



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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THE

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A Prayer for Revival.

HAB. iii. 2.

AT the beginning of a new year it is customary for people to express to one another their good wishes for happiness and prosperity during the year on which they have entered. The thoughts in this connection that manifestly occupy the mind of the greater number are those of natural happiness and material prosperity. They have no concern about anything higher, and desire nothing better than their own and their neighbour's worldly success. But the case is—or at least ought to be—different with those who fear God. The thought which should have the uppermost place in their minds at this season, as at all seasons, is the spiritual prosperity of the kingdom of God. It would become them to be deeply concerned, in times of darkness and declension such as ours, that the Lord would send, for His own name's sake, a season of genuine spiritual prosperity to the vineyard of the visible Church.

The prophet Habakkuk, in his own day, was greatly concerned about this matter. True, he did not live in the very worst times that the Jewish people ever saw. It is reckoned that he wrote his prophecy during the reign of good King Josiah. This excellent king had made a valuable reformation of an outward kind in Judah; but it would appear that many of the sins which had been encouraged by his predecessors still held too large a place in the land. The Lord sent messages of warning by His servants, Jeremiah and Habakkuk, and intimated to the people that He would "raise up the Chaldeans, that bitter and hasty nation," to chastise them for their sins—a judgment which came to pass in due time. Habakkuk was thus deeply moved to plead with the Most High for a time of reviving in the following terms: "O Lord, I have heard thy speech and was afraid; O Lord,

revive thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy." We shall briefly notice the words, with application to the case of Church and nation in our own day.

I.—Let us observe the prophet's *fear*: "Lord, I have heard thy speech and was afraid." The prophet had heard the voice of Jehovah speaking concerning the evils of his time and proclaiming woes unto those who were guilty of indulging in these evils. To all appearance, the wicked were at this period numerous, strong, and deceitful, and the truly just few and weak, unable to resist effectually the inroads of iniquity. The Lord had declared His intention of sending dreadful enemies into the country, and the prophet, conscious not only of the sins of the wicked but of his own sins and the sins of God's children in general, trembled with fear lest the work of God should be entirely swept out of the land. He confesses this in lowly entreaty before God. "Rottenness entered into my bones, and I trembled in myself that I might rest in the day of trouble."

Now, it is plain to everyone who studies, under the teaching of the Holy Spirit, the condition of Church and nation in our day, that things are in a low and degenerate condition. If we have ears to hear the Lord's voice speaking to us in the Word, we may well tremble and be afraid lest marked judgments speedily overtake us. Sins against the precepts of law and Gospel abound on almost every hand. Immorality of life and vain practices in worship are on the increase. The living witnesses for truth are few, and some of them spiritually weak and powerless. It would be good if those who perceive the needs of the times were filled with a humble, earnest, godly fear for the cause of God and righteousness.

II.—Let us notice, secondly, the prophet's *supplication*: "O Lord, revive thy work in the midst of the years ; in the midst of the years make known." His godly fear impelled him to earnest prayer. There is an unbelieving, slavish fear that drives many poor sinners away from God ; but there is a believing, filial fear that constrains them to draw near to Him with all their difficulties and temptations. Such was the fear of Habakkuk, and such is the fear of all those who truly know the Lord still. The prophet felt that the grand remedy for the sad state of affairs was the revival of God's special and saving work—the making known of His glorious character as the God of salvation. "In the midst of the years" of calamity he felt much afraid of God's judgments, and longed and prayed for manifestations of His grace and power. "O Lord, revive thy work." And such is the exercise of those in our own time who earnestly desire to see the coming of Christ's kingdom in power and in the Holy Ghost.

Let it be observed, then, that there are two things that are needed in order to constitute a true revival of the Lord's cause—first, the revival of His work in the souls of those who are already

among His living people; and secondly, the revival of His work in relation to sinners outside the kingdom—"the other sheep" who must be brought in from the mountains of vanity.

(1) There is need to seek the revival of God's work in the souls of His children. It is plain that we live in a comparatively dark and dead time in the spiritual experience of even the living in Jerusalem. We do not see the liveliness and vigour of soul, the heavenly elevation of spirit, the intense earnestness at a throne of grace, the warm, loving, and self-sacrificing zeal, and the close and holy walk with God, of Christians of a bygone generation. Possibly a few here and there may be found exemplifying these characteristics in some marked degree. But the lamentable case is that, in general, among those who may be credited with the possession of divine life there is too much spiritual lethargy, carnal security, coldness, and worldliness of mind and conversation. People are at ease in Zion—too much satisfied with the form of religion apart from "the power"—exceedingly diligent in attending to their worldly affairs and prospects, but lukewarm in the all-important matters of making "their calling and election sure," and of seeking the real advancement of the kingdom of God. There is great necessity that the Lord would send forth anew His Spirit and Word with special power, into the understandings, consciences, and hearts of His own people, so that they might be humbled, emptied, laid low, and brought afresh—as if it were for the first time—to the feet of Christ and to "the blood of sprinkling, which speaketh better things than that of Abel," and might thus experience special outflowings of the love and power of God in their souls, and be filled with a more tender and lively zeal for the glory of His name and the good of His cause.

When the Spirit was poured forth on the day of Pentecost He first descended on the disciples in the upper room before He came upon the multitude who were awakened to a sense of their sins. Peter and the eleven were eminently anointed of the Holy Ghost. It is greatly to be desired in our own day that those who stand up in the name of Christ to preach the Word would receive a special baptism of the Spirit, and that the Gospel would go forth from their lips "not in word only, but also in power and in the Holy Ghost and in much assurance." The preaching of the Gospel has been the chief means employed by the Lord in all ages for promoting His kingdom in the souls of those already taught from above, and in calling effectually others out of darkness into His marvellous light.

(2) There is special need for the revival of God's work in relation to those outside the kingdom. It is recorded in the Acts of the Apostles that "the Lord added to the church daily such as should be (or rather, were being) saved" (Acts ii. 47). Now, it is perfectly plain that there is a most urgent call that prayer would ascend for the revival of the Lord's work in this respect. We

must not be deterred from earnestness in this direction because we see, perhaps, others proceeding upon wrong and unscriptural lines, imagining that they can, by fleshly means, convince and convert sinners. Their mistaken efforts must not make us callous about the salvation of perishing souls. Nor must we abuse certain solemn and precious aspects of divine truth by misapplying them to the detriment of real zeal for the everlasting benefit of our fellow-sinners. Some may be ready to fold their hands in ease and say, "The Lord will make sure of His own elect—all those whom He has ordained unto eternal life; He will call them effectually at His own time, and none of them shall be lost." These are certainly valuable truths, but it must not be forgotten that the Lord has ordained the means as well as the end, and that He employs such means as the reading of His Word, the preaching of the Gospel, Christian counsel, and earnest prayer at the throne of grace, for the accomplishment of His gracious purposes in the conversion of poor sinners. If we neglect or undervalue these means we fight against God and against the ways of infinite wisdom and goodness, and are in danger of being consumed with spiritual judgments, if not with eternal miseries.

Let us consider how few they are that truly fear the Lord in our day and generation, and how few are savingly impressed even when the truth is proclaimed in a lively and convincing manner, and we shall see abundant reason for crying mightily unto Him who sitteth between the cherubim, that He would vouchsafe a season of awakening and converting power. Young people are growing up, even in godly households, who continue quite unconcerned about their eternal prospects. The messenger of death is frequently busy, and what an awful thing it is to contemplate poor sinners who are brought to the very gate of heaven—so far as outward privileges are concerned—falling thence into the blackness of darkness for ever!

The very smallness of the flock of Christ in the present day ought to be a stimulus to those who call upon the name of the Lord, to plead earnestly with Him for a day of power, as also a goad in the side of those who may be near "the door"—not far from the kingdom—pressing them to "strive to enter in," that they may be saved. "The kingdom of heaven suffereth violence and the violent take it by force."

III.—Let us observe, in the last place, the prophet's *plea*: "in wrath, remember mercy." He acknowledges that the Lord is justly displeased with the land and the people. He cannot plead the righteousness of any creature whatsoever, good or bad. All had sinned and come short of the glory of God. The Most High is "slow to wrath," and so when He is manifestly displeased it is a sign that much iniquity has been committed. "Judgment is his strange work." Habakkuk feels that he must cast himself unreservedly on the mercy of Jehovah. He entreats that the Lord in His just anger would not forget the attribute of His

mercy. He had manifested Himself times and ways without number in the past history of His chosen people as a God of abundant mercy, and now, the prophet pleads, is a large opportunity for the display of that same mercy.

This is *the plea* that is suitable for our own case as a generation. We have sinned and done wickedly and God is justly angry with us. We have provoked Him to hide His face and to send spiritual and temporal judgments upon us. Our only becoming plea is that He would remember His covenant mercy. That mercy is abundantly revealed in His Son Jesus Christ, and so when we ask Him to remember mercy, we ask Him to remember one whom He shall not forget eternally, His only-begotten and well-beloved Son. "The Father loveth the Son and hath given all things into His hand." Let us plead then that for the sake of the gift of His infinite mercy, He would revive His work among us as a people, and throughout the land in which we live. The prophet was beginning to cherish the fear that the Lord had forgotten to be gracious, as has been often the case with God's people under lengthened and trying dispensations, and so He pleads that He would *remember* mercy. But this fear must be resisted by the power of divine grace, and we should seek to have our expectations enlarged and our hopes strengthened in view of the riches and unchangeableness of God's mercy in Christ. Let us seek to wait with earnestness and patience upon Him, praying that He may grant a little reviving, in the midst of the bondage of the present time, during the coming year. "His mercy endureth for ever."

WHITFIELD'S PRAYER FOR HIS BROTHER.—One Lord's-day morning, Mr. Whitfield, with his usual fervour, exhorted his hearers to give up the use of the means for the spiritual good of their relations and friends *only with their lives*; remarking that he had a brother for whose spiritual welfare he had used every means. He had warned him and prayed for him; and apparently to no purpose, till a few weeks ago, when his brother, to his astonishment and joy, came to his house, and with many tears declared, that he had come up from the country, to testify to him the great change that divine grace had wrought upon his heart; and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr. Whitfield added, that he had that morning received a letter which informed him, that on his brother's return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage coach, but that he had previously given the most unequivocal evidence of his being a new man in Christ Jesus—"Therefore," said Mr. Whitfield, "let us pray always for ourselves and for those who are dear to us, and never faint."—*Dr. Cheever's Anecdotes.*

A Sermon.

BY THE REV. NEIL MACINTYRE, STORNOWAY,
Retiring Moderator of Synod.

*Preached at Opening of Synod in St. Jude's Hall, Glasgow,
on 11th November, 1913.*

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"So the holy seed shall be the substance thereof."—ISAIAH vi. 13.  
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ISAIAH prophesied in Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. It was in the year in which king Uzziah died that the Lord vouchsafed to the prophet the wonderful vision described in this chapter. It appears he had a view of the infinite Jehovah in the person of His Son, for so Christ Himself explains the passage—"These things said Isaiah when he saw his glory and spake of him" (John xii. 41). In this vision he saw God's throne high and lifted up, and His train filling the temple. The posts of the door were moved and the house was filled with smoke. The seraphim, because of the dazzling glory which broke out from His presence, covered their faces and cried, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." When the prophet saw this vision, he was struck with consternation, and said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, the Lord of hosts." His fears, however, were silenced by the angel touching his lips with the live coal taken with the tongs from off the altar, and causing his iniquity to be taken away and his sins purged. After this, an awful commission was given to the prophet—"Go and tell this people, Hear ye indeed, but understand not; and seek ye indeed, but perceive not," etc. The generality of the people were to turn a deaf ear to his message, and the consequence would be that ruin would follow its rejection. Yet, notwithstanding, a remnant was to be spared. "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof." Let us consider—

I.—The seed spoken of;

II.—Its character—"The holy seed"; and

III.—Its intrinsic value—"Shall be the substance thereof."

I.—The seed spoken of. The whole human race both in time and eternity are divided into two seeds. The seed of the woman and the seed of the serpent—sheep and goats, righteous and wicked. Seed must be the production of some progenitor, and whatever be the nature of the original, the same must appear in the seed. For instance, the farmer, who sows a field of oats, does

not expect to reap barley; nor does the flockmaster expect a flock of lambs from a herd of goats. That the brute creation would produce a human being is a monstrous idea, and shocks the common sense of unsophisticated men. But, however reprehensible this doctrine may be to our reason, yet, under the name of evolution, it has been taught broadcast over the whole land by paid officials in the highest offices in certain Churches. But there is no evolution in nature; nature is true to its own laws.

(1) When God formed all things, He looked upon the works of His hands and pronounced them all "very good." Man, who was the copestone of creation, was made in the image of God after his likeness, "in knowledge, righteousness, and holiness." This man who was formed of the dust of the ground, and had the breath of life breathed into his nostrils, was "very good," and needed no evolution. We are here endeavouring to trace briefly the history of man from his original state to the state in which he is described as the "holy seed." Man's original state, then, was "very good." The Apostle Paul reasoning with the Athenians, in his famous oration on Mars hill, points out that because "In him (God) we live and move and have our being," we are, therefore, the offspring of God. Man, being created in the image of God is, according to the Apostle, "God's offspring."

(2) Man, who was thus made, "fell from the estate wherein he was created by sinning against God." Sin, which is the seed of the serpent, has penetrated through his whole person, so that now Satan claims him as his own. "Ye are of your father, the devil, for his works ye do." "He that committeth sin is of the devil." Man's disobedience, however, did not relieve him of his responsibility to his Creator. God has a prior claim, for creation was before the Fall. Satan has no claim to man, but as he is a transgressor, and it is because he is a transgressor, he is Satan's captive, his prisoner. He is condemned by God's law which will hold him guilty until it is satisfied as to its claims, but let the law be obeyed and satisfied on behalf of man, and Satan immediately loseth his right to hold him in captivity. "The strength of sin is the law."

Now Satan, through man's disobedience, erected his kingdom in the world, and had the whole human race as his subjects. He fenced and walled his city on every side so securely that he naturally concluded that there was no possibility of ever any of his prisoners escaping. With God's law condemning them, His justice, with its "flaming sword" turning "every way, to keep the way of the tree of life," dead in trespasses and in sins, enemies in their minds, and rebellious in their hearts and wills, no wonder though Satan, as it were, raised his hand in defiance to heaven and cried, "Shall the prey be taken from the mighty or shall the lawful captives be delivered?" God, however, from all eternity purposed that some of those prisoners should be set free, but, before this could be accomplished, law and justice had to be satisfied on their behalf.

For this end, God the Father entered into covenant with His own dear Son, who undertook to pay the penalty. In the fulness of time He appeared in their nature to meet His covenant engagements. "In the volume of the book it is written of me, Lo, I come to do thy will, O God." Through the obedience and suffering of His life and death He gave infinite satisfaction to law and justice; He spoiled principalities and powers, invaded the territories of Satan, and opened the door of the prison to them that were bound. He took the prey from the mighty, and delivered the lawful captives. "He made of a city an heap, of a defended city a ruin, a palace of strangers to be no city, it shall never be built." Man's state under the first covenant depended on perfect obedience being given by him to the terms of that covenant. "In the day thou eatest thereof thou shalt surely die." But now, on account of the satisfaction given by the Surety, eternal righteousness is brought in, so that their standing does not depend on their own obedience, but on Christ's. Therefore Satan can never build his city again. "It shall never be built."

(3) The seed, however, differed nothing in their state by nature from the rest of mankind. They were born into this world "the children of wrath, even as others." But the Holy Spirit, in a day of power, convinced them of their alienation from God, that they were under His judicial wrath, and that "by the works of the law no flesh shall be justified in his sight." They also saw their need of a mediator—one who would stand in the breach. He, the Spirit, revealed Christ to them in His suitableness, and by faith enabled them to receive Him as He is freely offered in the Gospel. They were thus born again, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." There is now a new principle implanted in them, and that seed, which is the Spirit of Christ, must be of the same nature as He who begat it—"holy." "He that is born of God cannot sin, because his seed remaineth in him." This, then, is the seed spoken of here, which is to be "the substance thereof."

II.—We shall now notice the character of this seed: "holy seed." The term, "holy," as used in Scripture, is applied in various ways. It is particularly applied to any person or thing set apart to the sacred service of God. Thus the priests, Temple, vessels of the Temple, the Sabbath, and even the whole nation of Israel, were called "holy"; not because they were better than others, but because dedicated to the service of God. The priests by nature were as corrupt as the rest of the nation. The material in the Temple and vessels was not better than similar material, neither is the Sabbath day, as a period of twenty-four hours, more sacred than any other day; but because they were set apart by the command of God for holy purposes therefore they are called "holy." It is in this sense that we are to take the word here.

(1) God set them apart to be a "holy seed" to Himself in *their*

election. "I am the Lord your God, which have separated you from all other people" (Lev. xx. 24). The doctrine of election takes away any claim to merit which man may put forward, for they were chosen before the foundation of the world. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand not of works but of him that calleth." This "holy seed" were set apart by the Father in their election, and given to the Son to redeem them—"Thine they were, and thou gavest them to me." They were regenerated by the spirit, so that they are the "holy seed" of the Triune God.

The farmer who intends to sow his fields in the spring will set aside his sowing seed and will on no account part with it. These are God's sowing seed, and they are precious in His sight—"None can pluck them out of my Father's hands." The late Rev. Alexander M'Coll of Lochalsh said "that these were so precious in the sight of God that, if one (grain) were missing at the last day, He would riddle the whole universe until He found it." Were it not that He has left "a very small remnant (a sowing seed), we should have been as Sodom, and we should have been like unto Gomorrah" (Isaiah i. 9). If you saw a farmer selling most or all his seed, you might well conclude that he had no intention of sowing much in the spring, but to let his farm out under cattle. Now, when God is removing to his heavenly garner much of the "holy seed" He had in the land, and few grains are left, may we not conclude—and is it not actually taking place before our eyes—that the field, the visible church, is left under men no better than cattle? "The boar out of the wood doth waste it, and the wild beast of the field doth devour it" (Psalm lxxx. 13).

(2) They are a "holy seed" because they are God's witnesses in the world. "Therefore ye are my witnesses, saith the Lord, that I am God." "Living epistles, read and known of all men." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." It is their glory and duty that they should show forth His praise in a circumspect life in their profession before men. The profession which will not separate us from the world and its ways is nothing but a delusion. It is quite apparent that, because of the laxity of the professors of religion in this age, the cause of Christ is brought into great disrepute. There is a very prevalent idea in the minds of young people that there is no such thing as vital religion, and that the only difference between one person and another is that the one may be a communicant, while the other is not. How can it be otherwise if they are to judge religion by the practice of many of its professors? Ministers and all grades of professors must be first and foremost in all the frivolities that take place in the land. It is no uncommon thing to find ministers

of religion on public platforms at social meetings and concerts, entertaining the audience with light, giddy songs, and also desecrating the Sabbath by travelling for their own pleasure on the Lord's day. "But ye have not so learned Christ." They ought to be and are known in the world by their godly walk and conversation.

(3) Again, they are a "holy seed," not only outwardly but inwardly. They seek not only to walk circumspectly before men but to "crucify the flesh with its affections and lusts." Hypocrites, if they make a fair show in the flesh, are not concerned about the corruptions of their hearts and nature. They are compared to "whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones and of all uncleanness." But God's holy seed desire to be inwardly conformed to the law of God. They "seek to crucify the flesh with its affections and lusts." "They delight in the law of God after the inward man, but how to perform that which is good they know not." This is the cause of the continual war which is being waged between the law that is in their members and the law of their mind. We have often seen seed, when beginning to grow, surrounded with many weeds, which, if allowed to grow, would soon dwarf the seed, but once the seed gets its head above them, they will by and by vanish. Such is the case with the seed of grace in the soul. It is surrounded by many weeds—self, pride, the world, and all manner of corruption—which, if allowed to grow, will soon dwarf grace. It is therefore our duty to seek to pull up every root that beareth gall and wormwood.

This, then, is the holy seed spoken of, and though they are in this world mixed with much chaff and corruption, yet the time is coming when they shall be presented "holy and unblameable and unproveable in his sight."

III.—Consider their intrinsic value: "shall be the substance thereof." The term, "substance," may be taken in two ways.

First, it may mean wealth or treasure. A man who possesses great wealth is spoken of as a man of substance.

(1) Now, this holy seed, which is to be the substance thereof, is God's peculiar treasure. "God has chosen Israel as his own peculiar treasure." There is nothing so valuable in the sight of God as His people. He created the worlds by the word of His power, but these were "not redeemed with corruptible things, as silver and gold, from their vain conversation, received by tradition from their fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." They are considered by the world as the offscouring of all things, but this is not God's estimate of them. "They shall be mine," He says, "when I make up my jewels."

(2) They are His peculiar inheritance. All created things are His by right. "For his pleasure they are and were created." But when God wishes to show what is His peculiar inheritance in

the earth, He describes this seed as His only inheritance. "The Lord's portion is his people, Jacob, the lot of his inheritance."

Secondly, the word, "substance," may mean the stay or support of the Church and nation.

(1) They are the "substance" of the land, because it is for their sake the world is kept in existence. "They are the salt of the earth and the light of the world." They are God's ambassadors in the world. It is, we understand, the law of nations that, while the ambassador of one nation is officially resident in the other, no hostilities can be engaged in. The presence of the ambassador in the foreign capital is proof that there is yet peace. Before two nations can go to war with one another, their respective ambassadors must be recalled, but whenever they are recalled the way is clear to begin hostilities at any moment. If we look back to the history of the world we find this was exactly the principle on which God dealt with it. In the case of the old world, God had an ambassador in the person of Noah, but when he and his family entered the ark the ambassador was recalled, and immediately God waged war against the world and destroyed it. The same took place in the case of Sodom and Gomorrah. The angel could do nothing until Lot was recalled. "Haste thee, escape thither, for I cannot do anything till thou be come thither" (Gen. xix. 22). Now, while God has an ambassador, a holy seed in the world, they shall be the "substance thereof," preserving it from being destroyed. But when the last grain of this seed is gathered in, He shall have no more need for this earth and will destroy it by fire. "The holy seed," then, "is the substance thereof."

(2) They are the substance of the land, because for their sake temporal prosperity is bestowed on any nation or people. Our own nation has been exalted by God above all the nations of the world. On many occasions He manifested Himself as a "man of war" on behalf of this land. Let us take, for instance, the attempt made in 1588 by Philip II. of Spain and Pope Sixtus V. to conquer England, and so strike a decisive blow at the cause of Protestantism. The fleet which sailed for England consisted of one hundred and twenty-nine vessels, and was ostentatiously styled the "Invincible Armada," as no doubt was entertained of its success. But God intervened on our behalf and destroyed the "Invincible Armada" by a storm. The victory is worthily acknowledged in the beautiful inscription on the medal struck by the Queen of England on that occasion, which is "Deus flavit, et dissipati sunt" ("God blew, and they were scattered"). This event clearly shows that it was not by our own strength of arms or numbers as a nation that we prospered. It might be said of us, as of Israel, "that we were the fewest of all people." What, then, is the secret of our prosperity? Just what David said of Israel: "God exalted the kingdom for his people Israel's sake." It was because we, as a nation, acknowledged the Lord and He

had a people in our midst who feared Him, that He prospered us. And may we not conclude that, when we have ceased to respect His laws and acknowledge His authority, He will do to us what He said of Israel? "That as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you and to bring you to naught" (Deut. xxviii. 63).

It is manifest to any right-thinking person that we, as a nation, have sinned grievously against the Lord. In all grades of society iniquity abounds. It is sad and alarming to see how the Lord's day is being desecrated by all classes—steamboat and railway companies, city corporations, etc., all vying with one another as to who will give the greatest facilities to the general public for travelling on that day. Even our members of Parliament generally, who ought to be an example to others, have no other day for travelling to and from London but the Sabbath. All public meetings connected with unions must now be held on that day. It is encouraging in the midst of all this to learn that our King has resolved not to travel on Sabbath, except in a case of necessity. Again, when we consider the awful craze for carnal pleasure which is so prevalent among us, we see that everything possible is done to pander to this desire. Picture palaces, cinematograph exhibitions, theatres, etc., which suck away the morals of a rising generation, spring up in hundreds in cities, towns, and villages. In view of these and many other forms of evil, the Lord may well be angry. "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?" (Jer. v. 9).

There are dark and ominous clouds hovering over this nation at present, and unless the Lord, for His own name's sake and for the sake of the "holy seed" which is "the substance thereof," will intervene on our behalf, there is great danger that these clouds will burst and that this nation will fall by her own hands and that we shall receive "according to the fruit of our doings." But while there is a "holy seed" in our midst they might avert, by their prayers, such a ruinous calamity overtaking us.

(3) They are the "substance" of the nation and Church by their *prayers*. We have many instances in Scripture where the prayers of God's people were heard, and threatened judgments averted. We see how the Lord answered the prayer of Abraham on behalf of Abimelech. "So Abraham prayed unto God, and God healed Abimelech and his wife and maid-servants" (Gen. xx. 17). There is also a remarkable passage in Exodus (xxxii. 11-14), in which Moses is represented as interceding for Israel when God was about to destroy them for their idolatry, and did destroy many of them. Moses stood in the breach, and besought the Lord his God to turn from His fierce wrath. "And the Lord repented of the evil which he thought to do unto his people." We notice, again, when Amalek came and fought Israel at Rephidim, "that

Moses, Aaron, and Hur went up to the top of the hill; and it came to pass when Moses held up his hand that Israel prevailed, but when he let down his hand Amalek prevailed." You will also see in the days of Samuel, that when Israel were gathered at Mizpeh the Philistines came up against them, and Israel was afraid, and they besought Samuel to pray for them, which he did, and the Lord heard him and discomfited the Philistines.

It is a grievous sin for God's people not to pray for the land in an iniquitous state. When Samuel reasoned with the people of Israel concerning all the righteous acts of the Lord which He did for them, he said, "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. xii. 23). The Christian religion is of a most loyal character. It is impossible for a man to be a true Christian without being a loyal subject, for the principle of the Christian religion is to "fear God and honour the king."

Now, if ever there was a time in which it was incumbent on the Lord's people to pray for the welfare of their king and country it is the present—to pray that God would give wisdom to our rulers to rule in His fear, so that peace may reign within our borders, and that He would pour down His Spirit upon us, so that sinners would be converted unto Him. Let them earnestly seek that this land, which was at one time as the garden of the Lord, but is now largely a barren wilderness, would once more appear to blossom as the rose. May the Lord hasten it in His time!

The Baptised Family:

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

BY CAESAR MALAN, DOCTOR IN THEOLOGY.

"For me and my house, we shall serve Jehovah."—JOSHUA xxiv. 15.

(Translated for the first time from the French.)

(Continued from page 61.)

CHAPTER V.—THE GOSPEL HAS NOT DESPOILED THE CHILDREN OF BELIEVERS.

Samuel.—"I don't know why, I can only say that I see clearly that it is so in the case of infants. It always looks to me as if little children were under the Gospel placed differently to what they were under the economy of the Law."

The father of the family.—"Now, I pray you, suppose that at the coming of the Saviour, the Jewish people, instead of rejecting Him, had been found, in an happy hour, submitting themselves to Him as a nation, would not the Jewish nation have thus then

entered into the new covenant, and would not the promise have been fulfilled in respect of them which you have been quoting, a promise which we know will be fulfilled in respect of them some day? The Jewish nation, having thus submitted to Christ, would then have been the Lord's spiritual people, disengaged and set free from the earthly shadows of the Law, and enjoying all the blessings of the new covenant.

"Now as to the little children of that nation, who before the people had submitted to Christ formed part of the Church under the shadows, and had thus 'great advantages in every way,' what would become of them, when their nation, believing the words of the prophets, should have received and adored the Son of God, and so entered into the clear light of the new covenant? What treatment would be meted out to the little children 'under the beneficent rays of the sun of righteousness,' children who when only the feeble star-light of the Law shone, had been even then blessed?

"They would be excluded from the Church, say you, for they could not yet know or pray to the Lord. But tell me, since they were blessed under the shadows of the Law, although they were then equally ignorant, why should they not be rather more blessed when the day of salvation has come to shine? Must the Gospel lessen the privileges of the election; or must the old covenant, with its rudiments of this world, show itself more large-hearted and bountiful towards little children than the perfect law of love? What think you? If I had been the father of a family under the Levitical economy, and that with all my dear children I was in covenant with the Lord, would it be necessary that I should have the unhappiness of seeing all my children separated from me and of having my God no more as their God, because that I got grace to know the Messiah? My children would thus, by my conversion, have lost the most precious thing which they possessed, even the knowledge of the Lord's covenant! As long as I was a Jewish believer, they, with me, belonged to the blessed people, to the Church of God, but now, that I have become a Christian, they have that privilege no longer, and like to the children of pagans, they have become like them, 'without God, and without hope in the world!' It had been better for them that their father had not known the Gospel; for Moses was, at the least, towards those of their tender age, and their feebleness, a friend and a protector, whereas this Jesus, whom their father adores, rejects them, and even despoils them of that which had been given them under the Law! Samuel! there's your doctrine! Do you believe it true?"

Samuel.—"Truly what you say gives me pause, and I dare scarcely answer you at all. For certainly the Gospel is not more narrow than the Law."

The father of the family.—"No, dear brother, it is not, and you could in substance have actually heard what I have just now been

saying to you from the mouth of a veritable Israelite who received Christian baptism but a few days since. For after that he himself had been baptised, he presented his little child for the same baptism, saying that since the promise was to him and to his little child, the child also ought to receive the seal thereof. Now a Baptist pastor had formally said to him before then that he ought to put off baptising his son until that son knew and confessed the Lord Jesus, but this Israelitish believer replied to the pastor: 'How so, my brother! My little child, whom I circumcised when still younger, has already on him the seal of the covenant, and now that he has entered with me into the Christian Church, should I deny him the privileges attaching thereto?'"

Samuel.—"I understand that father, speaking so. It was in effect the promise of the Gospel which he was reclaiming."

The father of the family.—"Certainly, and it is of that same Gospel that Isaiah, although living under the Law, prophesied, when Jehovah said by him, referring to the time when the old things belonging to the ancient covenant should have passed away: 'Behold I create Jerusalem a rejoicing, and her people a joy . . . for they are the seed of the blessed of Jehovah, and their offspring with them' (Isaiah lxx. 18, 23). Dear brother, if little children are not capable of being under the new covenant, because they are not yet capable of knowing the Lord, I should like to know what the promise now quoted signifies, or to what period that promise relates?"

Samuel.—"There is in what you have quoted, I admit, something that I had not heretofore perceived, for I did not at all see that little children were, in the passage quoted, the objects of a promise."

The father of the family.—"Ah well, search you higher yet, rise to the very source of that word. Hear the Messiah Himself, when He looked by anticipation upon His own sacrifice, and sets forth the outcome thereof: 'I will declare thy name to my brethren,' says He to His Father, 'in the midst of the congregation will I praise Thee, ye that fear Jehovah, praise Him, all ye the seed of Jacob, glorify Him; and stand in awe of Him, all ye the seed of Israel.' Then He adds: 'All the ends of the earth shall remember and turn unto Jehovah, and all the families of the nations shall worship before thee. For the kingdom belongs to Jehovah, and he is the ruler over the nations. Also posterity shall serve him, and they shall be counted unto the Lord from age to age. They shall come and they shall declare his righteousness, unto a people that shall be born, because that he hath done it thus' (Psalm xxii. 22, 31).

"See there, Samuel, what the Lord says. You see that as He passes from the Jewish people to the Gentile people 'whom He saw from afar,' He extends to both parties the one and the same benediction which is also said in respect of their families, of their race, of their posterity, from age to age. Now, take away the

little children of these families, remove far the race, the posterity from the midst of those peoples, and see what signifies that prophesy, what avails that promise?"

Samuel.—"I see indeed, I assure you, that my opinion has within it an element of weakness, but I am not able to discern wherein exactly its weakness lies."

The father of the family.—"I think that it is in this: You only wish to see the fully accomplished thing, and not at all the dispensation of God in its march and in its progress towards that thing; your mind is pre-occupied with that which God has said concerning the man who believes, and makes confession of his faith; and you set aside the man whom the Lord calls to believe, and whom He teaches and instructs by the Law. God says: 'My name is on my people, and my people know me,' and you conclude at once that the little child has not the name of God upon it, and that it does not yet know God."

Samuel.—"And is not that right?"

The father of the family.—"No, because if, for example, God had said: 'My people have eaten the passover since they have passed over the sea dry-shod,' it would not be proper to conclude that little children were not included in that people, seeing that they could not have eaten of the roast lamb, nor marched on the foundations of the waters; for indeed that kind of reasoning would resemble that of a man who should say, under the Gospel, that little children ought not to eat, seeing that it is written: 'If any work not, neither let him eat'" (2 Thess. iii. 10).

Samuel.—"But is my reasoning on the covenant, in respect of little children, tantamount to that?"

The father of the family.—"It seems to me to quite tally with it. For God has said: The character of the new covenant will be, that all shall know Me, because I will put My law into their hearts. Then, say you, little children are not in this covenant, for they do not know the Lord, whileas you ought to say: Then little children, if they belong to the covenant, will know the Lord, when God shall have taught them, just as you should have said, in respect of the examples quoted above: The little children would have eaten of the passover, and would have marched through the sea on foot if they had had the strength, and so also little children under the Gospel will work whensoever they are capable, and so earn their bread."

Samuel.—"I think I understand you. You mean, don't you, that I should look upon little children, born of Christian parents, more from the point of view of what God means to do in them, than from the point of view of that that they have actually achieved."

The father of the family.—"Yes, my brother, otherwise we might be unjust both to them and to God."

Samuel.—"How so, if you please?"

The father of the family.—"For example, if, starting from the

unexceptionable principle that an unbeliever does not belong to the people of God, you should say that a little child therefore does not belong to the people of God, inasmuch as it does not believe, you would confound voluntary unbelief with the absence of faith and you would inculcate the little babe, that has not yet the capacity to believe in the same fault that is committed by the full-grown man who is a voluntary unbeliever. In thus doing you should be acting wrongfully against God, who, it may be, is the God of that child whom He has elected in His love; and you would also be doing a wrong to the child whom, albeit that it is quite incapable of knowing or of believing, you nevertheless charge with an impiety similar to that of one who sets himself against God."

Samuel.—"I admit your distinction, and yet I ask if the little child can have the privileges of faith, as long as it hasn't faith?"

The father of the family.—"The word of God says: 'That the child is heir and lord of all, although it be yet under tutors and governors' (Galatians iv. 1). It is just so with the elect. To every little child that is such the promises belong although he can yet neither know them nor bless God for them. I should then take good care not to confound the little child who is yet a minor as to the faith, with the grown-up child who has turned out a rebel and has been disinherited."

Samuel.—"That distinction is just, certainly, and yet I can't see how an infant that has not faith in fact, can be considered as belonging to the body of Christ."

The father of the family.—"Say then, dear friend, that it does not belong to that body as active, that it does not belong to the Church that knows and serves God; but say not that it cannot belong to the body of Christ at all; no more than, when you witnessed a battle, you should say that the recruits, who were not actually engaged in the fray, did not belong to the army. They did belong to it, but they did not as yet take part in actual warfare."

(To be continued.)

In Psalm ii., we have Christ as the Messiah, the Son of God, the inheritor of all nations; in Psalm viii., we have Christ as man, the Son of man made Lord of all; in Psalm cx., we have Christ as David's Lord at God's right hand, till all things are under His feet—"Thou art my Son." Is the Sonship of Christ decretive? It is a begotten Sonship; not at the Incarnation, for then God became man, man did not become God; not at the Resurrection, for then He was declared, not constituted, Son of God with power. It is not one act or work, but eternal, timeless. . . . He ever says, "This day have I begotten thee." A figurative Son is not a begotten Son, and figurative generation is not begetting a Son.—*Dr. Duncan.*

Notes of Address.

*Given in the Institute for the Deaf and Dumb, Rose Street,
Aberdeen, on Sabbath evening, 9th November, 1913.*

BY MR. JOHN PARKER, M.A.

The Need of the Times.—“Thy kingdom come.”—MATT. vi. 10.

BY the Fall, we lost communion and fellowship with God, and all the happiness here and hereafter which would flow from such communion and fellowship. We were deceived by the wiles of Satan, the greatest enemy of God and man, and have, as a race, yielded ourselves ever since too willingly to his evil domination and influence. But God in His great mercy has opened up a way of deliverance in His Son, Jesus Christ, unto which we would do well to take heed. The truth as to our Fall and loss, and God's way of salvation, is well stated in our Shorter Catechism. See the 19th, 20th, and other Questions. The 19th Question is, “What is the misery of that estate whereinto man fell?” Answer, “All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and the pains of hell for ever.” The 20th Question runs, “Did God leave all mankind to perish in the estate of sin and misery?” Answer, “God, having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery and to bring them into an estate of salvation by a Redeemer.”

To show how men naturally oppose the doctrine of election and the desirability of reminding them of their responsibility under the gospel, I may here mention a simple incident of a good many years ago. One day I met very near where I live, an old friend who was rather sceptical in his opinions. He was very pale in the face as if drawing near his latter end. I at once spoke to him, remarking that he looked very unwell. He said that he felt very unwell, and that he was not to be long here. Then I said that *death* was an ordeal we all had to pass through, and we ought to seek the needed preparation. He said, “I never could get my mind reconciled to the 20th Question and Answer in your Shorter Catechism,” to which I replied, “It is of God's good pleasure that you and I are here, but that does not prevent you and me seeking eternal salvation as earnestly as if for the seeking, we should obtain it, and if we perish in that position, we do so in the best possible circumstances—in circumstances in which none has ever yet perished.” Then I asked him to come into the house to have some refreshment which he seemed to greatly need, and on finally parting with him at the gate, I told him to think

seriously and prayerfully over the things which belonged to his everlasting peace, and added, "You may find that this very Question you object to explains your surest way to be eternally saved. It is God's work from first to last, and His must be the glory." This was the last interview I had with this friend, for he died a few months after. See Larger Catechism, Questions 27 and 30, which you can study at your leisure.

The times in which we live are remarkable for departures from "the faith," and are very vividly described in the second chapter of the second Epistle of Peter. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." The influence of false teachers is very wide-spread in our day, and we see many people led astray in a vast variety of ways—

(1) Observe that the Bible has been removed from its honourable place in our schools, and that there is open and wide-spread disregard of our Christian Sabbath in its devotion by multitudes to pleasure and amusement. (2) Ritualism in various forms is getting into our Churches. Instrumental music is becoming very common. One of the minor penalties that is following it is, that it is proving, especially in country congregations, a rather expensive and costly burden. Again, it is found that organists and choirs domineer over congregations, forbidding them to join in the praise for fear of disturbing the organist and choir. Our Reformer, John Knox, has been blamed in some circles for turning out "the box of whistles," but he did a great and good work, and there is much need that history would repeat itself in this respect. (3) Several fundamental facts are being called in question by religious teachers—relating to Christ's finished work, His sufferings, death, and resurrection, and future retribution. Some go the length of denying everlasting punishment in the world to come. If they were correct, this would be a fine deliverance for the wicked! The everlasting destruction, of which we read in the Bible is not, and cannot be annihilation, because man was made for immortality. (4) Matters in the State are in a bad condition. During the bygone weeks, the case of the men of Ulster has been before our country in view of the Home Rule Bill for Ireland. They are justly alarmed with anxiety for their civil and religious liberties. And we may be sure that if the Church of Rome succeeds in taking these from them she will next endeavour to deprive us of ours, and we shall have to blame ourselves for not taking warning. Let us consider our ways and repent, ere it be too late.

Many are the signs of the times that should make us earnest and diligent in prayer, seeking that God's kingdom would come in the arrest of the enemy and in the gathering in of many souls to the fold of Christ.

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

(Continued from page 295.)

ONE day in August, 1763, in the morning, one having asked me how I was supplied with respect to outward wants, I was very unwilling to answer that question; for I knew not well how to do it, in a consistency with the glory of God. While I was meditating about it, the Lord brought to my mind a singular act of His adorable sovereignty, which was this: one day as I was conversing with a neighbour, when she was going away, she told me that she was going to make ready for her family what I stood in need of, but I had it not. I turned my eyes towards the Lord in faith, that He could open her heart, or the hearts of others, to supply my wants. I must say to the praise of the Lord, He brought me to Himself, with all my straits; and often He gave me a new display of that glorious title He hath taken to Himself, "The Hearer of prayer;" and at this time also, just when I was praying, the very mercy came that I desired. I was set admiring the Lord's lovingkindness, and that word afforded me sweet ground of meditation, "Your Father knoweth ye have need of those things before ye ask them" (Matthew vi. 8). O but it is sweet to see a mercy come in the accomplishment of the promise, or the answer of prayer! If we were helped to observe the Lord's ways towards us, we might well say, "Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders?" Through the whole of this day I got near access to God, except when I was interrupted by some coming in: He filled my mouth with arguments, and allowed me near access to Him, as a man doth with his friend.

About the evening, He displayed more of the divine glory. O he ravishing glory that shined in the face of our Emmanuel, who "is white and ruddy, the chief among ten thousand!" white in His divinity, ruddy in His humanity; white in His holiness, ruddy in His sufferings: "his mouth is most sweet; yea, he is altogether lovely." In the meantime I found a necessity for being changed, and made strong and spiritual, to bear that weight of glory; and those words ran sweetly in my mind, "When Christ who is our life shall appear, He will also change our vile bodies, and fashion them like unto His glorious body." Soon after this I fevered for some days together, but the Lord enabled me to something of a sweet wondering frame and meditation upon these divine mysteries. One day I was worse than I had been. After prayer, one said, "Amongst the many great things that God hath done for your soul, He will make this work for your good also." To this I replied, "I am shipwrecked back to sea again; for I would fain have been put into the harbour."

One time when I was thinking upon the grave, and how that the

sweet rose of Sharon had perfumed it for believers, the enemy suddenly suggested—How do ye know that ye will rise out of the grave again? The doctrine of the resurrection being a truth so clearly taught in the word of God, I never questioned the truth of it: yet so far did the temptation prevail, that I had a reluctance at the grave for some days, till the Lord shined again on these words, Isaiah xxvi. 19, “Thy dead men shall live, together with my dead body shall they arise;” John vi. 44, “And I will also raise him up at the last day.” The Lord has often told me by experience, that the highest attainments will not serve in a new difficulty: nothing but new supplies from the fountain head could do my turn.

The Lord, who bringeth things new and old out of His treasures, the other day brought to my mind a singular day in the year 1745. This year, the son of a Popish pretender, upon the head of a Popish and malignant party, passed through part of the land, attempting to get the throne. Glory to God he got not his design. I was sore afraid, if he got the throne, we would soon be deprived of the glorious gospel. One morning I was much weightied with the case of the Church: it pleased the Lord to bear in these words with a very sweet heart-melting power, Hosea ii. 15, “I will allure her, and bring her into the wilderness; and she shall sing as in the days of her youth, as in the day when I brought her out from the land of Egypt.” I would have been glad of some secret part, where I might have poured out my soul unto the Lord, for I could not well refrain tears of joy; but my employment at that time obliged me to be in company. Two observations from these words afforded me sweet ground of meditation: “And she shall sing there, as in the day I brought her up out of the land of Egypt.” I thought it respected the day when the Lord brought them out of the Egypt of a natural state; then the Lord ordinarily brings His people into a wilderness of convictions, and distresses them less or more with a spirit of bondage. Some have seen God to be a God of terrible majesty, and all His attributes, as it were, in arms against them, when they got a sight of glorious Christ, and God pacified in Him, for all that they had done. O what matter of a song doth such a sight afford them! There is little matter what a wilderness the Lord may bring me, or the Church unto, if He afforded us such matter of a song. My second observation was from this consideration; I had then little experience of a Christian life. Some old Christians, whom I conversed with, said, that they had most communion with God in days of their youth. This filled me with reluctance at old age, and made me long for death, that I might enjoy God. But surely I ought to have preferred the glory of God, above the enjoyment of Him. Whatever respect these words have to the Church, the Lord hath abundantly made them out to me; for He hath afforded me a song in the wilderness of my affliction, far above the days of my youth. I desire to bless the Lord for carving out so gentle a rod for me: He doth all things well.

The view of these three particulars, I think, helped to much patience under the rod. 1. To see the rod in the hand of a "loving Father." O but this helps much to sweeten a bitter cup. 2. To know the "Lord's voice" in the rod. 3. To see ourselves less than the least of His mercies: this helps to a song both of mercy and of judgment. The Lord often supported me from sinking by His word: sometimes by that word, that He would "maintain abundant peace;" and that He would "crown the year most liberally with His goodness." That word was often borne in on my mind a little before my trouble, and through the time of my trouble, Mal. iii. 1, "The Lord whom ye seek shall suddenly come, even the Messenger of the covenant whom ye delight in." Our Lord comes variously: He comes sometimes fatherly, to correct; sometimes wisely, to try; sometimes seasonably to comfort and support under the trial. I looked then for His coming to receive me to Himself, that "where He is, there I may be also; that I may behold His glory." The glorious Redeemer saith, "Father, I will that those whom thou hast given me may be with me, that they may behold my glory."

One time I was composedly thinking, O what can be the Lord's design in lengthening out so long a rod? Immediately I was answered with Isaiah lxvi. 5, "Say, Let the Lord be glorified: he will appear to your joy." It was impressed on my mind with a very heart-melting and humbling power, as if the Lord had said, let Me glorify My wisdom, in ordering your rod: let Me glorify My truth, in performing all the good I have promised you: let Me glorify My power, in upholding you; and "I will appear to your joy." O the astonishing condescendence of the great and eternal Jehovah, to say to sinful dust, "Let me glorify myself in you!" My soul was made sweetly to reply, "Lord, do as thou hast said;" take glory to thyself out of thy prisoner. That word was much borne in on my mind, Exod. xiv. 13, "Stand still and see the salvation of God;" with, "he will appear to your joy." The word, "salvation," sometimes signifieth a temporal deliverance; but give what the Lord will, nothing less will satisfy my soul than the conformity to God, and a complete deliverance from sin, and the in-being of it. I thought the Lord said unto me, in His adorable sovereignty, "Be it unto thee, even as thou wilt." "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Come, Lord Jesus, come quickly, according to Thy word.

PERIOD ELEVENTH.

This period contains an account of her being consulted by a young man, relative to an important affair; how she was exercised concerning it, and what view she got of the matter.

To speak to the Lord is a very great matter, and to speak of the Lord's doings is also a very great matter: "Who is sufficient for those things? but our sufficiency is in God."

On the 26th day of May, 1766, I had the opportunity of conversing with a young man. He spoke to this purpose: "I have been impressed to a duty some years, viz., a sacred office in the church; but I know not whether the impression be from the Lord, or from Satan;" and he moreover added, "I would have your advice in that matter." I told him I could give him none, because the duty is of so great importance. I also said unto him, that as the Lord should enable me, I will lay the matter before Him, who says, "Acknowledge me in all thy ways, and I will direct thy paths;" and what light the Lord is pleased to give, I will discover it unto you. The matter lay very heavy upon my spirit that night, and with the burden of it, I went to the Lord by prayer; but was very straitened for some time. However, I was made to take encouragement in prayer from that glorious title, "He is the Hearer of prayer," and hath been so to me; in many things He hath been both the Hearer of prayer, and the Answerer of prayer. I was made to observe, so far as I knew any inclination or bias in my own heart, to have the matter determined any other way than the Lord pleased, was removed. I was made to plead, that He who knows the hearts of all men would determine the matter by His Word and Spirit. In answer thereto, at length the Lord was graciously pleased to bear in on my spirit, Acts ix. 15, "He is a chosen vessel to bear my name to the Gentiles;" and Ezek. iii. 1, "Eat the roll, and go speak unto the house of Israel," etc. Then I was made to plead with the Lord more boldly, that He would glorify Himself in furnishing the young man with gifts and graces suitable to such an office; and that He would make Him instrumental in glorifying God in the Church. And while I was pleading, Jer. xxxi. 3, was sweetly borne in upon my spirit: "I have loved thee with an everlasting love! therefore with lovingkindness have I drawn thee." I also got a very sweet and soul-ravishing view of our glorious High-Priest, the Lord Jesus Christ, of His being anointed with the oil of joy above His fellows; and of His anointing all the members of His mystical body: "We have an unction from the holy One, whereby we know all things." This was a sweet night to me; and had a sweet impression for some days till I was hearing one read Mr. Erskine's sermons, Luke xxi. 31, 32, entitled, "The power and policy of Satan, bound and baffled by the Lord Jesus Christ." I began to fear the matter to be a delusion; if my deceitful heart do not deceive me, I desire to bring experiences to the bar of God's word, and ordinances of His appointment to be tried. If our experience do not abide the trial of God's word, we have ground to suspect them. Mr. Boston saith, "God's word is always a friend to the work of the Spirit of God," and I am persuaded it is a truth. After examining the matter, I could see no warrant from the word of God to prove the matter to be a delusion; but could not get above the fears of it: the fear always influenced me to prayer; and I may speak it to the praise of God,

He allowed me near access to Himself, and often filled my mouth with arguments concerning the young man. However, when I was allowed nearest access to God, it was often injected into my mind, What if all this be a delusion? Oh! this distressed me, and filled me with abhorrence at myself, because of my unbelief and ingratitude to God; and I was often reproved by one of those three scriptures: "O thou of little faith, wherefore dost thou doubt?" (Rom. xiii. 12); "Cast off the works of darkness;" 1 Samuel xv. 29, "The strength of Israel will not lie." I had some thoughts of desiring the prayers of one of my acquaintances, whom I knew the Lord had been pleased sometimes to favour with His secrets; but I was afraid of provoking the Lord to anger by seeking further evidences from Him. Whilst I was hesitating about the matter, the Lord was pleased graciously to breathe upon these two scriptures, Matthew xviii. 19, "And Jesus said, If two of you agree upon earth, as touching any thing which ye shall ask, it shall be done unto you of my Father which is in heaven;" Isaiah xlv. 11, "Thus saith the Lord, the holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the works of my hands command ye me." This is a very great and wonderful matter, the great God commanding us, sinful dust, to command Him. O the glory, the majesty, and condescendence of God, that appeared to me in those words, was very great. What can I say of it? "Come and see" will best suffice.

The woman whom I had consulted about this matter, said unto me, that those scriptures occurred unto her, with respect to the young man, Eccles. ix. 10, "Whatsoever thy hand findeth to do, do it with thy might;" Psalm xx. 4, "Grant thee according to thine own heart, and fulfil all thy counsel." Notwithstanding of all this, I was often at this with it, "Lord, help me to believe, for I am an ungrateful wretch."

One day when I was in my conflict, the Lord taught me several lessons: it is long since the Lord began to teach me some of them. O, I have been an idle scholar; I have need to be taught them over and over again.

1. I was made to see, that although the Lord would bring home with power upon my heart all the promises of the Bible, suitable to that matter, I could not believe them.

2. I saw more clearly, that faith is the gift of God; and that it is the work of God to believe. I saw that without Him I could do nothing.

3. I saw myself to be an ignorant beast before God, and that I had not the knowledge of the holy: our Lord saith, "My sheep know my voice, and a stranger will they not follow" (John x. 5). I saw the want of knowledge to discern the Lord's voice in His word from Satan's, was a part of my distress; in the meantime, I thought our Lord said unto me, as He said to Philip (John xiv. 9), "Have I been so long time with you, and yet hast thou not known me, Philip?" I thought it was as if the Lord had said

unto me, "Have I not given you many a manifestation of My glory, and many an intimation of My love, and what a shame is it, you have not known me, Philip?" O the heart-melting and heart-affecting power that came along with these words! His lovingkindness was like to overcome me. The views of my ignorance and ingratitude to Him brought sighs from my heart, and tears from my eyes.

4. I was made to see, and also to consider, if I had attained to as much stability in other matters as the Lord has helped me to about my own salvation, I would forget to sympathize with others that are tossed with doubts and fears as I am.

At another time I was essaying prayer, and was pleading the out-making of the promise with respect to the young man; but with a great battle and struggle I wan to say, "Lord, do as thou hast said." When I was thus employed, it pleased the glorious Hearer of prayer to shine by His Spirit upon these scriptures: Acts ix. 15, with Jer. xxxi. 3, xxxiii. 14, "I will take them one of a city, and two of a family" (Isaiah lvi. 7). It pleased the Lord to draw aside the vail, and to give me such a glimpse of His glory, as made all doubts and fears to disappear, before the brightness of that light. O the bright and ravishing view I got of that everlasting love of God! "I have loved thee with an everlasting love: therefore with lovingkindness will I draw thee." O, the glorious and eternal Jehovah is the lover! O happy man, happy woman, that is beloved by Him! "Happy is that people, whose God is the Lord." The ravishing views of that love inflamed my heart with love to God, and to the object beloved by Him. I think, when the Lord in His adorable sovereignty is pleased to give a view of His love, or intimation of His mind with respect to another, the one that is privileged with it, at that time, cannot but taste of the sweetness of that love. I think it is a part of that holy and sweet pleasure that is to be found in wisdom's ways: "Wisdom's ways are ways of pleasantness and all her paths are peace" (Proverbs iii. 17). I never all my life got such a bright view of the attribute of divine love: "God is love; he that dwelleth in love, dwelleth in God, and God in him" (1 John iv. 16). This was a day I ought to remember with thanksgiving, being 9th July, 1766.

When I spoke of the matter to the young man, it was with some measure of fear, arising from the consideration of that holy and reverential fear that is due unto the Lord, either in speaking of Him, or speaking to Him. I was also afraid lest there should be any mistake in the matter, whereby the Lord would be dishonoured. And perceiving him very glad, I was afraid of self-confidence in him, or vain-glory: but his words gave no evidence of it; thereupon those words were sweetly borne in upon me, "Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord" (Psalm cxxxviii. 5); "Thou meetest him that rejoiceth, and worketh righteousness, those that remember thee in thy ways" (Isaiah lxiv. 5).

After the young man went from me, I was essaying to plead for a blessing upon our conference. Spiritual conference is a duty; to my sweet experience, I have often found it pleasant. The Lord breathed upon and gave countenance to it, as he did to the disciples (Luke xxiv. 15). But whilst I was thus employed, two scriptures were darted into my mind, whereby I was sore wounded, and wist not what to do, for they were contrary to all the former. I thought before I would draw a conclusion about them, I would look to the Lord for His direction: those two scriptures came, "Be ye stedfast, unmoveable, always abounding in the work of the Lord" (1 Cor. xv. 58); "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter v. 8). By these two, it was very evident to me that the former was from Satan; they had very different effects.

1. The word that came from the Lord, led to the Lord.
2. Light accompanied the word; "The entrance of thy word gives light," etc.
3. It filled the soul with a sweet composure, and excited to duty.

The native tendency of the other was to drive away from the Lord, and to fill the soul with horror, darkness, and confusion.

One night I could get no rest; sleep went from me, such a concern was laid upon my spirit for the young man's eternal salvation. I essayed prayer again and again, till that word came, Mark ix. 19, "Bring him unto me." Then I was made to plead that absolute promise, and to say, "Lord, I cannot bring him unto Thee; but Thou hast said, 'When I am lifted up, I will draw all men after Me.' Put him amongst some of those all men Thou wilt draw after Thee: Thou art a Prince exalted at the Father's right hand, to give repentance and remission of sins;" and whilst I was pleading, that other word came, which was very sweet and confirming to me: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness; and thou shalt know the Lord" (Hosea ii. 19, 20).

I remember about five years ago, when it pleased the Lord to intimate to me that I was to have a long rod of affliction, I was afraid of security and stupidity, which made me cry, "O Lord, glorify Thyself in an useless prisoner, and enable me to glorify Him upon the earth." I may observe it to His praise, He wonderfully disappointed my fears, by often giving me a burden of affliction upon my body, or a burden of concern upon my spirit, and very often part of both; the burden of others often became my burden; and the great motive that induced me to it, was the glory of God—that God may be glorified in over-ruling their difficulties to His own glory and their good. I have ground to observe it also, to His praise and glory, that when the Lord allowed me near access to Himself for others, I never wanted for myself. "These are parts of His ways; and how small a portion do I know of Him?"

MARION LAIRD.

GREENOCK, 4th August, 1766.

(To be continued.)

Earnest Letter to a Brother.

FROM "MEMOIR OF JOHN URQUHART," STUDENT,
ST. ANDREWS (1808-1827).

THE following letter was written by Mr. John Urquhart, known to readers of biography as "the earnest student." Born in the city of Perth in June, 1808, of parents belonging to the Congregational body, he entered the University of St. Andrews at the early age of fifteen years. There he proved himself a student of the greatest diligence and highest distinction. Before the end of his second session at the University he gave evidence of having passed through a saving change, and soon proved a bright example of true godliness. In his third session (1824-25) he sat in the class of Moral Philosophy, then conducted by the famous Dr. Thomas Chalmers. John Urquhart gained the first prize in this class, and became very intimate with the professor, who formed the highest opinion of the character and gifts of the young student. A missionary society was formed during the same session among the students of the University, and Urquhart was deeply interested in it. Eventually he came to the conclusion, after deep and prayerful consideration under, as he believed, the movings of the Spirit of God, that he should devote himself to the work of preaching the Gospel to the heathen—a task much more difficult a century ago, so far as outward circumstances are concerned, than it is now. But the Lord, in His mysterious providence, did not permit the earnest student to carry out the desire of his heart. John Urquhart was of delicate constitution from his infancy, and his friends, who fully appreciated his motives, opposed his design. Their fears concerning his health were sadly realised, for on the 10th of January, 1827, he passed away at Glasgow at the age of eighteen years and six months. John Urquhart's intense desire for the salvation of the heathen was, however, not fruitless. The eminent Dr. Duff was one of his fellow-students, and the deep and solemn impression produced upon his mind by Urquhart contributed, under divine guidance, to his devoting himself to the cause of the Gospel in India.

"ST. ANDREWS, 10th February, 1825.

MY VERY DEAR BROTHER,—I have often wished, my dear David, to have some closer intercourse with you than I have yet had on religious subjects, either by conversation or by letter. The latter method is the only one in my power at present; and in some respects I think it the most advantageous, as we can express our sentiments both more deliberately and more freely than we perhaps could in personal intercourse. I hope you will not think me obtrusive in bringing this subject before you. Believing, as I do, that not only a right understanding of the Gospel but also a real belief of its truths is necessary to our

happiness, either here or in that mysterious state which is after death, you cannot surely wonder that I should be anxious to know the feelings of my dearest friends in regard to this important subject.

We, my dear brother, have enjoyed very distinguished privileges in having a knowledge of the Gospel from our infancy. But although early religious instruction is a most inestimable blessing, it has also its disadvantages. We who know the Gospel, and whose early prejudices (the strongest of all prejudices) are in favour of the Gospel, are very apt to rest in our knowledge, or in our attachment to certain religious opinions, as a proof of our faith, and consequently of a state of safety in regard to another world. Now, I think it is of the very greatest importance to remember that there can be no *belief* where there is no *feeling*. In the ordinary affairs of life we are disposed at once to admit that a man cannot believe anything without being suitably impressed by it. And how, then, should we be for a moment deluded into the opinion that in this one instance, where the truths are calculated to make the very deepest impressions—in this, and in this alone, these truths can be believed without being felt? Would you think me censorious if I should say I feared *you* were not a Christian? Would you not be quite startled if I said I suspected you to be an infidel? I do not mean, my dear David, to make either of these assertions, far less to do so in a spirit of censoriousness. But I will confess to you that I have an uncertainty of the matter which fills me with the greatest concern on your account. We start at the name of *infidel*. And we are very apt to think that a man may be *unregenerate* and yet very far removed from anything like infidelity. We are very apt to think that there may be such a thing as a half-Christian, one who is almost a Christian. But it is silly to be deluded by mere names. The Bible tells us that 'he who *believeth* shall be saved, and he who *believeth not* shall be condemned.' We are told of no transition state in another world, half-way between heaven and hell, or nearer the one than the other. No; we must either rise to inconceivable glory or sink into unutterable woe. The grand question is: *Do we believe the Gospel or do we not?* This, and this alone, fixes our after state. If we believe, we shall reign with saints and angels. If we do not believe—if we have hesitated whether we should receive the Gospel or not—if we have been even *almost persuaded* to believe, and if, moreover, we have been possessed of all the knowledge and even all the graces that can adorn an unregenerate character—still, notwithstanding all, if matters stop here, we must be condemned throughout eternity to herd with the very outcasts of society, with blasphemers and atheists, with liars and murderers. This is a very fearful view of the matter, but is it not the view which the Scriptures present? And it is this view of the matter that leads me to fear and even (I acknowledge) to suspect that my own brother may be among

the number of those who are securely, and even cheerfully, walking on to the pit of endless perdition. This is an awful thought, and I have felt its awfulness. Often have I wept from the bitterness of the thought that we may soon part, never to meet again. And excepting the prayers I have offered for my *own* forgiveness, the most earnest petitions I have ever presented at the throne of mercy have been those I have put up for a *brother's salvation*. I believe there is an efficacy in prayer, and I am not without the hope that these prayers will be answered. I have sometimes thought that I could see that you had a conviction that all was not right with you; that, after all, there was a something in Christianity which you had not experienced. I could remember that such was the state of my own mind when the Spirit of God first strove with my rebellious heart, and the hope dawned upon me that this might be the beginning of His working on your mind. That hope has often been blasted by your indifference or your open rebellion against God; but, though often blasted, I will still continue to cherish it. The Lord grant that it may be realised!

I have written these lines for your own private perusal, and therefore I laid aside that veil of propriety by which, in ordinary life, we are accustomed to conceal our feelings, and I have laid open my heart before you. I do not think you have the hardness to laugh at my concern on your account; but if even this should be the effect of this letter, still I shall not regret that I have told you all I feel. This letter has been preceded and accompanied with prayer, and part of it has been written in tears. God is sometimes pleased to work by the most insignificant agents; and I am not without the hope that, by the blessing of His Spirit, these confused expressions of a brother's heart-felt desire for your salvation may be made the means of softening your heart and leading you to receive the Gospel of the Lord Jesus Christ with humility and with joy.

There is one circumstance, my dear brother, that has especially led me to open my heart before you at present, and to urge thus solemnly and earnestly upon you the acceptance of the Gospel. You have heard, probably, that I have determined to spend my life in preaching to the heathen. I feel that even the innocent pleasures of this life are, all of them, unsatisfactory, and in many instances tend to draw the mind from heavenly objects. And from all the information I can collect, I am convinced that I can serve my God more effectually by declaring His name where it never has been declared before, than by repeating the Gospel to those who have often heard and as often refused it. But the thought that I am soon to leave this land, *never to return*, makes me feel it a more urgent duty while I remain to press the truths of the Gospel on the attention of those who are my countrymen, and especially to warn most solemnly, and most earnestly to persuade, those who are dearest to me by the ties of nature. *A few months*, my brother, and our earthly intercourse must be for

ever at an end. Shall I hope to meet you in heaven? O, give me an answer to this question, for on yourself its answer depends. I confess that, in the prospect of leaving my parents, one-half of the great burden that lies upon my mind would be removed could I confidently rely on the religious principles of my sister and especially of yourself, who in a short time will be their *only son*, and almost their only earthly protector. There are occurrences that must here present themselves to your mind, which you must know wound my feelings most deeply in the prospect of separation; but these I will not call to mind. O, that the God of the families of Israel may cause His peace to abide upon my father's house!

You know that my parents feel deeply at the thought of my departure. I am sure that if they could feel a thorough confidence in you, my brother, it would go far to reconcile them to what I believe to be the will of God concerning me. I know, my dear David, that you are often placed in difficult circumstances, but a belief of the Gospel and a spirit of prayer will go far to enable you to act calmly and meekly under the most trying circumstances. Believe in Jesus Christ and look to Him, and in looking to Him you will reflect His image—you will become like Him. Thus, and thus alone, will you learn, like Him, when you are reviled, not to revile again, and even when you suffer, not to threaten.

You see, my brother, I have many reasons for urging upon you these solemn warnings and earnest entreaties. I beseech you to believe in Christ. I beseech you to take His yoke upon you and learn of Him, for 'his yoke is easy and his burden is light.' I beseech you to learn of Him to be meek and lowly. I entreat you to do these things if you would save your own soul; if you would fulfil the best and most earnest wishes of an affectionate and only brother; if you would, in some degree, alleviate the sorrow of one who is soon to part with all he holds dear on earth; and, finally, if you would comfort our bereaved parents—if you would make up the breach which the resistless hand of death has so lately made, and which the imperious calls of duty soon must make again in that little family which I must try to think no longer my home."

A Letter by the Rev. Christopher Love.

HOW to live in this world so as to live in heaven? Yours I received, and thought on that question. It is one of the common pleas of my heart which I have often occasion to study, and therefore takes me not unprovided.

It is hard to keep the helm up against so many cross winds as we meet with on this sea of fire and glass. That man knoweth not his own heart that finds it not difficult to break through the entanglements of the world. Creatures' frowns encompass and

tempestate the spirit, that it thinks it doth well to be angry. Both ways grace is the loser. We had all need to watch and pray, lest we enter into temptation. The greatest of our conflicts and causes of complaints seem to have their original here—temptations follow tempers, as there are two predominant sins in the temper of every heart. Pride is one in all men in the world.

I will tell you familiarly what God has done for my soul, and in what tread my soul keeps towards Himself. I am come to a conclusion to look after no greater matters in the world but to know Christ and Him crucified. I make best way in a low gale. A high spirit and a high sail together will be dangerous, and therefore I prepare to live low. I desire not much; I pray against it. My study is my calling; so much as to tend that without distraction I am bound to plead for no more. By my secluded retirements I have advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in itself, which they, who live in care and lumber, cannot be sensible of. I have seemed to see a need of everything God gives me, and to want nothing he denies me. There is no dispensation, though afflictive, but either in it or after it, I find I could not be without it. Whether it be taken from or not given to me, God quiets me in Himself. I cast all my concerns on the Lord, and live securely on the care and wisdom of my Heavenly Father. My ways, you know, are in some sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my God in the least, and live more quietly in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me believe for all His mercies before I have them. They will then be Isaac's "sons of laughter." The less reason hath to work upon, the more freely faith casts itself upon the faithfulness of God. I find that while faith is steady, nothing can disquiet me, and when faith totters, nothing can establish me. If I tumble out among creatures, I am perfectly lost, and can come to no end. But if I stay myself on God and leave Him to work in His own time and way, I am at rest, and can sit down and sleep on a promise when a thousand rise up against me. Therefore my way is not cast before hand, but to work with God by the day—"Sufficient to the day is the evil thereof." I find so much to do continually with my calling and heart, that I have no time to puzzle myself with peradventures and futurities.

As for the state of the times, it is very gloomy and tempestuous. But why do the heathen rage? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all those overturnings, confusions, and seeming impossibilities. Upon this God do I live, who is our God for ever, and will guide us unto death. Methinks I lie becalmed in His bosom, as Luther in such a state. I am not much concerned; let Christ see to it. I know prophecies are now dark, and the books

are sealed, and men have all been deceived, and every cistern fails, yet God doth continue faithful, and faithful is He that has promised who will do it. I believe these dark times are the womb of a bright morning.

Many things more I might have said, but enough. O, brother, keep close to God, and then you need fear nothing. Maintain secret and intimate communion with God, and then a little of the creature will go a great way. Take time for duties in private; crowd not religion into a corner of the day. There is a Dutch proverb—"Nothing is gained by stealing or lost by praying." Lay up all your goodness in God, so as to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in before-hand contrivances for this world; they never succeed, God will run His dispensations another way. Self-contrivances are the effects of unbelief. I can speak by experience. Would men spend those hours they run out in plots and devices in communion with God, and leave all on Him by venturesome believing, they would have more peace and comfort.

I leave you with your God—and mine. The Lord Jesus Christ be with your spirit. Pray for your own soul, pray for Jerusalem, and pray hard for your poor brother.

Suipeir an Tighearna: Rivetus.

Teagas, a chum gu'm bitheadh iadsan le'm B'àill 'tighinn gu h-iomchuidh gu bord naomh an Tighearna air an ullachadh roimh laimh;

LEIS AN URR. ANDREAS RIVETUS.

(Air eadar-theangachadh o'n Laidinn airson a' cheud uair.)

(Air a leantuinne o t. d. 26.)

AN SEATHAMH CAIBIDEIL,

Anns am beil rannsachadh air a dheanamh mu thimchioll cleachdamh dligheach na Sacramaid so, agus co iad a bu choir com-pairteachadh dhi.

BU choir gu'm bu leoir 'na chaidh a radh mar-thà airson an Criosduidh aon-fhillte a theagas a thaobh fìor chiall Sacramaid na Suipeire, mar tha i innte fein. Ach do bhrìgh 's nach urrainn i a bhi buannachdail do nach air bith ach do'n neach a ghnathaicheas i gu dligheach, agus a thig gu bord an Tighearna gu h-iomchuidh, feumaidh sinn an aire a thoirt, air eagal gu'n tionndaidh sinn a ni sin 'bha air a thoirt dhuinn mar mheadhon beatha gu a bhi 'na phuinnsean marbhtach. Oir dìreach mar is e an Soisgeul cumhachd Dhe chum slainte do gach neach a chreideas (Rom. i. 16), agus e, ann fhein, 'na mhinistireileachd na fireantachd (2 Cor. iii. 9), agus e 'na dheagh

fhaile Chriosda (2 Cor. ii. 14), agus gidheadh e 'na fhaile bais do chuid, is amhuil sin na Sacramaidean. Tha iad annta fein 'nan comharraidhean grais. gidheadh faodaidh iad a bhi air an cleachdamh air a leithid de dhoigh, 's gur ann a tharruingeas iad dìteadh airsan a chleachdas iad air dhoigh neo-iomchuidh, mar a thachradh dhasan a shaltradh fo a chosaibh litrichean grais, agus a chuireadh e fein mar sin 'an taobh am muigh de dhochas. Is ni cudthromach uime sin e, gu'm faicemaid ciod e an doigh anns am bu choir duinn 'tighinn gus a' bhord naomh so, agus co esan a dh' fhaodas a lamh a shìneadh a mach ionnus 's gu'n cuir e 'na bheil na comharraidhean so a tha air an naomhachadh, agus air am bheil e a' deanamh greim, agus sin uile air a leithid de dhoigh 's nach e a mhain nach bi e a chum a chroin, ach gu'm bi e a chum a bhuannachd.

Shuidhich an Tighearna, mar a ta 'fhocal a' deanamh soilleir, da Shacramaid a mhain, agus dhiubh sin tha a 'cheud aon air a frithealadh gu coitchionn do na h-uile a tha air am meas a bhi ann an comh-cheangal diadhuidh, eadar an do rainig iad an aois aig am furainn iad an reusain a' chleachdamh, air neo gu bheil iad am fathast ann an staid na leanabaidheachd, ach gidheadh 'th' air an toirt suas le creidmhuich Chriosduidh anns an eaglais do Dhia, mar le muinntir gu'r h-ann 'nan comas chuir Dia iad 'na fhreasdal, eadar iad sud a bhi saor no daor. Ach mu thimchioll na ceud Shacramaid sin, cha'n'eil sinn aig an àm so a' labhairt, ni mo tha air puinc aig an àm so ag agair gu'n gabhamaid moran gnothuch ris a' cheud Shacramaid. 'Sann tha ar gnothuch ris an t-Sacramaid eile, Sacramaid a thaobh am bheil sinn, mar mhuinntir a tha air n-ar stuireadh a thaobh na puine le reusainean a ta ro shoilleire, gu ladair a' co-dhunamh nach còir i so a bhi air a frithealadh do nach, ach do na mhuinntir a chaidh a steach ann an comh-cheangal ri Dia; muinntir a ghabh thuca seula a chomh-cheangail troimh Shacramaid a Bhastaidh, agus a rainig gus an aois sin aig am bheil e comasach dhoibh reusan a thabhairt seachad airson an creidimh, agus iad fein a' cheasnachadh, agus a' dhearbhadh, gach neach air a shon fein. Bha gu dearbh moran anns an eaglais o shean a thuit a dh' ionnsuidh na beachda mearachdaich, eadhon gu'm buineadh, cha'n'e a mhain a ni a ta air a chiallachadh anns an t-Sacramaid so do leanabaidhean, ach gu'm buineadh dhoibh com-pairteachadh dhe an t-Sacramaid fhein, mar ni a bha do-sheachanta a chum an slainte. Ach is cinnteach gu'r beachd i sin airson nach h-uraid reusan ceart air bith a' thabhairt seachad, seadh is beachd i an aghaidh am bheil na h-uile reusan ceart a' cogadh. Agus mar sin thainig an cleachdamh ud gu a bhi air a mheas leis na h-uile a ta ag aideachadh an ainm Chriosduidh mar ni a chaidh as an t-sealladh, ged fhuair i aite ann an laithibh Chiprian, Augustine, agus a' cheud Innocent; oir, 'nan laibhibh sud, bha an t-aran, air a thumadh anns an fhion, air a chur ann am beul nan leanabaidhean, mar tha e soilleir o'n sgriobhaidhean-san. Ach a chionn 's nach

'eil neach air bith a nis a' cuideachadh na beachda ud, seadh a chionn 's gu'n d' thug na Papanach fhein, d'ur choinnich iad aig Trent, thairis i, cha'n'eil aobhar air gu'n caitheamaid cainnte ann a bhi a' cur 'na h-aghaidh; agus, gu h-araidh, do bhrigh as ann a bhi a' labhairt an deigh so mu thimchioll an ullachaidh a tha feumail chum com-pairteachaidh de Shacramaid na Suipeire, gu'n dean sinn soilleir gu'm feum iadsan, a dh' fhaodas com-pairteachadh dhe an t-Sacramaid so, a bhi comasach air feum a' dheanamh dhe an reusan.

Ach mar a thachair dhoibh sud, ann an linnibh fad air ais, gu'n do bhuail iad iad fein ann an aghaidh na frinn le iad a bhi 'dol ro fhada gu aon taobh, agus iad a' teagasg gu robh e 'na ni neo-sheachanta feumail chum slainte gun com-pairteachadh na h-uile creutair dhe Sacramaid na Suipeire, mar sin cha'n urrainn sinn leisgeul muinntir eile a tha a' dol ro fhada air an taobh eile a ghabhail, oir, fo chleòc a bhi 'nochdamh urram anabarrach dh'an t-Sacramaid so, agus a bhi anabarrach mi-earbsach d'an taobh fein, tha iad a' dearmad 'tighinn gu bord an Tighearna, agus 'ga chur suarach, co fad as 'tha sin 'nan comas-san. Oir cumaidh iad air falbh o bhord an Tighearna uiread as urrainn iad, agus co fad 'sas urrainn iad, agus tha iad a' ceadachadh dh'an chuid is mo dhe am beath a' dhol seachad mu'm fulaing iad dhoibh fein a bhi air an gluasad le earrailean nan Teachdairean, gu'n lan nochdadh iad iad fein mar mhuinntir a bhuineas do theaghlach Dhe, le iad a bhi a' com-pairteachadh dhe a Bhord-san. Agus cha'n e an ni sin a ghluais cuid o shean gu dail a'chur 'nam baisteadh gus a mhionaid mu dheireadh dhe am beath, a tha 'gan cumail-san air ais; oir bha iad sud dhe an bheachd gu robh am peacaidhean air an glanadh air falbh, agus air am maitheadh a dh'aon bheum, troimh 'n Bhaisteadh; agus mar sin bha iad a' smuaineachadh n'am basaicheadh iad gu h-ath-luath an deigh dhoibh a bhi air am baisteadh, nach biodh aobhar eagal tuilleadh dhoibh. A mhain, tha an dà phairtidh mu am bheil sinn a' labhairt a' co-chordadh ann an aon ni; oir direach mar a b' abhaist dhoibh sud a bhi a' smuaineachadh gu robh tuilleadh saorsa aca, roimh dhoibh a bhi air am baisteadh, gu iad a bhi beo beath ni's neo-churamaich, agus thuilleadh air a sin gu robh aca doigh gu eiric a' thabhairt seachad airson an neo-churaim, a chionn 's gu robh d'heil aca iad fein a ghlanadh la-eigin anns an t-soitheach-ionnlaid naomh: 'Sann mar sin tha a' mhuinntir mu am bheil sinn a nis a' labhairt, tha iad a' cumail air falbh o'n bhord naomh, agus iad a caidreamh na beachda so: nach 'eil iad air an ceangal le smachd cho cruaidh fhad as tha iad ann an staid muinntir nach do com-pairtich dhe'n t-Suiper, ach, cho luath as a ghabhas iad thuca comharradh an slainte ann an Crìosd, gu'm bheil iad a' tilgeadh air falbh na saorsa so. Mar, gu deimhinn, nach bitheadh am baisteadh 'gan ceangal gu a bhi caitheamh am beath gu cubhaidh do shoisgeul Chrìosd, baisteadh leis an robh iad air am baisteadh 'nan lean-abachd, baisteadh ris am bheil iad fein a' cur an aonta d'ur tha

iad a' guilan an t-ainm Criosduidh, agus iad ag radh gu bheil na geallaidhean a rinneadh le am parantan agus leis a' mhuinntir a thog suas iad 'nan ainm, daingean. Agus nach bu choir dhoibh mar mhuinntir a bha air am baisteadh a dhol air aghaidh mar mhuinntir a bhitheadh a' cur naigheachd gus an t-saoghal, agus gach toil-inntinn pheacach, "gu bheil e mar fhiachadh orra seirbhis a dheanamh do'n Dia bheo" (Eabh. ix. 14), ma 's e 's gu robh an cogaisean air an glanadh o oibribh marbha, no gu'n d'adhlacaidh iad 'nam baisteadh comhladh ri Criosd chum bais? Oir ma tha iad foghainteach airson nan nithean sud a tha a' toirt leo fianuis deagh chogais a thaobh Dhe (1 Pead. iii. 21); ma tha a' dhanachd aca 'tighinn am fagas Da gu gairm air ainm, aig gach àm anns am bheil eigin air bith g'am brosnachadh thuige; nach bu choir dhoibh a smuaineachadh gu bheil an leithid sin de chleachdaidhean ag agair treibhdhreachas cridhe, agus glaineachd lamhan? Cionnus idir is urrainn da-san 'gairm ann am firinn agus o'n chridhe air Dia a tha gu so a' fantuinn mar gu'm bitheadh eadar dà phàirtidh, a chum as gu'm bi cead aige a chàil fheolmhor a shasachadh, agus e eadhon mar neach a bhitheadh ann an ioma-chomhairle, am bu choir da, air dha cuireadh fhaotainn gu cuirme an Uain, 'tighinn thun na cuirme, no nach bu choir; agus so uile a' gabhail aite d'a thaobh a chum gu'm faod e e fein a' chur saor o smachdachadh, agus gu nochd e e fein mar aon dhuibh sud a tha saòilsinn nach ceangail iad iad fein ri pairtidh dhe 'n dithis (Criosd no an saoghal)? Nach 'eil fios aige gur h-e an cuibhrionn-san, a bhitheas mar gu'm bitheadh 'nan seasamh eadar dà pàirtidh, a bhi air am fuathachadh leis an dà thaobh, a chionn 's nach 'eil iad toileach iad fhein a thabhairt do dh' aon de an dithis? Cionnus, uime sin, nach dean Dia iad so' sgeith a mach as a bheul, do bhrìgh 's nach 'eil iad aon chuid fuara no teth? (Taisb. iii. 16.)* Ach "cuimhnich," arsa Gliocas, "do Chruith-fhear ann an laithibh d'oige, mu'n tig na droch laithean." (Eccl. xii. 1.) Ach tha a' mhuinntir mu am bheil sinn a labhairt toileach gu'n deanamh iad dàil a' chur ann a bhi a cuimhneachadh am Fear-saoraidh, gus an druid na bliadhnachan riu, anns an abair iad, Cha'n'eil tlachd agam annta; agus laithean a thaobh nach urrainn iad a bhi cinnteach an tig iad gu brath thuca, no nach tig. Oir ma 'se as gu'n dean am bas greim orra 'nan oige, no goirid as deigh sin, ni a tha gu tric a' tachairt, c'arson a thagradh iad gu'm bitheadh iad air am faotainn airidh air a' bheatha mhaireannach ann an lathair Dhe, agus air a' Chuirm neamhaidh sin, a tha aig bord Suipeire an Uain, agus e soilleir, gu'n do mheas iad iad fein, anns a' bheatha so, neo-airidh air bord na Sacramaid. Cuimhnicheadh iad, uime sin, co-samhlachd na muinntir a fhuair cuireadh gus an t-Suipeir mhoir (Luc. xiv. 18, 19), agus a thoisich air sniamh ri cheile lei-sgeulan mu fhearann

* Feumar na briathran so a cho-chur ris a' chliu a tha a' dol air thoiseach.
—I. R. M.

a cheannaicheadh, agus mu dhaimh a dh' fheumta a dhearbhadh, agus an leithidean sin. agus ciamar bha iad sud, a bha air an gairm le Dia ach a dhiult 'tighinn, air am meas airidh air gu'm bitheadh iad air an dùnadh a mach gu brath, muinntir gu'm bi an truaighean agus am mi-shonas gun samhail aca ; agus, uime sin, tha an tuilleadh aobhar airson gu'n iarramaid le dichìoll gu'n seachnamaid a leithid sin de thruaighean.

(*Ri leantuinn.*)

The Pulpit.

EXTRACT FROM THE WORKS OF WILLIAM COWPER.

I VENERATE the man whose heart is warm,
 Whose hands are pure, whose doctrine and whose life,
 Coincident, exhibit lucid proof
 That he is honest in the sacred cause.
 To such I render more than mere respect,
 Whose actions say that they respect themselves.
 But, loose in morals, and in manners vain,
 In conversation frivolous, in dress
 Extreme, at once rapacious and profuse ;
 Frequent in park with lady at his side,
 Ambling and prattling scandal as he goes !
 But rare at home, and never at his books,
 Or with his pen save when he scrawls a card ;
 Constant at routs, familiar with a round
 Of ladyships—a stranger to the poor ;
 Ambitious of preferment for its gold ;
 And well prepared—by ignorance and sloth,
 By infidelity and love of world—
 To make God's work a sinecure ; a slave
 To his own pleasures and his patron's pride :—
 From such apostles, O ye mitred heads,
 Preserve the Church, and lay not careless hands
 On skulls that cannot teach, and will not learn.

Would I describe a preacher,—such as Paul,
 Were he on earth, would hear, approve, and own,—
 Paul should himself direct me. I would trace
 His master-strokes, and draw from his design.
 I would express him simple, grave, sincere ;
 In doctrine uncorrupt ; in language plain,
 And plain in manner ; decent, solemn, chaste
 And natural in gesture ; much impressed
 Himself, as conscious of his awful charge,
 And anxious, mainly, that the flock he feeds
 May feel it too ; affectionate in look,
 And tender in address, as well becomes
 A messenger of grace to guilty man.

Behold the picture !—Is it like ?—Like whom ?
The things that mount the rostrum with a skip,
And then skip down again ; pronounce a text ;
Cry, “ Hem ! ” and reading what they never wrote,
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene !

In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn ;
Object of my implacable disgust.
What !—will a man play tricks—will he indulge
A silly, fond conceit of his fair form,
And just proportion, fashionable mien,
And pretty face, in presence of his God ?
Or will he seek to dazzle me with tropes,
As with the diamond on his lily hand ;
And play his brilliant parts before my eyes,
When I am hungry for the bread of life ?
He mocks his Maker, prostitutes and shames
His noble office, and, instead of truth,
Displaying his own beauty, starves his flock !

Therefore, avaunt all attitude, and stare,
And start theatric, practised at the glass !
I seek divine simplicity in him
Who handles things divine ; and all besides,
Though learn'd with labour, and though much admired
By curious eyes and judgments ill-informed,
To me is odious—as the nasal twang
Heard at conventicle, where worthy men,
Misled by custom, strain celestial themes
Through the pressed nostril, spectacle bestrid.

Some, decent in demeanour while they preach,
That task performed, relapse into themselves ;
And, having spoken wisely, at the close
Grow wanton ; giving proof to every eye,
Whoe'er was edified, themselves were not !
Forth comes the pocket mirror. First, we stroke
An eyebrow ; next compose a straggling lock ;
Then with an air most gracefully performed,
Fall back into our seat, extend an arm,
And lay it at its ease,
With handkerchief in hand depending low.
The better hand, more busy, gives the nose
Its bergamot, or aids the indebted eye
With opera-glass, to watch the moving scene,
And recognise the slow-retiring fair.—
Now, this is fulsome ; and offends me more
Than in a churchman slovenly neglect

And rustic coarseness would. A heavenly mind
May be indifferent to her house of clay,
And slight the hovel as beneath her care ;
But how a body so fantastic, trim,
And quaint in its deportment and attire,
Can lodge a heavenly mind, demands a doubt !

Notes and Comments.

The New Hebrew Professor in the New College, Edinburgh.—The December *Expositor* contains the inaugural lecture of the new Hebrew Professor in the New College, Edinburgh. Dr. A. C. Welch's lecture will be read with mixed feelings by many of his higher critical brethren. He questions the infallibility of the Wellhausen position. Recent damaging criticism appears gradually to be making itself felt in the higher critical camp, and Dr. Welch has to recognise this. Still, he is not willing to give up Wellhausenism. "The scheme, in its broad features, still holds the field," he says, "and even many of its detailed results are proved." One cannot help expressing a feeling of regret that the new professor did not speak out strongly in condemnation of theories that have done so much to undermine the authority of the Old Testament Scriptures. It would appear that many of the leading teachers in the United Free Church are wedded to these theories, and are quite unconcerned as to the disastrous consequences of their teaching.

Testimony to the Historical Accuracy of Luke.—The Cincinnati *Herald and Presbyterian* gives a brief account of an address delivered by Sir W. M. Ramsay, the distinguished archæologist, whose labours in Asia Minor has done so much to extend our knowledge of certain events connected with the history of the apostolic period. Sir William said that only last summer he was able to show, by his discoveries at Antioch in Pisidia, that Cyrenius (Quirinius) was governor of Syria at the time Jesus was born in Bethlehem. The other statements in the first three verses of the second chapter of Luke that used to be sneered at by the critics, have all been proven beyond a doubt. The deeper he goes in his researches the more he is sure that the Bible is accurate in the details of its history.

Greetings to Rome by Episcopal Convention in United States.—The *Protestant Observer* calls attention to the remarkable tendency Rome-wards evinced by what is known as the Protestant Episcopal Church of America. An agitation has been going on in this body for some years with a view to get the name "Protestant" removed from its title. Recently, at a general convention, its representatives sent the following telegram to Cardinal O'Connell of the Roman Catholic Church:—"The

General Convention of the Protestant Episcopal Church sends greetings and asks the guidance of God and the Holy Ghost in your efforts to spread the gospel of our Lord Jesus Christ." The Cardinal sent a reply telegram—"I am deeply touched by the cordial message of the General Convention, and beg to express my heartfelt desire for the speedy union of all God's Churches under the universal rule of our Lord Jesus Christ." How deplorable to think that any professedly Protestant convention should be left to such a blind, apostate action! A Romish Cardinal spreading the true Gospel of Christ! The idea is utterly erroneous. Rome's gospel is salvation by works—a gospel of soul-deception and soul-destruction—which is under the divine curse. The Protestant Episcopal Church of America has evidently fallen under the power of "strong delusion to believe a lie," when she can bid God-speed to an outstanding emissary of the Man of Sin.

"Spain's National Disgrace."—Such is the title of an article in a Spanish paper. The reference is to the ignorance and illiteracy that obtain in the ancient kingdom. It is stated that "out of a total population of some 19,000,000 that Spain possesses, 12,000,000 can neither read nor write. . . . There are in Spain 30,000 rural villages without schools of any kind. . . . Seventy-six per cent. of the children in Spain are illiterate, and this is especially noticeable in the capital." The Roman Church is evidently responsible for this dense widespread ignorance. In Spain she has reigned supremely for many centuries, and by her fruits she is known. In the presence of such facts as these we stand aghast at the blind infatuation of intelligent people who call themselves Protestants, and at the same time regard the Popish Church as a harmless institution—as, indeed, anything else than one of the greatest enemies of mankind.

Church Notes.

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

Notice *re* Church and Manse Building Fund.—It is requested that all Congregational Treasurers, where there is debt on Church Buildings, send a statement of their respective debts, as soon as possible, to the Convener of the Financial Committee, Rev. John R. Mackay, F.P. Manse, Broadstone Park, Inverness, with a view to guide the Committee in allocating the Building Fund Collection.

Erratum: Canadian Mission Report.—*For* "They have to pay 20 dollars per month for interest on 1,600 dollars' loan" (December Magazine, p. 304, lines 12, 13), *read* "They have to pay over 10 dollars per month for interest on 1,600 dollars' loan."
—J. R. M.

Acknowledgments.—Mr. Angus Clunas, Treasurer, 35 Ardconnel Terrace, Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—10/- from Mr. Alexander Macpherson, Scotstoun, Strontian; 13/- from Mr. A. Mackenzie, Newpark, Laide; and 5/- from "Wellwisher," Beaulieu P.O. *For Matabele Building Fund*—5/- from "Lady Friend," Daviot; 5/- from "F. P.," Poolewe P.O.; 5/- from "Anon," Helmsdale P.O.; 5/- from Mr. A. Mackenzie, Newpark, Laide; 10/- from "Anon," Daviot; and 10/- from "A Friend, Inverness, 4/6 from "True Friend," Berriedale, and 20/6 from John M'Rae, Tenby, Manitoba, per Rev. J. S. Sinclair. *For Organisation Fund*—2/- from Mr. A. Mackenzie, Newpark, Laide; 1/- from Mr. Roderick Mackenzie, 13 Cove, Inverasdale; 15/4 from Mr. A. Mackay, Innisfail, Alberta, per Rev. J. S. Sinclair; and 1/- from Mr. D. J. MacSween, Dundee.

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The Magazine.

Subscriptions Received for Magazine.—Miss C. M'Pherson, S. Erradale, Gairloch, 2/1; A. Ross, Liverpool, 10/; A. Fraser, for St. Jude's Collectors, 33/; G. Matheson, Stoer, 1/3; Miss Nicolson, Clydebank, 8/; J. Adamson, Helmsdale, 3/; J. Macdonald, Annat, Torridon, 4/; K. Matheson, Strond, Harris, 2/6; D. M'Coll, Johannesburg, 5/; Miss Cameron, Greenock, 2/; Miss Ross, Ardmore, Rhiconich, by Lairg, 2/6; D. J. M'Sween, Dundee, 2/6; Rev. D. N. Macleod, Tarbert, Harris, 2/6; R. Kerr, Recharn, Lochinver, 2/6; A. Mackay, Innisfail, Alberta, 5/; Miss Campbell, teacher, Melvaig, Gairloch, 2/6; W. Sinclair, Winnipeg, 2/1; Miss D. Ross, Golspie, 2/6; Miss Mackay, Luib, Achnasheen, 2/6; Mrs. Mackay, Clashmore, Dornoch, 6/6; A. M'Leod, Bettyhill, 10/; Miss C. Mackenzie, Habost, Ness, 2/6; Rev. D. Mackenzie, Gairloch, 3/9; D. Mackenzie, M. Kildrummie, Nairn, 5/; W. Mackinnon, Catacol, Arran, 5/; R. Kelso, Achamore, Arran, 2/6; D. Manson, Monton, Manchester, 2/6; Mrs. Campbell, Oban, 19/; Miss M'Gregor and Mrs. Macleod, Pulteney St., Ullapool, 2/6 each; D. Cameron, Ledmore, Lairg, 5/; E. Leslie, Park Hill, and Miss B. D. Ross, Nairn, Ont., 2/6 each; J. Storm, Kingsmills Road, Inverness, 9/8; Miss Fraser, Balgie, Shieldaig, 3/6; A. M'Leod, Calder Abbey, Cumberland, 5/; Mrs. M'Lennan, Springfield, Cullicudden, 2/6; M. Beaton, Waternish, 2/3; Mrs. Cattnach, Kinrara House, Kingussie, 2/6; A. M. Cattnach, Glasgow, 10d.; J. Macrae, Tenby, Manitoba, 2/11; Mrs. Forrest, Brucefield, Ontario, 10/; Mrs. D. M'Pherson, Park Hill, Ont., 3/9; Mrs. Mackenzie, Glebe Cottage, Strath, Gairloch, 2/6; J. Mackenzie, Porthenderson, Gairloch, 22/; H. M'Queen, Tomatin, 2/6; Miss M'Kenzie, Fiunary, Shandon, 2/6, and donation, 2/6; H. Mackay, Back St., Hilton, Fearn, 2/6; R. Matheson, Lonbain, Shieldaig, 4/6; Mrs. Macfarlane, Dingwall, Bound Vol., 2/10; Mrs. Gunn, Birchwood, Gairloch, 2/6.

(Notice of several Subscriptions is held over till next issue.)