind. There are notable exceptions, however, to this rule among interpreters, and the great Methodist scholar and commentator, Dr. Adam Clarke, whose comments on this verse we subjoin, is an honourable one.

Let it be carefully noted, moreover, the use the Apostle makes of baptism in rebuking the "no resurrection" error. Would baby baptizers ever think of using their sprinkling ceremony for a similar purpose? Nay, verily! Baby Sprinkling does not bear much likeness to resurrection. In baptism therefore Paul and they decidedly differ. In previous notes we referred to the vigorous way Paul uses baptism against Ungodliness in Romans, vi., against Schism in 1 Cor. i, and against Disorder in 1 Cor. xii. These, with the case in hand, manifest what a ready and effective weapon this ordinance was in the hands of Paul in his warfare against error. On the other hand its meaningless substitute has proved a very effective weapon on the side of the apostasy. This may be clearly seen in the way in which the advocates of Baby Baptism speak of it, as the door of admission into the church, as ingrafting into Christ, as sealing, cleansing, regenerating, &c. "Father, forgive them; for they know not what they do."

Dr. Clarke comments on the verse under consideration as follows:—*Else what shall they do which are baptized for the dead.* This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have laboured to explain it, there are to this day nearly as many different interpretations of it as there are interpreters. I shall not employ my time, nor that of my reader, with a vast number of discordant and conflicting opinions; I shall make a few remarks: 1. The doctrine of the resurrection of our Lord was a grand doctrine among the apostles; they considered and preached this as the *demonstration* of the *truth* of the *gospel*. 2. The multitudes who embraced Christianity became converts on the *evidence* of this resurrection. 3. This resurrection was considered the *pledge* and *proof* of the resurrection of all believers in Christ to the possession of the same glory into which He had entered. 4. The baptism which they received they considered as an emblem of their *natural death* and resurrection. This doctrine St. Paul most pointedly preaches, Rom. vi. 3, 4, 5: *Know ye not that so many of us were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life: for, if we have been planted together in the likeness of his*

death, we shall be also in his resurrection. 5. It is evident from this that all who died in the faith of Christ died in the faith of the *resurrection*; and therefore cheerfully gave up their lives to death, as they *took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and enduring substance*, Heb., x. 34. 6. As is the *body*, so are the *members*; those who were properly instructed, and embraced Christianity, believed that, as all who had died in the faith of Christ should *rise again*, so they were baptised in the same faith. 7. As so many of the primitive followers of Christ sealed the truth with their *blood*, and Satan and his followers continued unchanged, every man who took on him the profession of Christianity, which was done by receiving *baptism*, considered himself as *exposing his life* to the most imminent hazard, and offering his life with those who had already offered and laid down theirs. 8. He was therefore *baptized* in reference to this *martyrdom*; and, having a regard to those dead, he cheerfully received baptism that, whether he were taken off by a *natural* or *violent death*, he might be raised in the likeness of Jesus Christ's resurrection, and that of His illustrious martyrs. 9. As *martyrdom* and *baptism* were thus so closely and intimately connected, *to be baptized* was used to express *being put to a violent death* by the hands of persecutors. So Matt. xx. 22, 23: "But Jesus answered and said, Are ye able to drink of the *cup* that I shall drink of? &c." (can ye go through my *sufferings*?). "They say unto him, We are able. He saith unto them, Ye shall indeed drink of my *cup*" (ye shall bear your part of the *afflictions* of the gospel), "and be *baptized* with the *baptism* that I am *baptized* with (that is, ye shall suffer *martyrdom*). See also Mark x. 38. So Luke xii. 50: "I have a *baptism* to be *baptized* with; and how am I straightened till it be accomplished!" That is, I must *die a violent death* for the salvation of men. 10. The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection. The three following verses seem to confirm this sense.—EDITOR.

ANEMONE CHRISTIANS.—In a book recently published by Christina G. Rosetti is the following:—"A sensual Christian resembles a sea anemone. In the nobler element, air, it exists as a sluggish, unbeautiful excrescence. In the lower element, water, it grows, blows, and thrives. The food it assimilates is derived, not from the height, but from the depth. It possesses neither eyes nor ears, but a multitude of feelers. It squats on a tenacious base, gulps all acquisitions into a tenacious chasm, and harmonizes with the weeds it dwells amongst. But what will become of it in the world when there is no more sea?"

"I have yet to see the person injured by total abstinence," said Principal MacVicar the other day in the Canadian Presbyterian Assembly; "but I have seen thousands injured by drinking and moderate drinking."

Faith in to-morrow instead of Christ, is Satan's nurse for man's perdition.

The road of by-and-bye leads to the town of Never.

THE CHURCH OF THE NEW TESTAMENT: WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY R. H. CARSON.

I.

THE LORD'S SUPPER.*

IT would be manifestly impossible, in a paper such as this, to place before the churches anything like an exhaustive discussion of the important subject of the Lord's Supper. The utmost we can hope to accomplish, and that in the briefest possible form, is the exhibition of some of its more prominent features,—features, by the way, not perhaps sufficiently attended to by the people of God themselves.

One of the very first, rather, indeed, the very first inquiry that meets us in the consideration of this subject is—Is the ordinance of the Supper simply commemorative? or, in addition to its memorial character, has it an efficacy and a power in some way to secure or seal to us spiritual blessings? The necessity and importance of this inquiry must be obvious to every one. By very many of the professed followers of Christ, what has been termed *sacramental efficacy*, is openly avowed and maintained. Indeed, we are not sure that something of the kind is not held by some, whose views otherwise are sound and evangelical. Calvin himself, whose name is another word for orthodoxy, speaks of the Supper in a style at once mysterious and exaggerated. Without affirming, after the manner of the Papacy, the monstrous dogma of Transubstantiation, or like Luther, the scarcely less monstrous one of Consubstantiation, he yet does affirm such a presence of Christ in the ordinance as of necessity gives to it a saving power. The elements, he tells us, are not changed into the body and blood of Christ; nor is Christ corporally *in* or *with* the elements; but in partaking of them the believer so partakes of the “substance” of the Saviour's body as to become possessed of a *living power, or life-giving energy* within the soul. Thus, though the presence of Christ is not local, at the same time, in the Reformer's own words, it “is such, appears with so much virtue and efficacy, as to afford our minds an undoubted confidence of eternal life.” (Institutes, s. 32.) Is it strange that, with views like these, Calvin was accustomed to speak of the “*mystery* of the Supper?” or need we be surprised that his teaching on the subject unhappily originated in the creeds and confessions of the Reformed Churches, representations of the ordinance anything but Scriptural or sound.

Even our own Westminster standards, in their definition of a “sacrament,” and of course of the Lord's Supper as such, if they do not teach quite the Genevan doctrine, they certainly do something only less absurd, not less dangerous. Their language it is impossible to regard in any other than an anti-evangelical sense. In the Confession of Faith what are, as we think, improperly styled the “sacraments,” are described not only as signs but as *seals* of the covenant of grace (chap. 27, sec. 1); that is, in plain words, in the Lord's Supper, together with the rite of Baptism, we have not only an exhibition or picture of the truth of God's covenant, but by those ordinances that covenant is solemnly ratified, its terms unalterably fixed, and its blessings made for ever sure! The same rather more than doubtful teaching appears again in the Shorter Catechism, where, in answer to the question, What is a Sacrament? we are told it is “an holy ordinance instituted by Christ, wherein by sensible signs Christ and the benefits of the new covenant are represented, *sealed* and *applied* to believers.” Believers, then, by the ritual institutions of the new economy, have Christ Himself, together with pardon, regeneration, and every needed grace, not only exhibited, but actually *secured*

* This paper was read before and adopted by “The Association of Baptist Churches in Ireland” as its Circular Letter in 1866 and published under its auspices. Its re-issue in the present form will, we believe, be acceptable to many now.

and conveyed to their souls! Now against teachings like these, not less than against the grosser developments of the sacramental system, we are constrained, though not in an unfriendly spirit, to bear our solemn testimony. We repudiate most entirely the doctrine of sacramental efficacy. We have no sympathy, any more with the sentiment which places the grace of God in the *channel* of ordinances, than we have with the sentiment that *derives* that grace from ordinances. Both, in our view, greatly corrupt, if they do not quite overturn, the truth. But here let our objections take a definite, though of necessity a somewhat circumscribed form.

1. Nowhere throughout the Word of God is the Lord's Supper, or Christian Baptism, described as a *seal* of the covenant. There is not even the least Scriptural ground for so describing either ordinance. We are told, indeed, that *circumcision* by an apostle of Christ is represented as a seal—a “seal of the righteousness of Abraham's faith” (Rom. iv. 11.)—a seal therefore of spiritual blessings. But those who employ this argument seem to have quite forgotten that the institution of which they speak belonged to the “letter,” or to the dispensation “which stood only in meats and drinks, in divers washings and carnal ordinances” (Heb. ix. 10.)—a dispensation, therefore, with which, even as a seal, it might readily harmonize. Ours, however, is a spiritual economy, the substance of what the Mosaic was but the shadow; and with this to connect such a seal is to unite things, not only not the same, but wholly dissimilar. Besides, what now stands to us in the room of circumcision? Not certainly the Supper of our Lord, nor even the rite of Baptism; for most expressly are we told that “circumcision is that of the heart, in the spirit, and not in the letter.” (Rom. ii. 29) So far, then, from the argument in question having any force, it is all the other way. The seal of circumcision now is not any ordinance, but something infinitely higher—what in fact circumcision only typified,—*the renewal of the heart by the Spirit of God*. This is God's seal, set on the soul in the day of conversion, and remaining there till “the day of redemption.” (Eph. i. 13; iv. 30.)

2. To represent the Lord's Supper as a “sealing ordinance,” *i.e.*, as the solemn ratification of the new covenant, is at once to elevate it into the room of the Saviour's blood. The blood of Christ is called in Scripture “the blood of the covenant,”—“the blood of the everlasting covenant.” (Heb. x. 29; xiii. 20.) Now if these expressions mean, as is universally held they do mean, that by the death, or blood of Christ, the covenant of redemption was ratified or confirmed, is it less than a rejection of this seal to speak of “sealing ordinances?” Some who employ the language may not, nay, we are sure do not, intend to set aside the Saviour's work; but why do they maintain a theory that must necessarily lead to that result? No mere institution of religion, not even the Supper of our Lord, can be rightly regarded as sealing or assuring to us the blessings of salvation; the true, the genuine, the all-sufficient seal is *the Blood of Christ*. How sad, then, that ordinances should be made to take the place of the great atonement—that that should be referred to the sign which belongs strictly and alone to the thing signified! We love our Lord's appointments, and among these not the least the memorial Supper; but that Supper we would blot from existence rather than see it occupy the Saviour's room. Not the wine at the holy table, but that which the wine so aptly exhibits, is to us the seal of our acceptance with God.

3. If ordinances “*apply*” to us “Christ and the benefits of the new covenant,” in other words, if they are the hand whereby we take hold of Christ and become possessed of His salvation, where then is the necessity for faith? Everywhere throughout the Scriptures faith is represented as the grand connecting link between the soul and its Saviour, as, in fact, the channel in which salvation flows. But if this be the work of ordinances, if, in the true and proper sense of the words, ordinances unite to Christ and convey to us the benefits of His atonement, what is there left for faith to do? Here, beyond a question, faith is set aside, and observances of a purely external

character are made to take its place. Now, than this could anything more thoroughly corrupt the truth of God? We reject the theory of "sealing ordinances," not merely because that theory is utterly without Scriptural foundation; not merely, again, because it disallows and sets aside the true and only seals of the Saviour's blood and the Spirit's work (Matt. xxvi. 28; Eph. i. 13; iv. 30.), but also because for the soul's reliance on the Saviour as the true and only way of becoming possessed of His salvation, it substitutes what are, after all, but outward forms which may or may not be within our reach.

Not only, however, are we constrained thus distinctly to reject the theory of "sealing ordinances," with reference to the Supper of our Lord—we must also be permitted to separate from the institution, as observed by us, the idea of *sacramental obligation*. We have already hinted our dislike to the term "sacrament." We do not, however, so much object to the term as we do to the idea the term is employed to convey. The Lord's Supper is not in any sense on oath of allegiance or vow of fidelity to Christ. It involves no obligation that is not implied in a verbal or in any other profession of attachment to the Saviour. We are told, indeed, and that by a very high authority, that it not only "puts a visible difference between those that belong to the church and the rest of the world," but also *solemnly engages them to the service of God in Christ*. (Confessions of Faith, chap. 27, sec. 1.) And there is nothing more common than for ministers, at the celebration of the "sacrament," to remind their flocks of the *vows* they are renewing. But for all this, and much more of a similar character, we fail to find any Scriptural ground. We have examined the passages usually alleged in proof, but cannot perceive in them even a reference to the subject. In Baptism the believer enters upon the profession of the gospel, and may be said "solemnly to engage himself to the service of God in Christ." That ordinance is the outward and formal expression of our acceptance of, and subjection to, the Saviour—the *livery*, in fact, of our service. In it, in the words of Scripture, we "put on Christ;" (Gal. iii. 27.) while it argues incontrovertibly our obligation to the practice of holiness. (Rom. vi. 1-4.) But where have we in the Word of God such representations as these with respect to the Lord's Supper? There is not the shadow of evidence to attach to it the character of a sacrament, or to make it even, as in the case of Baptism, the formal expression of solemn obligations. Why, then, should the institution be *burthened* by the device of man? Why should the saints of God be taught that in approaching the sacred feast they are renewing on oath the most solemn engagements? Surely this, to say the least, is to impair the joyousness of the most joyous occasion. No wonder, when the board is spread, many trembling ones hold back, and fear to renew their vows. To what else can we attribute the infrequency of the ordinance, and the extended and formal preparations for its observance? Only divest the Supper of its sacramental character; let it cease to be regarded as an oath of consecration and obedience, and no Christian, not even the weakest, can hesitate at any time to approach and observe it.

What, then, it may be asked, *is* the Lord's Supper? If it is not a seal of the covenant, conveying and securing to us the blessings of salvation,—if it is not even a "sacrament," pledging us on oath to the service of God, how should it be regarded? To this, with the enlightened Zwingle, we unhesitatingly reply—*as a simple memorial feast*. More than this, after the most careful consideration of the subject, we cannot find in the ordinance. But is more needed? Is not this sufficient as a reason for its appointment? We might even ask, is it not enough to give to it all that prominence which it undoubtedly possessed in primitive times? We cannot regard the Supper as a vow of fidelity to Christ; neither can we allow it to occupy the Saviour's room in doing the work of the Saviour's blood, nor the Spirit's place as the witness of our sonship and the earnest of our inheritance; but do we therefore make it of no or little value? Assuredly not. Apart from all these con-

siderations has it not, as *Christ's memorial*, a work and an aim of the very highest character? One thing is certain, whatever may be the general estimate of its worth, as thus viewed, to the true Christian it is unspeakably precious—for *him* it has an attraction and a charm not possessed, perhaps, by any other divine appointment.

As an institution of the New Testament, the Lord's Supper was expressly given to bring Christ to mind; and nobly does it perform this its high and holy function. Where shall we find the scene on Calvary so impressively presented as it is in the sacred Supper? The ordinance is at once the *emblem* or *picture* of that scene. Thus the Saviour, in addressing the first communicants—"As often as ye eat this bread and drink this cup, *ye do show the Lord's death till He come.*" The feast itself was a solemn exhibition of the breaking of the body and the shedding of the blood of the Son of God. It was impossible, scripturally, to observe it without giving to the facts of the crucifixion the very strongest expression. You saw, as it were, with your own eyes the bruised, and broken, and bleeding Saviour. In the bread you beheld the body, in the cup the blood of the expiring Jesus,—that body that was "wounded for our transgressions and bruised for our iniquities"—that blood, "without the shedding of which there was no remission." Indeed, so true to the life is the precious likeness, that an apostle speaks of it in language we might suppose intended only for the great reality. "O foolish Galatians, who hath betwixed you, that ye should not obey the truth, *before whose eyes Jesus Christ hath been evidently set forth crucified among you?*" (Gal. iii. 1.) What but a resemblance, at once the truest and strongest, could justify words like these? But such resemblance there did exist. Before the Galatian churches, before every Church of Christ gathered around the sacred board, *Jesus Christ is evidently set forth crucified among them.* Their very eyes, as it were, behold the cross; and in their midst the Saviour bleeds and dies. The ordinance is no empty show, no idle ceremony. To the truth it was given to exhibit, it imparts life and form. It brings from the dim and distant past, and presents to your view the Redeemer's passion. Before its simple but most expressive symbols you realize the great oblation—you discern, as nothing else could make you discern, a suffering, agonizing, dying Saviour. To you, in a word, the feast is *Calvary*.

Here now, saints of God, here is the perfection of the holy Supper. As a feast of remembrance—its one, true, and blessed character—what can exceed, what can equal its glorious excellence? You prize a picture in proportion to the interest or worth of its subject. Of what have you here the likeness? Of a transaction at once the grandest and most interesting the world ever witnessed. That was a "great sight" which Moses was permitted to behold, when in the wilderness God appeared to him in the "bush that burned." That, again, was a scene full of awe and interest when before Israel Jehovah came down on Mount Sinai, and amid "thunderings, and lightnings, and tempest," covered with darkness and compassed with flame, addressed the people. But great as these sights were, what were they to the scene on Calvary? Here there was more than material, there was moral grandeur. It was not so much the earthquake that shook the city, nor the three hours thick darkness that covered it, nor the opening of the graves, nor even the rending of the veil of God's own house, that gave to the scene its surpassing interest; it was the simple, the all-glorious fact that Immanuel died, and died for sins that were not His own! No wonder that at this sight the dark unbelieving mind staggers and withdraws. Who could think it? God's own Son, Incarnate Deity, dying an accursed death! Dying, moreover, that death for creatures the most degraded and the most rebellious! Say, Christian, was ever sight like this? Yet this is the sight you are permitted to behold in the Supper of your Lord; and mark, not dimly is it there presented. That Supper is no bare memento, it is a memento *in*

emblem—in emblem *the truest and most vivid*. You keep with care the smallest memorial of a dead or distant friend—a book, a ring, anything, in fact, that in any way serves to recall your friend. You have here a memorial that *brings to your very eye* the Friend of sinners. The table of the Lord is the Cross of Christ in solemn symbol; at that table you “discern the body,” you behold the blood of Christ; “Jesus Christ is evidently set forth crucified before you.” Before this picture of the Cross, can you fail to remember Christ? You may fail, but if so, where must the reason be sought? Not in the ordinance, but in your own remaining corruption. The ordinance itself is light.

(*To be Continued,*)

A CRUCIFIX.

A TRAVELLER in Lombardy gave, recently, an account of a curiosity he purchased at Crema. He found it at an old bric-a-brac shop. It was a wooden crucifix, covered with coarse yellow parchment, tipped at the four ends with brass. It was twenty-one inches in length. An image intended to represent Christ was rudely carved, and coloured scarlet where the blood was represented at the five wounds. Over the head was an oval medallion, with a miniature of the Madonna. It was probably the work of the early part of the eighteenth century. But the remarkable feature was a little steel knob, which, when pressed, opened out a sharp steel poignard, the little rust upon it looked like the stains of blood.

This little discovery may be regarded as an emblem of false religion in general, and spurious Christianity more particularly. It is a very awful fact, that in all ages since the time of the Apostles there have been found men who have professed to teach Christ, but instead have murdered souls. It is shrewdly imagined that probably this crucifix was taken to the dying bed side of persons of wealth, who were thus frightened into signing away their property. We know that very wicked things were done by monks and priests in times past, for the purpose of gaining money. The Romish Church has been often a false representation of the Saviour, containing a secret dagger. It has put a tawdry crucifix in the place of the Cross of Christ; it has put mass in the place of hearing the Word of God, the agency by which souls are to be saved; it has put the heap of mummery of a christening ceremony in the place of baptism. It has put the idolatrous worship of a bit of bread in the place of communion with Christ; it has put the so-called Virgin Mary, —which truly is only the image of a beautiful woman,—in the place of God; it has put an ambitious priesthood in the place of the Holy Spirit. Persons are living ignorant and careless of the peril. Just now, in this country Romanism looks very fair and good; its tyrannous, persecuting spirit is concealed; the dagger is hidden in the crucifix, its misled votaries think it will not do to reveal it just now.

We must go through the school of prayer, or we shall never be fit for the holiday of praise.

The flowers are God's undertone of encouragement to the children of earth.

A vacant soul is the devil's lumber room; and by-and-bye his workshop.

You cannot tell by the way a man is dressed, if his church subscription is paid.

P o e t r y .

THE PRESENT AGE.

Now, stirring news each day are brought
 That break repose so dearly sought,
 And plant thorns in the couch of thought,
 This era of intelligence.
 Knowledge continues to increase,
 Yet causeth not our fears to cease,
 Nor buildeth up a solid peace,
 With all the vaunted excellence.

At times we strive to shun the strife,
 Seeking to live a restful life,
 Nor give quick ear to rumours rife,
 But let the world pursue its way.
 Yet, on the slimy shoal of doubt,
 Whilst darkening clouds are tossed about,
 And wild winds drive with clamorous shout,
 We cannot for a moment stay.

Still, 'midst these storms of wild unrest,
 There is a peace to be possessed,
 A shelter safe for souls distressed,
 As once appeared to Noah's dove.
 Far off a rift in cloudy skies,
 A golden pen of light supplies,
 That shows the ark that safely lies,—
 The perfect peace of God's great love.

ILLUSTRATIONS OF GRACE AND TRUTH.

“AND make straight paths for your feet, lest that which is lame be turned out of the way.” (Heb. xii. 13.) When General Wolseley was about to undertake his march over the plains of the Nile for his last engagement with Arabi, he secured the services of an educated young Scotchman, who was familiar with the course, to guide the movements of the army. Before they took up their march, the General said to him:

“Now I want you to guide me straight; guide me by the star.”

During the battle that followed, the young man was mortally wounded. Hearing of this, General Wolseley visited him in his tent. As he entered, the dying soldier raised his eyes, and said:

“Didn't I guide you straight, General? Didn't I guide you straight?”

And the General could only acknowledge that he did.

Is not this a most appropriate question for parents, pastors, and teachers to ask as we look upon the souls committed to our trust? By our example have we led our followers only in the paths of safety? In

our instructions have we declared the truth warmly, earnestly, plainly, affectionately? Have our warnings been faithful, and tender, and loving? In our exhortations have we pleaded with them "as dying men with dying men?" In our supplications for them at the throne of grace, have we wrestled with them as did He whose heart's desire and prayer for Israel was that they might be saved? Can it be said of us:

"He watched and wept, he prayed and felt for all,
And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

Can we say, as we shall want to say when we look up from our dying beds, "Didn't I guide you straight?"

WHAT JESUS DID.

HE left His glorious throne, took our nature into union with His own, appeared in the world in the form of a servant, preached the truth of God, wrought the most wonderful miracles, obeyed the precepts of the law in His life, and suffered the penalty of the law in His death. He became the substitute of guilty sinners, obeyed the law they had broken, and suffered the punishment they deserved. He then ascended up into heaven to appear in the presence of God for us; and there He liveth to make intercession for all who come unto God by Him. He received all sorts of sinners, bestowed the greatest blessings, and promised never to cast out any one who came to Him. He commanded His people to publish the good news of salvation, in every nation, to people of every tongue; and to assure every penitent sinner of pardon in His name. Reader, Jesus has saved millions of miserable sinners, and He is both able and willing to save you. He has every thing you need, and He gives all He has to those who ask Him. Do you need repentance? He is exalted to give it. Do you want pardon? He is willing to bestow it. He only requires that you give credit to His word, depend on His veracity, apply at His throne, expect from His bounty, be willing to be ruled by His precepts, and all things are yours. His blood will secure your pardon, His righteousness your justification, His strength your perseverance, and His intercession your final salvation. He will enter your heart, stand at your side, listen to your cries, pity your weakness, sympathize with your sorrows, conquer your foes, and at last receive you up into glory. He has done so for every one who has trusted in Him, He is doing so for thousands, and is willing to do so for you. Will you try Him? Will you put His word to the test? Will you prove the kindness of His heart, the efficacy of His blood, the strength of His arm, the constraining influence of His love, and the blessedness that results from a full surrender at His throne? "Oh, taste and see that the Lord is good, there is no want unto them that fear Him." Jesus has done great things for His people, and He is coming again to do great things; then He will destroy their foes, raise their bodies, and glorify them with Himself. They will then shine in His glory, be filled with His joy, and reign with Him in unspeakable splendour. But He will also do great things to His foes when He comes; He will remember their sins, punish their follies, and drive their persons from His presence into unutterable woe. Oh, if YOU should be found among His enemies! But you will, if you trifle with His word, reject His Gospel, and prefer the paths of transgression. Consider,—repent,—turn to the Lord.

JAMES SMITH.

Correspondence.

Mr Carson's Article on Prayer.

In reference to the article, "Should the Unconverted be Forbidden to Pray," which appeared in our last issue, a Lurgan correspondent asks, "If God offers men a gift, and wants them to take it, does that mean that He wants them to pray for it? Does Mr. R. H. Carson tell people to go home and pray to be saved?" This latter question is pointless, as it is not involved in the subject discussed. Mr. Carson propounds the question, "Should the Unconverted be Forbidden to Pray?" and discusses it in the light of Scripture, sticking closely to his text, and, in our judgment, leaves his antagonists without any Scriptural ground to stand on. Our correspondent seems to think that because salvation is a gift, it ought not to be asked or prayed for; but how does such a notion coincide with these words of Jesus, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water." (John iv. 10.) According to the Saviour, the *knowledge of the gift* would have led her to ask, and, in response thereto, she would have received. According to our correspondent, the *knowledge of the gift* precludes any asking or praying for it. Which shall we believe,—the light of the world, or our Lurgan light? The woman of Samaria did not know the gift, but the blessed Lord knew her need of it, led her to desire it, and then put her in possession of it. Salvation is a gift, and a free gift; but the reception of it is not a merely formal, business-like transaction between the recipient and the giver; it is the gift of MERCY to humbled sinners acknowledging their guilt and condemnation, as illustrated by the Prodigal's return (Luke xv.), the sinful woman (Luke vii.), or the Publican at the Temple (Luke xviii.). It has been our privilege to deal personally with many anxious souls, and if our correspondent knew the perplexities, anxieties, and difficulties with which some of them had to contend, he surely would not have objected but rejoiced to hear them betimes so earnestly ejaculate, "Lord, help mine unbelief!" I know the Saviour heard and helped, at any rate. To David's earnest cry for mercy in the 51st Psalm, we find the answer recorded in the 32nd Psalm. Let no one say that because of the darkness of the Legal dispensation he so cried to God, for he was not only pardoned, but when pardoned was also inspired to record that prayer and the gracious response thereto, for our admonition and help in these latter days. In the matter of forgiveness, or justification, David's light was as the noonday; and when Paul was anxious to set forth justification in New Testament clearness, he seems to know no brighter light to shed thereon than that enjoyed by David, hence he quotes from the 32nd Psalm in Romans iv. 6, 7, 8. The compassion of our God and His sympathies are too great and unsearchable to be bounded by rules of our making. Contrite and broken hearts learn best their riches, their balm, and their blessing.

EDITOR.

Reviews.

Pearls of Wisdom from the Parables. By A. L. O. E. Morgan & Scott, 12 Paternoster Buildings, E. C. We are greatly pleased to have another book from the facile pen of A. L. O. E. This one comes to us as a welcome voice from the far away field of labour to which the writer has devoted herself in India, and well sustains her reputation as a gifted authoress, and a devoted servant of God. Its name,—"*Pearls of Wisdom from the Parables of Christ*,"—expresses very truly its contents. Twenty-four of our Lord's Parables are dealt with (a chapter being devoted to each) in a remarkably fresh, effective, and touching way. *The Ten Virgins*, *the Good Samaritan*, and *the Unmerciful Servant*, seem to us especially interesting chapters; and it certainly speaks much for both the head and heart of the writer to be able to advance anything of fresh interest on such well worn subjects. It is evident that the book is written with an especial view to its usefulness among the Brahmins and Mahomedans of India. Messrs. Morgan and Scott have turned out the work in an attractive and beautiful style. A striking illustration accompanies each Parable, by which an appeal is made to the eye, as well as to the heart. Altogether, the book has our heartiest commendation. Cloth, bevelled boards, 3s 6d.

The Baptist Messenger. 61 Paternoster Row, London. *The Baptist Messenger* for 1885 is a compact and useful volume, abounding in pure Christian truth, religious comfort and encouragement, and in much entertaining reading for every class and age.

It is edifying to see its steadfast adherence to the old truths, so surely believed among us. Its wide circulation suggests cause of thankfulness also, in that so many of the members of our churches are satisfied to abide by the ancient landmarks. Of course Mr. Spurgeon's sermons are the *Messenger's* chief attraction.

The Church. Elliot Stock, 62 Paternoster Row, London. *The Church* for 1885 is a very presentable volume, nicely printed and bound, and contains a great deal of sound and good religious matter. *The Beauty of the World* beginning at page 208, is, however, an article we do not admire; true, it is eloquently written, but, though it poses as a sermon, there is not a single reference to Christ or His work from beginning to end of it. It is well *The Church* is not all after the kind of this article, for if it were it would be a Christless church. *From the Pit to the Throne* is an excellent article, or rather a series of articles, on scenes from the life of Joseph, which are not marred by any vapid or doubtful phraseology.

Our Churches.—Special Notes.

BELFAST.—GREAT VICTORIA STREET.

If the meetings held in connection with any church and the spirit displayed by its members are an indication of its spiritual state, then indeed those interested in the welfare of the above mentioned have reason to be encouraged. The year was begun amid the silent breathings of the usual "watch-night service;" and on Saturday, 2nd January, the young men had a social reunion in connection with the Evangelistic Association, at which there was a good attendance. Saturday evening is usually spent by them in prayer, but on this latter date more than the ordinary attendance was obtained. After tea, the chair was taken by the pastor of the church (Mr. Usher), and nearly every one present took some part in the meeting, about twenty short addresses being delivered. An enjoyable and very profitable meeting was closed by the benediction. Tuesday, 5th January, sees the young women of the church assembled for their first ordinary monthly prayer meeting, which had been inaugurated on the first Tuesday of December by a social meeting. This was also well attended, and the absence of the sterner sex resulted in the ladies pouring forth their desires before God, in the company of each other. Then came a fortnight's special services, beginning Sunday, 10th January, and conducted the first week by Mr. Wm. Smith, evangelist, and the following week by members of the Evangelistic Association. These meetings were encouraging, and resulted, it is believed, in some cases, in the liberation of Satan's captives. The meeting house is at present being repaired and renovated, and the services are being held in the school-room at rare, which was publicly opened in June last. It is proposed to hold the reopening services in the Ulster Hall, Belfast, on Sunday, 14th February, when the Rev. C. J. Charlesworth, of Stockwell Orphanage, will preach on behalf of the church.

PRESENTATION.

A few weeks ago, a beautiful clock was presented to the Tobermore Baptist Chapel by Brigade Surgeon Waters, A.M.S., now the principal medical officer in Belfast. Although Dr. Waters resides now, for the most part of his time, in Belfast, he still retains his membership in the Tobermore Church, and this presentation is regarded by its members as another proof of his love and sympathy for them.

WATERFORD.

The annual winter festival of the Sunday-school was held on Friday evening, January 15th. About 120 children and friends assembled, for whom tea and fruit were provided. After tea, the pastor, Rev. John Douglas, B.A., occupied the chair, and called on the superintendent, Mr. Wightman, to read the Secretary's report; this was of a satisfactory nature, showing an average increase in the attendance, and other gratifying results. Mr. Wightman then gave an impressive address to the parents who were present, and a few words of cheer to the children. Mr. Goodbey presented the Treasurer's report, which showed a balance of £4 on hand with which to commence the new year. Miss Wightman recited a very touching poem entitled "What the Train Brought," which was much appreciated. The company then adjourned to the adjoining Protestant Hall, where a magic lantern exhibition was provided. A number of comic slides were shown, which greatly delighted the little ones, and these were followed by a series of beautiful photographic views of the Holy Land (kindly

lent by Dr. Ringrose Atkins), which were duly described by Mr. Douglas. The last item on the programme was the distribution of 39 prizes for conduct, attendance, etc. The winner of the attendance prize,—Miss Minnie Moor,—had not missed a Sunday throughout the year; and two others were present every Sunday but one. The following ladies presided at the tables:—Mrs. Bennett (Secretary), Mrs. Douglas, Miss Douglas (Treasurer), Mrs. Evans, and Miss Meredith; assisted by Mr. Bennett, Mr. Goodbey, Mr. Irwin, Mr. Lane, and Mr. W. Wightman. During the evening several hymns were sung, accompanied on the harmonium by Mrs. Bennett. The meeting concluded with prayer and benediction.

BELFAST.—REGENT STREET.

The annual soiree and presentation of prizes of the Sunday-school in connection with the above church, was held on Thursday, 7th January. After tea and cake had been partaken of, pastor W. Usher (in the absence of pastor Mateer, who was in England), took the chair, and gave an earnest and practical address, suited to the occasion, and then called on Brigade Surgeon Waters to present the prizes to the children. After expressing the pleasure it gave him to be present and assist in the meeting, Dr. Waters proceeded to distribute over 70 books to the children. Messrs. J. C. Hadden and J. Stewart,—the superintendents,—having addressed the meeting, and votes of thanks having been passed to the chairman, Dr. Waters, and Mrs. Graham and the lady teachers who provided the tea and cake, a most enjoyable meeting was brought to a close by singing the doxology.

BALLYKEEL.

A lecture was delivered by Rev. F. J. Ryan at Ballykeel on Dec. 21st, the subject being "Heroes in the Strife." The chair was occupied by Mr. Robert Graham. There was a very large attendance, the tickets, 150 in number, having been all sold with the exception of about half a dozen. The proceedings were opened with singing and prayer, after which the chairman, in a few well chosen words, introduced the lecturer and his subject. Mr. Ryan, in the course of his lecture,—after defining Heroism,—made reference to "Basil the Great," "Wycliffe," Luther, Zwingli, Keach, Bunyan, Robert Raikes, the late Lord Shaftesbury, &c., &c. The lecture was listened to throughout with the utmost attention and interest. At the close, the usual votes of thanks were warmly accorded both to lecturer and chairman. The meeting closed with a hymn and the benediction. The object of the lecture was to help a few poor people; the proceeds have been devoted to that purpose, Mrs. Thos. Weir and Mrs. Andrew kindly undertaking to distribute the little fund.

NEWTOWNARDS.

The annual tea meeting of the Sunday-school was held on Monday evening, Dec. 28th. About 112 partook of tea. The hall had been tastefully decorated by Mr. J. Cairns and Mr. W. J. Irwin with evergreens. After tea, the pastor, F. J. Ryan, presided. Addresses were delivered by Mr. J. Cairns (superintendent), Mr. R. S. Allen, of Belfast. Mr. A. H. Richards, of Enniskillen, and Mr. Thos. Irvine. Miss Ellie Dobbin kindly presided at the harmonium. Recitations were also given by some of the scholars. Through the kindness of Mr. Richards, each scholar received an orange leaving the hall. This school has almost trebled its numbers during the year.

Baptisms.

LURGAN.—Nov. 30th, one; Jan. 3rd, one, by F. J. Ryan.

EDITORIAL NOTICE.

No attention whatever can be given to literary contributions or communications of any kind, unless addressed to the Editor, Mr. John Dickson, Donaghmore, Co. Tyrone, to whom books for review should be sent. All orders and payments for the Magazine are to be made to the Publisher Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments must be made in advance. All communications relative to advertising to be addressed to the Publisher.



THE
Irish Baptist Magazine.

MARCH, 1886.

THE WAY TO THE PIT.—AN EARNEST WORD AGAINST
THEATRES.

BY PASTOR T. W. MEDHURST, PORTSMOUTH.



At the theatre Royal, Windsor, in December, 1844, a woman about sixty years of age, in descending from the back of the gallery to the front seat, missed her footing, fell over into the pit below, and died before she could be carried home. What an unexpected scene was this! Her death was not *feigned*, but real. Here, there was no *mock sorrow*, but the most poignant grief.

What is there at the theatre that so infatuates men and women? Why do they seek amusements which only tend to dissipate the mind, and to unfit it for the great work of life?

Who would choose a theatre as a place *in which to die*?

Yet, it has proved even worse than that to thousands. They have found the theatre to be the road to ruin, the path of the destroyer, and the way to eternal misery. There go the lascivious and the wanton, the trifler and the spendthrift, the drunkard and the adulterer, the swearer and the harlot, those who wallow in iniquity, and those who, if grace prevent not, will fall headlong into the eternal burnings of that hell which is "prepared for the devil and his angels." Let the voice of the wise man sound in the ears of all theatre goers:—"Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away." (Prov. iv. 14-15.)

At Athens, the regular theatre was first established. With what result? The city became effeminate, profligate, and debased. Luxury and intemperance pervaded all ranks of society. Impiety, perfidiousness, and cruelty became the characteristics of its citizens.

At ancient Rome, the theatre was the harbinger of that cruelty and licentiousness which wasted the strength and treasures of the empire, and was one of the causes of its decrepitude and decline.

In Italy, in Spain, in Germany, and in France, the theatre has encouraged immorality, deception, dishonesty, revenge, murder, seduction, and

adultery. Wherever theatres have been erected, there the neighbourhood has deteriorated. Whiskey shops, gin palaces, supper rooms, and brothels, flourish best near the theatre.

At the theatre, all the evils that waste property, corrupt morals, blast reputation, impair health, embitter life, and destroy souls, are to be found. There, vice in every form lives, moves, and has its being. Thousands have cursed the fatal hour when they first became acquainted with the contamination of the stage, because from that hour they dated their destruction. It was at the theatre they first threw off the restraints of education, learned to disregard the voice of conscience, and decided on living a life of vice. "Light and darkness are not more opposed to each other than the Bible and the play book. If the one be *good*, the other must be *evil*; if the Scriptures are to be *obeyed*, the theatre must be *avoided*. The only way to *justify the stage* is to *condemn the Bible*; a course which has ever been, and is ever likely to be followed by those who defend the stage; the same individual cannot defend *both*."

Young men and young women, beware! If you visit the theatre, your passions will be excited, your morals will be endangered; temptation will meet you on the threshold, accost you in the lobby, attract you on the stage, and fascinate you in the saloon. Beware! "lest thou give thine honour," and purity, and virtue "unto others; lest thou give thy years unto the cruel; and thou mourn at the last," saying, "How have I hated instruction, and my heart despised reproof." (Prov. v. 9, 12).

If any one who has been trained by Christian parents is not satisfied that the theatre is an unholy place of resort, let him, *if he dare*, offer up this prayer *before he goes to one*, "Lord, lead me not into temptation, and bless me to night when I sit in the theatre." I say, *he will not dare to pray for a blessing to rest on him when he is about to visit such a place of wickedness*. Surely, this one fact alone is sufficient to condemn the theatre as a place upon which GOD'S CURSE RESTS.

Mr. Hervey once met a lady who said she enjoyed a three-fold pleasure in the amusements of the theatre. The pleasure of thinking on the play *before she went*, the pleasure she enjoyed *while there*, and the pleasure of *reflecting afterwards on what she had seen*. Said Mr. Hervey, "There is a *fourth* pleasure which you have forgotten." "What is it?" she eagerly asked. He replied, "Madam, THE PLEASURE IT WILL GIVE YOU ON A DEATH BED." The remark was an arrow that pierced her heart. By God's grace she was enabled to abandon the theatre, to repent of sin, to trust in Jesus, and to pursue heartily those pleasures which will bear looking at in a dying hour. May you, dear reader, be led to do the same. "Abstain from all appearance of evil." (1 Thess. v. 22.) "Be not deceived; evil communications corrupt good manners." (1 Cor. xv. 33.) "Flee also youthful lusts." (2 Tim. ii. 22.) "Be not conformed to this world." (Rom. xii. 2.) "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm i. 1).

At the door of the theatre it is written up, "THE WAY TO THE PIT." Look at the words, and be warned. "*The way to the pit*." Yes, the direction is true. The lover of the theatre has run into the vortex of iniquity, he has banished pious thoughts, he has stifled conscience, he no more hears the voice of Scripture, bidding him, "Prepare to meet thy

God." (Amos iv. 12.) O that you would be persuaded to "forsake the foolish, and live; and go in the way of understanding." (Prov. ix. 6.)

If my reader has been led away by the vain amusements of the play house, it is high time for him to behold the danger to which he is exposed, both in body and in soul, in time and in eternity: for "the wicked shall be turned into hell, and all the nations that forget God." (Psalm ix. 17.)

There is one, and *only one* way of escape from the snare of the destroyer, There is but one way in which you can "flee from the wrath to come." (Matt. iii. 7.) You must by sincere and heart-felt repentance turn unto God, and by simple faith in the Lord Jesus Christ, "lay hold on eternal life." (1 Tim. vii. 12). There is a complete salvation in the obedience, sufferings, and vicarious blood-shedding of God's "beloved Son," for every needy sinner who believes in His name. He is the glorious "Refuge from the storm," and "Covert from the tempest." (Isa. xxv. 4. xxxii 2), to Whom every perishing sinner under a sense of wrath may go for pardon, peace, happiness, and eternal salvation from sin's *death, power, and penalty*. Jesus "WILL IN NO WISE CAST OUT" any sinner that comes to Him by faith (John vi. 37). And if *you*, dear reader, go to Jesus, and find acceptance with Him, you will have higher joys than those vanities of time and sense which are to be found at the theatre; even such as the world can neither give nor take away.

The love of pleasure is a natural craving; I do not seek to destroy that craving; but to turn it into a higher channel. God is the happy God, and desires that all His creatures should be happy. I urge you to exchange *sordid* pleasures for those that are refined; *corrupt* pleasures for those that are undefiled; pleasures that are *costly* for those that are "without money and without price," (Isa. lv. 1), pleasures that must *inevitably separate you from God*, for those that are based upon fellowship with God; pleasures that are *transient*, but which have *an eternal sting of remorse behind*, for those that are everlasting in the presence of Jesus.

May God give you His Holy Spirit, to lead you into the way of life eternal; so shall your joys flow like a river, and be more stable than the perpetual mountains.

ISRAEL'S KEEPER.

"*The Lord is thy Keeper.*"—Psalm cxxi. 5.



HE Lord, the Keeper of His people, seems to be the prominent thought throughout the whole of this psalm, and this is the idea we desire to fix upon the mind of the reader. In attempting to do so we shall ask you to notice, first, the Person who keeps—"The *Lord* is thy Keeper"—not angels. Every believer has the promise of angelic protection, for it is written—"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Had the believer no other promise of protection, he might truly consider himself safe under the guardian care of angels "that excel in strength." An angel "smote, in the camp of the Assyrians, an hundred, four score, and five thousand," and thus delivered the chosen people. An angel

stopped the mouths of lions, and brought Daniel out of the den unhurt. Yet here is something infinitely better than angelic keeping—the Lord of angels is thy Keeper. Angels, however strong to protect, must be limited in their power; but the power of Jehovah is omnipotent. He is, therefore, *able* to keep. This may be inferred from what is recorded in the second verse of the psalm—“My help cometh from the Lord, which made heaven and earth.” Cast your eyes abroad, survey the wondrous works of the great Creator, “Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance!” Then, “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth.” The One who thus created all things, and upholds all things, is the One who keeps thee.

We are told that the word *keep* is a military term. The idea is that of a camp or fortress, kept by a strong garrison of soldiers; and this idea is in unison with many of the figures employed by the writer of the psalms. In singing of the safety of God's people he says, “The Lord is my rock and my fortress;” “In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me.” The pavilion was the place set apart for the king; it was erected in the centre of the camp, and around it all the mighty men kept guard continually. “The secret place of the tabernacle,” was “the holiest of all,” the place where Jehovah dwelt “between the cherubim”—the place into which no one dared to intrude on pain of death. Thus the Lord hides his people in the secret place, with Him they dwell, and by Him they are protected from every foe.

Moreover, the Lord keeps with *vigilance*. This we learn from the fourth verse, “Behold He that keepeth Israel shall neither slumber nor sleep.” The watchful sentinel may be loyal and true, ready to hazard his life in defence of the crown under which he serves; yet the brave soldier, worn out with fatigue, may be overcome by sleep, and give the fortress into the hands of the enemy as truly as if he were a traitor. So shall it not be with Israel's keeper; He “shall neither slumber nor sleep.” There seems to be here an allusion to the night that Jacob (who was afterwards called Israel) slept at Bethel. We recall that memorable event in Jacob's history, when he left his father's house, and “went out from Beersheba and went toward Haran; and he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.” The curtains of night are drawn around him, and the weary one is soon lost in unconscious slumber. Surrounded by the open plain, covered only by the blue canopy of heaven; no wary sentinel with measured tread guards the lonely sleeper; yet angels are there, and the Lord Himself draws near in vision to comfort him. Jacob in his dream beholds a ladder reaching all the way from earth to heaven; it forms a means of communication between the two worlds, for the angels of God ascend and descend upon it—“And behold the Lord stood above it.” What a beautiful picture of the tender watchful

care of God over His people! what a comfort to all the spiritual seed of Jacob. At the base lies the lonely sleeper, at the top stands Jehovah watching over him. Jacob alone, yet not alone; Jacob exposed to danger, yet perfectly safe. Christian reader, should you ever be placed in like circumstances, should you be bereft of friends and earthly comforts, and should you be exposed to dangers, seen or unseen, forget not that angels are near, that God is watching over you, hear Him say—"Behold, I am with thee, and will keep thee in all places whither thou goest."

There appears to be also an allusion to the keeping of Israel in the wilderness. Of that people it is said, "He found him in a desert land, and in the waste howling wilderness; he compassed him about, he cared for him, he kept him as the apple of his eye."—R.V.

This sleepless vigilance, denotes *unweariness, incessant care*. Man needs rest; exhausted nature craves repose; even the mother may go to sleep by the side of her sick child—yet the Lord "fainteth not, neither is weary." Of His vineyard He hath said, "I the Lord do keep it; I will water it every moment; lest any hurt it I will keep it night and day." The Lord's attention to His people is never withdrawn, He never ceases ministering to their wants. "I the Lord do keep it; I will water it *every moment*." The whole vineyard shall be kept, and every plant which the heavenly Father hath planted there shall be kept—not looked after occasionally—but kept both night and day, and watered every moment. "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord?" This keeping every child of God may confidently expect. Because the Lord has *engaged* to keep His people. To Jacob he said, and not to Jacob only, but to all Israel, "Behold, I am with thee and will keep thee." The engagements of the covenant, into which every believer is brought, insure their safe keeping. The invitation and the promise run thus—"Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Because of the *high value* which the Lord puts upon His people. They are His *portion*, His *inheritance*, His *jewels*, and His *ransomed ones*—"Redeemed not with corruptible things as silver and gold, but with the precious blood of Christ,"—too dearly bought to be lost. Because of the relationships which exist between the Lord and His people. He is their *Shepherd*—the shepherd takes care of the flock. The Shepherd says, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." He is their *Father*. The parent takes care of the child, yet you would think to hear some people talk, that this keeping depended entirely upon themselves. Not so; the parent keeps the child—it is unable to keep itself; thus we read of a people "Who are kept by the power of God through faith unto salvation."

You will please to note still further that this keeping is *personal*. "The Lord is *thy* keeper." "He that keepeth *thee* will not slumber." Had the Lord made a promise to the church collectively, which He has done, I being a member "Of the body, the church," might expect a share in the blessing. But here is something far better, the promise singles

out each member of the body individually, and says to the weak as well as the strong, "The Lord is *thy* keeper;" to the poor as well as the rich, "The Lord is *thy* keeper." This personal preservation has respect to the body. In the third verse it is said, "He will not suffer thy *foot* to be moved." "It is not in man that walketh to direct his steps." But this the Lord undertakes to do for His people. "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." What a comfort to know that the Lord preserves and guides His people in every step they take. The *hand* as well as the *foot* is kept—"The Lord is thy shade upon thy right hand." The hand protects, and ministers to the wants of the body; it is therefore carefully preserved, that it may continue to perform these functions. Yes, the Lord who provides for the wants of our bodies, also preserves them from danger; and should accident occur, rest assured it is one of those things that work together for good.

This keeping has also respect to the *soul*. "He shall preserve thy soul." The preservation of the body is good, but this is better, for if the soul is lost all is lost. "For what is a man profited, if he shall gain the whole world, and lose his own soul." Happy, and eternally secure, are all those who can say in truth as the apostle did—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

This keeping is universal. In the eighth verse it is said, "The Lord shall preserve thy going out, and thy coming in." When you go forth in the morning to the duties of the day, not knowing what trials, difficulties, or dangers may lie in your way, yet you need not to be anxious about these things, since "The Lord is thy keeper." "And thy coming in." When the toil of the day is ended, and you retire for the night; while you sleep He keeps watch, for He never slumbers. When you go out in the morning of youth to begin life, and come in at the end of the day to die, still shall you experience the same keeping.

But this is not all, for it is further said, "The Lord shall preserve thee from *all evil*" whether by night or by day. Some things have been already mentioned in particular, but here is a general expression to meet every emergency. Whatever the character of the evil; or the calamity that may threaten your hurt, it shall be averted, for "The Lord shall preserve thee from *all evil*"—"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." This keeping extends to all places—it includes the city—the field—the workshop—the factory and embraces both land and sea.

"In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
As thy days may demand shall thy strength ever be."

"A number of years ago Captain D——, commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family with him on board the ship. One night when all were quietly asleep, there arose a sudden squall of wind, which came sweeping over the waters until it struck the vessel, and instantly threw her on her side, tumbling

and crashing everything that was moveable, and awaking the passengers to a consciousness that they were in imminent peril. Everyone on board was alarmed and uneasy, and some sprang from their berths and began to dress, that they might be ready for the worst.

Captain D—, had a little girl on board just eight years old, who, of course, awoke with the rest. "What's the matter?" said the frightened child. They told her a squall had struck the ship. "Is father on deck?" said she. "Yes; father's on deck." The little thing dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly in spite of winds or waves."

Fear not the windy tempests wild,
Thy bark they shall not wreck;
Lie down and sleep, O helpless child,
Thy Father's on the deck."

And so say we to every child of the heavenly Father; no matter how fierce the storm that may overtake you on life's tempestuous sea, your frail bark never can be wrecked, since the Captain of your salvation is with you; above the sound of the tempest, let His voice be heard saying, "It is I, be not afraid."

Finally, this keeping is *perpetual*. In the day of prosperity, when you are exalted, when you need most to be upheld, then His strong arm shall support you, "And He will make your feet like hind's feet, and He will make you to walk upon your high places." In the night of affliction, when all around is dark; He will sustain your sinking frame, and when cast down, will lift you up again. "Weeping may endure for a night, but joy cometh in the morning."

The promise is "From this time forth"—What a bright prospect you have before you. Take hold of this promise, make it your own, let it light up the dark future. "From this time forth"—the Lord has engaged to keep you.

Then the last words of the Psalm, crown all. They are the climax of the whole. "*Even for evermore.*" This takes in not only time but eternity too. He keeps you in life—He keeps you in death—and then in eternity. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

We have heard of an individual who read this Psalm every day of his life. Surely we cannot read it too often, or value it too much. Since the Lord is all this to me, what then; "I will lift up mine eyes unto the hills, from whence cometh my help." Reader, go and do thou likewise.

BALLYMENA.

T. WHITESIDE.

THE CHURCH OF THE NEW TESTAMENT: WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY R. H. CARSON.

I.

THE LORD'S SUPPER.

(Continued from page 27.)



WE have thus reached what we conceive to be the true idea of the Lord's Supper,—an idea, we are concerned to observe, all but lost in the professing church of Christ. We do not, indeed, assert that the ordinance has ceased to be regarded as commemorative of the Saviour's death; but this, in the estimation of many, is not its *grand*

design, its great leading end. With not a few there are other objects, as distinct as they are varied, and to these such is the prominence usually given, that the true one, if not wholly lost, is yet cast quite into the shade. Now we would reverse the picture. Without excluding from view absolutely every end beyond that of remembering Christ, we would present this as the *main* one, and all others only in *their relation to it*. Thus, evidently, the Word of God would have us deal with the subject. In the words of institution, not only is there no allusion to the supposed sacramental ends of the Supper,—its securing to us the blessings of salvation, and securing us to the service of God,—but the ordinance is represented as expressly given to recall the Saviour. When He took the bread Jesus said,—“Take, eat; this is My body which is broken for you: *this do in remembrance of Me.*” So also the cup,—“This cup is the New Testament in my blood: *this do ye, as oft as ye drink it, in remembrance of Me.*” And then He added,—“For as often as ye eat this bread, and drink this cup, *ye do show the Lord’s death till He come.*” Now here it is not more clear that the Lord’s Supper was appointed at all, than it is that it was appointed as *an exhibition of the Lord’s death*, and as such was destined to *commemorate or recall* that death. This was not merely one among many co-equal ends; it was *the end*,—emphatically, *the end*,—for which the institution was given. Other purposes may have been, and doubtless were, contemplated, but only, beyond all question, *as involved in, or arising out of, this one*. Remembering Christ,—if we would accept of Christ’s own teaching,—must be held to characterize the ordinance; and we have not the slightest doubt that the moment it ceases so to do, the moment the ordinance ceases to be distinctively a memorial feast, that moment it ceases to be the Lord’s Supper. This may seem rather sweeping, condemning as it does much of the practice of the present day. We cannot help it. They, at least as we think, are far mistaken who designate the ordinance “*a feast of thanksgiving*,” and they farther still who call it “*the sacrament*,” it is not the first, since, though ever to be accompanied with the giving of thanks, that is not the purpose for which it was appointed; it is not the second, because in no sense does it bind us to God, or God to us. It is,—we repeat it,—simply, but grandly, the Lord’s Memorial.

But in thus contemplating the Supper,—viewing it as the solemn symbol of the Saviour’s death,—two or three thoughts presents themselves, and to these we shall now give utterance.

1. Beholding Christ in the memorial feast, *we have communion with Him, and in Him with one another*. When we speak of having communion with Christ in the emblems of His broken body and shed blood, we will not, after our statements respecting Calvin’s teaching, be suspected of holding anything like a corporeal participation of Him. On the other hand, however, we cannot consent to be numbered with those who, as Dr. Morgan tells us, “exclude from the ordinance all idea of any special fellowship between Christ and believers in it.”* Not only is it true, as we think, that in the Supper we have communion with Christ, but that communion is of the nearest and most intimate character. Indeed, so closely are we permitted to deal with Christ when we approach the sacred table, that we are represented in Scripture as *partaking* of Him. The language of Paul is very pointed. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”† Of course all this is spiritual; but it is not, therefore, the less real. As truly does the soul of the believer feed on Jesus,—on His broken body and shed blood,—as His body partakes of the emblems of these in the holy Supper. The ordinance is a spiritual feast, “a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.”‡ We “eat of the flesh of the Son of Man, and drink His blood,” when by faith we appro-

* The Lord’s Supper, p. 74.

† 1 Cor. x., 16.

‡ Isa. xxv., 6.

appropriate Him as exhibited to us in the emblems of His death. This is that blessed communion to which the believer is admitted, when he comes to the table of his Lord. Beholding in the bread the body of Christ, and in the cup the blood of Christ, his soul draws near, and by faith partakes of that body and of that blood. Could fellowship be nearer or more intimate than this? Christ Himself,—Christ as seen on Calvary,—the very food and drink of the soul! Who that thus feasts on Jesus can fail to realize, in a manner the most special, the Saviour's presence? Assuredly the occasion is one of the purest joy, of the highest pleasure. To its depths the soul is stirred, as it communes with Christ. Its language is that of the Spouse in the Song of Songs,—“I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love.”* Oh! there is here a very feast of love. In the fulness of our hearts, as we contemplate the Saviour's love, we go out after Christ; and in His responsive desires towards us He draws near to us. On our part the cry is heard,—“Let my beloved come into His garden, and eat His pleasant fruits;” on Christ's the answer is given,—“I am come into my garden, my sister, my spouse; eat, O friends; drink, yea, drink abundantly, O beloved.”†

Not only, however, have we communion with Christ in the emblems of His death,—*in Him we have also communion the one with the other.* One in Christ, believers are partakers together in Him; and nowhere certainly is this more strikingly seen, or more fully realized, than at the table of the Lord. Having spoken of our communion with Christ in the Supper, Paul proceeds to observe,—“For we being many, are one bread and one body; *for we are all partakers of that one bread.*”‡ The feast is emphatically a *fellowship*. Not only is the union of the church's membership seen in the “one bread” of the ordinance, but their communion also, inasmuch as they “are all *partakers* of that one bread.” Each one at the holy table does not “eat his morsel alone,” and “take before other his own supper:” they “tarry one for another,” and together share in the precious meal. Christ and the blessings of His salvation are common to the whole company. They are associated not merely in the outward act of eating and drinking, but in the inward also, of a living participation in the body and blood of Christ. The occasion, then, is one of the nearest and most blessed communion. Gathered as a family around their Father's board, the saints feast together on their Father's bounties. Jesus “is the bread of God,” and of that bread they all partake. Among the assembled disciples there is not one,—not even the meanest or weakest,—debarred this privilege. There is a complete community in the blessings to which they are admitted. They share in everything that the feast has furnished, and from association in the mere externals, rise to enjoy in common the great reality. Could anything more nearly resemble the fellowship above? In the Memorial Supper, if anywhere, believers have a heaven on earth, and may well sing,—

“Breaking bread in love together,

As our Master bid us do;

We have joy and profit whether

Men approve the deed or no;

Sweet the seasons,

When our Saviour meets us so.”

But let them add, as they ever should, in all humility the earnest prayer,—

“Thus may we abide in union,

With each other and the Lord,

And possess, in sweet communion,

Joys which earth can ne'er afford.”

2. Discerning Christ in the emblems of His death, *we are led, as by an impulse of nature, to praise and thanksgiving.* Although not, as Brethrenism defines it, “purely and distinctly a feast of thanksgiving,”§—since

* Chapter ii., 3. 4. † Song v., 1. ‡ 1 Cor. x. 17. § Thoughts on the Lord's Supper. By C. H. M., p. 8.

that is certainly not the purpose for which it was given,—the Lord's Supper, in its Scriptural observance, is yet necessarily associated with the profoundest gratitude. It is impossible to look on the dying Redeemer, as He is offered to us in the symbols of His broken body and shed blood, and not feel constrained to bless and magnify the Lord. True, we may approach the table and partake of the elements, without having any such experience, or being drawn to any such exercise. But why is this? Not that there is no power in the truth exhibited to awaken thankfulness, but rather that that truth we have failed rightly to discern. In the very nature of things, to apprehend kindness is to be moved to gratitude. And where shall kindness be seen like that which the memorials of the Cross unfold? The kindness, the compassion, the love of Jesus, manifested in the emblems of His broken body and shed blood, surpass not only anything ever known among men, but anything the mind of man could imagine or conceive. "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love towards us, in that while we were yet sinners, Christ died for us."* Love like this,—so deep, so intense, so wondrous,—fancy itself could not have pictured. Yet this is the very love we are called to contemplate in the Memorial Supper. When we take into our hands the broken bread, we see Jesus, the Spotless Lamb, "wounded for our transgressions, and bruised for our iniquities." And when we raise to our lips "the cup of blessing," we behold Him pouring out His precious blood for us, "for the remission of our sins." In this united action we recall at once our utmost misery and fearful peril, together with all that dread scene of suffering through which the Saviour passed for our relief. At one view we behold ourselves lost, and then saved; and this through the agonies and anguish of the dying Son of God. Can we, then, remain unmoved? If we have a spark of heaven's fire within us, will not this suffice to kindle it? *Yes, and it does.* To their very centre our souls are stirred; and around the memorials of Calvary we give thanks, and are glad. While not unmindful of the sad and humbling fact that it was our sins that brought the Saviour to the Cross, yet even this but serves to increase our thankfulness. Our very guilt cannot mar our joy. If we see our own unworthiness,—and see it we ever ought,—we see in Jesus more than makes amends. In Him our utmost demerit has found its penalty, and can no longer harm us. Beneath the shadow of the Cross we may defy the gates of hell, the powers of darkness, and our own desperately wicked and deceitful hearts: It is a mistake to suppose, as some evidently do, that if we would be happy we must "forget our misery and poverty" † at the table of the Lord. Rather, we would say, let these be recalled, distinctly recalled, but only that they may be seen to be swallowed up in the fulness of Jesus. So far, then, from feeling "miserable," we shall but have our joy increased. Oh! the fulness of Jesus! and the unutterable delight of losing in that fulness all our wants, all our miseries, all our sins! This is the perfection of happiness; and this happiness any Christian may enjoy, and that in the most special manner, at the table of his Lord.

3. As a memorial of Christ, the Lord's Supper is *an abiding and most efficient witness for Christ*. Presenting, as it does, the Saviour in living emblem, it addresses to us with peculiar emphasis the message of the Cross. The human voice has its charms, and the human eye its influence, in the preaching of the Word; but what are these compared with the power of a present Saviour,—present in the solemn symbols of His own death. Next to the original is the *picture* of any object; and beyond all doubt, short of the real Christ on the real Cross, we could have nothing to equal the representation of these found in the Supper. Plainer, much plainer than words could tell us, the elements proclaim the saving truth. They announce, not to the saint alone, but to the sinner also, a dying Saviour. They point to

* Romans v., 7, 8. † Thoughts on the Lord's Supper. By C. H. M., p. 10.

the breaking of the body and shedding of the blood of the Son of God as sin's atonement, and, in a manner the most winning, invite us to Jesus. "There, poor soul," in effect they say, as they turn your eye to Calvary, "there, see what Jesus has suffered for such as you. See Him as He hangs on the accursed tree, with outstretched arms, bruised and bleeding; and let that assure you of His mercy, and draw you to His breast." It is no argument against the power of this preaching, that all are not drawn by it; it is rather a proof of the utter hardness of our nature, and the absolute necessity of Divine grace in conversion. As a mere instrumentality, without in the least depreciating any other, we can think of none better adapted than is the Lord's Supper, to arrest and transform the heart.

(To be Continued.)

In Memoriam.

In loving memory of Eliza J. (Lizzie) Banks, eldest daughter of the Rev. S. J. Banks, Banbridge, who fell asleep in Jesus, December 20th, 1885. Aged 34 years.

LESS than four years ago, in this Magazine there appeared a brief record of the circumstances connected with the death of the youngest son of the Rev. S. J. Banks, of Banbridge. Once again the Angel of Death has been permitted to enter his dwelling; this time to bear away his eldest and much loved daughter.

I have been asked to write a short account of this sad event, with the hope that in such a memoir, a relation of the experiences passed through, and the lessons taught may be helpful to some who are similarly situated, and further, that God may be glorified by the simple recital of His gracious and tender dealings, and by the testimony given to the abounding consolations of the Gospel, in times of pain, sorrow, and mortal extremity. My acquaintance with Lizzie Banks extended over a period of ten years, and my position gave me the privilege of being frequently with her during the last three weeks of her illness. Thus I have seen something of her character, have known her in health and in sickness, and have witnessed much of which I write.

Without using words of mere appreciation, I can say of her that she was a loving and affectionate daughter, sister and friend. She was also full of spirit, entering upon whatever she undertook with ardour and energy; delighting in, rather than shrinking from, the battle of life; enjoying to the full the beauties of nature, and the sense of existence. To such a character there arises the danger of being so engrossed with even the legitimate things of this world that higher things are but dimly seen, or altogether neglected. Fortunately for her, not only was she endowed with a devout mind, but she had received the benefit of a Christian home training, and was so far fortified as she went forth to the battle of a business life.

About five years after leaving home she took Jesus as her Saviour and joining a Baptist Church in Southsea became a teacher in its Sunday School. Subsequently she removed to London, their retaining her Church membership and finding enjoyment in its privileges and ordinances, but in consequence of more arduous business duties, and closer confinement, giving up Sunday School work. Knowing the circumstances by which she was surrounded I never felt her to be wrong in retiring from this sphere of Christian labour, but throughout her last illness she constantly reproached herself with not having attempted to carry it on.

In November 1884, in the midst of all the activity and absorbing interest of a busy life, God's messenger, sickness, came to her with the message, "Come ye apart and rest awhile." Thus in the early days of that month she reached her home seriously ill, never again—as it proved—to experience the blessedness of health and strength, two blessings she had ever highly prized.

In the weeks and months that followed, God's gracious dealings were manifested, and very gentle and tenderly did He loosen her hold on things seen and temporal to fix it solely on things unseen and eternal. At first there was sufficient hope of ultimate recovery to buoy her up whilst she was being accustomed to laying aside the activities of life. Then increasing weakness spoke of the probability of a fatal issue to the illness, and led to searchings of heart as to past shortcomings and future prospects. Hope of restoration at last faded, but not before she was able to resign herself entirely to the Divine will, and to say from her heart, "Not my will, but Thine be done." Thus by a way she knew not, but by a right way she was led to the point of readiness to depart and be with Christ. All repinings at leaving this world, its beauties, its claims, its activities, were hushed, and the only regrets expressed were, that she had to leave so many loving friends, and that all opportunities of doing work on earth for her Saviour were so soon ending.

The depth and reality of the Divine and gracious work of preparing her for another world was clearly manifested, especially in the closing days of her long illness and the following incidents are selected, from many others, as illustrating it.

She greatly enjoyed being prayed with, and no day passed without several opportunities offering and being eagerly seized. Sometimes she would request both her father and myself to follow each other in prayer. Frequently when asked what she wished prayed for she would reply "Whatever you think I want," but occasionally she had particular requests, as, "Pray that I may love my Saviour more," or, "that I may be more patient," or, "that all fear may be taken away," or, "that all of them (her friends) may meet me in heaven." One day at the end of our prayers she added words of her own, "Grant these mercies, O Lord; grant all these mercies for Christ's sake." Another day she repeated "Amen" four times with great emphasis as we rose from our knees. On a third occasion she said as we finished, "I thank Thee Lord for all Thy goodness; I do thank Thee for all Thy goodness to me" and looking up at her father added, "We ought to give thanks as well as pray ought we not?"

In the night watches she also refreshed her soul thus, and of her enjoyment of this means of comfort her father one morning had the testimony of her own words, "I have had a good night for it has been one of communion with Jesus, and He has given me the assurance of the forgiveness of all my sins. Mother and I have been talking of His love and she has prayed with me." I remember too, that one evening overcome by drowsiness she missed the greater part of our prayers and was much distressed thereat, we told her what we had asked for, and she seemed satisfied saying her Amen to it, but several hours later I entered her room to render some slight service, and she said "I lost yours and father's prayers through sleeping, will you pray again now." I did so and she was content.

So long as she could hold the book she constantly read the bible for herself, and up to the end delighted to have the Scriptures read to her, or to have passages quoted. At the close of each day, as we wished her "good night," both her father and myself would give her a text to meditate on in her wakeful hours. These we came to write on slips of paper, and pin on the wall where she could read them, and a very real help they were to her, especially as the end drew nigh. Constantly did she turn her eyes to them, and so was she helped to rest in God through His word.

She was also fond of having hymns read to her or repeated. One evening I commenced "Just as I am," when she took up the second verse herself, reverently and distinctly,

Just as I am and waiting not
To rid my soul of one dark blot;
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Among the many hymns read to her was No. 60 in Sankey's book with its refrain

In the Higher Rock I'm trusting, restful, peaceful, saved, and free,
'Tis the tested Rock of Ages, Its dear shadow shelters me.

To this she said, "Ah, it is the tested Rock, is it not?" Another hymn that gave her comfort was 201 in the same collection, with its refrain

On Christ the solid Rock I stand;
All other ground is sinking sand.

and truly she did rest on this Rock, utterly abandoning all hope and trust in self.

Once indeed, and only once to my knowledge, in these last days was the tempter allowed to try her in this particular. "Father," said she in a startled tone one day as we were talking with her about resting in Christ, "am I really trusting Him?" "There is nothing else for you to rest on, my child," "I know, but *am* I resting?" "What else are you resting on?" asked a friend. "In anything you have or are?" "Oh no!" "In anything you have done?" "Oh no! I am a poor sinner and nothing at all," she replied. "And Jesus Christ is your all in all," continued her father. "Yes," she said, "And He did all the work for you on Calvary." "Yes," she replied, "Jesus did it all, long, long ago," repeating the words over and over again, and adding, "Was it not kind of Him?" A day or two later whilst lying quietly, with folded hands, she softly and tenderly repeated the well known verse,

Dear Name! the Rock on which I build,
My Shield and Hiding place,
My never-failing Treasury, filled
With boundless stores of grace.

Thus building on Him, dwelling on and speaking of Him, "the music of His name refreshed her soul in death."

Although there was, at first, a shrinking from death lest its mode should be a painful one, yet all fear of death as an entrance into another world was graciously removed, and she was able to look forward to "the other side" with calm joy. She loved to speak of heaven, it was "going home" for her. There she would have the bliss of seeing Jesus, her Saviour "face to face." there she would be able to render our Lord nobler service than when on earth (Rev. xxii. 3-4.); there she would see Charlie (her dear brother) again; there too would she be to receive her friends as one by one they should reach the shining shore. Once when speaking of the present separation that her death would cause, she smiled saying "The time will not be long, and then you will be with me for ever, and with Jesus, and how short will be that time of waiting to me!"

Sometimes the heaven she thus spoke and thought of, seemed very real and very near. On two occasions she asked us all to go into the adjoining room and sing hymns of her own selecting to her sister's pianoforte accompaniment. Both evenings she asked for two favourites 316 in Sankey's collection "Jesus, I will trust Thee" and 277 "Beulah Land." Afterwards to her father's question, Could you join! she answered "not with my voice, but in my heart," and speaking of her enjoyment of the singing, with her face radiant with happiness, said to her sister "Oh that was lovely, it was a fore-taste of heaven!"

During the closing days as she was brought face to face with external realities, she addressed many earnest and solemn words to her friends, urging the unsaved to flee to Jesus for salvation; those whom she thought were not letting their light shine, to more faithfulness and consistency; bidding all meet her in the better land. One instance of the way she used opportunities of thus speaking to others may be given. One the Sunday before the one on which she died we had been singing as above narrated, and all the family

were present. Directly afterwards as some went to bid her good-bye, she said to them, "I heard you all joining in, and Oh! I want you all to join with me in singing praises in heaven."

The thought of God's love was constantly with her. One afternoon whilst the friend sitting with her was quietly reading, she repeated aloud John iii. 16. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life," and afterwards as other texts setting forth her Saviour's love were quoted, she exclaimed, "Ah, that was love!" To realize God's love, is to love Him in return, so we were not surprised to get expressions of it from her lips. One example will suffice. At the close of a prayer offered by her bedside a day or two before her end came, she said in earnest tones, "O Lord, I love Thee! I do love Thee! Thou knowest, Lord Jesus, that I love Thee!"

Another token of the gracious work within was the extreme patience exhibited under protracted and often severe suffering; and through long hours of painful weakness and weariness, and again in the sensitiveness which led to see impatience in herself where others saw it not.

I give the following as illustration of the earnest and sincere character of her devotion. In a writing album given her eleven years ago she had written soon after receiving it a verse called "My prayer." Within twenty-four hours of entering His immediate presence, she folded her arms and repeated it,—

O Jesus! make Thyself to me
A living bright reality,
More present to Faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.

Written at the commencement of her Christian life, these lines must have often been her prayer, to come to mind as they did, with such readiness and power so long afterwards.

One illustration may be given of her appreciation of a present and realized salvation. These are her words spoken a week before her death. "O father, would it not be awful to be lying here as I am, and not to know Jesus as my Saviour?" Reader, what think *you*. How does this touch your position in relation to eternity?

As to the simplicity of her trust in the atoning work of Christ the following short conversation will testify. "Father, am I making too easy a matter of my salvation." He replied, "Christ has made the way most easy in His own words, 'He that believeth on the Son, hath everlasting life'." She answered, "That will do, why should I try to do a work, which was done long, long ago."

The closing hour of life brought her much pain but she was graciously sustained through it all. As her father and a friend offered short ejaculatory prayers, suitable for that solemn and trying time, she followed the petitions with "Amen, Amen," and amongst her latest utterances was "Lord Jesus, come quickly." Unconsciousness soon afterwards supervened, the last sigh soon passed her lips, and her ransomed spirit returned to God who gave it and redeemed it. Thus just as the Sabbath was again visiting this earth she entered upon the never ending Sabbath of a better world; the eternal rest remaining for the people of God. Thus also she realized the fulfilment of the promises and hope contained in the last two texts written out for her and which she had read and re-read the day through, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever," and "My presence shall go with thee and I will give thee rest."

A few days later and the mortal remains of the dear one were tenderly laid to rest in the quiet cemetery attached to the Baptist Chapel, Tandragee, there to await in well grounded assurance, the resurrection to life eternal.

The Rev. J. Taylor conducted the services both in the house and at the grave ministering to the bereaved friends words of consolation and hope. A large number of persons testified to their sympathy with the family, and their esteem for the departed one, by attendance at the funeral.

All may learn something from the circumstances here narrated. What shall it be then?

I. To be prepared for the hour of death.

II. To see to it, that the engrossing affairs of this life hide not from us things eternal.

III. Being saved by His grace, to work for Him while it is day.

IV. That resting in Christ for salvation, the consolations of His gospel are all sufficient for the hour of sorrow, sickness and death.

W. J. MEREDITH.

Our Churches—Special Notes.

LISNAGLEER.

The annual tea-meeting in connection with the Sunday School at Lisnagleer, was held on the 3rd February. The attendance was large, packing every available corner of the Chapel. Between sixty and seventy Bibles and other books were distributed as premiums. Mr. Taylor, Tandragee, delivered an eloquent and earnest address, enforcing the claims of Christ on young and old, and urging them to decision for Him. Mr. Phillips, Grange, followed with an acrostic address on the letters forming the name Christ. Thus:—Come—Home—Rest—In—Simple—Trust. Meaning to come home to Christ, and rest in simple trust in Him. A great deal of singing was engaged in during the evening, one of the scholars presiding at the harmonium. Fruit having been distributed, a very enjoyable meeting was brought to a close a few minutes before ten o'clock.

BELFAST.—GREAT VICTORIA STREET.

SOCIAL MEETING. The quarterly social meeting was held on Monday, 1st. Feb. Owing to the inclemency of the weather there was not a large attendance. After tea, the treasurer (Mr. Henry M'Clelland,) presented his report which was, on the whole, favorable, considering the large outlay that has been caused by the extensive improvements to the premises. Several of the members delivered short addresses, and the time was passing quickly and pleasantly, when Brother Dunlop reminded those present that it was "Bed-time." The doxology was then sung and the meeting terminated.

RE-OPENING SERVICES. These were held on Lord's Day, 14th February, in the Ulster Hall, which had been secured by the deacons for the purpose. Rev. V. J. Charlesworth preached at 11-30, 3-30, and 7, and the Choir from Stockwell Orphanage assisted in the singing. There were large attendances, particularly at the evening service, on which occasion nearly 3000 persons were present. Several gentlemen kindly acted as collectors, and the financial result of the day, together with donations from friends unable to attend, was £66. It may here be mentioned that the improvements comprise amongst others—hot water heating apparatus and improved gas illumination. The exterior has also been tastefully decorated, thus combining comfort and beauty.

STOCKWELL ORPHANAGES.

Belfast and several other towns in Ulster have been favored with a visit from Mr. Charlesworth, the Head Master of the Orphanage, together with his Choir of Boys. Their "Irish Campaign" began on Monday evening, 15th February, in Ulster Hall, Belfast, their different "engagements" afterwards being as follow—Tuesday evening,

Town Hall, Holywood; Wednesday, Albert Hall, Carrickfergus; Thursday, St. George's Hall, Belfast; Friday, Londonderry; Monday, 22nd, Coleraine; Tuesday, Dungannon; Wednesday, Ulster Hall, Belfast. The entertainments consisted of recitations, part singing, solos, and hand-bell ringing on a peal of 75 sweet toned bells. The performance of the boys was such as to reflect credit upon those in whose charge they are placed, as well as to produce well merited applause from the different audiences before whom they appeared. The proceeds of the campaign are in aid of that most worthy object—Mr. Spurgeon's Orphanage—which unlike many is free from sectarian prejudice. The only nominee listened to by the committee is "Need," and no voting is required to get a child inside the institution. In addition to the immediate pecuniary advantage resulting from the visit, it is hoped and expected that many who have not previously done so will be aroused to contribute to the funds of the Orphanage. A farewell prayer-meeting was held in the Hall of the Young Men's Christian Association, Belfast, on Thursday, 25th February, at 12 o'clock noon, and on that evening the party sailed for Fleetwood *en route* for London.

DEATH OF HUGH STOWELL BROWN.

At the comparatively early age of sixty-two, the Rev. Hugh Stowell Brown died at his residence in Liverpool yesterday. Mr. Brown settled in Liverpool when he was only about twenty-four years old, and for nearly forty years has been minister at the Myrtle Street Chapel. There he soon distinguished himself, and in the course of his ministry he rose to the highest position to which the church of which he was so distinguished a member could raise him. But his reputation did not rest upon his preaching alone. His Sunday lectures in the Concert Hall earned for him great and well merited popularity thirty years ago, and he was never reluctant in responding to the many invitations that reached him from other towns to deliver lectures on popular subjects. He was a man of broad views and large sympathies, and from early association with the working classes had special aptitude in finding the shortest and best way to the feelings of a popular audience.

DEATH OF MRS. MEDHURST.

We deeply regret to announce the death of Mrs. Medhurst, wife of the Rev. T. W. Medhurst, pastor of Lake Road Chapel, Landport, which sad event took place yesterday afternoon, at her residence at Southsea. The deceased lady has been ill since March of last year, and her condition was some time since regarded as hopeless, but the death, though thus not unexpected, has come as a severe blow on Mr. Medhurst, who has the deep sympathy of his numerous congregation and friends.

Baptisms.

TANDRAGEE—Feb. 14th, one; Feb. 28th, one, by John Taylor.

BELFAST—GREAT VICTORIA STREET—Feb. 21st, five, by W. Usher.

EDITORIAL NOTICE.

No attention whatever can be given to literary contributions or communications of any kind, unless addressed to the Editor, Mr. John Dickson, Donaghmore, Co. Tyrone, to whom books for review should be sent.

All orders and payments for the Magazine are to be made to the Publisher Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments must be made in advance.

All communications relative to advertising to be addressed to the Publisher.



THE Irish Baptist Magazine.

APRIL, 1886.

CHRIST'S LAST WILL AND TESTAMENT.

BY PASTOR T. W. MEDHURST, OF PORTSMOUTH.

Notes of a Tent-sermon, preached at Carrickfergus.

"For where a testament is there must of necessity be the death of Him that made it. For a testament is of force where there hath been death; for doth it ever avail while he that made it liveth?—Heb. ix. 16-17. (Revised Version.)



HE covenant of grace is now, to all intents and purposes, a deed of gift. Father, Son, and Holy Spirit have conjointly and severally covenanted with each other for the salvation and glorification of all who believe with the heart unto righteousness. We receive both present salvation and future glory as a gift of grace. Our subject is the last will and testament of our Lord and Saviour Jesus Christ.

I. LET US READ THE WILL. I know of nothing more wearisome than to listen to the reading of a will if we are not interested in its contents. On the other hand, if we have expectations that our names are inserted in the document, it becomes more interesting, and we listen to the reading of it with eager attention. It is even so with our hearing the Gospel. If we regard the Gospel as a message from God to us, we shall hear that our souls may live. What hath the Lord of life bequeathed unto His people? He has left them an inheritance, incorruptible and full of glory, an inheritance which is reserved for those who are kept by the power of God, through faith unto salvation. Here is the first item in the will of Christ. "Father, that which Thou hast given Me, I will that, where I am, they also may be with Me, that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." (John xvii. 24.) Jesus, as the Representative Head of all His people, has entered into His glory, and it is His desire and purpose that all His followers shall share that glory with Him. His Father hath appointed Him a kingdom, therefore, He appoints that kingdom unto all His disciples. He wills that where He is, there they shall be also. He will not possess Heaven alone. His purpose is that all whom He has redeemed shall be with Him eternally. While believers are travelling towards that kingdom, He has provided for them all needed provisions by the way. All that they can possibly need of ten-

poral and spiritual supplies. He will supply all their needs according to His riches in glory—riches which He has acquired on their behalf, and which He will freely bestow unto them.

Another item in the will provides for a TUTOR to instruct and prepare His people so that they shall be fitted for their inheritance when the time comes for them to enter on its possession. The Spirit of Truth is given to guide believers into all truth. He it is Who sanctifies and meetens the believer for the inheritance of the saints in light. Heaven is a prepared place for a prepared people. Are we being prepared for Heaven by the present indwelling of the Holy Spirit? Jesus, even here and now, gives to all His people a token of present affection. Hence He says, "Peace I leave with you; My peace I give unto you; not as the world giveth give I unto you." (John xiv. 27.) This peace which Jesus bestows includes peace of conscience, peace with God, peace in the prospect of death, peace in the very presence of death, and peace eternally in the immediate presence of God. What know you of this peace? Just before Jesus entered into Heaven as the ascended Head of His followers, "He lifted up His hands and blessed them. And it came to pass, while He blessed them, He parted from them, and was carried up to Heaven." (Luke xxiv. 50-51.) Thus the very last thing that Jesus did as He left this earth, and returned unto His Father, was to bless His people. Before the eternal throne He is even now pouring down blessings upon them. Neither sin nor Satan can ever reverse the blessing wherewith the ascended Christ blesses His people.

2. LET US PROVE CHRIST'S WILL. We know it has been properly signed, sealed, and delivered. Its first draft was drawn up in the Council Chamber of Eternity. It has been exhibited in the great forum of humanity ever since man has fallen. It was exhibited in Eden before our first parents were banished from the garden, on account of their sin. It was exhibited to Abel in his offering, unto which the Lord had respect. It was exhibited to Noah, both in the ark wherein he was saved, and in the rainbow of the covenant which God put into the cloud, as the token of his promise. It was exhibited to Lot in the safety afforded him in the little city of Zoar. It was exhibited to Abraham on Mount Moriah, where the ram was accepted in the stead of his son Isaac. It was handed to Moses in the pattern which he received from God on Mount Sinai. It was manifested to Israel in all her bleeding sacrifices, which were types of the person, work and sacrificial death of the Lord Jesus. It was sung of in all the Psalms of David. It was foretold in all the predictions of the prophets. It was declared by John the Baptist when, pointing to Jesus as he walked by the Jordan, John cried, "Behold the Lamb of God, which taketh away the sin of the world." Jesus showed His will to His disciples as they were gathered round the Passover table, when He "took bread, and blessed, and brake it," and said "Take, eat; this is My body;" and when He added concerning the cup, "Drink ye all of it, for this is My blood of the covenant, which is shed for many unto remission of sins," In the garden of Gethsemane, and on the Cross of Calvary, Jesus signed and sealed His Testament when He cried with a loud voice, "It is finished." Jesus has died, and that makes His will to be valid. Jesus lives again at the Father's right hand as His own Executor, and that makes His will sure to all His

legatees. The Holy Spirit is now the Executor of Christ's will on earth.

All who unfeignedly believe on the Lord Jesus Christ are interested in His last will and testament. All who hunger and thirst after righteousness have special marks that they are *Christ's legatees*. The provisions of Christ's will are to be grasped by the hand of faith, to be obtained by prayer, to be realised by hope, to be enjoyed by communion, and to be feasted upon by holy living. Pardon, peace, and a good hope belong unto all those who have an interest in the last will and testament of Jesus Christ the Saviour of sinners. They can individually sing—

“ I call that legacy my own
Which Jesus did bequeath ;
'Twas purchased with His dying groan,
And ratified in death.
Sweet is the memory of His name,
Who blessed me in His will,
And to His Testament of love
Made His own life the seal.

Have you repented of sin? Have you believed in the name of the Lord Jesus Christ? Have you been baptised according to the Lord's Own Commandment? Is your name in the will of Christ as legatee? Turn at your leisure to Matt. v. 3-12, and see if you possess any of the special marks there given by which you may ascertain who are the legatees of the Lord and Saviour Jesus Christ.

A PERISHING MULTITUDE.

Sermon preached at Metropolitan Tabernacle on Sunday morning, Feb. 7.,
by C. H. SPURGEON (*on his return from Mentone.*)

(Taken from the *Baptist.*)

“ From whence can a man satisfy these men with bread here in the wilderness?”—
Mark viii. 4.

I HAVE been for a while outside the crowd. I have not been helping much to feed the multitude, or in bringing the sick to the feet of the Master—only here and there one, as opportunity occurred. I have rested, yet all the while I have never rested from constant thought about the perishing multitudes; about this great city and its sad state; of this country, of Ireland, of all the countries alike troubled and distressed. One may keep out of the fight for a while and look on, but one's *heart* cannot be away. If there was a time when there was a call for the sympathy of all Christian people with the perishing multitudes it is just now. If ever the Church should nerve herself to do her Master's service, it is to-day. Never forget that the Church is the helpmeet of Christ. The work of Salvation—that work is to be done by human hands, through the Spirit of God; and the Church is called to that work, and she is false to her great Bridegroom if she does not sympathise with the tenderness of His heart, and enter as He did into the great work which he has undertaken. The question before us is a somewhat singular one. The disciples asked our Lord, “ From whence can a man satisfy these men with bread here in the wilderness?” This is the *second* miracle, remember, of feeding the

multitude. You suppose, perhaps, that inasmuch as these people had seen the five thousand fed, they ought not to be staggered at the difficulty of feeding four thousand; but that inasmuch as upon one memorable occasion they had seen the Master multiply loaves and fishes, they might expect Him to do the same again, and ought not to ask the question, "Whence can a man satisfy these men here in the wilderness?" Yes, it *is* a singular question; not an excusable question. I will not offer the slightest apology for it, but I *will* say this; that it is, however, a very natural question, considering what human nature is. He who knows what human nature is could be astonished at nothing that it does that is bad. I do not mean human nature unrenewed by grace, but that human nature which remains in the disciple of Christ. If it is of such a character that if he gives way to unbelief it is inexcusable. I give myself as a case. Have you not often seen the hand of God, and yet when you have needed, next time, Divine help you have been in trouble and anxiety? Remember that in the wilderness the children of Israel saw the sea divided, and even after that they were afraid that they should die of hunger. The heavens rained them bread, and they began to cry out that they should die of thirst, so the rock was smitten for them, and then they cried for meat, and God sent them quails for meat. After all that God had done they still went on in their unbelief. And are you and I much better? Those that have a tried path will have to confess, and confess to their shame, for it is greatly to their shame, that after so much mercy past they still ask the question how they are to be delivered this time. Oh, had you and I been there I am not sure that we should have been any better than were Peter, James, and John. We should have forgotten the miracle of the loaves, and should have asked the question, "Whence can a man satisfy these men here in the wilderness?"

The question, though it is thus pressing and inexcusable, may be asked this morning to our profit. It may do us this good, as we shall not be able to answer it on any human lines, it may help to show us our inability; and I believe our Lord wants us to know how weak we are. Before He shows us how strong He is, He wishes us to know our own weakness. I should not wonder but what He got these people into the wilderness on purpose that there might be no suspicion that they had discovered some stores of grain, or something of the kind. The disciples had to feel this absence of supplies, then the Lord had a clear platform for working His miracle. He wants to bring you out. He wants to make you feel what a poor miserable thing you are. We may help to do this by the consideration of this question. When He has done that, then His own arm shall be revealed in the eyes of all the people, and He shall have the glory.

Let us come, then, to our question with that hope—"Whence can a man satisfy these men with bread here in the wilderness?" First, it is a pressing problem how to meet the wants of the multitude; but, secondly, it must also be owned that the question is one of tremendous difficulty—"whence can a man satisfy these men with bread here in the wilderness?" but, thirdly, it is capable of a glorious answer. There *is* a Man that can satisfy these men even in the wilderness.

First, then, *it is a very pressing problem*—what is to be done for the

famishing multitude? What is to be done to satisfy men's souls? For at this present moment there are millions around us who are in urgent need. We sometimes think too exclusively of salvation as having only reference to the world to come. It has distinct reference also to this present state. A man who does not know Christ is a wretched man. A man who has not been renewed in heart, who lives in sin and loves it, is an unhappy being. It is a hell to live without the Saviour; it is the loss of heaven below to have lost the knowledge of Christ. I am sure if there were no poverty in London it would be quite as grievous a sight, to a truly intelligent believer, to see that the multitude forget God and know not the Lord. I do think that that grievous side of London life that raises a bitter cry is not, after all, the worst side of it. If drunkenness brought no consequences, if vice involved no misery, it would not be better; there are far more ghastly things in the sight of those who look below the surface, to see sin rampant, without any check whatever. It is an awful thing to think that masses of our fellow-men have not turned to their Creator with obedient hope, but have lived without thanking Him for His mercy or acknowledging His supremacy. But then the Saviour, when He looked upon the multitude, not only noticed their present hunger, but He noticed what would become of it, "If I send them away fasting to their own homes, they will faint by the way." They would go back to their mountain homes, and in the attempt to get back one would fall by the hillside, beaten down by the heat, because he had no food for days. Some women, carrying their children, might find them dead in their bosoms. The women themselves might also faint by the way; and the Saviour could not bear that. So when we look into the future of a soul, there is something at which we stand back aghast. There has been much said to represent the condition of impenitent sinners in the world to come to be less dreadful than we have been wont to believe it by the teaching of Scripture. I cannot see what practical result can come of that teaching, except hardening men's hearts and making them to be more at ease. If they die without the Saviour, they enter into a land where no change can ever come. And since these things are so—and I am assured they are so—every man that has a spark of humanity and a grain of grace is bound to cry mightily unto God, concerning the vast multitude of men who are passing away from under the sound of the Gospel, who are living in a land of Gospel light, and wilfully close their eyes to it, and so perish in their sin! If you are not roused to action, O Christian man, when sin in this world is a terrible evil, and in the world to come unutterable woe—if you are not roused by that, what *can* stir you? If this does not cause your eyes to run day and night with tears because of the sake of the sons and daughters of your people, I don't know what would. This care of the multitude is laid upon the Church of God. The Lord Jesus seems to take up the cry of this hungry multitude, and says, "I lay them upon the apostles; I had compassion upon the multitude, and ye are to feed them. Give ye them to eat." It was a great honour to them to be in co-partnership with Christ. It is a great honour to be workers together with Christ in relieving this great hunger. It was a great honour to them, but it was also a great responsibility. If one had got away behind a tree and said, "This is Utopian; it cannot be done," and

another had said, "I shall go away and pray about it; that is all I can do," what a mess it would have been. But the burden being laid upon them they took that burden, and their Master being with them they had the glorious happiness of handing out bread to all the multitude. They were the most popular men in all Judea that day, I am sure; almost a delirium of delight must have come over them. If you saw a crowd of hungry people, and God had privileged you to feed them, you would be happy!

Now, the Lord has called His Church in this city to do that work—onerous, and indeed, impossible *without* Himself, but *with* Him feasible, possible, certain, and to be accomplished. He calls His Church to this great task of feeding the vast multitudes of London, of our empire, and throughout the world. It is by us that the world is yet to be fed with spiritual meat. I say again you cannot escape this work. The Master has laid it upon us, and the only way of getting out of it is by renouncing Christ altogether. If you attempt to be a Christian and do not live for your fellow-men, your Christianity is false. To suppose that you can be faithful to Christ and let the multitude die without an effort is a damnable supposition. He is a traitor to his Master who does not enter into the life-work of that Master and save the hungry. If you mean to be with Christ, you must bring hither your barley-loaf and fish, and be the *personal* distributor of that bread and meat. You must keep on at it till the last man, woman and child shall be fed and shall be satisfied, and Christ shall have the glory of having done it all; but He shall give you the honour of having been a servitor in the august banquet of His love. We are thus called to carry out and answer a very pressing problem, "Whence shall a man satisfy these men with bread here in the wilderness?" We must not set it aside; we must keep it in our hearts, and ask God to help us to do it.

But now, secondly, *it is a proposition of tremendous difficulty*. The difficulty of feeding the multitude is enormous, but the difficulty of saving the multitude is far greater. I should like those who think the salvation of souls to be easy to try to save *one*. Did you ever try to bring only *one* little girl in the Sunday-school to God? She may be the nicest little girl you can imagine. If you have endeavoured to convert her little heart without prayer to God, you have made a miserable failure of it. Some of you, if you do not know how to save a soul, you try to say a word, but it sticks in your throat and almost chokes you. And when you *do* begin, the person addressed parries your first blow. And even when you get to close quarters, how hard it is to make men think about eternity and God. As to making a dead soul to live, you are then in the region of miracles, and you are nowhere yourself. Go and make a fly, and then talk about making a new heart and a new spirit. Satisfying the soul is a Divine work, which only God can accomplish. "Here, open your mouth, I will put the whole world into it," and when he gets it into his bowels he says, "Give me another." He is no more satisfied with the world in his bowels than he was before. As to spiritual cravings, how can you satisfy them? Likeness to Christ, hope of eternal life—these are necessary to satisfy. How can you give *them*. The work is impossible. On the very threshold you may sit down and say, "Whence can a man satisfy the spiritual hunger of any man?" I should

like every man to be driven to the Strong for strength, that he may use the Gospel in the power of the Holy Ghost and not his own power. But what am I talking about? *One soul being difficult!* We have not *one* soul, we have not *one million!* In this city I suppose we have something like five millions. In this world how many millions? yea, hundreds of millions; and we should not like one of these left for hell. Shall not every man and woman and child, so far as our desire can go, partake of the feast? Where are we? We have not a notion of what a million is. Think of this city of London. You may traverse it by train, or by weary foot for a year, and then say "I cannot comprehend it. It is too big a thing for human thought." And for the Church of Christ to think she is to feed all these with the bread of heaven. And those, too, in the heathen world. Oh, feebleness, what canst thou do; and oh, disciples, how God can use you for the accomplishment of His Divine purposes! There is a proposition—is it not one of great difficulty to satisfy these people? What struck the disciples was that they were in a desert place. There were no corn-fields or olive-trees, nor fruit-bearing shrubs. If the stones could be turned into bread the people might be fed. I may be supposed a croaker when I say that I do not think the world has ever had a darker period, in some respects, than this present one. I do not see anything that will help to convert the people to God. The masses do not attend the house of prayer. In London the people do not, as a rule, care about it. The tendency of the times is not towards religion, but towards irreligion. There is abroad a current of unbelief which seems to sweep quite over the minds of men. Many Christian people are only half Christians now. They seem to be in a cloudy, misty land. But some of us have got our feet on the Rock, and have lived without sight, and walked by faith. We shall still hold on to Christ with a deadly, lively tenacity, and with an unshaken confidence in God. I constantly meet brethren staggering like drunken men, but, having my sea legs on, I have to help them, and tell them that the ship is not going down, and tell them, too, that the whole of the philosophy of the nineteenth century will be exhibited to the little children in the school as an instance of the monstrous folly that their fathers indulged. I am assured that folly is as foolishness written large. We must get back to God Himself, when, under the old banner of the Puritans' folly, He shall be worshipped as aforesaid. It is a desert place, in pulpits, out of pulpits, and everywhere. About 150 years ago, or so, there was the Church of England sound asleep, the Dissenters all asleep, and the devil thought, as he walked through the land, "Now I have drugged them. Now they will not wake again." But there was a potboy down in Gloucestershire who was converted, and who preached a sermon that drove nineteen people mad. Then there were scholars in Oxford who started a "Holy Club," for prayer, and they were ultimately dismissed the University for the horrible crime of praying. These joined that potboy; and then came Whitefield and Wesley, and soon the devil gave way, and Methodism and all the rest of Dissent arose. And the Church of England began to rub her eyes, and wondered where she was. Do not worry, true Christian brothers. It shall all come right. The Lord brings His people into the wilderness on purpose; it is Himself that feeds the people, and works wonders in their midst. "Whence can a man

satisfy these men with bread here in the wilderness?" Whence can a *man*—a man! "If we were angels!" Ah, if we were angels! Now, if we were angels, I am *sure* we could not do it. Unto angels hath He not put into subjection the world to come, of which we speak. But whence can a man or a woman do it? They are kind to take their share, poor creatures. "I am a poor thing," I see one saying; I have not ten talents—what can I do? Oh, if I were So and So, what I would do! Thank God you are not anybody but yourself. You are best as you are, for you are not much to speak of now. "Oh, if I were somebody else I could do something!" which means this, "If God chooses to make you what you are, you won't serve Him. If you could be master, and made somebody else, then the house would be right." You had better get to work as you *are*, and serve the Master and not argue, "Whence shall a man do it?" for the possibilities of man are something tremendous. When God is with a man, He says, give us not gold or silver, but give us the men. The Saviour, when He ascended to heaven, scattered a Divine largess among His people down below. He reached His hand into His Father's treasury, and took out of it, what?—men. "He gave some apostles, and some prophets, and some evangelists." These were His Pentecostal gifts to His Church. One meets with a perfect brother now and then. I always feel I should like to put a pin into that brother; but oh! the imperfections of the perfect are generally more glaring than the imperfections of anybody else. But we are all such poor frail creatures. We are driven away from all confidence in ourselves, and ask, with emphasis, the question, "Whence can a man satisfy these men with bread here in the wilderness?"

I may hope, therefore, to come to a happy conclusion in reference to this third portion of my discourse—*this question is capable of a glorious answer*; for there standeth One among us, of whom I might almost say ye know Him not. Though He has stood among us all these centuries, yet His people do not *fully* know Him. "But," says one, "I know Him." "Yes, in a sense; but He passes your knowledge." I believe in God," says another. I remember reading of a certain minister who spent many nights and days in prayer, because he doubted if there was a God. And when he ascended his pulpit after that he said to his church, "To *believe in* God is more difficult than you imagine; we have a *notion* of God, but not God. We don't know what Christ or God is. He standeth among us and we know Him not." This wonderful Man could feed these people here in the wilderness; and I have hoped to make you believe as I read the narrative to you. "Jesus called His disciples to Him and said"—(ah, you never heard music more sweet than this)—"I have compassion on the multitude." Oh, the sweetness of that word, when you are troubled about the people, troubled about Ireland, about London, troubled about Africa, troubled about China, troubled about Egypt. "I have compassion on the multitude;" and if He said that there, He equally says it to-day, for He has carried His human heart up to heaven with Him, and out of the excellent glory I hear Him answer to His people's prayer, "I have compassion on the multitude." Listen again, hear Him speak again; I think you will say there is music in these words in the 32^d verse: "I will not send them away fasting." Really I do not want to condemn Peter, James, and John; but it seems to me

that after hearing that, they hardly ought to have said, "Whence can a man satisfy these men with bread here in the wilderness?" They ought quietly to have said, "Lord, Thou hast asked us a question which Thou must Thyself answer, for thou hast distinctly said 'I will not send them away fasting.'" Do you think that the Lord Jesus Christ means, after all, to leave this world as it is? God has given Him the world to save, and He will save it. The thing shall not wind up in disorder: the garment shall not be all ravellings, it shall be bordered yet with the glory of God. From the beginning to the end God shall be glorified; all flesh shall see the salvation of our God, and all nations shall call Him blessed. Oh, great Master, the task seems too great, but if thou hast said "I have compassion on the multitude, I will not send them away fasting," here are Thy humble servants waiting to do Thy bidding, that the work may be done.

The Lord was not speaking of common bread. The greatest spiritual want of man is the pardon of his sins and atonement. Brothers, if the question were, "Where shall I find an atonement?" That would stagger us. But there is no question about *that*, for an atonement has been fully made. Jesus has said, "It is finished."

There is a fountain filled with blood
 Drawn from Immanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains.

The *application* of atonement may be a minor difficulty compared with the *making* of an atonement. If Jesus has said "It is finished," the sun cannot die out in darkness till better things have happened to this race than we have seen as yet. And there is hope for men. There is *one* answer to the question, "Whence can a man satisfy these men with bread here in the wilderness?"—by the atonement He has made. This Divine man Jesus is now invested with all power—"All power is given Me in heaven and in earth. Our Christ is omnipotent. It is He who hath made the worlds, and without Him was not anything made that was made. Is anything hard for the Creator? Is anything impossible or even difficult to Him that ruleth all things by the power of His word? Courage, brothers; there is a full atonement and an exalted Saviour, with all power in His hands. The Spirit of God has been given. Better than Christ's presence among us is the presence of the Holy Ghost. It is expedient that the Saviour should go away that the Holy Spirit should come. Has the Holy Spirit gone? Left the Church of God, appalled by her difficulties? What is the Church at? Has she become unreasonable in her unbelief, more unreasonable than she would be in her strongest faith? When the Holy Spirit is still among us, never having returned to heaven, while we still have an exalted Saviour, what is there that is impossible for the Church of God?

So I close by one more point. As I have made you hear His words, and made you remember, too, the infinite resources at His disposal; now I want you to *anticipate His working*. There are varieties of operation, but a continuity of law running through them all. The way of Christ was first to find out what there was—loaves and fishes. Scotland was once under the sway of Moderatism, a kind of Socinianism; but there came a time of great revival, entirely through the reading of

one book by one man. Yes, they may take one pulpit after another from the orthodox, but as long as there is one good book left that has the Gospel in it, Satan's empire will be in danger. As long as we have one match left, we may set the world on fire. Barley loaves and fishes! You cannot guess how that bread grew. Each man began to break the bread; the piece in his hand remained the same size as ever. Wonderful hands they were! No, they were not; they were only rough fishermen's hands; but somehow the bread kept on multiplying. And it is wonderful how God multiplies His truth. Why He has a way of making men to come to Him without any preaching at all! The devil's work is never done. It always goes to be undone again in five minutes by the grace of God. He may say "I will lock the door; they are safe, and I will go to sleep now." Ah, there is no sleep for you, Satan. God is so at work among men that when you think He cannot do it, He can snap the most superstitious and ignorant from their degradation and sin, and make these the leaders of His people, the champions of His Israel. Therefore, let no man's heart fail him. The bread shall be multiplied and the people fed. And this was how it was done. It was done by *everybody* distributing. I have no doubt that the disciples each broke the bread in a different manner. Do not think, brethren, that God will bless one preacher only. He will bless every one of us. It is the same bread. I shall not forget a remark that my dear grandfather made when he was alive. I went to preach at a certain place, but I did not arrive in time, as the train broke down. But when I got there my grandfather was preaching, and when he saw me he said, "Here is my son Charles. Come along, Charles, you can preach the Gospel better than I can, but you cannot preach a better Gospel, can you?" So I say to you all, try to-day if you cannot put a morsel of bread into someone's mouth. Communicate something of the spiritual meat that has made your own heart glad. This is my Master's way; will you not drop into it? You cannot propose a better. There cannot be a better or one more likely to be successful and more honoured by Him. Bring your barley loaf, bring your little fish; put them into the common store; take them back again from the dear Master's hands, blessed with the blessing which multiplies; for He says, "Be fruitful and multiply, O Spiritual bread." And you shall rejoice together, and to God shall be the glory, for ever and ever.

A MEDITATION ON SIN.

SIN is an arch-traitor, base in its origin, corrupt throughout from helmet to sandals, deceitful in nature and aspect, execrable in influence, foul in desire and projects, galling in domination, horribly malignant in constitution and character. No marvel then that the prophet of Anathoth, instructed from the mouth of the Lord, gives us the emphatic exhortation, "O! do not that abominable thing which I hate." The hideous likeness of this abhorrent monster grieves, insults, and wounds, the God of holiness, the seraphim of heaven, and all the saints.

The direful birth of Sin, was the sad funeral of all mankind, the woeful life of Sin is the dread unmitigated hell of sinners unregenerate; but lo, the death of Sin shall be the everlasting heaven of all in whose pure souls

is photographed the face of Jesus. The bright stars had not begun long to twinkle, the pale moon had only made a few walks thro' the still night heavens, and the sun was but an infant in the arms of God, when Sin struck dead the world. Ah! me, who can describe the mighty numbers that gave up the ghost when our first sire did eat the interdicted fruit, and died to God, to purity, and to peace. In Eden was the first grave dug for man and all his heirs. The heartless gravedigger was the devil. Creation sustained a mighty shock, the angels pure lamented; but God, Who is love, was the Chief Mourner, Who planted at man's dark sepulchre, the fair tree of promise, which budded into types and sacrifices, and after forty centuries, blossomed into Jesus on the cross of Calvary, that whosoever will reach up the hand of faith, and pluck the golden fruit abundant, and eat, shall live to all eternity. Snakes do not hide themselves beneath every flower, panthers prowl not thro' every forest, bears do not rove thro' every clime, lions have not their jungles in every country, but sin where is it to be found? everywhere, except in heaven. But its trail shall never defile the street of gold, its growl shall awake no echoes amid the verdant valleys and sunny hills of Paradise. Its breath shall never taint the atmosphere so full of the eternal health of God, to this agree the words of the holy seer of Patmos. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." O Christian,—fathergiven, Son purchased, spirit taught, Bible clad and trained for heaven,—beware of Sin; confess it, mourn over it, abhor it and forsake it, so obtain mercy. It is sin that pulls around thy soul a midnight of doubts, it contracts thine energies and dwarfs thy stature, Sin is the tempest that lashes into foam thy sea of pleasure, the dense vapour that darkens the sunlight of thy hope, the forked lightnings that divide thy zeal and sunder thy fellowship. Dost thou wonder why thy arms are so faint while tugging at the oars of saintly duties, why the wheels of thy charity revolve so tardily, and the temple of thy spiritual manhood so unadorned,—Sin secretly indulged is the cause. Come to the fountain opened for sin and uncleanness, and wash and be clean. The world will not read the Bible of imperishable truth, but thee it will read. Thou art the world's Bible. Should the pages of thy life be stained with errors no glory redounds to God, but rather the enemy has occasion to reproach. O Spirit of God, make Thy handwriting so legible in our lives, that we may ever be to the praise of the glory of the Father, of the Son, and of Thee! Amen.

BALLYGAWLEY.

MATTHEW SIMPSON.

FRAGMENTS.—"Gather up the fragments" (John vi. 12).

Not anything should I destroy which others may for good employ;
Not even tread beneath my feet a crumb some little bird might eat.

THE BRAZEN SERPENT EVANGELIST.—When the Israelites were bitten by the fiery flying serpents, and the bite was inevitably fatal, Moses was directed to set up a brazen serpent, with the assurance that whosoever that had been bitten looked upon it should be healed. You can imagine how the first man who had felt its saving efficacy flew to communicate the news to his brethren, and urge them to avail themselves of the remedy which had delivered him from death. Every man who was healed became immediately a herald of the glad tidings to others. Every one who was saved became a publisher of the salvation, or, in other words, a preacher, until in a few minutes the news spread throughout the encampment, and in this sense every tribe was evangelised.

THE CHURCH OF THE NEW TESTAMENT: WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY R. H. CARSON.

I.

THE LORD'S SUPPER.

(Continued from page 43.)

FROM what has been advanced—unless, indeed, we have overdrawn the picture—some things of great practical moment may, we think, be fairly inferred. To some of these we ask the earnest attention of the Churches.

1. If our views of the Supper are founded in truth, it is plain the ordinance holds, and ever ought to hold, *the first place* among the institutions of social worship. It will not be denied by any who love the Saviour that "Christ crucified" is the great central truth of Christianity—the sun, in fact, of the Christian system. Now, as we have seen, to present this truth, and to present it so as more effectually than aught else to feed and unite God's people, is the one grand aim of the Lord's Supper. The ordinance is emphatically *the memorial of the cross*, and in that character most vividly recalls the Saviour's death. Thus to the Christian it is a feast—"a feast of fat things, of fat things full of marrow." Beholding, as in a picture—a picture so true to the life as to be all but life—the breaking of the body and the shedding of the blood of God's own Son, we have the nearest possible communion with Him, and, in Him, with one another. By faith we partake, and partake together, of the body and blood of Christ, and are thereby both fed, each in his own soul, and drawn together, each to the soul of every other.

Now, if all this be true, and its truth, we think, few will deny, what must be the importance of the Lord's Supper? We have taken it from among the things that save, or that seal; we have not permitted it to occupy even the lowest place in the work of our salvation: but surely as a social ordinance among social ordinances it remains without a rival. Look at its grand design,—the exhibition of that which is the sum of all saving truth. See, again, how it accomplishes this design,—in a way no other appointment could, offering to the very eye the bruised and bleeding Saviour. Where as here shall Christians be fed and refreshed? Where as here shall believers be brought so near to Jesus and to each other? All Christ's appointments are admirably adapted to nourish and unite His people, but this one more than any. It takes you into His banqueting house, and there, in company with fellow-saints, feasts you on the living manna. Preaching, though having for it burden the same glorious theme, has yet much besides to deal with. *Here all is Christ—nothing but Christ.* The Supper is a standing Gospel exposition, ever unfolding the love of Jesus, and ever thereby filling us with Christ and drawing us together in love. Wherever else you fail, at the holy table you cannot fail to find the Saviour. In all His fulness, in all His grace He is there; and with Him there, and in Him with fellow-saints you may enjoy the nearest and most delightful fellowship. "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? the bread which we break, is it not the *communion* of the body of Christ? What, then, can equal in importance the memorial Supper? What can equal the institution which brings you face to face with Jesus—face to face with Jesus on the cross—and there feasting your soul on Him unites you in love first to Himself and then to His ransomed people? Surely that which not only commemorates the greatest of all truths, but so commemorates it as to make it pre-eminently the food of our souls and the bond of our union should hold the highest place in our soul's esteem. We have no desire to exaggerate the importance of the Lord's Supper; but if nowhere as here Christ is so clearly seen, and if nowhere, consequently our communion with Him and with each other is at

once so near and so endearing, can less be inferred than that it is the first of ordinances?

But here the argument does not end. If we are right in our estimate of the Supper—if the Supper is the first of ordinances—*why not give to it the first or chief place in the worship of the house of God?* It will not be denied that, as the great central truth of Christianity, "Christ crucified" should occupy the first place in the ministrations of the sanctuary—should, in fact, be the central theme of all preaching. But if this be so, does it not equally follow that, as the first in importance, the rite which represents this should be the first *in position* also—should take the highest place in the worship of God's house? And this is precisely the place to which we would elevate it. We would make the Supper the *centre* of the whole system of public worship. Without in the least lessening the value of any other appointment, to this one we would subordinate every other. Nor are we here without the warrant of inspiration. In the record of Apostolic practice the Lord's Supper is uniformly exhibited as taking precedence of every other observance in the worship of the Churches. Even preaching, the modern centre of our religious services, is represented as but a secondary thing. How strange in the ears of many now Acts xx. 7 must sound! Of the worship at Troas we read "that upon the first day of the week, *when the disciples came together to break bread*, Paul preached." "Paul preached;" but not to hear Paul, though the very chief of the Apostles, but "*to break bread*" the disciples came together. Preaching, then, manifestly was not the object for which the Church assembled, though when assembled, preaching, and no doubt also every other part of the worship, was duly attended to. *They came together to remember the Lord's death.* This was the great end of the Church's meeting; not one among many ends, but *the* end for which they met. As the death of Jesus was the one great fact on which all their hopes rested, and consequently the central truth of their theology, and as the Lord's Supper was the best possible exhibition of this, so to observe that Supper became the one grand purpose of their weekly gatherings. Other things had their importance and proportionally to this their place in the worship at Troas; but not for these, but "*to break bread*" the disciples came together.

Somewhat similar to this is the undeniable inference from 1 Cor. xi. 20. That the Church at Corinth had greatly abused the Supper, so greatly indeed as to render it unworthy any longer of the name, is quite clear from the words of Paul; but it is not less clear from the same words that to observe the ordinance was the great end of their coming together. "When ye come together therefore into one place, this is not to eat the Lord's Supper." Could anything more clearly mark the object of their meetings? Unless the words, "When ye come together into one place," can be taken as descriptive of something else than their stated weekly gatherings for worship—and who will say they can?—it will necessarily follow that to observe the Supper was the end and aim of their thus assembling. Indeed it is not more clear, from the language of the Apostle, that they came together *at all* than it is that they came together "*to eat the Lord's Supper.*" Beyond all contradiction, *when they so gathered, whatever time that may be determined to be, they gathered for this purpose.*

Such is the position we would give to the Supper in the worship of the house of God. Many are satisfied if they can obtain for the ordinance, on the authority of Scripture, *a weekly* observance. We take higher ground. In our view the question is not one of mere *frequency*. We affirm not only that the Lord's Supper should be observed every Lord's Day, but that its observance should be *the end and aim of our meeting on that day.* This, we believe, is the plain, undeniable teaching of the Word of God; and less than this, therefore, we cannot think should satisfy the practice of the Churches now. If the disciples at Troas not only "*came together on the first day of the week to break bread,*" but if to the breaking of bread they subordinated

even the preaching of an Apostle, what now, in the services of the sanctuary, should take precedence of the sacred rite? If, with all their corruptions, the Corinthian believers had for their aim in their stated gatherings the celebration of the Supper, should any other object bring us together? In a word, if, as the first of ordinances, the Lord's Supper held the first place in the worship of apostolic times, is it meet or right that we should degrade it to a lower position?

But if the views we advocate are thus manifestly Scriptural, what shall we say of present prevailing practice? So far from "coming together on the first day of the week to break bread," most of the Churches now come together for some other purpose. Many gather mainly for *devotional exercises*; many, again, *to be instructed from the Word of God*. The former "go to prayers," the latter "to sermon;" neither assemble "to break bread." Nor is this all. Not only has the Supper not the first place in modern worship, *to that worship it is all but unknown*. Its position is undeniably one of a purely exceptional character. In many churches you might attend for weeks together, in many again for months—in some even for six—and not see the table spread. And yet in none of these is anything else neglected. You have praying and singing and reading and preaching—in fact, everything but the Supper. In the name of our common Lord, we ask, is this as it should be? The very thing that ought to be the first—first in the worship of the house of God—not only not the first, but not to be seen at all! If any ordinance must be excluded from the solemn services of the sanctuary, why select that one which more than any other recalls the Saviour; which more than any other, therefore, is profitable to us. Our brethren may tell us they do not quite exclude the Supper. Not *quite*, we know; they have their special "sacramental" services. But, we ask, is not that virtually excluded which forms no part of the *stated* worship of the Lord's Day? Surely that service which can be commenced and concluded for weeks and months together without the Supper to all intents and purposes knows no Supper. What would our brethren say if prayer were so treated, or if singing were so treated, or if preaching were so treated? And yet for the stated observance of no one of these have they anything like the evidence we have adduced on behalf of the Supper. In what Scripture are primitive Christians ever said to have "come together on the first day of the week" "to *sing or pray or listen to the Word*?" We do not advocate the neglect of these things (God forbid), but we say, Why attend to these and neglect the other? "These ought ye to have done, and not leave the other undone." Mat. xxiii. 23.

(To be Continued.)

"Whom the Lord loveth."

MY BELOVED WIFE,

MARY ANN MEDHURST,

Was born May 1st, 1832; she departed to be "for ever with the Lord" on Thursday, February 18th, 1886; and the "earthly house of her tabernacle" was tenderly interred in Kingston Cemetery, Portsmouth, February 23rd. She was a loving and faithful Wife, a devoted, tender, and anxious Mother, and a timid, retiring, but whole-hearted Christian. Shortly before she became unconscious she said, "I think I should be disappointed now if I were to get better. I do trust Jesus, yes, I do love Jesus, but

O, I WANT TO SEE HIM!"

A week previously she pointed to an illuminated text hanging by her bedside,—“Fear not: for I have redeemed thee; I have called thee by thy name; thou art Mine,”—and with a smile said, “How sweet!” We said, “Yes, darling, it is sweet: Jesus says to you, ‘THOU ART MINE.’” She answered, in a feeble whisper, “No, not that, I can read it differently.” Then, pointing with her finger, she tried to raise herself in the bed, and said distinctly, “I can say to him,

‘THOU ART MINE.’”

In her case, both readings were blessedly true. Christ said, “THOU ART MINE,” and she responded, “THOU ART MINE.” My Precious Wife is now “absent from the body,—present with the Lord.” The days of her mourning are ended.

“Thou art gone! not lost, but flown!
 Shall we then ask thee back?
 Back, and leave thy spirit's whiteness?
 Back, and leave thy robes of brightness?
 Back, and leave thine angel mould?
 Back, and leave those streets of gold?
 Back, and leave the Lamb who feeds thee?
 Back, from founts to which He leads thee?
 Back, and leave thy Heavenly Father?
 Back, to earth and sin? Nay, rather
 Would we live in solitude;
 We would not ask thee if we could;
 But patient wait the high decree
 That calls our spirits home to thee!”

“The Lord gave, and the Lord hath taken away; blessed
 be the name of the Lord.”

PORTSMOUTH.

T. W. M.

Our Churches—Special Notes.

KNOCKCONNY.

The annual tea meeting in connection with the Sunday-school at Knockconny, Ballygawley, was held on the 15th March, when some sixty young people and their friends partook of a substantial tea, after which Mr. Trueman, who has been connected with the cause there for upwards of half a century, gave an account of the church and Sunday-school from their formation by Daniel Cooke, above eighty years ago, till the present time. It was one of the first Sunday-schools in the North of Ireland. Mr. Simpson followed with a stirring address on “The Gospel Supper, and its Supply for all our Wants through Christ Jesus.” Mr. Dickson next addressed the meeting, and referring to his first visit to Knockconny, almost twenty years ago, he said he thought there were more cobwebs under the old roof then than Christians, but was heartily glad to witness the improvement that had taken place both in the congregation and their meeting-house. Mr. M^cCartney and Mr. M. Patterson then entertained the meeting with a humorous dialogue, as between Dennis and his priest. Mr. Grimson, Dungannon, then spoke of his conversion; and Mr. Patterson, Dungannon, of Abraham's servant bringing Rebekah to Isaac, as illustrative of beloved ones being brought to Jesus. “Steal Away to Jesus” having been sung, prayer was offered by Mr. Dickson, and a very pleasant reunion was brought to a close at a late hour.

CLOUGH.

The annual tea meeting was held in the above chapel on Thursday, the 18th February. There was a large attendance of church members and friends. Pastor T.

Whiteside presided, and, after tea, delivered an address from the words "And He is the head of the body—the Church." The Rev. J. Kelly, of Ballymena, on behalf of the Sunday-school teachers, then made a presentation to the pastor and his wife, and read the following address:—Rev. and Dear Sir,—We, the teachers of the Sabbath-school in this place, desire to approach you on this occasion of our annual reunion to express to you our warmest feeling of esteem and affection. From the time that you accepted the oversight of this little church you have performed the duties devolving upon you with unflinching zeal and untiring devotion. Through all kinds of weather, Sabbath after Sabbath, you have come out to break amongst us the Bread of Life, although at times the congregations have been anything but encouraging. Truly your fidelity has been tested, but you have not been found wanting. In your pulpit ministrations you have been most helpful and acceptable to us all. You have not shunned to declare unto us the whole counsel of God, and heartily do we rejoice with you in knowing that your labour has not been in vain in the Lord. Again and again have we been cheered and blessed and comforted by your ministry. Faint hearts have been strengthened, feeble knees have been confirmed, and all have been better fitted to meet life's duties and trials by the Word of Life from your lips. To one and all of us you have been not only a pastor but a friend and a brother. In our Sabbath-school you have always taken a deep interest; and though, by reason of distance, you have not been able to be present often, yet you have done all in your power to assist us who are teachers and to make the school a success. And now, sir, as a small token of our gratitude and esteem, we would ask you to kindly accept these six volumes of "Geikie's Hours with the Bible," and this pocket Bible for Mrs. Whiteside. We are sorry that our gift is so small, but we know you will prize it more as the expression of kind feelings rather than on account of its intrinsic worth. We trust you will long be permitted to labour amongst us, and we earnestly pray that God may abundantly bless you and make you a blessing. Signed, on behalf of the teachers, ESTHER HOUSTON, MATILDA M'CLURE. Mr. Whiteside, who was quite taken by surprise, thanked them very heartily for their unmerited kindness, and expressed a desire that he might be enabled to labour amongst them in future even more zealously than he had done in the past. Mr. Kelly then gave a most enthusiastic and stirring address on the subject of "Consecration," which was well received. Mr. Russell kindly led the singing, in which the people joined heartily, and the meeting throughout was both happy and profitable.

Obituary.

GREAT VICTORIA STREET, BELFAST.

With regret we announce the decease of Mrs. Henry M'Clelland, in whom the denomination loses a devoted adherent and the above church a faithful member and friend. The sad event took place at her late residence in Belfast, on Friday, 26th March, after a very brief illness.

Baptisms.

BELFAST—GREAT VICTORIA STREET.—March 21st, three; by W. Usher.

EDITORIAL NOTICE.

No attention whatever can be given to literary contributions or communications of any kind, unless addressed to the Editor, Mr. John Dickson, Donaghmore, Co. Tyrone, to whom books for review should be sent.

All orders and payments for the Magazine are to be made to the Publisher Mr. W. W. Clelland, 20 Great Victoria Street, Belfast. Payments must be made in advance.

All communications relative to advertising to be addressed to the Publisher.



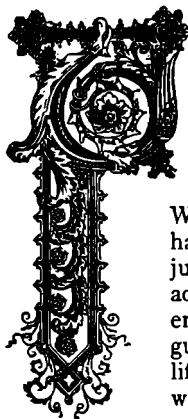
THE
Irish Baptist Magazine.

MAY, 1886.

THE EXALTED CHRIST.

BY PASTOR T. W. MEDHURST, OF PORTSMOUTH.

"Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins."—Acts v. 31.



HE two little words, "*to be*" may be omitted. The Lord Jesus Christ is exalted "a Prince and a Saviour." He is exalted to reveal the heart of God, to bestow repentance, and to dispense forgiveness to sinners who repent, believe, and obey the Gospel. Law, terror, and judgment, operating alone, have no power to produce genuine repentance in the sinner. Working alone, their only tendency is to increase the hardness of the heart already hardened by guilt. What judgment fails to do, love and mercy revealed by Jesus accomplish. An exalted Saviour gives repentance. An enthroned Saviour bestows remission of sins to the guiltiest sinner. Every bitten Israelite looking to the uplifted serpent received healing. Every sinner looking with the eye of faith to the crucified Saviour receives repentance and remission of sins. It is for this very purpose that Christ has been lifted up.

The Lord Jesus is exalted in His own resurrection from the dead. He is exalted in the faithful preaching of the Gospel of His salvation. To Him the hearts, hopes, and confidences of sinners are invited. Christ is exalted whenever He is received by faith. There is divine power in a preached Christ. There is utter failure in the preaching of all besides Him. No preaching of "the Church," or of rites, or of ceremonies, can convert a sinner from his sins. The only preaching that will tell on men's hearts, and kindle men's hopes, is the Lord Jesus Christ set forth as a Prince and a Saviour. As PRINCE the Lord Jesus gives and creates Repentance. As PRIEST and SAVIOUR the Lord Jesus, by His grace and the power of His blood, delivers from condemnation, and gives the remission of sins. Jesus is a complete Saviour. His ex-

altation was the sovereign act of His Father. "*Him hath God exalted with His right hand.*" There was no necessity laid upon God to interpose for sinners. There was no merit in sinners to attract the aid and sympathy of God. It was all of grace that God interposed to make rebels loyal, and to make sinners saints. All was the origination of spontaneous love on the part of God the Father. Christ is exalted a PRINCE. He has sovereign power, authority, and jurisdiction. Christ is exalted a SAVIOUR. He delivers sinners from sin, calamity, peril, and death. He has provided for all believing sinners of mankind an eternal salvation, a perfect deliverance from sin's thralldom. He saves from sin's penalty by the efficacy of His shed blood. He saves from sin's power, guilt, and pollution by the gift of the Holy Spirit. Every sinner whom Christ pardons, the Holy Spirit sanctifies. Thus all saved sinners have both a right and meetness for heaven.

Jesus Christ is exalted to "GIVE REPENTANCE." Without repentance none can be saved. Without repentance all sinners must perish everlastingly. Repentance is a vital necessity, or no sinner can enter heaven. Repentance is an emotion awakened in the heart against sin; a strong principle, ever powerful, ever influential, causing the believer constantly to wage warfare against all sin. Repentance, according to the Gospel, is a deep and abiding sense of sorrow for sin committed against God. Judas deplored the CONSEQUENCES of his sin, and he perished. Peter sorrowed on account of HIS SIN AGAINST JESUS, and he received forgiveness. Pharaoh repented that the plagues might be removed. David repented, and cried, "*Blot out my sins.*" Job repented, and said, "I have done iniquity, and I will do so no more." This is the resolve of genuine Gospel repentance. All true repentance comes from a believing look at a crucified Christ. It is the tear which falls from the eye of faith. It is a fearful mistake to imagine the sinner must repent before he comes to the Lord Jesus Christ by faith for forgiveness. That is to turn the teaching of Scripture upside down. The order of Scripture runs on this wise—Repent by looking unto Jesus, believe on Jesus for the forgiveness of all sins, live for Jesus, unreservedly *obey and serve Jesus*. Look to Jesus, then weep on account of your sins. There must be a direct personal recognition of Jesus as the Prince and Saviour able to give repentance, and the forgiveness of sins. The sight of the exalted Saviour gives possession of heart-felt repentance. There is nothing between the greatest sinner out of hell and the instant pardon of all his sins, the moment he believes with the heart in the death and sacrifice of the Lord and Saviour Jesus Christ. We dare not put repentance or any other grace between the sinner and the exalted Lord Jesus Christ. It must be "Jesus only."

Jesus is the complete and all-sufficient Saviour for the greatest sinner. The sinner is warranted as he is to go to Christ as a great sinner needing a great salvation. The eye that is fixed on Christ, and sees Him by faith as it looks will feel the tear start into it. The more the eye is fixed upon Christ as the crucified Saviour, the deeper will be the penitence. Genuine repentance always accompanies faith in Christ.

True repentance as it comes from Jesus as a grace will carry us to JESUS IN SERVICE. The religion that begins with Christ will carry us to Christ, even as water always rises to the level from which it starts. A

religion that comes from man will carry us back to the man from whom it came. A religion that comes from the Church will carry us back to the level of the Church. A religion that comes from the priest will carry us back to the priest. The religion that comes from God will not leave us, but will carry us up to the very bosom of God. Thus true repentance, forgiveness, and eternal glory are inseparably connected.

Repentance gives an intense and growing hatred to all sin, and longing desires after true holiness. Here is the grand promise of the Gospel of Christ—repentance and forgiveness of sins. Absolution from the *guilt* and freedom from the *power* of sin, are in Jesus for the very oldest and for the very chief of sinners. Our text was first addressed to the murderers of Christ, and if to them, then surely no sinner need despair of finding mercy with God. Without money and without price Jesus gives repentance and the remission of sins. To undeserving sinners who have no merit Jesus bestows pardon. Jesus can pardon your iniquities, change your heart, and enable you to forsake your sins. He who unfeignedly repents of sin renounces all sin, takes to himself shame and sorrow on account of his sins, and gives to God all the glory of his salvation. Right views of Christ lead to faith and confidence in Christ. Right views of sin lead to a renunciation of all sin. This is the repentance that needeth not to be repented of, a Godly sorrow for sin as sin.

God commands all sinners everywhere to repent. Christ is exalted to give what God commands. Christ is exalted for this very purpose. He will surely give that which He is specially exalted to bestow. It is the glory of the exalted Christ to give repentance and the remission of sin. Christ is more glorified in giving repentance and pardon than He was glorified when He created all worlds. In saving sinners He sees the travail of His soul with satisfaction. To save sinners was the joy that was set before Christ, when He endured the cross and despised its shame. A redeemed sinner brings more glory to God than a million just persons who need no repentance.

Let sinners apply to the Lord Jesus Christ for the forgiveness of all their sins. Christ Jesus satisfied God's justice to the uttermost, therefore He can save sinners to the uttermost. The blood of Christ can pacify the conscience of the awakened sinner.

Let us hear Christ as our **PROPHET**. Let us trust Christ as our **PRIEST**. Let us obey Christ as our **LORD**. Let us be subject unto Christ as our **KING**. How vital is the truth concerning Jesus as our risen and ascended Lord. It is the complement of all He bore on Calvary's cross. It is the coronation of all His atoning sufferings. That which Christ purchased on His cross is that which Christ gives from His throne. It was as necessary that Christ should rise from the dead as that He by death should make an atonement for sin. If Jesus had not died, the forgiveness of sinners had been impossible. If Jesus had not risen to the right hand of God, forgiveness had never been given to transgressors of mankind. Such was the depth of our ruin that we needed a divine sacrifice. Such is the extent of our weakness that we need a divine application of that sacrifice. The fullness and the freeness of the Gospel of Christ meet our sin, ruin, and weakness. None but God in Christ could save, atone, and pardon.

Are we looking up by faith to the exalted Lord Jesus? He will not deny the request of any who call upon His name for the forgiveness of their sins. He will not disappoint any who hope and trust in His mercy. Here, in the Gospel of the exalted Christ, is a gracious welcome offered unto the worst of sinners. Let no sinner neglect so great salvation. A rejected Christ means endless punishment. The simplicity of the Gospel is the Gospel's greatest glory. Just as he is, the sinner is invited to come to Christ, that he may be made what God would have him to be, both for time and eternity.

“Jesus, on me bestow
 The penitent desire ;
 With true sincerity of woe
 My aching heart inspire.
 With softening pity look,
 And melt my hardness down ;
 Strike with Thy love's resistless stroke,
 And break this heart of stone.”

“HEARING SPURGEON.”

I ONCE heard an eminent and godly minister of the Gospel say, that “One of the chief hindrances to the spread of true religion was to be found in the ministry. First, in the man ; and, secondly, in his manner and matter.” He said “the country was studded with men who knew nothing of the new birth, and never having experienced it themselves they could not speak of it to their hearers ; or, speaking of it, they did it in such a way that sinners could not understand or receive it.” These words came rushing into my head, as for the first time, I listened to the world-renowned preacher, and I could not help contrasting them with the man who says he has only one gift, and that not eloquence, and yet upon whose words multitudes hang with rapture and delight.

Looking round upon the immense throng—there could not have been less than six thousand present—one could see that the grand, simple old Gospel of Jesus and His love had not lost its winning attractive power. High and low, rich and poor, side by side in the vast audience, and gathered there to hear what?—“19th century philosophy?” or so-called “modern thought.” Nay! but to hear in rich Saxon language the one and only panacea for the world's need—to hear the truth ; for they heard of Jesus as the truth is in Him. I think one of the grandest traits in this truly great man's character is his loyalty to the grand old Gospel. Truly it may be said of him that he “knows nothing among men save Jesus Christ and Him crucified.” God honoured, world-renowned, beloved by multitudes, and for what?—for simply preaching what this 19th century seems to be rejecting ; for standing firm upon the rock while so many seem to be slipping off ; for pointing and leading weary, helpless, sinful men to the sure haven of forgiveness, to the harbour of rest, to the Lamb of God who taketh away the sin of the world. I had been looking forward with eager anticipation to the pleasure of hearing him on his return from Mentone, where he had been

recruiting for some seven or eight weeks. Never having had the privilege of hearing him before, of course my expectations were high, having heard and read so much of him—nor was I disappointed—Sunday, the 7th of February, 1886, will not soon be forgotten by me. Entering early I secured a good seat, and watched with no little interest the seats, the aisles, and gradually every available space filling up, and then, punctual to time, Mr. Spurgeon, accompanied by his deacons, came upon the platform and took their respective places. I need not describe the man—that has been done over and over again. Standing upon the platform with his great coat upon him, for the day was raw and wintery, he gives out the opening hymn, reading verse by verse. As he reads, it is plain he has not yet fully recovered from his recent severe attack. His voice shows signs of weakness, and, as he leans upon his table and the back of a chair, it is evident that he does not feel quite up to the mark. The 15th chapter of Matthew is the one chosen for reading, and as each verse is read and commented upon, one of Mr. Spurgeon's most marvellous gifts is displayed; if weak in body, he showed that he was certainly not weak in intellect, and had lost none of his mental vigour. One quotation will be sufficient to show how terse, how succinct, and yet how full his passing remarks were. Having read the 22nd verse, he looks up and says of the Syrophenician woman—"She knew Christ's Divinity, *O Lord*. She knew His Humanity, *Son* of David. She knew His Royalty, *Son* of David. She had but one prayer, have mercy." Here we have a whole sermon in a few words—a volume of thought compressed into a single sentence. But it is of his sermon I would like to speak most. While the hymn before the sermon was being sung, Mr. Spurgeon took off his great coat, having evidently warmed to his work. After the hymn and prayer—a prayer which embraced all the wants of his vast audience—a prayer which seemed to bring each one face to face with God, revealing Him as the great giver, and the suppliant as the needy receiver—he announced as his text, Mark viii. 4—"And His disciples answered Him, from whence can a man satisfy these men with bread here in the wilderness?" Then followed a truly characteristic sermon—one which proved conclusively to the minds of all present that, however high the pedestal to which the preacher has been raised, he himself is still the humble follower of the lowly Nazarine. However much importance is attached to him as a preacher, he firmly believes—and would have everyone know it—that his message is of infinitely greater importance. No one could leave without being fully impressed with the genuine earnestness of the man, without being convinced that, though the speaker is but an earthen vessel, the treasure which he gives out is of heavenly origin—the speaker human, the work he is engaged upon Divine—the speaker but mortal, his message eternal, and leading to eternal issues—the speaker weak, the Master for whom he speaks strong and mighty to save. Alas! how many there are in the present day who call themselves preachers of the Gospel, profess to be representatives of Christ, and yet every time they speak they but seek to exalt themselves, their vast knowledge, the profundity of their thought, or the perfection of their own ecclesiastical organisation—preachers of *a* gospel, but not *the* Gospel of the grace of God, not the good tidings of salvation to lost humanity; nothing but the tidings, good or bad, of further wanderings in

the dim regions of a misty science—often falsely so called—of the more recent speculations or ramifications of a cold and icy philosophy. If they do speak of Christ and His claims upon the heart and life of their hearers, it is done in so feeble, so timorous, so halting a manner, that His claims are ignored, His invitations rejected. We have listened to some preachers, who, carried away with their own verbosity, lost in their own ethereal world, have spoken of the birth of Christ as “opening up with blood-red lustre the ages of the past;” of “soft zephyrs blowing through the fringed palms;” of “tiny birds beating their little wings against the gilded bars of their prison cage, longing to extend their pinions and soar away into the ambrosial atmosphere of the place of their nativity,” and we have come away mentally exclaiming, “whole cart loads of such twaddle would not save a soul.” An American writer has said—“The world’s greatest need at the present time is not *smart* men.” We believe he is right. We want men who, like Mr. Spurgeon, have a clear grasp of truth, a firm hold upon Christ, a burning earnestness for the salvation of men and women, and an unquenchable, unflinching faith in the power of the old Gospel to meet the need, however great, of all mankind. Men may preach a correct code of morality as much as they please, but, if there be no Christ in it, their preaching is vain, their labour useless, their life misspent. During the course of his sermon Mr. Spurgeon said—I have been for a while outside of the crowd. I haven’t helped much to feed the multitude, but all the while I have never rested from constant thought about the perishing, about this country and Ireland, and the distress. If ever the Church should give herself to do her Master’s service, it is to-day. We have in the text (1) a pressing problem, how to meet the wants of the famishing multitude. There are myriads around us who are in deep necessity. We sometimes think of salvation too exclusively as having reference only to the life which is to come. It is a hell to *live* without the Saviour. Every man who has a spark of humanity or a grain of grace is bound to rise to action. The Lord has called the Church in these days to this work—the feeding the multitudes of London and of the whole world with spiritual meat. To suppose that you can be a Christian, and yet not live for your fellow-men, is a damnable supposition. 2. It is a proposition of tremendous difficulty. What a thing it is to satisfy with heavenly food a single soul! Did you ever try to bring one soul to Christ? How can you satisfy the spiritual cravings of men? The work seems impossible. But what am I talking about? We haven’t one soul to save—we have in London five millions. In this huge world what myriads—a thousand millions would not compass the countless army now encamping on the globe. Would we deliberately exempt one? Must not all be fed, if possible? Why, we haven’t a notion of what a million is! This London is too big a thing for human thought. Then think of all those out yonder in the heathen world. The world has never had a darker period than the present one. I don’t see any element now which would help in the salvation of the world. The tendency of the times is not towards religion. The people are not so attentive to the Gospel as once they were: a current, nay, a torrent, of unbelief is roaring round the foundations of society, and our pulpits are reeling beneath its force. Many Christian people are only

half believers now ; they are almost smothered in the dense fog of doubt which is now around us. Those of us who have our feet firm upon the Rock of Ages have our hands full with helping our slipping friends. It does not matter to us personally if the surrounding darkness should deepen into seven midnights black as hell, we should still hold to God and to His Christ in a death-grip of unshaken confidence. But the good ship is not going down ; the everlasting truth is as sure as ever ; the day is not far distant when the Lord shall send us a great calm. It will come to pass before long that the infidel philosophies of the nineteenth century will be exhibited to little children in our Sunday-schools as an instance of the monstrous folly into which wise men were allowed to plunge. The present wisdom is foolery written large. But whence shall a man feed this multitude ? The possibilities of man are stupendous. There is nothing bigger than a man when God is with him. Give us not the power of gold, or rank, or eloquence, or wisdom, but give us a man. 3. This question is capable of a very glorious answer. Listen to what *this man* says—Matt. xv. 32—“I have compassion on the multitude.” There is our hope : that heart through which the spear was thrust, and out of which there came blood and water, is the foundation of hope to our race. Again—“I will not send them away fasting.” Do you think the Lord Jesus Christ means after all to leave this world as it is ? Will He forego His purpose ? The chronicle of Time’s history will not wind up with this horrible state of things. The loom of Providence will not leave its piece of cloth with its edge so fearfully unravelled ; it shall be finished off in due order, and yet be bordered with thread of gold. All flesh shall see the salvation of God, and all nations shall call the Redeemer blessed. If Jesus died, there must be hope for men. Courage, brothers, with Jesus himself slain as an atonement. Jesus exalted as a Prince and a Saviour at the right hand of God, and with the Divine Spirit abiding with us for ever, what is there impossible to the Church of God ? Our enemies may do what they like—they may preach what they please, they may take away one pulpit after another from the orthodox, bury us under the rubbish of evolution and false philosophy, but we shall rise again. God is never at a loss for agents. He can turn the Pope into an evangelist, a cardinal into a reformer, a priest into a preacher of the Gospel. Let no man’s heart fail him. As long as we have one match left we can yet set the world on fire. As long as one Bible remains Satan is in danger. The bread shall be multiplied, and the people shall be fed.

Mr. Spurgeon preached for 50 minutes, and before pronouncing the benediction he said, “I’ve been a little longer than usual, but then I haven’t worried you for the last eight weeks.” Judging from the smile on every face, I should think that all would only be too glad to stand a lot of worrying from the same source, and only be too glad to be worried by him every Sunday in the year if his health would but permit of it. As I left the tabernacle I could not but think that Mr. Spurgeon’s one thought is—

’Tis all my business here below
To cry, Behold the Lamb.

JOHN D. GILMORE.

THE CHURCH OF THE NEW TESTAMENT: WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY R. H. CARSON.

I.

THE LORD'S SUPPER.

(Continued from page 62.)

IF the principles enunciated in the preceding pages are well founded, it will necessarily follow that *believers*, and *believers only*, should be admitted to partake of the Lord's Supper. The Supper, as we have seen, is the solemn exhibition of the cross of Christ; moreover, as such it opens up our way to the fullest and freest communion with Christ, and, in Him, with one another. But, if this be so, who can doubt that for believers alone the ordinance was intended? Who but the Christian can *discern* Christ, and can so discern Him as at once to "*eat*" of His broken body and *drink* of His shed blood? Who but the Christian can unite with Christians in this blessed fellowship? The mere worldling may approach the table and partake of the elements; but neither with Christ nor with believers can he have any real communion. To the renewed man he is spiritually a stranger, though the next of kin; to Christ a greater stranger still. Whence, then, the bond that can make him one with the people of God in partaking of the body and blood of Christ? Nay, not only is there no such bond, no point of union, no principle of harmony,—there is the reverse of all this, estrangement, repulsion, enmity. The unrenewed man, whatever his character or pretensions, is the enemy of Christ and the enemy of Christians for Christ's sake "Marvel not if the world hate you; ye know that it hated me before that it hated you. If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you." John xv. 18-19; 1 John iii. 13. With the true Christian the worldling has no sympathy; rather, indeed, his sympathies are all on the other side. In league with the Church's foes, he entertains for the Church and for the Church's Head the bitterest hate. How, then, can he commune with either at the table of the Lord? can he partake of a Saviour whom he not only does not know, but from whom his soul is an utter alien? can he have fellowship with those who more than want his sympathies, who are the objects of his dislike? As well might you suppose "righteousness to have communion with unrighteousness," or "light with darkness." 2 Cor. vi. 14-16. But why insist on a point already sufficiently plain? Who would ever think of spreading the table of the Lord for those who are not only not the Lord's, but who are His and His people's enemies? Yet, strange to say, this is precisely what thousands do. Indeed, the evil is one of all but universal prevalence. Omitting quite to speak of the practice of Rome (a Church in our estimation, *outside* the pale of Christianity), in the Established Church of our own land, as is known to everyone, any dweller in any parish, unless convicted of some gross offence, may claim the privilege of taking the "sacrament." Even Presbyterians laugh at the idea of distinguishing between the "precious" and the "vile" at the sacred board. Their Churches admittedly are not, in the true and proper sense of the word, *Christian*; nor do they think they ever will be. "That matters," says the Rev. Thomas (now Professor) Witherow, "might be improved, I freely admit; that they are improving, I fondly trust; but that after man has done his best, we shall possess a Church that consists *only* of believers, is what I believe will never happen.* Quite in the same spirit Knox himself assures us that "the true Kirk of Christ is where His

* A Defence of the Apostolic Church, in answer to Rev. R. H. Carson, by Thomas Witherow, p. 83.

Word ruleth and His sacraments are truly administered, *notwithstanding that in the same the darnel and the cockle appear to surmount the wheat and the good seed.*"* And from many a pulpit are we not told again and again that "the wheat and the tares" are "to grow together," not in the "world" of the Saviour's parable, but in the *Church* of the Presbyterian theory. A communion, then, of living, believing souls at the table of the Lord is no longer a necessity—is not even a possibility. While the world lasts, and within God's own vineyard, the wheat and the tares must grow together. Nay, so far even within the Church may noxious weeds prevail as to threaten the very existence of the seeds of the kingdom.

This is a dark picture, but not more dark than the reality itself. We have no desire to appear as censors of our brethren; but we cannot, if we would conceal from ourselves, the grievous fact that everywhere around corruption prevails. That ordinance which, more perhaps than any other, claims the guardian care of God's Church, is openly profaned in the house of its friends. Itself a pre-eminently holy thing, it is yet without reserve "given to the dogs." Thousands upon thousands are admitted to partake of the emblems of the Saviour's death, who not only make no pretensions to piety, but who have not the most remote idea of what true godliness is. And who, let us ask, is responsible for this? Ministers may fancy when they have warned their flocks, and faithfully pointed out who ought and who ought not to approach the table, they are clear in this matter. But what better is such a plea than that of Pilate, when he delivered up Jesus to be crucified? Like the yielding civil governor, these modern church rulers do indeed their utmost to dissuade their misguided people from embreuing their hands in the Saviour's blood; but, like Pilate also, having so done, *they surrender Him to their power.* After this shall anything acquit them from the guilt of aiding and abetting in Immanuel's death. They may "take water and wash their hands before all the people;" they may call heaven and earth to witness that they are "innocent of the blood of this just person;" nay, the whole responsibility of the dreadful act their people themselves may willingly assume; but, after all, who shall plead their cause, or say they are clear? Was Pilate clear? Yet what do our brethren to preserve the Lord Messiah from murderous hands, that Pilate did not do? No doubt their position, like his, is a fearfully trying one, and from our inmost souls we pity them; but their apology we dare not undertake. Have they, we ask in all affection, at all considered the awful import of dispensing to the unsaved the emblems of the body and blood of Christ? It were bad enough to profane an ordinance of God, but how much worse is it to add murder to profanation—the double murder, too, of God's own Son, and of those who unworthily partake of the emblems of His death. Yet, if Paul is true, this is literally what here occurs, "Whosoever shall eat this bread and drink this cup of the Lord, unworthily *shall be guilty of the body and blood of the Lord.*" 1 Cor. xi. 27-29. And what then? "He that eateth and drinketh unworthily, *eateth and drinketh damnation to himself,* not discerning the Lord's body." No wonder, with this in view, the late Dr. Carson escaped from Presbyterianism, and in leaving, said, "I have plainly told my people that I would no more administer the ordinance among them in the same promiscuous manner, than I would descend from the pulpit with a sword in my hand to destroy them." Works, vol. iv., p. 91. We implore our brethren to review their position. If it is a crime to kill a mere man, how much more so to murder the Son of God. If to destroy the body is bad, how much worse to ruin the soul! If one murder is iniquitous, what shall we say to the double crime? As for ourselves, may God assist us to act out our principles! May we rather perish from the earth than place in the hands of a known unbeliever the memorials of the cross!

* Select writings, p. 187.

3. Our sentiments respecting the supper, if accepted as Scriptural, demand that the ordinance be celebrated *with the utmost publicity*. Are we right in regarding the broken bread and the poured out wine as more expressive than aught else of the great saving truth of the Gospel? Nay, will it be admitted that these precious emblems are *at all* a witness for Christ? Then why have Christians so very generally removed the institution from the public eye, and confined its observance to meetings strictly of the brethren? That the business acts of the church (matters which, of course, the world have nothing whatever do), should be attended to in meetings strictly of the church, is clear and intelligible; but that an observance, constituting at once the most interesting portion of the service of the sanctuary, and the most striking illustration of the work of Christ, should so be attended to, is, in our view, a perfect anomaly in the practice of many of our churches. We may be told the ordinance is not for unbelievers, and that, therefore, their presence during its celebration can be of no use. The conclusion, however, is anything but a necessary one. Though not permitted to partake, may not the unsaved, *as witnesses*, derive benefit? If it is true that in the celebration of the Supper, "Christ Jesus is evidently set forth, crucified among us," is it not also true that the sight is one from which all may profit. We invite the attendance of men on the preaching of the word; we sometimes make even special efforts to get them under the sound of the Gospel. Shall we, then, shut them out from the solemn teachings of the memorial feast? Surely the emblems of Calvary are not less potent than the expositions of the pastor in arresting their attention and reaching their hearts. The Supper, when Scripturally observed, cannot fail powerfully to influence the unconverted. In its striking symbols they see, as it were, with their own eyes, the suffering Saviour. As nowhere else they could, they learn that Jesus was wounded for our sins and bruised for our iniquities—that His blood, moreover, "cleanseth from all sin." In a word, in the Supper the cross is reared anew, and we have but to cry as we dispense the ordinance, "Behold the Lamb of God that taketh away the sins of the world." Then why *seclude* the celebration of the feast? Should we not rather study to give to it the utmost publicity? We have no desire to renew the "holy fair" of the Scotch bard; we should deeply deplore the slightest irregularity on an occasion so solemn as that of recalling the agonies of Calvary; but we do desire, and more than that, we anticipate the time when in all our churches the Lord's Supper shall forsake its privacy, and stand forth an ever-abiding and faithful witness for Christ.

A brief suggestion or two as to the manner in which we should attend upon the Supper, and our paper is closed.

1. We should approach the table with the *most careful self-scrutiny*. The inspired injunction is very pointed—"Let a man examine himself, and so let him eat." Not less pointed is the reason assigned—"For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body." 1 Cor. xi. 28-29. It is quite possible for us to eat and drink without "discerning" the body and blood of Christ, and thus to eat and drink "unworthily," and thus again to eat and drink to "condemnation." But if all this is possible, who does not see the propriety, rather, indeed, the necessity for self-examination? If we would escape the judgement of God, incurred by the unworthy partaker, we must discern the Lord's body, but this we cannot do unless our hearts are right with God. Even the Christian's faith may be greatly dimmed—nay, for a time altogether blinded to the glorious truth exhibited in the supper. Our spiritual vision is mightily influenced by our spiritual estate. If we indulge in any sin, we may be sure we shall fail to discern the Saviour, however clearly He is offered to our view. The heart that has opened to the pleasures of the world, or to the gains of the world, or to the honours of the world is inevitably, while in that condition, closed to Christ. How necessary, then, at the Lord's table, a careful inquiry into our hearts, and let the inquiry be careful. Let us judge

ourselves, that we be not condemned with the world. Let us enter the chambers of the soul with the candle of the Lord in our hand, and let us see that no evil thing lurks within us. Let every unholy passion, every carnal desire, every earth-born feeling be cast forth. We are sufficiently impartial when trying the condition of others; let us be equally so in looking into our own estate. Let the inner temple of the soul be searched from end to end, and let us without reserve drive out hence the polluting merchandise of our own corruptions. *Thus, let us eat.*

2. We should observe the Supper with *deep solemnity*. Can we be otherwise than solemnised by the awful scene pictured in the ordinance? We may, and we ought, it is true, to approach the table with genuine gladness; but our joy should be the chastened joy of those who have experienced *at a mighty cost* a great deliverance. Look at the Saviour's agonies, portrayed in the Supper, and say, Christian, what feelings should possess your soul. Even Nature, before Immanuel's cross, could not conceal its deep emotion. The heavens were robed in darkness, while the earth shook and trembled like a drunken man. And ro wonder. Oh, the appalling sight! God's own Son, Incarnate Diety, suspended to a tree! We are no advocates for gloom and sadness at our great memorial feast, but surely there is something here that ought to leave its mark behind it. Few of us could think of witnessing an execution; the very picture of a martyr's death would haunt us in our dreams. Shall we then unmoved behold the scene on Calvary? Shall the awful sight of a dying Saviour fail to impress us? That man must be lost to all right feeling and all right sentiment who can, without the deepest seriousness, recall the cross.

3. We should come to the feast with *strict regularity*. He who neglects the Supper despises the authority, and slights the grace of Him whom the Supper commemorates. This is no trifling matter. Many fancy they may or may not attend, just as they feel inclined. Would they think so if called by earthly majesty to a royal banquet? On the contrary, would not the sovereign's commands, or, if you will, his gracious invitation, suffice to secure their attendance? And has the authority of Jesus less influence, or the grace of Jesus less power to gather us around the sacred board? If the Great King has spread a feast, and sent forth His servants to bid the guests, shall they be held excusable who carelessly absent themselves? There is nothing an earthly monarch would resent so much. Nay, there is nothing we ourselves would more resent. If your friend prepares an entertainment for you, and then sends and asks your presence, will he not feel deeply hurt if, without any sufficient reason, you decline or neglect to come? And how, then, must our Saviour regard our needless absence from His own table? Expressly for us the Supper has been appointed; and already the call hath reached us—"Take, eat; this is my body; do this in remembrance of me." What, therefore, must be our guilt—what our ingratitude if, without cause, our seats are empty at the sacred board? Oh, let us beware that we slight not His kindness from whom all our hopes spring. Let no trifles, especially let not apathy or indifference prevent our attendance at the table of our Lord.

But there is another reason why we should not neglect the ordinance. By needless absence we not only despise the Saviour's authority and slight the Saviour's kindness—we *trample also on our own mercies*. What would the careless Christian think of the child who should refuse or neglect to sit down and partake at the family board? Would he not regard him, if not sick, as more than silly—as the veriest fool. Yet is not our folly as great, if not greater, when without cause we are missed from the table of the Lord? This side eternity, there is no privilege to which we should be admitted so high and so distinguished. "The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ?" Though in themselves but

symbols, the elements lead at once to Jesus, *and on Him we feast*. His very flesh by faith we eat, and His very blood by faith we drink, and thus our souls are fed, sustained and strengthened. Now, then, is he not a fool, yea, the very worst of fools, who debars himself this precious privilege? Absence from the house of God in any case is a loss, but who shall estimate their loss who are absent when the feast is spread? They think to supply the place of the Supper by private spiritual exercise. Are they wiser than Jesus? If these were sufficient, why was the Supper given? Besides, is there any exercise, public or private, so fitting to restore our failing strength? Of all the means of grace what can equal communion in the body and blood of Christ? Let us not, then, as we value our own souls, neglect the memorial supper. Let us allow no opportunity to pass without being present to enjoy the precious ordinance. In a word, let us remember Jesus, and refresh our souls.

WHAT DOES OUR CHURCH NEED?

“**W**E have,” said one, “the Gospel regularly preached, the prayer-meetings are continued, the Church is in peace, but very few souls are converted to God, or believers added to the Lord. What does our Church need?” It needs the presence and power of the Holy Spirit; for unless the Holy Spirit work, your minister may preach, your church may meet, but little good will be done. God’s work is carried on, not by might nor by power, but by the Spirit of the Lord of Hosts. It is the Spirit that must open the heart, quicken the soul, and sanctify the person; and if he work, the feeblest ministry is efficient, and the smallest church prospers. All the success that followed the preaching of a Peter, or the labours of a Paul, was from the Holy Spirit; therefore the latter says, “God gave the increase.” But then the church *felt* her need of the Spirit; she *realized* her dependence on that divine Agent; she prayed with faith, fervour, and importunity for the blessing; and God answered her prayers, and *filled His servants with the Holy Ghost and with power*. But now we *talk* of the Spirit, rather than feel our need; we *boast of our instruments*, rather than realize our dependence on the Almighty Agent; our prayers are rather characterised by dullness, unbelief, and indifference, than fervour, faith, and perseverance. Few are filled with the Spirit, and therefore it is that there is so little sympathy with God, such a want of concern for the conversion of souls, and that our prayer-meetings are so lifeless. Our brethren do not pray, as if they came up *intensely interested* in the work of God, as if their business was to *agonize* with God for sinners, as if their thoughts were exercised about the *immediate prosperity* of the church. They do not seem to understand what the prophet means by “*Give him no rest*” (Isa. lxii. 7); they do not appear to believe the promise, “*Open thy mouth wide, and I will fill it:*” they do not expect God to be as good as His word, when He says, “*Ask, and ye shall receive.*” There is a want of point, pathos, directness, and earnestness in our prayers; especially there is *a want of faith*. What is to be done? Determine in God’s strength to begin *at once* to pray for a revival: begin yourself, and then try to get others to join you. Follow it up *daily*, the Spirit of the Lord is not straitened; the promises as much belong to us as to the church in apostolic times; God is still on the throne of grace, He loves prayer, He demands prayer, He honours prayer, He rewards prayer. (Matt. vi. 6.) Read Luke xi. 1—13, and Luke xviii. 1—8, as often as you can, before you go upon your knees, and never, never give over “until the Spirit be poured upon you from on high.”

JAMES SMITH.

POOR TOM; OR, "WHAT AM I TO DO!"

"I know thy poverty, but thou art rich"—Rev. ii. 9.

IN a seaport town in the south of England, there lived a poor man named Tom —. His history was a sad one. His mind was weak; so much so, that he was counted by those among whom he lived as silly and half-witted; and add to this, he was notorious for everything that was bad. He earned a wretched livelihood by selling pies and sweetmeats in low taverns and public-houses. There he was made the sport and "song of the drunkard." No voice was louder than his in uttering oaths and blasphemies; and as he was seen staggering with his basket along the street, mocked by some and pitied by others, he might well have been taken for that most mournful sight,—“a chief of sinners.”

One day he was strolling down one of the dark alleys or closes of the town, with his basket on his arm, seeking to earn a few pence, to spend the evening in riot and sin. He came to the door of a miserable hovel, where there was a poor dying sailor. As he was just entering, he heard these words coming from the lips of the dying man,—

“I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.”

He was struck with the words. He stood and listened again. Still the same thing reached his ear,—

“I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.”

The Spirit of God took these lines and fastened them “as a nail” in his guilty bosom. He left the place; but the words would not leave *him*. In vain did he try to forget or to banish them; for this still seemed to ring in his ears day and night,—

“I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.”

How wondrous are God’s dealings! He loves “the gates of Zion.” It is there especially he “commands the blessing, even life for evermore.” But he is not confined to “temples made with hands.” This crimson-stained sinner comes to one of the lowliest “dwellings of Jacob,” and an aged sailor, standing on the brink of the grave, is made the messenger of mercy to his guilty soul. *An aged sailor*,—one who, having braved many a rude storm on the world’s rough ocean, was just completing the longer voyage of life. The haven was in view. He was approaching the quiet shores of glory. He may, in his day, have thrown out many a rope from his vessel’s side to save those who were sinking in the storm. God calls him now to save a sinking *soul*. A wretched castaway is struggling in the ocean of eternal death. But from his dying bed the old seaman heaves a *more* lasting,—an *everlasting* rope. The other grasps it, and is saved! How simple its two-fold cord! and yet it contains in it the whole Gospel,—

“I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.”

“What am I to do! what am I to do!” exclaimed poor Tom to himself as he wandered up and down the streets with the strange voice still ringing in his ear. Return to his old haunts and companions he could not; for in vain could he ask *them* the new question, which now left no room for any other, “Sirs, what must I do to be saved?” He bethought himself that he would go to some Christian friends, and beg them to give him the loan of a hymn book, to see if he could discover anything there about the dying sailor’s words. But he sought over all the book in vain,—they were not to be found. He next thought he would search through the New Testament in quest of

them. Still he could not find them. But as he read the book of grace, he thought he found in it the *spirit* and *meaning* of the lines he had heard, though he failed in finding the *words* themselves. Here it was Jesus revealed Himself to him, as He did to His disciples of old on their way to Emmaus. The Lord opened his understanding to understand the Scripture, and expounded to him "the things concerning Himself." (Luke xxiv. 28.) Poor Tom found it still to be "a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, *of whom he was the chief.*"

One day he went to return his hymn book to the kind friends who had given it. They were startled with his singular request. "I wish," said he, in an earnest tone, "to go to the Lord's table, for

" 'I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all;

and He has commanded all those that love Him, 'Do this in remembrance of me.'"

"What!" said they in astonishment, "it is impossible for you to think of this. You, who are a swearer, and drunkard, and profane person, would only dishonour Jesus, and bring fearful guilt on your already guilty soul." "Well," said Tom,

" 'I am a poor sinner and nothing at all;
But Jesus Christ is my all in all,'"

and he went away. They were struck with his whole appearance and manner, and a little after, they resolved to request a minister to go and visit him. He went; and, on Tom again making known to him his wish to partake of the Lord's Supper, this faithful servant of the Lord warned him of the awful guilt and danger of a profane sinner venturing on such holy ground.

"You are aware," said the minister, "that this sacrament is only for the people of God. There is no standing-room there for the drunkard and blasphemer, and your character is too well known for everything that is sinful."

To this he had no other reply but,—

" 'I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all;'

and I should like to do what Jesus said we ought."

The minister evidently saw there was something more than nature working here. He made inquiry into his private history. He found that he had, all at once, abandoned his evil courses and abominable sins. Moreover, in order that his old temptations might be avoided, and his old companions shunned, his very basket had been laid aside, as if he had now "counted all but loss for the excellency of the knowledge" of Him who was his "all in all." It was a wondrous triumph of grace,—"a brand plucked from the burning." *Who* was "weaker," or "baser," or more "foolish," than this poor outcast? What a comment on the apostle's words: "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." (1 Cor. i. 27-29.)

Soon was the half-witted profligate seen, like the maniac in the Gospel, "sitting clothed, and in his right mind," at the feet of Jesus. He was welcomed by many Christians as a fellow-guest at their Lord's table on earth, and as a fellow-pilgrim to the better banqueting-table above. He lived with "the peace of God, which passeth all understanding," keeping his heart; adorning his profession with a consistent walk and life; and always appearing cheerful and happy. One day he received a visit from some Christians

interested in his case. They observed his cheerfulness, and remarked to him, "How is it, Tom, you seem to be in the enjoyment of so much happiness?"

"Oh!" replied he, "perhaps the reason is you all wish to be SOMETHING; but

'I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.'

Dear reader, happy it will be for *you* if you can take these words as *your* history. Let them follow you wherever you go. Let them accompany you to your worldly business. Let them be your safeguard in the hour of temptation. Let them be on your lips as you kneel by your evening bedside. Let them form the thought of your waking hour, and the burden of your morning prayer. In prosperity they will rejoice you. In sorrow they will comfort you. In sickness they will soothe you. In death they will support you. In judgment they will acquit you.

We read of a multitude who shall stand, on the last day, at the gate of heaven. Many among them will be heard calling, "Lord! Lord! open unto us!" But the door will be shut upon them, with the awful words, "I know ye not!" (Matt. vii. 22-23.) Another of that vast company approaches and knocks. A voice from within demands, "What is thy plea? Dost thou fancy thyself 'rich, and increased with goods, and having need of nothing'?" The reply is,—

"I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

It is enough. The door is opened. He is welcomed in; and as he passes upwards to the glories of the New Jerusalem, and takes his place among the blood-bought thousands who are casting their crowns before the throne, he listens to their song. Every ransomed voice sings it. Eternity only deepens it,—

"We WERE poor sinners, and nothing at all;
But JESUS CHRIST is our ALL in ALL!"

—*Monthly Visitor.*

A Fragment.

Though sin and Satan both conspire
To keep me back from Thee, my God,
Still let Thy grace renew the fire
Of love to Thee, my dearest Lord.
What though my heart be hard and cold,
Communion with Thee, Lord, be gone,
My faith on Thee shall still keep hold,
And by Thy grace I'll still press on.
For, Lord, I cannot let Thee go,
I must be with Thee where Thou art;
Though filled with darkness, sin, and woe,
Thou art most precious to my heart.
Thou art my only hope and trust,
I want no other name but Thine;
My soul then never can be lost,
Since I am Thine, and Thou art mine.

MARY ANN MEDHURST.

“Awfully Kind.”

I HAVE often thought it remarkable how people are ill on Sundays. Bronchitis, rheumatism, colds, coughs, and ills of all kinds love to come on the Sabbath. Do not come much on week-days when one wants to go out—that’s a mercy, and I think it awfully kind of them.

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THE IDOLS.—In a Chinese village, during a time of drought, a missionary saw a row of idols put out in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, “We prayed our gods to send us rain, and they won’t; so we’ve put them out to see how they like the heat and dryness.” The idols of the heathen are silver and gold, the work of men’s hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them, so is every one that trusteth in them.

Our Churches—Special Notes.

GREAT VICTORIA STREET BAPTIST CHURCH, BELFAST.

The annual soiree in commemoration of the Pastor’s settlement was held on Monday evening, 19th April. There was an encouraging attendance. After tea, the chair was taken by the Pastor, Wm. Usher, and the meeting was opened by singing and prayer. The chairman then delivered a short pithy address on “Encouragements in Work.” Addresses were also delivered by Bro. D. M’Kelvey on “Christianity,” by Bro. James Morrow on “Usefulness,” and by Pastor Mateer on “Humble Service.” Bro. C. J. Milligan (gold medallist) recited in first-class style “David and Absalom,” and at intervals during the evening musical selections were rendered by the Misses Scott and by Bro. R. A. M’Aleese. A highly-interesting meeting was brought to a close by singing the doxology.

On the following evening the annual Sunday-school soiree was held. Pastor Usher, the President, occupied the chair, and in addition to the very enjoyable feature of the prize distribution, there was an exceedingly interesting programme of music, readings, &c., every item of which was contributed by those in connection with the school.

The teacher of the senior girls’ class (Miss Milligan) received an agreeable surprise in the form of a handsome presentation from her scholars.

At the close of the meeting a plentiful supply of fruit was distributed.

Baptisms.

BALLYMENA—April 13, four; by T. Whiteside.

MULLYCAR—April 27, three; by J. Dickson.

TANDRAGEE—May 3rd, two; by John Taylor.

EDITORIAL NOTICE.

No attention whatever can be given to literary contributions or communications of any kind, unless addressed to the Editor, Mr. John Dickson, Donaghmore, Co. Tyrone, to whom books for review should be sent.

All orders and payments for the Magazine are to be made to the Publisher Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments must be made in advance.

All communications relative to advertising to be addressed to the Publisher.



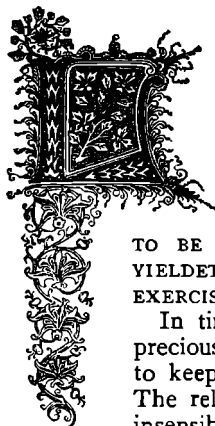
THE
Irish Baptist Magazine.

JUNE, 1886.

A SILENT SABBATH'S SOLILOQUY.

FEBRUARY 21st, 1886.

BY PASTOR T. W. MEDHURST, OF PORTSMOUTH.



LAST Thursday my dear wife left earth for heaven. To-day the house seems empty, sad, and desolate. Let me open the Book, and search for some word of cheer and consolation. Here it is; I have found it in the epistle to the Hebrews, the twelfth chapter, and the eleventh verse—

"ALL CHASTENING SEEMETH FOR THE PRESENT TO BE NOT JOYOUS, BUT GRIEVOUS; YET AFTERWARD IT YIELDETH PEACEABLE FRUIT UNTO THEM THAT HAVE BEEN EXERCISED THEREBY, EVEN THE FRUIT OF RIGHTEOUSNESS."

In time of affliction we need the exceeding great and precious promises of God's Word to support our hope, and to keep us from being swallowed up of overmuch sorrow. The religion of the Lord Jesus Christ does not render us insensible to pain and sorrow. There is no yielding to the will of God when we surrender what we do not prize. There is no bearing patiently a chastisement we do not feel. There is no submissive enduring of a trial that does not cause us suffering. The Christian, even as Christ, must be made perfect through suffering. Chastisement would have no beneficial effect if to it we were insensible. We are exhorted to "regard not lightly the chastening of the Lord," on the one hand, and on the other, "nor faint when thou art reproved of Him." To the upright there ariseth light in the darkness. The believer in Jesus has resources in the trial hour which not only moderate his sorrows, but which transform his sorrows into joys. There are times when the afflicted children of God can even glory in their tribulations. There are seasons when they can count it all joy, even though they fall into divers temptations. That we may rejoice, even in sorrow, let us meditate on certain truths.

Our afflictions ARE NOT PECULIAR OR UNCOMMON. "Knowing that the same sufferings are being accomplished in your brethren who are in the world." (1 Peter v. 9, R.V., marginal reading.) We must not refuse to drink of the same cup, or to be baptized with the same sufferings with the "brotherhood." Our Heavenly Father will not treat us differently from the rest of the family. He had one Son without sin; He has no son without suffering. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not?" All have afflictions who are truly the people of God. Their afflictions are not all of the same kind. God's rod is not always made of the same twigs. Some have sorrows which are relative; others have sorrows which are personal. Some have afflictions which are mental; others have afflictions which are physical. Some have trials that are visible; others have trials that are secret. Each heart knoweth its own bitterness, and each heart *has* its own bitterness. There are those who sit alone, and who keep silence on account of their grief. The poet well and truly says—

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller e'er reached that bless'd abode,
Who found not thorns and briars in his road."

Our afflictions and chastisements DO NOT HAPPEN TO US BY CHANCE. They are all the appointments of our Father's love and wisdom. No such thing as accidents overtake the children of God. Their Father sees the end from the beginning. He worketh all things after the counsel of His Own will. He strikes no blow at random. He performeth the thing that is appointed for us. He who hath appointed us our sorrows hath loved us so well as not to spare His own well-beloved Son, but to freely deliver Him up for us all. We may cast all our cares upon Him, for He careth for us. Nothing that concerns us is too difficult for His infinite power to undertake. Nothing is too intricate for His infinite wisdom to unravel. Among men, attention to small matters necessarily prevents attention to great matters, and, on the other hand, attention to things that are great, hinders attention to things that are small. This is not so with our God. He makes His sun to rise morning by morning, and He notices the fall of a sparrow. He feeds the fowl of the air, and He clothes the flowers with beauty. He numbers even the very hairs of their head, and tenderly cares for all His children, while at the same time He commands and sends forth His angel hosts. He listens to the feeblest prayer of His child. He enriches us with every comfort. He softens our every trial. Let the afflicted child of God therefore say, "The cup which my Father giveth me, shall I not drink it? It is the Lord, let Him do what seemeth Him good. I will cry unto God most high, unto God Who performeth all things for me. He doeth all things well. He is too wise to err; He is too good to be unkind." Even thus let our afflictions bring forth the peaceable fruit of righteousness. Even to this end let all our chastisements be exercised, and let us be exercised thereby.

How greatly consoling to the afflicted believer is the thought that his AFFLICTIONS ARE NOT PUNISHMENT. For all His people Jesus has

suffered all the penal consequences of sin. He has borne their griefs. He has carried their sorrows. The chastisement of their peace was upon Him. By His stripes they are healed. The sufferings of Jesus do not exempt us from suffering; but they do alter the nature and design of our sufferings. Our afflictions are not the inflictions of a Judge; they are the corrections of a loving Father. We misapprehend the nature and the design of our afflictions if we in anyway regard them as sent for our condemnation. We are chastened of the Lord that we should not be condemned with the world. There is no condemnation to them that are in Christ Jesus. Christ has redeemed us from the curse of the law, He Himself having become a curse for us. Being now saved from sin, and justified by His blood, we shall be saved from wrath through Him. It is through Jesus Christ we have now received the atonement. Believers are delivered from the curse and condemnation of sin by the atonement of Jesus. He, as their Substitute, has borne the punishment which was their due.

Our afflictions, if we are believers on the Lord Jesus Christ, HAVE THEIR ALLEVIATIONS. Our Heavenly Father, on behalf of all His children, stayeth His rough wind in the day of His east wind. He doth not deal with them after their sins, neither doth He reward them according to their iniquities. At the very worst, our lot is not so bad as is the lot of others. If we have lost some of our worldly substance, there are others who have lost the whole of theirs, and who are poor indeed. I have been bereaved of some of my beloved ones, but others have been written childless, as well as widowed. Then, let us think of the Saviour, and of all that He bore and suffered as He stood for us—our Substitute. He was “the Man of Sorrows.” He was “acquainted with grief” on our account. In our loneliest moments we have friends who lovingly sympathize with us, but in His direst grief He had none to sympathize with Him.

“ Now let our pains be all forgot,
Our hearts no more repine;
Our sufferings are not worth a thought,
When, Lord, compared with THINE.”

Let the Christian always remember that HE HAS NOT TO BEAR HIS SORROWS ALONE. There is One Who has said, “I will never leave thee, nor forsake thee.” There is One Who has promised, “I will be with thee in trouble.” There is One Who covenanted, “When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the fire kindle upon thee.” The friendship of God is a direct contrast to the friendship of all others. A friend is born for adversities, but too often our best friends raise in us expectations which they fail to realize. We often prove the truth of the proverb, “Confidence in an unfaithful man in the time of trouble is like a broken tooth, or a foot out of joint.” These are worse than useless. If we attempt to use them, they not only fail us when we need them most, but they cause us to writhe with an added pain. JOB said, “My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away.” PAUL had to complain, “At my first answer no man stood by me, but all men forsook me.” He was however, able to add, “Notwithstanding

the Lord stood by me, and strengthened me." Yes, blessed be His name, the Lord is ever true and faithful. Whoever else may be treacherous, and in time of need may fail us, the Lord abideth faithful. When LATIMER was fastened to the stake, and the fires were being kindled, he turned to RIDLEY, and said, "God is faithful, Who will not suffer us to be tempted above what we are able to bear." RIDLEY answered, Yes, be of good cheer, brother; He will abate the fury of the flames, or He will give us strength to abide." When SPILSBURY was apprehended a second time for conscience sake, he turned to his weeping wife and children, and said, "I am not afraid to go to prison now, seeing I found God there the first time." Our Heavenly Father is, and will be, everywhere with all His children. He will never desert them, no matter in what situation they may be found. He will never leave them to battle alone with any difficulty. He will even be better to us than all our fears. He will even surpass our most sanguine hopes and expectations, therefore, let us ever hope in the Lord, with Whom is plenteous redemption, and He will save us out of all our troubles. He is not only with all His people REALLY, but He is with them SPECIALLY AND PECULIARLY in their every season of affliction. The old Puritan, THOMAS BROOKS, tells of a good man that had got so much good by his afflictions that he counted it his greatest affliction to want an affliction; and therefore he would sometimes cry out, "O! my friends, I have lost an affliction! I have lost an affliction!"

God promises PECULIAR COMFORT TO HIS PEOPLE. "As one whom his mother comforteth, so will I comfort you." How does the mother comfort her sick child? She folds him tenderly in her bosom. She lovingly prepares for him the needed delicacy. She keeps all disturbing noises from his sick-room. She tends him with an almost breathless step. She lovingly watches and leans over his bed of languishing. It is ever and always thus that God comforts His children. As is their day, so is their strength. As the sufferings of Christ abound in them, so the consolation aboundeth also by Christ. Yea, many believers in Jesus can testify they have had clearer discoveries, richer communications, and tenderer supports in the day of adversity, than they ever experienced in seasons of prosperity. Right cheerfully have they borne witness that, though no creature can be a substitute for God, yet that God is more than a substitute for all creatures, and for all creature comforts. His presence more than fills and gladdens the saddest and gloomiest solitude. None shall faint in the night of sorrow who have God with them. His grace is always all sufficient. Each Child of God may always confidently sing—

"If Thou, my Jesus, still are nigh,
Cheerful I live; and cheerful die;
Secure, when mortal comforts flee,
To find ten thousand worlds in thee."

The afflictions of the people of God, even at their very longest, are but of short duration. They are but for a moment. There is a certain end to every sorrow. The believer's release from all his troubles is as sure as the purpose, promise, covenant, and oath of God can make it. "Yet a little while, and He that shall come, will come, and will not tarry." If our cross be heavy, we shall not have to carry it far. Our earthly life is short, therefore, our earthly troubles cannot be long, and

when they are ended, then cometh peace, quietness, and assurance for ever. Weeping may lodge with us for a night, but joy cometh as an abiding guest in the morning. For a small moment we may be forsaken, but with everlasting loving-kindness shall we be gathered. Such are our earthly sorrows in faith's estimation, and in comparison with the joys of eternity. The end is nigh at hand, and it will be both blessed and glorious. It will be a complete and eternal discharge from all afflictions. Then, the greater the sorrow here, the louder will be the song hereafter. Our sun shall no more go down, neither shall the moon withdraw itself: for the Lord shall be our everlasting light, and the days of our mourning shall be ended. "I reckon," says the Apostle, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." All is well that ends well. Let unbelievers say what they please, we know that the religion of Christ Jesus the Lord is a grand and glorious thing—a living and a bright reality—even for this present life, and when this life is ended, its joys will be lasting as eternity. Oh, what a difference there is between the believer in Jesus and all others! We are all drawing near the close of our earthly existence. The Christian is leaving his evil things, he is bidding an eternal farewell to all his sorrows, he is entering into the inheritance of eternal light. Let no Christian faint or despond under his present affliction. Let us turn to the Saviour in all His fulness of pity and power. He is ever willing to grant us relief. He is able to save us to the uttermost from all our griefs. He is the enemy of all sin, but He is the Friend of all sinners who trust in His mercy and rely on His grace.

I have found among my dear wife's papers the following verses which she wrote years ago, and headed them, "MY OWN WANTS." With them I finish my soliloquy, praying that my readers may have the same "WANTS," and may find them all met and satisfied in the Lord Jesus.

My Own Wants.

I WANT to feel Christ's power to heal
 Wounds that are made by sin ;
 I want to taste His quickening grace,
 And feel new life within.
 I want to prove His changeless love
 When I my frailty feel ;
 I want to know while here below
 Jesus is with me still.
 I want to hear Him say, "WHY fear ?
 I am thy better part ;"
 I want to feel the Spirit seal
 My pardon on my heart.
 I want to see that I am free
 From sin, through Jesu's blood ;
 I want to rest upon His breast,
 And say, "My Father, God."
 I want the Lord to be my guide
 Through life, and e'en through death ;
 I want to raise a song of praise,
 The while I yield my breath.—MARY ANN MEDHURST.

"AS FOR ME."

"As for me and my house, we will serve the Lord."—JOSHUA xxiv. 15.

BY C. H. SPURGEON.

JOSHUA knew that the people who surrounded him were nominally worshippers of Jehovah, but in very deed many of them had turned aside unto strange gods. Now, being a thorough-going, decided, down-right man, Joshua could not endure double-mindedness, and therefore he pushed the people to decision, urging them to serve the Lord with sincerity, and, if they did so, to put away altogether all their graven images. He shut them up to a present choice between the true God and the idols, and gave them no rest in their half-heartedness.

To compel them to avow their decision, he declared his own. "So far as myself and my sons and my daughters are concerned, the die is cast, and Jehovah alone will we serve."

We admire fidelity in Joshua, and we confess that he needed it; but we may, perhaps, forget that there never was an age in which decision for God was not equally required. It is well to admire this in another, but it is far better to possess it ourselves.

I. DECISION FOR THE LORD.

First, let me DESCRIBE it. It means many things, all of which must be wrought in us by divine grace, or we shall never possess them though we have their counterfeits. Decision implies, first, that all *hesitation is gone*. There is a period when the thoughtful mind hangs in the balance, and it is a question which way the scale will turn. This was all over in the case of Joshua. Joshua had a mind of his own, and he knew his own mind. Resolve was taken, and consequently action was forcible and ardent. And now, dear friends, it is surely time with each one of us, especially with those of us who have reached the prime of life, that we too had done with the fickleness of irresolution. Have we not had enough of hesitation, deliberating, and trifling and delaying?

This state of heart indicates *superiority to the evil influence of others*. God wants to guide us, but He would have us cry to Him, and not follow the trail of our fellows. The great guide of the world is fashion, and its god is respectability—two phantoms, at which brave men laugh. How many of you look around on society to know what to do; you study the popular breeze and shift your sails to suit it. True men do not so. You ask—Is it fashionable? If it be fashionable, it must be done. Fashion is the law of multitudes, but it is nothing more than the common consent of fools. The world has its fashions in religion as well as in dress, and many of you feel the influence of it. What are ye but babes, fit for the nursery and the sucking-bottle? If ye were men, ye would stand on your own feet, and not need carrying in arms.

"Dare to be a Daniel!
Dare to stand alone!
Dare to have a purpose true,
And dare to make it known!"

Right decision for God is deep, calm, clear, fixed, well-grounded, and solemnly made. Joshua does not speak his determination lightly. "As

for me and my house, we will serve the Lord ;” as much as if he had said, “ I have known my God too many years to forsake Him now.” He speaks as one who has weighed the matter, counted the cost, and come to a decision which he can defend against all comers. “ As for me and my house, *we will*, despite crowds and customs,—*we will*, despite temptations and trials,—*we will*, despite idols or devils,—to the end of the chapter serve Jehovah.”

That resolve on the part of Joshua was *openly avowed*. That is sorry courage which skulks behind the bushes ; that is questionable decision which dares not own itself to be on the Lord’s side. Remember how the Lord Jesus said, “ He that denieth me before men, him will I deny before my Father who is in heaven.” O, my brethren, can you hesitate ?

In Joshua’s case his resolve was not only openly avowed, but *earnestly carried out*. Some have their names down in the church book, and they attend to the outward ordinances, but as for any serving the Lord, you will have to search for it, and search in vain. Many professors do not understand what this means : they view religion as a kind of off-hand farm ; they have another estate, which is their home and main care, and the kingdom of God is an off-hand farm, to be mainly managed by the minister as a bailiff. Their religion gets their spare time and odd thoughts. They are seen at prayer-meetings when there are no accounts to settle, and no new books to read ; and they do something for the church of God when they have nothing on hand, no friend coming to spend the evening with them, and no amusement available. Better die, than live so dishonestly. Certain servants of great men are kept merely for show. You shall go into my lord’s house, and see a fine fellow who is paid a considerable income. What does he do ? He is not kept to do anything, he is the ornament of the establishment ; the display of that beautiful form, which looks so well in livery, is all his master gets. Surely some Christians suppose that they are engaged on the same terms, and that the Lord Jesus Christ, having their names in His church book, is perfectly satisfied, though they do nothing. These are the fellows who are everlastingly grumbling at those who do serve, and so become the pests of the church. Be ye not like them. With real labour serve ye the Lord, to whose free grace and dying love you owe your all

Once more. Joshua’s decision was *adhered to throughout the whole of his life*. He had begun early in the service of God, and he never repented of it. A hundred years rolled over his head, but we never discover in him any desire to take up with the service of Baal ; he continued to the last true to the resolve, “ We will serve Jehovah.” Happy are we, brethren, if grace enlisted us in the service of Christ while we were yet young ; happier still if grace has kept us to middle age still firm in our young resolve : and happiest of all shall we be if when our hair is grey we shall be able to say, “ O God, thou hast been my God from my youth : . . . Now also when I am old and grey-headed, O God, forsake me not.” My Lord and master never turns off His old servants, nor do His old servants ever run away from Him ; the more they serve Him, the more they wish to serve Him. Blessed are they who have this abiding thoroughness in the cause of the Lord their God.

II. Let me now PRAISE DECISION.

In religion nothing is more desirable than to be out and out in it.

Some of you are ill at ease at sea, but my friend in the blue jacket over yonder likes it well enough, for he is always there; his home is on the rolling wave, and there are no sea-sicknesses for him. Those of you who made short trips upon the sea of piety, and do a little coasting religion now and then, are sick with doubts and fears; but if you sailed always on that sea, you would gain full assurance, and see the glories of the Lord and His wonders in the deep.

Decision for God enables a man to direct his way. A man who resolves that he will serve the Lord knows his way about the world. Something will happen to you in business to-morrow, you will have a fine chance, you will be able to make a deal of money, but it will be by sailing very near the wind, and you would rather not have the transaction published in *The Times*. When that temptation comes before you, how will you act? Nine out of every ten questions which can possibly come before you in your business are already answered when the grand question is settled. Is such an action dishonest? Then however profitable it might be, it is dismissed as quite beyond consideration.

Thorough-going men *wield a mighty influence*. Joshua was able to speak for his house as well as for himself. Many fathers cannot speak for themselves, and therefore you may guess the reason why they cannot speak for their families. I have known a Christian woman to be so low in grace, that she never influenced one of her children to desire to be like her; and I have heard of fathers, who we hope were Christian men, whose force to repel from piety was greater than their power to attract to it. God gives us more vitality in our own religion, and we shall influence our children and servants, and from them the savour will spread all around.

III. I close by DEMANDING THIS DECISION FOR CHRIST.

If the Christian religion be a lie, it is a most detestable one, and it ought to be abhorred heartily; but if the service of God be indeed right, and if religion be a matter of fact, it demands our whole heart, and soul, and strength; nor should it have less. My dear hearer, look at yourself for a moment. Is there much in you, taking the largest estimate you can of yourself? Compare yourself with the thrice holy God. Those archangels who bow before Him are as nothing in His sight; what must *you be*? And if you as a whole are so little, do you dream of dividing yourself, and giving God a part? Shall *you*, you insignificant creature, talk of dividing yourself between God and mammon? If, after all, the world and the things thereof be best, say so and take your side; and if not another person should do it, say in your heart, "As for me and my house, we will serve ourselves and the world." If you mean it, say it out straight, and do not cloak it. But for a man to say, "I cannot determine what I shall serve, but I rather think I shall serve myself till I get pretty nearly worn out, and then I shall turn about and try what is to be done with religion," is detestable.

And not to decide for the Lord is dangerous in the last degree. "I would thou wert cold or hot. So then because thou art neither cold nor hot, I will spue thee out of my mouth." (Rev. iii. 15, 16.) Who is this offensive one? He was a harmless, good sort of person, moderate, sober, easy-going—in fact a lukewarm man. He was neither cold nor hot. Yes, and Christ said He loathed him.

I can see where you are, you betweenites. But, my hearers, *where are you?* Where are you? "We are thinking about it." But where are you while you are thinking? "We are considering and judging." But *where are you now?* Mark this! and be one thing or the other.

Remember that to be between the two is, after all utterly impossible. You are either dead or alive, either justified or condemned, either in the gall of bitterness, or enjoying the sweets of liberty. No man can serve two masters, and no man can be without a master. God will not have half the soul, and the world will not have half the soul. When you get home write this down if you can, "*As for me, I will serve the Lord.*" Put your name to it in earnest. Or, if this is not to your mind, write, "*As for me, I will serve the world,*" and put your name to it. I long to drive you to decision. Oh, may the Spirit of God lead you to decide for God and his Christ this very moment.—*Monthly Visitor.*

THE UNTRoubLED HEART.

BY J. S. MILLER.

"Let not your heart be troubled."—John xiv. 1.

GOD'S best way of coming to us is by desire, not by command. When He wishes to produce in us the loftiest obedience, He pleads with us. Service is commanded of the slave; it is besought from the child, to whom the word "Do!" is always qualified by the word "Please." It is only when men are in the slave condition, in which they wait for opportunity to deprive God of His Creator-rights, that He assumes the severer character of "Task-Master." But as we become gradually more of the child, God becomes gradually more of the Father. But no sooner! God loves His fallen and wayward sons too well, to give them a familiarity with Himself they could not rightly use. Is God Task-Master to anyone? Then let him know he is in the slave condition. Sin is an offence to the rule of God's household; and let not that man think, who dearly loves the pleasures of sin, that he can have the liberty of the "Sons of God."

Here is one of the desires the Father makes of His children: "Let not your heart be troubled," *i.e.*, be happy, peaceful, quiet. And this is a *desire* on the Father's part, not a cold permission, merely. What child needs the permission of a father to be happy? but on the other hand, what loving invention does the parent not exhaust to please his child? The heartiest laughter I have ever heard, was the laughter of a parent at the merriment of his boy. Do not the lambs skip? Do not the kittens play? And they skip and play right out from their hearts. Theirs is a game of nature, not of art. A lamb skipping on the lea is not imitating other lambs, but obeying and expressing its own little happy world within. And little children love both the lamb and the kitten so well, because they are both so like themselves. God did not mean happiness for His lower and younger creatures, and mean unhappiness for His higher and older. For all this is the Father's desire: "Let not your hearts be troubled."

What a revelation does this give us of the heart of God! But is it possible? Can we be calm and peaceful, not to say happy, when troubles, like wolves, are on the right and left of us? God could never desire His children to do, or to be, the impossible. Let us try the pulses of God's world at any point, and you will find throbbing there, *loving intention*. It may not seem so at first. It is hard for men at first to perceive love in suffering. But let them wait humbly, and the vision will come at length.

If we are troubled and unhappy therefore, it is not because God wills it. Think of it, much tempted and weary sufferer. God *means* happiness and peace. And think of it, you mistaken ones, who make a virtue of anxiety, and make yourselves believe that the more tearfulness the greater your godliness.

We sometimes behave as if there were no God in the heavens at all, and as if the only God on earth were our own dear miserable selves. Atlas, with the world on his back, is, we know, an ancient myth, but many of us have in Christ's name made Atlas a reality. Do you think God knows us, ignorant, variable, visionless, strengthless creatures so ill as to entrust us with the responsibility of His Truth's existence? Do you imagine that the Church of His Son is on your back? Brethren, the world's salvation, and the triumph of righteousness are in no such feeble hands. God never put such a burden upon us; and the assumption of it is prodigious self-importance on our part, which may God forgive us.

Does the Athiest frighten you? Do the hosts of evil strike terror into you? Then go in search of your God for you have lost Him. God is not troubled. The Almighty knows His own strength. "Let not your heart be troubled," are the words of the *Untroubled*! Children of the *Untroubled* should be calmly confident and joyous in Him. Let *them* do *their* part, and leave the world in the hands of Him to whom it belongs.

And what a soul-strengthening thought lies hidden here! Beneath the tempest-torn ocean there is unbroken calm; above these frowning and thundering clouds, there is, in the high heavens, enduring peace; and—mark well—in the midst of this troubled human world their reigns an untroubled God! Behind the gloom which some cannot penetrate there is a Power that is supreme there is a Peace which is unruffled, and a Love which is exhaustless for ever more.

At the same time, it must not be thought that human troubles are groundless troubles. The troubles of the disciples, to which Christ referred, were real; indeed, they were terribly real. What were they? They rise before us in three dark columns of dismal cloud. First, Judas had just proved himself traitor; second, Christ had just announced His speedy death; and third, He had just foretold that even Peter would descend almost to the level of Judas and ignominiously deny his Master.

We say these were real troubles. They were tangible, rational, verifiable difficulties fitted to stun the stoutest heart. And Christ virtually admitted that they were. Considering the ignorance and the messianic prejudices of the disciples, that still clung to them, it was no wonder if the were disheartened, and thought their little society at length broken up and their fondest hopes blotted out.

Yet, observe, that though there was a deep and real reason for the trouble and disquietude that had taken hold upon them, there was a deeper and more real reason for *not* being disquieted. This reason Christ saw, but not the disciples as yet, though they saw it shortly afterwards. What is a real cause of trouble to the child may not be so to the father; that which may be a real enough cause of fear to the ignorant man may be nothing at all to the enlightened; and what was to us a real cause of fear yesterday is seen by us to-day to have gained its power over us simply because we were ignorant of it. Christ speaks as the enlightened man. He admits the reasonableness of the disciples' fear with their present knowledge; and yet He tells them that there is a way of escaping fear.

The escape from Fear is *always* in God's world an escape from Ignorance. Escape from the fears of superstition is by way of knowledge. And there is nothing that is a cause of fear to the *righteous and God-fearing man*, which, if he only knew more about it, in and out, would appear to him no cause of fear at all. Christ teaches us that we should be deliberately convinced, that the upright man has the essential laws of nature and the eternal laws of truth all on his side. The bad man lives in and upon disorder and in the face of all that is eternal in man's own constitution and in the kingdom of moral life. Which shall be at last overcome needs not be said. But with such a knowledge within us broadening out into a glorious faith, we may still, indeed, have suffering plenty, as our Master had, but our troubles and fears must be reduced to their minimum.

Happily we have this great fact illustrated in the after history of those very disciples. Not many weeks passed before they could say—"The Master was right. Though our fears were very real, they were so, only because we saw things in a mistaken light. The treachery of Judas, the death of the Master, the infidelity of Peter, seem to our weak vision final and irremediable. "Let not your heart be troubled" were words that seemed to express only the Master's last despairing effort to keep up our hearts. But for His known regard for us, we would have thought them mockery. But the vision, born of a painful experience, has come; and blest be His name, we now see all the truth and deep reason of the words "Let not your heart be troubled."

What earnest soul is not familiar with this very struggle; and, thank God, also, not unacquainted with this very painfully wrought out victory? In some of us it may now be going on. We would fain believe there is no real cause for trouble, even though the worst seems to have come upon us. But, oh, our cross is heavy and our wound is deep. Yea, verily they may be. But if you let your mind dwell upon them, your happiness and peace are done for. You must rather let the commonplace thought come to you, that *you do not know all* concerning your sad circumstances. Depend on it, oh sorrowing heart, there *is* another truth about your sorrow; and, perhaps, it is only your blinding tears that keep you from seeing it. And yet, your not seeing it now, can never destroy that truth. It is a truth that belongs to the universal order of human life. The worst that can happen is on your side—not on its. It waits, and shall wait on for ever, for your recognition. Seek, even if it be in tears, and the door shall be opened to you. On the surface of your trial there may be no green blade of hope growing, no bud of promise on any branch, yet, deep beneath, mixed with the unlikely and unpromising stone and earth you shall find gold if you dig and can wait with patience.

Observe well Christ's remedy for trouble—Himself! "Believe in Me!" It is not sufficient that you be a Theist, you must be a Christian. You believe in Almighty God, and you do well; but you must, if you would be strong and happy in this world, believe also in God in weakness! That is, "in Me!"

God in weakness! This is the God we want. At least three-fourths of our present life is life in weakness—a struggle against heavy odds—and we are seldom conscious of almightiness in our troubled history. An Almighty God either mocks me or terrifies me. For, *if it be best* to carry things with a strong hand, then God is not my best friend, and I shrink from Him, for my life is strengthless, and He gives me not of His Almightiness. But God in weakness shows me it is *not best* to do things with a strong hand. The workmanship of Love is everlastingly better than that of Might. To win is to assimilate; to compel is to crush parts together, which, some day when the bond is loosened, will fly apart again.

"God is love!" and love is strength in weakness; And love is the law of the universe, of which we form a part; God in weakness is the redeeming God—The silent Spirit of life that conquers by pervading, not by invading. And He takes us as He finds us, and *begins* with us just here. He does not rush in upon our troubles and annihilate them for us, but comes to us tenderly and in sympathy, and conquers them *with us*. Fear not, for "I have overcome the world." Mark well, He overcame in *weakness*.

Almighty God becomes truly real to us when we perceive Him thus. Till then, we look for Him in our loneliness, but find Him not. Weakness is the present fact in our lives; and if we cannot perceive God in the dark days and the sad days of our sorrows woe be to us.

In order to see God in *our* weakness we must see God in His weakness—that is, Christ! And to have our eyes opened to His divine knowledge and His far-reaching revelation, we have but to fix our gaze reverently upon Him. He is God with us: the God of the valley of the shadow of death. It is in the "Man of Sorrows" that the Almighty comes to us in our sorrows to lead us into His light where "there is fulness of joy" and peace.—*Scottish Baptist Magazine*.

THE CHURCH OF THE NEW TESTAMENT: WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY R. H. CARSON.

I. I. TEACHING.

F to the Supper of our Lord we have given the first place in the worship of the House of God, the second we must accord to the institution of *Teaching*. It will not be necessary to read far into the Acts of the Apostles, or the Epistles to the Churches, to discover that we are right in this. Indeed, the communication of instruction seems to have been at least one great end in the gathering of the first Christians into organized societies. They were brought together, not only that they might commemorate the death of Christ, but also that they might learn the "all things" given in charge by Christ. (Matt. xxviii. 20). Thus, we read regarding the Church at Jerusalem, that "they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers." (Acts ii. 42). They were not only constant and regular in observing the memorial Supper and in seeking the Lord by prayer, they were so also, in *waiting on the Exposition of the Word*. "Doctrine," then, or the Exposition of the Word, as an Apostolic Institution, was not only a part, but a leading part of the Worship of the New Testament.

The same thing is clear from the words of Paul addressed to Timothy, with reference to the institutions of the Church. "Till I come, give attendance to reading, to exhortation, to doctrine." (1. Tim. iv. 13). On these words there is no need that we here enlarge. It is not more evident that they occupy a place in the inspired text, than it is that they enjoy as a distinct observance, the Exposition of the Word. "*Doctrine*" or *Teaching*, we here see, was one of the things expressly committed to the Delegate of the Apostle, to have carefully observed in the Churches he was sent to organize. If this does not give to it the character of a New Testament ordinance, nothing would.

So much for *Teaching* as an institution of the Church of the New Testament. The question now arises—*By whom in the Church was it attended to?* To this inquiry we reply—*Mainly* by the Pastors or Overseers of the Church. That we are right in this they will have little doubt who accept the simple teaching of Scripture on the subject. Indeed, so marked is that teaching we marvel there are any who have failed to realise its force. Look at these two or three undeniable facts.

I. Pastors *by right of office* taught in the Church. Their very name puts this beyond dispute. They were *Pastors* or *Shepherds*, and therefore they "fed the people with knowledge and understanding." (Jer. iii. xv.) They led out the flock into the "green pastures," and beside the "still waters" of the Word. Thus they were, in their very office and work, *feeders* or *teachers* of the people. Besides, in this relation they are expressly called *Teachers*. "And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some Pastors and Teachers." (Eph. iv. 11.) Pastors, then, were teachers—teachers, *because* Pastors.

II. Of Pastors it was required that they should be "*apt to teach*." (1. Tim. iii. 2.) Now we ask, why "*apt to teach*," if teaching were not their business—if they were not *specially* called on to impart instruction? Plainly, they were the Church's *Teachers*; therefore they must be "*apt to teach*."

III. The Pastors of the Church of the New Testament were charged, in a very emphatic sense, with the instruction of the people. Addressing the Elders of the Church at Ephesus Paul thus speaks;—"Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you Overseers to *feed* the Church of God which He hath purchased with His own blood." (Acts xx. 28.) Similarly Peter writes,—The Elders which are among you I *exhort, feed* the flock of God which is among you," (1. Peter v. 1-2)

In the face of these Scriptures, will any one be bold enough to affirm, that the work of instruction was not *the* work of the Pastors of the Church.

From the fact, however, that the work of instruction was specially committed to New Testament Pastors, let it not be inferred that it was *confined* to them. There may have been, and doubtless were in the Church some, who, while not otherwise fitted for the Pastoral office, were yet "apt to teach." In such cases their exercise of the gift apart from office, but in strict subjection to the law of order (1. Cor. xiv. 40,) and when duly recognized by the Church (1. John iv. 1,) was altogether appropriate. Thus Paul writes;—"Having then gifts differing according to the grace given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or *he that teacheth, on teaching.*" (Rom. xii. 6-7). Thus Peter also—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. *If any man speak, let him speak as the oracles of God.*" (1. Peter iv. 10-11). Though, then, sternly opposed to ministry as understood and exercised among the Brethren, we are yet far from thinking that the communication of instruction in the Church of the New Testament was not open to the members of that Church *gifted for the purpose*. And in this view of the matter our Churches, at least here in Ireland, have led the way. When the late Dr. Carson withdrew from the Presbyterian body, no pulpit, even among Dissenters, was open to a layman. Anything like preaching or teaching in the public congregation, except by the ordained minister, was regarded as almost an act of sacrilege—as, in fact, Uzzah touching the Ark. It was ours then to stand to the obvious Scripture principle, and to maintain that, office or no office, *God's gift* must not be suppressed. Qualified by God to unfold and apply the truth of God, we dared not to say even to the humblest Christian—*hold thy peace*. Nor is it different now. We have not, indeed, the remotest thought, in this matter, of opening the door to every comer, as is habitually done in the 'gatherings' of the Brethren. That would be simply to *prostitute* an ordinance of Christ. But when the ability to instruct is evidently possessed we presume not to bar the way against any brother. The *God-gifted* believer, though not in office, is as welcome to our pulpits, as the called and accepted Pastor.

But we close. From what we have now said, it will be plain enough, that we have no sympathy with the *officialism*, or, as the Brethren put it, the clerisy of the day. As little, however,—and here we must be emphatic—do we sympathise with those who for the stated ministry, would substitute the gifts of the Brethren. To such persons it may, and perhaps does seem, that if private members in a church, qualified to teach, may teach, there is no longer any need for official teachers. But would they, or any one else, thus reason with reference to an educational institution—a school for example? Because advanced scholars are sometimes employed in giving instruction, is it ever inferred that the regular Teacher is not required? Besides, and of far greater weight in settling the point, *What saith the Scripture?* What is the Lord's way of it? We reject the theory of gifts and no Pastor, not only because it is contrary to common sense, but because it is right in the face of New Testament practice. It will not be affirmed that there is in the membership of the Churches now, a tithe of the teaching power there was in the Church of Apostolic planting; yet in that Church not only were gifts (and very many more than are now possessed) exercised, but Pastors, (and not one, but several) taught. Nor was this unneeded. Pastors were not given by God as mere ornaments to the Church. Most expressly we are told they were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 12).

Here now we join issue with the Brethrenism of our times, and on this ground pronounce it utterly unscriptural. *Brethren* gifts we disallow, not merely because in most cases they are no gifts but the rank effusions of a fancied inspiration, but also because they are made to supplant the real gift of

"Pastors and Teachers." *That cannot be Divine which undoes what God has done.* In the 'gatherings' of the Brethren the instruction of the people is left to any one, every one, and no one, as the case may be. *Pastor and Teacher there is none.* Yet among the 'sects' are there any, who for the Word profess a greater regard? We would their professions and their practises more nearly corresponded. For our part, we prefer, in this as in every other matter to abide strictly by the Word. We say, then not Pastors *and no gifts*, nor gifts *and no Pastors*, but Pastors *and gifts*.

WHAT'S THE USE OF GRUMBLING?

Suppose, my little baby,
 Your doll should break her head;
 Could you make it whole by crying
 Till your eyes and nose are red?
 And wouldn't it be pleasanter
 To treat it as a joke,
 And say you're glad "'twas Dolly's,
 And not your head that broke"?

Suppose you're dressed for walking,
 And the rain comes pouring down,
 Will it clear off any sooner
 Because you scold and frown?
 And wouldn't it be nicer
 For you to smile than pout,
 And so make sunshine in the house
 When there is none without?

Suppose your task, my little man,
 Is very hard to get,
 Will it make it any easier
 For you to sit and fret?
 And wouldn't it be wiser,
 Than waiting like a dunce,
 To go to work in earnest,
 And learn the thing at once?

Suppose that some boys have a horse,
 And some a coach and pair,
 Will it tire you less while walking
 To say, "It isn't fair"?

And would'nt it be nobler
 To keep your temper sweet,
 And in your heart be thankful
 You can walk upon your feet?

And suppose the world don't please you,
 Nor the way some people do,
 Do you think the whole creation
 Will be altered just for you?
 And isn't it, my boy or girl,
 The wisest, bravest plan
 Whatever comes or dosen't come,
 To do the best you can?

GAINS AND LOSSES.

BY REV. E. BALLEY.

WE use these terms in reference to the Church of Christ, as showing the great responsibility devolving upon all her members. Through their individual effort or neglect the Church may gain much or lose a great deal.

Some years ago, a young man who had been trained under religious influences came to London. On the Sabbath he went to the house of God. At the close of the service, a gentleman in the congregation, who had noticed the stranger, came to him with a cheerful smile, gave him a hearty shake by the hand, and with a few kind words bade him welcome to the church. That young man afterwards became a minister of the Gospel, and during more than forty years of Christian labour was often cheered in his heart by the remembrance of that gentleman's act of kindness to him, a stranger and alone in London.

A young man, a member of a Christian family, came to live in a town where resided a friend well-known to the family. He sought the young man and conversed with him on the subject of religion and the need of personal salvation. The youth replied, "I thought that to follow Christ's example, and to seek to be like Him, was all that was required of us." "My dear young friend, that is beginning at the wrong end; you must come to Jesus first as a sinner, and believe in Him as having died to save you, and then seek to follow His example. To seek to follow Him before this is to seek to work out salvation for yourself." This conversation brought light to the young man's mind; he was led to the Saviour and found peace through believing in Him. The following is an extract from a letter he afterwards sent to his friend:—

"By your earnest conversation I was led to think seriously about the salvation of my soul, and by the grace of God and your direction I can say that Jesus Christ came into the world to die for me, and that through His death I am saved. But though I am thus, it is a hard fight against the many temptations I keep meeting, and I often fall before them, but I long to live a pure life. You will, I know, pray for me that I may have strength to stand against the evil one. I assure you again that I shall never forget the deep obligation I am under to you for your efforts to lead me to the light, which I thank God have not been in vain."

How often is this work neglected, and precious souls are left to drift away into Ungodliness and sin. A poor widow who sat in a lonely corner of the gallery, had a son home from sea. He was a dear youth, free from the bondage of intemperance; his heart was true and his conscience tender. After a while his mother persuaded him out of his shyness, to go with her and call on the minister. The minister received them kindly, and talked about everything but that for which the mother had come, and the young man expected, the interest of the soul. He went to church but no one spoke to him, he attended chapel but no one took him by the hand. "If some of the good people would speak to James," sighed the poor mother. They did not, and James was left to drift away for a time into other currents.

A man and his wife with two children took seats in a church; they were strangers, with a stranger's heart yearning for companionship. The man had come to a new place to mend broken fortunes, and, what was more difficult to repair, a damaged character. He had broken away from boon companions to surround himself with new and better associations and associates. Did anybody take him by the hand and bid him welcome? No. For months he and his family came and went, and were strangers still. Neither minister, nor deacon, nor the good men and women of the church found them out, made no friendly call, nor extended to them the kind courtesies of Christian acquaintance. With no one to help him in his new experiment of living; with nobody to hedge him round; with no one to warm the seeds of new reso-

lutions in his bosom, and mature them for a better life, the old temptations stole in, regained their lost hold, and the family drifted away. Who knows where?

Is this as it should be? We verily believe not. The Church, as a company of disciples of Him Who went about doing good, must make it more than a duty or business—a privilege—to seek and to save. On every side we are ever coming in contact with sin-laden and tempest-tossed souls, who are waiting, yearning, and putting out the hand for Christian sympathy and help, mutely asking after the Redeemer, Healer and Saviour. "Where is the Christ?" Do we know Him? Do we love Him? Have we experienced heaven in the soul? If we have, let us be anxious to make Christ known to others.

Our Churches—Special Notes.

IRISH BAPTIST ASSOCIATION MEETINGS,—SECRETARY'S CIRCULAR.

I beg to remind you that the Meetings of the Irish Baptist Association will (D.V.) be held this year in the Lecture Hall of the Baptist Chapel, Great Victoria Street, Belfast, on the 29th and 30th June, 1886. Will you please carefully attend to the following; by doing so a good deal of time and trouble will be saved. 1.—Fill up the enclosed sheet and return it to the Secretary of the Association not later than the 15th inst. 2.—Send the Collection in aid of the funds of the Association, or bring it with you. Please urge the friends to give as liberally as possible, as we are anxious to have all expenses paid during the Meetings. 3.—The Report of your Church is to be written. 4.—Send names of Minister and Delegate from your Church requiring accommodation, as early as possible, to Pastor W. Usher, Belfast; also, send to your host, when you hear from him, the date and time of your arrival to prevent disappointment. Papers will be read by the Revs. John Taylor and Wm. Usher. The Revs. S. H. Booth and W. J. Avery will be present. Public Meetings will be held, of which due notice will be given.—I am, yours truly,
S. J. BANKS, *Secretary*.

MR. SPURGEON SAYS OF HOME RULE:—

We do not consider it to be our duty to discuss politics in *The Sword and The Trowel*, but, in answer to many friends, we feel bound to express our regret that the great Liberal leader should have introduced his Irish Bills. We cannot see what our Ulster brethren have done that they should be cast off. They are in great dismay at the prospect of legislative separation from England; and we do not wonder. They have been ever our loyal friends, and ought not to be sacrificed. Surely something can be done for Ireland less ruinous than that proposed. The method of pacification now put forward seems to us to be full of difficulties, absurdities, and unworkable proposals. It is well meant; but even the best and greatest may err. Is it not possible for those who desire the welfare of Ireland, and the unity of the Empire, to devise a more acceptable scheme? We cannot look forward with any complacency to Ulster Loyalists abandoned and an Established Irish Catholic Church; and yet these are by no means the greatest evils which we foresee in the near future, should the suggested policy ever become fact.

NEWTOWNARDS.

On Sunday afternoon, May 2, a special sermon was preached by Pastor F. J. Ryan. His subject was—"How to Settle the Irish Question." There was a large attendance. The preacher based his remarks upon Rev. iii. v. 2—"Be thou watchful, and strengthen the things which remain that are ready to die."

Baptisms.

COLERAINE.—February, one, by H. A. Gribbon; May 23, one, by J. Dickson.
CONLIG.—May 5, one (for Newtownards), by F. J. Ryan.

EDITORIAL NOTICE.

No attention whatever can be given to literary contributions or communications of any kind, unless addressed to the Editor, Mr. John Dickson, Donaghmore, Co. Tyrone, to whom books for review should be sent. All orders and payments for the Magazine are to be made to the Publisher Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments must be made in advance.
All communications relative to advertising to be addressed to the Publisher.



THE
Irish Baptist Magazine.

JULY, 1886.

IRISH BAPTIST ASSOCIATION.



VERY interesting series of meetings have again been held in the famous and flourishing town of Belfast, which as usual were inaugurated by a previous service, held in Great Victoria Street Church, on Monday evening, June 28th, when the Rev. S. H. Booth, Secretary of the Baptist Union, preached the Annual Sermon, taking for his text 1 Kings x. 7, "Behold the half was not told me," applying it to the report of the Gospel in reference to the believer. 1. Of the Saviour's grace and power. 2. Of the joy of the Christian's life. 3. Of the final glory of the Redeemed, Emphasising the words of the Apostle John. "It doth not yet appear what we shall be."

It was a stimulating service, and those in attendance found it good to be there.

On Tuesday morning, June 20th, the pastors and delegates met in the Baptist Church at 10 a.m. to transact their association business, and spend the first half-hour in devotional exercises, conducted by the Rev. S. H. Booth, of London.

At 11 o'clock the retiring president took the chair, who, after a few appropriate remarks kindly spoken, introduced our brother, Rev. John Douglas, B.A., who had been chosen president for the present year. His valuable address as delivered, will be read with much pleasure and interest.

Our esteemed English friends, Revs. S. H. Booth, W. J. Avery, and J. M. Hewson, of the Baptist Temperance Association, were most heartily welcomed among the assembled brethren.

A circumstance of unusual interest intervened at this point, and the ordinance of believers baptism was administered to a gentleman who for many years had been a member and elder in a Presbyterian church, but who from sincere conviction wishes to follow his Lord by being immersed. The candidate gave a statement of his reasons and of the course of study which had led him to seek fellowship with the Baptist church, which was done in a spirit strongly marked with love both towards Christ and the brethren. The Rev. S. H. Booth then went down into the water and baptized him, "into the name of the Father and of the Son and of the Holy Ghost."

The business being resumed, the Secretary of the Association read the report which viewed the present position of the churches with thankfulness, and hopefully looking to Almighty God for richer favours in the future. It recorded that the pastors were the same in number and name as at their last meeting, The reports from the different churches both North and South, gave encouragement for future and increased effort, and asked for earnest prayer "that the word of the Lord may run and be glorified."

The total returns show 136 Baptisms during the year, with a net increase of 36, which though small is a cause for gratitude, and stronger faith combined with deeper love for, and more zeal in the great cause.

In response to the generous invitation given to the pastors and delegates of this Association by the Secretary of the Baptist Union, to dine with him, the brethren met in the Lombard Cafe, and were entertained by the characteristic kindness and bounty of their host.

The afternoon sederunt commenced by the reading of a very excellent paper on "Encouragement for the Weakest," which will appear in the Irish Baptist Magazine.

The remaining part of this sitting was occupied by the statements given by the representatives of the churches, as to their present position and prospects.

The second day, Wednesday, was opened by a Prayer Meeting conducted by the President, Rev. John Douglas, B.A., in which several of the brethren took part, and earnestly sought great blessings on the meetings, and the work in which they were engaged.

Pastor William Usher, read a paper of special interest, which after considerable conversation on its different features, was heartily requested for publication in our Magazine, which we doubt not will be read with much pleasure and profit.

Two important Meetings were held on the two Evenings,—that of Tuesday, at the Regent Street Baptist Church, the President in the Chair, who in a few well chosen words introduced the brethren who had promised to take part. The Revs. H. Phillips, of Grange; S. J. Banks, of Banbridge; John Dickson, of Donaghmore; and Rev. J. M. Hewson, of London, spoke on different subjects, yet with much harmony of thought, which if carried out in the practice of our Churches could not fail to produce more healthful, loving, and active Christianity.

The last mentioned speaker is one of the agents of the Baptist Temperance Association, and the nature of his address was calculated to stir up a greater amount of interest in the much needed efforts of all its advocates.

On the second evening a Meeting of a similar character was held in Great Victoria Street Church, when the Pastor, William Usher, presided. The Rev. T. Whiteside, of Ballymena, offered the opening prayer. After which solemn addresses were given by Revs. J. Taylor, of Tandragee; J. Douglas, B.A., of Waterford; H. D. Brown, B.A., of Dublin, and a second address on the Temperance question by Rev. J. M. Hewson, which was listened to with marked attention.

The subjects which preceded on the rent veil and "Jesus in the midst," were full to the brim of Gospel truth and beauty. The sad news which was handed to the Chairman, and mentioned to the meeting, of the Railway accident which had then just occurred, gave a very grave

tone to the remarks by Rev. J. Douglas, and to the meeting at large, and seemed to bring to remembrance the words of William Cowper:—

“God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm.”

Our honoured brother the Rev. R. H. Carson closed the meeting with earnest prayer. Thus closed the meeting of our Association for 1886.

THE MISSION OF THE IRISH BAPTIST CHURCHES.

Presidential Address of the Rev. John Douglas, B.A. (delivered in Belfast, at the Annual Meetings of the Irish Baptist Association, June 29th, 1886.)

BELOVED AND HONOURED BRETHERN,

THANK you heartily for the honour you have conferred upon me, in calling me to preside over this Association. I accept it not only as an expression of brotherly confidence, but also of the interest you feel in the work in which I am engaged. It is strengthening to me, and to the friends amongst whom I labour in the far South, to know that though severed by many a league of hill and dale we are ever near in Christian sympathy and fraternal love.

The main object of our Association, as stated in the second Fundamental Rule, is “to secure the co-operation of the Irish Baptist Churches in the advancement of Evangelical Truth” in this country. In furtherance of this end, we are met here to-day; and I desire to bring before you a few thoughts which may help us to pursue with increasing zeal and hopefulness our work for God through the coming year.

I.

First of all, it is of importance that we should have a clear conception of what EVANGELICAL TRUTH really is.

Running through all human history is the fact of *sin*—of wrongness, of culpable imperfection, of something fearfully and immeasurably evil. It originates in an evil state of heart, and manifests itself in various forms of ungodliness and unrighteousness in the outer life. It is hatred of goodness and of God; it is love of what is morally bad, or vile, or selfish. It is inseparably linked with suffering and death; and wherever it abounds wretchedness and ruin abound also. From the bitterness of its curse men are unable to save themselves. For nearly six thousand years the brightest intellects have been seeking to devise a remedy for its various ills; but concerning each endeavour may be uttered the doleful aphorism, “vanity of vanities, all is vanity.” The cup of pleasure has been tried, but its sweets have turned to gall. The towering heights of fame have been climbed, but could yield no rest for weary feet. The light of science has been pursued, but could shed no lustre on the darkness of the tomb. Philosophy has spoken, and points to the One First Cause, infinitely mighty, wise, and good; whispers in faltering accents, of our personal immortality beyond the grave; and tells us that to be supremely happy we must be supremely good. But how to obtain this perfect goodness, how to atone for the sins of the past, how to gain strength against future temptations, these are questions on which Philosophy is mute; and the restless, burdened, sin-stricken heart invokes her aid in vain.

And now we turn to the Book of God, and lo! what wondrous light breaks forth from the Sacred page. We read of a full and free salvation for all through the mediation of our Divine Redeemer. We read of how He veiled the glory of His Deity in human form, and was born a helpless babe in Bethlehem. We read of His life of spotless purity, perfect righteousness, and holy, self-consuming zeal. We read of His sympathy for the fallen and the oppressed; of His hatred of sin, and of His boundless compassion for the sinner. We listen to His words of grace and truth, that fall like strains of music on human hearts. We follow Him to Gethsemane, and to Calvary, and gaze on that grand and awful exhibition of redeeming love. We behold him dying in our room, the Just for the unjust, that He might bring us unto God. We see Him again, risen, a Victor from the grave; and watch His triumphal ascension on the clouds of Heaven. We recognise in the blessings of Pentecost the fulfilment of His promise concerning the "other Comforter;" and in the triumphs of Christianity, in the moral miracles that are now being wrought, in the peace and victory, and Spiritual power which we ourselves experience, we have overwhelming proof that this Divine Redeemer is with us still, and that He, through the agency of the Holy Spirit, is able and willing to help and heal.

These are the central verities of the Gospel: these constitute the substance of that Evangel—that message of GLAD TIDINGS—which it is our privilege to proclaim. The theme of our preaching is, "Christ, and Him Crucified; Christ, the power of God, and the wisdom of God." And to the sinful, sorrow-laden sons of men, we joyfully declare, that He, who once at Jerusalem did make reconciliation for a guilty world, is now as God-Man seated on the throne of the Universe; that HE sees them NOW; loves them and intercedes for them NOW; and offers them immediate deliverance from sin, strength and consolation for all the trials of Earth, and by-and-bye an inheritance among them that are sanctified through faith in His name.

Sometimes we hear it stated that this Gospel has grown obsolete; that new methods must be devised for the elevation of mankind. We heed it not. So long as men eat the bread of toil and sorrow, and the thorny cares of Earth spring up around each path; so long as the wheels of a mysterious Providence mar our plans, and the icy hand of death invades our homes; so long as a guilty conscience robs the mind of peace, and the aching heart longs for a purity and an abiding rest which Earth can never give—so long will the story of redeeming love retain its charm and potency, and awake responsive echoes in the hearts of those that hear. In the wondrous adaptation of the Gospel to satisfy human wants we see a striking proof of the divinity of its origin. To diffuse its glory throughout Ireland is the special business of our Association.

II.

Consider for a few moments OUR COUNTRY'S NEED OF GOSPEL TRUTH. To any earnest and competent observer, it must be obvious that the condition of things now prevailing is eminently unsatisfactory. The masses of the people are far from God, alienated in their minds by wicked works, and ignorant of the most elementary principles of Christian Ethics. Intemperance is annually slaying its thousands, and working untold misery and ruin among people of every rank. Wealth,

to the enormous amount of £11,000,000 a year, is being squandered on the intoxicating cup—enough to pay the yearly rent of all our agricultural holdings, or to feed the entire population for over 90 days. Envy and mutual distrust between different classes, and a want of conscience in matters of contract appear to be on the increase; violence and outrage are rampant in many parts of the land; and vice in other more hateful forms is sapping the very foundations of the social fabric. Within the last few years over 200 murders have been committed in our midst, most of which are still unavenged; and from the very earth beneath our feet we seem to hear the echo of Ezekiel's words: "Make the chain; for the land is full of bloody crimes."

What is the cause of this terrible demoralization? The answer commonly given is, that the tyranny of the landlords and the injustice and misgovernment of the English people, are the cause of all our ills. That there is in this answer a modicum—a small modicum—of truth, I am ready to admit; but to put this forward as the chief or only cause of Ireland's ills is as unphilosophic as it is misleading. The rapacity of landlords has been no greater here, nor has the government of England been in any way more oppressive than in Scotland or Wales. Why then do we not find here that social order, and material and moral advancement, which have made our Celtic brethren in Scotland and Wales second to none on the face of the earth? Only one answer can be given that will fairly account for all the facts: negatively, it is the absence of Evangelical religion; positively, it is the degrading system of superstition and mental slavery, which for seven centuries has kept the people of this country under the grinding yoke of a foreign Power—not the monarchy of England but the See of Rome. This system of iniquity teaches men not to think for themselves in matters of the highest importance, but with blind credulity to commit the eternal interests of their soul to the performances of a despotic and mercenary priesthood. It claims power to change a piece of wheaten bread into the Body and Blood and Soul and Divinity of our Lord and Saviour Jesus Christ: it professes to work this stupendous miracle in thousands of places every day; and declares that all who refuse to believe this irrational and blasphemous dogma are *ipso facto* doomed to eternal perdition. It teaches that regeneration comes through the pouring of water on the body; that Divine grace is communicated by the touch of sacerdotal hands; that spiritual protection is secured by wearing a rag from the garment of some separated saint; that sins may be forgiven by observance of eternal rites, and an entrance into heaven secured by means that are neither spiritual nor moral but purely physical. The Church of Rome claims absolute supremacy over the conscience, the judgment, and all the powers of man; and has, for the last 300 years, employed her resources to annihilate mental freedom, and to crush civil and religious liberty in every part of the world. *To the influence of Rome* must be traced by far the greater proportion of those social disorders which have gained for this portion of the United Kingdom a unique and unenviable notoriety. Our most philosophic historians, such men as Macaulay, Froude, and Goldwin Smith, concur in this opinion; and I maintain that any solution of the Irish Question which ignores the disturbing influence of Rome, loses sight of the most important element

of the problem, and is inevitably doomed to failure. Again and again our Legislators have promised us a "message of peace," and some beneficial and some mischievous measures have resulted. But, like the wise men in the days of Jeremiah, they have only treated the external symptoms and left the disease untouched: "they have healed the hurt of the daughter of my people slightly, saying, 'Peace, peace,' when there is no peace." And so the difficulty remains, and will remain, while people are kept in ignorance of the doctrines of the Gospel. With all her vaunted spiritual powers the Church of Rome has failed to lead the people in the ways of righteousness. And so great is the demoralization which her teaching has produced, that to many, we may still address the words of Gideon Ouseley: "Roman Catholic Fellow-countrymen, you are a peculiar people. If God bids you do one thing and the priest bids you do another thing, you obey the priest: but if God bids you do one thing and the priest bids you do the same thing, you obey neither!"

Further, there is another phase to be noted in the religious condition of the people which points to the need for Evangelical Truth. Ever since the doctrine of Papal Infallibility was proclaimed, there has been growing up within the Church of Rome, a number of thoughtful, intelligent men, who have lost faith in the superhuman powers claimed by the priests. These are Catholics only in name. They have dared to describe an Encyclical of the Pope as an "idiotic circular," and they treat the demand for clerical dues with as much contempt as a Kerry farmer of whom I heard the other day, who bluntly told his reverence: "No more of your sky-piloting for me!" Some of these are earnest men, dimly groping for the light; but alas! like the people of France and Italy they have confounded the religion of the priests with the religion of Jesus Christ, and feeling compelled to reject the former they have rejected the latter also. With these may be included a few of our more cultured men who have been ensnared by the philosophic scepticism of the day. They hope to secure the highest goodness and happiness by means of science, apart from God: they are intolerant of dogma, and traditional authority, and seem inclined to accept nothing as true that cannot be verified by physical tests. Between these and the Ritualists there is nothing in common: and yet, in point of fact they are very closely related. Romish credulity is the *parent* of scepticism. It makes the spiritual subordinate to the material: it makes the 'outward and visible sign' at once the seal and the channel of the 'inward and spiritual grace'; it degrades the all-holy God into the servant of a sinful priest; and by doing away with all that is truly Divine and worshipful it opens the door to scientific materialism.

It will not be denied that our Schools and Universities have done much to foster the sceptical spirit, but this is not altogether a matter for lamentation and regret. TRUTH is indestructible; and, like gold from the crucible, will emerge from the fires of honest criticism purified seven fold. But Romish criticism will not stand the test, as the hierarchy well know: therefore, in every age they have been the enemies of science and of liberal education; and at the present day they are striving in every land to get the Schools and Universities under their control. Professor Maguire, himself a Roman Catholic and Fellow of Trinity College, Dublin, has recently remarked: "The Irish Bishops want to get

Education into their own hands for the purpose of crushing it altogether.'

There is another class to whom reference must be made. They are not Romanists, they are not Materialists; they are nominally Protestant, and some of them are regularly at a place of worship. Yet they are practically indifferent to the claims of religion; denying, not in theory but in daily conduct, the existence of God, and persistently ignoring His authority over their heart and life.

And when we consider all these facts—and surely I have not gone beyond the naked truth—we must as disciples of Jesus Christ feel the great and urgent need of our country for that healing balm which only the Gospel of Christ can give.

III.

Let me ask your attention to OUR SPECIAL FITNESS FOR DIFFUSING THE KNOWLEDGE OF THE GOSPEL in Ireland.

In common with other Evangelical Churches, whose zeal for God we gladly recognise, we make it our constant aim to unfold "the unsearchable riches of Christ." We publish those glorious doctrines of redemption which I have already endeavoured to enunciate. We seek to expound and enforce the teachings of Holy Scripture, as the authoritative record of our Father's will: and to show how it brings real help, and comfort, and illumination to perplexed and troubled hearts. We accept the Bible, and the Bible only, as our guide in matters of religion; and though claiming no monopoly in this, we think we are more consistent in our maintenance of this principle, and therefore able to declare the whole counsel of God with more fidelity and effectiveness.

We are the only Evangelical Christians in this country who give no uncertain sound on the doctrine of Baptism. We are Baptists, that is, Immersed Believers, who in obedience to our Lord have attended to this ordinance in the way He has enjoined. This is not a matter of small importance. When observed in a true filial spirit it is accompanied with real blessing—the blessing which arises from intelligent obedience. But this is not all. Our attitude as baptized believers is a standing protest against the soul-destroying teaching of the Church of Rome, which makes baptism efficacious to cleanse from sin, and an essential to salvation. We hold that in the absence of any divine command on this subject, or any unequivocal Scriptural example, the only logical course is either to accept the materialistic doctrine of baptismal regeneration—the doctrine of spiritual renewal by purely physical means—or else renounce Infant Sprinkling altogether. The great bulk of Protestant Pædobaptists have *some* faith in the efficacy of the rite: they believe it confers somehow spiritual benefit on the child; though in what way this occurs, or what the benefit really is, intelligent Evangelicals are unable to define. If therefore we wish to avoid the sacramentarianism of Rome, and at the same time be consistent followers of Bible teaching, we are bound to maintain an earnest protest against the ceremony of Infant Baptism.

The objection is sometimes urged that we are a "Baptist propaganda;" and we admit that there is truth in the charge. I, for one, would not remain a day in this association, or in connection with the Irish Mission if we were not at liberty to be faithful in this matter. But what is a Baptist propaganda? It is simply the propagation of the cardinal truths of the Gospel, lighted up and enforced by the symbolic

teaching of the baptismal ordinance. To the instructed believer Baptism is a confession of guilt and of personal union with Christ in His death and resurrection. It is a fulfilment of righteousness, an avowal of loyalty to Christ, and a dedication of the whole being to God as a living sacrifice. "We were buried with Him" (says the Apostle in the sixth of Romans,) "by baptism unto death; that like as Christ was raised from the death by the glory of the Father, so we also might walk in newness of life."

We rejoice to see a growing recognition of the Scripturalness of these views among Christians of various denominations. There are however, many unwilling to allow their convictions to influence their conduct; regarding the matter as of little importance. To us it seems perilous to make obedience to Christ dependent on our estimate of the value of His commands; but surely that cannot be considered a "minor" precept which occupies so prominent a place in His life and teaching. Baptism was the first thing to which our Lord attended when commencing His public ministry: and it was one of the very last things about which He gave direction as He was about to ascend to Heaven. His baptism was the only occasion in which there was a manifestation in the world of sense of Father, Son, and Holy Ghost; and Baptism is the only thing which we are expressly enjoined to do in the name of this Triune God. Can that be an ordinance of trifling significance which is irradiated with so many hallowed associations? Ought not believers of every denomination to esteem it a sacred privilege, and seriously ask themselves the question: "What doth hinder me to be baptized?" The practice of Infant Baptism opens the door to every form of sacramentarianism. Therefore I hold that our position in this matter, and the consistency of our views with the explicit teachings of Scripture, give us a pre-eminent fitness for disseminating Evangelical truth in Ireland.

Further, in dealing with the prevailing unbelief and Scepticism of the day, have we not as Baptists a peculiar vantage-ground? We are not encumbered with cast-iron creeds: we have pledged no allegiance to theologians of any School. We claim the right of private judgment in matters of interpretation; and are ready to welcome genuine TRUTH from whatever quarter, irrespective of its traditional beliefs. We do not join in the shallow sneers at dogma, so frequently heard in these days: we acknowledge the value of systematic theology: but we never pretend to know all about God—all that may yet be learnt of Him in His works and in His word—and we cannot believe that the infinite glories of the blissful Jehovah can ever be summed up within the compass of a man-made creed. Many of the most cherished beliefs of antiquity have been swept away by the scientific criticism of the present generation: and timorous souls are trembling for the ark of God. I believe we may look on with the utmost complacency; for we know well these are things which cannot be shaken, of which we are as sure as of our own existence, and on these eternal truths we calmly take our stand. The great central verities of the Christian religion—the resurrection of Christ, the presence and power of the Holy Spirit—these are the best accredited facts in human history, and stand immovable like rocks of adamant amid the rolling waves.

And when we turn from external evidences, on which I cannot now dwell, to that serene self-consciousness of spiritual life within, we find in

those sacred whisperings of the Holy Spirit the blessed assurance that we are indeed the children of God. Realizing His presence in our hearts ; humbly acknowledging the love, and joy, and peace, and power, and other blessings which He brings, we can say to the perplexed unbeliever, with all the fervour of intense conviction : “ *I have found in Jesus a Friend and a Saviour : Oh, taste and see that the Lord is good ; Blessed is the man that trusteth in Him.*” And is not this the testimony for which the world is waiting ? Many earnest, cultured men are eagerly longing to find the truth : but they want to see that truth incarnate, to see it embodied in lives made better by its presence. We cannot satisfy their mental hunger with “ the east wind of authority,” nor would we attempt it if we could. But when we can show them a reasonable faith combined with the majesty of a holy life, we produce an argument in favour of the truths of Christianity which in every age has brought conviction and consolation to candid inquirers.

Again when we consider our denominational record, when we point to the annals of ages past and challenge the world to show an instance in which we have invaded the rights of others, in which we have not contended for universal liberty of conscience ; are we not as Baptists entitled to address our fellow-countrymen without fear of reproach, and to side with every honest effort to discountenance intolerance and religious ascendancy ?

IV.

THE SEEMING INADEQUACY OF THE MEANS AT OUR DISPOSAL is no sufficient reason for slackness in our work. It is true our churches are few and small ; and have very slender resources in a worldly point of view. But the race is not always to the swift nor the battle to the strong ; and commonly God chooses the weak and the despised and the base things of earth to work out His grandest triumphs, that the excellency of the power may be manifestly Divine. Look at Gideon and his 300 warriors confronting the mighty hosts of Midian. How terrible the odds ! How absurd the idea of this handful of Hebrews putting to flight those gigantic battalions ! But hark ! It is the blast of 300 trumpets. See those torches flashing : listen to that awful battle-cry, “ The Sword of Jehovah and of Gideon,” pealing forth on the midnight air. And now the Lord begins to work : every man’s sword is turned against his fellow : and lo ! ere the dawning of another morning all that mighty army has melted away.

And what God did for His people in days of old He is able and willing to do for His servants still. When the down-trodden inhabitants of Eastern lands are asked about the ruins of stately palaces still existing amongst them, they are wont to reply, “ These were built by magicians.” They cannot account for those splendid witnesses of their own ancestral glory and long-lost science except on the ground of supernatural powers. And in like manner we also are apt to forget that the heroes of Bible story were men of like passions with our elves. The power that sustained them—though superhuman—is equally within our reach ; the path in which they advanced to victory is one which we can tread ; and our Divine Leader has Himself marked out the way, and is beckoning us to follow, wielding the Sword of the Spirit, which is the Word of God. Gideon’s three hundred were men of courage and of restless energy ; they were men who, as the Talmud observes, had never bowed the knee to the

image of Baal. These are always the men whom God delights to honour. Let us who have never bowed the knee to human traditions or sacerdotal rites, emulate their faith, and God will make us more than conquerors.

Some one may reply: "Think of the difficulties—the wealth, the numbers, the organization of the foe."—One of the greatest triumphs of modern science is the Electric Light, for the production of which two conditions are necessary—1st, a powerful current, 2nd, a powerful resistance. When these are duly adapted to each other the circuit is completed by the electric arc, the most brilliant form of artificial light. So, too, if we are to be lights of the world, let us not be frightened at the difficulties, let us not complain of the stubborn resistances. We have the power: it comes from God, and is ever filling the contrite breast. We have the resistances in our own deceitful hearts and in the opposition of the world around. Let us exercise that faith which insulates us from the world, let us by self-surrender become conductors of the heavenly fire, and our light will so shine before men that they will see our good works, and glorify our Father which is in Heaven.

HAVE WE ANY RESULTS TO CHEER US IN THE WORK?

Assuredly we have: but it is possible to debate this question of results too much. Our Lord never said to His disciples, "Go and convert the people"—that is His work, not ours. What He did say is, "Go and preach the Gospel: go and teach My disciples whatsoever I have commanded you." When we have done this in an earnest, loving spirit, our responsibility ends therewith. What we want therefore, is to be convinced about the rightness of our work, and then let us persevere whatever may result. Who can tell the blessings which may yet be made manifest from the work of a solitary Sunday-school teacher. A sermon preached in an Irish barn led Augustus Toplady to the Saviour, and thus became the means of giving to the world that priceless hymn "Rock of Ages, cleft for me." Hence if we had no results to speak of to-day it would still be our duty to labour on. Not improbably the joy of the heavenly world will be enhanced by a series of delightful revelations, showing us how, in ways we had not even dreamed of, God had owned our efforts to the advancement of His kingdom.

I must not anticipate our Secretary's report, by speaking in detail of our work throughout the year. But this I will say, whatever may be the statistics, faithful service for the Master can never be a failure: and whether we live to see it or not, will yet bring forth fruit to the glory of His name.

V.

Finally, let me ask you to unite in seeking A FULLER MEASURE OF CONSECRATION AND SPIRITUAL POWER in our work for God through the coming year. We want this as ministers of the church of Christ, we want it as individual members. We live in an age of sublime opportunity. The mists of hoary superstition are dissolving, and distant abodes of heathendom are stretching out their hands to God. In our own land events are hastening to a crisis. The slumber of centuries has been disturbed; and in the deep unrest and chaos of tumultuous passions, and in the fierce and suicidal struggles to obtain an illusive peace, we see that many of our countrymen are hungering for a far off undefinable blessing, which in the transient things of earth they will never find. Be

it ours then to bid them to the Gospel feast, to tell them of the Bread that cometh down from heaven : and by the tender sympathy of loving words and the persuasive eloquence of saintly lives, we shall be enabled to lead their hesitating feet into the ways of righteousness and peace.

About a century ago there was an old cathedral in the North of Europe which had upon one of its sculptured arches a face of wondrous beauty. When the cathedral was being built an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearing lest his failing sight and trembling hand should mar some fair design, the master set him to work in the shadows of the vaulted roof. For many days he toiled on patiently, but one evening they found the old man asleep in death, the tools he had been using laid in order at his side, and his face upturned to that other marvellous face which he had wrought—*the face of one whom he had loved and lost in early manhood.* And when the artists and sculptors and workmen from all parts of the building came and looked upon that face, they said : “ This is the grandest work of all ; love wrought this ! ”

Here is the secret of all true success, the constraining power of a quenchless love. And if our faith is feeble, and our hearts are cold, and we feel not that thrilling power within, let us, even now, lift up our hearts in prayer to Him who has never said to His people, Seek ye Me in vain, and He will assuredly grant us that promised Comforter, who will set our souls on fire with holy love.

Brethren, the time is short, and men are perishing in their sins. The powers of darkness are rallying their forces, and making a supreme effort to retain their sway. And bending down from the heights of glory our Divine Redeemer is gazing upon us and longing to see us play well our part in the gathering conflict. Oh ! by the sufferings which He bore, by the sorrows of the Christless world, by the love and comfort of the Holy Spirit, by the joys that await us in our Father's home, let us, with renewed energy, arise and proclaim the glad tidings of salvation, till the chains of Satan be broken throughout the land, and every sin-bound soul be free. Then from the leafy glens and the sun-lit mountains, from the rural cottage and the city home, shall rise the triumphant acclamation : “ Ireland, our own loved Ireland, is free indeed ! ”

“ WHAT IS MAN. ”

BY PASTOR T. W. MEDHURST, PORTSMOUTH.



MAN, when created by God, was the most glorious of all creatures. “ God created man in His own image, in the image of God created He him. ” God made man upright, and gave him dominion over all the work which God had “ created and made. ”

When man *transgressed God's law*, man became a sinner. He fell from the height of glory in which God had placed him, down to the lowest depths of degradation and ruin : for there can be no lower position that any can occupy than that of being a sinner against God. Such is man. He is a rebel against the God who made him, who daily provides for him, and who is continually blessing him.

"*What is man,*" that he should be an enemy to God? Look at his *extraction*. He was made out of "the dust of the ground." His fabric is composed of the same dust as the grovelling worm. God put honour upon man when He "breathed" into him, and made him "a living soul," and this should have caused man to live that he might praise God's goodness; but instead of doing so, man made himself vile and loathsome in God's sight.

Poor, proud man, remember thou art but "*dust*." Thou scornest to touch that of which thou art made. Thou thinkest thyself to be great and noble, and forgettest that thou art daily treading on the material out of which thou art first wast fashioned. Consider, poor, proud man, how *frail* thou art. Thy life is but of short duration, and thou hast no power over thine own spirit. Thou art, poor, foolish man, spending thy life only to increase thy sin and misery all the time thou remainest a rejector of Christ. Thou art unspeakably vile by reason of thy *sin* against God. Thy sins have set thee at the utmost distance from the glory of God, and completely soil and spoil everything that is in thee which of itself is worthy of consideration.

"WHAT IS MAN?" A creature of the dust; a frail mortal; a vile sinner; a poor, undeserving wretch; a speck of sinful "dust and ashes" in the sight of a holy God. Everything in man, and everything belonging to man, should tend to humble him. Alive to-day, he is dead to-morrow; if he is quiet one moment, he is troubled the next; he is constantly fearing, caring, causelessly rejoicing, always sinning, and at his best estate, is "altogether vanity."

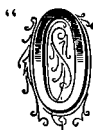
The nature of man is *totally and wholly corrupted*. No man has anything good within him naturally. Man is a creature "dead in trespasses and sins," and unless "quickened" by the Holy Spirit, is incapable of performing a single action pleasing in the sight of God. Man never will be made good until he first sees himself to be wholly bad. The first work of God's Spirit is to convince man of sin. Man never will do anything acceptable to God, until he first sees he can do nothing.

"WHAT IS MAN?" Man, *when united to the Lord Jesus Christ by faith*, is the noblest of all God's creatures. Viewed *in himself*, he is altogether worthless; abominable, and corrupt, but viewed "*in Christ*, he is a new creature." No longer an enemy, he is now a "friend of God." No longer an alien, he is now a "child of God." No longer a lost sinner, he is now a redeemed saint. No longer covered with the "filthy rags" of his own righteousness, he is now clothed upon with "the righteousness of God." No longer a bond-slave to the devil, he is now "an heir of God," a "joint-heir with Christ."

Dear Reader, if thou wouldst have a glorious and dignified manhood go to Jesus, and trust in Him for salvation; for He saveth sinners. .

TWO WORKERS AND TWENTY TALKERS.—Two labourers were trying to place a stone in position on the foundation wall of a new building. A crowd was standing around looking on, and each one offering his criticism and counsel freely and loudly, but not one lifting so much as a finger to help. "That reminds me of church work," said a passer-by to another. "Why?" "Because," was the reply, "two men are doing the work, and twenty are doing the talking." Moral: Work—or be still.—*The Moravian*.

PASTORS' COLLEGE CONFERENCE.



H, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." These words rise to our mind as we look back upon the hallowed and precious week spent during the twenty-second annual conference of the Pastors' College, and with deep and heartfelt gratitude for blessings received our hearts lovingly respond—"We will praise the Lord according to His righteousness, and will sing praise to the name of the Lord Most High." Throughout the week there were many gracious influences at work, quiet, gathering, increasing, culminating, hallowed influences, for which we must give thanks. The meetings commenced on Monday Evening, May 3rd, at 4 o'clock, when a prayer meeting was held at Victoria Chapel, Wandsworth Road (Rev. E. Henderson's). A season of quiet waiting upon the Lord was enjoyed, although a gloom was cast over the meeting by the announcement that the beloved President was again seized with a severe attack of his old enemy, and would not be able to make his appearance that evening. Many earnest prayers were offered on his behalf. After prayer an adjournment was made to the School-room where an ample tea with its usual concomitants was provided; and by the buzz of talk which soon arose over the room, it was evident that many old friends had met and were cordially welcoming one another, and enjoying to the full a few minutes chat, the renewal of friendships, and the warm social intercourse which can be so heartily enjoyed over a good cup of tea. Rev. Guinness Rogers, B.A. paid us a flying visit and spoke a few earnest telling words to the brethren, emphasizing the necessity of a personal contact with the Lord Christ, and lovingly urging upon all, the need, in these times, of a sturdy allegiance to the gospel, and to the old lines. The applause given to him shewed how highly the brethren appreciated his stirring, fervid words.

At 7 p.m. a public meeting was held in the Chapel, presided over by the Rev. J. A. Spurgeon. We learn that 395 churches have made returns for the year, and the average increase, nine members per church. The statistics shew a nett increase of 3,865, and make a total of 66,835 persons in communion with the associated churches. 722 men have been educated at the college; 547 are still in the Baptist denomination as Pastors, Missionaries, or Evangelists; 21 are without Pastorates, but still engaged in Christian work; 14 are in secular callings; 2 have been educated for other denominations; 47 Pastors and 7 Students have died; 9 are permanently invalidated; 75 names have for various reasons been removed from the roll, many of these are said to be still doing good service for the Lord under some other banner. The discriminating power of the President was seen in the choice of speakers for the evening. The University City of Cambridge was well represented by Rev. T. G. Tarn, who spoke on "Our Heroic Forefathers: the example they set, the principles they handed down, and the duties and responsibilities which devolved upon their successors." The country churches had an able representative in the Rev. G. Stanley (Eythorne). Racy, admirable, simple and full of a holy unction, his address was highly appreciated. Then came a representative from one of the large towns in the person of Rev. T. L. Edwards, (Stockton) who in his somewhat discursive and yet truly incisive style enlarged upon the need of individual Christians having the "feet shod with the preparation of the gospel of peace." Next, a representative from the Mission field, Rev. S. B. Drake, (China), who gave some very interesting reminiscences of work done, results achieved and persecutions endured by Chinese Converts.

On Tuesday morning the Conference reassembled at the College at 10-30, when the Lecture Hall was crowded with pastors and students. All were eagerly anticipating the joy of seeing the beloved President in the

chair, but were again doomed to disappointment. In the absence of his brother the chair was occupied by the Vice-President, Rev. J. A. Spurgeon. A letter was read from the President in which he expressed his sincere regret at his enforced absence, and prayed that a special out-pouring of the Holy Spirit might rest upon the gathering. Letters were also read from the brethren in India, Jamaica, Victoria, Queensland, and New Zealand. Subsequently the Vice-President gave a practical and truly helpful address founded on 1 Tim. i. 15, in which he shewed that the very essence of the gospel lay in the Person, the Presence, and the Purpose of Jesus Christ. Christ would not have been to us what He is, had He not come. He leads His people through no darker rooms than He has gone through before, makes them travel no road where He has not trodden, encounter no enemies with whom He has not engaged. The purpose of His love will not be frustrated. The gospel is not a speculation but a saying, not something we have to search for, it has been spoken, all we have to do is to repeat it, to be but the echo repeating what God has said. Rev. Charles Williams, (Accrington), President of the Baptist Union, followed, giving a thoroughly characteristic address in which he emphasized the necessity of Christ's servants working on Christ's lines. No work can be done for Christ except in a Christ-like way. We must hear and take the word from the Father. Christ did not claim to be an original thinker, He was quite content to take the word from the Father's lips. We must not be selfish in our ministry. If we seek any selfish thing we shall be unlike Christ. We must make the salvation of souls our one object. Oh, the joy of winning souls! Nothing like it in the world. Above all, we should see to it, that Christ is very real to us personally. If our ministry is to be helpful to ourselves, and a blessing to others, we must preach a present and personal, not an historical Christ. In the evening a most enjoyable *Sotree* and Entertainment was given at the Stockwell Orhanage. What an air of hallowed peace and contentment seems to pervade the whole place. The children look bright, sunny, and cheerful, and why should'nt they? Free from "carping care," and "far from the mading crowd," their's is a happy, joyful, pleasant life. What a hold Mr. Charlesworth has upon them all, and how dearly they love him! A troop of nearly 30 lads went through some excellent gymnastic performances, and after tea a choir of youthful voices discoursed sweet music, and the Handbell ringers thrilled us with their soft melodious sounds. Short addresses were given by several of the Evangelistic brethren, recounting some of the Lord's gracious dealings with them in various parts of the country.

On Wednesday morning at 11 o'clock we meet again, and while singing a hymn we are suddenly stopped in it; and then, as if by some mutual instinct or magnetic power, we all with one consent sing:—"Praise God from whom all blessings flow," for coming up the centre of the room is our beloved, suffering President, his arm in a sling, and looking, as one graphically put it, like a "wounded warrior." The moment Mr. Spurgeon reached the chair, a deafening peal of applause was raised, and all settled down to listen. How shall I describe his address, racy, sparkling, inspiring, stimulating, full of a deep rich unction which made every one the better and brighter for hearing it. He said, I have no complaint to make against God, but I have complaints to make against myself. If I have succeeded I might have succeeded better, had I been in a better spirit and gone to work in a better way. Where souls were converted I am glad, but if I had been in a better condition there might have been ten times as many. This is a healthy feeling for the younger friends to remember that God might have used them more if they had been fitter to be used. Let us endeavour to be more fully in accord with God; to get the keynote of the Most High, so that He can use us to the very full. With regard to the prospect before us, I think the outlook is better than it was. I do not think the devil is any better, I never expected he

would be ; but he is older. Whether that is for better or worse I do not know ; but he is not quite such a novelty to us. We are not quite so afraid of that particular form of devilry raging now. At first this "modern thought" looked exceedingly like a lion, and had a mode of roaring which some thought was not unlike braying. After a short time we found it was a fox, and we think it has not now the decent reputation of a cat. There is nothing in it, and I feel glad. I can see the tide turning. Our tramp is the tramp of armies, and we may say "These Egyptians you see to-day, you shall soon see no more for ever." Meanwhile, as to ourselves, we want to be as gracious and holy as possible, to acquire the power of helping others. What does God want me to do? In what way can I bring Him most glory, and be of most service to the Church while here? We shall bring Him most glory if we get from Him most grace. If I have much faith, much love, much hope, much consecration, and my whole being dedicated to the Lord, then, even with slender talents, I shall glorify Him. Let us, all of us, really be soul winners. Do not get the notion that only some preachers are soul winners. If our preaching does not save souls, is not even calculated to do so, should we not glorify God better in bed? But my main point is this,—may God make us to be *fathers*. There are not many fathers in the Christian world at present. A father must be a stable sort of person. A father is one who believes and knows what he believes. A father in Christ has certain truths which are very dear to him. When the boys tell him he is wrong he smiles. The boys think the fathers are fools ; the fathers do not *think* that about the boys—they know it. The true father is one who has great love for souls. He lives for his spiritual children. If you are a true father, it is the poorest, weakest, easiest offended in the Church that will really rule you. Fathers do not kill their children because they are unphilosophical, or their theological education is cramped. The father in the Church can always be trusted for wanting to have prodigals brought in; he will often cry over the unrepenting, "Oh, Absalom, my son, my son," or, like that other father, who, "when the son was a great way off, saw him, and ran, and fell upon his neck and kissed him."

Mr. Baynes, Secretary of the Baptist Missionary Society, came next, and in speaking on "The source of our inspiration and the field for our work," he made an earnest appeal for missionary work and enterprise. In the evening a tea meeting was held, and at the public meeting afterwards, Mr. G. Palmer, J. P. Canon Fleming, Thomas Blake, M P., and others took part; the practical outcome of this meeting was to add £2100 to the College funds, keeping the amount well up to other years.

On Thursday morning we had the joy of having Mr. Spurgeon with us again, although still weak and ill. Three excellent papers were read, Pastor J. Bradford, of Northampton, taking "Handling the truth;" Pastor C. Joseph, of Birmingham, "The influence of feeling upon faith;" and Pastor G. Smith, "The Minister's self-ministry."

In the evening the annual public meeting was held in the Tabernacle, when the spacious building was nearly filled. Mr. Spurgeon, feeling a little better, was back with us again. In a brief, introductory address he said, although we find almost everywhere departure from the old faith; yet those who had been and were associated with the College, were just in the old place, preaching none other than the truths which had saved their fathers and themselves. Several interesting addresses were given by students who had but lately gone out from the College, and by Mr. A. A. Harmer, one of the Tabernacle Evangelists, after which a Presentation was made to Mr. Murell, who had acted as Hon. Caterer to the students, in recognition of his valuable services. How quickly the week has flown, Friday morning and our Conference comes to a close, alas, without the presence of our President, but we had much of the Master's presence, and as we brake the bread and drank the wine in remembrance of Him, we felt as one of our

tutors said, that in the absence of our President at the beginning and at the close of the Conference, the Lord was teaching us that "He must be the Alpha and the Omega, the beginning and the end." After a short address from Mr. James Spurgeon, all the brethren stood and joining hands sang as a parting hymn:—

Pray that Jerusalem may have
Peace and felicity:
Let them that love Thee and Thy peace,
Have still prosperity.

Thus ended the Conference, the memory of which will not soon or easily be effaced from the minds of those who had the privilege to attend.

JOHN D. GILMORE.

Reviews.

Children's Meetings and how to conduct them, by Lucy J. Rider and Nelly M. Carman. Cloth boards, 2/6. Morgan and Scott, 12 Paternoster Row, London, E.C. This Book contains over sixty *outline lessons*, forty-three diagrams for the black-board, and twenty-five popular children's hymns with music. It is a remarkable compilation of helps for workers amongst the young, and has our heartiest commendation. Many authors are laid under contribution in its pages. We extract the following from chapter iii:—"A farmer's boy, whose business it was to attend sheep, once contrived a plan by which his lambs should be in better condition than those of his neighbour. Instead of keeping the flock all together, he put the lambs in a smaller enclosure within the fold. His care was richly repaid. Equally successful are the special efforts put forth for young converts in the church."

Mrs. Spurgeon's Book Fund. "Ten years of my life in the service of the Book Fund: being a grateful record of my experience in the Lord's ways, and work, and wages," is the striking title of a very handsome book by Mrs. C. H. Spurgeon, just published by Passmore & Alabaster, Paternoster Buildings, London. It is Crown 8vo, 432 pages, tastefully and handsomely bound, price 3/6. If our friends are half as wise as we judge them to be, they will enrich themselves and benefit "The Book Fund," as all the profits go to the Fund, by purchasing a copy of this charming book. It is delightful reading, and a glorious record of splendid work done for the Lord Jesus. The work accomplished by the dear invalid strikingly illustrates the truth of the Apostle's words, "I can do all things through Christ which strengtheneth me." May this precious book have a circulation of tens of thousands. Its every page sparkles with rare diamonds. Ask your bookseller to procure one or two copies, one for yourself, and one for a present to the dearest friend you have. May our gracious God abundantly increase and prosper "Mrs. Spurgeon's Book Fund," and satisfy the soul of its beloved founder with His goodness and favour. T. W. M.

Baptisms.

TANDRAGEE—June 14; one, by John Taylor.

EDITORIAL NOTICE.

All Literary Contributions and News of the Churches should be addressed to the Editor, Rev. John Douglas, B.A., Newtown, Waterford, to whom books for review should be sent.

All orders and payments for the Magazine are to be made to the Publisher Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments must be made in advance.

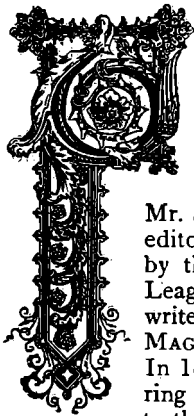
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THE
Irish Baptist Magazine.

AUGUST, 1886.

TO OUR READERS.



THE IRISH BAPTIST MAGAZINE was commenced in 1876, and, amid many difficulties, has continued its testimony in favour of Primitive Christian truth for nearly ten years. Its first editor was the Rev. Stephen A. Swaine, who was then pastor of Great Victoria Street Church, Belfast, and is now the much-esteemed editor of the English *Baptist Magazine*.

Mr. Swaine, on leaving this country, was succeeded in the editorial work by Dr. Eccles, of Dublin, who was followed by the Rev. Archie Mackinlay, of the Irish Temperance League. Though commanding the services of these able writers, the circulation during the earlier years of the MAGAZINE'S existence altogether failed to meet expenses. In 1882, Mr. Mackinlay resigned, and, the annually-recurring deficit having to be met, doubts were entertained as to the prospects of the MAGAZINE. At the urgent request of the Irish Baptist Association, Rev. John Dickson accepted the position of editor; a new financial arrangement was concluded with the publisher, Mr. Wm. W. Cleland; and the continued existence of the MAGAZINE was thus secured. Last year Mr. Dickson resigned his office, on account of increasing pastoral claims, but was induced by the Association to continue his valuable services for another year. It has now devolved upon the writer to assume the responsibilities of the editorship. In doing so, he gladly acknowledges indebtedness to those who have preceded him, by whose disinterested and persevering efforts the path has been smoothed for all who follow.

More than a year ago, it was decided to incorporate with the MAGAZINE the *Missionary Herald*, with a view to awakening a greater interest in foreign missions. It is believed that this arrangement has been helpful both to the churches and to the Missionary Society. It has, however, involved an additional outlay for binding and carriage, which

the receipts for the MAGAZINE have not been able to cover. The additional cost has hitherto been borne by generous friends in Coleraine. It is most desirable that the circulation should now be increased, so as to meet all expenses. Surely this is not too much to expect of our churches. *It ought to be done;* and the present occasion is specially opportune for such a forward movement. About 200 new subscribers are required to accomplish this. If some enterprising member in each congregation will take the matter in hand, the additional number will be obtained without difficulty. Will our pastors see to it that this matter is not neglected?

The MAGAZINE is the organ of the Irish Baptist Association, and claims to occupy a place distinctively its own. It aims at being a true exponent of Baptist principles, and a medium of communication between all our churches. Our ablest ministers have pledged themselves to contribute to its pages. Valuable articles will be welcomed from any quarter; but, other things being equal, preference will always be given to Irish manufacture. The Rev. R. H. Carson will continue his able series of papers on "The Church of the New Testament," and other aspects of Christian life and of aggressive work in Ireland will be dealt with by writers of acknowledged ability. Each number will contain a short sermon or exposition unfolding the cardinal doctrines of the Gospel, and notes on current events will, it is hoped, give additional interest to its pages. Special attention will be given to the reviewing of new books, and none will be commended but such as are likely to prove helpful to our people. The writer is desirous of making the Intelligence department more complete than hitherto; but success in this direction depends wholly on the pastors and secretaries of our churches. If friends would make a rule of writing *immediately* after meetings or events of general interest have occurred, great gain would result. Too often the good intention of writing is kept in abeyance till it becomes too late to write at all. The pages will be kept open for denominational news until the 3rd day of the month of issue. Baptisms and special services should in all cases be reported. Items relating to educational work will also be welcomed.

It is needless to point out the value of a denominational Magazine giving a monthly record of our trials and triumphs. Such alternating experiences will never be unknown to members of the true Church militant. But, as Dr. South has observed, sorrow, like a stream, is lessened by being diverted into many channels, and joy, like the beams of sunshine, is enhanced by being reflected from the bosom of our friends. The isolated worker who reads the MAGAZINE will no longer imagine, like Elijah on Horeb, "I only am left, and they seek *my* life to take it away." Readers in every congregation will be drawn together in mutual sympathy and prayerful interest, and made to feel more the bond of brotherhood as baptized believers in Jesus.

With this end in view, the writer again bespeaks for the MAGAZINE the cordial support of the Irish churches, and trusts that it may, with the Divine blessing, become increasingly a power for good, doing service to the denomination and bringing glory to our risen Lord.

JOHN DOUGLAS.

ENCOURAGEMENT FOR HUMBLE WORKERS.

A Paper read at the Association Meetings in Belfast, June 29th, 1886.

BY REV. JOHN TAYLOR.

THE following remarks are based on the words in Isaiah's prophecy: "Fear not, thou worm Jacob, . . . thou shalt thresh the mountains, and beat them small." (Isaiah xli. 14-15.) The Lord has been graciously pleased to employ, in all ages, human instrumentality for the accomplishment of His purposes, but in no case has He given those employed occasion to rely for success on themselves alone. On the contrary, He has invariably endeavoured to impress His people with the deep conviction that their success depended entirely on His wisdom, power, and grace. Witness Moses, for example, going forth to deliver his brethren from the oppression of Pharaoh. He is not sent back to Egypt as the commander-in-chief of a well-equipped army, but as a solitary man, with no companion except his brother Aaron, and with no weapon of war except the rod of God in his hand. When he persisted in excusing himself from the terrible task, on the ground that he was not eloquent and could not hope to succeed, the only reply was, "Who made man's mouth?" thus shewing him clearly that his success did not depend on any qualities of his own, but on the power of Jehovah. Again, when the Israelites had for years been grievously oppressed and plundered by the Midianites, at length the Lord in pity determined once more to deliver them. For this work He selected Gideon, the son of Joash. But when Gideon, in view of his humble position and parentage, asked how *he* should deliver Israel, the Lord said, "Surely I will be with thee, and thou shalt smite the Midianites as one man." His army was reduced from 32,000 men to 300, to teach him that victory was only of the Lord; and in order, under those trying circumstances, to strengthen his faith, he was directed to take Phurah, his servant, and to go down to the hosts of Midian and hear what they might say. "And behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell. . . . And his fellow said, this is nothing else save the sword of Gideon, for into his hand hath God delivered Midian." Here the lesson is perfectly plain: Gideon is to triumph, but not in his own strength. "Barley bread," not even a loaf of fine flour! Little in this to make the son of Joash proud or self-complacent; yet the figure was brimful of encouragement. We might also instance Jeremiah, who, while in his own eyes weak and helpless as a child, was set by God over the kingdom, "to root out and to pull down and to destroy, and to build, and to plant." So also in the sending out of the Apostles by our blessed Lord. They were sent forth by two and two, with no social standing, no earthly influence, no weapons of war, no temporal resources, and yet they were sent to turn the world upside down.

And now, looking at the text on which this paper is based, we have the same lesson of utter helplessness and insufficiency on the one hand, and of assured confidence in God on the other. "Fear not, thou worm Jacob. I will make thee a new sharp threshing instrument having teeth: and thou shalt thresh the mountains." A worm threshing the mountains!

Beloved brethren, the work to which we are called is one which might well lead even an angel to ask, "Who is sufficient for these things?" It is nothing less than to open blind eyes, subdue rebellious wills, and turn sinners from the power of Satan to God. And yet in undertaking this mighty work, we are reminded that we are *poor, weak worms*. If, then, we succeed, our success must be entirely of God.

There are several lessons we should learn from this portion of Divine truth.

I. *Humility*. Are we *only worms of earth*? then we ought to be deeply humble. Possibly none of us is above temptation to pride and vanity. Our very calling may sometimes lead us to think that we are superior to other men. Office frequently puffs up, and office-bearers too often assume that they have inherent rights and titles which other mortals do not possess. To prevent the possibility of such a thought, let us remember that we are only worms, and that we have nothing that we have not received. The very fact that we are counted worthy of this calling should only tend to make us the more humble. Not only do we owe our salvation to the grace of God, but to the same cause must we ascribe the position we occupy. Ours is a high calling, and for that very reason, ministers, above all men, should cultivate the spirit of humility. It ill becomes the pardoned rebel to be proud of himself, and still less the minister of Jesus Christ.

II. *Our utter worthlessness apart from God*. Who values a worm? Who raises his hat or bows his head to it? Who guards his speech or guides his foot lest he should by word or deed offend it? And what are we better than it? What good can we accomplish of ourselves? Of what value are we to the most High? Can we enrich Him or add to His stores of wisdom and knowledge? No, we are worthless as the worm of earth. Let us not think, then, that an injustice has been done us if we should be slighted. Let us not expect too much courtesy from our fellow-men, even if our purest and kindest efforts for the good of others should not always be understood or duly appreciated. Let us not feel disappointed: we are only worms. Especially if our Lord and Master should not always grant us that measure of success that we desire or think ourselves entitled to receive, let us not be discouraged, much less petulant and rebellious. What are we, that we should be gratified with all outward tokens of Divine favour? Worms of earth! It is of God's mercy that we are not consumed. It is of rich grace that we are *what* we are and *where* we are; and the very least the Lord can bestow on us is infinitely more than we deserve.

III. *Our utter helplessness*. What strength has the worm? How dependent it is, how unable to resist the crushing foot of man or beast! What mighty work can it accomplish unaided? And such are we: unable to resist temptation, to overcome or to discharge our duty, and yet we are called to thresh the mountains. What, then, shall we do? Shall we give up in despair, and abandon the work to which the Lord has called us? No! emphatically, no! On the contrary, let the prophet's words teach us our entire dependence on the arm of Jehovah, and let us expect Him to accomplish through us His mighty and glorious works notwithstanding our frailty. "Fear not, thou worm Jacob, and ye few men of

Israel: I will help thee, saith the Lord . . . Thou shalt thresh the mountains and beat them small and shalt make the hills as chaff." Here, brethren, is our encouragement. The battle is not ours, but the Lord's, and He is as well able to give to us the victory as to Gideon of old. It is not by might nor by power but by the Divine Spirit that the Gospel is to spread, and that sinners are to be saved. In Paul's day the Lord chose the weak and the foolish things to confound the wise and the mighty, and His mode of procedure has not changed. Let us not, then, be afraid, since the Lord is our helper. We are weak, but this only serves to manifest Jehovah's power. The foe is mighty, but the Lord is mightier by far. There is nothing too hard for Him. He has put the treasure in earthen vessels, that the excellency of the power may be of God and not of man. The Gospel is the "power of God to salvation to every one that believeth." Prejudice, superstition, idolatry, self-righteousness, infidelity, and unbelief—all shall fall before the power of the gospel of the blessed God. The Saviour shall see of the travail of His soul and shall be satisfied. Success depends not so much on the human instrument, as on the Hand that wields it. Therefore, "fear not, thou worm Jacob!"

IV. This metaphor should remind us of *the brevity of human life*. The worm is the creature of a day—fit emblem of mankind. In the morning he flourishes and grows up, in the evening he is cut down. How important, then, that we should redeem the time. Multitudes of our fellow men are perishing, and the present short life is the only opportunity we shall have of helping to rescue them, and lead them to the Saviour. How often we have to mourn over lost opportunities! We meant to visit that sick friend, but we allowed something to hinder, and now he is gone. We intended to warn that erring one, but we missed the opportune moment, and alas! it is lost for ever. Do we not often find the sick and dying lament how they have trifled with eternal realities; how they have failed to live to Him who redeemed them, and for the good of their fellow-men? And shall not those solemn thoughts stimulate us to double our diligence in the Master's cause? In view of the magnitude of the work, and the exceedingly short time allotted us for its performance, let us at once be up and doing, assured of success in the path of duty.

V Finally, we should learn from this metaphor to *press forward*. It is said that the worm never backslides—it is always going forward. And this is exactly how it should be with every Christian. Constant growth should characterize them: growth in grace, and in the knowledge of our God and Saviour. Our motto should ever be, FORWARD. "If any man draw back, my soul shall have no pleasure in him." Therefore let us go on to perfection—perfection in knowledge, in service, in patience, and in zeal for the glory of God. We have every encouragement to persevere. "In due season we shall reap, if we faint not." Having put our hands to the plough, we must not look back. Our progress, like the worm's, may be slow, but, like it, let us keep steadily pressing forward, and eventually success shall crown our efforts. "Fear not, thou worm Jacob and ye few men of Israel; I will help thee, saith the Lord. Thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff."

THE CHURCH OF THE NEW TESTAMENT: WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY REV. R. H. CARSON.

III. EXHORTATION.

DO subject, perhaps, has been more keenly debated, at least in our own country and in Scotland, than the subject of *Exhortation*. To us it appears those who practice, and those who oppose the institution, are alike at fault with reference to it. That "Exhortation" has been abused—so abused, indeed, as to leave no room for surprise at the reaction against it in nearly all our churches—must, we think, on all hands be admitted. From this, however, it by no means follows that it should be wholly disused. The abuse of the ordinance, obviously enough, has not arisen from any defect in the ordinance itself, but rather from its *utter misconception* on the part of the churches. Rightly understood and Scripturally observed, we have no doubt whatever it would tend, in an eminent degree, to the upbuilding of our churches and strengthening of our cause.

Exhortation, as a distinct observance, is clearly the teaching of the Word of God. There cannot, we think, be the slightest doubt that it has a place among the institutions of the New Testament. It stands precisely on the same ground, and is sustained by the same evidence, as the ordinance of *Teaching*. "Till I come," says Paul to Timothy, "give attendance to reading, to exhortation, to doctrine." (1. Tim. iv. 13.) Exhortation, then, equally with "doctrine" or teaching, was to be attended to in the churches which Timothy was sent to organize.

Thus, whatever may be said to the contrary, or however the institution may be regarded, this much is clearly undeniable—*there was such a thing in the church of the New Testament.*

But, if thus clear that Exhortation was observed in the church of the New Testament, is it equally clear *who* in that church were the Exhorters? We have not the slightest doubt that the duty in this case, as in that of Teaching, lay mainly with the pastors or rulers of the church. Called of God to preside in the meeting of the brethren, the administration of ordinances, and this one among the rest, was their especial work. It is not more clear that as the church's office-bearers, they were to dispense the Supper, or execute the laws of discipline, than it is that they were to exhort the church. Besides, was it not under this aspect of their work they were called *leaders* of the people? Thus Paul writes (Heb. xiii. 7), "Remember them that have the rule over you (literally, *those that lead you as an officer his men*), who have spoken unto you the word of God, whose faith follow." Pastors, then, were Christ's military officers, leaders in the army of Christ. But what is the duty of an officer with reference to his men? Is it not, on going into action with them, to place himself at their head, and by *earnest appeals and exhortations* to lead them to victory? Yet many reason as if this were not only not a prominent part, but no part at all in the work of New Testament pastors. Beyond all doubt, as leaders in the church of the New Testament, its pastors were *the* Exhorters in that church.

But for the truth we now affirm we have express Scripture teaching. That the work of exhorting the people belonged, in a very special sense, to New Testament pastors, is clear from the words of Paul, Titus i. 9. Having observed that a "bishop" must be blameless, etc, the Apostle goes on to say, "Holding fast the faithful word as he hath been taught, *that he may be able by sound doctrine both to exhort and convince the gainsayers.*" Now if those exercising the office of a "bishop" must possess, as we are here told, the ability to exhort, and to exhort under circumstances of peculiar difficulty, namely, when brethren were gainsaying and refractory, is it not manifest that Exhortation was not only a part, but a most essential part, of the work com-

mitted to them? After this we trust we shall hear no more of Exhortation being banished from churches in which, for the most part, it is exercised by the pastor. If it is not mainly and prominently the pastor's work, nothing is.

But though thus manifestly and in a very emphatic sense the work of pastors, we are not prepared to affirm that exhorting the brethren in the church of the New Testament was *exclusively* their work. Others in that church, we think, besides its rulers exercised the gift. Indeed, as remarked by the late Dr. Carson many years ago, this is put beyond doubt or denial by the words of the inspired writer (Heb. x. 25), "Not forsaking the assembling of ourselves together as the manner of some is, but *exhorting one another*, and so much the more as ye see the day approaching." The question, however, here arises—of what character was this mutual exhortation in the church of the New Testament? Was it *promiscuous*? or was it according to *gift and talent*? Here, in our estimation, we have the very root and centre of the subject; and a mistake at this point cannot but be fatal to its right apprehension. That brethren, as well as pastors, did exhort, we have no doubt whatever: but did *all* the brethren, or merely those *whom God had prepared and qualified for the work*?

That Exhortation, as practised in the Church of the New Testament, was not open to the entire membership of that church, is clear from the *apostolic restriction*, 1 Cor. xiv. 34-35. All the females in the church, except those supernaturally endowed (1 Cor. xi. 5) were debarred the privilege of in any way addressing the brethren. Mutual exhortation, then, could not have been *promiscuous* exhortation—could not have extended to *all* in the church.

More than this; even among the male members of the church, exhortation was open only to those *gifted for the purpose*. This is the plain and undeniable teaching of Paul in a passage already quoted in these papers (Rom. xii. 6-8), "Having, then, gifts differing according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." Now as they alone might prophesy who possessed the "gift" of prophesying, they alone minister who possessed the "gift" of ministering, and they alone teach who possessed the "gift" of teaching, so they alone might exhort who possessed the "gift" of exhortation. This, we should think, decides the matter. Not *all* the brethren in the church of the New Testament, nor even all who thought they might address the church, were permitted so to do, but those alone *whom God had qualified and called to the work*. Thus, in the matter of exhortation as a New Testament institution, we have not only the restriction of *sex*, but the much more important restriction of a *Divine preparation and a Divine call*.

Now *within these lines*—lines let it be remembered, *Divinely* drawn—we see no reason why exhortation by the private Christian might not be practised in our churches at the present day. Nor to it, do we think, as thus practised, would any among us be found to object. As a body we have opened our pulpits to brethren who, though not in office, are yet qualified to teach. Why should we shut them against unofficial brethren, *pre. aved of God* to address to us "the word of exhortation?" Only give us the *right men*—the *God-gifted, God-prepared, God-qualified men*, and, by the grace of God, we will hear them.

But is it thus matters have been conducted, with reference to exhortation, in the history of the past? Alas! anything but this. Over much that we can now recall we prefer to draw a veil. To expose to view the gross profanation of an ordinance of Christ could serve no good purpose. In this case, however, we would remember, the abuse has arisen, not from the acceptance of the institution, but rather from a misconception of its nature. To the question, Who should exhort? the answer has been, not he whom God by the gift of His Spirit has marked out for the work, but *any* one who has a word for the people. And in this what have the churches been following? Not

the leadings of the church of the New Testament, but those of the Jewish Synagogue. Their rule has been, not "as every man hath received the gift, even so minister the same" (1 Pet. iv. 10), but, gift or no gift, if you have anything to say, "say on" (Acts xiii. 15). Now from this Jewish practice what but abuse, and that of the most aggravated character, could at all arise? Not the *right* men, but the *wrong*, have been seen in almost every case to come to the front; and the result has been disgrace and scandal.

It is a very solemn thing to address a church of Jesus Christ. Peter says, "If any man speak, *let him speak as the oracles of God.*" (1 Peter iv. 11) We have often wondered, when compelled to listen to what we will not now describe, how, spite these words and many such, men utterly unfitted have come forward to address their brethren. For our part, so deeply are we impressed with the solemnity of the work, that nothing but a clear conviction that we are called of God would constrain our entrance upon it. Indeed, there are times when, through fear of insufficiency, we are possessed with trembling. Is this our weakness? or does it arise from a just appreciation of the position we occupy? Be this as it may, one thing is clear, this feeling of ours is far from being universal.

We are sometimes asked—and with this we close—how we are to know when a brother in the church is Divinely called to address his brethren. We answer, there is not here even the slightest difficulty. As in every other case, *the thing will prove itself.* Indeed, until it does so, we have no warrant to suppose its existence, or call it into action. "Let these first be proved" applies as truly to the private Christian who assumes to use a gift, as it does to the office-bearer in the church, in order to his exercise of office. Not until a church has been made to feel, under the addresses of a brother, that he is called of God to be an exhorter are they at liberty to place him in that position; and far less is he at liberty to assume it. Anything else is "running without being sent"—is a direct inversion of the Divine order. Let our churches note this; and while careful not to "quench the Spirit" or ignore His gifts, let them be equally careful that no one address them who is not Divinely called and fitted for the work.

CHRIST THE RESTORER OF HUMAN NATURE.—Christ was here to restore that which was broken down and crumbling into decay. An enthusiastic antiquarian, standing amidst the fragments of an ancient temple surrounded by dust and moss, broken pillar, and defaced architrave, with magnificent projects in his mind of restoring all this to *former* majesty, to draw out to light from mere rubbish the ruined glories, and therefore stooping down among the dank ivy and the rank nettles; such was Christ amidst the wreck of human nature: He was striving to lift it out of its degradation.—*F. W. Robertson.*

SELF-SACRIFICE.—Some time ago, a war raged in India between the British and a native monarch named Tippoo Saib. On one occasion several British officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put on each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A grey-haired officer said to the native official, "You do not think of putting chains upon that wounded young man?" "There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn." "Then," said the officer, "put two pairs on me; I will wear his as well as my own." The end of the story is, that Baird lived to regain his freedom—lived to take that very city; but the generous friend died in prison. He wore two pairs of fetters! But what if he had worn the fetters for all in the prison! What if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free! Such a thing has been done. For all who receive the grace of God's Son the chains are struck off, and the prison doors are thrown wide open.

A WORD FOR OUR FOREIGN MISSIONARIES.

THE last command of our Lord, to "go and preach the Gospel to every creature," has not been repealed, and neither has it been completely carried out. Missionary work, whether at home or abroad, should be the main business of the Church of Christ, because true love consists in spending our lives for the good of others, and our fellowship with each other as Christians will be best enjoyed when mutually engaged for other's welfare. When left to ourselves, and concerned only with our own growth and progress in Christian life, we are certain to observe all the little failings in each other; but when we are together seeking to serve our Master by spreading the Gospel to strangers, then our own small differences are overlooked, as they ought to be; and thus working as our Master worked, we shall continually become more like Him.

For a long time I have felt that we do not sympathize enough with foreign missions. Surrounded as we are by all the comforts of civilization and Christian fellowship, we perhaps are inclined to forget those dear servants of the Lord who have given up all home enjoyments to go and make known the Gospel of salvation to the poor heathen; and neither do we fully understand the awful ignorance of the many millions who live and perish without ever hearing the name of Jesus, or knowing anything of His death and atonement for them.

Could not the Baptist Churches in Ireland do more to help this work of the Lord? I know there are several Churches who do constantly give their aid, but there are a few perhaps who do not show much sympathy towards the missionaries and their labours for Christ. We can all help by our prayers and by our words of sympathy, but we might also help by augmenting the funds. I should like to suggest that, in those Churches where no regular missionary fund exists, something of a definite plan might be arranged for the purpose of helping this part of the Lord's work. Such a fund could easily be worked if only some one were to start it. Boxes or cards for collecting would be gladly supplied by the secretary of the Baptist Missionary Society in London. It would give work to some of the younger members of the Church or those in the Sunday-school, and this in itself would be beneficial and might be a means of inducing them to become missionaries themselves. It would also be helpful for the workers to meet, say once a quarter, and have a missionary meeting, in which they could give accounts of the Gospel work in various countries, and, by introducing some appropriate singing, a very happy and profitable evening might be spent. It would be a glorious thing if some such work were carried on in all our Churches. Will not some one try thus to help our dear self-denying missionaries, and the effort will be blessed of God. "Forasmuch as ye did it unto these My brethren, ye did it unto Me." W. A.

DUBLIN.

Notes and Comments.

THE IRISH BAPTIST ASSOCIATION.

On another page will be found a tabular statement of the churches in connection with the Association, and their gains and losses during the year. The statistics have been drawn up by the esteemed Association Secretary, Rev. S. J. Banks, and were presented and accepted at the annual meetings in Belfast. It will be seen that, in addition to the twenty-two associated churches, there are sixty-four other mission stations in which evangelistic work is carried on. It may also be noted that, in connection with some of the churches where no "stations" are formally reported, a considerable amount of missionary effort is sustained under the auspices of local United Evangelistic Committees. This is especially the case with those outside the province of Ulster.

THE PRAYER UNION.

Members of the Association have again renewed the compact to pray for one another every Saturday evening between the hours of nine and ten; when that time is not found convenient, some later or earlier hour to be set apart for the purpose. Rev. S. H. Booth and Rev. W. J. Avery, Secretaries of the Baptist Union, and Rev. J. M. Hewson, Secretary of the Baptist Total Abstinence Association, have also very cordially joined this union for prayer. Will all the brethren thus associated make it a sacred duty to set apart this season regularly for seeking from God a blessing on the members of the union? After the toils and cares and failures of the week, after the wearisome friction with the world, or, it may be, with our fellow-Christians—what can be more soothing, more hallowing, more calculated to cast out selfishness and fill the soul with heavenly peace, than thus to steal away for a brief season into the secret of our Father's presence, and pour out our hearts in loving intercession for brethren tried and tempted like ourselves. And is it too much to ask that the members of our Churches should also join this union, and seek for blessing on the labours of the coming Sabbath day? "Thus saith the Lord: For this, moreover, will I be inquired of by the house of Israel, to do it unto them." Therefore let us pray—pray earnestly and perseveringly; and soon the showers of blessing will descend.

THE TENT SERVICES.

The annual summer campaign of the Baptist Union is being pressed forward with unabated vigour beneath the canvas walls. The month of July is not the most favourable for evangelistic work in Ulster, yet from each of the tents cheering reports have been received of good work done. Mr. Booth is to be congratulated on the efficient staff of helpers that he has secured this season. Such names as Lewitt, of Worcester; Dann, of Oxford; and Williams, of Aberystwith, are a guarantee of earnest and effective work. Others are mentioned on the programme, who, if less known, are not less capable of presenting Gospel truth in an impressive way. Two of the tents have been seriously damaged by the storms, but we note with pleasure that Mr. Booth has received a cheque for £51 from Miss Selfe Page, of Malvern, to enable him to replace one of the damaged tents with a new one.

THE "BAPTIST MAGAZINE."

In the current number of our vigorous English contemporary there is a life-like portrait of the great Baptist preacher, Rev. C. H. Spurgeon, and an ably-written sketch of his life and work by the Rev. W. Cuff. The *Magazine* also contains a variety of high-class contributions on various subjects of denominational interest, together with personal and literary notes, and carefully-executed reviews. This latter department continues to be conducted with great ability. For ministers anxious to know what are really serviceable books, we can recommend the *Baptist Magazine* as a trustworthy guide. It is sent post free for six shillings per annum, and the photographs alone are worth this sum. We are glad to learn that since our esteemed predecessor, the Rev. S. A. Swaine, has been appointed Editor, the circulation has largely increased. For bright and helpful articles of sterling value, no better periodical can be found. The August number ought to command an enormous sale.

RELIGION AND POLITICS.

It is not our intention to make this Magazine a medium for the discussion of politics, not because we think there is anything in such discussion unworthy of a Christian man or a Christian minister, but because our space is so limited that the admission of these questions would often exclude others in which the denomination is more directly concerned, and for the discussion of which the Magazine specially exists. We have, however, no sympathy with that devout but mistaken notion that politics should have no interest for those whose citizenship is in heaven. We also repudiate the monastic conception of ministerial life which makes it an offence for a pastor to discharge

his duties as a member of the body politic. Civil government is as much a Divine institution as the Christian church: "the Powers that be are ordained of God." And in this country, where we possess a free constitution and a representative legislature, the responsibilities of government are shared by the people. Great questions of national policy are ultimately decided by the electors. Many of these are very ignorant. If, therefore, ministers—who by education and mental endowment are qualified to instruct them—fail to teach them the principles of righteousness, and the application of those principles to great questions of national import, they become guilty of unfaithfulness to a most solemn trust. The Home Rule measures recently submitted to Parliament involved issues of immense consequence, not only in matters of education and economics, but also in the higher spheres of religion and morals. If we believe, as the vast majority of the most godly and most intelligent ministers in Ireland do believe, that these measures were fraught with evil and prejudicial to the highest interests of the country, it is our business, as watchmen on the walls of Zion, to lift up our voice like a trumpet and protest against them. One of our greatest living theologians, Rev. Dr. Fairbairn, has justly observed, "They say that Christ has nothing to do with questions of State: that what concerns the conduct of nations or peoples did not concern Him. No saying less true could any man utter; all questions of State, all civil and social politics, are to me questions of religion. And such they must be to the man who wishes to realise on earth the kingdom of God. Never while an abuse tarries, while a hate reigns, while a barbarism remains unconquered; never, while ignorance broods with its dark and jealous wing over the mind of man, while injustice or unequal law or disorder or wrong live on earth, can the Christian man be still or inactive in the arena of public life." These are wise and noble thoughts, and need to be pondered at a time when sentimentalism is taking the place of intelligent obedience to the laws of Christ.

"JUSTICE TO IRELAND."

We heartily endorse the sentiment expressed in these words, but are surprised to find that some who have been loudest in proclaiming "Justice" as their battle-cry, have been least ready to accord it when occasion required. It is certainly not doing justice to Ireland to describe the Irish Unionists as all Orangemen and Tories, whose hatred of Home Rule is "begotten of the intense hatred they feel towards England's greatest statesman." It is not just to affirm that in the South of Ireland "no fears are expressed" that Home Rule would be prejudicial to the interests of Protestantism. Such fears have been expressed, and very strong protests made by every denomination of Protestants in the South. But *every* opponent of Home Rule has not joined in the protest, for, during Mr. Gladstone's administration, in many parts of the country the government of the Queen had ceased to exist. "Moonlighters" and anarchists held undisputed supremacy. Hence many who detested the proposed measures did not dare to avow it; not from want of will, but from want of security. The restoration of law and order is not the least desired of the proposed measures of "justice to Ireland."

MR. ANDREW'S VISIT.

We are pleased to learn that our old and valued friend, Mr. John Andrew, of Leeds, is about to visit this country again in the interests of the Liberation Society. Mr. Andrew is not one of those who believe that Christians have no business interfering in politics. He seeks to promote the liberation of religion from State patronage and State control, and in doing so can ask with a clear conscience for the blessing of God upon his efforts. As an acceptable preacher and a veteran Temperance lecturer, Mr. Andrew is known to most of our congregations. We trust he will be spared to visit us for many years to come, and live to see the completion of the great work he has in view.

Statistics of the Irish Baptist Association,

For the Year ending 30th June, 1886.

CHURCH	Date	PASTOR	When Settled	Baptized	Restored	By Letter	Lost by Death	By Letter	By Withdrawal	By Exclusion	Total Increase	Total Decrease	Present No of Members	Teachers	Scholars	Sub-Stations
Athlone and District.	1650	James Maginnes.	1885	3	...	5	1	2	...	...	8	3	45	2	14	5
Ballymena and Clough.	1859	Thomas Whiteside.	1881	6	1	3	1	4	5	...	10	8	100	8	88	88
Banbridge.	1846	Samuel J. Banks.	1864	6	...	2	6	4	...	...	8	10	73	10	90	5
*Belfast—Gt. Victoria St.	1847	William Usher.	1880	15	...	...	...	...	...	...	15	13	193	14	175	3
* " Regent St.	1866	E. T. Mateer.	1880	24	...	4	4	7	11	3	28	25	272	13	173	3
*Brannoxtown.	1873	A. M'Caig.	1884	4	...	...	...	...	...	...	4	...	32	...	...	2
Carrickfergus.	1862	William Hamilton.	1863	...	...	...	2	...	3	...	...	5	39	3	25	2
*Coleraine.	1795	H. A. Gribbon.	—	3	1	...	1	2	...	...	4	3	89	9	70	...
Derryneil and Ballykeel.	1864	F. J. Ryan.	1885	4	...	...	...	...	...	...	4	...	68	3	29	...
Donaghmore.	1866	John Dickson	1866	9	...	1	...	3	...	2	10	5	60	7	110	7
*Dublin.	1714	Hugh D. Brown, B. A.	1885	19	...	...	...	4	2	...	19	6	79	6	35	3
Grange.	1811	H. Phillips.	1879	2	...	...	1	3	...	...	2	4	137	10	75	14
Knockconny.	1818	M. Simpson.	1884	5	...	1	2	2	1	...	6	5	51	3	20	...
*Letterkenny.	1820	John Story.	1859	...	...	...	...	...	...	...	...	...	13	...	...	...
Lurgan.	1866	F. J. Ryan.	1885	5	...	...	...	...	...	1	5	1	13	...	...	...
Moneymore.	1811	William Lorimer.	1884	...	...	...	...	1	1	...	...	2	17	2	12	3
Newtownards and Conlig.	1840	F. J. Ryan.	1885	1	...	...	...	3	2	...	1	5	16	4	70	...
Tandragee.	1864	John Taylor.	1863	6	...	1	2	...	2	...	6	4	99	7	45	9
*Tubbermore.	1805	R. H. Carson.	1848	22	...	...	2	15	2	...	22	19	238	14	155	...
Waterford.	1650	John Douglas, B. A.	1874	2	...	...	...	1	1	...	2	2	26	7	70	...
				136	2	17	22	49	30	6	154	120	1660	122	1356	64

* Those marked with an asterisk (*) are self-supporting Churches, the others are aided by the Irish Mission of the Baptist Union, Tubbermore is practically self-supporting, but still connected with the Baptist Mission.

Denominational Intelligence.

BELFAST: GREAT VICTORIA STREET.

Members of the Association who attended the recent meetings in Belfast, were delighted to see the extensive alterations and improvements that have been made in the Church premises during the past eighteen months. The new School-room at rear of Chapel is handsomely built in Gothic style, and covers an area measuring 60 feet long by 40 wide. It has, in addition, an Infant Class-room, and spacious galleries; and the whole has been erected and furnished at the very low cost of £527. During the past year, the Chapel has been thoroughly renovated and beautified, and now presents a very attractive appearance. The walls have been painted in oil a warm salmon tint; and all the woodwork has been grained and varnished. New gas fittings have been introduced, and the premises have been heated throughout with hot water. The sable hoarding in Hope Street has been replaced by an elegant boundary wall; the footpaths surrounding the buildings have been flagged; and in many other ways the property has been improved. These alterations have cost about £110; and, notwithstanding a debt of £80 on the current account at the commencement of the year, this deficit has now been met, and about £70 received towards the Renovation Fund. It is hoped that the small balance still required will soon be forthcoming. The members of the Church have contributed nobly towards the work. Will not some generous reader of the *Magazine* help them at once to extinguish the debt?

The Report of the year's work, presented to the Association, is full of encouragement. Twenty-six have been added to the membership, of whom fifteen were by baptism. The total membership now stands at 193. It is interesting to note that the Baptistery has been lent to two other denominations during the year, who baptized twenty-six believers. Seven young men are on the list of local preachers, and conduct with acceptance frequent services in mission halls and cottages; they also assist in supplying several sub-stations connected with the Baptist Mission. Two of these lay preachers have been accepted as students in English Colleges, and a third, Mr. Livesey, is the efficient Superintendent of the Sunday-school.

We note that the Secretary of the School, Mr. Quaile, has recently received a very cordial expression of the esteem in which he is held. Having returned with his bride, a "welcome home" was prepared for him by the teachers and other friends. A handsome tea-service was presented to Mrs. Quaile, and the occasion was made one for hearty and loving speeches by the Superintendent, Teachers, and Pastor. On Sunday afternoons, a men's Bible Class is conducted by Mr. Byron Webb, and has occasionally as many as 25 in attendance. Altogether, Mr. Usher is to be congratulated on the success that has attended his earnest and efficient pastoral labours. May the future bring him increasing cause for thankfulness and joy.

DUBLIN.

The Church in Lower Abbey Street was founded in the year 1714, and was an offshoot from an older one, long since merged in Abbey Street, which had its origin in the days of Cromwell. Its history is one of strange vicissitude and romantic incident; but, throughout this lengthened period, it has kept the light of the Gospel shining, and, judging from the Report now before us, it is shining with greater brilliancy at the present time than for many years before. Two years ago, Mr. Hugh D. Brown, B.A., was called to the pastorate, and under his earnest and loving supervision the Church has made rapid progress. The congregations have more than quadrupled, several have professed conversion, spiritual life has been quickened, zeal increased, and times of refreshing have been experienced from the presence of the Lord. There are now about 80 members on the roll, of whom twenty were baptized during the year. A great improvement has taken place in the finances. The total receipts for the year exceeded £500, of which £385 have been voluntary contributions. The Church is now self-supporting, and is taking an active part in furthering Home and Foreign Missions. Within the past twelvemonth, the Chapel has been thoroughly renovated, and the interior now presents an attractive appearance. The friends contemplate the erection of a larger and more elegant structure; and are at present negotiating for a site in one of the principal streets, where no Chapel at present exists. The Education Fund now amounts to £300, with an annual income of £30 per annum. Two young men have been accepted as beneficiaries, who are about to enter Trinity College, with a view to the Baptist ministry. It is hoped that this Fund will

become the nucleus of a Baptist Theological College for Ireland. The demand for thoroughly-educated men is becoming more imperative every year.

Citizens of Dublin are at length beginning to understand that there is a live Baptist Church in their midst. The *Irish Ecclesiastical Gazette* has been trying to minimise the significance of the fact, but has found in Mr. Brown one who knows how to give a reason for the hope that is in him, and who is able by sound doctrine to convince the gainsayers. May the name of Jesus be increasingly magnified in the Church over which he is called to preside.

WATERFORD.

The annual excursion of the Sunday-school was held on Thursday, 29th ult. The scholars, with their teachers and a few friends, about 100 in all, proceeded by train to Fiddown, and thence to Bessborough Park, Co. Kilkenny, by kind permission of the Earl of Bessborough. The party were met at the entrance to the demesne by the courteous agent of the estate, Colonel Villiers Stuart, who showed the utmost interest in the comfort and enjoyment of the visitors, especially of the little ones. After luncheon, athletic sports and other games were organised in the Park, and prizes distributed to the successful competitors. Before tea, a brief address on "Raindrops" was delivered by the Pastor, Rev. J. Douglas, B. A., and several hymns were sung. Before leaving the demesne, hearty cheers were given for Lord Bessborough, for Colonel Stuart, and for Mr. F. Wightman, the efficient Superintendent of the School. All duly reached home in safety, having spent what was felt to have been a most enjoyable day.

GENERAL.

The official returns of the Baptist Union give the total number of full members in Great Britain and Ireland in 1885 as 315,939; of these there are in England, 229,311; in Wales, 73,828; in Scotland, 10,905; and in Ireland, 1,639. [These numbers may be multiplied by 3 in order to obtain the approximate number of hearers in regular attendance in our congregations]. The number of sittings provided in Baptist Chapels in the United Kingdom is now over one million. The average increase of full members during the past fifty years has been about 5,000 a year.

In the Canadian district there are 64,483 full members, and 720 Churches; in the West Indies, 31,504 full members, and 162 Churches; in Asia, 36,504 full members, and 683 Churches. In Australasia at the beginning of the Queen's reign, there was but one Baptist Church, that at Sydney; now there are 157 Churches, and nearly 15,000 members.—*Fifty Years' Progress.*

PREACHING.—Of all things, the most pitiable is when a man preaches to please himself, and when an audience listens to be pleased with the minister. And the most glorious thing below is, when the minister's preaching, and the people's hearing, lead to this conclusion: not, "How well the minister spoke to-day!" "How comfortably did we hear to-day!" but, "How glorious is that Saviour! how precious this soul! how weighty our responsibilities in the prospect of eternity, and of a judgment-seat!" We may always judge of what has been the nature of the sermon, or what has been the mood in which it was listened to, by the first remarks we hear as we retire; when people go home, criticising the words of the discourse, instead of dwelling on, and speaking of, the lines of the subject, there is something wrong in the people's hearing, or the minister's preaching. May God grant that all that I preach, and all that my people may hear, may lead them to lift their hearts far beyond the temple, and to leave them nowhere except where our heart and our treasure should be,—beside the throne of the Lord Jesus.—*Dr. Cumming.*

INTERCOURSE WITH THE WORLD.—We are obliged to an intercourse with the world in our different callings and professions, which intercourse we are not at liberty to decline on any pretensions of exalted spirituality. Do you meet with men of genius and literature, of easy address, and polite manners, who are under the influence of no nobler principle than that wisdom which is earthly and sensual? Are you susceptible of pleasing expressions from the brilliancy of their wit, and their attainments in science? Give them the praise due to their accomplishments, but be not charmed into their errors and vices. Learn not from this quarter to contemn revelation as an irrational or superstitious system, or to take those liberties in conduct which are inconsistent with the purity of the Christian doctrine. Stand on your guard, lest you be prejudiced in favour of those practices which disgrace the most amiable of such characters. In your converse with them, never lose sight of religion, and the eternal obligations of moral virtue.—*Crabb's Sermons, 1750.*

Reviews.

The Comfortable Words. Being Meditations on the Sentences of Holy Scripture following the Absolution in the Communion Service. By Thomas T. Perowne, Rector of Redenhall, and Archdeacon of Norwich. London: Elliot Stock. Here are four delightful meditations, the substance of addresses delivered before the administration of the Lord's Supper. Profound in thought, clear in expression, catholic in sympathy, and breathing a lofty evangelical spirit, this little manual will prove a cheering companion both in quiet and in troubled hours. It magnifies the Grace, and Love, and Truth, and Peace of God; and insensibly lifts the mind into the serene atmosphere of prayer and praise.

The Monthly Interpreter. Edited by Rev. Joseph S. Exell, M.A. Edinburgh: T. & T. Clark. Price, 1/- The July number contains an able and luminous article by Professor A. B. Bruce, D.D., dealing with "The Death of Jesus, and its Significance." The ministerial aspect of Christ's sufferings, and the communion in these of His disciples, are admirably unfolded; but we should like to see a more decided utterance on the vicarious character of His death—on those sufferings in which His disciples can have no part. There is an interesting paper by Professor E. Johnston, on "Christianity and the Mysteries," showing the relation between Christian doctrines and the esoteric cultus of classic paganism. There are also articles by Professors Milligan, Whitelaw, and Reynolds, marked by thought and scholarly research.

Fifty Years' Progress: The special number of "*Imperial Federation*," the Journal of the Imperial Federation League. London: Alexander and Shephard. Price, 1d. The low price of this publication is no criterion of its value. It is brimful of information relating to the British Empire, and the vast development of our Trade and Finance, Legislation, Educational and Religious Institutions, during the fifty years of Queen Victoria's reign. It is accompanied by several coloured diagrams exhibiting the contrasts between the accession of Victoria and the present period; also a "Howard Vincent" chart, on reduced scale. Among the distinguished contributors is our old friend, Rev. Stephen A. Swaine, Fellow of the Royal Historical Society, whose article on the Progress of Popular Education will be read with much interest. The aim of this work is to further the Union of the Home and Colonial Governments under one Representative Imperial Parliament. We think it makes out an unanswerable case for Federation as opposed to a policy of disintegration and the dismemberment of the Empire.

Reasons why Nonconformists should oppose Home Rule. By A. M'Caig, Pastor of the Baptist Church, Brannoxtown, Kildare. Dublin: Hodges, Figgis, & Co. This cogent brochure is written with ability and moderation, and ought to be circulated widely amongst British Nonconformists. Those who are amenable to reason, and have no party ends to serve, will find here much that will help them to a true decision.

A Friendly Letter, addressed to Ministers, Missionaries, and all labourers for the Lord. London: Jarrold & Sons. This is the sixth of the admirable series of "Friendly Letters," by the gifted authoress, V. M. S. It inculcates the need of earnestness, sincerity, and personal holiness as conditions of successful work for God—truths which, indeed, we all know, but which we ever need to keep before the mind. Christian workers will find in it a stimulating word. Those who have not received a classical education will hardly appreciate the quotations in Greek and Latin.

The Gospel Trumpet. Stirling: Drummond Tract Depot. Monthly, 1d. This *Trumpet* continues to give no uncertain sound on the great doctrines of the Cross. May its echoes reverberate in every land, till the whole earth is filled with the joyful tidings.

The Deacon's Week. By Rose Terry Cooke. London: Morgan & Scott. Price, 1d. This charming booklet is specially intended for professing Christians, and affords a powerful incentive to practical godliness. Few will read it through without moistened eyes; and fewer still—except those who think they have "already attained"—without deriving profit.

Light! through the Windows of the Word. By Mrs. Fielder, The Priory, Abergavenny. Published quarterly, price threepence, post free, direct from the authoress. This is the first part of a serial commentary on the Book of Genesis. It

contains brief critical notes and original spiritual reflections, extending over the first three chapters. The introduction is written by the Rev. John Douglas, of London, who says:—"The subjoined commentary presents the reader, in terse and beautiful language, with many instances of the analogies subsisting between external creation and the spiritual kingdom of the Redeemer. We most cordially recommend this work as eminently calculated to promote the glory of God, and the growth in grace of His children." Here is one example. Genesis ii. 7 is explained by Prov. xx. 27—"The spirit of man is the candle of the Lord." "Observe—this candle is very feeble in the case of an idiot, doing little besides maintaining the Life, the soul of the flesh, and sufficient to determine his descent from Adam. Too often the spiritual essence, in those "without strength," for whom our Saviour died, is neither sought nor known, because of their inherited or accidental malady placing them beyond the reach of time and sense: but blessed be God, who has permitted the writer of these lines to see His omnipotence, when, in unspeakable awe, and waiting beside the couch of not a few that were held to be hopelessly imbecile, the name of Jesus, the sinner's Friend, has kindled the spark of life-eternal; intelligence has flashed from lack-lustre eyes; the story of the Cross has been apprehended; the promise of the Father fulfilled; the Holy Ghost has revealed Christ to His redeemed child, and, 'seeing Him who is invisible' (Heb. xi. 27), the soul has been so wrapt in glory, as it rose from earth to heaven, that all who witnessed the change exclaimed, *How wonderful!*"

NO USE.—There is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up a motto, "The Lord will provide," while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use in putting up the motto, "The greatest of these is Charity," while the tongue of the backbiter wags in that family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of "the head of the household," groaning to get out to see the light of day, and there is an abundance of it for wines, and tobacco, and other luxuries, but positively not one penny for the Church. In how many homes are these mottoes standing sarcasms, which serve only to point a jest and adorn a satire? The beauty of quiet lives, of trustful, hopeful, free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them.

EDITORIAL NOTICES.

TO CORRESPONDENTS AND CONTRIBUTORS.—We have received from our predecessor's portfolio, quite a number of compositions in rhyme and blank verse, written specially for the pages of this Magazine. These are evangelical in sentiment, and not without some merit, but are below the standard of true poetry. While thanking the contributors, we should like to remind them, in a friendly way, that poetry is the embodiment of beautiful and elevating thoughts in chaste and imaginative language. Followers of the Muse should make this their aim.

Literary Contributions and News of the Churches should be addressed to the Editor, Rev. John Douglas, B.A., Newtown, Waterford. Denominational Intelligence should reach the Editor not later than the 3rd day of the month of issue. Rejected articles cannot be returned unless accompanied by a stamped wrapper.

Books for Review to be addressed to the Editor, as above.

TO READERS AND ADVERTISERS.—All business communications, including Advertisements and Orders and Payments for the Magazine, should be sent to the Publisher, Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments to be made in advance. The Magazine is published on the 15th of each month; price One Penny. It will be sent by post direct for 2s. per annum.



THE
Irish Baptist Magazine.

SEPTEMBER, 1886.

TROOPING THE COLOURS.

(A Paper read at meeting of the Association of Baptist Churches in Ireland,
Belfast, June 30th, 1886.)

BY PASTOR W. USHER.



R. PRESIDENT AND DEAR BRETHREN—

I have little sympathy with speakers who invariably commence sermon or speech with an apology. I do not offer one on this occasion, for I read from compulsion, not of choice, and regret that you did not select some other brother to write a paper. To me it is an ordeal—an

exercise undertaken with great reluctance, commenced with great misgiving, concluded with self-disgust, and read with a sense of immense relief. Why should one *write a paper*? Is it that greater expenditure of thought, more elegant language, and greater accuracy of diction be obtained? or that there may be a standard of appeal in case of resulting criticism? or is it supposed to afford wider scope for the rhetorical or oratorical power of the writer? These questions I cannot answer. I only know

that, from the moment I commence my task until the reading is ended, though firmly adhering to my principles as a Baptist, I seem to have practical sympathy with that peculiar people called *Shakers*. This feeling may arise from the difficulty experienced in choosing a subject, the consciousness that, when chosen, it is not receiving justice at my hands, and that, so far as real good is concerned, the effort may be almost fruitless. There remains, however, one reassuring thought, and it is, that to write a paper is but to pen a longer letter than we could conveniently send to each brother through the post, even at extra cost

of stamps. It is only an attempt to say something that may encourage fellow disciples, possibly draw them nearer to Jesus, cause them to bind the Gospel closer to their hearts, to feel still greater desire for the salvation of souls and the welfare of the Church; or which may suggest new or improve old methods of usefulness—indeed to strengthen generally our hands for “this good work.” We write for brethren—these not in name only, and who hate each other though of same family; nor to brethren of soured temper and spirit, which, coming in contact with the milk of good intent, convert it into some deleterious acid; neither to men of abnormal anatomical structure, having either hypercritical or itching ears, ever ready to make a man an offender for a word—but to brethren beloved, who, having toiled in rowing (not *row-ing*), borne the heat and burden of the day, sown by all waters, become wearied in wielding the weapons of their warfare, are on furlough for two days, and have come far to learn how it fares with their fellows. Having thus comforted myself, I, with all simplicity of heart and manner, will do my best to meet the demand made upon me to read a paper. No subject having been allotted me (a mistake, in my opinion), I must ask you to accompany me in search of one. We need not travel far if we are in a receptive mood—for, if our aim be to glorify God, we may draw upon the treasury of His Word, and place any of His works under tribute as well, for “the Heavens declare the glory of God; the firmament sheweth His handiwork.” The earth is full of the goodness of the Lord; the fowls of the air, the flowers of the field, testify to His care. The voice of the Lord is upon the waters, and “they that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep” (Ps. cvii. 23). I said, “if we be in a receptive mood;” for, alas! we often do pass by the wonders of nature without their speech being heard by us, whereas they should “serve as so many windows to the Truth of God.”

Leaving the busy city streets, let us walk in roads usually less frequented, and enter one of our parks. It is a fine sunny day in May, the people are assembled in hundreds on a flat expanse of the park, which has been marked off with flags, and the boundaries of which are kept by soldiers. The swelling strains of a military band are heard, and on to the ground march infantry and cavalry, representing all her Majesty's forces at present in garrison. Why are they here? The usual military display in honour of the Queen's birthday is about to be made. A pretty sight it is, too. Let us stay and witness it; perhaps we may gain a seed* thought for future use and germination. Do you see that little mound in the distance? Observe the National flag hoisted over it, for *there* will be the centre of interest. The troops are formed in line, so arranged that the flag is in the front. Now assemble the General and other officers with their faces towards it. Swords are drawn and shouldered; band steps forward and plays *one* verse of the heart-stirring National Anthem. Instantly, each sword-hilt touches the owner's brow; rifles are raised before the faces of the bearers. At the cessation of the music, a detailed party of soldiers point upwards their rifles, and the air is rent by a “*feu de joie*.” The music and firing, thrice repeated, constitute the “Royal salute.” Then *all* march past the standard, and each one, from general to private, again salutes; changing

place and pace, they yet again salute. Then they form square to receive advancing cavalry, which comes charging o'er the plain towards a supposed foe; they skirmish, dismount, and fire among the trees, and having (in imagination) cleared the field, they again salute, and, after three hearty British cheers, conclude the display by the music of the National Anthem. Nor is this meaningless, if we interpret it aright. The National Flag represents her Gracious Majesty the Queen, as do the regimental banners borne by colour-sergeants. All honour paid to these is tendered to herself.

Christians, ministers, Baptist pastors, delegates, and members of the churches, has not this ceremony a voice to us? We are variously designated in Truth's Repository—"Called to be saints," "Of the household of faith," "Stones of the temple," "The bride," "The wheat of the harvest," "The trees of the Lord," "Labourers in the vineyard," "Fishermen," "Soldiers"—and, as soldiers, thoroughly equipped—exhorted to war a good warfare, to put on the whole armour of God, taking the shield of faith and the sword of the Spirit. Nor would our appointments be complete without our banners—and "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." And if a banner, why not "troop it?" for we are bidden to "cast up the highway; gather out the stones; lift up a standard for the people." Forget for a moment the birthday, and think of another occasion when this ceremony is performed—the anniversary of the "Accession to the Throne." And as we thus meet, and when again we part, remembering Jesus reigns within and has been promised the sway of the world, let us say, "We will rejoice in Thy salvation, and in the name of our God we will set up our banners." What are these banners? Let us view them. Our weapons are not carnal, and our flags are not material. No *visible*, bodily presence of our Sovereign Lord and Gracious Majesty do we claim. In a *real* presence by His Spirit we do believe, and oftentimes realise it. He is with us in His Word, and to this, as representing Him, we must be faithful. The banners may be variously inscribed, teaching us of our Saviour, His salvation and success. See His title written on them—"King of Kings, and Lord of Lords," "Head over all things to the Church," "The Root and Offspring of David; the bright and morning Star." Power and majesty *there* I see, and these displayed in love; by their side I find *our message to the world*—"Jesus Christ, and Him crucified," "The Lamb of God which taketh away the sins of the world." And what His prospects? God's own promise secures to Him success, "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of morning: Thou hast the dew of Thy youth;" "He shall see of the travail of His soul and be satisfied;" "Of the increase of His government and peace there shall be no end;" "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father."

Of the colours of the banner may I speak, and yet not seem irreverent? It is the RED-stained banner of the Cross—symbol of the blood which "cleanseth from all sin." It is WHITE, as emblematic of

the character given to him who is saved, whose crimson iniquity has been made *whiter than snow*; and he that hath this hope "purifieth himself even as He is pure;" he is possessed of that peace of God which passeth all understanding, and aptly portrayed by the depth and calm of Heaven's own Blue.

Next look amongst the ranks, and view the regimental colours, of which we are justly proud. Not of our own choosing, and yet on which our hearts' affections are placed. They were selected by Him, and bear His own inscriptions, which concern the world before whom we wave the banner. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

Having thus lifted up the banners, shall we not give expression to our feelings, and let our praises be a *feu de joie*. "Prayer also shall be made for Him continually, and daily shall He be praised" (Ps. lxxii. 15). We have served Him another year beneath these flags. We have passed through trials, experienced difficulties, endured disappointments, and met with apparent failures, but His grace has been sufficient. We have also been victorious—souls have been won to Him, and His people blessed. He has never forsaken us, but ever helped us—He has daily loaded us with benefits; caused at times our cup to overflow with joy, as we held sweet fellowship with Him; His banner over us is love.

"Always reign over us,
O gracious King."

We salute the flags in token of our renewed allegiance to His person, as our Ruler and King.

And what of His salvation? The salvation which He has provided, which He himself bestows, and which also He vouchsafes His people, not alone in pardoning sins which are past, but in keeping and delivering them through all life's journey; the doctrines of the Cross; the message of His Gospel; the faithful saying that "Christ Jesus came into the world to save sinners;—what of these? Are we tired of them? Have the patents registered during 1885-6 brought to our knowledge anything fit to place *beside* them, much less to *supersede* them? O wondrous salvation! Blessed message! It reconciles to God, it purifies the heart, it gives "joy for mourning, the garment of praise for the spirit of heaviness." It takes man from the jaws of hell, and makes him meet to be partaker of the inheritance of the saints in light. Instead of being subject to the "spirit that worketh in the children of disobedience," he has the "spirit of adoption, whereby we cry, Abba, Father." Instead of his heart being a den of evil, he is a temple of the Holy Ghost; in lieu of having reserved to him "the blackness of darkness for ever," there is in store for him "an inheritance incorruptible and undefiled, and that fadeth not away." It is true indeed that

"Blessings abound where'er He reigns—
The prisoner leaps to free his chains,
The weary find eternal rest,
And all the sons of want are blessed."

As we contrast this with all other so-called remedies for the ills of the world and the reclamation of ruined man, and think of the joy incidental to the proclamation of His salvation, we willingly again salute, and say, "There is none other name under heaven given among men, whereby we must be saved."

"Should all the forms which men devise
Assault my faith with treacherous art,
I'd call them vanities and lies,
And bind the Gospel to my heart."

Nor is this empty boasting. We mean by our salute what the soldiers did by theirs. Their weapons, skill, and lives were pledged in that observance, from the General to each private in the ranks. So in the army of Christ should each one (whatever his position or influence) place himself at the disposal of the King. In that military review *each evolution* subsequent to the salute was *performed as in presence of the Queen*. How carefully the men stepped, how evenly they kept line as they passed the flag, as though they said, "We will march our very best for you." Methinks I hear a veteran in Christ's army, as he exhorts both officers and men—"Only let your conversation be as it becometh the Gospel of Christ." And as the officers preceded the men, so, if we would have the rank and file march well, let us endeavour to so live that we may boldly say, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example."

(To be concluded next month.)

THE CHURCH OF THE NEW TESTAMENT: WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY REV. R. H. CARSON.

I V.—R E A D I N G .

AMONG the things Timothy was appointed to arrange and settle in the worship of the Church of the New Testament the *Public Reading of the Scriptures* occupied no unimportant place. "Till I come," writes Paul to his "dear son," "give attendance to *reading*, to exhortation, to doctrine." (1 Tim. iv. 13.) And if anyone should be extreme enough to ask *what* was to be read, seeing the Apostle saith not, the answer is at hand. Addressing the Colossians (chap. iv. ver. 16), Paul thus writes,—“When *this epistle* is read among you, cause that it be read also in the church of the Laodiceans.” Thus also in his letter to the Thessalonians (chap. v. ver. 27) he says, “I charge you by the Lord that *this epistle* be read to all the holy brethren.” Two things, then, are clear with regard to the Church of the New Testament—there was *reading* in its worship, and the reading was that of *the Word of God*.

Nor was this an empty form or idle ceremony in the worship of the New Testament. On the contrary, it was a blessed provision—made for an obvious want. The Scriptures were read in the Church of the New Testament, *because the text-book and guide of that Church*. Let the reader at leisure prayerfully examine John v. 39, Acts xvii. 11, and Isa. viii. 20. To Inspiration, and to Inspiration alone, the saints of Apostolic times looked for direction and light. From that blessed source they had learned to trust

in Jesus; and thence they ever after drew instruction for everything pertaining to "life and godliness." Nay, in the words of "holy men of old, who spake as they were moved by the Holy Ghost," they had their *Directory* as an organized society, having no other Book of Discipline or Order of Worship. How needful, then, and especially as at that time copies of the Sacred Writing could not be multiplied, the public reading of the Word of God.

But if thus so necessary to the Church of the New Testament, what shall we say of the so-called Christian Church now that *disallows* the institution of "reading?" As is well known, the Church of Rome has not only forbidden the private, she has also put a ban on the public reading of the Word of God. Even in Papal versions, the Bible is not read in the Worship of the Papacy. Were there absolutely nothing else, this would suffice to demonstrate its utter apostasy.

The public reading of the Word of God in the churches of the present day—and our own among the rest—has not always been, it must be admitted, as profitable as it might have been. The reason for this, however, is not to be sought in the institution itself, but rather in the *way* it is observed. To yield to us the blessing it was intended and is undoubtedly fitted to impart, it must be wisely and properly attended to. Let the following hints have the prayerful consideration of the pastors of our churches, and of our churches themselves.

1. To be profitable the reading of the Scriptures in our sanctuary services must be *distinct* and *audible*. Thus was the Book of the Law read to Israel. In Nehemiah, chap. viii., we read, "And Ezra, the scribe, stood upon a pulpit of wood, made for the purpose, . . . and Ezra opened the book in the sight of all the people. . . . So they"—*i.e.*, the parties appointed for the work, ver. 7—"read in the Book of the law of God *distinctly*." Nor is this less necessary now. Some ministers read so fast, they cannot be distinct, others so low, they are quite inaudible; in neither case aught being done for the benefit of the audience. Not only should the reader, like Ezra, be raised above the hearers, but every word should be distinctly pronounced, and at such an elevation of voice as to reach every one. If this is not attended to, the reading of the Scriptures in our Sabbath services is a mere form.

2. If we would make the reading of the Scriptures, in the worship of the sanctuary, a blessing to our churches, we must read with *genuine feeling*. We say *genuine*; for feeling that is assumed is not only a farce, but sure by a discerning audience to be so regarded. But we are asked—how shall the genuine be reached? how shall we get beyond the mere *mechanical* exercise, and read with a true appreciation—read as if the words were our own? To this there is and can be but one reply—*We must get into sympathy with what we read*. By meditation and prayer we must make the words our own. We must realise their import, drink in their spirit, have their life and breath within us. Thus will they flow, not from our lips merely, but directly from our hearts. And thus will they reach and eminently bless the hearts of the hearers.

3. There is nothing more essential to the profitable reading of the Scriptures, in the public exercises of religion, than a *spirit of earnest hearing*. If we go to the house of prayer with minds pre-occupied, or absolutely vacant, how could the reading of the Word be of any benefit?

On the other hand, if we go to wait on the Lord, just to hear what He has to say to us (Acts x. 33), it seems impossible we should fail of the blessing. But is it thus, for the most part, we "give attendance to reading?" Many, we fear, look lightly on the institution. They tell us they have the Scriptures in their own homes, and sometimes ask what can the mere reading of them in meetings for worship do for us? Brethren, say not so. The Scriptures are God's Letter, not to the individual Christian merely, but to the *family* of believers; and did you ever hear of a letter to a family that was not read *in the family*? Besides, when are we to expect a blessing in the reading of the Word, if not in the solemn gathering of Christ's dear ones? (Matt. xviii. 20.) Surely if unblessed the fault is our own.

THE MYSTERY OF GODLINESS.

BY THE VENERABLE REV. WM. HAMILTON, OF CARRICKFERGUS.

"Great is the mystery of godliness."—1 Tim. iii. 16.

IN this chapter the Apostle Paul showed to Timothy the qualifications necessary for the two chief offices in the Church of Christ, those of "bishop" and "deacon." And at verse 15 he stated the reason of his doing so, "That thou mayest know how to behave thyself in the house of God, the pillar and ground of the truth." As pillars are used to show forth and perpetuate great events, the Church of Christ shows forth and perpetuates the Gospel. And as pillars are used to support buildings, Christian Churches support the truth. The apostle then stated the substance of the Gospel, "Great is the mystery of godliness, God was manifest in the flesh," etc.

I. "*Godliness means the likeness of God.*" He is infinite in holiness and justice, love and mercy, wisdom, grace, truth, and goodness. These Divine attributes shone forth with great brilliancy in the person and work of the Lord Jesus Christ. Therefore He said with great beauty and force, "He that hath seen Me, hath seen the Father." These Divine attributes also shine forth in a subordinate degree in all true believers—therefore the Saviour said unto His disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

II. "*God was manifest in the flesh*" when the Lord Jesus Christ appeared in this world. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John i. 14).

A "mystery" is something that is not easily understood, and that but few know. The incarnation of our Lord Jesus Christ was at first made known by promises, prophecies, and types, which comparatively few understood. As time went on, the prophecies became clearer. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). This was a great mystery, that the "Father of Eternity" became a Child, that all believers in Him might be made the children of God. The Creator of all things became a creature, subject to hunger, thirst, and weariness. Jesus suffered hunger that we might eat the Bread of life and live forever. He suffered the burning pain of thirst and was denied the small relief of one cooling draught of water, but vinegar and gall were administered to Him. Jesus thus suffered that He might say to His believing people, "But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14). Jesus was stripped

of His raiment, and hanged naked upon the cross, before the most profane rabble, that we might be clothed in His perfect righteousness and that the shame of our nakedness might never appear. And how mysterious that believing in Him is called eating His flesh and drinking His blood, and all who do so have eternal life. He who gave life to all that ever lived, laid down His own life that we might enjoy a life of indescribable happiness and glory with Him in heaven.

III. "*Justified in the Spirit.*" Wicked people said that He cast out devils by Beelzebub, and that He was a Samaritan and had a devil. These false accusations were disproved by the Spirit's descending like a dove and lighting upon Him. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii. 16, 17). We have additional proof in the promise of the Spirit (Acts i. 8): "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." How strikingly this was fulfilled upon the day of Pentecost.

IV. "*Seen of angels.*" How wonderful for angels to witness His temptation, His agony, His crucifixion, His resurrection and ascension.

V. "*Preached unto the Gentiles.*" Peter was prepared for this solemn work by the vision recorded in Acts x. 10, when he fell into a trance and saw heaven opened, and heard that mysterious Voice saying to him again the second time, "What God hath cleansed, that call not thou common." In the following part of this chapter, we have Peter meeting Cornelius and preaching the Gospel at his house; and we read that the Holy Ghost fell on all them that heard the word. Peter opened the kingdom of heaven to the Jews on the day of Pentecost; and now he opened it to the Gentiles. The Gospel will continue to be preached to the Gentiles until the Lord comes, taking out of them a people for His name. Then the Jews will look upon Him whom they pierced, and mourn. (Zec. xii. 10-14). "In that day there shall be a fountain opened to the house of David." That fountain was opened more than eighteen hundred years ago, but few of them have seen it yet. But they will see it then, when their eyes are opened; and if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

VI. "*Believed on in the world.*" It is by the enlightening power of the Holy Spirit that a sinner is led to believe in the Lord Jesus Christ. The same enlightening power that shows him his sins, shows him also that the Lord Jesus Christ has done everything necessary for his salvation, and then he is relieved from the distress of his soul. During the first three hundred years of the history of the Christian Church, it was, by the law of the Roman Empire, death to profess the Christian religion. But even then, men believed in the Lord Jesus Christ, and openly professed it. When a sinner gets a clear, vivid sight of his sins, nothing will keep him from accepting Jesus as his Saviour. "The blood of the martyrs was the seed of the Church."

VII. "*Received up into glory.*" That glory is indescribable and everlasting. "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

MISSIONARY PERSEVERANCE.—Carey and his fellow-missionaries laboured as long as seven years before the first Hindoo convert was baptized. Judson toiled on for years without any fruit from his efforts, until the few churches in England which sustained him began to be disheartened. He wrote: "Beg the churches to have patience. If a ship were here, to carry me to any part of the world, I would not leave my field. Tell the brethren success is as certain as the promise of a faithful God can make it." The mission was commenced in the year 1814. In 1870 it counted more than a hundred thousand converts.

THE TREND OF THE WORLD.

BY REV. T. M. POST, D.D.



HERE are indications unmistakable that we are nearing some solemn crisis in history. God, if He does not make us confidants of "times and seasons which He hath kept in His own power," yet often foreshadows to the wise the secret of the future. Great world-changes do not come on us like sun-bursts or storm-bursts. And thus I am now oppressed with awe as I plainly see the manifest, persistent trend of the world toward some great event or epoch in human affairs, and the acceleration of history to some solemn crisis, and feel the quickened pulse of humanity under the mighty stimulant forces recently thrown into the life of the world. Especially am I impressed as I see this trend and acceleration convergently directed toward a more rapid rise, advancement, and utterance of thought and science, and the swifter propagation and unification of sentiment, passion, and opinion, the world over; tending to make its mind one medium, susceptible of one universal, simultaneous impulse, and preparing the way for the reign of ideas; and—if the earth moves rightly—for the reign of those ideas which are factors of the coming of the kingdom of God, which is the kingdom of the truth and the Spirit among men.

Look over the half-century just passed, and see the movement of man toward the mastery of the material world, converting it into a medium or organ of mind, tending to the unification of ruling ideas and truths, and the creation of one inter-conscious life, a movement which seems destined to heal the schism and confusion of Babel, and to be a preparation, far beyond the unification of the world under the old Roman Empire, for the coming and the reign of the Son of Man.

Look we first at man's advance toward the lordship of nature, subduing it to be the instrument of mind and a medium of thought. Note the railroad and the steam-engine, the telegraph, and the telephone. . . . We are apt to look upon these wonders of human art as though they had been always, as though they were parts of the course of nature itself. Yet a little while ago they were not, only in the thought of God. Within the memory of some here present to-day, God has given all these thoughts to the world. Why? They have waited since the morning of creation until now, and here they are. Not without purpose do they enter the world here and now. What is that purpose? Is it not witnessed in their actual effect? And this is also their necessary logical result. They all manifestly tend to the rapid diffusion, comparison, modification, and perfection of ideas, to the unification of thought the world over, the rise of one republic of letters, of one public law, one public opinion, one moral federation for the globe, and so to a preparation for the rule of one spiritual faith, and the one Christ of God over all nations. No thunderings, lightnings, and voices from out the heavens could tell us more plainly than these signs, that the earth is nearing some "far off divine event," and moving on the trend just indicated with vastly increased velocity.

Moreover, while all the above gifts of God to the world tend to give facility, rapidity, and enlargement to the utterance of truth or thought, there are others combined with these tending indefinitely to enlarge the auditory. What means the extension of human liberty in every direction; the advance of democracy, with its blazon of free thought and speech and action, marching like a fate to the not distant conquest of the world; the unshackling of the millions; the fall of bastiles the world over; the perishing of the awe and power of spiritual despotism; the assertion of the indefeasible and immortal rights of man and woman; the breaking down of barriers of isolation between nations; the exploration of dark continents; the openness of the whole world? These are tending to make the auditorium wide as the

world. Simultaneous with this comes a universal demand for educational agencies and institutions throughout the world, from Pagan and Mohammedan as well as Christian nations; a cry for light and the power of seeing, and that for woman as well as man. All these demands tend to add to the power of truth, by making the audience more competent to comprehend, apply, and obey it, and to add to the numbers of those who elaborate and spread it.

OUR MAGNA CHARTA.

Notes of an Address delivered in Woodstock, Oxon, by the Rev. JOHN G. SKELLY, on the occasion of a New Charter having been granted to the Borough (May, 1886).

A NOTABLE event has just occurred in our historic borough—the reception of a New Charter. People seem to be grateful for this Royal grant, and we hope it will be a boon to the town. Are any ungrateful to the King of kings for the Great Charter He granted to us? A Royal grant was made to Adam, long ago, even dominion over the creatures, and a right to the fruits of Paradise; and to man, though fallen, how large are God's bounties still. Of Royal gifts to man, the greatest is thus recorded: "God so loved the world, that He gave His only begotten Son." It was this that Paul had in mind, when he exclaimed: "Thanks be unto God for His unspeakable gift!" And this gift includes all others, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

I. THE PROVISIONS OF THIS CHARTER.—God, in the Gospel of His grace, has given to those who believe a *Charter of Pardon*. "Offences against the Crown" He can freely forgive, through Him "who was delivered (unto death) for our offences." Some of the greatest criminals have had their crimes all blotted out by the King's own hand. "He is a God ready to pardon." This includes immunity from punishment. The believer being pardoned, cannot be punished. His sins have been borne by his Surety and "payment God will not twice demand." In the charter are found these words—"Will not remember thy sins"—"shall not come into condemnation." We must not regard fatherly discipline and chastiment as *punishment*. Further, it implies exemption from *the Law*. Jesus has rendered perfect obedience to it in His life, and paid its full penalty in His death, and this on His people's behalf. The charter declares that they "are not under the law, but under grace." They will not, however, be law-breakers, but will be all the more anxious to obey its righteous requirements.

There is also exemption from the *dominion of sin*. Grace reigns where once sin reigned. "Old things are passed away; behold, all things are become new." The old nature will struggle hard to regain the mastery, but it shall not succeed. The charter says—"Sin shall not have dominion over you."

We have also a charter of *Rights and Privileges*. The new charter confers these upon our Borough, hence its value. But what are these when compared with "the glorious Gospel?" Here liberty is proclaimed to the captives, the opening of the prison to them that are bound, and emancipation to the slaves of sin and Satan.

Here is the right of access to the *Throne*, conferred by Royal charter—access at all hours, on all occasions, and on all manner of business, spiritual and temporal. The charter says—"In *every thing* let your requests be made known unto God." Through the Great Mediator, believers have free access into the "holiest of all." Pardoned Absaloms need not live a day without seeing "the King's face." Not only so, but the charter confers the privilege of feasting at *the King's table*. It is considered a great honour to dine with Royalty, but a far greater honour have all the saints. Like Mephibosheth, they "eat continually at the King's table." Temporal mercies are, indeed,

sweet, when received from His hand with thanksgiving, but they are only as the crumbs that fall from His table, compared with the "feast of fat things" which the "children of the heavenly King" enjoy.

But, more than this, God's charter makes all believers *Ambassadors*. Thus we read the writing of the King—"Let him that heareth say, Come." Those who have heard the Gospel and obeyed its gracious call, should say to others, "Come." All believers should act as ambassadors for Christ. Every Christian would then be a missionary, and this privilege, this honour, is conferred by Divine Charter.

What shall we say of the "inheritance reserved in heaven" for the saints? We can know but little of it now, even with the help of earthly similitudes, but we do know that our *right* and *title* to it are made sure by Royal charter, and, knowing this, we can patiently wait until the King says—"Come up hither."

II. NOTICE SOME STRIKING CONTRASTS between the Christian's charter and that of our fellow-townsmen. Our Borough charter is *new*; but the Gospel is "the old, old story." The oldest writing in the world is found in God's Book. The first charter to Woodstock is dated 1453, but the Great Charter of Redemption existed, in the purpose of God, "before the foundation of the world."

Our new charter has been obtained in response to *repeated applications*, the first of these being presented some twenty years ago. But God's charter has come to us unsought, and in no sense as the result of suggestions or petitions from man. God said—"I have found a ransom."

The new charter concerns only *a few persons*, residing in a *limited area*. But God's charter concerns "all nations, and kindreds, and people, and tongues," and its area is co-extensive with the world.

Copies of our new charter will *not be multiplied*, and probably some of the good people in the Borough will never see it; but thank God, His charter may now be in the hands of all, and soon all may read it in their own tongue.

The new charter has reference to *temporal things only*, but in God's charter spiritual things have the pre-eminence. It is designed to lead us away from the temporal to the things that are unseen and eternal.

Our new charter has cost something, though comparatively little; but God's charter comes to us really as a free gift. To us, indeed, it is free, but it cost the Sovereign Giver the sacrifice of His own Son. "With a great sum" have we obtained our spiritual freedom.

Considerable *interest* has been taken in the new charter. We should like to see such a revived interest taken in God's great charter of eternal life. Jesus has said: "Search the Scriptures."

English kings have often violated charters; but God will be faithful to His charter however we may treat it. And let us remember there will be no *new* charter from Him. If the old Book does not make us "wise unto salvation," all other means will fail. The charter declares—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Therefore, read, believe, and live!

"SEEING HIM WHO IS INVISIBLE."—A lady was wakened up one morning by a very strange noise of pecking, or something of the kind, and when she got up saw a butterfly flying backward and forward inside the window-pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every minute to be caught, and the sparrow did not see the glass, and expected every minute to catch the butterfly; yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow. So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe Satan understands about this mighty and invisible power that protects us, else he would not waste his efforts by trying to get us. He must be like the sparrow—he does not see it; and Christians are like the butterfly—they do not see it; and so they are frightened, and flutter backward and forward in terror; but all the while Satan cannot touch the soul that has the Lord Jesus Christ between itself and him.

Notes and Comments.

THE CHURCH IN COLERAINE.

During the past month our brethren in Coleraine have enjoyed the ministrations of one of their former members, Rev. W. Lynn, of London. Respecting his visit, Mr. H. A. Gribbon, senior elder of the church, has sent us the following note, which will be read with interest:—"Mr. Lynn is an old Coleraine man whom we are all glad to see and hear. He was brought up from boyhood in connection with the church and Sunday-school, and recalls to some of us old times and old memories. Over thirty years ago he was a pupil in my brother's Sunday-school class, where he received a knowledge of Divine truth that soon afterwards, through the operation of the Holy Spirit, produced faith in the Lord Jesus. This should encourage all Sunday-school teachers in their work. Mr. Lynn can look back upon thirty-five years of the history of the church; and his references, in preaching, to these old times, and to old friends now in heaven, bring tears to the eyes of many of us. We are thankful that we remember something of these old Baptist worthies who followed the Master in days when being a Baptist was not so easy a thing as it is now. We are proud of Mr. Lynn as one of ourselves, and pray God to own his work amongst us. I may add that we cannot sympathise with the wail sometimes heard about the cause here going down. Though loved and valued friends have been called away, new ones are arising to take their places, and the blessing of the Lord is with us still." Mr. Gribbon's letter recalls to our mind an episode that occurred some years ago at a Methodist Home Mission meeting. The deputation commenced by announcing in doleful tones, "John Wesley is dead! and Adam Clarke is dead! and Richard Watson is dead! and all our great men are dead! and ——" "Thank God, that's a lie!" ejaculated an old lady on the gallery, whose sense of propriety was for the moment overborne by the intensity of her feeling and the firmness of her confidence in the living God. Jesus Christ is the same yesterday and to-day, yea, and for ever; and while He is with us, evangelists, pastors, and teachers will never be lacking, until His saints have been perfected and His mystic body is built up in the unity of the faith.

WINE AND RIOT.

The close connection between wine and riot was pointed out by an inspired apostle eighteen hundred years ago. Writing to the Ephesians, Paul says, "Be not drunken with wine, WHEREIN IS RIOT" (Eph. v. 18, R.V.); and no one who studies the history of riot and crime in ancient and modern times can doubt the truth of these words. The magistrates of Belfast showed their acceptance of the apostle's doctrine by ordering the closing of public-houses during the recent disgraceful riots; and in proportion as the order was obeyed the result was salutary. It does seem a pity that this order could not be made permanently operative; and if the majority of the people of Ireland had had their wish, and if the oft-repeated promises of the late Government had been kept, Belfast and the other cities of Ireland would have enjoyed freedom from the snares of the drink traffic for at least one day in the week. The able editor of the *Irish Temperance League Journal* has remarked, "We believe that the drink-traffic is a permanent feeder of the rioting spirit, and a constant menace to social order. The Belfast riots were largely due to the 'corner boy,' and the corner boy is the outcome of the public-house system. Close the public-houses, and we reduce rioting to a minimum; abolish the public-house altogether, and we make rioting and disorder impossible." We note with pleasure that the Irish Temperance League are entering on their winter campaign with decisive energy. A very strong deputation is about to visit the towns in the South. The deputation consists of Mr. James H. Raper, of London; Mr. John Andrew, of Leeds;

and Messrs. Lawson A. Browne and William Wilkinson, of Belfast. The amendment and perpetuation of the Sunday Closing Act will be brought prominently before the people.

THE MONKS OF MOUNT MELLERAY.

Among the many objects of interest in the South of Ireland, probably none receives more attention from tourists (Killarney alone being excepted) than the far-famed abbey on the southern slope of the Comeragh Mountains. The monks belong to the fraternity of La Trappe, and having been banished from France during a period of revolution, settled in the South of Ireland about 54 years ago. They received from the Keane family a grant in fee of a barren tract of land on the mountain-side. This has now been converted into fruitful fields, with a park and gardens, and avenues of majestic trees, and is a splendid monument of the skill and industry of the brotherhood. In the centre stands the abbey, with chapel and lofty tower, schoolrooms, boarding-houses, and cloisters to accommodate 100 monks. One of the rules of this Order is to maintain absolute and perpetual silence—never speaking, nor singing, nor laughing—never, in fact, uttering a sound, except when responding to the prayers in the chapel, or when told off by the abbot for the reception of visitors, or work in the schools. Another rule, and one which is most refreshing to meet in these days when self-interest is made the basis of virtue, is the practice of extending hospitality freely to all strangers, without asking for anything in return. The monks spend a portion of time each day in manual labour, and are decidedly industrious and frugal in their habits. Some of them are also men of culture, and might have become leaders in the world of thought if it were not for the ecclesiastical fetters in which they are bound. They carry on elementary and middle-class schools; but the standard of education is not high, and the school for the children of the peasantry appears shamefully neglected. Boys of ten years old were quite unable, when asked the other day by visitors, to tell how much was “seven times six” or even to mention the capital town of Ireland.

REFLECTIONS SUGGESTED.

Two thoughts are suggested by a visit to Melleray Abbey. One, the striking similarity between the doctrines of Rome and those of heathenism. The Hindoo devotee distorts his limbs, and holds them fixed for years, until he loses the power of using them altogether. The monk of Mount Melleray takes a vow of perpetual silence, and thus renounces the use of one of God's best gifts—the gift of human speech. By these self-imposed tortures, both Hindoo and Romanist alike think they propitiate the favour of an angry God. The second thought that strikes the visitor is the want of earnestness displayed in the matter of education. This is not peculiar to the silent brotherhood, it is an essential part of the Roman Catholic system. Ecclesiastics are afraid of the people getting to know too much. The late Cardinal Cullen declared: “Too high an education will make the people discontented. The poor ought to be educated with a view to the place they hold in society.” This is in keeping with an article that appeared some time ago in the *Dublin Review*, one of the organs of the Catholic Church. “We are very far from meaning,” says the writer, “that ignorance is the Catholic youth's best preservative against intellectual danger, *but it is a very powerful one.* A Catholic destitute of intellectual tastes, whether in a higher or a lower rank, may, probably enough, be tempted to idleness, frivolity, gambling, sensuality; but in none but the very rarest cases will he be tempted to that which, in the Catholic view, is an immeasurably greater calamity than any of these, or all put together—viz., deliberate doubt of the truth of his religion.”—(*Review*, vol. xx. page 192).

THE REMEDY FOR IRELAND'S ILLS.

At the conclusion of a series of able and elaborate articles on Ireland, that have recently appeared in the *Freeman*, the Rev. J. Lewitt, of Worcester,

writes:—"The political scalpel cannot probe the seat of Ireland's disease and suffering; it lies too far away, it has sunk too deep for Land Bills and Statutory Parliaments to cure. Do all this, but leave not undone the pressing duty of sending to Ireland the Gospel of salvation and peace. This is the 'balm of Gilead' to heal her woes, this is the charter of her highest liberties, and the lever that will lift her from her degradations, this is the power that will break her chains and admit her sons and daughters to the glorious liberty of the children of God." These eloquent words embody the view for which we have all along contended. We trust Mr. Lewitt's appeal for vastly extended evangelistic agencies in Ireland will not be made in vain.

Denominational Intelligence.

BELFAST: GREAT VICTORIA STREET.

The usual quarterly social meeting was held on Monday evening, 2nd August. After tea, the chair was taken by Pastor Usher, who delivered a short, practical address on the words, "Tip no rubbish here." The Treasurer, Mr. Henry M'Clelland, submitted his financial report. During the evening, addresses were delivered by Messrs. James Boyd, Robert Smith, Robert B. Morrison, and James Morrow. This very happy meeting was brought to a close about ten o'clock. On Sunday, August 15th, the Rev. A. M'Kinney, of Ausonia, U.S.A., preached two excellent and impressive sermons. He spoke of the concealed but controlling hand of God in creation, revelation, and the vicissitudes of human life, and of His love—defined as benevolence in action—towards all sentient creatures, but especially displayed in the work of redemption.

BELFAST: REGENT STREET.

On Tuesday evening, August 17th, a meeting under very happy auspices was held in the chapel, for the purpose of giving a hearty "welcome home" to Pastor and Mrs. Edward T. Mateer, who had returned from their honeymoon tour in England. Mrs. Mateer is daughter of Rev. J. W. Genders, the esteemed pastor of the church in Ilfracombe, and is regarded as well qualified to adorn the position which she is now called upon to fill. Mr. M'Ivor, who was moved to the chair, having read letters of apology from Rev. Henry Montgomery and several other gentlemen, said they were met that night to make a small present from that church and the members of St. George's Hall congregation combined. Though small, it was meant to be an expression of the esteem in which Pastor Mateer was held by them. He trusted it would be accepted as such. The chairman then called on Mr. Gracey to read the address and make the presentation. Mr. Gracey, who on rising was received with applause, said that in doing honour to Pastor Mateer they were doing honour to themselves. To Mrs. Mateer he gave a real Irish welcome, and wished her "Cead mille failte." He then proceeded to read the address, and concluded by presenting Pastor Mateer and his bride with a suite of dining-room furniture, a handsome marble clock, and two very fine bronze figures. Pastor Mateer, who on rising was received with intense enthusiasm, said that up to that night he thought his emotions were perfectly under his control, but as he stood before them that evening he became aware that they were not. He was glad that he would be permitted to read to them a few remarks which he had written. Mr. Mateer then read a suitable reply. Pastor Usher, Mr. M'Intosh, Mr. Gracey, and several other gentlemen having spoken, a vote of thanks to the committee brought the proceedings to a close. The meeting was largely attended, and the proceedings throughout were enjoyable and enthusiastic.

BRANNOXTOWN, COUNTY KILDARE.

The Rev. A. M'Caig has passed the Matriculation examination in the Royal University. He is an alumnus of Mr. Spurgeon's College, but is desirous of pursuing a further course of study in classics and philosophy, with a view to the degree in Arts. We cordially wish him success, and commend the example to others of our younger ministers.

COLERAINE.

In July, the annual picnic of the Sunday-school was held at Holmlea, in a field lent by the Superintendent, Mr. H. A. Gribbon. The day was fine, and the provisions—

consisting of milk, lemonade, sandwiches, and buns—were abundant, and much enjoyed. Some 70 children were present, who well employed the afternoon with various games. Swings had been erected, which were extensively patronised. Athletic games, such as football, "tug of war," "sack races," etc., under the supervision of Mr. Irwin, were the pastime of the boys; while foot-races were engaged in by both boys and girls. There was very little done in the way of preaching or addresses, but the children did not seem sorry that there was not more of this. All concerned appeared to have thoroughly enjoyed the day.

On Sunday, August 8th, the services were conducted by the Rev. P. D. M'Pherson, B.D., of Adelaide Place Church, Glasgow. Mr. M'Pherson comes from Canada, and is a very eloquent preacher. In his usual rapid and intense manner he piled thought upon thought, and took the attention of the listeners by storm through the brilliancy of his metaphors and his new method of stating old Gospel truths.

DONAGHMORE DISTRICT.

Rev. J. Dickson writes:—Services were conducted in Tent No. 3, at Mulnagore, for fully seven weeks, commencing on Sunday, June 13th, and ending on Sunday, July 25th. Mr. Harmer, of London, began the work, which was carried on after he left by Mr. Ross, of Alnwick, Mr. Simpson, of Ballygawley, and Mr. Hooper, of Hendon, London. Mr. Hooper worked almost single-handed throughout the closing three weeks of the campaign. He delivered a lecture also on Monday evening, the 26th July, in the Baptist Chapel, Lisnagleer, on behalf of the Sunday-school at Lisnagleer, his subject being "Rome the Blight of Nations." The attendance was large, and the collection good. The tent services were well attended from beginning to end, and on the Sunday evenings crowded. A considerable number professed to be converted at the meetings, and all the Christians attending readily acknowledged blessing received.

GRANGE CORNER, COUNTY ANTRIM.

A valedictory service of a deeply interesting character was held on Wednesday, August 18th. Rev. H. Ross Phillips, son of the pastor, and Rev. R. Haldane Carson Graham, grandson of the late Dr. Alexander Carson, having been accepted by the Baptist Missionary Society, were publicly commended to God before leaving for the Congo. These young brethren have completed their course of study at Mr. Spurgeon's College, and are held in high estimation by all who know them. After devotional exercises, addresses were delivered by the missionaries-elect, upon different aspects of their life-work; and by the Rev. Robert Erwin (Presbyterian), who dwelt upon the claims of the mission in the light of the self-consecration of these brethren. The pastor then addressed the missionaries, pointing out the need of courage, caution, confidence, and consecration, and the Rev. R. Erwin commended them to God in prayer, and closed the meeting with the benediction. These are the first missionaries who have gone from the Baptist churches in Ireland in connection with the Baptist Missionary Society for many years past.

TUBBERMORE, COUNTY DERRY.

The annual festival in connection with the Sunday-school was held on Friday, August 20th, at White Fort, Tubbermore, by kind invitation of Brigade-Surgeon Waters, Army Medical Staff. The children met in the church at noon, and marched to the grounds, under the superintendence of Mr. Samuel Nelson. At White Fort they were joined by the members of the church and congregation, and by numerous friends of various denominations in the surrounding districts, who had also received invitations from Dr. Waters. After tea, various amusements—swings for the children, athletic sports, cricket, etc.—were engaged in on the lawn, which was gaily decorated with flags and banners for the occasion. The weather being beautifully fine, a very pleasant and happy evening was spent by the large number of friends present. On the motion of Rev. R. H. Carson, pastor of the church, seconded by the Rev. Marcus Stevenson, M.A. (Presbyterian), a hearty vote of thanks was accorded to Brigade-Surgeon Waters for his great kindness and liberality in providing such an enjoyable entertainment. The party broke up at a late hour, all being highly pleased with their day's entertainment. Before separating, each child was presented with a bag of assorted sweets, fruit, and cake.

In the month of July an interesting series of tent meetings was held at Tubbermore. The pastor, Rev. R. H. Carson, writes in the *Chronicle*:—Our first service under canvas was held on Lord's day, the 4th, and our last on Lord's day, the 18th. We began with the tent almost full, and we ended with it much more than full, for outside the covering were gathered many for whom there was no room within. The week-

evening services were not so well attended as those of the Lord's day; yet, for week-evening services, they were well attended, the tent being sometimes two-thirds full. Nor was the attention of the people less encouraging. Even outside the tent, though the roughs of the neighbourhood were many of them present, there was nothing we could designate 'rowdyism,' or even disturbance; while inside there was what I cannot but describe as the most eager listening. Everyone seemed intent on catching every word, and a feeling of deepest solemnity seemed to pervade the entire assembly. I felt, as I watched the faces of the audience, surely the truth is going straight to the heart. Of our brother Medhurst's work I can speak in the highest terms. There are many who would give him a hearty welcome if he were to revisit us. As to actual results, there is not very much to report. We leave them with the Lord. The seed has been sown, faithfully sown; the Lord alone can reach the heart, and to Him we must go for the ultimate issue of all our work.

WATERFORD.

On Sunday evening, August 15, the Rev. David Thomas, M.A., of the United Presbyterian Church, Locherbie, preached an eloquent and thoughtful sermon from the words, "Look Thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name" (Ps. cxix. 132). A considerable number of the regular congregation were out of town; but those present greatly enjoyed Mr. Thomas' scholarly and helpful discourse.

THE IRISH BAPTIST ASSOCIATION IN A/C WITH MR. WM. IRWIN, *Treasurer.*

Dr.	Cr.
1885—July.	1885—July.
To Balance	By Travelling Expenses of Ministers—
" Collections—	" Mr. Banks
" Athlone	" Mr. Dickson
" Ballymena	" Mr. Douglas (moiety) ...
" Banbridge	" Mr. Hamilton
" Carrickfergus	" Mr. Maginnes
" Donaghmore	" Mr. Phillips
" Grange Corner	" Mr. Taylor
" Tandragee	" Mr. Whiteside
" Rev. S. H. Booth	" Subscription to Baptist
	" Union
	" Editorial Expenses, <i>Irish</i>
	" <i>Baptist Magazine</i>
	" Printing and Posting Bills
	1886—June 25th.
	" Balance on hand
£10 14 5	£10 14 5

Accepted, and ordered to be published, at the Annual Meetings in Belfast.

J. DOUGLAS, *President.*

EDITORIAL NOTICES.

TO CORRESPONDENTS AND CONTRIBUTORS.—Literary Contributions and News of the Churches should be addressed to the Editor, Rev. John Douglas, B.A., 8 South Parade, Waterford. Denominational Intelligence should reach the Editor not later than the 3rd day of the month of issue. Rejected articles cannot be returned unless accompanied by a stamped wrapper.

Books for Review to be addressed to the Editor, as above.

TO READERS AND ADVERTISERS.—All business communications, including Advertisements and Orders and Payments for the Magazine, should be sent to the Publisher, Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments to be made in advance. The Magazine is published on the 15th of each month; price One Penny. It will be sent by post direct for 2s. per annum.

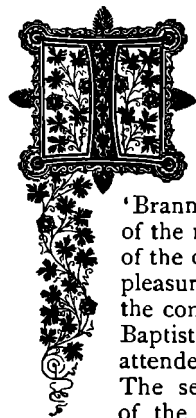


THE
Irish Baptist Magazine.

OCTOBER, 1886.

BRANNOXTOWN BAPTIST CHURCH.

BY TWO FRIENDS.



IN an interesting sketch, entitled "Day Dawn on the Liffey," which appeared the other day in the *Fall Mall Gazette*, the following passage occurs:—"Beyond the wood, outside the iron gate, lies a little colony; in the midst of it rises the spire of the church, and the white, low building next to it bears the inscription, 'Brannoxtown National School.' It is the creation of the lord of the manor, who has long ago forsaken the chief amusement of the county, the thrice noble sport of fox-hunting, for other pleasures less akin to the delights of this world. On Sunday, the congregation of 'saints' assembles twice for service at the Baptist Chapel, presided over by a Scotch minister, and ever attended by the venerable patron and founder of the colony. The service is simple and unpretending, as are the members of the congregation; but it has that in it which is wanting in too many a sanctuary—the quiet peace which 'speaks of heaven.' About a mile distant, another spire rises above the trees, and there, in the midst of an old churchyard overgrown with roses and honeysuckle, stands another church, the 'Church of Ireland.' To it the neighbouring 'quality' flock—the aristocrats, who turn their heads in disgust as they pass the flourishing Baptist colony." Readers of the *MAGAZINE* will be interested in learning some further particulars about the Baptist Church of Brannoxtown.

Brannoxtown is a small village in the County of Kildare, about 25 miles from Dublin, and not far from the borders of Co. Wicklow. It is very pleasantly situated on the banks of the winding Liffey, and surrounded by charming scenery. "The Liffey rolling down the lea" is itself one of the great charms of the landscape; the whole district is beautifully wooded, specially abounding in beeches, and elms that would delight the heart of the "Autocrat of the Breakfast Table;" fields of

richer green can surely not be found in all the Emerald Isle ; while the Wicklow Mountains, presenting varied features of beauty with the changing seasons, form a background upon which the eye rests with perpetual pleasure.

The "lord of the manor" is Mr. John La Touche, D.L., of Harristown, one of the most devoted servants of Christ in Ireland. His conversion, which led him to forsake the "chief amusement of the county," took place about twenty-five years ago. He very soon began to preach the Gospel which he had learned to love ; and the neighbouring towns of Naas, Newbridge, and Kilcullen, as well as the village of Brannoxtown, heard from his lips the glad tidings. Ere long he was led to see that the immersion of believers was the only Scriptural baptism, and for him to see truth was to follow it. He was then baptized by Mr. Spurgeon, at the Metropolitan Tabernacle. Leaving the Church of Ireland, he commenced to hold regular Sunday services at Brannoxtown, which from the first were well attended, many souls being led to the Saviour, and a number being baptized. Eventually the need arose for a larger place of meeting, and in May, 1882, the Baptist Chapel referred to in the above quotation was erected. It is an elegant Gothic structure, built of chiselled limestone, the coignes and arches being faced with red sandstone. The vestibule forms part of a massive tower, surmounted by a red sandstone spire, which gives an attractive appearance to the building. The interior is not less inviting. The walls are lined to the usual height, with polished pine, the seats being of the same material ; the baptistery, which stands in front of the platform, is lined with white encaustic tiles ; the windows are glazed with cathedral plate of a light buff and green tint, which diffuses a very pleasing radiance through the building. It is seated for about 120, but could easily be enlarged ; and for beauty of design and finish, it stands without a rival amongst the Baptist Chapels of Ireland. On the ground adjoining the Chapel, Mr. La Touche has erected a handsome villa, and furnished it throughout for the minister's residence. Both chapel and manse have been vested in trust for the use of the Baptist denomination. The site has been given in perpetuity by Mr. La Touche, at a merely nominal rent, and the work (costing over £2,500) has been carried out at his sole expense. He has also made permanent provision for the future support of the ministry, so that after his death there will be no danger of the Church being deprived of the services of an efficient pastor through lack of funds.

Since the year 1880, a day-school has been carried on under Mr. La Touche's patronage, and last year the new school-house was built and the school placed under the "National Board." Thoroughly efficient teachers, in the persons of Mr. and Mrs. Hilton, have been appointed, and under their management the school is prospering. A teacher's residence is also being built, and will speedily be ready for occupation. For some years before the building of the Church, Mr. La Touche, feeling no longer able to conduct the services alone, had secured the help of various ministers, among whom may be mentioned Revs. F. G. Buckingham and F. J. Ryan ; and a little while before the opening of the Church, the Rev. J. Stubbs, now a missionary in Patna, India, settled as pastor. He was succeeded in November, 1884, by the

“Scotch minister,” Rev. A. M’Caig, and we are thankful to record that the work so well begun by Mr. La Touche is being carried on quietly and steadily, and is likely to be of a durable nature.

The congregation in regular attendance numbers about eighty, which, in a district where Protestants are “few and far between,” is very encouraging. Some of these come distances of five, six, and even eight miles, and all feel that the establishment of the cause at Brannoxtown has been a source of real blessing to the neighbourhood. One thing that strikes a stranger is the large proportion of men in the congregation, and as one gets to know them, it is found that they are a people who know their Bible well, and love it dearly. Besides the Sunday services, there has been, during the past two years, a Bible reading every Wednesday evening, which is well attended, as many as thirty often gathering round the Word of God. The Gospel of Matthew has been the theme of study; all the members are encouraged to take part; the meeting is so conducted that no one may feel restraint, and the result is that many valuable thoughts are suggested that might otherwise be lost; all are interested and profited, and the class is felt to be a real means of grace. One interesting fact, which brings into prominence the love of the Bible alluded to, is, that often when the minister visits one of the flock, friends within reach are gathered into the particular cottage, and a service or Bible reading takes place. These *impromptu* meetings are always most profitable. Besides these, several regular meetings are conducted in different places. At Calverstown, six miles westward, the abode of one of the families of the congregation, about twenty often come together to hear the Word. At Blessington, Co. Wicklow, a small town about eight Irish miles distant, where another Brannoxtown family dwells, a monthly meeting is held, which is also fairly well attended. About six miles from Brannoxtown lies the Curragh Camp, where a large portion of the army in Ireland is stationed. A Soldiers’ Home has there been established, and is maintained by Mrs. Perry, a lady who is in every way fitted for the work, and who, being a Baptist, worships at Brannoxtown as often as she has opportunity. Feeling it to be a pleasure to help in such a useful work, the Brannoxtown pastor often finds his way to the Curragh. During the past nine months he has held a meeting there about once a fortnight on a week night, and not infrequently on the Sabbath evening after the early evening service at Brannoxtown. For some years the Methodist minister of the Curragh has conducted a monthly meeting in Kilcullen, but recently a desire was expressed by some for a weekly meeting, and, to meet that desire, an arrangement has been made according to which the Methodist minister, the Episcopalian minister of Kilcullen, the Presbyterian minister of Naas, and the pastor of Brannoxtown, take the service in turns. Only three Protestant families reside in Kilcullen, but a goodly number of friends from the surrounding district attend the meeting, which promises to be a successful one.

While thus seeking to supply the spiritual wants of the neighbourhood with the pure Gospel, the Brannoxtown friends have not neglected the work of Temperance. About a year ago, a branch of the Baptist Total Abstinence Society was formed; over fifty have joined; monthly meetings have been held, and the interest has been well sustained.

In asking the prayers of Christian friends on behalf of this work, it is

pleasant to record that the Lord has not left it without a witness. Souls have been saved, disciples have been baptized, and the presence of the Lord has been realized. Even beyond the borders of Brannoxtown, blessing has flowed. For instance, a young man from Dublin visits a friend, who brings him to chapel; the Word impresses him; his friend prays and talks with him; he leaves for his home rejoicing in Jesus. Six months later, having meanwhile moved to Athlone, he again visits his friend; a word is spoken to him about Baptism; the subject is new to him; he has never thought of it; a little book is put into his hands; he promises to study the subject; he is told of the Baptist Church at Athlone, before unknown to him; he goes there; finds it a congenial spot, and soon the Athlone pastor has the pleasure of baptizing him and his wife.

Thus God in His own way carries on His own work. Long may the Baptist Church at Brannoxtown be as a living fountain sending forth healing streams throughout the neighbourhood. What Ireland most of all needs, in these days of distraction, is the pure Gospel of the grace of God. Too long, like the woman in the Gospel narrative, has she been spending her living on divers physicians, neither can she be healed of any; in some respects she is nothing bettered, but rather worse. Surely those who, like the exemplary founder of the work here chronicled, seek to bring her through the throng of priests and professional patriots to the hem of Christ's garment, for the healing touch, are her truest benefactors.

TROOPING THE COLOURS.

(*A Paper read at meeting of the Association of Baptist Churches in Ireland, Belfast, June 30th, 1886.*)

BY PASTOR W. USHER.—*Concluded.*

THE next military manœuvre reminded me that our calling is not one of marching and parade only. The little army, under instructions from the officer, formed into square to receive cavalry assault. We, too, have undertaken to defend the Saviour's cause against His foes, no matter how valiant or formidable they be. "We are set for the defence of the Gospel," and must "earnestly contend for the faith which was once delivered unto the saints," whether as against those who openly oppose the religion of Jesus, or who, in the guise of friends, are doing the enemy's work, "teaching for doctrines the commandments of men." Do not understand that I advocate much controversial preaching or writing. I have a conviction that the best method of contending against error is to "preach the Truth"—not to the exclusion of *all* controversy, for here and there, it may be, are brethren at once gifted and gracious, who can enter the arena with the foes of the Gospel and do good service for the Cause and Colours; but commend me to the spirit of the words, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Nor are we simply to defend the cause, we seek to extend it. "In the name of our God we will set up our banners." Our work is to be in the enemy's

territory—*aggressive*. Grand and impressive was the sight as the cavalry came sweeping o'er the plain, cutting right and left against the foe. Perhaps, for my purpose, the military simile may not here be the most suitable, but no doubt you will understand me. We seek *conquests for Christ*. We desire to break down the opposition of the sinner,—his life of sin destroyed, himself wounded, his whole being subject to Him who if He kill it is that He may make alive. We must not, we cannot, be satisfied with a conservative Christianity. It may be a source of comfort to us to observe that both defensive and aggressive warfare was waged by portions of the same army. Various were the duties of those who saluted the same flag. Most imposing certainly were the cavalry, with their glittering helmets, flashing sabres, and gorgeous uniforms, made more so by contrast with the little band of warriors standing in the background to act as reserve. These, however, were required, and rendered service in the battle, and if not as conspicuous, were also needed. Brethren, some of us are as these reserves. Spurgeon, Landels, M'Laren, and Clifford may be as the cavalry—useful, imposing and conspicuous in service; while we may be obscure. It does not, however, enter their hearts and certainly not into that of our King, to look disparagingly upon the lowliest soldier. "Well done," shall be the award not only to those whose onslaught is glorious, whose very tramp strikes fear, but to all who faithfully *serve*. The victory of *one* is the victory of *all*, and the success of *all* is the honour of the King. *All* are necessary to *secure* the victory, so again let us declare our allegiance and say, "In the name of our God will we set up our banners."

Thus far the flag of the nation has been conspicuous. Let us not forget the regimental colours. These were carried through the whole campaign, though not unfurled. Was this to signify that they were subordinate to the National flag? I think not, for they were all *Queen's colours*. We may well believe that those who held them were as loyal to them as to the larger *Union Jack*—yea, that they believed them *identical* in honour. They were entrusted to their care by her Majesty; they had pledged themselves to keep and defend them. I trust we shall raise *all* our banners. Let me ask your attention to our REGIMENTAL FLAG. The simile is often used to justify or illustrate the compatibility of difference, variety, and unity in the army of the Lord; but so far as Denominationalism is concerned, it is not a good one, for this reason:—The several regimental colours are given by the same Sovereign—are all in accord with her mind—and all bear her initials and coat of arms. This is not so with the Denominations. We cannot look upon these with the satisfaction that many seem to do. The differences are of very serious import, and the flags are the work of the enemy in so far as they are based upon error and not upon the clear teaching of Scripture Truth. Denominations do exist, and that being so, we will salute our flag, and lift up this banner in His name. We can with confidence appeal to Holy Writ. Let us pray that our hands may never weary in this service. Is not the tendency in that direction? Are you not heartily tired of the talk about minor differences and the expediency of preaching, as it is sometimes said, "Jesus only." Yes, friends, Jesus only, as the *Atonement* for sin; but there is a sense in which we are *not* preaching "Jesus only," unless we give due prominence to *all* the teaching of the Saviour. You will say

“Amen” to that, but ask what is *due prominence*? So far as our distinctive difference is concerned, I mean our *Baptism*, not our *Congregationalism*. Let the inscription on our banner answer—“Teaching them to observe all things,” etc. Let the pentecostal preaching speak—“Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins.” Let the universal custom of the Apostles and the unanimous behaviour of converts speak. To give due prominence is to place the ordinance subordinate and just subsequent to belief in Christ—to preach it with the message of salvation; and why should we not? Why should any be reluctant to do so? (There are many who do not scruple to combine the *Gospel* and *Tectotalism*, which, however good and expedient, is certainly not commanded.) Is this done to the extent it should be? I do not say by you, brethren, but universally. Is not the tendency to *lower* this flag, to *sink* this difference, to march on common ground. Experience teaches that the *common ground* is *gained* by the Baptist saying *nothing* of Baptism and his opponents being allowed to *joke* unchecked on the subject of our differences. Let our testimony ever be—“One Lord, one faith, one baptism.” If this were so (and united work ought still to be possible), the way would be cleared for greater progress. We might possibly *for a time* suffer numerical loss, but when together the Denomination lays more stress on the *whole* commission, and so honours her Lord, we may expect still greater blessing and increase—though we are responsible for *these* only to the extent of duty, as the soldier for the battle. If we lower the banner, no matter what our motive, we may to that extent be warring against the Truth.

And now, speaking of *all* our banners, let me add, if raised in *His* name—that is, by Royal authority and for the King’s glory—on having declared allegiance, *when* shall we take them down? Only by His command, or on defeat, or death. The first we shall never receive, the second can never happen, but death may overtake us. We fear it not, and shall be honoured, if privileged, as some have been, to pass away while lifting up the standard or falling in guarding it. Who can forget the brave deed of a Melville and Coghill in the Zulu war? Wounded by the enemy’s weapons, they swam to save the colours, and lost their lives. *Their* heroism is equalled by soldiers in another cause. Have not our hearts wept as we have read the dying deeds and words of our recently-translated missionaries, or as the death-roll has recorded the departure of veterans at home. Notwithstanding the anxieties and trials encountered, since He hath considered us worthy, putting us into the ministry, having made us messengers to our fellow-creatures, and entrusted us with a commission so full of blessing to saint and sinner, when we think of the success vouchsafed and the reward awaiting us, we salute His banners and say—

“Happy if, with my latest breath,
I may but gasp His name,
Clasp Him, the antidote of death,
And cry, Behold the Lamb.”

The review ended, the soldiers returned to barracks, and to routine work; but they left impressions not soon to be effaced from the mind of one spectator. So, brethren, our furlough will soon be over, we shall separate, and go each to his own labour. I know not the thoughts of

the troops as they departed ; but we may go strengthened, if not by words from any visible commander (except by words of cheer from our worthy President), by the knowledge that we have marched together, that the Royal and Loyal Irish have met and drilled, and that with purpose strengthened, and courage increased, we have again raised our banners. *And what of the spectators?* They returned delighted, impressed no doubt with the strength of our forces, their skill and loyalty. And who shall say that it was improbable that, from the youth present, recruits were gained from that day's work. So may it prove from our assemblies this week. *We* represent the troops at present in garrison—a small contingent of the whole army. Yet may our Lord grant, that from the people who may be present during the various meetings, some may return with the conviction that we have done and will do all in our power to extend His interests, whose right it is to reign, and that to Christ and His Truth we are loyal and re-consecrated. If any of His enemies are present, may we be to them, through the truths proclaimed and spirit manifested, "terrible as an army with banners;" and, above all, may it please Him who has all hearts in His power, to grant that some may seek to enter the service, don the uniform, and wield the sword for Emmanuel, our King. And when parades, reviews, and warfare shall alike be ended, and we draw near to the gates of death, may we be enabled to say, as we lay down the sword, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;" and, looking forward to the fruit of our service, add—"And not to me only, but unto all them also that love His appearing." And when our comrades have borne us to the grave, may we merit testimony as rich as that which Balfern penned for Comber:—

"THE MEMORY OF THE JUST IS BLESSED."

"He fell not 'mid the shouts of men,
But solit'ry—alone;
Pierced by the shaft of God's own love,
Thus carried to His throne;
The Heart of Christ, this was his rest,
His love his spirit's home;
Nor did he fall until he heard
His Captain whisper, Come.

"Not to exhibit pride or self,
To reach a glorious name,
Went forth this soldier to his work,
His motive this world's fame;
To reach the poor, the outcast, lost,
Men pierced and bound by sin,
To save their souls at any cost
From pain without, within.

"No monument may mark the spot
Where God's own hero sleeps;
Though Christian love in many lands
For such its vigil keeps;
Such work as this we need not praise,
Its silence speaks sublime;
Its music lives in heaven above,
An everlasting chime."

LETTERS ON BAPTISM.

BY MR. JOHN NESBITT.

THE following letters have been written by Mr. Nesbitt, of Ballinasloe, in reply to some who have taken him to task for his change of views on Baptism. Our friend has been charged with fickleness of mind, and with sacrificing his influence for good by joining a disreputable denomination. Other hard things have been said about the step he has taken, but nothing has been advanced by his opponents in the way of Scriptural proof. The letters will be read with interest by many besides those to whom first addressed, and therefore we gladly give them insertion.

FIRST LETTER.

I have received your son's letter. He occupies the inconsistent position of many Pædo-baptists who are convinced that believers' baptism is the right thing, but who nevertheless remain unbaptised. They know the Master's will, but they do it not. The Apostle says there is "one baptism;" infant sprinklers believe in more than one. The Gospel commission limits baptism to believers; the Churches have gone in direct opposition to this, and sprinkle those who are incapable of both repentance and faith, and the consequence is there is no distinction between the Church and the world. If infants by their sprinkling be made members of the Church, what necessity is there afterwards for any turning to God, since a real member of the Church must be in living union with Christ. But evangelistic Pædo-baptist Churches, in their practice, show that they do not after all believe in the reality of an infant membership, for they insist upon conversion as a necessary condition of membership, though they fail in requiring the converted person to be "buried with his Lord in baptism," as was the case in apostolic times.

How a thing can be "thoroughly scriptural," as your son admits believers' baptism to be, having been commanded by the Lord Jesus Christ Himself, and yet not be important enough to warrant a breaking-up of denominational connection, seems to me an absurdity. Do not the facts of everyday life go to prove that such connections are to a large extent organizations of respectable, lifeless formality? And why should such things be allowed to prevent a Christian from discharging his duty as in the sight of his sovereign Lord? We read in the Gospel by John of people who were afraid to confess Christ "lest they should be put out of the synagogue," the reason given being that they "loved the praise of men more than the praise of God." There are many now, alas! who are afraid of religious "boycotting."

The "losing of influence," on which your son lays stress, may be a very blessed loss, if it be incurred in obedience to the Saviour. "There is no man who hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive more in this present time, and in the world to come, life everlasting." I am well content to have the "answer of a good conscience," and the approbation of my God. The frowns of worldly societies, and of worldly ministers and men, are to me so many tokens that I am endeavouring to walk in the narrow way. Seeking for worldly influence and favour is the curse of churches and professing Christians, and in proportion as this desire predominates, in the same proportion does true godliness wither and die. The Apostles did not permit such considerations to influence them. If Luther and his helpers had been of your son's mind in regard to "changing about," the Reformation would never have taken place. Luther "lost the confidence" of the Church of Rome, but he did not lose the confidence of God, who put it into his heart to be faithful to his convictions. Since God has endowed me with an understanding, and given me His Holy Word to guide me in the exercise of this

understanding, I will never be the slave of any sect or party, nor tie my faith to anything without evidence of its truth. Can there be a doubt that the unsuccessfulness of Christianity is caused by the unfaithfulness of Christians to their consciousness of what is right?

To quote the case of Mr. — as an argument against the Baptists, is not creditable to your son's candour. A thousand cases of far more startling dishonour and dishonesty might be laid at the door of Methodists, Presbyterians, and Episcopalians, who have clung with great tenacity to the Churches in which they were brought up. Who has not read of Glasgow and Munster Bank frauds, and the thousands of other cases of crime perpetrated by men who were not renegades in religion? If such instances of wrong-doing were to determine a standing or falling Church, alas! then, where is the denomination that would stand for four-and-twenty hours? The Baptist Church, if disposed to glory in men, could boast of some of the greatest men that the world has ever seen, and its membership, though not made up of the most wealthy or influential, can, I believe, compare most favourably with the members of any other denomination under the sun. It has received considerable addition to its membership from other Churches of men who have preferred the keeping of a good conscience to the time-serving expediency of the days of godless formalism—of men who have despised the favour of influential churches, and have chosen the chances of hardship and dislike and worldly disadvantage, to the hypocritical stretchings of conscience that are required to enable a man of intelligent common-sense to hold infant sprinkling, after having read the Gospel commission, and that anti-pædo-baptist book called the "Acts of the Apostles."

SECOND LETTER.

I agree with you that Baptism should not be put in the place of Christ, but I disagree with you, if you think that, having received Christ, we are at liberty to disobey His explicit commands in this or any other particular. It is the infant-sprinklers who put baptism (?) in the place of Christ, when they imagine that by such a performance an unconscious babe may be benefited without any exercise of faith in Him. You say you look upon baptism as a "means of grace for believers," then surely, according to this view, you cannot be of opinion that it may be dispensed with at the pleasure of the individual. If only to believers it is a blessing, why should it be performed upon those who are not believers, and without their knowledge and consent? Although, as you say, Paul was not sent to baptize but to preach the Gospel, baptism was to be performed notwithstanding, as the very terms of the apostolic commission most plainly declare. In the case of Paul himself it was not considered unimportant, for after fasting for three days, he was under the necessity of being baptized before partaking of any bodily nourishment; and this same man afterwards with his brother Silas, their backs sore from the scourging they had received, took the jailer out of his house in the night-time and baptized him, and after that partook of refreshments. If Paul and Silas had been of the same mind as the majority of modern apostles and Christians, they would have tried to make themselves comfortable in the jailer's house, and left the baptism alone!

Baptism is not merely an emblem of the cleansing influence of the Holy Spirit, as you seem to indicate by your quotation from the Prophet Ezekiel, but also signifies the burial and resurrection of the Lord Jesus Christ, as you will see by referring to Romans vi. 4-5, and Colossians ii. 12. Baptists do not hold that going through the external rite will necessarily bring a blessing independently of faith in Christ, but we do believe that in the "keeping of His commandments there is great reward," and that to wilfully disobey them, and try to escape the force of their obligations by quibbles and evasions, is both detrimental and dangerous. I hold that Pædo-baptists are no more baptized than the Quakers to whom you allude. The so-called baptism of infants is not the act of an intelligent believer such

as the Lord Jesus pointed out as a fit subject for the ordinance, and such as we have examples of in the "Acts of the Apostles" and in some of the epistles. Were it not that men have systems of religion to prejudice their minds, and which they wish to support and try to look upon as right, there would not be much difficulty in their seeing this matter in the light of the New Testament.

THE CHURCH OF THE NEW TESTAMENT: WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY REV. R. H. CARSON.

V.—SINGING.

IN a sketch of New Testament worship, such as these papers profess to be, we dare not certainly omit the institution of *singing*. That there was such an institution in the Church of the New Testament admits not, we think, of doubt or question. In Matthew, chap xxvi, ver. 30, we read—"And *when they had sung an hymn*, they went out into the mount of Olives." Again, in his 1st Epistle to the Corinthians, xiv. 15, speaking with reference to the services of the Church, Paul says—"I will *sing* with the spirit, and I will *sing* with the understanding also." Singing, then, was a New Testament observance, as much so as the Lord's Supper, or any other apostolic appointment.

But singing, as an integral part of the worship of God, was not by any means confined to the Church of the New Testament. On the contrary, in its ordinance of praise that Church was but continuing and perpetuating a world-wide and very ancient practice. Long prior to the introduction of the Dispensation of Rites and Ceremonies, singing had a place among the institutions of religion. The *eighty-eighth* and *eighty-ninth* Psalms, as Gill reminds us, are supposed by some to be the oldest pieces of writing in the world. They were composed respectively by Heman and Ethan, sons of Zerah, and grandsons of Judah. Somewhat later, Moses and Israel sang together the *song of deliverance* from Egyptian bondage.—Exod. xv. 1-9. And later still, David penned his *Psalms* for the use of Israel. Even among the nations of heathendom, hymns of devotion formed a part of their stated worship. A learned writer (Louth) has well observed, "Though religions the most different have obtained in various nations and ages, yet in this they all agree, that they should be solemnized in hymns and songs." "The whole service of music," says Dr. Gill, "was employed by the ancient Greeks in the worship of their gods;" while by the same writer we are told that "one part of the religious worship of the Egyptians consisted of hymns to their deities."

Nor was it at all different with the Christians of the post-apostolic age. Indeed, with them the hymn of thanksgiving seems to have been not only a part, but a most important part, of their Lord's-day worship. In a letter to the Emperor Trajan, written about the beginning of the 2nd century, Pliny tells the Emperor that the only charge against the Christians was, that "they met on a stated day, before it was light, and sung a song among themselves to Christ, as to God."—Ep. i. 10; Ep. xcvi. The same thing is abundantly witnessed, in the following century, by Tertullian and Origen, two early Christian writers, who, among the institutions of religion then observed, enumerate reading, *singing*, preaching, and prayer. Thus, in its ordinance of praise, the Church of the New Testament was not only perpetuating a custom perhaps as old as humanity, but furnishing a precedent and example which should last to the end of time.

But respecting singing as practised in the Church of the New Testament, there are one or two inquiries to which we must now attend. In the first place, it is sometimes—and not unfairly—asked, *what they sang* in that

Church : did they sing the *Psalms of David*? and, if so, were they *confined* to these? On this subject we do not wish to dogmatise; yet we have our view of the matter. Let the following things be prayerfully considered:—

1.—Writing to the Ephesians, chap. v., ver. 19, and again to the Colossians, chap. iii., ver. 16, Paul enjoins the use of “psalms, and hymns, and spiritual songs.” Now, if by “psalms” here we can understand the Psalms of David, as we think we can, it seems only reasonable that by “*hymns and spiritual songs*” we should understand compositions, not only not the same, but in some respects at least of a different character. We do not know of any Scripture in which the Book of Psalms is thus *variously* designated. It would be strange indeed, if psalms *alone* were meant, that the apostle should say “psalms, *and hymns, and spiritual songs.*” The language surely indicates every variety of pious composition. We do not see why—nor do we think any good reason can be given why any composition, whether inspired or uninspired, ancient or modern, fairly entitled to be called a *hymn* or *spiritual song*, should not come within the intention of the apostle’s words.

2.—It was a *hymn* they sang when the Supper of our Lord was first celebrated. We are told, indeed, the hymn in this case was a psalm of David. To this we demur. (1) We do not know of a psalm of David *exactly* suitable in this case; (2) There is not, that we can remember, an instance in the New Testament of a psalm of David being called a hymn. If the hymn here were a psalm, it ought to have been written *psalm*, not *hymn*.

3.—Hymns, or songs of praise, in all ages of the world, were composed *to suit the occasion*. Thus we have the Song of Moses and Israel in celebration of their deliverance at the Red Sea.—Ex. xv. 1-9. Thus, again, we have the “lamentations” of the “singing men” and “singing women” on the death of King Josiah.—2 Chron. xxxv. 25. And thus, further, we have the triumphant strains of “Deborah and Barak” on the overthrow of Sisera.—Jud. v. 1-31. Exactly of this nature, also, were the hymns sung by the Christians of the early centuries; for, as already noted, they were sung to “Christ as to God.” Shall we suppose, then, that to all this, in its ordinance of praise, the Church of the New Testament was an exception? Were the songs of ancient believers made to suit their times and circumstances—nay, often to celebrate particular events—and will it be believed that the Psalter of apostolic times was stereotyped, and never to be altered? We quite believe the members of the Church of the New Testament used the Psalms of David; but we have no idea they were *confined* to these. To us it amounts to a moral certainty, that, like the saints of every age, they possessed the right of *suiting* their praise to their actual condition.

Another, and not less pressing, inquiry regarding the singing of the Church of the New Testament, is this:—*By whom* was it engaged in or carried on? by the body at large, or by a selection of its members? On this point, happily, there need be no doubt or indecision. The same Scriptures that speak of the institution itself, tell us who were to carry it into practice. In Matt. xxvi. 30, we read—“And when *they*”—*i.e.*, those who had just partaken of the sacred Supper—the assembled disciples—“had sung an hymn,” &c. Again, it is not a choir the apostle addresses, but the entire people, when he says—Col. iii. 13—“Let the word of Christ dwell in you richly, in all wisdom, *teaching and admonishing one another in psalms, and hymns, and spiritual songs.*” There can be no doubt there were those in the Church of the New Testament who took the lead in the service of song, as there were those who did so in every other part of the worship; but it is equally, if not still more clear, that the singing was not *choral*, but *congregational*. We trust our churches will note this, and not forget to embody their theory in their practice.

We cannot close this paper without a word or two as to the *superior excellence* and *wondrous power* of the ordinance of praise. David says—Psalm lxix. 30, 31—“I will praise the name of God with a song, and will

magnify Him with thanksgiving. *This also shall please the Lord better than an ox or bullock that hath horns and hoofs.*" Superior, then, to mere *Mosaic* institutions was the institution of praise. Though embodied among the ceremonies of a past dispensation, it was no mere ceremony, but in the highest degree spiritual.

Besides, how marked its work and influence! In a passage already quoted—Col. iii. 16—Paul says, "Let the word of Christ dwell in you richly, in all wisdom, *teaching and admonishing one another in psalms, and hymns, and spiritual songs.*" We have been accustomed to regard singing as merely an agreeable or pleasing exercise. In the Church of the New Testament it was much more. By their ordinance of praise that Church *taught and admonished* one another. And is it not still in the highest degree instructive and stimulating? St. Austin says, "How much have I wept at Thy hymns and songs, being exceedingly moved at the voices of Thy Church sweetly sounding! These voices penetrated into my ears; Thy truth melted into my heart, and from thence pious affections were raised, and the tears ran, and it was well with me."—Confession i. 9, c. 6. Similarly, Bishop Burnett speaks with reference to the work and power of sacred song. Indeed to this he attributes, in no small degree, the rapid progress of the Reformation from Popery, remarking that it was of signal service in furthering the work. But need we speak of the past? Have we not ourselves been witnesses of the power of music in quickening to a higher life? What have not "Songs and Solos" done for the cause of Christ? Not more necessary, we do believe, was Moody to Sankey, than was Sankey to Moody.

And who can tell what may yet be accomplished by the ordinance of praise? We have not the slightest doubt great things are yet to be accomplished by it. We would, however, that the people of God more generally sought to excel in its use. Cultivated as it might be, and as it ought to be, the music of the Sanctuary could not fail greatly to further the cause of truth. Will our churches remember this, and cease to depend so much on mere preaching? That is a work only a few can accomplish; this is one thousands may perform. We do not say every one can be a Sankey; but how few are they who cannot contribute, in *some* measure, to swell the song of the "great congregation?" Brethren! "let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

Notes and Comments.

THE "MAGAZINE."

FROM the Editors of several religious publications and from many private friends we have received words of kindly appreciation in relation to the MAGAZINE, which we desire gratefully to acknowledge. We have also been favoured with some valuable suggestions which we hope to be able in some measure to adopt. We are specially anxious to devote a page or more each month to the young, and should also like to reprint occasionally able articles from English and American periodicals that are seldom seen by the bulk of our readers. Our great difficulty, however, is want of space, the sixteen pages at our disposal being all too short to print the articles that are being furnished by local writers, while at the same time giving due prominence to denominational intelligence and current events. We should hope the time is not far distant when we shall be able to enlarge the MAGAZINE. But before this can be done there is one thing absolutely necessary; *that the present circulation be largely increased.* This is the best of all ways to strengthen the hands of Editor and Publisher; and it has the additional merit of being a means of extending the knowledge of Gospel truth and of our denominational principles. Let the loyal and loving hearts in our midst help us in this work!

DEPARTED WORTHIES.

Within the past few weeks two great men have passed away, who were widely known, and equally beloved and honoured in the Churches of Christ—Dr. Fleming Stevenson and Mr. Samuel Morley.

In the death of Dr. Stevenson (of Rathgar, Dublin), Presbyterians have lost an eloquent preacher and an accomplished scholar, and Ireland has lost a Christian worker of the highest ability—a man of liberal views and catholic sympathies, and a leader in all kinds of philanthropic effort. Dr. Stevenson had a passion for foreign missions, and was indefatigable in his endeavours to awaken enthusiasm amongst Irish Presbyterians in this department of Christian service. For many years he was Convener of the Assembly's Missionary Committee; and during his term of office the income of the society was trebled, and the field of operations correspondingly enlarged. Called to his eternal reward at the early age of fifty-four, he has left a noble record of self-sacrificing work accomplished for the Master, which may well stimulate younger and older men to more earnest effort and more thorough consecration.

Congregationalists have sustained a heavy loss in the death of Mr. Samuel Morley, a London merchant of high Christian character, who was not less distinguished for his commanding business ability than for his sterling moral worth and philanthropic zeal. The cause of religion and the cause of the suffering poor were ever dear to his heart, and his sympathies were not confined to his own denomination, but were generously extended to workers for God in every department of service. It is said that his annual income amounted to about £150,000 per annum, and that of this income he systematically gave away not less than *one-third* to the cause of God and of humanity. Here is an example which our successful merchants and wealthy aristocrats would do well to copy. How few of them—even of those who have made their money honestly—seem to realise that they are stewards put in trust of their possessions, and accountable to God. How few rise above the mean selfishness which cuts at the root of all true happiness, and enter into the spirit of the Master's words, "It is more blessed to give than to receive." Mr. Samuel Morley was one of the distinguished few. We do not join in the extravagant plaudits we have seen about his "princely munificence" and "noble self-sacrifice." Viewed from the standpoint of the average men of wealth, he towers far above them as snow-capped Mangerton rises above the Kerry plains; but viewed in the light of that Omniscient Presence that revealed the significance of the widow's mite, we believe his self-sacrifice falls immeasurably below that of thousands of obscure but consecrated hearts of whom the world knows nothing. The man with an income of £150 a year who gives *one-tenth* to the Lord, retaining £135 for his personal use, is surely making more real sacrifice than he who with £150,000 a year gives away *one-third*, retaining £100,000 for his personal enjoyment. Let us follow the example of Samuel Morley in so far as he has followed Christ; and let us strive to realise that all we give, and all that we retain, belong to God, and are to be used alike for His glory.

INTERCESSION FOR SUNDAY SCHOOLS.

Sunday, 17th October, and the following Monday, have been set apart by various denominational societies as days for special prayer on behalf of our Sunday-schools. Special sermons to children, or to parents and teachers, and meetings for prayer, are recommended as appropriate for the Sunday's engagements; also *united meetings* of the schools of any given town or district, with special addresses to the children, and united prayer on their behalf. We very cordially commend this movement, and trust that, wherever practicable, united meetings will be held, and that a great blessing on our teachers and scholars will result. The conversion of little children is no

longer regarded as a phenomenal occurrence, of small importance and independent of personal effort on the part of others. The feeling is growing that children *may* be converted to God, that parents and teachers should aim at this and be satisfied with nothing less, and that none are so likely to become ornaments and pillars in the Church of Christ as those who in tender years have given their hearts to Him. We believe that children need regeneration, but rejoice in the assurance that there is a Saviour for every sinful child. May His power be manifested mightily in the forthcoming meetings, and multitudes of children in every land be brought to know the blessedness of His redeeming love.

IS IGNORANCE THE MOTHER OF DEVOTION ?

A pathetic appeal has recently been sent from Leeds to Waterford, and doubtless to other towns in the South of Ireland, soliciting funds to build a Roman Catholic Chapel and Schools at Kirkstall, near Leeds. At present, the Catholic children, having no school of their own, are obliged to attend the Board-schools, where a thorough education is given on strictly unsectarian lines, but where, alas ! according to the circular, they "learn how not to be Catholics, and are destined thus to be lost to the faith, and to the God who made them !" Now in these schools nothing whatsoever of Christian dogmatics is taught, except at the hour for religious instruction, which instruction Catholic children do not attend unless their parents wish it. Hence the mere fact of their mixing with Protestant children and getting a sound elementary education, is here described as sufficient to place them "on the brink of ruin"—that is, to lead them to renounce the Church of Rome. Surely this is but another way of expressing the old Catholic dogma that "Ignorance is the Mother of Devotion." Could anything more clearly demonstrate the baseless character of the sacerdotal pretensions than the fact that these pretensions are likely to be renounced by those whose thinking powers are developed, as to some extent they must be, by attendance at an English Board-school? This is the secret of the anxiety of ecclesiastics to get the education of the people under their own control. We are not surprised at it ; but we protest against the hypocrisy of claiming that the only concern is to save the children from a "godless" education.

DIVINE GRACE, NOT HUMAN MERIT.

Among the many rewards promised in the above circular to those who would collect five shillings and upwards for the Catholic school at Leeds, is a "set of Rosary Beads *blessed* by the Bishop." The reader is further informed :—"Every set of beads you thus cause to be sent out will multiply rosaries over the earth, and by this prayer-spreading you not only increase immensely your rewards in this life, but *you score for yourself vast additional merits for eternity !*" Here is Romanism undisguised. That great salvation which God's Word assures us is a FREE GIFT, "not of works, lest any man should boast," is here made a question of human merit pure and simple ; that Water of Life, which the Scriptures declare is offered freely to all "without money and without price," is here made conditional on contributing money to a Catholic mission. And this in Christian England ! Surely such delusions ought not to be possible in the land of reformers and martyrs, of open Bibles and free institutions. When will the Churches of Christ rouse themselves from the fatal slumber which is stealing over them, and with purpose of heart set themselves to proclaim to all the glad tidings of Christ's free and full forgiveness. Let them but show in this matter the same enthusiasm and self-denying zeal recently displayed in the Home Rule conflict, and soon our Roman Catholic fellow-subjects will be brought to know JESUS as their only and all-sufficient Saviour, and will find in that blessed knowledge the joy of everlasting life.

THE BAPTIST UNION.

As we go to press the Autumnal Meetings of the Baptist Union are being held at Bristol. On Wednesday, 7th inst., the President, Rev. Charles Williams, delivered a noble address on Puritanism, pleading especially for purity of Creed, of Character, and of Church membership. On Wednesday evening a crowded and enthusiastic meeting was held in Broadmead Chapel; on behalf of the British and Irish Mission. We regret to learn from the report presented by Rev. S. H. Booth that there is a deficit in the Society's income of nearly £700. We trust that the enthusiasm kindled at this meeting will lead to a successful effort to extinguish the debt. The meeting was presided over by Mr. T. Blake, M.P., and amongst the speakers was our old friend, Rev. W. Cuff, who eloquently pleaded the cause of Ireland. We pray that tokens of the Divine blessing may accompany and follow these gatherings at Bristol.

Denominational Intelligence.

ATHLONE DISTRICT.

Athlone, on the banks of the Shannon, occupies the geographical centre of Ireland, and is an important military station. It is also the centre of a small group of mission stations maintained by the Baptist Union, under the zealous supervision of Rev. J. Maginnes. Mr. Maginnes is assisted by Messrs. Rock and Mulligan, who are engaged in colportage work, in which they have had considerable success. The friends have lately been greatly encouraged by the addition of six to the membership. As reported in a former issue of the MAGAZINE, Mr. John Nesbitt (of Ballinasloe), a leading elder of the Presbyterian Church, was baptized by Rev. S. H. Booth, and welcomed into our denomination at the annual association meetings in Belfast. Mr. Nesbitt has not been required to remain very long the only baptized believer in his household. His wife and three daughters have also seen it their duty to follow Christ through the waters of baptism, and, along with two other candidates, Mr. and Mrs. Bennett (of Moate), were recently baptized by Mr. Maginnes. This has been a source of great joy and thankfulness to Mr. Nesbitt and to all the friends concerned; it has also created considerable stir in the district, and many are inquiring what these "dippers" mean. To leave the Church of one's fathers, even though it be a Protestant Church, is by no means an easy thing to do in Ireland. These six disciples will possibly have to encounter misrepresentation, and even persecution, for conscience' sake. They have, however, counted the cost, and, like many another brave Irish confessor of whom the world has never heard, they are prepared to forsake all, if need be, rather than prove unfaithful in their allegiance to Christ. We trust they will become increasingly useful as members of the Baptist Church, and that their baptism in the water may be followed by a baptism in richer measure of the Holy Spirit's power.

DUBLIN.

On Friday, 1st Oct., was held the *first quarterly meeting* of the Dublin Auxiliary of the Baptist Missionary Society. Tea was provided for the collectors and other friends, after which the public meeting was held in the Chapel—Pastor H. D. Brown, B.A., presiding. Various accounts of foreign mission work were given. Mr. MacDougald sketched the progress of Christian missions in India and Ceylon. Mr. Hipwell gave some account of the stations of the Baptist Missionary Society in Europe, specially those in Italy. Mr. Wright spoke of the prospects of evangelising Africa, and Mr. W. C. Warner, jun., recounted several interesting facts connected with Christian work in China. Several suitable hymns were sung from the "Christian Choir," and the Secretary (Mr. Acason) was enabled to give a most hopeful and encouraging report of the amounts collected in the boxes. We are sure our brethren and sisters in other parts of Ireland will be glad to know that in three months we have collected £8 0s. 8d. There have been 12 boxes and one card in the field, and the result shows what may be done by earnest workers. A collection was taken at the meeting, bringing up the total for the quarter to £11 12s. 0d. Several others of the congregation have undertaken the care of boxes, and we begin our work again in the full confidence of much success, and are right sure that in our effort to help the Lord's servants in other lands, we too shall get a portion of the blessing bestowed on them. W. A.

NEWTOWNARDS.

On Monday, September 6th, the scholars' excursion took place. The children, with their teachers, travelled by rail to Donaghadee. The Salvation Hall was kindly lent, in which the children and friends had refreshment. Short speeches were delivered by Rev. H. B. Murray (of Tarpoley), Mr. A. H. Richards (of Enniskillen), and the pastor, F. J. Ryan.—*The Baptist*.

WATERFORD.

The annual public meeting of the Irish Temperance League was held on Sept. 23rd. Messrs Lawson A. Browne and William Wilkinson, of the League Executive, attended as a deputation, and were accompanied by Mr. John Andrew, of Leeds, and Mr. James H. Raper, of London. A resolution calling upon the Government to amend and perpetuate the Sunday-Closing Act was proposed by Mr. F. Wightman, Superintendent of the Baptist Sunday-school, and seconded by Mr. Ridgway, Superintendent of the Episcopal Sunday-school. Able addresses in support of the resolution, and in favour of Local Option, were delivered by the members of the deputation. The meeting was the largest and most enthusiastic that has been held in Waterford under the auspices of the League. The arrangements were efficiently carried out by the honorary local Secretary, Mr. B. Bennett.

On Sunday, Sept. 26th, a very earnest and instructive sermon on "Godliness" was preached by Mr. Andrew, in the Baptist Church. Mr. Andrew has been for over fifty years a strict abstainer, and consistent Christian, and seems to bear the burden of advancing years with unabated intellectual vigour.

At the usual monthly Missionary Prayer Meeting held on Wednesday evening, 6th inst., a special offering was made on behalf of the Congo Fire Fund which amounted to nearly three pounds.

THE POWER OF CHRIST'S RESURRECTION.—A few score of years ago there was a French philosopher who deemed Christianity an exploded scheme, and, like many others before and since, he devised a new religion perfectly adapted to meet the needs of an advanced civilization. Strange to say, this perfect religion met with no acceptance, and the inventor went to a famous statesman, asking how to disseminate his ideas. "Sir," replied the statesman, "your task is so difficult that I do not know how to counsel you to proceed. But stay," he added; "a thought occurs to me. If you want to establish a new religion, there is one way in which you might do it; I advise you to be crucified, and the third day to rise again."

Baptisms.

ATHLONE.—August 17th, six; by the pastor, Rev. J. Maginnes.

BALLYMENA.—August 29th, three; Sept. 6th, one; by the pastor, Rev. T. Whiteside.

LURGAN.—Sept. 11th, two; Sept. 18th, four; by the pastor, Rev. F. J. Ryan.

EDITORIAL NOTICES.

TO READERS AND ADVERTISERS.—All business communications, including Advertisements and Orders and Payments for the Magazine, should be sent to the Publisher, Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments to be made in advance. The Magazine is published on the 15th of each month; price One Penny. It will be sent by post direct for 2s. per annum.

TO CORRESPONDENTS AND CONTRIBUTORS.—Literary Contributions and News of the Churches should be addressed to the Editor, Rev. John Douglas, B.A., 8 South Parade, Waterford. Denominational Intelligence should reach the Editor not later than the 3rd day of the month of issue. Rejected articles cannot be returned unless accompanied by a stamped wrapper. Looks for Review to be addressed to the Editor as above.



THE
Irish Baptist Magazine.

NOVEMBER, 1886.

THE BAPTIST CAUSE IN IRELAND.

BY MR. JOHN NESBITT, BALLINASLOE.



THE question naturally presents itself to one's mind, "Why is it that the Baptist denomination has not been more successful in this country?" It is certainly not because believers' baptism is unscriptural, nor because it is the will of God that the truth should not spread and prevail. There are, I think, three reasons why only a few thousand Christians have been baptized out of nearly a million and a-half of Protestants. Firstly, because of the erroneous doctrine contained in Church standards, and persistently taught by the ministers of religion to people who are too willing to receive their theological views without the proper use of their own private judgment. Secondly, because of men's unfaithfulness to conscience in the reading of God's Word. Thirdly, because many Baptists do not value their principles sufficiently to make these more aggressive. Of the first two reasons I can speak from my own knowledge, and of the third I shall endeavour to speak as one who is anxious to contribute his share to the development of what I look upon as emphatically the cause of Christ.

I. In the standards of the two largest Protestant Churches in Ireland—the Episcopal and the Presbyterian—infant baptism is regarded as of Divine origin and authority; and although Presbyterians have charged Episcopalians with Popish superstition in the matter of Baptismal Regeneration, I cannot see—if we are to judge by what the "Confession of Faith" says—that they themselves stand upon any better ground than their Episcopal brethren. In chapter xxviii. § 1. of the Confession of Faith, we read: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of the

remission of sins," &c.; and "Shaw" in his Exposition of the "Confession," quoting with approval from Boston's Body of Divinity, says, "The infants of believing parents are born within the covenant, and so are Christians and visible Church members, and by baptism this right of theirs is acknowledged, and they are solemnly admitted to the privileges of Church membership."

In the Episcopalian Church, after the baptism of an infant, it is declared to be "regenerate," an expression not in the least stronger than those contained in the Presbyterian Confession. If we may form an opinion of the doctrine of the Methodist Church on this subject by an extract which I have before me, taken from a speech made at the Œcumenical Council of that Church by Dr. W. B. Pope, a leading authority in the theology of Methodism, it differs nothing from the others. Referring to a paper that had been read, Dr. Pope says:—"What I exceedingly valued in his remarks, and shall read with great interest when they are published, and what has been touched upon again and again since, is the sacred and blessed fact that, behind and around and beneath all catechetical instruction, there is a specific gift of the Holy Spirit to our children sealed to them in baptism." Thus we have the three leading denominations of Protestantism most strongly holding and teaching that infant baptism is of God, and that it confers upon infants blessings as real, and as important, as those which only true believers can enjoy—namely, "remission of sins," "ingrafting into Christ," "regeneration," and the "gift of the Holy Spirit."

It is true there are sometimes attempts made to explain, qualify, and modify these rather startling statements; but such attempts are nothing less than dishonest evasions, disingenuous triflings with the things of God and with the common-sense of mankind. If the standards are wrong in their description of the benefits conferred upon infants in baptism, why not have them re-modelled and revised, so that there may be no need to guard against their errors and mystifications? But if they be right, let their teaching be boldly avowed and carried out to its full and legitimate conclusion—the regeneration of infants in baptism; and let not these three important sections of Protestantism raise any longer their wonted cry against the superstitions and errors of the Church of Rome! Indeed, after all their righteously indignant protests against Rome, they prove in this matter the inconsistency of their orthodox zeal by receiving into full communion a convert from that Church without re-baptizing him, notwithstanding their detestation of the superstitious and sacerdotal jugglery practised upon him in his baptism.

We know beyond any doubt that the effect of the Baptismal Regeneration doctrine in the standards, and the preaching of Pædo-baptist ministers, is to make Protestant parents very anxious lest their infants should die without the supposed saving benefits of the ordinance. Disguise it as ministers and others may, there is a feeling lurking in the minds of Pædo-baptists, that children are in a safer condition for the world to come, after the sacred drops have fallen upon their faces from the tips of clerical fingers. It is only necessary to see the hurry and the anxiety with which fathers and mothers send for the *clergyman* when their unbaptized children are suddenly taken ill, to understand the influence which baptismal regeneration exerts upon the minds of Protestants, and

therefore, while such unscriptural doctrine is maintained in the standards, taught by ministers, subscribed to by elders, class-leaders, and other church officers, and accepted by the bulk of the people without investigation and without the exercise of their own reasoning powers, the cause of believers' baptism will necessarily make slow progress.

II. The second barrier in the way is unfaithfulness to conscience. I was about to say "unfaithfulness to conviction," but perhaps this would be too strong a term. I rather incline to hope that if men of Christian principles had a strong conviction that a doctrine or practice was absolutely wrong, they would give it up; but I do charge upon intelligent and educated Pædo-baptists unfair dealing with the suggestions of conscience in this matter. I know that doubts often arose in my own mind respecting the correctness of the position of infant-sprinklers, and never that I can remember were these doubts stronger than when I heard an endeavour made from the pulpit to explain and enforce the doctrine of infant membership. I felt that there was something wanting to complete the argument—in fact, that the chain of argument was in two separate parts, requiring a link that could never be forged. An infant a church-member, united to Christ, yet totally unconscious of the connection! Such an infant growing up to require as much teaching and training as one that was never baptized, and perhaps running riot in sin, and living and dying a reprobate! This view of the matter staggered me, and considerably shook my faith in the validity of infant membership. But yet I tried to believe that the standards of the Churches were right, and that ministers knew and had some good reasons for believing the truth of what they taught and practised. At length my doubts and misgivings issued in an absolute conviction that the doctrine and practice were erroneous, and then I could no longer remain on forbidden ground.

From an intimate knowledge of Pædo-baptists, I can say that a good number of them have misgivings as I had. They find believers' baptism so plainly set forth in the Word of God, and infant baptism to be so very shadowy, that it is difficult for them to do justice to their conscience and continue to practise infant baptism. Yet circumstances in most cases are against them; Baptist Churches are so few, and the unpopularity of changing from one denomination to another is a thing they do not like to face. Moreover, they seldom meet with Baptist literature, and so are unable to expose the fallacies of those who have an interest in maintaining the popular error.

III. I now come to the last point, in which I charge Baptists with not setting sufficient value upon their principles to act more on the aggressive than they do. Being a small body in Ireland, it is not unnatural that they should stand in modest awe of the big battalions arrayed against them. When they look at Romanism, Episcopalianism, Presbyterianism, and Methodism, as they present one broad front and load their guns against the baptism of believers, it is no great wonder that they should feel a little shrinking and quailing. It is true the guns of the enemy are more capable of making a loud report than of doing execution; but, unhappily, noise is often taken for argument, and people are found satisfying themselves that infant-sprinkling occupies an invulnerable position, and the poor Baptist must beat a hasty retreat.

It ought to be somewhat consoling to Baptists to know that many

Protestant infant-sprinklers profess a considerable amount of friendship for them, and say they are willing to extend to them the right hand of fellowship; and I feel sure the Baptists will know how to value these generous assurances. But let any one be guilty of the heterodoxy of leaving the Pædo-baptist ranks and of joining the despised party, and then what a storm is raised! Brotherly love in that case is at a discount, and a persecution and a "boycotting," second only to what Rome is capable of dealing out, will, not improbably, be the heritage of the offender. However, Baptists need not fear the wrath of the "armies of the aliens." Though we are small in numbers, we are strong in the goodness of our cause, and while intrenched behind the battlements of the New Testament, we can bid defiance to every foe.

We do not require to make any apology for our existence, and we ought not to be satisfied with acting on the defensive. The great evangelical truths to which, as Baptists, we bear special testimony, entitle us to make continued incursions upon those who know them not, until all be won over to obedience to the doctrines and ordinances of Christ. Many of our Pædo-baptist friends are willing to hear what we have to say, and many of them require very little argument to persuade them to adopt our principles. It is the "Chief Priests and Scribes" who feel sore on this dreadful point, and woe be to the man who crosses *their* path when the subject of believers' baptism has raised their indignation! Even so, let us carry on our work faithfully, boldly, and yet lovingly. Let us live as those who believe that our principles are worth maintaining, and let us never act as cowards to our cause and our Master.

Before concluding, I wish to say a word with regard to the IRISH BAPTIST MAGAZINE. As the exponent of Baptist principles, it deserves to be well supported: it ought to be enlarged, and its circulation should be greatly extended. Our northern friends should try to spread it over the whole of Ulster. Every member of the Church ought to feel a deep responsibility in connection with it, and severally do the utmost to make it find its way among thoughtful Pædo-baptist Christians. Personally, I feel bound to help in its circulation, and to strengthen the hands of its worthy Editor as much as possible. Herewith I send a subscription for 20 copies monthly for a year, for distribution amongst Pædo-baptist friends, that they may thus become instructed in the principles which all true Baptists cherish, and which we believe to be important in the sight of God.

[We thank Mr. Nesbitt for this practical proof of his sympathy and earnestness in the spread of Primitive Christian Truth. We have also to acknowledge a similar kindness on the part of Rev. A. M'Caig, of Brannoxtown, and Mr. John L. Copeman, of Limerick, who have added considerably to our list of subscribers.—EDITOR.]

SELF-DESTRUCTION.—There is a story which tells of a bell which was suspended on a rock of the ocean dangerous to navigation. The waves of the ocean beating upon it caused it to give a noise of warning to keep off the approaching mariner. It is said that at one time some pirates destroyed the bell to prevent the warning. Not long after these very pirates struck upon this rock and were lost. How many there are who take pains to hush or remove the voice of warning coming forth from the point of danger, who, as soon as the warning ceases, founder upon the rock of temptation, and are lost for ever!—*Dr. McCosh.*

SUGGESTIONS TO YOUNG CONVERTS.

BY PASTOR HUGH D. BROWN, B.A.

I. **REMEMBER YOU WERE ONCE LOST**—This is the preface to salvation. Superficial conversion is very prevalent now-a-days, a fact mainly owing to the circumstance that conviction of sin has not preceded the supposed acceptance of God's salvation. Until a man's conscience is aroused, and, like Luther, he is constrained in agony to exclaim, "My sin," "my sin," there is but little true soul-work for eternity. To appreciate and lay hold upon a Saviour, I must know that I am helplessly lost, condemned already, a vile creature! An indefinite trusting in the mercy of God, without a life-hold of the doctrine of substitution, is but a mighty satanic allurements to destruction; and how can one grasp the substitutionary work of Christ until he has experienced in his own soul the truth of the Apostle's words, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" then, self-condemned, he can rejoice in the knowledge that "Christ hath redeemed us from the curse of the law, being made a curse for us." Repent and believe is the teaching of the New Testament.

II. **KEEP HUMBLE**.—Never lose sight of this fact, that you were a lost sinner, saved by grace, and that you require daily salvation to keep you from falling. Avoid speaking of yourself or of your work for Christ. Let us view ourselves with but one-tenth part of the severity with which we criticise others, and coming daily more into the light, as He is in the light, reasons will speedily be perceived for increased humility. "He must increase, but I must decrease," was the key-note of John's ministry and life, and this is always the case in successful service. The more we reflect the beauty of Christ, the less conscious will we be that our faces shine, and if at all prone to be self-satisfied, beware, for then danger is just ahead! We do not approve of life being a perpetual lamentation over shortcomings in the past. "Rejoice in the Lord," breathes the essence of Christianity; but still, when deceptive theories of sinless perfection cause many to make sad shipwreck around us, we would again emphasise the truth, that we are at the best but poor helpless creatures, and in proportion as we realise this we will be filled with all the fulness of God. "Friend, go up higher," is a remark still addressed to those who take the lowest benches at God's festive hall.

III. **BE GOD-RELIANT**.—Jacob, when the sinew of his thigh was out of joint, could no longer wrestle; only cling in that helplessness which proved the power whereby he received blessing. Let us do likewise. Study the 40th chapter of Isaiah, and as you read that sublime passage treating of God's majestic power, mark how beautifully the closing sentences pledge that omnipotence to us. We are one with Christ, therefore it ill becomes us to hang our heads and weep for revival power. We can have it if we grasp it. Union with God is the secret of success, of separation, of heroism, and of loving sympathy. God has predestinated us to be conformed to the image of His Son. Cannot we trust Him to do it? Romans viii. 32, shows that what the Apostle contemplates as an impossibility is God's *not* giving His children all things freely for their good—let us trust Him in temporal matters. In Gospel work, why have we so little success? Perhaps because the main object of most Christians

appears to be to limit the Holy One of Israel. Have the promises of God been blotted by the Divine hand from our Bibles? Is prayer a telling forth of need to one who may not, cannot answer? No, God's ear is not deafened, nor His hand shortened. Perchance our iniquities have separated between us and Him, since most of us cherish idols of some kind or another, but on confession the blood cleauseth from all sin; therefore in His name let us arise and shake off the unholy viper of scepticism from our hands, that we may become mighty to the pulling down of Satan's strongholds.

IV. BE CONSECRATED.—This has a two-fold aspect—negative and positive; negative in involving separation from the world and its allurements, which threaten to mar the Christian's testimony and reduce his life to a practical nullity for good. Do not offer the refuse of your life to Him who gave His all for you. In the name of God, if Christ be worth serving, let us have more honest backbone in our adherence to the Divine will. If your faith be fitting for a dying bed, surely it ill becomes you to hide it now in some neglected corner of your heart. Sons and daughters of the Lord God Almighty, monarchs in disguise, heirs to a real and not fictitious inheritance, should surely live with somewhat of divine dignity and separation. If we are men, let us put away childish things. Would Christ be a welcome visitor at this place of amusement? would He be honoured by our engaging in such a pursuit or forming such an alliance? are questions which should be weighed more by professing followers of the Lord Jesus. There *is* cross-bearing in the Christian's life—see you lose not such a privilege, for the investment is good, the interest certain. Christ has been crucified, and you should seek identification with Him, learn the expulsive power of a new affection by practical knowledge of the Saviour, and His love's constraining influence will enable you to live no longer for yourself but for Him.

Positive Aspect.—The living out of Christ's life in our own, photographing Him in thought, word, and deed, in courtesy, sweetness, tenderness, and sympathy; the cheery word, the bright, unaffected happiness of face, the yearning desire to win a soul to Christ, and bear a brother's burden, and that without any self-righteous appearance of superiority. This is, indeed, a much more difficult part of consecration than even separation from the world. There is a mingled sense of combativeness, pride, and what we might term social Ishmaelism, combined with a dash of the heroic, involved in rigidly adhering to the truth, and walking, even though alone, the narrow path of separation. Next to being in an overwhelming majority, the most soul-satisfying thing is to be in a hopeless minority. There appears something grand and noble in standing out by oneself against the crowd; but to be always showing forth the sweetness and beauty of Christianity, to be ever thinking of others, and engaging ourselves in the ministry of little things, is easy to preach but hard to practise, and nothing but the Divine power can effectually produce such fruit in us—yet without it our testimony is almost useless and our influence without effect. Loyal separation to Christ may and does command the respect and even admiration of the world, but it is insufficient to win souls to the Saviour. Christ alone can magnetise, and we in proportion as we reflect His grace and glory. We are not of those who believe in silent influence unaccompanied by

lip confession, but we have mourned over Christians, separated and zealous, with talents dedicated to the Divine service, with all the elements necessary to constitute grand and useful characters, yet utterly powerless and unloved, because they lacked the charm of sympathy. Never undervalue, friend, the magic of a tear, the grace of courtesy, the winning power of thoughtful kindness. By it thousands have been led to Christ, and without it earnest, working, Godward-living Christians have wondered why they effected so little and failed so often in their ministry of love. "But it is not my nature," many a one exclaims, seeking some wretched excuse for a want of tenderness of disposition. True: and perchance bodily ailments may hamper and handicap your sweetness, but Christ died to redeem you from the power of your old nature, spiritual and physical. *He gives you His!* Live it out then. Again, no Christian should profess indifference to surrounding criticism. He has no right to do so, since the Lord Jesus is oftentimes judged and condemned or accepted through the clearness or dullness of those who should be His epistles. Dedicate time, talent, will, influence, all to Christ; but see to it that you gain a heart of flesh, for a heart of stone will do nothing for Him; and if you are not conscious of shortcomings in this respect, be sure such unconsciousness but proves how lamentably you are deficient, and before the Throne of Grace seek and obtain that gift of sympathy with fellow-mortals in their sin, their sorrow, and their conflict.

V. CLING TO THE WORD OF GOD.—Every Christian is continually liable to perplexities, spiritual and temporal. Seek their solution only in the Divine hand-book of directions. Cling not to human wisdom, but to God himself. Follow no man, or body of men, however holy, but the Lord Jesus. Worry not your head with controversial pamphlets; rather take your Bible and Concordance, and there, seeking teaching, you will be surprised how clearly to the willing mind God's purposes and guidance are revealed. It may and will necessitate patience, prayerful yet enduring, and in many cases *separation and cross-bearing*, but the Divine promise can never fail,—“If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.” The Holy Spirit will enlighten your darkness and uphold you by His power, but remember such illumination is through the Word, not through impulsive feelings and spasmodic sensations. The sword of the Spirit will cut every tangled knot of earthly difficulty, *but it is the Word of God*; the Spirit acts through the Word, and the Word by the Spirit. All truth necessary and eternal is bound within the Divine volume. There are here infallible directions in spiritual matters; see that you profit by them, and read God's code of signals; and if in temporal circumstances a difficulty arises apparently undealt with by the Word, then “in all thy ways acknowledge Him, and He shall direct thy paths.”

VI. WORK FOR THE MASTER.—Engage at once in some definite and permanent work for the Lord Jesus Christ. He tells you to labour in His vineyard; souls are perishing on every side, crowns of glory glitter in the distance—time is the only real possession of the unconverted man, eternity that of the Christian; the more abundantly we sow here the more we will reap hereafter, fame, happiness, and riches—living for eternity. Let us make hay while the sun is shining, for the shadows lengthen and the night is fast approaching. Then let the work unde-

taken be eminently Christian, not solely philanthropic, but soul-winning in some shape or form, and *persevere at it*; don't rush from one sphere of service to another; prayerfully seek Divine teaching as to where your talent lies, and soon the field of usefulness—at first, perhaps, small—will develop largely, until the soul is more and more engrossed with Christ and His Father's business. Do not, however, regard work for the Master as confined purely to evangelistic effort. We would desire all indeed to be engaged in this, and wonder at the apathy of those who profess to have neither call or talent to such labour (let them beware lest their brother's blood rest upon them!) but lying on a sick bed may be glorious work for Christ, discharging the special duties of your business and profession as to the Lord and not to man is fraught with pleasure to you and to the Divine mind; there is much sham, little unadulterated honesty, among Christians; let your whole body, soul, and spirit, be a willing sacrifice to Him, as is your reasonable service. What a wonder He condescends to accept such an offering at all! Then to you will come the joy of hearing the Saviour's words of loving praise, of seeing the souls you had the privilege of saving drawn up to greet you in the glory-land, and of receiving a public recognition of your poor services from the eternal God. Who, with such a prospect, would meet the tender yet reproachful glance of Him who gave up all for us, bearing but withered leaves?—Surely not you, my brother, my sister. *Then reflect and ACT, and that NOW!*

THE WESTMINSTER ASSEMBLY AND BAPTISM.

DR. JOHN LIGHTFOOT, a member of the Assembly, kept a journal of the proceedings, and on August 7, 1644, he says: "And here fell we upon a large and long discourse, whether dipping were essential, or used in the first institution, or in the Jews' custom. Mr. Coleman (one of the ablest Hebrew scholars in England) went about in a large discourse to prove *tauveleh* to be dipping overhead, which I answered at large. . . . After a long dispute, it was at last put to the question whether the Directory should run, 'The minister shall take water and sprinkle, or pour it with his hand upon the face or forehead of the child;' and it was voted so indifferently that we were glad to count names twice; for so many were unwilling to have dipping excluded, that *the vote came to an equality within one*; for the one side was 24, the other 25,—*twenty-four for the reserving of dipping*, and the twenty-five against it. And there grew a great heat upon it; and when we had done all, we concluded upon nothing in it, but the business was recommitted." *Vide Lightfoot's Works XII: 300, 301. London, 1824.*

There certainly were a good many Baptists in the Presbyterian body in that day, and we hope there will be again. Their scholarship and reverence for the Bible are indicative of such a result. In the Lutheran and Anglican churches the best scholarship already concedes that baptism is immersion. The Romish Church asserts that the sprinkling of infants is her device, and that she finds it not in the New Testament but in the decrees of the Church. Protestant Churches which deny the power of the keys ought to rid themselves of this rag of Romanism.—*Baptist Visitor.*

We often speak of being "settled in life;" we might as well think of casting anchor in the midst of the Atlantic Ocean, or talk of the permanent situation of a stone that is rolling down hill. Rest is for heaven, toil is for earth.

EXPOSITION OF THE EPISTLE OF JUDE : VERSES 1-2.

BY REV. WILLIAM LORIMER, MONEYMORE.

IT has been supposed that this Epistle was written about the time that Paul wrote his Second Epistle to Timothy. This, however, is only the conjecture of learned divines, and not inspiration. We should never forget that it is the Spirit of God alone that can teach ; and should ever pray, "Open Thou mine eyes, that I may behold wondrous things in Thy law."

After referring to the character and privileges of believers, and a prayer for special blessing upon them, the Apostle sets out with an exhortation to steadfastness in the faith and persevering defence of the truth, adducing his reason for speaking so strongly. False teachers and false professors had crept in among them, whose characters he fully describes. After referring to facts in the history of Israel—recorded, evidently, as examples on this point—he concludes this part of his subject with a declaration of the awful judgment awaiting such characters at the coming of the Lord. At the close of the chapter, he proceeds to bring before the saints their duty to stand fast, and exercise their gifts and grace to one another's comfort and upbuilding in the faith. May the Lord the Spirit guide us also into all truth, and seal His Word within our hearts.

Jude commences his Epistle by stating his authority. All the Apostles do so—a thing quite necessary. None have a right to dictate to the people of God in religion but an inspired Apostle ; and the word of an Apostle has all the authority of the Lord Jesus. We frequently find the Apostles, in addressing the Churches, say they are the Lord's servants—"A servant and an Apostle of Jesus Christ," etc. This is an important distinction. Every Apostle is a servant ; but every servant is not an Apostle. The Apostle is an Ambassador, and an Ambassador is a Representative of Majesty ; so that what the former does the latter is morally bound to make good. The Apostles were the mouth of Christ. *Their* word was *His* word, and, therefore, the authority of an Apostle is that of the Lord Himself.

He also refers here to his family relationship with another Apostle, James. This distinguishes him from Judas the traitor, and all other impostors, inasmuch as James is mentioned in other places (Acts i. 13, etc.), on all which occasions this relationship is marked. The chief thing to be learned from this marked precision of the Holy Spirit in this apparently trivial matter is the care which the Lord has of His Churches, and the attention He gives to have their minds directed to His own Word, unmixed. All this was necessary to confirm them in the truth. An impostor might lead unwary souls away ; and, therefore, the Apostle is directed to give the scattered saints the surest evidence of the truth of what he says. With what care, therefore, should we read every line of the Book that is thus written, and keep it before our minds in all our services as the people of God.

"*To them that are sanctified by God the Father.*" Other portions speak of the sanctification of the Spirit—that is, the sanctification of the believer by the application of the truth through the Spirit ; in other words, their progress in holiness of heart and life, *commencing* when they believe the Gospel, and *perfected* when they enter heaven (1 Thess. iii. 3, etc.). And 1 Cor. i. 30 speaks of *another* sanctification, that is complete and enjoyed at once—that is, the sanctification, or perfect holiness of Christ, as our Substitute, which every believer has the moment he believes on Him to salvation. This sanctification in Christ have all believers. And *at the same time*, and *in the same manner*, they have *perfection*—for He is made all this to them as to *their standing before God*. The passage before us, however, speaks of a sanctification different from both these, though implied in them. This sanctification is here said to be "by God the Father." That is, God the Father separating, or setting apart, the people of God to Himself, as His peculiar people, by His everlasting and electing love, into the enjoyment of

which He brings them in the time of His love, "by the sanctification of the Spirit and the belief of the truth." See here the wonders of Redemption; admire the glorious plan of Salvation! God the Father sanctifies, or sets apart, His people, to His eternal glory, by choosing them in Christ before the foundation of the world (Ephs. i. 4, 5, etc.). God the Son sanctifies them by His union with them, putting their sins away, and making them heirs of glory. God the Spirit sanctifies us by applying to us the glad tidings of salvation in the finished work of Christ, and moulding us thereby into the image of God.

"Preserved in Jesus Christ." The Saviour, in John xvii., prays the Father to keep His disciples from the evil of a wicked world. And Peter says that the saints are kept to their eternal inheritance by the power of God, so that they are safe for time and for eternity. They can never perish; they are in Almighty hands, and He will not let them go. The honour of the Throne of Heaven is engaged for the eternal happiness of every believer. Their life is hid with Christ in God; and when He who is their life shall appear, then they shall appear with Him in glory. Having chosen them, He will preserve them by His providence, even in their ignorance and rebellion against Himself. He is long-suffering towards them until He brings them to a knowledge of Himself by the Gospel, and then, having called them, He preserves them by the same grace until He takes them home to glory. Oh! my brethren, may we not well say, "What a Saviour we have?" "What *manner* of love has God bestowed upon us!" How humble, how thankful, how holy and devoted should we be, who are the subjects of such grace!

"And called." That is, they were called to the knowledge of salvation by the Spirit of God, through the preaching of the Gospel. Observe the following connection:—"Whom He did *predestinate* them He also *called*." He called them by His sovereign love; He calls them to the knowledge of that redeeming love by the preaching of the Gospel of His grace. What a wondrous mystery! The very angels desire to look into this subject. O Lord! enlighten our poor understanding, and reveal to us still more Thy glory.

Fellow-Christians, let us learn here the importance and the duty of preaching Christ, by all means, to all men. It has "pleased God by the foolishness of preaching to save them that believe." None are saved ones who do not believe in Christ; and none can believe in Him who never hear of Him. And how are the ignorant to hear of Christ if those who know Him do not preach Him? Let us not leave this exclusively to those in office. Every man who knows Christ has a right to tell of Him to others. "I have found the Messiah," says one. "Woe unto me if I preach not the Gospel," says another. And all, with one heart and one voice, should say of Jesus, "This is my Beloved, and this is my Friend, O daughters of Jerusalem!"

"Mercy unto you, and peace, and love, be multiplied." All these blessings had been given and enjoyed at the time they believed. But here the Apostle prays for an increase. We daily need the mercy of our Lord Jesus Christ in the pardon of our manifold failures, sins, and backslidings. This is all found in Jesus. His blood cleanseth from all sin, and all the mercy we require is secured for us by the glorious ascension of our risen Head and all-prevailing Intercessor. Therefore, mercy shall be multiplied unto us. Peace with God flows at first from the knowledge of His character in Christ, as the Peace of His people. He is Himself our peace. The moment we have found mercy, in the belief of the Gospel, we have found peace. And just as we enjoy a sense of the mercy of God in Christ Jesus and experience His forgiveness, so we enjoy peace. This peace is accompanied by love; "because He first loved us." The fruit of our love to God is obedience to His Word. This is the distinguishing feature of God's people. Hatred is the product of sin in the soul—the image of Satan there. Love is the image of God restored in the soul through faith in Christ Jesus, and stamped on the breast by the Holy Ghost. Then, as His love, in all its fruits of obedience to God's Word, is

produced by the love of God to us, shed abroad in our hearts, so do we show our love to Him in doing His will, loving His people and doing them good. In like manner God connects an increase of His love to us with our love to Him. He says, "I love them that love Me." As a father is pleased with the love and obedience of his children, and manifests his love to them in proportion, so God is pleased with the love and obedience of His children, and manifests Himself to them more abundantly. And to this effect is the language of the Saviour in John xiv. 21-23, and Rev. iii. 20.

Beloved, let us admire the Divine sovereignty and wisdom in the salvation of sinners, and the consolation and joy arising from the knowledge of God in Christ. How it fills us with joy in the time of sorrow, upholds in the hour of death, and makes us complete and happy before God. God in Christ has reconciled His people to Himself,—made them heirs and joint-heirs with Christ. He has engaged their perseverance in holiness until their entrance into heaven in His own perfect likeness. Let us, then, go on to perfection; "perfecting holiness in the fear of God." And thus mercy and peace and love shall be multiplied unto us abundantly.

Notes and Comments.

HYMNS AND MUSIC FOR CHURCH AND SCHOOL.



HOSE who have read the able article on "Singing," that appeared last month, from the pen of Rev. R. H. Carson, will readily acknowledge the great importance of the Service of Song in the sanctuary, and the Scriptural authority for expressing our devotion, not only in the "Psalms of David," but also in the hymns and spiritual songs with which the Church of Christ to-day is so richly endowed.

Following up Mr. Carson's suggestions, we take this opportunity of commending to our readers the collection known as "*Psalms and Hymns, with Supplement*," which has been prepared expressly for the use of the Baptist Denomination. It contains 1,271 hymns in all, including the choicest sacred lyrics in the language, and is issued in various styles of type and binding. The latest edition, in crown quarto (square), is beautifully printed in large pica type, double-columned, and is admirably suited for organists and choirs, as well as for the aged. It is sent post free for three shillings, and is a marvel of cheapness. The trustees of "*Psalms and Hymns*" have also issued a hymn-book for "School and Home." It contains a charming selection of hymns suitable for little children, and also hymns for senior classes, teachers' meetings, and special occasions. This is by far the best Sunday-school hymn-book we have seen, and we earnestly commend it to teachers and parents. We believe it would be a real means of grace to have this book put into the hands of every child, and used at family worship instead of the unmelodious verses or tuneless exercises that some good Christians favour. The cheapest edition is only one penny. A new, large-type, octavo edition has just been published, at prices ranging from 2s. 6d. In superior binding it would form a delightful present for any child; and should certainly be included among the forthcoming Christmas prizes. It remains to mention the *Treasury*, which contains music for all the hymns in these volumes—several of the tunes and chants being specially composed for this work. They are arranged with classic taste, are rich in harmony, and are well adapted for Congregational use. In some of our churches the musical part of the service needs brightening. Let the melodies in the *Treasury* be diligently practised, and a marked improvement will soon result. All these books are now published by the Trustees of "*Psalms and Hymns*," at 25 Bouverie Street, London, E.C. We may add that the entire profits are given to the widows

and orphans of Baptist ministers and missionaries, and, since the first publication of the hymn-book, the large sum of £11,475 has been thus distributed.

DR. BARNARDO'S HOMES.

Most of our readers are aware of the noble work carried on by Dr. Barnardo, of London, in the rescue of homeless and destitute children. It is not, however, generally known that Dr. Barnardo's sympathies extend far beyond the waifs of London streets, and that destitute children from Ireland, for whom no provision is made by Protestant Institutions in this country, are constantly being received into his Homes. Last month, two young girls were rescued by him from a position of extreme peril and destitution in Kingstown; this month, a boy has been admitted into the "Babies' Castle," who has escaped from the demoralizing influence of Waterford slums and Jesuitical intrigue. These cases are typical of many more. Since the Homes were first established, nearly 8,000 children have been rescued from lives of misery, shame, and peril, and even from death itself, and have been trained for Christian usefulness. There are at present over 1,600 poor boys and girls in the Homes, who are not only fed and clothed, but are receiving an industrial and Christian education. This requires an expenditure of many thousands a year; which, even on the ground of Political Economy, is a good investment. It is not, however, from economic reasons that we appeal to our readers to help Dr. Barnardo in his work. It is an imperative Christian duty for us to seek and to save the lost, and nothing can be more agreeable to the mind of Christ, nothing can more fully commend to the world His sublime philanthropy and redeeming grace, than persistent endeavours to rescue the perishing children. Contributions are urgently needed, and, however small, will be thankfully received by Dr. Barnardo, addressed to the "Home for Working and Destitute Lads," 18 Stepney Causeway, London, E. The Homes are managed by a Committee of gentlemen representing all evangelical churches. It will, however, be interesting to our readers to know that the founder and director Dr. Barnardo, is himself an Irishman and a Baptist.

BAPTIST UNION OF SCOTLAND.

The autumnal gatherings of our brethren in Scotland were held last month in Glasgow, and appear to have been accompanied in a marked degree with the spirit of power, and of love, and of a sound mind. The report presented by the efficient secretary, Rev. George Yuille, of Stirling, showed that there were eighty-five Churches connected with the Union, having an aggregate membership of about 10,000. The baptisms during the year were 795, and the net gain about 2½ per cent. During the last seventeen years 31 new chapels had been built, and several more are in course of erection. We are glad to note that the vexed question of ministerial education has at length been settled, and that the principle for which Dr. Flett and his friends contended has been affirmed. It has consequently been decided that students for the Baptist ministry shall receive a denominational, collegiate education; and the following gentlemen have been appointed as tutors: Rev. J. M'Lellan, Rev. R. M'Nair, M.A., M.D.; and Rev. W. Landels, D.D. We heartily wish our brethren much success in the work to which they have been called.

OLD GOSPEL PREACHING AND LIVING.

We have read with much pleasure an able and timely address on this theme, delivered to the students of Hackney College, London, by the Rev. Newman Hall, LL.B. It contains a powerful defence of the old-fashioned doctrine of Redemption through the substitutionary work of Christ, and an earnest appeal for total abstinence from all that is injurious to others, including the theatre, the ball-room, the race-course, and intoxicating drinks. The following passage, quoted from the *Nonconformist*, is worthy of being pondered by every minister. "Never," said Mr. Hall, "regard your ministry as a mere profession, which can be taken up, suspended, or laid aside, from

motives of convenience, respectability, leisure, fame, or pecuniary advantage. It is a Divine vocation or it is no Christian ministry Let it be evident whose you are and whom you serve. Let your profiting appear unto all, that you may profit others. Seek not to please men but God. Act as watchmen, yourselves awake if others sleep; as leaders of the advance, yourselves resolute in fight if others lag behind or parley with the foe. Say, with the Apostle, 'We preach not ourselves, but Christ Jesus the Lord.' Yes, preach Christ, live Christ, labour for Christ, and you are sure to receive the best of all rewards—commendation from Christ. Aim at lower ends and your life will be one of constant disappointment, vexation, and regret. You will murmur at your lot, complain that you are not appreciated, envy others more in repute, regret you did not choose some other sphere; but if you consecrate yourselves wholly to the ministry as your vocation of God, if you habitually study to proclaim His truth and not your own inventions, if you labour to do good whether men praise or blame you, if your prayer and effort are to be 'accepted of Him,' then in the very work itself you will have a joy which no earthly prosperity can give, you will envy none who in other service obtain honour and wealth, you will be consoled and uplifted by the consciousness that you are employed in the noblest of all work whatever your position, and in the service of the best Master, whose final commendation will transcend all the vanishing glories of the world and all the highest plaudits of men,—a commendation every one of us may obtain. We may not be learned, or eloquent, or as the world may say successful, but we may be far better, we may hear the Master say—'Well done, *good and faithful servant.*'"

CONTRIBUTIONS HELD OVER.

Several valuable articles are crowded out this month, including an exposition by Rev. John Douglas, of Brixton; the concluding article of the series on the Church of the New Testament, by Rev. R. H. Carson, of Tubermore; and the first of a series on "Ireland: Fifty Years Ago," by Rev. Dr. Trestrail, of Bristol. We hope to be able to insert them in the December Magazine.

For Our Little Folk.

"FORBID THEM NOT."

IN a Chinese family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young, that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply, "Jesus has promised to carry the lambs in His arms. I am only a little boy; it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized. The whole family are now consistent members of the Mission Church at Amoy. See here an illustration of our Lord's teaching. Of little children He said: "Suffer them to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." Of grown people He had to say: "*Compel* them to come in."

RUNNING FROM SIN.

A little girl, in the days when the conversion of children was not the subject of as much prayer as now, applied for membership in a Baptist Church. "Were you a sinner," asked a venerable deacon, "before this change occurred of which you now speak?" "Yes, sir," she replied. "Well, are you a sinner now?" "Yes, sir; I feel I am a greater sinner than ever."

"Then, what change is there in you?" said the deacon. "I don't quite know how to explain it," she said; "but I used to be a sinner running after sin, and now I hope I am a sinner running away from sin." They received her; and for years she was a bright and shining light; and now she lives where there is no sin to run from, where they sing: "Unto Him that hath loved us and washed us from our sins in His own blood."

TWO LITTLE RAINDROPS.

There is a pretty fable told about two little raindrops, which some of my young friends will be interested to hear. But before narrating it, let me explain what a "fable" is. A fable is a story told about animals or things without life, which represents them as speaking and acting just as if they were men and women. It is meant to teach some useful lesson in a way that will please, and be easily remembered.

Two little raindrops up in the sky saw a farmer coming out into his corn-fields day after day, and looking very sad. "I wonder what makes that farmer look so sad," said one. "I think," said the other, "he wants a shower of rain to make his corn grow up." "Indeed!" said the first raindrop; "then I'll go down and help him." "Nonsense!" said the other raindrop; "*one* drop would do him no good at all." "No matter," said the first; "it can do no harm, and I'll go down at any rate." So down this little raindrop went, and fell right on the farmer's nose! "Dear me!" said the farmer, looking up; "I think I felt a drop of rain." Now the second little raindrop did not like to be left alone, so down it went into the farmer's hand. A third little drop followed the example of the second; then a fourth and a fifth went down; and soon a crowd of other drops went after them, just to see what it was all about; and at last there was a tremendous shower, and the ground was moistened, and the corn began to sprout, and the farmer's heart was made very glad.

The good example of the first little raindrop was the means of bringing all the others down to refresh the corn; and the good example of one little child who has given her heart to Jesus has been the means of leading many another to our loving Saviour. Some little children think that because they can do *only* a little, therefore it is not worth their while to do anything. This is quite a mistake. Remember how the first little raindrop acted, and whatever little deeds of kindness come in your way to do, be sure and do them, always setting a good example, and by-and-bye Christ will say: "Well done!"

"Little drops of water, little grains of sand
Make the mighty ocean and the beauteous land.
Little deeds of kindness, little words of love
Make this earth 'an Eden, like to Heaven above."

THE BEST CHOICE.

Three little girls were talking together one evening, and telling each other what they would like to be. One wanted to be a queen, and have a splendid palace to live in, and beautiful dresses to wear; another wanted to be a musician, and able to play delightful music on the harp and organ; the third said there was nothing she desired so much as to be a lamb in Christ's fold. This was by far the happiest choice; for every one of Jesus' little lambs will some day have a splendid mansion to dwell in, and robes to wear that are whiter than snow, and on golden harps will play divine music in the heavenly land that will fill eternity with the Saviour's praise. Jesus wants every child to be a lamb in His fold. "Hear now His accents tenderly say: *Will you, My children, come?*"

J. D.

Reviews.

JOHN B. GOUGH: the great Temperance Orator. London: Morgan & Scott, 12 Paternoster Buildings. Price, 1d.

THIS is a concise and deeply interesting record of the life of the great Temperance Reformer. It depicts his heroic struggles with adversity; his drinking habits and consequent misery; his restoration; his subsequent failures, and final and abiding triumph; his noble work in the Temperance Cause; his philanthropy, and consecration to Christ. The work is a marvel of cheapness, and ought to be scattered by thousands. Nothing better could be put into the hands of those who are in danger of acquiring, or who have already acquired, a liking for the fatal cup. This brief Sketch has all the charm of a romance, combined with the force of argument, and impassioned appeal. We transcribe one passage, referring to a little handkerchief which, on the occasion of Mr. Gough's funeral at Hillside, was placed over the back of his chair, the latter being placed at the head of the coffin. The story of that handkerchief was told by Mr. Gough in an address at Cooper Institute, May, 1870. Mr. Gough said: "I have in my house a small handkerchief, not worth three cents to you; but you could not buy it from me. A woman brought it, and said to my wife: 'I am very poor. I would give him a thousand pounds if I had it; but I have brought this. I married with the fairest and brightest prospects before me; but my husband took to drinking, and everything went. The pianoforte my mother gave me—and everything—was sold; until at last I found myself in a miserable room. My husband lay drunk in the corner, and my child that was lying on my knee was restless. I sang, 'The light of other days had faded,' and wet my handkerchief through with my tears. 'My husband,' said she to my wife, 'met yours. He spoke a few words, and gave a grasp of the hand. And now for six years my husband has been to me all that a husband can be to a wife; and we are getting our household goods together again. I have brought your husband the very handkerchief I wet through that night with my tears; and I want him to remember, when he is speaking, that he has wiped those tears away, I trust in God, for ever.' *These are the trophies that make men glad.*"

THE BROKEN MAST; THE ALMOND BLOSSOMS; THE SHORT LITURGY:

AFTER WORK; ABSOLUTION. London: George Stoneman, 67 Paternoster Row, E. C.

THESE publications are pervaded by a healthy Christian spirit, and are worthy of a wide circulation.

The *Broken Mast* is a well-meant, though not very felicitous attempt, to render in heroic verse some touching incidents in the life of a little water-cress seller who was ultimately rescued from a life of suffering, and placed in one of Dr. Barnardo's Village Homes for Girls. The profits on the sale will be given to aid in Dr. Barnardo's excellent work. See foregoing "Notes and Comments."

The *Almond Blossom* is a sermon by Rev. D. Whittemore, Editor of *Sunshine*, on "Aaron's rod that budded." It is interesting and evangelical, but not quite our idea of what a sermon ought to be. What is wanted in these days is pre-eminently *exegesis*, not *eisegesis*—the bringing out of the true meaning and doctrine of a text, not the importing into it of lessons which, however good in themselves, the inspired writer never intended the passage to convey.

The *Short Liturgy* will doubtless be found convenient for those who require such aids to devotion. The hymns that accompany it are well adapted for prayer meetings and family worship.

After Work is an illustrated magazine specially suited for that large class of readers who, with little leisure or money to spend on elaborate publications, have sufficient mental and moral culture to appreciate good literature. It is an excellent pennyworth.

Absolution. This contains a brief but cogent statement of the scriptural doctrine of forgiveness through faith in Christ alone, and an able exposure of sacerdotal pretensions. We cite one passage. "During the reign of the Roman Emperor DECIUS, an imperial edict for the persecution of the Christians was published A. D. 249, and *after* this persecution it was ordained by the Church at Rome, where naturally the persecution was most severe, that penitents should make their confessions *in private* to a particular presbyter or priest, in order to avoid the consequences of *public* confessions as made before that time. This system was, however, found to tend to immorality; and grievous sins were committed as a result of the intimacy necessarily formed between the penitent and the confessor; and consequently it was discontinued

towards the end of the fourth century, after having existed nearly 150 years. This practise was not resumed or made a rule of the Church of Rome till about the year 1217, or a lapse of rather over 800 years, when the Pope, Innocent III., by his own authority instituted *auricular confession*."

LIGHT THROUGH THE WINDOWS OF THE WORD. Part 2. By Mrs. Fielder, The Priory, Abergavenny. London: Elliot Stock, 61 Paternoster Row.

THIS number is decidedly equal, if not superior to the first. Its special value consists in its originality, a thing hard to

find in these days when commentaries are constantly being made to order. We do not agree with everything the author advances, but it is impossible to read this work without being struck with the aptness of the parallelism and spiritual lessons drawn, and the author's firm grasp of the central truths of the Gospel. The observations on the First Sacrifice, the Ill-assorted Marriages between the families of Seth and Cain, the Divine repenting, and the Ark, are particularly good and noteworthy. It is sent post free direct from the author for the small sum of three-pence quarterly.

Denominational Intelligence.

BRANNOXTOWN.

On Monday evening, October 18th, a meeting was held in the Church, under the auspices of the Total Abstinence Society. The president, Rev. A. M'Caig, occupied the chair, and in the course of his address stated that the society had now been in existence for exactly a year, and it was intended, at next meeting, to give a medal to each one who had kept the pledge for a twelvemonth. Mr. Mackenzie, secretary, gave his report, from which it appeared that 35 had joined the society since its commencement. Several selections from the "Christian Choir," &c., were well rendered by the choir, and well received by the audience. A band of soldiers, from the Cameronian Regiment stationed at the Curragh, contributed greatly to the evening's enjoyment by singing some beautiful pieces from the "Christian Choir" and from the "Musical Miller" service of song. Sacred solos were sung by Miss Cowan ("Rest"), Miss Cooper ("Abundantly able to Save"), Private Baldwin ("Come unto Me"), Private Jordan ("Resignation"), and Private Moffat ("I am the Door"). Miss Mackenzie presided at the harmonium. Recitations were given by Messrs. W. Gausen and J. Gallagher. A collection having been made to defray expenses; and a vote of thanks, moved by Mr. M'Clean and seconded by Mr. Saunders, awarded to the singers, &c., the meeting, which all felt had been very pleasant and profitable, was brought to a close by singing the doxology.

WATERFORD.

The Council of the Barrington Lecture Trust have appointed Rev. John Douglas, B.A., to deliver a course of twenty lectures on Economic Science during the ensuing winter. The lectures will be delivered under the auspices of the Waterford Young Men's Christian Association, and will be open to students of both sexes, and of every creed and class.

Baptisms.

BALLYMENA.—Oct. 24; two, by the pastor, Rev. T. Whiteside.

TANDRAGEE.—October 10th; one, by the pastor, Rev. John Taylor.

EDITORIAL NOTICES.

TO READERS AND ADVERTISERS.—All business communications, including Advertisements and Orders and Payments for the Magazine, should be sent to the Publisher, Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments to be made in advance. The Magazine is published on the 15th of each month; price One Penny. It will be sent by post direct for 2s. per annum.

TO CORRESPONDENTS AND CONTRIBUTORS.—Literary Contributions and News of the Churches should be addressed to the Editor, Rev. John Douglas, B.A., 8 South Parade, Waterford. Denominational Intelligence should reach the Editor not later than the 3rd day of the month of issue. Rejected articles cannot be returned unless accompanied by a stamped wrapper.

Books for Review to be addressed to the Editor as above.



THE
Irish Baptist Magazine.

DECEMBER, 1886.

NATURE AND THE SUPERNATURAL.

Thoughts on Isaiah, xl. 12. By Rev. JOHN DOUGLAS, of Brixton, S. W.



Sublimity of thought is characteristic of Isaiah's prophecies. Few of the sacred writers have equalled him in classic beauty and simplicity of language; fewer still in the chastened splendour of his imagery. No other seer has had such rapturous visions of our Saviour's life and work. His graphic delineation of the character of Messiah as at once Emmanuel and the Virgin's child, the servant of Jehovah, the stricken Lamb, the mighty Conqueror, and the Prince of Peace, reads more like the contemporary history of Jesus than the utterance of a prophecy given seven hundred years before. Isaiah has a marvellous power of introducing contrasts. His fiery denunciations alternate with soothing words of comfort; his visions of anguish and desolation with promises of joy and victory. The gloom and thick darkness of Naphtali suddenly melt away before the splendour of the Light that arose in Galilee.

The humiliation and death of the Messiah are relieved by visions of His transcendent glory, when He should have "swallowed up death in victory," and, amid the chaos of conflicting nations, would establish a universal empire of everlasting joy and peace.

In this fortieth chapter of the prophecy these transitions are strikingly illustrated. The mourning daughter of Zion hears echoing from the peaks of the surrounding mountains the joyous tidings of deliverance and peace. The utter nothingness of idols is set in sharp contrast to the creative majesty of Jehovah; the feebleness and helplessness of man are heightened by contrast with the matchless power and tenderness of the living God. These lofty conceptions awaken in the mind the consciousness of sublimity. The infinite power and glory of Jehovah is the sublimest theme that can ever occupy the mind of man. Nowhere is that glory more vividly displayed than in the visions of Isaiah, and as we ponder the truths he brings before us, we cannot but feel the

sublimity of his conceptions, and the power of that Divine inspiration that unveiled them to his gaze. Yea, we feel we are in the very presence of the living God, and can hear Him say to our tremulous, burdened hearts, "Fear not, for I am with thee."

"Who hath measured the waters in the hollow of His hand?" Though the Word of God is not given as a text-book on science, it contains many allusions to facts that accord with the most recent scientific discoveries. It is so in the passage before us. Professor Whewell, in his "Bridge-water Treatise," has shown that the relative proportions of the areas of the dry land and the ocean are precisely such as the conditions of the existing orders of the vegetable and animal kingdoms require. If the average level of the ocean was a few feet higher than at present, the surface of the dry land would be greatly diminished. Increased evaporation would follow, causing an augmented rain-fall upon the diminished area of land. The increased vapour in the air would absorb the sun's rays, diminishing both light and heat; and these changes would eventually lead to the extinction of both vegetable and animal life upon the earth. The same result would follow if the average surface of the ocean was diminished, and the area of the dry land increased. Plants would suffer from lack of moisture, and in the clearer atmosphere would be scorched and utterly destroyed. With the extinction of vegetable life, animal life would also perish. Thus science has demonstrated the truth of the inspired words: "He measured the waters in the hollow of His hand."

"And meted out heaven with the span." So exact are the measurements of the heavens, as regards the relative position of its countless orbs and the regularity of their movements, that astronomers have calculated eclipses for years in advance; and the return of comets, and the precise position of the planets and fixed stars at any given hour throughout the year, have been ascertained and tabulated with mathematical exactness. A striking verification of this text is seen in the discovery of the planet Neptune. The strange perturbations in the orbit of Uranus led to a belief in the existence of an exterior planet hitherto undiscovered. By a calculation of the anomalous disturbances, according to the Newtonian law of gravity, the position of the unknown planet was predicted by Mr. Adams, of England, and M. Le Verrier, of France; and on the night of September 23, 1846, Neptune, the disturbing body, was discovered three degrees from the point indicated by those mathematicians. This unparalleled triumph of the human intellect not only shows the comprehensive and lofty powers which God has conferred upon man, but also the truth of the inspired announcement—"He meted out heaven with the span."

"And comprehended the dust of the earth in a measure." This fact follows from the statement already made—that the Creator had "measured the waters." The greatness of Jehovah is here set forth. Though the heavens are so vast, He measures them as we measure a small object with the span; though the dust of the earth is so boundless, He can grasp it as easily as we can grasp a single grain of sand. What transcendent greatness! What illimitable glory! The heavens are telling His praises, and the firmament showeth His matchless handiwork.

"And weighed the mountains in scales, and the hills in a balance." The

present configuration of the earth is not the work of chance. The mass of the mountains, the slope of the hills are designed by Him for beneficent ends. Each has that size and situation which best suits the purposes of Jehovah for the well-being of man. The relations of hills and mountains to climate, to the course of rivers, and to the possibilities of obtaining mineral wealth, are too well known to need comment here. The charm which they impart to the landscape, their power to awaken awe and veneration, and to thrill the soul with conceptions of sublimity are all part of that glorious scheme of Providence for the elevation and redemption of man, who is thus incited to look up through nature's works to nature's God. Throughout the mighty amplitudes of creation we may trace the footprints of Omnipotence, irradiated by the glory of perfect wisdom, in harmony with perfect righteousness and everlasting love.

The sublime facts here recorded should lead us to trust in God. If He has made such munificent arrangements in nature for man's happiness, may we not receive with implicit confidence the testimony He has given in the Scriptures of His Son? Through Jesus He has promised pardon, peace, and eternal life to every repentant, trusting soul. Therefore, let us trust Him for every needed blessing, and from the burden of sins, and from the sorrows and trials of earth we shall be enabled to mount up as on eagle's wings, we shall run and not be weary, we shall walk and not faint. The time will arrive when God will let loose the great internal forces that are now struggling to overcome the pressure of the superincumbent mountains, and to break through the rocky crust of the globe. Peter declares (2 Pet. iii., 7-10) that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." How important the exhortation, based upon the certainty of this approaching catastrophe, "Beloved, seeing ye look for such things, be diligent, *that ye may be found in Him in peace, without spot and blameless.*" May we all be found in Christ on that great day!

THE CHURCH OF THE NEW TESTAMENT—WHAT WERE ITS INSTITUTIONS? THE QUESTION ANSWERED FROM THE NEW TESTAMENT ITSELF.—BY REV. R. H. CARSON.

VI.—P R A Y E R .

IT would not be in harmony with the object of the present papers to discuss *at large* the subject of prayer. With that subject we have now to do simply in one of its relations, and to this we shall therefore strictly confine ourselves.

That prayer, as a public observance, had a place among the institutions of the Church of the New Testament hardly needs to be proved. However, that nothing here may appear to be taken for granted, let the following Scriptures be the ground of our argument. Regarding the Church at Jerusalem, gathered in an upper room, in Acts i., 13, 14, it is said:—"These all continued with one accord *in prayer and supplication.*" Again, in Acts

ii., 42, speaking of those added to the Church on the day of Pentecost, we are told, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, *and in prayers.*" Still further, in Acts iv., 31, of the assembled Church, we read that "*When they had prayed, the place was shaken where they were assembled together.*" Similarly, in writing to the Corinthians, and speaking of their keeping the ordinances as delivered to them, Paul gives minute directions for the observance of *prayer as one of these.* 1 Cor. xi., 4, 5; xiv., 12-17.

Thus clearly an institution of the Church of the New Testament, prayer has held its place in the worship of the sanctuary in all succeeding ages. It is spoken of by the early fathers as a leading observance in the assemblies of Christians, and, as is known to everyone, in one form or other it continues to be practised at the present day throughout the entire Christian world.

But in regard to prayer as a New Testament appointment, there are one or two inquiries that claim our attention, and to which we must now attempt an answer.

And first, was prayer *written or free*? This is a question of some importance, dividing, as it very much does, the Christians of the present day. While on the one hand by the Church of Rome, the Anglican Establishment, and some smaller bodies, *forms of prayer* are invariably used, on the other, among Wesleyans, Presbyterians, Independents, and Baptists there are generally no forms—prayer is practised with the utmost freedom. Now, the question arises: How was it in the Church of the New Testament? Had that Church a *Book of Prayers*, or were its prayers the free expression of its felt and immediate wants? To this question we reply, most assuredly the latter. We are told, indeed, New Testament believers were taught a form in what is now known as "The Lord's Prayer." That prayer, however, was not given *as a form to be used, but as a pattern to be imitated.* This is put beyond dispute by the way in which our Lord introduces it: "*After this manner, therefore, pray ye.*" Besides, comprehensive as it was, *the Lord's prayer* did not set forth, and could not have set forth, *all* the needs of primitive believers. It would have been quite unsuitable, for example, had it been used when an apostle was chosen—Acts i., 23-26; or again, when Peter and John escaped from their enemies—Acts iv., 23-31. As a matter of fact, there is not an instance of its use throughout the entire New Testament. "After" its "manner" the disciples did pray, but never, so far as inspired testimony goes, *in its words.*

Not only, however, is there no evidence that the prayers of the Church of the New Testament were taken from a book, there is evidence that conducts us to a contrary conclusion. *The occasion gave them being.* They sprang from the circumstances of the time, and with those circumstances they were inseparably connected. Thus, when blind Bartimeus would be healed of his blindness he prays, "Jesus, thou son of David, have mercy on me, that I may receive my sight"—Luke xviii., 38-41. Thus again, when the eleven would choose a successor to Judas, they say—"Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen."—Acts i., 24. And thus, still further, when the Church would be helped against their enemies, they cry unitedly—"Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word."—Acts iv., 29. Will anyone say those prayers were the stereotyped productions of the past? On their very face they bear the evidence of their own originality. As plainly as if it were written down, they were the *conceptions of the moment*—the outpouring, *immediately and directly,* of the heart before God. Nothing else will account for their exact harmony with the circumstances of the case.

Another question regarding prayer as an ordinance of the Church of the New Testament, and one to which special attention is now being drawn, is—*In what posture, and under what condition as regards covering, was it offered to God?* This, to some, may appear a very trivial inquiry, seeing

that it is not so much the attitude of the outer as the condition of the inner man that God regards. Yet it is far from being unimportant. Indeed, regarding prayer as an approach to the Most High, it is a matter of very great moment. If earthly majesty may not be approached except in a prescribed order, and if this is felt on all hands to be proper and right, shall the manner of our approach to the King of kings be held to be a thing of no consequence? We are anything but believers in "flexions and genuflexions," yet, also, we boldly avow we are anything but believers in *indifference to form*. We cannot hold that regard is due to the etiquette of polite life, nay to the common civilities of all society, and at the same time admit that none is due to the circumstances that regulate our intercourse with Heaven. Quite apart from the teachings of Scripture on the subject, we have enough in the instincts of nature to indicate its importance. But how much clearer is the lesson when both nature and Scripture combine, as they do, in teaching it—See 1 Cor. xi., 4-7, 13-15. In accordance with this view of the matter we repeat our inquiry—*In what posture, and under what condition in respect to covering, was prayer offered in the Church of the New Testament?* In other words—What were the *outer circumstances* that marked the worship of that Church? To this question we reply:—

1st. Prayer was offered in the Church of the New Testament, in the case of males, with *uncovered*, and in that of females, with *covered heads*. Will the reader turn with us to 1st Cor. xi., 4-6, 13-15, and this will be altogether apparent. "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." How very far from this rule is the practice with reference to males of that otherwise excellent people—the *Friends*. Obeying the instincts of nature we should not stand even before earthly majesty with covered heads. There is something shockingly unbecoming in the Quaker custom of *hats on before the Lord*. Even in this seemingly small matter both nature and revelation cry aloud.

2nd. In the Church of the New Testament prayer was offered *kneeling*. This is so very obvious that it seems strange it should have been so little observed. Speaking of the *object* of worship, Paul says—"At the name of Jesus *every knee should bow*."—Phil. ii., 10. Again, with reference to his own approaches to the throne, we have these words of the apostle—"For this cause I *bow my knees* unto the Father of our Lord Jesus Christ."—Eph. iii. 14. Of Peter also we read that when seeking the exercise of the Divine power in raising Dorcas, he *kneeled down* and prayed."—Acts ix., 40. But the instances of kneeling in prayer most in point, bearing as they do on associated prayer, will be found in Acts xx. 36, and xxi. 5. In the former portion it is said of Paul that when he had addressed the Ephesian elders in those never-to-be-forgotten words contained in the former part of the chapter, he "*kneeled down* and prayed with them all." In the other—which, if that were possible, is still more marked—the inspired writer thus describes the apostle's farewell meeting with the disciples at Tyre—"And when we had accomplished those days, we departed and went our way; and they all brought us on our way with wives and children, till we were out of the city: and we *kneeled down and prayed*." Reader, will not this suffice? Paul and his company, with the entire Tyrian disciples, *on their knees before the Lord*—on their knees, moreover, not on cushions or carpets, *but on the sand of the sea shore!* If this do not complete the evidence as to New Testament practice, we have nothing more to say.

But kneeling in prayer was not by any means confined to the Church

of the New Testament. On the contrary, it seems to have been been co-eval and co-extensive with the worship of God itself. It was unequivocally the form used in the times of the Old Testament. Thus we read that Daniel "kneeled upon his knees three times a day, and prayed."—Dan. vi., 10. Thus, again, we read that when Solomon "had made a brazen scaffold, and set it in the midst of the court, he stood upon it, and *kneeled down upon his knees before all the congregation of Israel*, and spread forth his hands towards heaven." And then it is added, "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, *from kneeling on his knees*, with his hands spread unto heaven."—2 Chron. vi., 13; 1 Kings viii., 54. See also what David says—Psalm xcvi., 6.

Thus it seems clear that the practice of the New Testament in regard to prayer was the practice of all time. We are not, indeed, prepared to affirm that kneeling in prayer was absolute and invariable. In the Church of the New Testament, so far as we have any information on the subject, it was all but invariable. The only exception we can just now remember is that found in the words of our Blessed Lord addressed to his disciples—"When ye stand praying, &c."—Mark xi., 25. While, then, we do not say that standing in prayer was *never* practised by God's people in the past, we do say it was the exception, not the rule; *they knelt when they approached the Lord.*

But if kneeling in prayer were the usual—though not, perhaps, the invariable—practice of the Church of the New Testament and of believers of every age, why should it not be ours? We kneel in our closets, we kneel in our families: why should we not also kneel when we gather for worship? Should we be less reverential in the "great congregation" than we are at our own firesides or in the privacy of individual retirement? In this matter, we confess, we are anything but satisfied with the practice of our Churches. We allow Romanists and Ritualists to take the lead of us in a more complete conformity to the standard of the Word. Go into any of their Churches, you find them on their knees. Go into ours, we are bolt upright. We do not say this latter form is in no case permissible, but we do say it ought to be used as it was in the Church of the New Testament—as the exception, not as the rule. Only when kneeling is not practicable should standing be adopted, and when adopted it should be brought as much as may be into harmony with the solemn exercise.

Still less are we satisfied with the new-born custom of sitting in prayer. This has not the plea of the standing posture. Not even as the exception was it ever used in the Church of the New Testament. It is absolutely without Scriptural precedent. For it in the New Testament there is neither precept nor example, nor to it is there the most dim or distant allusion. We read that Jesus sat down to *teach*. but never that He or any one else sat down to *pray*. We entreat our Churches to notice this fact, and in this, as in all other things, to "keep the ordinances as delivered unto" them. As a denomination we have ever been distinguished for loyalty to the requirements of the Word. Let not this be an exception. Even in apparently small matters we have conformed to the "pattern shown on the Mount." In this greater matter shall we now forsake that pattern? Besides, is there not something unseemly in the practice now reprehended? In this light, as merely supposed to exist, it was viewed by the late Dr. Cason. With reference to the custom of sitting in singing, which custom he strongly condemns, he says, in his "Reply to Ewing," p. 268:—"If we would be shocked to see a congregation sitting in prayer, and not so when we see them sitting in praise, it is owing to custom." Yet this is precisely what we now see, and a more unseemly sight, we are constrained to say, we could not be compelled to look upon. *Sitting in prayer!* Why we would not thus approach our own Victoria. Before earthly majesty we would not dare to sit. And shall the King of kings be treated with less respect than a

worm like ourselves? Churches of the living God, judge in yourselves, is this as it ought to be?

Another remark and this paper is closed. In the Church of the New Testament prayer was followed by a congregational "Amen." We say a congregational amen—not an amen pronounced by the leader merely. And this is our proof: Writing to the Corinthians, and representing the practice of speaking in an unknown tongue, Paul says—"When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say amen at thy giving of thanks, seeing he understandeth not what thou sayest"—1 Cor. xiv., 16. "*Say amen at thy giving of thanks.*" It was, then, the practice of the assembled worshippers in the Church of the New Testament, as well the "unlearned" as the educated, to utter forth at the conclusion of prayer the responsive amen. And this truly apostolic custom the Christians of primitive times faithfully preserved. In Justin Martyr, a writer of the second century, we read that when the president or pastor of a church offered prayer or thanksgiving, "all the people cried amen." Is it thus now? Like the Christians of the early centuries, do we in this matter follow the example of the Church of the New Testament? We are ashamed to say it, but the amen is almost entirely unknown among us. Our people, we have no doubt, in heart respond when prayer is offered, but they do not "say amen." This is surely not as it ought to be. We are no advocates for show or pretentiousness in religion; but doing as the Church of the New Testament did cannot surely be regarded in this light. It is the glory of our constitution that we are "followers of the Churches which, in Judæa were in Jesus Christ." To this let there be no exception. Brethren of our Churches, when prayer is offered, be not content to *think* or *feel*, but "*say amen.*"

CAMP MEETING AT ROUND LAKE, N.Y.

BY MR. WILLIAM GIBBON.

THE camp is situated in a fine bluff, overhanging a lake above two miles in circumference, and is a very enjoyable place in hot weather, having plenty of shady trees. The auditorium is open on three sides, and will seat from 1,500 to 2,000 people. The village itself is about twelve miles from the famous resort of Saratoga, in the State of New York. The great attraction there this season was the visit of the evangelists, Sam Jones and S. Small. They are men who have become famous in the Churches, the Methodist especially. Before their coming the attendance was only a few hundreds; but, afterwards, it swelled up to three or four thousand. We had meetings three times daily, each evangelist taking it in turn. Besides these, there was always in the morning a very earnest, well-attended prayer-meeting. Mr. Sam Jones is inimitable in his method of addressing an audience. He made them laugh and cry by turns. He has not much action, walks about slowly on the platform, and puts his hand often up to his forehead when speaking. He is of the true Southern build—spare, but erect and well made, and of the middle height. He has been thirteen years a Christian; but, previous to that, was addicted to intemperance. He is thoroughly saved now, is a strong prohibitionist, and takes every occasion to be down on the liquor traffic. His voice is clear and resonant, so that he is heard distinctly a long way off. But it is in what he says the charm lies. Such an expression as "love cannot save," was illustrated by a poor mother working with her dissolute boy to save him from ruin, but in vain: then applied to God, with a view to show his hearers that it needs an exertion of the human will, and that God himself cannot save men without it. He is an out-and-out American. Many would consider him preaching works. But truth is many sided; and if he preaches James more than Paul, I can understand him. He tells his hearers that the divine

side of salvation has been preached long enough, and that now he preaches *their* side, and that if they do not take it they need not. If they do not approve of what he says, they need not come to listen; but he also adds—if you only get people to believe that you love them, you may say anything you like. He says illustrations are better than arguments for getting the truth into their old heads. “His dog meets him after an absence, bounds up, fawns upon him, makes every effort that a dog can make to show how glad he is, as if he would say, ‘O, my dear master, I am so glad to see you; just take your gun, and come out with me to the woods, and see if I do not tree you a squirrel; or, if you like, I will get you some wild fowl to shoot at. O! I am so glad to see you. Why am I glad, you say? Because you are so good to me—you always treat me so well.’ And I go into my stable, and my horse neighs, rubs his nose on my shoulder, and evinces in every way that a horse can his gladness, as if he would say, ‘O, my dear master! I am so glad to see you. Just put saddle and bridle upon me, and I will give you the best run across country ever you got in your life; I will take you anywhere you like to go. Why am I glad, you ask? Because you are so good to me. Did I not hear you tell the servant to be kind to me when you were gone, and now I want you to mount me, to show how much I love you.’” Then he applied this illustration to man’s intercourse with God, and had you grieved, and yet glad, when thinking of man’s ingratitude on the one hand, and God’s love on the other. He is wonderfully fertile in anecdote, and there is not much fear of his being guilty of somnolency. His great point is holy living. He is down on dancing, card-playing, euchre, and such like among Christians. As to family worship, he says he began it the first day he was converted, and Mr. Small says the same. Mr. Jones says that if a man has not enough of religion to worship God in his family, he has not enough to take him to Heaven—a very telling hit! At an after-meeting, he asked all who were Christians to stand up. About two-thirds of the large congregation did so. Then, all who had family worship in their homes to stand up. Only one-fifth or one-sixth did so—very solemn, really—evincing a great want of right Christian living, and laxity in the service of God.

Mr. Small is none of the ordinary run of preachers. He has a good presence, a strong voice, is an educated man, and sometimes waxes very eloquent. The recital of his history prior to conversion is most touching and interesting. He was a victim of intemperance, but was converted through S. Jones, and the very day of his change began to preach the Gospel. It is partly owing to their influence and exertions that the large city of Atlanta has gone for prohibition, and just the other day the last saloon in the place had to close its doors.

One feature of the Round Lake meetings was their morning prayer-meeting being held before the other services. It seems to me that your meetings at home might well take example by them. Here was a congregation of from five hundred to a thousand people, all very much in earnest. A minister opened the meeting by singing and prayer, then all who wanted could pray or testify. I contrasted it with the meetings at the Mildmay Conference, which I attended two years ago; but I certainly cast my verdict in favour of Round Lake. At Mildmay the meetings were in ministerial hands, and none prayed unless called on. Hence there was a lack of that freedom which ought to be in a real Christian meeting. But at Round Lake, as soon as one had prayed another began; besides, most of the testimonies were in the interest of holiness, and it was a blessed and joyful matter to have so many speaking of their full freedom from sin, and of the way the Lord had led them into it. Shouts of “Amen,” “Glory,” and “Hallelujah” would resound from the listeners. Much grand spiritual excitement prevailed, such as would astonish people who had never been accustomed to it. I saw men and women filled with the Holy Spirit, and declaring the wonderful

works of God in a fashion that would have astonished Mildmay. Prominent amongst these there was a coloured woman, who prayed and spoke in a very edifying manner. I wish that some of the staid believers who attended Mildmay had heard her. There was plenty of doctrine at Mildmay, but not enough heart. Then it is very much in the interest of the Second Advent. I wish that some of the dear Christians who attend it could be got to understand that the coming back of Jesus will never be in their time nor mine, but at the last day. Jesus says, "He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." How futile, then, for people to expect Christ to come in their lifetime when the Lord says the opposite, and when the Gospel reign of a thousand years has first to take place. Mildmay is earnest, but it needs a Pentecost.

I was at the opening service, when there was a very enjoyable meeting, indeed; but there was not enough of the Spirit's power at the others. Give us a real prayer-meeting—I do not care whether you call it Methodist or not—where people shout, sing, laugh, and cry by turns, and I will show you where the Spirit of God is. Where He is there is liberty. People cannot keep silent. Bashfulness is taken away, and for very joy people must open their lips to pray, sing, and praise. Many object to noise; but there was a great deal of noise at Pentecost. It drew multitudes together. Oh, that we people of God would just fall into line! With a deeper love to Jesus, and the Spirit's power in our hearts, we should see thousands converted!

HOW TO HELP THE WORK IN IRELAND.

BY MR. JOHN L. COPEMAN, OF LIMERICK.



DISCUSSION has recently been carried on in the columns of the *Nonconformist*, on how to help the Congregational Churches in Ireland. Several valuable suggestions have been made: those of our friend, Mr. John L. Copeman, deacon of the Congregational Church of Limerick, and formerly treasurer of the Baptist Church in Waterford, are specially worthy of consideration. In a letter to the Editor of the *Nonconformist*, Mr. Copeman writes:—

Coming from Norwich, just ten years ago, to Waterford, and thence to Limerick, and having been a member of a Church in each city, I think I may speak with a certain amount of authority of one plan which suggests itself to my mind as a very practical way in which ministers—and I include both Baptist and Congregational ministers—can show their interest in the cause here.

Mr. Reaney struck the key-note when he stated he was coming to Ireland again next year, and urged others to do the same. You in England have no idea of the isolation of our ministers and Churches here. You have your ministers' local meetings, your county associations, and constant interchange of pulpits going on, which all tend to interest each congregation in the work of the whole. Here we suffer much in every way from the want of that sympathy that is born of contact with others. Small churches, where the membership is counted by half dozens, and the congregations by dozens, so far from each other that an interchange of pulpits involves a heavy expense, and which are not wealthy, and yet have all the expenses incident to churches six times as large, find it very hard to keep up interest in meetings and Church work, where the same few always meet, and where the advent of a minister from England is the event of a year.

Now, sir, I believe your ministers would be conferring an enormous boon on Ireland if they would make her their holiday resort for a few years, and undertake to give their services for one or two Sundays; they would come in contact with the people as they could not in any other way, and they would do much to interest them in what I may call general Congregational principles. I am sorry to say that the bulk of Irish Congregationalists know very little of Free Church principles, and their views are conservative principally from want of contact with the healthy freedom which exists in English Nonconformity. But to enable us to reap the full advantage of such visits it is not merely necessary that they should be paid, but that we should

know when they will be. We are only too glad to welcome them at any time, but if by a proper organisation we could know beforehand when a minister would be with us, we could arrange for our ministers to take their holiday, and to save many of our churches heavy expenses in finding supplies. Of course, as I said before, I am asking ministers to give their services for the good of the churches, for that is one of the advantages we gain, but we, on our part—and I am sure I am speaking the mind of all the churches—shall be only too happy to show them every hospitality when they come amongst us, and I venture to think the visits would then be productive of much mutual benefit.

All that would be required to effect my proposal, would be that ministers intending to visit us, and able to give us a Sunday, should send their names either to one of the Secretaries of the Society, or to some person who would act between them and the Churches, and try to arrange for ministers here to take their holidays at the time their pulpits could be filled by visitors. It is done at the seaside places in England, at present, by arrangement between ministers themselves; but here, owing to the facts that the visitors are comparative strangers, and also that the visits would be necessarily flying ones, it would require a sort of corresponding medium to make the dates fit in. An announcement through the Union that names would be taken—say at the Memorial Hall, or at the Baptist Mission House—and sent to some one in Ireland, would, I am sure, meet the case and put ministers *en rapport* with each other.

I think, further, that the Society should send a good deputation round the Churches every year, and hold meetings, and have an annual collection. Other societies, such as the London Missionary and the Jews', do—and it helps to break down the feeling of isolation and bring all parts of the Church into sympathy with each other. Surely our own Society should exhibit this much interest in the Irish cause. I am afraid I have trespassed on your space, but I trust you will consider the suggestions worth giving publicity to, and they may evoke others, and lead to practical results, beneficial alike to the Churches of both countries, and to the cause of Christianity.

Mr. Copeman touches a point on which the last word has not yet been said. There are some large-hearted ministers in Great Britain, who, like Dr. Trestrail—and others less known to fame—show their interest in Ireland, by coming over and personally assisting in the work—giving their services freely to the Churches. But such men, like the five-leaved shamrock, are very rarely to be found. A few months ago, the friends in Waterford invited the pastor of a large English Church to preach their anniversary sermons, offering him three guineas for his expenses, and hospitalities for a week or longer if desired. This gentleman had been loud in his public professions of love for the work in Ireland; but when an opportunity was afforded him of showing his love in a practical way, *he declined to come unless he received six guineas for his services!* We wish we could say that this case was an exceptional one, but such is not our experience.

Notes and Comments.

TEN YEARS' PROGRESS.

TURNING over some old papers the other day, we came across the first numbers of the IRISH BAPTIST MAGAZINE. The sight awakened vivid memories of scenes long past, and a deep sense of thankfulness to God for His great mercies to us, and to our denomination, through the intervening years. When our MAGAZINE was first launched our Churches, with only one exception, were dependent for help on the Irish Baptist Mission. Dublin was vacant, Cork had been recently closed, Coleraine was in difficulties, Regent Street, Belfast, was convulsed with dissension, and Waterford was pressed with the burdens involved in chapel-building—burdens aggravated by opposition from unexpected quarters. Our denominational outlook was then by no means cheering, yet God was pleased to smile upon our undertakings, and in wondrous ways He has enlarged and blessed us. Notwithstanding the unceasing drain of emigration, and the

annual decrease of population in Ireland, our Churches have steadily increased in numbers, and reckon nearly 10 per cent. more members to day than they did ten years ago. They have also increased in social influence and in monetary resources. Some have become self-supporting; several others have made rapid strides in that direction. We believe, too, that God has blessed our people with an increase of spiritual life, with a more earnest desire to live in fellowship with Him, and to lead others to know and do His will.

THE "MAGAZINE."

With the issue of the present number our MAGAZINE completes the tenth year of its existence. The first number contained only eight pages, which were incorporated with the *Baptist Messenger*. We are now able to issue sixteen pages, and, if sales continue to increase, may perhaps look forward to further enlargement. We take this opportunity of thanking the friends who have contributed to our pages, and those also who have helped to increase the circulation. We hope to make the MAGAZINE not less worthy of support during the coming year. Our veteran friend, Dr. Trestrail, who, as a Kilkenny man once said, "had the misfortune to be born out of his native country" will contribute a valuable and highly interesting series of articles on "Ireland," giving his experiences as pastor and mission secretary. Mr. Lorimer will continue his exposition of the Epistle of Jude. Mr. Carson will commence another series of helpful articles, and several of our younger pastors and of our leading elders have also promised to help us in the work. We commend the MAGAZINE to our Churches, and trust they will faithfully do their part in helping to circulate it. We also humbly commend it to God, through whose blessing alone it can be made to realise our desires and expectations.

NOTHING TO PAY.

We once knew a minister who used to invite people to join his Church, urging as a special inducement that they had nothing to pay, and we have a suspicion that those who paid nothing valued his services at about as much. It is a right thing to preach the Gospel freely to the unconverted, though it is not generally a good thing to deprive them of an opportunity of contributing, if they are so inclined. But the responsibilities of true disciples of Christ are totally different from those of the unconverted. It is their bounden duty to honour the Lord with their substance, and to contribute, to the utmost of their ability, towards the maintenance of His cause. None who value Christian privileges, none who intelligently understand their position as the redeemed ones of God, can do other than realise that they themselves and all that they possess belong to Him, and that *all* their income must be disposed in whatever way they think will most promote His glory. We repudiate fanaticism. It can never be right to give away our money for religious purposes while neglecting to maintain in a suitable way those whom Providence has made dependent on us. But in this age of luxury is not the tendency in the opposite direction? Has there not been too much self-indulgence—too little self-denial for the cause of Christ? "Nothing to pay" may be a very good motto for those whose special mission is to preach against the "hireling" ministers of the "sects," but wherever this motto is adopted by Christians demoralisation is the result. Our Churches have suffered by this teaching, but we believe they are now rising to a healthier tone. Let them show their renewed vigour by making the circulation of the MAGAZINE a credit to the denomination in Ireland. Are any of our members so poor that they cannot afford a penny a month? Are there not many who could purchase quantities for free distribution? Let us, then, show during the coming year what willing minds and united hearts can do, and demonstrate that there is no truth in the reproach we have sometimes heard, that "Irish Baptists are not worth their salt!"

REUNION OF LIBERALS.

In an article on this subject that appeared in a recent number of the *Baptist*, the following wise and weighty words occur :—" If the Liberal party is again to be brought into a position of homogeneity it can only be by a process of mutual forbearance. Mere recrimination will but tend to the inevitable widening of the breach. . . . The position of Unionist Liberals is too clear to admit of doubt. Nothing in the ultimate nature of Mr. Gladstone's Bill can be accepted, and the sooner this is recognised by those whose persistent love of the measure amounts almost to fatality, the speedier will be the chances of that reconciliation which all profess so much to admire." This counsel is not less brave than timely. The *Baptist* is one of the few religious papers in England that have been able to look on both sides of this exciting question, and that have estimated at their true value the objections to Home Rule that have chiefly weighed with Irish Christians. Those objections have specially to do with the *character of the men* who were to be entrusted with the "better" government of Ireland. Several of these men, leaders in the Parnellite party, are notoriously profligate, and some of them are slaves to passion. They have organised a tyrannous system of intimidation for the purpose of crushing the resistance of all opponents. They have systematically set the laws of the land at defiance, they have shown unbounded sympathy with criminals, and they still continue to incite the people to deeds of rapine. The worst thing we wish for them is that their eyes may be opened to see the error of their ways. But if we are asked to unite with them we may reply in the words of the prophet Jehu—" Shouldest thou help the ungodly, and love them that hate the Lord ?" An overwhelming majority of Irish Christians have taken their stand upon the principle embodied in the prophet's words, and from that position we cannot recede. It is gratifying to find so influential a paper as the *Baptist* concurring in this decision. We doubt not that the names of many of our readers will be found on the list of subscribers to the *Baptist* in the coming year.

DRUNKARD MAKERS.

It is stated that the cobra, an exceedingly venomous species of snake, destroys annually about 10,000 of the people of India ; and, with a view to exterminate this reptile, the Government has humanely offered a reward for every cobra that is killed. The cobra of our country is the liquor traffic, which destroys annually over 60,000 people of the United Kingdom, and brings upon ten times that number an untold amount of poverty and distress. Yet the Government, so far from endeavouring to annihilate this deadly traffic, gives licenses to an army of 340,000 persons to manufacture and retail the accursed stuff, and to those who have been most successful in doing the deadly work it grants the proud reward of peerages and baronetcies. There is no need to dwell on the horrors produced by drink. We believe those evils could hardly be exaggerated. But surely, in view of the well-known facts that it is the direct cause of at least three-fourths of the crime committed in our land—that it destroys our homes, paralyzes our industries, brutalizes our people, empties our churches, and leads thousands of our countrymen down to the drunkard's grave, it is time that all who love their Saviour should cease to be neutral in relation to it. Christian men and women, why not become abstainers, and consistently and fearlessly, and with all your might, come to the help of the Lord against this soul-destroying business ?

THE DYING YEAR.

There is something peculiarly solemnizing in the thought that we are nearing the close of another year. We are thus reminded of the flight of time ; of the few years at most that are left us till we come to the close of our earthly life, and are ushered into the unseen realities of eternity. We are reminded, too, of the past, with its golden opportunities, which cannot

be recalled ; with its failures and transgressions, that cannot be amended ; and the thought that the future may possibly prove no better than the past brings pain and sadness to our hearts, and in our most serious moments we long intensely that the new year may be "new," indeed. Reader, is this not your experience? You feel the longing for better things ; and, thank God, you need not long in vain. What we most need is not new surroundings, but a new *self*: not a change of skies, but a change of heart. "Now, if any man be in Christ, he is a new creature." Do we want spiritual life? let us go to Him, and He will in no wise cast us out. Do we want life more abundantly? still let us go to Jesus! "He giveth power to the faint, and to them that have no might He increaseth strength." In Him dwelleth all the fulness of the Godhead bodily, and so He is able and willing to "make all things new." Shall we not, then, consecrate ourselves heart and soul to God in these closing hours of the dying year? Shall we not seek to be more like our Saviour in holiness of life, and in self-sacrificing efforts for the good of others? And if we ask in earnest confidence we shall receive. Blessings will flow down, and wounded hearts will be healed, and souls will be drawn from sin to Christ, and joy and peace will abound in our Churches, and the ungodly around will feel the mighty influence of Christ-like lives, and will themselves be led to put their trust in the Lord. "Pray, brethren, pray!" and God, even our own God, will multiply in our Churches these promised, priceless blessings, and we shall enjoy a glad new year, happy in the consciousness of His grace and love!

For Our Little Folk.

"SCOTCH GRANITE"

Burt and Johnnie Lee were delighted when their cousin Willie, from Scotland, came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland, and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of school, the teacher called the roll and the boys began to answer "Ten." When Willie understood that he was to say ten if he had not whispered during the day, he replied, "I have whispered." "More than once?" asked the teacher. "Yes, sir," answered Willie. "As many as ten times?" "Maybe I have," faltered Willie. "Then I shall mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school. "Well, I did," said Willie, "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed." "Oh, but we all do it," said Burt, reddening. "There isn't any sense in the old rule, and nobody could keep it; nobody does." "I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?" "Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night if we were so strict." "What of that if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in play time; but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "Nine" and "Eight" oftener than they used to. Yet the school-room seemed to have grown quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them or told tales; but somehow it

made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see, and they felt like cheats and story-tellers. The boys all learnt to love him, and nick-named him "Scotch Granite," because he was so firm about his promises.

Well, at the end of the term, Willie's name was very low down on the credit list. When it was read, he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General W——, the great hero. "The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy—the one really most conscientious! perfect in his deportment amongst you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for though his name was so low on the credit list, they felt that he had been by far the best. He had made truth noble in their eyes, and with one consent they awarded him the conduct-medal.

THE LIFE BEYOND.

[Lines suggested by the sight of a little girl planting flowers on her mother's grave in a country churchyard.]

Sweet child! of golden hair and azure eyes,
 Why art thou here alone among the dead
 This May-day morn, while from the genial skies
 The sun so brightly beams, and overhead
 The meadow lark sings merrily, and bees
 In all the joyousness of Spring are found
 Engaged at orchard-blossom jubilees,
 Or kissing wild-wood flowers that bloom around?

How can a place like this have charms for one
 So young in years, whose meek, angelic face
 Speaks almost heavenly innocence? Upon
 Thy guileless heart has sorrow made its trace?
 Has death, with its relentless icy hand,
 Concealed a treasure from thy vision here?
 Ah! yes, this marble tells; I understand
 Without a word the secret of that tear.

"We buried mother here, and I have come
 To plant these flowers on her grave, that they
 May tell me, as she said, how bright the home
 Is where she lives, with angels, far away!
 We loved her so—she taught us how to pray—
 And said if Willie, pa, and I were good,
 That Jesus on the Resurrection-day
 Would take us all up with Him in a cloud."

The lips that spoke these simple words were pale
 And quivering with a love which cannot die,
 But faith that would illumine death's dark vale
 Was radiant in the little speaker's eye.
 No fact in all of matter's wide domain
 Could to her outward gaze more certain be
 Than inward consciousness, that death is gain
 To those who live for immortality.

O teachers of the dark Agnostic school,
 That would destroy this little maid's belief,
 And measure life by your material rule,
 What sweetness bring ye for her cup of grief?
 For all she knows ye substitute "unknown,"
 For angel songs a silence worse than death,
 And, flowerless, ye would have her stand alone
 Above this grave and say, "Life is but breath."

Can that be true which links the soul of man
 In final destiny with brute or clod,
 Gives life no inspiration and no plan,
 And leaves us orphaned from a living God?
 Forever be this cruel creed "unknown,"
 To those who comfort find in faith and prayer;
 Since all who hold it are compelled to own
 Their creed begets a midnight of despair.

—Observer.

Denominational Intelligence.

BRANNOXTOWN.

The monthly Temperance meeting was held in the church on Thursday evening, Nov. 18th, presided over by the pastor, A. M'Caig.

A special feature of the meeting was the part taken by the juvenile members of the society, a number of them singing "When the Lord to Bethany came," "We are but little children," and "When His Salvation bringing;" and several of them giving recitations.

The following solos were sung:—"Remember thy Creator," and "I love to hear the story," by Miss Mackenzie; "Tried," by Miss Steele; "The Parting Hope," by Miss Cowan; and "Rocked in the Cradle of the Deep," by Mr. Hilton. Duets, by Miss Steele and Mrs. Hilton, "The Beacon Light;" by Misses Mackenzie and Cowan, "Oh, Lovely Peace;" by Misses Cowan and Sharpe, "Thine for ever;" also a trio by Miss Steele, Mr. and Mrs. Hilton, "The Christian's Good Night." All the accompaniments were rendered by Miss Mackenzie.

An earnest Temperance address was delivered by Mr. E. Macindoe, and a vote of thanks to the singers was proposed by Mr. Mackenzie and seconded by Mr. Saunders. At the close of the meeting, medals were given to those who had been members of the society for a year. The society now numbers fifty-five.

DONAGHMORE.

Rev. J. Dickson sends the following account of the special meetings held in the Autumn:—The Rev. T. E. Williams, of Aberystwyth, Wales, conducted a series of evangelistic services, at Donaghmore and Lisnagleer. During the first week the meetings were held in the Lecture-room, Donaghmore, kindly lent by James Brown, Esq., J.P. These meetings were largely attended, and increased both in interest and in numbers to the close. General regret was expressed that the services were not continued longer in the Lecture-room. Mr. Williams's thoughtful, instructive, and eloquent addresses were highly appreciated here, and produced a profound, and we trust a lasting, impression on all who heard him. The rest of the services were held in our chapel at Lisnagleer, where the congregations were also large and highly appreciative. Many here are grateful to both the Master and His servant for the whole series of meetings.

DUBLIN.

On Wednesday, 1st inst., the monthly Conference was held, which was largely attended. After tea, the pastor, Hugh D. Brown, B.A., was presented with a congratulatory address, accompanied with a handsome writing-desk, expressive of the love and sympathy of the Church, and their thankfulness for blessings received during the two years of his ministry. Mr. Brown, who was quite taken by surprise, suitably acknowledged the gift; after which, a most suggestive and practical address was delivered by Mr. Robinson, of which we hope to be able to give a summary next month.

DUNGANNON.

Mr. Alexander Patterson writes :—The second anniversary of this Church took place in the Hall, Thomas Street, on Tuesday evening, the 2nd November. About 80 friends sat down to tea, which was provided by the ladies of the congregation. When ample justice had been done to the good things prepared, and the tables had been cleared, the meeting was opened by singing and prayer. Short addresses were delivered on various subjects, urging to earnest and united work for Christ. Suitable hymns were sung at intervals. Several friends were present from the neighbouring churches of Knockconny and Mullicar, who testified their thankfulness at the progress and prospects of the work. The hall was tastefully decorated, and altogether a most enjoyable evening was spent.

WATERFORD.

On Friday evening, Nov. 5, a meeting was held in the chapel, for the purpose of inaugurating a Temperance Society and Band of Hope. Tea was generously provided by two ladies of the congregation, and about eighty children and adults assembled to partake of it. The pastor, Rev. J. Douglas, B.A., presided. Short and telling addresses were delivered by Mr. Wightman, superintendent of the Sunday School, and Mr. Bennett, treasurer of the Church; also by Mr. W. Wightman and Mr. Godbey, respectively treasurer and secretary of the Temperance Society. Several hymns were sung; also a sacred solo by Miss Wightman, and a duet, "Christ receiveth sinful men," by Mrs. Bennett and Miss Moir. The chapel was decorated with evergreens, flowers, and banners. At the close of the meeting 41 children and 23 adults joined the society, several in both junior and senior sections having taken the pledge for the first time. These numbers have since been increased—the total membership now standing at 72. On Friday, Nov. 19th, Mr. R. Semple, of the Irish Temperance League, Belfast, delivered an exceedingly able and impressive address to the children of the Band of Hope. His subject was, "The child: what will he become?" which was illustrated with several musical selections and large coloured cartoons. It may be added that the temperance work of the Church has hitherto been carried on in connexion with local united societies; but recently a denominational organization has been found desirable. It is further noteworthy that a few years ago there was not a teetotaler in the congregation, now more than three-fourths of the whole are pledged abstainers; and for some years only unfermented wine—the true "fruit of the vine"—has been used at the Lord's Table.

Baptisms.

BELFAST—REGENT STREET.—November, five; by the pastor, Rev. E. T. Mateer.

COLERAINE.—November 21st, three; by Rev. J. Dickson.

DUBLIN.—November 21st, one; by the pastor, Rev. Hugh D. Brown, B.A.

LISNAGLEER.—Three; by the pastor, Rev. John Dickson.

EDITORIAL NOTICES.

TO READERS AND ADVERTISERS.—All business communications, including Advertisements and Orders and Payments for the Magazine, should be sent to the Publisher, Mr. W. W. Cleland, 20 Great Victoria Street, Belfast. Payments to be made in advance. The Magazine is published on the 15th of each month; price One Penny. It will be sent by post direct for 2s. per annum.

TO CORRESPONDENTS AND CONTRIBUTORS.—Literary Contributions and News of the Churches should be addressed to the Editor, Rev. John Douglas, B.A., 8 South Parade, Waterford. Denominational Intelligence should reach the Editor not later than the 3rd day of the month of issue. Rejected articles cannot be returned unless accompanied by a stamped wrapper. Books for Review to be addressed to the Editor as above.