



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

(Issued by a Committee of the Free Presbyterian Synod.)

*"Thou hast given a banner to them that fear Thee, that it may
 be displayed because of the truth."—Ps. lx. 4.*

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N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

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Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XVII.

JANUARY, 1913.

No. 9.

Bread for Zion's Poor.

PSALM CXXXII. 15 (2nd clause).

THE inspired writer of this Psalm commemorates in its opening verses the intense interest which King David, "the man after God's own heart," had in the ark, the symbol of Jehovah's presence among His chosen people. The ark was at the beginning of David's reign at Kirjath-jearim, after a time of captivity in the land of the Philistines, but David did not rest until it was carried with great joy to Jerusalem and set in the Tabernacle upon Mount Zion. His earnest prayer was that the Lord would accompany the ark of His strength to its resting place—that His priests would be clothed with righteousness and His saints made to shout for joy. Then, at the eleventh verse, the Psalmist begins to describe the evidences of the Lord's interest in His servant David and in Mount Zion where was the ark of His gracious habitation. He makes mention of a number of precious promises of blessing which the Lord gave to His royal servant concerning his seed and the prosperity of Zion. These promises are to be regarded as having full reference to Christ and His Church, of whom David and Zion were the divinely-ordered types, and it is from this point of view, in New Testament times, we ought chiefly to study them for our instruction and encouragement. With respect to Zion or the Church, He says: "I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud; I have ordained a lamp for mine anointed" (verses 15-17).

It is our present purpose to call attention to one of these promises: "I will satisfy her poor with bread." It is the desire of all those who have "tasted that the Lord is gracious," that their souls should be sustained with "the bread of life," in the future as in the past, and in view of this desire they are exhorted to consider the great and precious promises of the Gospel, the

burden of whose message is that He will not allow any who truly trust in Him to famish or perish. Let us notice three things in the words before us: first, the poor—"her poor"; secondly, the provision—"bread"; and thirdly, the promise—"I will satisfy."

I.—The poor.—Who are the poor spoken of? They are "her," that is, Zion's, poor—God's true children. And yet not one section of them only—such as those who are temporally poor—for we do not understand from the context that it is temporal poverty that is referred to. It is poverty of a spiritual kind which the Lord here mentions—such a poverty as is common to all His children. They are all, in a spiritual sense, poor, as may be learnt from the Sermon on the Mount and other passages. True it is that they are also, in a spiritual respect, rich—rich in the possession of a right and title to all the blessings of the new and everlasting covenant. The Lord Jesus Christ became poor that they through His poverty might be rich (2 Cor. viii. 9). But as the word "poor" describes their side of the covenant—as distinguished from Christ's—a thing they are frequently and deeply sensible of—they are often addressed in Scripture as such, with promises divinely adapted to meet and relieve their case. Let us observe, then, some of the respects in which they are "poor."

1. They are "*poor in spirit*." "Blessed," saith Christ, "are the poor in spirit; for theirs is the kingdom of heaven." This poverty of spirit is not the disposition of sinners, without God in the world, but of those to whom belong the kingdom of grace here and the kingdom of glory hereafter. By nature as fallen, we are not "poor in spirit," though dreadfully poor in fact, but rich and increased in goods, having need of nothing, and ignorant of our poverty, blindness, and nakedness. But those who are poor in spirit are (1) poor by conviction. They have been convinced by the Spirit of truth, in the light of law and Gospel, that the Fall has brought them naturally into a state of dire destitution of any thing spiritually good. It has reduced them to the extremest poverty, and made them complete bankrupts to the law and justice of God. They owe all and can pay nothing, but still at this stage they are disposed to make the attempt to pay. They are not entirely willing to be debtors to another—even Christ—to meet their debts. And so they are not thoroughly and savingly poor in spirit until (2) they are poor unto self-emptiness. This is effected in the day when they are made willing, by divine power, to be debtors to the free grace of God in Jesus Christ for a complete salvation. At that moment they heartily renounce their own righteousness, strength, and self-sufficiency. Sin and self are dethroned, and they are content to be nothing, that Christ may be all in all. "I live," saith Paul, "yet not I, but Christ liveth in me." Thus (3) the "poor in spirit" are living dependents upon the gracious bounty of God in Christ. They realise that all their well-springs are in Him, and that if they possess or enjoy any spiritual blessing, such comes from Him in whom it pleased the

Father that all fulness should dwell. They live, as needy sinners, upon the riches of His liberality. Poverty of spirit is, therefore, a fundamental and necessary disposition in the hearts of all who are heirs of salvation. Apart from it we have no evidence that we are new creatures in Christ Jesus.

2. God's people are called "poor" also because they are frequently *poor in experience*. Though their Lord and Saviour possesses "unsearchable riches" for their benefit, yet they do not always enjoy these in conscious experience. He exercises sovereignty and wisdom in the bestowal of them, both as to time and measure. Sometimes as a chastisement for their sins He keeps them upon a scanty allowance of spiritual comfort. He hides His face and they are troubled; they walk in darkness, and have no light. On other occasions He withdraws from them the consolations of His Spirit, and many temporal enjoyments, with a view to try their faith and patience under His sovereign will. They become "poor and sorrowful" in their experience. They may be brought so low at times that they conclude that they are cast out of God's sight, and that they have never had any right standing before Him. "Woe is me! for I am undone." Looking to the past and the present they see no ground for encouragement, and contemplating the future they are filled with foreboding and alarm. But, although thus greatly "cast down," they are "not destroyed." Their Redeemer liveth, and at the fourth watch of the night He appears upon the waters, and they are enabled to look again to the Captain of Salvation, and to rejoice in His delivering mercy. "As chastened and not killed; as having nothing and yet possessing all things."

3. They are described as "*poor*" in a comparative sense. They may be compared to children in the world who are heirs to a great inheritance. As long as such are in their "minority" they only receive a small earnest of the inheritance that is in store for them; they may have less in their pockets than people who have no such rights and titles as they. They thus continue comparatively poor until they attain their "majority," the age of manhood and womanhood. But when they reach this period of life they enter upon the enjoyment of the whole estate. Thus it is with the children of God. They are His "poor ones" now, but they are heirs to a glorious inheritance that is incorruptible and undefiled, and fadeth not away. Their present comparative poverty is, therefore, not inconsistent with their high position as sons and daughters of the Lord Almighty. Rich they are in the possession of a sure title by Jesus Christ, the elder brother, to all the blessings of the better covenant in perfect fulness, but not always rich in the experimental enjoyment of those blessings. It is theirs, therefore, to live by faith in the promises of God which are yea and amen in Jesus Christ. Here they have for most part but crumbs from the Master's table, drops out of the river of life, glimpses of the light of His countenance, moments of

heavenly fellowship and joy unspeakable, but hereafter they shall be rich to overflowing in the perfect and uninterrupted enjoyment of God and all covenant good throughout the ages of eternity.

II.—The provision that is made for Zion's poor: "bread."

1. There seems to be special emphasis laid upon the character of the Lord's provision in the text. It is "bread"—not anything else. The word "bread" suggests that which is substantial and beneficial—perfectly adapted to satisfy and sustain. "I will satisfy her poor with bread." There are other "lords" besides Jehovah who rule over the fallen sons of men, such as the world, the flesh, and the devil, and they also make promises of good to their subjects and servants. But whatever good things they promise, the things they actually bestow are not good, in any proper sense, for the soul of man. Many of them are dreadfully injurious; at the very best, they are not "bread." What, then, are they? Well, to use various figures employed in Scripture, they are husks, ashes, stones, and scorpions. What wretched food is this! And yet deluded sinners will deliberately serve the world, the flesh, and the devil for this miserable and soul-destroying reward. Let such be warned in time that if they continue to obey Satan to the end, they shall have to feast upon the scorpions of a guilty conscience and tormenting lust throughout an endless eternity. But, on the other hand, let us be fully assured that the Lord promises His children "bread," and that He will be faithful to His word.

2. What is this bread, then, that is provided for Zion's poor? It is, in one word, Christ. The children of God, under the old economy, fed upon Him as set before them in promise, type and figure, and through these channels the Lord gave them to experience His grace and power. Christ has now come in the flesh, and He declares with His own lips that He is the sustenance of His believing followers:—"I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me shall never thirst" (John vi. 35). "This is that bread which came down from heaven . . . he that eateth of this bread shall live for ever" (vi. 58).

(1) Let us observe that, just as the natural bread passes through a process of preparation before it becomes the suitable kind of food that it now is, so in a more wonderful sense did Christ pass through a process of experience before He became suitable for all the needs of guilty fallen sinners. In regard to the ordinary bread, it is, at first, seed sown in the field. The seed grows up to maturity as corn, and then passes through a bruising and firing process, in order to be suitable bread for man's table. The Lord Jesus was like a corn of wheat cast into the earth in His incarnation as "the child born and son given." He then grew up to the full maturity of holy manhood. Suffering from many storms all His life, He was finally bruised between the millstones of law and justice on Calvary's Cross. The fire of the Father's infinite wrath

there fell upon Him as the sinners' surety and substitute, a fire which He endured and exhausted. As the Captain of salvation and Redeemer of God's elect, He was thus made perfect through sufferings, and "being made perfect, He became the author of eternal salvation to all them that obey Him." Now, although the incarnation of the Son of God was a glorious step in the process by which He became the Saviour of sinners and the bread of eternal life, yet it was not enough in itself for this end. Divine justice must be satisfied for His children's sins, otherwise they cannot be saved, and so it is "Jesus Christ and Him crucified" that is the wisdom and power of God unto salvation, and the source of life to all believing souls. "Except ye eat the flesh and drink the blood of the Son of man, there is no life in you." Some men seem to think that faith in the Incarnation is sufficient for salvation, but this is a mistake. We are hell-deserving sinners, and nothing less than the incarnate Son of God, suffering, dying and rising again as the atoning Redeemer of His people will meet our case. How valuable should this heavenly bread appear in our eyes as it is set before us on the table of the Gospel, when we think of the marvellous and costly process through which it has passed that it may be fitted to meet our souls' great necessities!

(2) Let us notice its wonderful adaptation to the requirements of all the soul's faculties. When these are quickened by the Holy Ghost in the day of His power, they cry out for satisfaction. *The Understanding* becomes sensible of its darkness, and cries for light and wisdom. In Christ are hid all the treasures of wisdom and knowledge, and when the poor sinner is brought to sit at the feet of Jesus to learn of Him, he gets his understanding abundantly satisfied. Some of those, to whom God gave the profoundest natural intellects, such as Augustine, Calvin, Luther, Jonathan Edwards, John Owen, and Thomas Halyburton, found perfect rest to their understandings in the revelation of God's unsearchable wisdom as displayed in "Christ and Him crucified." *The Conscience*, under a sense of sin's guilt, makes a loud cry for satisfaction at a throne of grace. It re-echoes the righteous demands of a holy law, and will not be at peace until it sees these demands fully met and satisfied. And where does it get this painful hunger abundantly relieved but in the appropriation by faith of a crucified Saviour? Here in Christ the requirements of the holy law, both as to precept and penalty, were perfectly and eternally met to the full. "He suffered for sins, the just for the unjust that he might bring us to God." And so the conscience finds perfect peace in the precious blood of atonement, where God in His infinite justice has rested with boundless delight. *The Will* of the renewed soul cries out for holiness. Just as Christ has righteousness to meet the craving of the conscience, so He has sanctification to meet the demands of the will. He enables the new will to fight against the old will, and though often ready to succumb, to gain the victory at the end of the day.

"The will" will be perfectly satisfied at last when corruption is cast out for ever. Meantime, it must live upon Christ as its sanctification and the spring of all its strength for holiness. *The Affections*, also, earnestly call for bread—for nothing less than the fellowship and love of God in Christ. Though man is a finite creature, yet he was made at the beginning for the infinite God—for His glory and enjoyment. He is now fallen, wretched and unsatisfied, and when he is quickened anew from above, his soul cries out for God, even the living God, and satisfied he shall not be, until he embraces in the arms of faith and love that glorious being, Father, Son, and Holy Ghost, as revealed in the Gospel. Here is angels' food indeed—food that possesses infinite sweetness and relish to the living soul. To realise, even for a few moments, in the soul's experience, the infinite and unmerited love of God in Christ to poor sinners is to get a foretaste of the marriage supper of the Lamb! The Lord Jesus as "the bread of life" is able to meet the needs of every faculty of the soul.

III.—The promise: "I will satisfy." A brief word on this point, as we have already exceeded the space we intended to occupy. The Lord promises to "satisfy" Zion's poor with bread.

He has already provided it in Christ, but He brings it near to us in the Scriptures of truth and in the preaching of the Gospel. In addition to these privileges He sends forth His Spirit with power, and makes the bread of life precious in the eyes of poor sinners. He takes the yokes of spiritual death and unbelief from off their jaws, and lays meat unto them. (Hosea xi. 4.) Thus they are enabled to open wide the mouth of faith, and to know for themselves that God is good. "I will satisfy her poor with bread."

Lastly, He promises not only to give Zion's poor this bread, but to bestow upon them a satisfactory supply of it. They shall have comparative satisfaction in time and complete and uninterrupted satisfaction in eternity. Their satisfaction in this present life, though sometimes very wonderful to their souls, is but a precious earnest of the delight and blessedness and glory that they shall yet enjoy in the presence of God and the Lamb for ever and ever.

"Looking unto Jesus."—God calls us to look only unto Christ. The brazen serpent was lifted up on a pole that those who were smitten with the fiery serpents might look to it. If the soul can turn but an eye of faith unto Jesus Christ as lifted up, it will receive healing, though the sight of one be not so clear as the sight of another. All had not a like sharpness of sight that looked to the brazen serpent, nor have all the like vigour of faith to look to Christ, but one sincere look is pleasing to Him (Song iv. 9). A soul sensible of guilt and sin that cast but one look of faith to Christ, even raises the heart of Christ Himself, and such a soul shall not go away unrefreshed, unrelieved.—*Owen*.

Notes of a Sermon.

BY THE REV. EWEN MACQUEEN, KAMES, KYLES OF BUTE.

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“Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—2 COR. vi. 17, 18.  
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THE Apostle in this chapter first calls himself and the rest of the Apostles, workers together with Christ, and shows what they had to suffer for His sake. Then at the fourteenth verse he begins to show that believers should not be yoked with unbelievers, and makes it plain that there can be no concord between Christ and Belial and no agreement between the temple of God and idols. Hence he comes to the conclusion that there must be a coming out from among them. The words of the text are quoted from the Prophet Isaiah. In considering these words, let us notice :

I.—The command ;

II.—A few of the things implied in this coming out ;

III.—Some motives why we should “come out from among them ;” and

IV.—The promise to those who, through grace, comply with the command.

I.—The command, wherein we have, first, the Person who commands, and secondly, those who are commanded.

1. It is the Lord that gives the command. He has every right to do it. “Has not the potter power over the clay?” He rules over all, as He created all, and has a Sovereign right to command men everywhere to believe. He is our lawgiver. To Him we must all come, as our Judge, as He saith, “Unto me every knee shall bow, and every tongue shall confess.” But here He calls as the Saviour of His people, as He is “in Christ reconciling sinners unto Himself, not imputing their trespasses unto them.”

2. Those who are here commanded. (1) They are sinners who are in need of being saved from sin. (2) They are such as profess to have been convinced of their sins and of their need of Christ as their Saviour. (3) Men who are in danger of being led astray, and this is true of us all.

II.—Let us now consider a few of the things implied in this coming out.

It is a moral and spiritual coming out. Although these words had, when first uttered by the Lord through the Prophet, a reference to the coming out of the children of Israel from the land of their captivity, yet it is now to such as professed their faith in Christ, that such words were written, and they are for our “edification upon whom the ends of the world have come.” This is the last dispensation. The world has a freezing effect on the

souls of God's people. All who are taught by Him know that its carnal pleasures and amusements have the effect on the new-born soul, that frost has on living bodies.

1. We must see, by the teaching of God's Spirit, the vanity of the things of the world. The Psalmist saw the end of all perfection here below, and we must see it, or be lost in it. Solomon saw it and bitterly lamented how he gave his heart to pleasure. "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

2. We must see that God is, and that He has a claim upon us. We must see that He is our King, that it is sinful to be away from Him, and that we cannot have Him and our idols. He said of Ephraim, "He is joined to his idols; let him alone." We naturally love our idols, and their name is legion, for they are many—our own righteousness, self-love, vain glory, self-confidence, lusts, evil companions and evil practices. We must realize that the wrath of God is by nature on us, while we delight in those things. "For which things' sake, the wrath of God cometh on the children of disobedience." The end of those things is eternal death. We must understand, by the teaching of the Holy Ghost, that God is just in punishing us for our sins. His glory will He "not give to another nor His praise to graven images."

3. Again, we must be changed in our wills, so as to leave them all behind. "What have I to do any more with idols?" They must become gall and wormwood to the soul; as another said, "My soul hath them still in remembrance." This Apostle's own case is a clear illustration of this fact. He counted them all but dross and dung that he might win Christ. He found that there was something better to choose.

Oh, dear friends, what a poor lot they have who make choice of the world! It will leave them at last as the chief priests left poor Judas. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" See the glory of Christ, as the God-man who can put His hand upon the Father and us, fairer than all the sons of men, altogether lovely. Oh, how suitable for our case in all His offices, in His obedience and sufferings, death and resurrection; how infinitely worthy of our love. His company is the best of all society.

"Whom have I in the heavens high
But thee, O Lord, alone;
And on the earth whom I desire,
Besides thee there is none?"

The Apostle counted all things but loss for the glory of Jesus Christ. Oh, young friends, seek His company in the days of your youth. How God's people have lamented in every age, how much of their precious time they spent in sin! And you will do so also, if the Lord will open your eyes in mercy, and, if not, you

will eternally wail because of Him. "Every eye shall see Him, and all kindreds of the earth shall wail because of Him." How sweet it is to the soul when drawn by the love of Christ! "The love of Christ constraineth us" saith the Apostle in another place.

It is a daily coming out. They feel the world a wilderness, a dry parched land wherein is no water. The unconverted think that God's people must be very unhappy when they do not "run with them to the same excess of riot." But there is more real pleasure in the soul, when on the arm of his Saviour he leaves the world behind, and speeds him on to think of the time when this mortal shall put on immortality, than was ever found by the worldling in any of his haunts of pleasure. How many precious souls, as they are nearing the New Year, think that they cannot live without something for their lusts! Oh, how much better it would be to take in the year pleading with Jesus, that He might give a word warm from heaven! "More joy thy testimonies way than riches all me gave."

III.—Let us now consider some motives why we should come out from among them.

1. The great example we have in the Glorious Head Himself in the days of His humiliation. Although in a sinful world, His thoughts were above the world—on the Father. Even in His sufferings and death His thoughts were on the will of the Father. Oh, friend, what an example in suffering! Should it not shame us all? Think of yourself, how corrupt your thoughts are! When the Lord but touches you with trouble, how like you are the troubled sea with all kinds of corrupt thoughts! Is it not troubling you as you come to the end of another year how unlike Christ you are? Oh how much we all need a faith's view of Him who, when He was reviled, reviled not again. If God were to deal with the best according to their thoughts even, would not the lake of fire be our portion? Oh mercy, mercy, what we owe thee! Take care, my friend, that your thoughts be not fuel to burn you eternally. The Saviour who was holy, harmless, in thought, word, and deed, calls you to look unto Him, that you may be made holy, as He is holy. And it is only through faith in Him we can have our souls purified from an evil conscience, to serve the living God. By His example, we are taught that instead of following the multitude in sin, we should pray for, and weep over them, who follow the broad way that leadeth to destruction. Let us by His example, call them away from that which will prove their ruin if they persist in it. Many, who have the name of being His servants and children, encourage such as are votaries of pleasure, to continue in their foolish way. What will they have to say when He cometh to take vengeance on them who obey not the Gospel?

2. We were not created to bury our souls in the world. The soul of man is a spirit; and it is, to say the least of it, unreasonable that it should be prostituted in such a way. Our souls and

bodies were created for the glory of God, and according to the teaching of the Spirit, through this same Apostle, to give our bodies to sin is to make them the members of an harlot.

3. Some of us profess to have another spirit, to be born from above—born of God—new creatures. “If ye be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God.” Oh, how strange and unnatural it would be to see men living in company with seals and other creatures of the sea. So it is strange that such as profess to be born again should delight themselves in the pleasures of sin and forget the glory of Him who has called them from darkness to His marvellous light.

4. Our duty to the world demands of us to come out from among them. If those who profess the name of the Lord live like the careless, it will harden them in their sins and vanity. How many poor sinners, because ministers will be found at balls and at all the gatherings of Skyemen and the Highlanders of Argyll—as may be seen from the public prints—I say, how many poor sinners are hardened by their example! It is the great day alone that will reveal the effect such conduct has on the careless. How much better it would be for us to be considered narrow in time than to have the lost cursing us in eternity for leading them astray! A holy living may, and will, make some shun your company, yet your holy walk will speak louder in their consciences than your words can.

5. Our own safety demands that we should come out from among them. “If ye live after the flesh, ye shall die.” It will infect us if we go with them. “Shall we sin that grace may abound? God forbid.” “Can a man carry fire in his bosom, and not be burned?” A baker has the mark of his work on him. Even so, we cannot delight in idols, and not contract guilt. “If in my heart I sin regard the Lord me will not hear.” It will take the presence of the Lord from us. “I will go and return to my place till they acknowledge their sin.” Look at all the examples you have in the word of God. Lot chose the plains of Sodom, and he had to leave it with his bare life. He had to leave all his cattle behind. And even his wife, he had to leave her on the plain a beacon to coming ages. Samson fell into the hands of the Philistines, and he lost his two eyes. Oh for grace to flee to Jesus Christ, who is a shelter from the storm!

IV.—The promise to such as will, through grace, obey the command, “And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

1. The person who gives the promise. It is the Lord, who has a right to do it. He is Lord that ruleth all. Herein is love, the Lord, against whom we have sinned, offering and promising to be a Father unto us, if we for His sake withdraw from a sinful communion with idolaters and scandalous persons. And He shows Himself as Lord Almighty, and as such can perform what He has promised, and can protect us from all the powers that be against us.

2. He will receive them into His favour and fellowship. As long as we are taken up with the creature, we cannot expect to have the Lord's presence. He receives them in justification as to their state, and forgives them all their iniquities, receives them "as righteous in His sight only for the righteousness of Christ imputed to them and received by faith alone." Oh, how many sweet hours we lose on account of our lukewarmness in the things that belong to His glory!

3. "I will be a father unto you." Yes, He will show even to their enemies that His arm is stronger to protect them than all the powers that be against them. "Stronger is he that is in you than he that is in the world." "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father is greater than all; none is able to pluck them out of my Father's hand." Yea, and He will at times give them to believe that He is for them. "The Lord was here and I knew it not." "Henceforth thy going out and in God keep for ever will." Oh, dear friends, how valuable it is to the soul to feel that there is an Almighty arm around him! It is a taste of heaven on earth.

4. "And ye shall be my sons and daughters." Yea, He will be such willingly and to your soul's comfort. Satan seeks to weaken the Lord's children in many ways, but that by which he succeeds most often is, when he is able to keep them looking at their own unworthiness and carnal nature, and thus causes them doubt their interest into Christ. Nevertheless, when the Lord enables them, through His word, to see that it is not what they are, but what He is for them, that is the ground of hope, they are ready to say with Thomas, "My Lord and my God." When this is given them, there is a joy which the world cannot give. "Ye rejoice with joy unspeakable, and full of glory." We are called upon to give all diligence to make our calling and our election sure. Let us seek this above everything else, that we may fear and obey the Lord in all things. Amen.

Gospel Holiness.—Evangelical holiness will not allow of, nor will consist with, the constant habitual omissions of any one duty, or the satisfaction of any one lust of the mind or of the flesh. This is that which loseth it so many friends in the world. Would it barter with the flesh, would it give and take allowances of any kind, or grant indulgences to any one sin, multitudes would have a kindness for it, who now bid it defiance. Every one would have an exemption for that sin which he likes best, and this would be virtually a dispensation for all unholiness whatever. But these are the terms of the gospel; not one duty is to be neglected, no one sin is to be indulged; and such terms are looked upon as intolerable (by the world).—*Owen*.

“The Autobiography and Diary of James Melvill.”

BY THE REV. D. BEATON, WICK.

“THE Autobiography and Diary of James Melvill,” apart from the great interest it has for the student of Church history, is a work of rare literary execution. Its graphic pictures of important events, its skilful and masterly pen portraits of the leading men of the time, make the work one of the most interesting in the early ecclesiastical literature of our nation. But undoubtedly its chief interest lies in the account it gives of ecclesiastical matters and the distinguished part his uncle, “Mr. Andro,” played in them. The work covers the important period from 1556 to 1601. These were years when momentous events took place, affecting the destiny of the Church of Scotland.

James Melvill was one of the sons of the Rev. Richard Melvill, of Baldov, minister of the parish of Maryton, near Montrose. In his *Autobiography*, a simple, unaffected account is given of his early life and education. He received the rudiments of his education at Logie and Montrose. According to information supplied by Dr. Lee to the editor of the *Autobiography*, it would appear that Melvill matriculated as a student at St. Leonard's College, St. Andrews, in 1569, though Melvill in his Diary mentions the year 1571. On the appointment of his uncle, Andrew Melvill, to the Principalship of Glasgow University, James, at the early age of nineteen, was appointed Regent, to teach Greek, Logic, and Rhetoric. Dr. M'Crie, in his *Life of Melvill*, informs us that he was the first Regent in Scotland who read the Greek authors in the original language to his class. In 1580, when his uncle returned to St. Andrews, James was appointed Professor of Hebrew and Oriental Languages in the same University. Six years afterwards he was ordained minister of the parish of Anstruther-Wester. His predecessor, Wood, had charge of the additional parishes of Pittenweem, Abercrombie, and Kilrenny. Melvill exerted himself to get ministers placed in three of the parishes under his charge, and in 1590 restricted himself to the ministerial duties of the parish of Kilrenny. The people of Anstruther-Wester felt the matter keenly, and a Minute of the Kirk-Session tells us what feelings took possession of the parishioners. “Mr. James Melvill took his good-night from this congregation the said month of October, 1590, and took him to Kilrenny to be their minister. God forgive him for doing so! For I know and saw him promise that he should never leave us for any worldly respect so long as he lived, except he was forced by the Kirk and his Majesty; but never being forced either by Kirk or his Majesty, left us.”

The noble and courageous stand which James Melvill took in resisting the many plans of designing men for the overthrow of

Presbyterianism in Scotland is somewhat obscured, as he is usually found acting alongside of his distinguished relative, Andrew Melvill; but the reader of the ecclesiastical history of Scotland must be blind indeed if he does not feel that here we have a man who, for courage and devoted loyalty to the cause of truth, was second only to Knox's great successor. In the Autobiography the part he played in the events of the time is narrated with becoming modesty and dignity, and if he can get in a good word for "my uncle, Mr. Andro," he does not seem to be much concerned about his own honour. In 1584, along with other ministers, he had to flee from Scotland, and spent the years of his banishment at Newcastle and Berwick. It was while at the former place he lost the wife of his youth, Elizabeth Dury. She was the daughter of John Dury, minister of Edinburgh, and had been married to James Melvill in 1583. His reference to his first meeting with the girl who was afterwards to prove such a devoted wife and helpmeet to him, is interesting. "Taken with the godly order," he tells us, "and exercise in the family of John Dury, and with that careful walking with God I saw in him, as also with some appearance of God's fear and honesty I saw in the face and manners of the bairn—being about eleven or twelve years of age—I resolved with my God to settle my heart there, take her for my love, and put all other out of my heart; and this almost four years before our marriage."¹ About two years after his first wife's death he married Deborah Clerke, daughter of the then deceased Rev. Richard Clerke, A.B., Vicar of Berwick-on-Tweed. His uncle was strongly opposed to the match, as may be learned from the correspondence that passed between him and his nephew at this time, an extract of which will be found in Dr. McCrie's *Life of Andrew Melvill*.

In Calderwood's *History of the Church of Scotland* it is recorded that in October, 1607, Sir John Anstruther was sent with the offer of a bishopric to James Melvill. But, true to his principles, Melvill preferred banishment to the bishop's mitre and the ease and comfort such a position might secure him. He might have stood very high in the favour of the Court had he been willing to barter his principles, but when truth was at stake, James Melvill knew nothing of the fawning servility of courtiers, and his plain-spoken words, though not so pointed as his uncle's, must have been anything but pleasant in the ears of James VI. It is told of him that on one occasion after an interview with the King, James was heard to say to some of his courtiers:—"This is a good simple man. I have streaked cream in his mouth! I'll warrant you he will procure a number of votes for me to-morrow." But James had mistaken his man, for when the time to vote came, Melvill voted directly against the Court measure. On another occasion, since persuasion failed, the King resorted to threatening,

¹ *Autobiography and Diary*, p. 80.

and, in order to intimidate Melvill, he was informed that the King had placed one of his letters in the hands of the Lord Advocate with the intention of prosecuting Melvill. But so little effect had the matter on him that Sir Robert Murray, who had been deputed to report the proceedings of the Synod of Fife to the King, informed His Majesty that James Melvill had become more fiery than his uncle.¹

In January of 1614 James Melvill passed from the troubled scene of ecclesiastical politics to his everlasting rest. In the *Account of the Last Illness and Death of Mr. James Melvill*² we are told how this faithful servant went down to the bridgeless river, what friends accompanied him thither, and what hope he had as he bade them a long farewell. But as Dr. M'Crie in his own masterly way has summed up the happenings of those last days, a quotation from his *Life of Andrew Melvill* may be permitted. "A letter," he says, "from Sir James Fullerton, which he (Mr. Andrew) received in the month of April, 1614, gave a shock to his feelings which it required all his fortitude to bear. His dearest friend and most affectionate and dutiful nephew, James Melvill, was no more. His health had for some time been in a state of decline, which was accelerated by grief at the issue of public affairs in Scotland which his extreme sensibility disposed him to brood over with too intense and exclusive interest. In consequence of the importunity of his friends, and an apparently earnest invitation from Archbishop Gladstones, he set out for Edinburgh, in the beginning of the year 1614, to arrange matters for his return to Kilrenny, or, if this was found impracticable, to make permanent provision for that parish. But he had not gone far when he was taken so ill as to be unable to proceed on the journey, and with difficulty returned to Berwick. The medicines applied could not impede the progress of the disorder, which soon exhibited alarming symptoms. He received the intimation of this with the most perfect composure, and told his friends that he was not only resigned to the will of God, but satisfied that he could not die at a more proper season. On Wednesday the 19th of January, he 'set his house in order'; and all his children being present, except his son Andrew (who was prosecuting his theological studies at Sedan), he gave them his dying charge and parental blessing. His brother-in-law, Joseph Durie, minister at St. Andrews, and Hume of Ayton, a gentleman who had showed him great kindness during his residence at Berwick, waited by his bedside. He was much employed in prayer. When he mentioned the Church of Scotland, he prayed for repentance and forgiveness to those who had caused a schism in it, by overturning its reformed discipline. And, addressing those around him, said: 'In my life, I ever detested and resisted the hierarchy, as a thing unlawful and anti-Christian, for which

¹ *Autobiography and Diary*, p. 20.

² *Ibid*, p. 56.

I am an exile ; and I take you all to witness that I die in the same judgment.' He made particular mention of his uncle at Sedan ; he gave him a high commendation for learning, but still more for courage and constancy in the cause of Christ ; and prayed that God would continue and increase the gifts bestowed on him. In the midst of the acute bodily pain which he endured, during that night and the succeeding morning, he expressed his resignation and confidence, chiefly in the language of Scripture ; and often repeated favourite sentences from the Psalms in Hebrew. Being reminded of the rapture of the Apostle Paul, he said : ' Every one is not a Paul ; yet I have a desire to depart and be with Christ, and I am assured that I shall enter into glory.' ' Do you not wish to be restored to health ? ' said one of the attendants. ' No ; not for twenty worlds ! ' Perceiving nature to be nearly exhausted, his friends requested him to give them a token that he departed in peace ; upon which he repeated the last words of the martyr Stephen, and breathed gently away. He died in the fifty-ninth year of his age, and in the eighth year of his banishment." So died the man concerning whom Calderwood said : " He was one of the wisest directors of Kirk affairs that our Kirk had in his time, and for that cause was ever employed by the General Assemblies and other public meetings appointed by the King and General Assemblies."

Mr. Pitcairn, in his prefatory notice to the *Autobiography and Diary* published by the Wodrow Society, gives a list of Melvill's writings, with bibliographical notes. His chief work, apart from the Diary, was his *Ad Serenissimum Jacobum primum, Britanniarum Monarcham, Ecclesiae Scoticanæ Libellus Supplex, apologetikos kai olophurtikos*. This work was not published until 1645, many years after his death. Dr. M'Crie describes it as written " in an elegant and impressive style." Melvill also wrote a number of poems, but none of them, says the same authority, rises above mediocrity with the exception of some parts of his *Black Bastill or a Lamentation of the Kirk of Scotland*. Melvill's claim to be remembered as an author, however, lies in his *Autobiography and Diary*. This work, as has already been noticed, was published by the Wodrow Society in 1842 under the editorship of Robert Pitcairn, F.S.A.Scot. In preparing the work for the press, the editor made use of the MSS. preserved in the Libraries of the Faculty of Advocates and the University of Edinburgh. The first part of the work consists of the *Autobiography and Diary of Mr. James Melvill*. The second part of the work as published by the Wodrow Society is Melville's " True Narratioune of the Declyeing Aige of the Kirk of Scotland, from 1596 to 1610," which has always been regarded as a continuation of the *Autobiography*.¹ The edition of the *Autobiography and Diary* with the *True Narratioune* as published by

¹ For an account of this MS. vide the *Autobiography*, Prefatory Notice, p. 26.

the Wodrow Society retains the old Scottish spelling and the pithy vernacular idioms, but the modern reader is helped along by useful footnotes giving the meaning of words that look strange to us in these modern days.

The value of the *Autobiography* has been so well recognised by writers on the ecclesiastical affairs of Scotland that we find Calderwood and Row in their histories quoting very largely from it, while Dr. M'Crie, in his *Life of Andrew Melvill*, uses it as the groundwork of this biography. There are many reasons that inspire the reader with confidence in Melvill's work. There is a fine conscientiousness about the man who acted such an important part in the great ecclesiastical events of his time. He awakens in his readers a profound feeling of respect, and his integrity allays any feeling of suspicion that this is a man who could play with the great facts of history. With a skill that is rare in ecclesiastical writings, he by a few masterly strokes sketched the portraits of some of the great men of his time. He had the good fortune to meet John Knox, and posterity has read with interest the graphic lines in which he has described the great Reformer. Thus he writes of Knox's stay at St. Andrews in 1571: "But of all the benefits I had that year was the coming of that most notable prophet and apostle of our nation, Mr. John Knox, to St. Andrews; who, by the faction of the Queen occupying the castle and town of Edinburgh, was compelled to remove therefrom with a number of the best, and choosed to come to St. Andrews. I heard him teach there the prophecy of Daniel that summer, and the winter following. I had my pen and my little book and took away such things as I could comprehend. In the opening up of his text he was moderate the space of an half hour; but when he entered to application, he made me so to shudder and tremble that I could not hold a pen to write. I heard him oftentimes utter these threatenings in the height of their pride, which the eyes of many saw clearly brought to pass within few years upon the Captain of that Castle, the Hamiltons and the Queen herself. He lodged down in the Abbey beside our College; and our Regents, Mr. Nicol Dalgleish, Mr. William Colace and Mr. John Davidson, went in ordinarily to his grace after dinner and supper. Our Regent tarried all the vacation to hear him, howbeit he had urgent affairs of his brother's sons to handle, to whom he was tutor. Mr. Knox would sometimes come in and repose him in our College yard and call us scholars unto him and bless us and exhort us to know God and His work in our country and stand by the good cause, to use our time well and learn the good instructions and follow the good example of our masters."¹ His description of Knox in the pulpit is even more graphic and interesting: "Mr. Knox with his family," he writes, "passed home to Edinburgh. Being in St. Andrews he was very weak. I saw

¹ *Autobiography*, p. 26.

him every day of his teaching go hylie and fear,¹ with a furring of martriks about his neck, a staff in the one hand and good, godly Richard Ballanden, his servant, holding up the other oxtar, from the Abbey to the parish kirk; and by the said Richard and another servant, lifted up into the pulpit, where he behoved to lean at his first entry: but, or he had done with his sermon, he was so active and vigorous that he was like to ding the pulpit in blads and fly out of it."² From descriptions such as these one gets some idea of the extraordinary power Knox's preaching had over his hearers. But the figure that stands out pre-eminent in James Melvill's pages is Knox's great successor—"My uncle Mr. Andro" as Melvill lovingly calls him. The ties that bound uncle and nephew together were of the tenderest nature. The uncle's sorrows and trials were felt keenly by the nephew, and when death came to break the tender ties of deepest affection, the uncle mourned the loss of his nephew as one that had lost an only son, dearly and well beloved. The noble and courageous attitude of Andrew Melvill at some of the critical periods in Scotland's ecclesiastical history are here narrated with a vividness that embalms them with undying interest. No Boswell ever sketched the career of his Johnson with deeper affection than did James Melvill that of his uncle, "Mr. Andro."

One feels, after reading the *Autobiography*, that this Mr. Andro was a brave man—brave in the truest and highest sense; one who never trimmed his sails to favouring breezes if by so doing truth was compromised. He stands out before us rugged, like the granite rock, with none of the fawning airs of the courtier, but like one who owed allegiance to a greater than any earthly monarch. He had not learned the courtier's fine-arts of saying smooth and pleasant things in the king's ears when the interests of a kingdom and the greater interests of men's souls demanded that matters should be presented as they really were. Here is one of James Melvill's illustrations of "his heroic courage and stoutness." "The Regent, seeing he could not divert him by benefits and offers, he calls for him a day indirectly, and after long discoursing upon the quietness of the country, peace of the Kirk, and advancement of the King's Majesty's estate, he breaks in upon such as were disturbers thereof by their conceits and far-fetched dreams, imitation of Genevan discipline and laws; and after some reasoning and grounds of God's Word alleged, which irritated the Regent, he breaks out in choler and scolding: 'There will never be quietness in this country till half-a-dozen of you be hanged or banished the country.' 'Tush, sir,' says Mr. Andro, 'threaten your courtiers after that manner. It is the same to me whether I rot in the air or in the ground. The earth is the Lord's. Wherever my home is, it is well. I have been ready to give my life where it was not half so well spent, at the

¹ Slowly and warily. ² *Autobiography*, p. 33.

pleasure of my God. I lived ten years out of your country as well as in it. Let God be glorified, it will not be in your power to hang or exile His truth.”¹ His famous admonition to King James at Falkland in 1596, when the banished papist lords were likely to be allowed to return to Scotland, is one of the great speeches in the cause of religious liberty. The Commission of the General Assembly had met at Couper and appointed some of their number to inform the king of the intentions of the papist noblemen. “So Messrs. Andrew Melvill, Patrick Galloway, James Nicolson, and I (James Melvill) came to Falkland, where we found the king very quiet. The rest laid the burden upon me to be the speaker, alleging that I could propose the matter substantially, and in a mild and smooth manner, which the king liked best of. And entering into the cabinet with the king alone, I showed His Majesty that the Commissioners of the General Assembly, with certain other brethren ordained to watch for the welfare of the Kirk in so dangerous a time, had convened at Couper; at the which word the king interrupts me, and angrily quarrels our meeting, alleging it was without warrant and seditious, making ourselves and the country to conceive fear where there was no cause. To the which, I beginning to reply in my manner, Mr. Andrew could not abide it, but broke off upon the king in so zealous, powerful, and irresistible a manner, that howbeit the king used his authority in a most crabbed and choleric manner, yet Mr. Andrew bore him down, and uttered the commission as from the mighty God, calling the king but ‘God’s sillie vassall,’ and taking him by the sleeve, says this in effect, through much hot reasoning and many interruptions: ‘Sir, we will humbly reverence your Majesty always, namely, in public, but since we have this occasion to be with your Majesty in private, and the truth is ye are brought in extreme danger, both of your life and crown, and with you the country and Kirk of Christ is like to become a wreck, for not telling you the truth and giving you a faithful counsel, we must discharge our duty therein, or else be traitors both to Christ and you! And therefore, Sir, as divers times before, so now again, I must tell you there are two kings and two kingdoms in Scotland. There is Christ Jesus, the King, and His kingdom, the Kirk, whose subject King James the Sixth is, and of whose kingdom not a king nor a lord nor a head, but a member. And they whom Christ has called and commanded to watch over His Kirk and govern His spiritual kingdom, have sufficient power from Him and authority so to do, both together and severally, the which no Christian king nor prince should control and discharge, but fortify and assist, otherwise they are not faithful subjects or members of Christ. And, Sir, when ye were in your swaddling-clothes Christ Jesus reigned freely in this land in spite of all His enemies, and His officers and ministers convened and assembled for the ruling

¹ *Autobiography*, p. 67.

and weal of His Kirk, which was ever for your welfare, defence, and preservation also, when these same enemies were seeking your destruction and cutting off.'"¹

The *Autobiography* also contains ecclesiastical documents of much interest to the student, such as the "Heads and Conclusions of the Policie of the Kirk, MDLXXXI," commonly known as the Second Book of Discipline; the "Ordor and Maner of Exercise of the Word for Instruction, and Discipline for Correction of Maners, used in the Companie of those Godlie and Noble Men of Scotland, in tyme of thair abroad in Englande, for the guid cause of God's Kirk, thair King, and Countrey"; "Animadversions of Offences conceived upon the Actes of Parliament maid in the year 1584, in the monethe of May, presented be the Commissioners of the Kirk to the King's Majestie at the Parliament of Linlithgow, in December, 1585," and many other documents of like import.

But the *Autobiography* is an intensely human piece of writing. Life's joys and its poignant sorrows chase each other across these interesting pages. The mighty men of renown, who fought our battles for us, who bared their bosoms to the storm, and who felt within them the irrepressible longings to obey the loud trumpet-call of duty heralded from no earthly throne, have been generally regarded by many as men across whose countenances no kindly smile ever flitted, and whose homes were never brightened by innocent laughter. Here is a descriptive sketch of Bishop Adamson, who played with matters of high moment, in which Melvill's sense of the ludicrous gets free scope. "Notwithstanding the king coming to St. Andrews about the end of July, and separating himself there from the lords that had seized about him at Ruthven, the Bishop becomes at once a whole man and occupies the pulpit before the king, lustily declaiming, as it was marked, in a possessed and enraged manner, against ministry, lords; and all their proceedings; and he that often professed from pulpit before that he had not the spirit of application, got the gift of application by inspiration of such a spirit as never spake in the Scriptures of God. And because it was reported for truth that the duke in Paris had died a Papist, he made open contradiction thereto, affirming for certain that he died a good Protestant, which he proved by showing a scroll in his hand which he called the duke's will. But an honest, merchant woman, sitting before the pulpit and spying it narrowly, affirmed it was an account of a four-or-five-year-old debt that, a few days before, she had sent to him, whereof she got no more payment than the duke's executors made her!"²

But James Melvill experienced the pang of life's sorrows as well as its joys, and his account of the removal of a dearly-beloved child is given with all the tenderness of a father's heart.

¹ *Autobiography*, pp. 369-71.

² *Autobiography*, pp. 137, 138.

"The bairn," he says, "was extremely beautiful, loving and merry, and seemed to be of a fine sanguine constitution until three months after he was weaned; but since whether by worms or a hectic consumption, I know not, but his flesh and colour failed, and by the space of a quarter of a year consumed and pined away, keeping always the sweetest and pleasantest eye that could be in one's head. I was accustomed to set him at the end of the table in time of dinner and supper as the Egyptians did the picture of death to acquaint me therewith; and yet when he died, I marvelled at my own heart that was so wrung and moved with it, so that yet, when I wrote this I was not free of the boundings of the bowels of that natural affection. And if we that are earthly worms can be so affected to our children, what a love bears that heavenly Father to His! He was my first present and offering to heaven. I cannot forget a strange thing at his death. I had a pair of fine milk-white doves, which I fed in the house. The one whereof that day of his death could not be kept from his cradle, but stopped from sitting above it, crept in and sat under it, and died with him. The other, at my home-coming on the morrow, as I was washing my hands, came, lighted at my feet, and piteously crying, "Pipe, pipe, pipe!" ran a little away from me. Then I called for peas and beans to give it, but they showed me it would not eat. I took it up and put a little in its mouth, but it shook them out of its throat; and parting from me with a pitiful piping within two or three hours died also." On this his "first gift and present to heaven,"¹ he composed a few verses expressive of his deep sorrow:—

I set thee in my sight at even and morrow,
My heart to humble acquainting me with death;
But, O the love of parents! what a sorrow
Did seize on me, from once thou lost thy breath!
Oh! first like pleasant flower on earth thou grew
Then pined to death, with doves to heaven thou flew.

A Spanish Protestant Youth.—On the 28th July, a young Spanish Protestant sailor, named Pablo Fernandez, was put in prison, because he refused to bow down, along with his Roman Catholic comrades, at the elevation of "the Host." He made his belief known when he entered the Spanish marine, but it has received scant courtesy after the usual manner of Romish intolerance. Fernandez has shown, however, heroic courage and faithfulness to his convictions. A truly Christian letter written by him to a friend has appeared in "The Bulwark," and we hope to publish it next month. May the Lord abundantly bless the young man, and make him more and more a real witness for Christ! His case has evoked much interest and sympathy from Protestants.

¹ "Propyne and hansell" are the words used by Melvill, of which the above are equivalents, though not quite so expressive as the old words.

The Baptised Family:

OR AN INQUIRY INTO THE CONDITION OF CHILDREN
IN THE CHRISTIAN CHURCH.

BY C. MALAN, DOCTOR IN THEOLOGY.

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"For me and my house, we shall serve Jehovah."—JOSHUA xxiv., 15.  
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Printed at Geneva, 1835: Translated by REV. JOHN R. MACKAY, M.A.

BIOGRAPHICAL NOTE.

CAESAR H. A. Malan, D.D., was born at Geneva in 1787. "He owed his first lucid and definite apprehension of salvation by grace alone to the venerable Robert Haldane," whom he met for the first time in the autumn of 1816, but he appears to have undergone the great, that is, saving change shortly before falling in with Mr. Haldane. Not very long after he came under the influence of Mr. Haldane, he was forbidden to preach in the pulpits of the National Church of Geneva, because he would not consent to be silent concerning the deity of Jesus Christ, concerning original sin, concerning irresistible grace, and concerning the eternal election of God's true people. He visited Scotland repeatedly. One remarkable fruit of his labours in this country when, in 1826, he visited it for the first time, was the conversion of Dr. John Duncan. We learn from his biography that at one time of his life Dr. Malan had so far felt the force of the argument in favour of the baptism of believers only, that he was on the verge of asking that he should himself be rebaptised. Before, however, going actually over to the Baptist position, on the subject now referred to, he resolved to investigate the matter more fully, with the result that he again became quite convinced of the scripturalness of infant baptism. This singular experience led him, in 1824, to publish a volume of 200 pages, entitled, "God ordains that children in the Church of Christ should be consecrated to Him by the Seal of Baptism." In 1835, he published his "*Recherche sur la condition des infants dans l'église Chretienne*," which is practically a re-affirmation of the thesis maintained on the subject of baptism in the volume published in 1824. The treatise, of date 1835, we mean to translate, and to give, in instalments or chapters, month by month, for some time to come, in this Magazine. We need scarcely say that we have no aim or purpose in this translation save to establish the understanding and conscience of our own people, and especially of our youth, in what we believe to be the scriptural view of baptism. Dr. Malan occasionally expresses himself in a way which we think open to misunderstanding, and, on this and other accounts, we may now and again have occasion to add some notes of our own which will be initialed. Dr. Malan died at Geneva on the 8th of May, 1864.

J. R. M.

PREFATORY NOTE BY DR. MALAN.

THERE was lately published a Dialogue against the baptism of the infant children of Christians. In this Dialogue Samuel and James are interlocutors, and the former, who is pposed to infant baptism, assigns for his opinion the following reasons:—

I.—The danger of baptism received in infancy, inasmuch as, in most cases, it becomes an obstacle to the conversion of the children so baptised.

II.—Inasmuch as the children of Christians are not placed otherwise than are those of Pagans in the sight of God, baptism by water, in the case of the former, does not confer any grace.

III.—Christian baptism has not come in the place of Jewish circumcision.

IV.—Water baptism, which is the outward sign of the baptism of fire or of the Holy Ghost, belongs only to the spiritual Church, that is to say, only to believers.

The above arguments, presented on the part of Samuel with calmness and piety, receive only feeble answers on the part of James, and thus the reader of the Dialogue will in all likelihood conclude that Samuel is right, seeing that the other has so little to say by way of reply.

The following Dialogue has for its aim the supplying of that which was lacking in James's knowledge, or, possibly, James was only unwilling to speak out his mind to his friend, Samuel. Samuel's reasons are now to be examined, and that will take us much more time than it took him to state them. For it is the case with certain opinions as with some strong and penetrating odours—they cannot be removed from one's clothes without much ado. Thus Saint Paul found it necessary to write a long epistle in order to repel what were only a few errors on the part of certain Christians from among the Hebrews. Be that as it may, our present subject is a weighty one, for it connects with the fundamental principles of our faith. It is a subject, therefore, that demands attention and study on the part of every disciple of the truth. But, besides, it is one of those questions that unhappily cause a separation among those who were redeemed by one and the same Saviour. It behoves us, therefore, to treat it with prudence and charity, lest controversy, taking the place of discussion, prove more hurtful to peace than helpful to faith.

CHAPTER I.—THE CONSECRATED INFANT.

SAMUEL, after having, as he thought, demonstrated that the children of Christians have no advantage over those of Pagans, and that therefore they ought not to be sealed with the name of Jehovah, quitted his friend, James. James, who was simple of heart and full of piety, but himself as yet only a babe in Christ, opposed to the decisions of Samuel only a few weak obser-

vations, and the latter, becoming thus all the stronger in the truth of his own opinion, bade the former good-bye, at the same time praying God to reveal to his friend the whole truth of His Word.

But may not one suppose that here possibly that Scripture will be verified—"He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him." Is it too much to make an application to Samuel of that which ensues, and which, for that matter, is not fiction? *

Samuel then found it necessary to proceed on a journey; and among the children of God whom he visited he met with one of his friends, a man of considerable education, and the father of a large family. This friend lived in the country, and Samuel, being desirous of having a somewhat lengthy conversation with this brother, arrived at his house early of a morning.

"Here now," said Samuel, as he approached his Christian friend's dwelling, "here is one of the houses in which Jesus is loved. May peace from the Prince of Peace be multiplied unto it, and may that peace rest on every child of peace that has its dwelling here."

Then, filled with this sweet sentiment, he advanced towards the house, on the walls and doors of which he could read the same kind of desires as were forming in his own heart; for several passages of Scripture in several places were thereon written, and on the principal door could be read the words: "As for me and my house, we shall serve Jehovah" (Joshua xxiv. 15). Samuel stopped before that inscription, which he read more than once, laying special emphasis on the words, "*and my house.*" Then he knocked, in order that his brother might open the door to him.

It was a young girl who came to receive him.

"Papa and mama," said she, "have gone out for a walk, but they will shortly return."

"I will wait them, then," said Samuel, "and meantime, if you please, I shall go on reading all the beautiful passages of God's Word which are written on the walls of your house."

"It was our good papa," said the little girl to him, as she accompanied him all the time, "who himself wrote them, and as we were all—my brothers and my sisters and myself—about him as he did it, he prayed our God to write them on our hearts by His Holy Spirit."

"And do you think that He has already wrought this for you?" asked Samuel, as he stopped to converse with the little girl.

The little girl.—"At least we hope that He will do it; for our God is also our good Father, and He has already, indeed, blessed all the older ones of the family."

Samuel.—"Do you believe, then, that He is your God, my dear child?"

* Dr. Malan was fond of the dialogue as a mode of setting forth his views of truth. In this case we may well believe that he gives the substance of conversations or debates carried on by him with others on the subject of baptism.—J. R. M.

The little girl, with surprise.—"Ah! without doubt, sir. Is not God the God of papa and of mama? He is then our God also."

This reply touched Samuel, for the child had made it with her whole heart, and the tone of her voice showed the most profound conviction. Besides, although that declaration on the part of the young girl did not accord with Samuel's own view, he did not dare to combat it. The child inspired him with respect, and he felt that even to attempt to deprive her of her persuasion would be tantamount to a kind of seduction, and therefore something very blameworthy. It became, in fact, impossible for him to repeat to the young girl what he had said to his friend, James, with so much assurance—that the children of Christians were before God as those of Pagans. His conscience seemed to tell him that that was not absolutely true—certainly not in the family in which he now, as a matter of fact, found himself, and the other replies of the child only made this conviction all the stronger.

Samuel.—"How old are you, my child?"

The little girl.—"A little more than ten years. I have two brothers and three sisters older than myself and I have besides two brothers and two sisters who are younger than myself. My dear little sister is not yet a year old."

Samuel.—"And think you that God is the God of that little sister also?"

The little girl.—"Oh, surely, sir, for our family is not like those of the poor heathen, whom missionaries visit. They are only idolaters, and their children are consecrated to their false gods. But papa and mama are Christians, and we have been consecrated to the Lord Jesus. For you know, don't you, that the Lord Jesus loves little children, and that He blesses them. Mama says that we are His lambs, and that by and by we shall be His sheep when we become bigger, and that then we shall know Him better."

Samuel was turning more and more reflective. The simple and sweet trust of the little girl interested him profoundly, and he was unwilling to make any reply to her words, which were so innocent and of such a tender piety. Also he thought his questions should be prompted more with a desire to find out whither the persuasion of the young disciple who was speaking to him should lead her.

Samuel.—"Nevertheless, dear child, your little sister does not yet know that there is a God, or that He has come even to us. How then say you that Jehovah is her God?"

The little girl, with a kind of pity.—"But, sir, don't you know that 'every good and perfect gift cometh from above, from the Father of lights' (James i. 17)? It is Saint James who says it, sir, and it is therefore very sure. You see, then, that it was God who, in His great goodness, Himself became our God. It wasn't we who created ourselves into a country where was His Holy Bible, neither was it we that searched first for God, but it was He Himself who made us to be papa's and mama's children, and they are His children. He Himself, then, made Himself our God."

Besides, when my little sister grows older she will know all this as well as I do."

Samuel.—"But think you, now, that God knows you, and that He takes care of you as of one of His own children?"

The little girl.—"Ah! it is very certain. Papa showed me in the Holy Bible that God was calling the sons and daughters of the Israelites His children (Ezekiel xvi. 20, 21),* and you understand that we are in no worse plight than were the Jewish children."

Samuel.—"But, dear child, you know that the Jews were unto God a peculiar and consecrated people."

The little girl.—"And so are we also. We have been consecrated to God, for we all have, as you know, His great name upon us. We have all been baptised into the name of the Father and of the Son and of the Holy Spirit; and very often has papa reminded us of it at the morning prayer, as also often during the day has mama exhorted us to think of it, in order that we might be wise."

Samuel.—"And how so, my dear child?"

The little girl.—"Ah! it means that since we were consecrated to God by His great name, which was put on us, we ought to be mindful thereof, and to hold His name in reverence. For example, the other day I had had the unhappiness of falling out with my little brother. Well then, mama, who made me come to her, asked me if the gardener was at liberty to make use of the silver chalice (which papa had got gilded), in order to draw water with it from the drain whensoever he watered his vegetables. I told mama, No, because that chalice was too precious for that purpose, and besides, it had papa's name engraven on it, along with a passage of the Bible. Then mama asked me if I, who was sealed with the name of Jehovah, and who was therefore to Him as a consecrated vessel, if I was at liberty to be filled with the dirty and stinking water of pride and of anger. And I assure you, sir, that I quite well understood how mama wished me to answer; and that, if it please God, I shall never again throw myself into such a state of irritation."

Samuel thereupon became still more pensive. The last words of the child had penetrated even to his heart, in which there was rising something like a voice in favour of that which he had just seen and heard, and he longed for the return of the parents of the little girl, in order to put to them questions, and demand of them answers, such as he was unwilling to pose a child with.

(To be continued.)

* Commenting on this passage, Calvin says, "We may remark that there is a twofold election of God, since, speaking generally, He chose the whole family of Abraham. For circumcision was common to all. . . . This was one kind of adoption or election. But the other was secret, because God took to Himself out of that multitude those whom He wished. . . . And so Paul says that the children of the faithful are holy, since baptism does not lose its efficacy, and the adoption of God remains fixed (1 Cor. vii. 14). Yet the greater part is without the covenant through their own unbelief."—J. R. M.

A Note on the Ruling Elder.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

TO determine the relation of the ruling elder—or, as we commonly say, elder—to the preaching elder—or, as we commonly say, minister—may not be a vital matter, but it is not quite an easy matter. The Free Presbyterian Synod, as such, by its recent resolution on the subject of elders conducting public religious services, did not commit itself to any view on the question I am just now seeking to determine; but some words of my own, as I commended the said resolution to the Synod's acceptance, did so far raise the question. Are they one office, with higher and lower departments within that office; or, as some would put it, are they one order, with higher and lower offices within that order? Or, on the contrary, do the elder and the minister belong to two different orders or offices? My own conviction is for the one office or one order—for practically the same thing is meant by those who say one office and those who say one order—and against the construction which makes the elder and the minister belong to two different orders or offices.

We should, I deem, take our stand on the New Testament. And it appertains to the prosecution of this argument that we should show that the New Testament recognises only two permanent offices in the Church, to wit, those of the bishop and of the deacon, or what, according to the view here advocated, means the same thing—those of the elder and of the deacon. That the New Testament recognises the diaconate as a distinct office no one questions; and therefore the question here is, "Is there only one other permanent office recognised in the New Testament?" Do the terms "bishop" and "elder" stand for one and the same office in the New Testament? If the answer is in the affirmative, it, one would think, virtually establishes the thesis that the preaching elder and the ruling elder must belong to one and the same office or order.

The position of the Church of England is well known from the language made use of in the Preface to the "Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, according to the order of the Church of England," in the sense "that it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of Ministers in Christ's Church: Bishops, Priests, and Deacons." Yet it is not too much to say that practically every New Testament scholar now admits that in the New Testament bishop and elder or presbyter—which last word the Church of England unhappily Englishes in the form "priest"—mean one and the same office-bearer. On the Presbyterian side, for example, the late Prof. Witherow, of Londonderry, in his "The Apostolic Church," puts the matter very succinctly. "The same

verse of Scripture," says he, "never speaks of bishops and elders. When Paul, for example, writes to the Philippian Church (i. 1), he mentions the bishops and deacons, but says nothing of elders. When James directs the sick to call for the elders of the Church (v. 14), he says nothing of bishops. If the offices of bishop and elder were quite distinct—if a bishop were an office-bearer bearing rule over a number of elders, it does seem strange that no passage of Scripture speaks at the same time of bishops and elders. There is one supposition, and only one, that would furnish a satisfactory reason for this fact. If the two terms be only different names for the same office, then to speak of bishops and elders would be a violation of the laws of language—it would be tautology—it would be the same thing as to speak of presbyters and elders, or of bishops and bishops. To suppose that the two offices were identical, accounts sufficiently for the significant fact that they are never mentioned together in the same passage of the Word of God; for it is plain that one of the terms being adequate to indicate the office-bearer intended, there was no need to introduce the other at the same time.

Still, there must be something stronger than presumption to warrant us in saying that the two terms were only different names for the same person. This obliges us to consult the Scriptures farther on this question.

The first passage that comes before us is (Titus i. 5-7), "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." This passage strongly confirms the truth of the supposition already made, that the two offices were identical. It appears that Paul left Titus behind him in Crete to ordain elders in every city. To guide him in the discharge of this duty, the Apostle proceeds to state the qualifications of an elder. No private member of the Church was eligible to that office except he was a man of blameless life, the husband of one wife, and had obedient children; "for," says he, "a bishop must be blameless, as the steward of God." Dr. King well observes on this passage, "that the term *elder*, used at the commencement, is exchanged for the term *bishop* in the conclusion, while the same office-bearer is spoken of. An elder must have such and such qualifications. Why? Because a bishop must be blameless, as the steward of God. Does not this identify the elder and the bishop? If not, identification is impossible."

Professor Witherow then discusses 2 John i., 1 Peter v. 1, Acts xx. 17-28, and concludes his discussion of all the passages in these words: "This conducts us to a principle—namely, that, in the Apostolic Church, the offices of bishop and elder were identical."

On the Anglican side, the late Bishop Lightfoot, in his scholarly dissertation on the Christian ministry—see his Commentary on Philippians—admits that “it is a fact now generally recognised by theologians of all shades of opinion, that in the language of the New Testament, the same officer in the Church is called indifferently bishop and elder or presbyter.” The late Vice-Principal Hatch makes the same admission equally frankly and strongly in his Bampton Lectures.

Thus by the admission of every competent person, in the New Testament bishop, elder, and deacon do not stand for three offices but for two. The conclusion is that the preaching elder and the ruling elder must divide the one office of bishop, or presbyter, or elder between them. And this division of departments within the same office is recognised in the New Testament, most plainly of all, in 1 Timothy v. 17, “Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and doctrine,” where elders labouring in word and doctrine are distinguished from elders who rule, even if the latter rule well. It is very likely that in New Testament times, when miraculous gifts were a common thing in the Christian Church, the line of demarcation between the ruling elder and the preaching elder was not so distinct as we have been accustomed to see it in ordinary use in our Presbyterian congregations. But the distinction was recognised from the beginning, and when miraculous gifts were withdrawn, and the preaching elder required a more thorough training to fulfil the functions of his own department, the distinction between the two departments was merely more emphasised, and therefore more marked.

All this being as we have put it, one may be disposed to ask where the difficulty to which we referred in the opening sentence of this Note comes in? It comes in this way. Vitringa on the continent of Europe, Thornwell in America, and Witherow in Ireland, as well as others, have contended that the facts, as laid down in the New Testament, being as I have already sought to set forth, the only consistent position for Presbyterians is to assert that with ourselves, as Presbyterians, the identity of the office of preaching elder and ruling elder, with a difference in departments, should be fully recognised and acted on. On the other hand, a man so distinguished as the late Dr. Charles Hodge, and other lesser men, stoutly maintained that in the historic Presbyterianism of Europe the minister and the elder belonged to two entirely different orders, and those of this school urge that as two entirely separate orders we should regard them. But although there are few modern men for whom the writer of this Note has the respect that he has for Dr. Hodge, one has not much hesitation in differing from him on this question; and that for this reason: When Dr. Hodge and others like-minded with him on this particular point are asked to give the warrant for the office of ruling elder, in their sense of the office, they have to fall back

largely on expediency. Now, one would say that in matters concerning which it cannot be said that the Scriptures give any clear judgment, the principle of expediency ought to come into action, as our Westminster Confession (chapter i. 6) puts it: "That there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence." But in a case like the present the matter does not seem to have been thus left by the Scriptures, and therefore I think that the position of Vitranga, Thornwell, and Witherow, is the one we should follow.

But returning for a moment to the Synod's resolution on the question of elders conducting public religious services, I have to say that Dr. Charles Hodge has left evidence in his works that he would have been entirely with the Synod.

Brief Obituaries.

MALCOLM MACCULLOCH, ARDRISHAIG.

WE regret to record this month the death of Mr. Malcolm MacCulloch, lock-keeper, Ardrishaig, which took place suddenly on the 28th November. Mr. MacCulloch, who was seventy-nine years of age, was for many years an elder in the Free Church, Lochgilphead, but, in 1895, he declared his full sympathy with those who had taken up a separate position owing to the passing of the Declaratory Act (1892), and ever since the Free Presbyterian services were started in Lochgilphead, he was the leading figure there. A man of deep piety, intelligent grasp of questions ecclesiastical and spiritual, keen insight into men and things, and all round sterling worth, he was a tower of strength to the congregation. The loss is a very great one indeed, and will not easily be made up. May the Lord fill the breach! We would fain have particulars for a more extended sketch of one who was a father in the Church, and a man highly respected by the whole community in which he lived. Meantime we express our deepest sympathy with the Lochgilphead congregation and with his widow and son in their great bereavement.

DONALD DEWAR, LOCHGILPHEAD.

WE cannot omit to notice that a fortnight after Mr. MacCulloch's death, another who was an office-bearer in the same congregation passed away after some months' illness. Mr. Donald Dewar died on the 13th December. He took a sincere and lively interest in the Free Presbyterian cause from the beginning, and did all in his power to help the Lochgilphead congregation. His death is also a loss to the cause of truth. May the Lord grant to this widow

and family His own consolations, for He has promised to be a husband to the widow and a father to the fatherless!

ANGUS MACDOUGALL, OBAN.

WE further briefly record with very deep regret the death of Mr. Angus Macdougall, elder, Oban, who passed away on the 30th November. Mr. Macdougall, who was upwards of 80 years of age, had been in failing health for some time back, but his last illness was very short. He was out at the services the Sabbath before he died. It is not our intention to enlarge meantime on Mr. Macdougall's character and life, as we expect to have a fuller sketch by one of our ministers in a future issue. Suffice it to say at present that, as the oldest member of the Oban Session, he performed his duties with great conscientiousness and care, taking a very active part to the last in the work of the congregation. He was a man "greatly beloved" for the excellence of his Christian character—an Israelite indeed in whom there was no guile. We express our deepest sympathy with his family in their great bereavement, and also with the Rev. Alexander Mackay and the Oban congregation in the outstanding loss that has been sustained. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men" (Psalm xii. 1).

MRS. GUNN, GOLSPIE.

WE regret to notice the death, on the 31st October, of Mrs. Gunn, East End, Golspie (widow of Donald Gunn), at the ripe age of 90 years. The deceased, who was a sister of the late worthy Betsy Murray of Helmsdale, was a conscientious adherent of the Free Presbyterian Church since its distinctive beginning in 1893. As long as she was able, she was a regular attendant at sacramental gatherings from Helmsdale to Bonar. "Being possessed of a retentive memory (says a writer in the local press) and of a reminiscent turn of mind, she used to relate in a highly-interesting manner, religious anecdotes of bygone days and people. Her reminiscences were always eagerly looked forward to by those she came in contact with; and now that the voice that gave utterance to these historic happenings and sayings has for ever been silenced on earth, and the link with the past severed, those who knew her, mourn with a sincere mourning for one whom they loved and highly respected." While in bed, she was constantly reading till the last few months. Her favourite books were the Bible, MacCheyne, Boston, and the *Free Presbyterian Magazine*. The death of her daughter four months ago greatly affected her. Two hours before Mrs. Gunn passed away, she exclaimed, "Buy the truth, and sell it not," an excellent death-bed message for the present day. We extend our sincerest sympathy to all her surviving relatives.

Memoirs of the Life and Experience of Marion Laird of Greenock.

(Continued from page 273.)

ON the 18th May, 1755, Mr. Cock preached on Psalm lxxxvii. 7, "All my springs are in thee." O glorious day of the Gospel! And glory be to God I got leave to apply the love of Christ and the promise sealed with the blood of Christ. Why does sin prevail so much, but because we believe the love of Christ so little. O for more faith and more love in Him, who "is altogether lovely!"

After this glorious display of God's love, the enemy violently suggested to me that the Lord would bring forth all my writings, at the day of judgment, as so many witnesses against me. At which I was a little shaken, yet I had no inclination to dishonour God by unbelief. These words came in to my mind, that Satan is "a liar from the beginning, and the father of liars." O that I bless the Lord for it, who did not withhold the witness of His Spirit to bear witness with my spirit to the truth of what I had written; and I got leave to delight myself in His love again for some time. And when my conscience accused me for any sin, I got liberty to apply the blood of Christ afresh for justification and sanctification.

Some time after this, the enemy gave me a new onset, and told me I was a great fool to make application to Christ's blood, for I could have no benefit by it, seeing I had profaned it, by often coming to it with my sins; and therefore the Lord would reject my confidence in the blood of Christ. Alas! this filled my soul with grief and trouble: I thought I could be content to die a beggar at mercy's door, if I might win in: but I thought my hope of mercy was gone for ever, if the Lord had rejected my hope in and through the meritorious virtue of the blood of the "Lamb slain, before the foundation of the world."

By this time my distress was so great that I was afraid I would be deprived of the exercise of my reason, and my religion come to be ridiculed by the profane world: "The arrows of the Almighty did drink up my spirits" night and day. Whilst I was thus in the fearful pit and sinking in the miry clay, these words came into my mind, "and I will give thee the morning star, to find out the depth of Satan's arrows." I took my Bible to see the words, but when I found them, they did not read that way, and this grieved me also, for I thought the words came from Satan; and I was sore grieved at the melancholy thoughts of having deceived myself so long. The enemy did again violently assault me to curse God for His way of dealing with me. But this I rejected with abhorrence, and said, No, no. Shall I employ my tongue in cursing of God, when, not many days ago, I could not

get Him praised enough, who is exalted above all blessing and praise? and on which I invited the whole creation to join with me in my melodious song of praise. No, no; I would rather want my tongue than to have it employed in cursing of God. Then these words came into my mind, "The Lord is mighty to save to the uttermost;" with Zech. iii. 1, "And he shewed me Joshua, the high-priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." This being the Sabbath morning, I had a desire to go to the ordinances; but by reason of the great grief of my soul, my body was as it had been in a fever. However, I thought it possible I might get some comfort at the ordinances, and accordingly I went; but when I was come, the enemy assured me that the minister would not get leave to speak a word of comfort to such a hellish brat as I was, who had so often profaned the blood of Christ. During the time of sermon, the enemy sorely oppressed me; but He who giveth "power to the faint, and increaseth strength to them that have no might," supported me; when the minister was praying, I say, when he was praying, he prayed so much for the tempted, that the Lord might be with them when they passed through the waters of affliction and fiery trials of temptation, that should try them, as though "some strange thing happened unto them" (1 Peter iv. 12). There came such a divine power along with those words, as made me to say, O the infinite wisdom of God! it hath out-witted me and Satan both. Now I knew that it was the Lord that gave direction to His servant to speak a word in season to me, for he knew nothing of my distress. "O that men would give praise to the Lord for His goodness." And, O that I could praise Him who hath "delivered my distressed soul from death." All this week I got not a single blink of His countenance except one, which was when we were met for social prayer. I got a blink of Him who is altogether lovely. It was very short, but extremely sweet: I got leave, however, to meditate on His word.

The next Sabbath, being the 9th of June, 1755, Mr. C. preached on Psalm xxii. 31, "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." The doctrine was to this purpose: "That it is the duty of the present generation to tell what the Lord hath done to the rising one; and it is the duty of the present rising generation to mingle faith with hearing-tell what God hath done to the former one; and it is the duty of every succeeding generation to tell the following one, what this glorious Doer hath done." This day was a very gladsome one: O that I could give honour to Him for His love. This day I got liberty to say, "My Beloved is mine, and I am his: The Lord is my rock, my fortress, my deliverer, my God, in whom I will trust." I am persuaded, that while unbelief reigns and rules, the soul speaks in a quite other strain. Unbelief puts away the love of Christ from itself, and Satan gains

his point so long as he can tempt to continue in unbelief. But, I suppose, that so far as unbelief is broken in its reign and rule, so far does the soul bring home to itself this giving love of Christ. O give me one love-token after another, "till the day break, and the shadows flee away."

PERIOD SIXTH.

Containing some account of her attending several sacramental solemnities during the summer season, with what was both distressing and joyful to her on these occasions: together with what struggles she had with the enemy, and the relief she experienced on the Lord's seasonably interposing; which concludes the year 1755, a year remarkable for many fiery temptations, and also of glorious manifestations.

THE sacrament of the Lord's supper being to be dispensed at Stirling on the second Sabbath of June, 1755, I resolved to attend. On the Saturday Mr. Pattison preached on Luke xxii. 19, "This is my body which is given for you; this do in remembrance of me." The head of the doctrine he illustrated was the "benefits" that believers have in feeding upon Christ's broken body. He said, "My friends, ye have the benefit of having all your outward senses exercised: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life'" (1 John i. 1). In the time of this excellent discourse I got leave to feed sweetly on His person, on His love, on His covenant, on His purchase, on His righteousness, on His fulness, etc. Before this sacrament, these words were borne in on my mind, 1 Samuel ix. 13, "Now therefore get you up, for about this time you shall find him;" with these words, Genesis xxxv. 1, "Arise, go up to Bethel, and dwell there;" with Song vii. 12, "There will I give thee my loves." O sweet saying! There was such a bright display of redeeming love shone in, with power, upon my soul with these words as kindled a most vehement flame of love to Him who is altogether lovely, and filled me with a desire to shew forth the Lord's death, and to embrace the very first opportunity to do it. But this Saturday night the Lord hid His face, and my heart-plagues prevailed. This night I had a prodigious struggle and battle with Satan, and unbelief, and a wandering heart, that I could not get liberty in prayer as I used to have. For some time before this I knew little about a wandering heart in the time of duty.

On the Sabbath morning I knew not well what to do, for I could get no liberty in prayer; but, as I was going to the ordinances, I got leave to meditate on Christ's love, and when I remembered His by-past loving-kindness, it constrained me to go to the first table to shew forth the death and dying love of Christ. When I sat down at the table of the Lord, the corruptions of nature prevailed to such a degree that I abhorred myself; but

then, O how sweetly were these words borne in upon me: Song iv. 1, "Behold, thou art fair, my love; behold, thou art fair." O wonderful love that ever He loved so vile a creature as I am. O that I could praise Him for His love, who is altogether lovely.

Mr. Erskine preached on Eph. v. 2, "And hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." During the sermon I got leave to hear with application to myself. Hence see the infinite evil of sin, which nothing could expiate but Christ's giving Himself a sacrifice for us. We may see the greatness of the sore by the greatness of the gift. He is the glorious giver. I was allowed to hear sweetly; but in the time of receiving, I wanted the assurance of sense. This made me to think that I had kept some sins in my heart, for which the Lord withheld the light of His countenance. I was induced to think that I had made little conscience of examining myself; and I thought I had mourned so little for sin, before I came to the Lord's table, that it was no wonder though He withheld the light of His countenance from me.

At the dismissing of the table I went out to the tent, where I heard Mr. C. on these words, Job xxxiv. 32, "That which I see not, teach thou me." He spoke sweetly of the mysteries that Christ taught the believer, and I cannot say but I got liberty to make application. But ah! I wanted the sweet sensible enjoyment of Him who is altogether lovely. There was a want in my soul which the whole world could not make up, without the enjoyment of the Lord. I could not find Him there. Thus perplexed, I came into the meeting-house again. Mr. Pattison was going to serve a table: then it pleased the glorious Hearer of prayer to draw aside the vail, and to discover to me His glory; "He brought me to the banquetting-house, and His banner over me was love." Then I was disposed to say, "Stay me with flaggons, comfort me with apples; for I am sick of love. My beloved is white and ruddy, the chiefest among ten thousand." O that I could love Him! O the sweet armful I got of glorious Christ by faith! O that I had never lost the sense of His love again. I then thought, if I had a thousand hearts, they should all be employed in loving and praising Christ for His love. O it pained my very heart that I could not love Him more. Mr. Pattison proceeded to serve the table, and he said many a time, "What do ye want?" But I thought he spoke not a single word to me, who wanted a heart to praise Him for His love. I renewed my consent to the bargain so that I was content to take up the cross and follow the blessed Redeemer in any manner He was pleased to dispose of me. At this time I had such a sense of the love of Christ and His beauty, and of my own vileness and loathsomeness, that I cannot express. This was as remarkable a day of power to me indeed as ever I felt; for I saw that it was the Spirit of the Lord, speaking by His servants, which brought along with it a power to make me willing. Now I was like a new come out

traveller in vigour and strength : I leapt over walls and mountains of difficulties. This pleasant life I enjoyed for a little ; but, alas ! these days were but few in number. I soon met with a sore temptation from Satan.

(To be Continued.)

Suipeir an Tighearna: Rivetus.

Teagasg a chum iad sin leis am b'àill 'tighinn gu Suipeir Naoimh an Tighearna gu h-ìomchuidh a bhi air an ullachadh roimh laimh ;

LEIS AN URR. ANDREAS RIVETUS.

(Air eadar theangachadh o'n Laidionn air son a' cheud uair.)

AN DARA CAIBIDEIL,

A tha mu thimchioll eolais an ni fhein, agus gu h-àraidh mu thimchioll crìche agus rùin an orduigh, ni gu'r h-e ar n-aonadh ri Crìosd.

THA aonadh so a' mhorain ann an aon—[faic deireadh a' cheud caibideil]—air a chumail fa'r comhair ann an rathad ro-ìomchuidh le bunabhais an arain agus an fhiona, do bhrìgh gu bheil an t-aran o mhoran ghràinean cruineachd a tha a' dlùthachadh ri cheile ann an aon mheall, agus na gràinean so mar sin, le innleachd a bhi air a cleachdadh, a' deanamh suas aoin arain. Agus mar an ceudna is dibh am fion, a ta o mhoran bhagaidean agus fhion-dhearcan 'th'air am bruthadh, o'm bheil an deoch sin air a' dheanamh "'tha a' cur cridhe dhaoine air ghean" (Salm civ. 15). Gidheadh cha'n e cho co-chosmhuil as tha an samhladh ris an ni a ta air a shamlachadh, anns gu bheil air gach taobh aon air a dheanamh suas o mhoran, am prìomh ni anns a' chuis so, ged is ni sud 'tha fìor agus neo-sheachanta, ni dha'm bheil an t-Abstol fein (1 Cor. x. 17), a' toirt an aire mar ni a ta araidh air gu'n tìgeadh e fa chomhair ar n-aire-ne mar an ceudna. Tha an Tighearn fein ann an suidheachadh na Suipearach g'ar teagasg-ne gu'r h-e aran na Sacramaid so a chorp-san, agus gu'r h-e fion a' chupain so fhuil-san, agus tha an t-Abstol Pol ga leantuinn agus agradh (1 Cor. x. 16): "An t-aran a ta sinn a' briseadh, nach e comunn cuirp Chrìosd e, agus cupan a' bheannachaidh a ta sinn a' beannachadh, nach e comunn fola Chrìosd e?" Cha 'n 'eil na briathran sin g'ar fagail ann an amharus nach b'e toil Chrìosd, ann an sinn a bhi a' deanamh feum dhe an t-Sacramaid so, E fein a' thoirt duinn, agus n-ar deanamh n-ar luchd comh-pairt d' a chorp-san, agus d'a fhuil-san airson maitheanais pheacaidhean chum na beatha sìorruidh. Tha an t-aonadh dubailte a tha eadar nan creidmheach 'nam measg fein, agus a ta eadar iad sud uile agus Chrìosd air a' thuigsinn gu maith agus air a chur an cèill ann am briathraibh beothail le *Chrysostom*, agus e ag radh

(Homil. 24, in Matth.): “Ciod is e an t-aran? Corp Chriosd. Ciod e a ta iad sin a’ tighinn gu ’bhi a ta a’ gabhail ris? Corp Chriosd. Cha’n e moran chuirp, ach aon chorp. Oir direach mar tha an t-aran air a dheanamh mar sin ’na aon o mhoran ghràinean ionnus ’snach faicear na gràinean, agus, ged tha na gràinean anns an aran gidheadh gu bheil e eu-comasach an t-eadar dhealachadh ’thà eadar na gràinean a thoirt fainear a thaobh mar a ta iad air am misgeadh troimh cheile, ’sann mar sin tha sinn uile fa leth do cheile, agus sinn uile air ar comhcheangal ri Criosd.”

Mar an ceudna ged tha Mac Dhe ’na Phearsa fhein ’na aon, gidheadh faodar beachdachadh air mar Dhia agus mar dhuine eadar-dhealàichte ann an aonachd a Phearsa. Chum so a dheanamh tha sinn a’ beachdachadh air an toiseach anns a staid anns an robh E o’n bhith-bhuantachd ’nuair nach robh e fathast air fhoillseachadh ’s an fheoil, agus, anns an dara h-aite, anns an staid anns an do dh’ fhoillsicheadh E ’san fheoil. Tuilleadh fòs, anns an fhoillseachadh so feumaidh sinn beachdachadh air mar a bha E air irioslachadh agus “chuir Se E fein ann an dìmeas, agus rinneadh E umbhal gu bàs eadhon bàs a’ chroinn-cheusaidh,” agus mar, an deigh sin, bha E air àrdachadh gu airde ro-mhoir, ionnus ’s gu’n do shuidh E air deas-laimh Dhe, puincean gu’r h-ìad cinn a’ chreidimh Chriosduidh, a ta air an cur os ceann deasboireachd, gu ìre bhig, leis na h-uile ’tha ag aideachadh an t-ainm Chriosduidh.

Tha e gu buannachd dhuinn mar an ceudna gu’n tuigeamaid ciod e an doigh anns am bu chòir dhuinn beachdachadh air Criosd mar a tha E air a thoirt dhuinn aig a’ bhord naomh so, ni ’tha sinn a’ meas ni’s neo-sheachanta feumail o’n so : ma dhearcas sinn air an ni so, agus ma thuigeas sinn an ni so gu ceart bitheas e ’na gnothuich furasda dhuinn na deasboireachdan uda ’tha teannaidh Sacramaid ud na h-aonaidh gu bhi ’na h-ubhail na h-àimhreit a’ chur an dara taobh, oir cha’n ann gun chron muladach do’n Chriosduidheachd uile tha na deasboireachdan so.

So uime sin tha sinn a’ cur sìos anns a’ cheud aite : nach ’eil Mac Dhe fein, gu beachdachadh air gu simplidh mar is E Dia, agus mar nach bitheadh suil againn ris an fhoillseachadh a thug Se air fein ’s an fheoil, air a shamhlachadh, no ’air a’ chur ruinn, anns an t-Sacramaid, do bhrìgh as anns a staid sin gu bheil E gu h-ìomlan ’na Spiorad neo-chorpora, agus anns an staid sin nach h-urrainn da mar Dhia a mhain a bhi ’na cheann duinne, no sinn a bhi ’nar buill dhasan. Oir, mar bitheadh gu’n d’ rinneadh E ’na dhuine cha b’ urrainn da aon chuid n-ar saoradh, no riarachadh a thoirt air son ar peacaidhean, ni mo a b’ urrainn da a bhi air a thabhairt duinn air son loin agus beathachaidh chum beatha shiorruidh. Ma bheachdaichear air, thubhairt mi, ann an rathad eadar-dhealàichte mar is E Dia. Oir o’n rinneadh E ’na dhuine, ’se an Dia-duine E, gun roinn air bith ann fein, agus mar sin ’nar smuaintean d’a thaobh cha’n fhuilingear gu’n deantadh roinn d’a

thaobh, ach is aon ni an da nadur 'th'annsan a' roinn agus a' dhealachadh, is ni eile an eadar-dhealachadh, agus a bhuadhan fein a thoirt do gach nadur fa leth : agus their sinn an ni ceudna 'nuair tha n-ar gnothuch ris na gnìomharan agus ris na fulangasan a ta a' sruthadh a mach o bhuadhan eadar-dhealaichte anns an aonadh neo-sgaraichte agus iongantach so.

(Ri leantuin.)

Ordination of the Rev. Alexander Mackay at Oban.

THE Southern Presbytery met in the Free Presbyterian Church at Oban on Thursday evening, the 28th November. The chief business was the ordination and induction of the Rev. Alexander Mackay, probationer (of Strathy, Sutherlandshire), to the pastoral charge of the Oban congregation. The members of Presbytery present were Revs. Neil Cameron (Moderator) and James S. Sinclair (Clerk), ministers ; with Mr. Andrew Cameron, Oban, elder. Several other ministers of the Church were expected to be present, but owing to the exceptionally stormy weather and other circumstances, they were unavoidably prevented from attending. Rev. E. Macqueen, Kames, who was expected to preach, sent a wire, expressing his great regret at inability to be present.

Rev. Neil Cameron presided and preached an appropriate sermon from Acts x. 33. Public worship being ended, the Moderator gave a brief narrative of the steps that had been taken in connection with the Call to the Rev. Alexander Mackay, and his acceptance of the same. Thereafter, he addressed the usual Questions to Mr. Mackay who satisfactorily answered them, and also signed the Formula in the presence of the congregation. The Moderator, then, coming down from the pulpit, did, with solemn prayer and the laying on of the hands of the Presbytery, ordain the Rev. Alexander Mackay to the office of the holy ministry, and prayer having been concluded, did, also, in the name of the Presbytery, and by the authority of the Divine Head of the Church, admit him to the pastoral charge of the Oban congregation, wishing him all comfort and success in the Lord. The Moderator and the members of the Presbytery gave him the right hand of fellowship. Mr. Cameron, then, addressed the newly-ordained and inducted minister as to his work and responsibilities, and the spiritual sources from which he was to look for direction, strength and encouragement. Mr. Sinclair addressed the congregation, members and adherents, as to their special engagements and duties in relation to their minister and the means of grace. The ordination service was then concluded with praise and prayer. There was a large attendance, and the people, as they left the church, had an opportunity of shaking hands with Mr. Mackay at the door. The Presbytery sat thereafter

for a short time, when the Call was handed to Mr. Mackay as signed by 190 members and adherents, and his name was added to the roll of the Presbytery. It is our earnest desire that the Lord may abundantly bless the ministry, newly begun, in the conversion of sinners and in the spiritual edification of His true children.

Literary Notice.

The Dates of Genesis. By the Rev. F. A. Jones, Ilford, England. London: The Kingsgate Press, 4 Southampton Row, W.C. Octavo, pp. 333. Price, 2/6 net from Author; postage 4d. extra.

We have read this volume with interest and satisfaction. The author's ultimate purpose is to vindicate the chronology of Genesis against modern attacks. At the outset he shews the importance of the study; as, indeed, in a historical revelation such as Christianity is, how could chronology be otherwise than important? A comparison is then instituted between the Hebrew, the Septuagint, and the Samaritan texts of Genesis, with the result that the Hebrew text approves itself as the purest. It is shewn that the natural reading of the Hebrew text is in the sense that the creation of Adam should be placed at about 4,000 B.C. After a brief discussion, having for its object to shew that this date is not inconsistent with any geological fact, the author proceeds to compare the Hebrew, that is, Biblical chronology, with the chronologies of the other great nations of antiquity—this being in fact the immediate and central object of the treatise in hand—for the Chaldeans, the Indians, the Chinese, and the Egyptians have all of them their respective chronologies purporting to reach back to the beginnings of human history. It is generally thought that the chronologies of these ancient heathen nations are witnesses to a much greater remoteness for the origin of the human race than the chronology of the Bible allows. Mr. Jones gives solid and ingenious reasons for reckoning that the heathen chronologies, correctly interpreted, corroborate the truth of the Bible chronology. We cannot, however, here and now, do more than refer our readers to an interesting discussion of a rather difficult theme.

Mr. Jones' reverential attitude towards the Scriptures may be most easily and effectively shewn by means of a quotation. At page 250 our author says: "We conclude this brief enquiry into the Dates of Genesis with the testimony of our brief conviction that God has specially revealed Himself and the truth in the Hebrew Scriptures, and that Christ in handing to us the things written in Moses and the Prophets and the Psalms has bequeathed to us, with the commendation of His own approval, a word of God that is both true and able also to make us wise unto salvation." The author's ability is evinced by the ease with which he follows

mathematical problems not at all of the easiest. His good sense is witnessed in how free of exaggeration the discussion is carried on throughout.

We can heartily recommend this volume to all students of Holy Scripture. We reckon that, as an introduction to the difficult subject of chronology, the volume will serve an excellent purpose.

J. R. M.

"Theopneustia."—Messrs. Farncombe & Son, London, have sent us a copy of their new edition of Dr. Gaussen's "Theopneustia," and we desire to commend again this valuable work to the consideration of our readers. It deserves a wide circulation in these days of unbelief.—See Advertisement on Cover.

Church Notes.

Communions.—Inverness, fourth Sabbath of January. Dingwall, first Sabbath of February.

Death of Mr. James Macleod, Elder, Reasay.—We simply notice this month with regret the death of this worthy office-bearer, which took place at Portree, Skye, on the 4th December. A fuller sketch is expected in a future issue.

Correction.—In Synod Report, published last month, and under "Competent Business," the subject of the supply of Breasclete, Lewis, was noticed. The name "Achmore" was inserted in a place where "Breasclete" should have been.

A New Work by Mr. Michael J. F. M'Carthy.—We learn that a new and extensive work on Ireland will shortly appear from this well-known Protestant writer. It will consist of two volumes on the subject of "The Irish Revolution." The first volume, dealing with "The Murdering Time from the Land League to the First Home Rule Bill," is expected soon to be ready. We may be sure that Mr. M'Carthy's work will shed much interesting light on Ireland's painful history.

Acknowledgments.—Mr. Angus Clunas, Treasurer, 35 Ardconnel Terrace, Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—20/ from "Anon" (Golspie P.O.); 20/ from "Anon" (Applecross P.O.); 10/ from Mr. Alex. Macpherson, Strontian; 5/ from "A Friend" (Drumlug P.O.); 20/ from Mr. Alex. MacVicar, Vancouver, per Rev. N. Cameron; 10/ each from A. Mackenzie, J. Macleod, F. Macdonald, J. Macleod, and J. Mackenzie, Inverasdale; 12/ from D. Macleannan, 5/ J. Mackenzie, and 3/ H. Urquhart, Inverasdale; 5/ "A True Friend" (Strontian P.O.). 5/ "Anon" (Ardrishaig P.O.) per Rev. J. R. Mackay, for Mr. Radasi's Mission. £2 1/1 (10 dollars) "Friends," Newton, Ontario, Canada, for Rev. J. B. Radasi's Church Building Fund. 8/ from "Anon" (Daviot P.O.)

for Inverness Church Building Fund, and 8/ for Dingwall Manse Building Fund. Rev. Neil Cameron acknowledges, with thanks, 10/ from "Two Lady Friends" for Bembesi Building Fund; £1 from "Friend," Skye, for Kaffir Bibles, and £1 from same for St. Jude's Building Fund; £1 from "Friend," Glasgow, for Bembesi Building Fund, and £1 donation, otherwise. Rev. Neil Macintyre, Stornoway, acknowledges, with thanks, 15 dollars, per Mr. Hugh Mackenzie, from Kincardine, Ontario. Mr. A. Clunas, General Treasurer, also acknowledges, with thanks, the following from Messrs. R. & J. Mackenzie, 12 Cove, Poolewe—5/- for Sustentation Fund, 1/- for Foreign Missions, and 1/- for Organisation Fund.

The Treasurer of the Dingwall Congregation acknowledges with thanks per Rev. D. Macfarlane, £1 for Manse Building Fund from "Magazine Reader," Detroit, U.S.A. (through Rev. Neil Macintyre, Stornoway). Mr. Norman Mackinnon, Treasurer to congregation at Tarbert, Harris, acknowledges with thanks, per Rev. D. N. Macleod, £3, collected by "J. M.," Inverness, 10/ from "A. M. I.," and £1 from "Magazine Reader," Detroit, U.S.A.; also, per Mr. D. Bethune, 10/ from "J. M. D.," Gairloch.

The Magazine.

Subscriptions Received for Magazine.—P. Macdonald, Newton, Ontario, 22/6; Mrs. D. Polson, Claycock, by Halkirk, 2/6; Miss Blunt and Miss Way, Brighton, 2/6 each; J. Macdonald, Annat, Torridon, 7/; Miss Macdonald, Maple Street, Detroit, U.S.A., 4/; Miss Morrison, Goderich, Ontario, 4/; A. Fraser, for St. Jude's Collectors, 33/; Mrs. Mackay, F.C. Manse, Fearn, 2/; J. Adamson, Helmsdale, 3/; Rev. D. Mackenzie, Gairloch, 6/1½; Rev. D. N. Macleod, Tarbert, Harris, 2/6; D. Macdonald, Lochalsh, Ontario, 2/; D. Jack, Millbank, Ontario, 15/4; Miss M'Caskill, Kincardine, Ontario, 2/6, and donation, 1/6; Mrs. Bannatyne, Blackwaterfoot, Arran, 2/6; Miss Lucas, Ullapool, 2/6; Miss D. Ross, Golspie, 2/6; Miss J. M'Pherson, Diabaig, Torridon, 2/6; Mrs. Porteous, Vatten House, Skye, 26/; Miss Mackenzie, Fiunary, Shandon, 2/6, and donation, 2/6; W. Matheson, Winnipeg, 5/; Mrs. Taylor, Carman, Manitoba, 4/; Miss E. Macgregor and Mrs. Macleod, Pulteney St., Ullapool, 2/6 each; K. Mackenzie, Druimandarroch, Gairloch, 3/; G. Mackenzie, Burnside, Culkein, Stoer, 2/6; K. Maclean, Tanera, 2/6; P. Anderson, Robertson Ave., Edinburgh, 2/6; Miss Mackay, Eglinton Drive, Kelvinside, 2/6; Mrs. D. Mackay, Fernbank, Lochcarron, 2/6; Miss Fraser, Dunsinnan, Perth, 2/6; Miss J. Macdonald, Culkein, Drumbeg, Lochinver, 2/6; D. Cameron, Ledmore, Lairg, 5/; W. Day, Edinburgh, 16/6; Mrs. D. Kerr, Clashnessie, Lochinver, 2/6; R. Macbeath, Torgarve, Applecross, 5/; J. Grant, Haddington, 2/6; A. Macleod, Bettyhill, 10/; G. G. Fraser, Dornoch, 29/; A. Beaton, Manderson, Wyoming, U.S.A., 13/4; Mrs. Mackay, Clashmore, Dornoch, 6/; R. Kelso, Achamore, Arran, 2/6; Miss Macleod, 27 Park Circus, Glasgow, 2/6; M. Beaton, Waternish, 2/1; Mrs. Fraser, Ballechin, Perth, 2/6; A. Mackay, tailor, Lochcarron, 2/6; Mrs. Gunn, Birchwood, Gairloch, 5/; D. Manson, Manchester, 2/6; H. Mackay, Hilton, Fearn, 2/6; M. Schilz, Renton, Ontario, 4/1; Mrs. Mackenzie, Tain, 5/; M. Turner, Dumbarton, 9/; Rev. D. Mackenzie, Gairloch, 3/11; R. Mackenzie, Cove, Poolewe, 2/6; M. M. Clark, Unapool, Assynt, i.i.d.; J. Adamson, Helmsdale, 3/; A. Macleod, Blussary, Strathcanaird, 2/6; Miss Miller, St. Vincent St., Glasgow, 2/6; W. Ross, Spey St., Kingussie, 2/6; James Macleod, Kerracher, Drumbeg, Lochinver, 2/6.