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THE BAPTIST REPORTER

PUBLISHED MONTHLY.

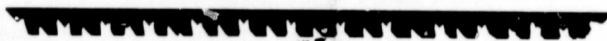
VOL. II.

LONDON, ONT., MAY, 1894.

No. 12.

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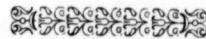
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THE BAPTIST REPORTER

PUBLISHED MONTHLY.

VOL. II.

LONDON, ONT., MAY, 1894.

No. 12.

EDITORIAL.

At the semi-annual meeting of the Home Mission Board, held on April 12th, there were reported over 400 baptisms. This is the largest number ever received into our mission churches in a single quarter. Such unprecedented blessing upon our Home work is exceedingly encouraging and calls for profound thanksgiving to the Father of mercies.

* * *

The hard times are making themselves severely felt in our missionary treasuries. At the present moment the Home Mission Board is in arrears to the amount of over \$5,000 and the Foreign Board of \$11,000. This state of affairs is alarming. Half the year is gone and these heavy deficits are on our hands. The call for everyone to do all he can is a very urgent one. To carry forward our great missionary operations successfully we must not be hampered with debt. The obligation of those who have abundance to come up to the help of the Lord is doubly great.

* * *

Hard times are testing times—They test the *truthfulness* of some, for the lying spirit of Ananias and Sapphira is sometimes seen even now. There are those whose income has not grown less but who take refuge under the plea of hard times to get rid of the duty of giving the amounts they are able. This is lying to the Holy Ghost. Hard times test the *faith* of some. Their income is smaller, their wants are as many as ever. Dare they consistently with their former estimate of their need continue to give as largely as before?

Can they trust the Lord and give in spite of shrinking receipts? Has the promise of God any meaning for them, "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed"? Hard times test the *self-denial* of others. If they give to God according to the urgency of His ever growing work, they must be content with plainer clothing and simpler food; luxuries must be cut off and many indulgences must be given up. But in the name of Him who pleased not Himself and who said, "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head"; of Him who "though He was rich for our sakes became poor that we through His poverty might be rich," is it not compensation enough for our small self-sacrifices that so His work of salvation is advanced and His name glorified?

* * *

The convention series of the "Baptist Union" will be exceedingly interesting to every young Baptist on the Continent. The first issue will be a magnificent Toronto number, with elegant design for front cover page, and the whole series will be filled with illustrations and interesting special matter descriptive of Toronto and its advantages as a convention city. Every church should have a new club formed now. Every Baptist young person should be urged to subscribe for this series, which begins April 28th and closes July 21st. Thirteen numbers for 25 cents.

If you want to secure a blessing in your society from the Toronto convention, work up a club for this convention series and send to the Baptist Union, 122 Wabash Ave., Chicago.

The Baptist Reporter.

PUBLISHED ON THE FIRST OF EACH MONTH.

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REV. P. K. DAYFOOT, M.A., Strathroy.....	Contributed Articles
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A limited space will be allowed for advertising in each issue. Rates can be had on application.
No advertisement will be altered unless we are notified on or before the 20th of the month preceding publication.

CORRESPONDENTS

will kindly send items intended for insertion to the Editor of the Department for which it is intended, by the 15th of the month preceding publication. Address all business communications to

BAPTIST REPORTER,

LONDON, ONT.

Fourth International

B. Y. P. U. Convention

at Toronto, July, 19 to 22, 1894.

We desire to thank our friends who have so kindly sent us suggestions regarding Volume III. of the Reporter. As we go to press we are unable to say what changes will be made in the paper; but, no doubt, the June number, which begins Volume III., will be equal to its predecessors.

* * *

A great many subscriptions expire with this issue. We trust our friends will send along their renewals promptly. As our receipts for this year have been far less than our expenditures, we have decided not to send out any complimentary copies, in hopes that in this way the receipts will be increased to such an amount as will make the paper self-supporting.

* * *

As we are crowded with matter sent us for this issue, our "Solicitor" has kindly consented to forego the pleasure of a side-talk with our readers this month.

OUR COMMITTEES.

How to Make Our Social Work More Effective.

(Continued from April number.)

In the second place, let me say that this work will increase in effectiveness just so far as each one resolves to increase his own sociability. You may have the grandest ideals imaginable, but unless you have the ambition to put them in practical shape, what profiteth them to you or others? In a young girl's diary was found her idea of a member of the Social Committee. It was as follows:—"(1) I must always smile; (2) I must treat everyone alike, cordially; (3) I must talk with others of what is most interesting to them, forgetting myself wholly." You will notice all through this that it was *I*, not *we*, *must*; not *should*. There is so much theorizing in this world—so much of what "we should do", so little of what "I will do." How easy it is to shift the responsibility on to others; how hard to take it upon ourselves! How easy to say what others should do; how hard to do it ourselves! How idiotically easy to find fault with others; how almost absolutely impossible to see a flaw in ourselves! But somebody says, "It is all right to *talk* about making unsociable people sociable; it is another thing to do it." I concede that it is no easy matter to effect a radical change in a man's nature; but what work of any value ever came to a felicitous conclusion without much work or patience? Have you a purpose in life, or are you drifting on without once inquiring what may be its meaning and end? If so, you have not imbibed the spirit of our great Divine Ideal Fellow-worker, "for His answer to the reproachful question of His mother, when she found Him in the temple, lays bare at once His childhood's mind, and shows us that He had a God-appointed life-work to do, which it was the one business of His existence to accomplish. It was the passionate thought of all His after life. It ought to be the first and last thought of every life. It recurred again and again in His later sayings, and pealed itself forth finally in the words with which He closed his career—"It is finished!"

From this day forth, will you make this a life

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purpose, a personal matter,—that I myself, regardless of what any other may do, will seek to bring, at every opportunity, sunshine into some one's life—sanctified, Christianized sociability? If each one will so resolve to become more sociable, your social work will soon increase rapidly. Now for some practical suggestions.

(1) Select as chairman of your Social Committee one who is enthusiastic over this work, and therefore willing to give his time and thought to it. Along with him choose the brightest, best, most genial and spiritual members on the roll, for the members of this Committee must be jewel-gatherers for the King.

(2) If you are Convener, invite the Committee to your home and instruct them in the value of social work—with practical illustrations. This can be helped along by distributing pamphlets on social work.

(3) Dismiss at once Satan's delusion that it is not natural for you to be sociable. If you find it difficult, pray—but try. Pray Isaiah's prayer, "strengthen the weak hands." Pray for your Committee.

(4) Have only first-class, Christianized sociables and entertainments, instructive as well as interesting—for the better acquaintance of one another. The effect of a poor entertainment is not set right by two good ones. Guard against monotony by having your programmes spicy and full of variety. Especially invite the associate members.

(5) Let the social and missionary committees enter into very active partnership.

(6) Have the Visiting Committee follow up those that may be drawn in through the sociables.

(7) Be punctual, so that you can welcome the stranger; show him to a seat. The Committee should scatter themselves over the Church and near the door. Take the stranger by the hand and "whatsoever thy hand findeth to do, do it with all thy might," not a pump-handle action; assure him you are glad he is here. Try and get his name and address. If he fails to come again, write him; introduce him to other members. The Church of Christ is built up in that way.

Many people find Church homes simply because someone spoke to them. Pass the stranger a hymn book. Now you can do this in a way that will be a positive act of discourtesy, or you can convert the little kindness into a genuine invitation to come to Christ.

(8) Abolish all caste. Remember, "One is your Master, even Christ, and all ye are brethren." Christ looketh not at the outward appearance, but at the heart. The robes of wealth and inheritance will one day fall from us and we shall be what we are in heart.

(9) Let each one resolve himself into a good word committee, for the purpose of suppressing exaggerated and unkind remarks about others—rather to say good about one another, and to practice "the love that thinketh no evil," for by so doing we preserve our influences.

(10) In short:

"If you've anything to give,
That another's joy may live,
Give . . ."

Don't let this sociability be in the Society only, but take it to your homes, to the streets, to the church, to your daily tasks. If you are going to do a good thing, do it now. Let us bring our Christianity down from its isolated pedestal, and let it give us fresh life. Let a belief in a living Christ make us live Christians. Let us ever keep fresh in mind, as a guide to our actions, the thought that it is the Master's work in which we are engaged, and He who can look into the heart and see the motives which govern our actions, will not leave unrewarded even the cup of cold water, if given in His name.

Are you prepared to sacrifice self, and make the pleasures of others your pleasures? "True worth is in being, not seeming." In that day when He shall make up His Jewels, would you, who had reflected the sunshine of God's love into so many souls, be surprised to find that you had smiled someone into heaven? Would you consider that you had been amply rewarded for the doing of so simple an act?

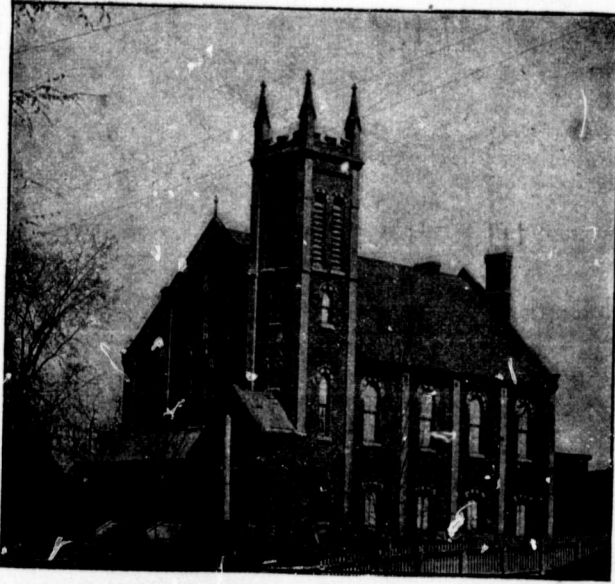
OUR CHURCHES.

Brampton.

Brampton, the county town of Peel, on the Etobicoke River, at the crossing of the G. T. and C. P. railways, in Chinguacousy township, was incorporated a village in 1852, and a town in 1873. In the year 1820 the first survey was made. In 1837 the number on the assessment roll was 18; in 1850 the number had increased to 78; in 1873 it amounted to 550. The present population is 4,000. In 1851 the churches were English, Wesleyan, Presbyterian and Primitive Methodist.

In giving a sketch of the Baptist interest in Brampton, it seemed necessary to mention these few historical facts at the beginning. As far as the writer has been

able to learn, there was no regular Baptist preaching in Brampton before the year 1850. After that we find such names as Cook, Harris, (grandfather of Rev. Elmore Harris, of Walmer Road, Toronto,) Bailey, Pickle and others who visited the village and preached the gospel. In 1856 a small, open communion church was organized under the leadership of Rev. William Millard, an excellent man. A house of worship was built on the outskirts of the village, probably to suit the Baptists in the region



round about as well as in the village. Mr. Millard ministered regularly to the little band until the year 1864. After his departure from among them the little flock was scattered and preaching was irregular. In the meantime close communion views were gaining ground among the Baptists generally, and some of the few who were in Brampton held to these views. Thus things went on until the year 1873, when, on July 30th, Rev. C. Perren, of Georgetown (now Dr. Perren,

of Chicago), visited Brampton, called all the Baptists together, the number only amounting to nine in all—six women and three men—and organized them into a Regular Baptist Church.

In November, 1873, Rev. Edw'd J. Stobo arrived in Brampton and took charge of the work. From this time the Baptist cause

in Brampton, under the able leadership of Bro. Stobo, takes on new life and becomes an established factor in the religious life of the town. Mr. Stobo had great difficulties to encounter. The meeting-house was outside the town. The membership was small; the interest exceedingly weak; the other churches well established. These and other difficulties would have discouraged a man of less heroism and consecration. But Bro. Stobo went to work in right earnest. On the 8th of February, 1874, he baptized Miss Maggie

Carter as the first fruits of his labors in the town. On the 19th of February a council of recognition was called, and the little band was recognized by the brethren as a Regular Baptist Church and a member of the body. Mr. Stobo then took up the question of a place of worship. The little house which had been used by the Baptist people was out of the town, and unfit. This was sold, and the present site purchased for \$1,000. It is a corner lot, and, without doubt, in many respects the finest site for a church in Brampton. On the site a neat little brick edifice, at a cost of over \$6,000, was erected. Since Mr. Stobo's pastorate, and during the ministry of Rev. W. T. Tapscott, improvements were made to the church at a cost of \$2,500, so that now the Baptists have a neat, modern and comfortable house of worship and on which there is a very small indebtedness. Rev. Mr. Stobo ministered to this people for three years and eight months. When he left them the membership was 60 and a good congregation.

The church has had as pastors since Mr. Stobo, Revs. T. G. Denchfield, J. Holtshauzen, J. Mackie, M. P. Campbell, W. T. Tapscott, R. R. McKay and W. J. Stewart. All these pastors did good work, were men of God and were abundantly blessed in their labors. The present membership, after a complete revision of the church roll, is 112 and congregation good.

The Sabbath School is in a healthy condition. Mr. Duncan McKechnie is the efficient superintendent. He is well supported by a consecrated staff of workers. The older people are (many of them) in the school still, and the pastor's wife has a class of young men studying the Blakeslee course of lessons. The pastor conducts the Bible Class and also a Bible Club of young people on a week evening.

B. Y. P. U.

A society of young people was organized by Rev. Mr. Tapscott. In the autumn of 1891 this society adopted the constitution of the B. Y. P. U., and is in a prosperous condition at the present time. President, Miss A. E. Joice. The membership at this date is 40.

BOYS' BRIGADE.

The present pastor has for some years been interested in this organization for boys, and on the 19th of March last called the boys together, had Rev. John Young, of Toronto, explain to them the nature of the organization, and told them if they desired he would organize a company. They all voted *yea* and about 50 names were handed in. It is hoped that this may prove helpful to the boys. The present pastor came to the church January 1, 1894.

W. J. STEWART.

B. Y. P. U. TOPICS.

WEEK BEGINNING MAY 6th — Topic — "The Sympathy of Jesus."

Lesson—John, xi., 33-36.

Let us view the circumstances of the passage from two distinct standpoints. First, the expression of his sympathy; second, the miracle performed.

The Jews saw Jesus' tears as shed for Lazarus, and said, "Behold how he loved *him*!" (v. 36). But the tears were not for him. Jesus had permitted him to die for a purpose (v. 4). He knew what he would do (v. 11). He also knew what the effect of the miracle would be (a) on the disciples, v. 15; (b) on the sisters, v. 40; (c) on others, v. 43 and v. 45. His tears were shed for the sisters' grief, v. 33; and the true rendering of ver-e 36 would be, "Behold how he loved *them*."

Lessons of practical application would be:—

1. His presence is an evidence of His deep affection for them. See verses 7, 8, 16.
2. His sympathy is a sign of His true humanity. See v. 33.
3. The miracle is a sign of His divinity. V. 37 and John, iii., 2.

Let us apply these lessons—

1. He came to earth because He loved us. John, iii., 16.
2. He now sympathizes with us, having been human Himself. Heb., iv., 15; Heb., ii., 17, 18.
3. His divinity is every day manifest in bringing spiritual life where there was death. Eph., ii., 1; John, v., 24; Col., ii., 13.

Hymns—I am so Glad that Our Father in Heaven. Jesus Loves Me. This Loving Saviour, Saviour, like a Shepherd, Lead us.

WEEK BEGINNING MAY 13th — Topic — "The Testing of Peter."

Scripture—John, xxi., 15-17.

Notes—1. Simon son of Jonas, v. 15 (no longer Peter—Rock—Matt., xvi., 18). He has denied Him and becomes Simon once more.

2. "Lovest thou me more than these" love me? reminds Peter of his boast. Matt., xxvi., 33.

3. Christ (in verses 15 and 16) uses a word in His question which means to *love ethnically*. Peter cannot respond with this word, but uses a word which means *personal attachment*. This fact gives the conversation a wonderful significance, showing to us Peter's impulsiveness repressed. In ver. 17, Christ uses Peter's word and asks "Lovest thou me" personally? Peter takes this new form of question as suspicion on Christ's part that even his personal attachment was not very strong, and he "was grieved." I do not believe Peter was grieved because of Christ's persisting in thrice repeating the question, but because the third time he uses Peter's own word as though suspicious of even his personal attachment. Peter's final reply, though vehement, "thou knowest all things," never rises above the personal, and he says, "Thou knowest that I am personally attached to thee."

4. The distinction of terms, "Feed my sheep" and "Feed my lambs," has reference to the distinction

between mature and immature believers. So Peter seems to have understood it. 1 Peter, v., 2, 3.

Christ now tests His disciples—not as Satan does to lure to sin—but in order to strengthen us. 1 Cor., 10-13. After this testing, Christ gives Peter a new commission.

Scripture references—2 Pet., ii., 9. Heb., ii., 18. Luke, xii., 31.

Hymns—Yield not to Temptation. More Love to Thee, O Christ. My Jesus, I Love Thee.

WEEK BEGINNING MAY 20th—Topic—"The Dignity and Value of Self-control."

Scripture—Job, vi., 24.
The true dignity of Job's character is shown in this passage, in his readiness to yield his opinion upon conviction.

For example of such wisdom see John, iii., 9.
The value of such a character is that we, being ever susceptible of correct teaching, are more able to recognize truth when it is taught.

For example of such wisdom see Acts, viii., 27-40.
This is the character of the truly wise man. James, iii., 13, also v. 17. World wisdom is the opposite of this. James, iii., 14, 15.

For examples of such wisdom see John, viii., 44-49.
John, ix., 34.
Acts, iv., 16, 17.

Suggested Hymns—Had I the Tongues of Greeks and Jews. Oh, to be Nothing, Nothing. One There is Above all Others.

OUR YOUNG PEOPLE AT WORK.

NOTE.—Kindly send reports of work in your society directly to the editor of this department by the 15th of the month. Address—E. L. HILL, Guelph, Ont.

—"Eyes front!"

—How many "active members" have you?

—Humility never shakes hands with itself in order to say "How humble you are!"

—A circular, relative to "Toronto, '94," is being sent out to all our Baptist churches by the executive of B. Y. P. U. of Ontario and Quebec. See to it that it gets wide publicity in your church.

—A good brother, in sending the report of his society this month, suggests that we have an article on "Irreverence." Timely enough, brother! Perhaps the editor of "Contributed Articles" department will find us something useful along the line of the suggestion. We have, for example, been pained again and again at the *irreverent attitude* of professing Christians while the pastor or some other brother or sister was *leading* in prayer. We could never understand why professing Christians should want to stare around the church, not to say *gossip*, during prayer time. Unfortunately, the thing is not limited to the choir. Make a note of this subject, and when opportunity offers, have an address or paper on it in your society. Common decency would suggest bowed heads and closed eyes during prayer—even if only out of respect to the person who is praying. But what

about respect for the Person to whom the prayer is being offered?

—Let us hear from some more regarding work of Bible study. We repeat the request of last month. Send us a post-card saying, in brief, what you are doing in your society along this line. We were glad to see Bro. Spencer's article in last month's issue.

—We are glad to see the report of the rally of young Baptists of London. Such meetings, rightly used, have an untold influence for good. We regret to see no names of young laymen on the programme. We believe our young men and women ought to be represented on every such programme.

Toronto.

LANSDOWNE AVE. B. Y. P. U.

Just a line for the "BAPTIST REPORTER" as to Bible Study in our Union.

We are at present in the midst of an outline inductive study of the Life of Christ, following the Blakeslee series, progressive grade. As many of the members as can, purchase the quarterly and fill up the answers to the questions therein, thus being fully prepared to answer questions in their own words at the meeting, which on this subject we hold twice a month. We have two plans, viz., what we call a "Question Lesson," and "Paper Lesson"; in the former, the leader for the evening asks questions, which those present answer in their own words; in the latter are given a few short papers by different members, bringing out the principal events and truths of the lessons assigned, which are summed up by the leader. We take up two lessons per night, as we want to get through this course before we close in June. A large map of Palestine, made by one of the members, is a great help. We have about thirty-five members.

A. R. JENKINS, *President*.

[We can heartily recommend the "Blakeslee," or "Bible Study Union," Lessons, as they are now called. They are working much good in many places. The study of the "Life of Christ" is fundamental—just the work we want to do.—Ed.]

Hamilton.

The Executive of the B. Y. P. U. of Ontario and Quebec met here on Thursday afternoon, March 28th.

The local societies took advantage of the presence of the officers of the Executive to hold a rally in the evening. The rally was held in James St. Church. The attendance was not large, but was fairly representative of the workers of the city. Mr. Harold E. Copp, Secretary B. Y. P. U. Ontario and Quebec, occupied the chair.

Mr. Thomas Urquhart, President of B. Y. P. U. Ontario and Quebec, spoke on "Toronto '94," explaining that it meant a grand convention of Baptist Young People, of societies of whatever name, gathered from all quarters of the continent.

Mr. R. D. Warren, of Georgetown, Treasurer of Union of Ontario and Quebec, read a helpful paper on "The Value of a Consecrated Life."

Mr. E. L. Hill, President of Executive, spoke on "The Claims of the Baptist Young People's Society," showing that the Baptist Young People's Society has claims upon us because of its origin, its history and its prospects.

Mr. Harry L. Stark, Corresponding Secretary, took for his subject "The Advantages of a City Union." He showed how the Toronto Union had been broadly useful in the various departments of Christian service.

London.

On Good Friday eve the young Baptists of the city held a large and enthusiastic rally in the Adelaide street church. Mr. E. B. McDermid, President of the Baptist Young People's Union of London, occupied the chair.

Five minute addresses were given by the Rev. W. M. Walker on "Prayer Meeting Etiquette," and the Rev. T. W. Charlesworth on "Sociability among our Young People." "Enthusiasm" was the subject of a stirring and inspiring address delivered by the Rev. P. K. Dayfoot, of Strathroy.

Excellent music was provided by the Adelaide street choir. One noticeable feature of the meet-

ing was that it was run "on time" according to programme.

London young Baptists hope to become better acquainted with one another, and more thoroughly equipped for work, through their union meetings.

Chatham.

After a most agreeable and profitable relaxation of five weeks our Baptist Young People's Union met once more in our spacious Sunday School room, on Monday evening. That our Evangelistic services have not been without fruit in more ways than one, was shown by the large number present and by the energy with which we entered our work. After an enjoyable and instructive Bible reading led by our Pastor, we held a praise service for the blessings which God has given us during our special services. We feel that after the impetus we have received we can take up the work with renewed zeal and consecration.

The meeting of our B. Y. P. U. on Monday last was the best in the history of the Society; about 125 were present. The Pastor gave a Bible reading on "The Suffering Saviour," and a large number gave praise to God. The meeting continued until 9.30 o'clock.

F. GARRETT, Sec.

CONTRIBUTED ARTICLES.**Fourth Annual Convention of the Baptist Young People's Union of America.**

BY E. L. HILL, PRESIDENT EXECUTIVE COMMITTEE
B. Y. P. U. ONTARIO AND QUEBEC.

On the morning of the 19th of next July, God willing, there will assemble in the new Massey Music Hall, Toronto, the greatest Baptist gathering ever held in any age or country.

It is confidently expected that fully 6000 delegates and visitors will be present. The spiritual tone of the meetings promises to be fully as grand as the numbers—inspiring and encouraging in every true sense.

This year, 1894, should mean much for the

Baptists of Ontario and Quebec, and especially for young Baptists.

Let it be clearly understood that the B. Y. P. U. A. is a federation of *all* young people's societies in our Baptist Churches, organized under whatever name. The State of New York (largely C. E. Societies) is to be on hand 1000 strong. The State of Michigan (mainly B. Y. P. U.) is to be on hand with about the same number; and from all quarters of the continent will come representatives of Young People's Societies in Baptist Churches, and representatives from Baptist Churches where no Young People's Society exists, these having full privilege of sending delegates.

Will it not be worth while *trying* to be there to catch something of the inspiration and to learn more about our great Baptist brotherhood?

The committee in Toronto will make every effort to secure board and lodging for all delegates and visitors at lowest rates.

The railways have already granted the privilege of return tickets at single fare. These tickets may be bought by anyone, whether delegate or not.

The Annual Convention of B. Y. P. U. of Ontario and Quebec, will be held in connection with this International.

Further announcements later.
Guelph, Ont.

None but Jesus.

MARY CLAYPOLE.

What name is that of peerless worth,
That name most dear of all on earth,
That name proclaimed before His birth?
'Tis Jesus.

What name is that, when wand'ring wild,
A guilty and a wayward child,
To God my spirit reconciled?
'Tis Jesus.

What name is that the angels sing,
While all their golden harps do ring,
And wondrous joy to them doth bring?
'Tis Jesus.

What name is that the dying soul,
Who feels the billows o'er him roll,
Can sweetly trust in his control?
'Tis Jesus.

That name shall be our highest joy,
And all our greatest powers employ,
When we can sing without alloy—
The name of Jesus.

London, Ont.

Scottish Hymn.

"In this world ye shall have tribulation."—*John xvi., 33.*

Gang in gladness, Christian friens, tae yon sunny, sunny
Hame,

Whar airth's mony, mony waes, ye shall never taste again;
There are thoosan's aboot us, wha wad gladly see us fa',
But through oor Elder Brither we wull overcome them a'.

There are blossoms that hae budded, been blichted i' thae
cauld,

There are lammies that hae perished, because they left thae
fauld;

But cower in aneath His wings, wha died upon the tree,
An' gaithers in His bosom, witless weans like you an' me.

In this warl' there's tribulation, in this warl' there is wae,
But this warl', it is bonnie, for oor Faither made it sae;
Sae then, brichten up yer armour, an' sing ye as ye gang,
Though yer sky be aften clouded it winna be for lang.

D'ye see Him gaun formaist? D'ye see His thorny Croon?
Are ye watchin' hoo He's conquerin' an' trampilin' faemen
doon?

Jist press ye on ahint Him, dinna wanner far awa,
But bide ye near oor Captain, an' through Him we'll con-
quer a'.

Oh, thae years, they pass awa, like thae snaw flake on thae
river!

If ye dinna tak Him noo, He may gang frae ye for ever;
But if ye tak Him noo, oh, hoo happy we shall be!

Ye ken, we're wearin' aye thae nearer tae oor ain Countrie.

Oh, thae bicker, an' thae din, an' thae sabs o' weary men,
They are aften sair tae bear, but the're comin' tae an' en';
Oh, thae birdies sang is sweet, i' thae sunny month o' June!
But thae music o' His fut, has a sweeter, sweeter soon'.

Sae then, dinna luek forfeughen, but min' theres help abune,
An' thae sabbins, an' thae sighin', wull a' be ended sune;
Thae cluds that wreath thae hill-tap, gang awa at break o' day,
Sae wull it be wie us, friens, for oor Faither wulls it sae.

Then buckle on yer panoply, an' be happy as ye gang,
Thae seugh o' Jordan's river wave wull gladen ye ere lang;
For through Him we've conquered a', an' tae Him oor
praise ascen',

Hosannah, an' hosannah, Hallelujah to the en'!

—Selected.

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mony—if we needed such—to the antiquity of
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were the original Waldenses; and who have long
in the history of the church, received the honor of
that origin. On this account, the Baptists may be
considered as the only Christian community which
has stood since the days of the apostles, and as a
Christian society, which has preserved pure the
doctrine of the gospel through all the ages.—*N.*
W. Baptist.

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