



# 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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# Free Presbyterian Magazine

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## Germany: Its Theology and its Militarism.

WE need hardly say that the whole world has been shocked during the past month with the dreadful fruits of German militarism which have appeared on the battlefields of Belgium and France. German armies have been guilty of deeds of brutality and wickedness which have been hitherto only associated with the most barbarous tribes of heathendom. Civilized warfare has its rules. There are reasonable restrictions imposed upon contending forces, when engaged in the work of devastation, but the German soldiers have defied every law of God and man and have unblushingly perpetrated the most fearful crimes. For example, they have cruelly shot down or maimed those already wounded, who were incapable of defending themselves. They have treated in a similar manner unarmed civilians, tourists who were endeavouring to escape from the scenes of war. They have outraged and butchered weak and defenceless women and children. They have in a wanton and unnecessary manner destroyed buildings and towns that were already evacuated, as if they had a mad delight in the pure work of destruction. In one sentence, they appear to have stopped at nothing that Satanic malevolence and cruelty could suggest. Who would have thought that the men of a Christian, Protestant, highly-educated nation could have been guilty of such dreadful wickedness? A few months ago, it would not have been imagined by those who take the darkest view of human nature that such things would be done by so "cultured" a nation as Germany is supposed to be. Let us enquire for a little, as to whether there is any connection between modern German theology and the Militarism that is bearing such dreadful fruits at the present moment.

1. It is to be acknowledged, in the first place, that Germany was during the days of the Reformation in the forefront of the

cause of Christ and truth. We can never forget what the whole Christian world owes under God, to Martin Luther, Melancthon, and other able men of renown who then, by divine grace, held up the banner of the Gospel, and bore a good testimony for truth and righteousness in face of Papal Rome and all her legions. The Christian Church will always acknowledge this debt. In more recent times, however, the outstanding witnesses for evangelical truth have been very few. Apart from the Krummachers, Tholuck, and one or two other worthy men, we know them not. Still, we would hope that there are "a few names" yet in Germany "who have not defiled their garments" with the pollutions of modern error and corruption, and we earnestly trust that the present "baptism of fire" may have a humbling and purifying effect upon that Empire, and may clear the way for the furtherance of the Gospel throughout its domains.

2. It is to be observed that during the last hundred years Germany has been one of the chief seats of infidelity working under a Christian name. The so-called Higher Criticism of the Scriptures has had its most outstanding exponents in Germany. The names of Graf, Welhausen, and Kuenen, are well-known to students as men of learning who have done their best to overturn every recognised view as to the inspiration, reliability, and sound theological meaning of the Old Testament. Their work has been destructive of all confidence in the Bible as the infallible Word of God throughout. Still again, students are familiar with the names of such writers as Strass and Baur, who have handled the Gospels in the light of rationalistic theories, and have dismissed much therein as fanciful legends, while they have set aside the God-head of Christ, and represented Him as practically a mere man, albeit the greatest of the sons of men. Once more, there is Schleiermacher, whose system of theological belief has largely influenced German thought. His scheme overthrows the truth concerning the Trinity and the Incarnation, and leaves Christ as only the ideal man. Many other names might be mentioned, but these will suffice. These theological writers have wielded a powerful influence, and, as far as can be seen, they have taken away the minds of the people of Germany and Prussia from the true Gospel. They have deprived them of any right or adequate conception of the Triune God, Father, Son, and Holy Ghost, and of the grand scheme of redemption as unfolded in the person and work of the Eternal Son made flesh. They have substituted a cold, abstract, absolute Deity whose chief and almost only attribute seems to be almighty *power*. The love and righteousness of God in Christ are not fires at which the modern, cultured German sits with a view to kindle spiritual life and warmth in his soul. We are bound to conclude from all that we know of it that the modern theology of Germany has presented no bar to the cold, proud, cruel Prussian militarism which dominates that country to-day, but must have provided the vacuum in which that despotic murderous system lives and moves

and has its being. There comes no voice from the theologians of Germany protesting against the system of militarism and its atrocities.

3. Let us notice, now, that the military class in Germany have been raised into a caste by themselves and placed on an exalted pedestal above the other sections of society. They are *the* men, and no one dares to interfere with them more than with the Kaiser himself. Their occupation is glorified into something divine, and the present Emperor has done his utmost to strengthen this order of things. The idea has also taken possession of his mind that Germany is God's chosen land, and that he is specially raised up by Heaven to advance its power throughout the world. The grand instrument for the accomplishment of this object he evidently believes is the sword. It appears, further, that there are some German writers of recent years, who have, under the influence of such ideas as these, maintained, to all intents and purposes, that might is right. We may observe the fruits of this glorification of brute force on the plains of Europe to-day. It is not held, of course, that all the German people are committed to this unholy system of things. Possibly many of them abhor it with all their hearts, but still, it occupies the reigning place, and it is feared that seeing it is the law among them that every man must learn the art of war, the spirit of militarism will have largely pervaded the whole nation.

4. We observe, again, that the King of kings and Lord of lords has solemnly declared that "those who take the sword shall perish with the sword," and we firmly maintain that His word shall stand fast for ever. Germany and Prussia have been whetting the sword for many years with unhallowed delight and confidence, and the sword shall be their destruction. German theology and German militarism are both antagonistic to the God of truth and peace, and He shall, in mercy and in judgment, dash His enemies in pieces, "like a potter's vessel" (Psalms ii.)

5. We cannot refrain in conclusion from noticing with pleasure that there are signs at present in our own country that people's eyes are being opened to see the evil of German Rationalism and the vanity of German Culture. Education is a most valuable thing in its own place, but when it is unaccompanied by the fear of God, it frequently becomes a sharp weapon in the hands of Satan for the promotion of his corrupt kingdom. May the Lord in His infinite mercy overrule this solemn time of terrible conflict and bloodshed for the ultimate benefit of the nations involved—for the overthrow of systems of wickedness and cruelty and for the glorious extension of the cause of Him who is King of Righteousness and King of Peace.

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SAITH LUTHER, "I had rather fall with Christ than stand with Cæsar, rather be a Christian clown than a pagan emperor."



## A Sermon.

BY THE REV. JAMES S. SINCLAIR, JOHN KNOX'S, GLASGOW.

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"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."—PSALM 1. 15.  
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THE Lord Jesus said, in the days of His flesh, that "men ought always to pray and not to faint," and the Apostle Paul, as an inspired teacher, pressed home the same important truth when he exhorted the Thessalonians to "pray without ceasing." Prayer is a divinely-appointed means of grace. It is not confined to an audible form, but may be exercised in the secret recesses of the soul, as an expression of the desires of mind and heart. Prayer is therefore a means of grace that admits of constant exercise, and, as the soul's needs are unceasing, so there is abundant scope for continual supplication before God. There are seasons also, such as days of trouble, when special earnestness and urgency in this exercise are called for. The Psalmist was of this mind, for in the 86th Psalm he declares, "In the day of my trouble, I will call upon thee, for thou wilt answer me."

It appears, however, from the Psalm before us, that the people of Israel were ready to get remiss in the matter of prayer. The Lord here complains in a solemn manner of them that, while they were diligent enough in bringing up the sacrifices of bullocks and goats to His altars, they were not attentive to the spiritual exercises of His house. They vainly imagined that the multitude of their material sacrifices would fully satisfy the divine claims and secure their own safety. But they were grievously mistaken, and so are all they who act in a similar manner still. "Man looketh at the outward appearance; God looketh upon the heart." He exhorts them here to do three things, which they had culpably neglected—"Offer unto God thanksgiving; and pay thy vows to the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." True prayer, in the highest sense, is the fruit of the Spirit's work in the soul of man, and none will call upon the name of the Lord so as to secure their eternal salvation, but those who obtain "the spirit of grace and supplication" from above. Still, prayer is a subject of exhortation, and its exercise is pressed home as a matter of duty, which teaches us that it is in the pathway of the observance of this divine ordinance that we may expect to get the Spirit from on high. You are not to wait until you are sure that you have the Spirit before you will call upon the name of the Lord, but you must call upon His name in order to obtain the very Spirit by whom alone you can rightly or spiritually perform any commanded exercise. Let us, further, remember that there is a natural

obligation resting upon every creature under heaven to acknowledge and worship his Creator, and the sinner who neglects this to the end will find out his serious guilt at last to his endless confusion (Acts xvii. 22). "Call upon me in the day of trouble ; I will deliver thee, and thou shalt glorify me."

In considering the words of our text for a short time in dependence upon the Spirit of truth, let us observe—

I.—Certain days of trouble ;

II.—The exhortation to call upon the Lord—"Call upon me ;"

III.—The promise of deliverance—"I will deliver thee" ; and

IV.—The fruit which is to follow—"And thou shalt glorify me."

I.—Let us notice *certain days of trouble*. These days I shall consider under two main divisions for the present purpose, namely, *personal* and *national* days of trouble.

1. Observe, then, *personal days of trouble*.

(1) There are, first, days of common tribulation. Both the righteous and the wicked experience those days. Man as a sinful creature is born unto trouble, as the sparks fly upward, though every member of the race does not suffer in exactly the same manner or measure. Some persons are much more deeply afflicted than others. The common troubles of life consist mainly in such things as the loss of health, the loss of friends, and the loss of temporal means. Some are laid up a long time on beds of sickness and pain. They know what it is to lose the precious boon of health, and to spend many wearisome days and nights under bodily trouble. Others are deeply afflicted by the loss of friends. Many of those who were near and dear to them, have been removed, by various causes, from their society, or cut away by the hand of death, and they are left sad and desolate. Others, again, have been deprived in providence of the means of their temporal subsistence, and have come to know the pinch of poverty and want. Some indeed are acquainted with all those forms of trouble in their individual experience. It is to be remarked that these common afflictions are taken notice of by God, and many are the words of counsel and instruction that are addressed in the Scriptures to afflicted ones, and that are fitted to lead them, if they have ears to hear, to the heavenly fountain of help and consolation. One thing is certain, that these painful trials are so many voices proclaiming the duty and privilege of calling upon the name of the Lord. "Call upon me in the day of trouble." Happy are those who are enabled to "hear the rod, and him who hath appointed it." Such may come "to glory" even in tribulations also, "knowing that tribulation worketh patience, and patience, experience, and experience, hope."

(2) I observe, secondly, *certain days of spiritual trouble*. The *first* of these that falls to be mentioned is the day of conviction. "When the Spirit is come, he shall convince the world of sin ; because they believe not on me." Thus spake the glorious Head of the Church, when He was about to depart as to His

bodily presence and "to go unto the Father," and every soul who has "tasted that the Lord is gracious," has had experience in more or less degree of a day of conviction. All such have had a day of trouble, an account of their past and present sins, sins against law and Gospel, and their danger as a consequence of being lost for ever. A *second* day of spiritual trouble with which God's children are well acquainted, is the day of conflict with indwelling sin. When a soul passes from death unto life—from a state of nature to a state of grace—by faith in Jesus Christ, he enters into the enjoyment of peace of conscience and peace with God. But he is not generally long in that happy condition, before he begins to realise that there are two principles in his heart—sin and holiness. "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." Many painful days of conflict with the old man "who is corrupt according to the deceitful lusts," are his portion in this present life. The *third* day I notice is a day of trouble from Satan's temptations. The great adversary does not generally disturb those who, being asleep in spiritual death, are securely settled in his arms, but he shoots thousands of his fiery darts at those who have fled from his embrace to Christ the Saviour "of that which was lost." He uses also many subtle forms of temptation with a view to lead them into sin and to do what is dishonouring to the name of the Redeemer; and, alas, he sometimes succeeds in his purpose, but it is only for a season. The poor believer may cry, "Rejoice not against me, O mine enemy, for though I fall, yet shall I arise; though I sit in darkness, the Lord shall be a light unto me." The *fourth* and last day of trouble I shall mention is a day of the Lord's fatherly displeasure. "He hides his face, and they are troubled." Sometimes for secret reasons that are only afterwards known, but often for their own deliberate sin, the Lord takes away the light of His favourable countenance from His people. He removes their souls far from prosperity, and gives them to experience in their consciences drops of His holy anger. They seem to see all the threatenings of His word levelled against them, and they feel utterly unable to lay hold of any of the promises. This is a day of sore trouble in their wilderness journey, but still it does not usually last long, though felt long enough by the poor soul. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isaiah liv. 8).

2. We must pass on now to notice some special *days of national trouble*. These days, though referred to as national, are in an important sense also personal. The troubles of the nation ought to be, if things were right, the troubles of every one of its subjects.

(1) I observe, first, under this head, that days of national *backsliding* are days of trouble. They are not so to all persons. In fact, the opposite seems to be the case with the majority. The

multitude often rejoice in the backsliding steps of a nation, as if they were steps of enlightened progress. It is clear enough, however, that both in Church and State we have departed from the purity and faithfulness of other and better days. We have gone backwards. Both Church and State are opening wide the arms of a false charity to the emissaries of the "Man of Sin," and giving them unwarrantable advantages which, if the Most High prevent not, will yet work grievous havoc in our country. Ritualism and Rationalism have led the larger representatives of the visible Church among us far from the paths of truth and righteousness. A false gospel is preached from the pulpit, while a dead formality prevails in the pew. The State has become imbued with the spirit of infidelity; the sovereignty of Christ is not acknowledged, and His word is lightly esteemed. Gross materialism seems to dominate the thoughts and lives of the general mass of the people. For many years past, national backsliding has been a source of much mental trouble to those whose eyes are enlightened and who love the truth as it is in Jesus Christ.

(2) Observe, further, that days of *national suffering* are days of trouble. At the present moment we are face to face with these days. There are three great scourges which the Lord, in righteous judgment, sends upon the earth—famine, pestilence, and sword. We have reason for thankfulness that we have hardly known, as a nation, what famine and pestilence mean, and comparatively little in recent times of the scourge of war, but at present we are engaged on the Continent of Europe in a conflict more terrible than anything of the kind we have hitherto met with. I am fully convinced that our cause is a good one—the cause of justice, honour, and peace, as against tyranny, greed, and brute force—and that we shall ultimately obtain the victory, but all the same we are to suffer as we have suffered already, chastisement at the hands of the Most High. Many precious lives have perished on the field of battle.

Now, these days of national suffering are days of trouble in a very special way to those who fear the name of the Lord. They cannot but tremble at the signs of the Lord's indignation against the nations. They feel deeply concerned about the souls of those who go forth to battle, thousands of whom are quite unprepared for death and judgment. They are also troubled at the prospect of the suffering and loss inflicted on many families by the removal of men in the various relations of life—husbands, fathers, sons, and brothers. If these trials do not visit their own homes—they may do so—they desire, according to the command of Christ, to "weep with them that weep."

II.—Let us now observe the second general head, the exhortation to call upon the Lord—"Call upon me."

1. The first thing to be noticed is that it is the Lord Himself who here addresses this exhortation to the sons of men. It is not any man or angel that is the speaker, but Jehovah. He is

the one being in the universe who can give effectual help in spiritual trouble. "O Israel, thou hast destroyed thyself; but in me is thine help." He has made Himself known as a God who pardons iniquity and delivers sinners from going down into the pit, seeing that He has found a ransom. He sent His Son to save that which was lost, and where he begins the good work of applied salvation, He will "perform it till the day of Jesus Christ." It is of the greatest importance that sinners who are in trouble about their soul's salvation should consider that a gracious God in Christ is exhorting them to call upon Him for help and deliverance. He does not mock poor sinners with these encouraging addresses, but will be as good as His word. "It is not a vain thing to draw near unto God." In like manner, the Lord is the effectual helper in all common or extraordinary troubles affecting the individual or the nation at large, and it is perilous in the extreme to disregard His gracious voice when He invites—yea, commands—us to call upon Him in the time of distress.

2. I notice here, secondly, that this exhortation is addressed to men in all places in society, and especially to the people of God among them. It was originally addressed to ancient Israel in general. Let all who are in trouble at the present moment, whether at home or abroad, understand that the Lord is here addressing them—kings, rulers, generals, soldiers, sailors, and citizens. Let no one imagine that it bespeaks cowardice to call upon the Most High God. War is a serious business—the eternal destinies of thousands of human beings are in the balance—and it is only foolhardiness in the extreme for men to think that they can meet death or obtain the victory without the favour and help of God. Let the sinner who never uttered one sincere prayer in his life now begin to call upon the Most High, lest in a moment suddenly he be cut down to eternal destruction. But whoever is silent or not, let God's people be very diligent at the throne of grace, seeking displays of God's mercy and power.

3. The third thing I desire to notice under this head is the manner of this calling upon the name of the Lord. First, let us remember that if it is to be prayer worthy the name, it must recognise the holiness of God as lawgiver and the grace of God in Christ as Saviour. It is not an absolute or abstract Deity that we are to call upon. Secondly, it must contain a real confession of sins—"All have sinned and come short of the glory of God"—and whether we are concerned about the soul's salvation or about any providential trouble, great or small, we must be brought to see our sins in their enormity and guilt, and confess them with deep sorrow before God. They are the root causes of all our personal and national troubles. Thirdly, we must plead only the merits of Christ. "All our righteousnesses are as filthy rags," but His righteousness is perfect and all-sufficient. It is not our prayers that are to purchase God's favour. The appeal that the child makes to his parent for help does not purchase that help in



any way. In all our cries at a throne of grace we must present the perfect merits of the Divine Redeemer who procured, by His obedience unto death, all the blessings of the covenant that shall descend upon the nations of the world. And fourthly, let prayer be pursued with earnest and unceasing importunity. Christ spoke several parables with a view to stimulate sinners to persevere in prayer. It is they who will not give up calling that shall be heard and answered (Luke, chap. xviii.).

III.—The promise of deliverance: "I will deliver thee." The Lord promises deliverance to the person who sincerely calls upon Him for help in the day of trouble.

1. Allow me to point out that there are two ways in which the Most High grants deliverance to those who cry to Him in the time of need. There is first, the way of deliverance from the particular trouble with which they are burdened, or tossed; and there is secondly, the way of gracious support under the trouble. Though the latter may not seem at first sight a deliverance at all, it is oftentimes the better deliverance of the two, especially in common troubles. The greatest trial oftentimes in a particular affliction of a natural kind is the felt want of a spirit of patient endurance. The poor believer does not feel that he has grace to endure the trouble in a way that is of the glory of God and his own benefit; he is conscious of a rebellious, sinking spirit, and cannot rise above the affliction so as to regard it as a chastisement in love at the hands of a gracious God in Christ. Thus, when the Lord graciously sends forth His Word and Spirit in such a way as to produce the spirit of filial submission, and to enable him to see love in the bitter cup, he finds the sting taken out of his affliction, and rejoices as a bird that has escaped from the fowler's snare. He is enabled to say, "It is the Lord, let him do what seemeth him good."

2. Observe, then, that the Lord holds out a promise of deliverance in either or both of these ways. Certainly He has given definite promises as to deliverance from spiritual troubles. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He has promised with absolute certainty that He shall deliver His people at last out of all their afflictions. But, on the other hand, He has not promised absolutely to deliver all who call upon Him from the common troubles of life. He shows His sovereignty in this matter, and such must be satisfied at times with the deliverance of gracious support or consolation in the midst of trouble. At the same time, we are encouraged to come with all our present temporal troubles, great or small, to Him at a throne of grace, and ask Him, if it be His good pleasure, to deliver us from them, and we can have the satisfaction then of knowing that if He does not grant our request, He has wise, gracious, and just reasons for not answering us as we desire. This itself is something better than man at any time can give us. However, let us not take a

denial too readily from Him. He often delays to grant a particular deliverance to put our sincerity and love to the test, and to make us value the deliverance all the more when we get it.

3. Let me say, however, lastly on this point to every sinner to whom this portion of divine truth comes. Are you in any trouble with respect to yourself or others—it may be great, perplexing, overwhelming trouble—it matters not how seemingly insurmountable it appears—make use of this word of invitation and promise. Call upon His name; look to Him as the one all sufficient, almighty helper and deliverer who for His own name's sake can make a way through the sea and a path through the mighty waters; plead His own word; and you know not but you may get a most unexpected, surprising deliverance at His hand. He is the wonder-working Jehovah, "wonderful in counsel and excellent in working."

IV.—Our last general head is the fruit that is to follow: "and thou shalt glorify me." The Lord here intimates that the person whom He delivers will glorify Him, or show forth His praise.

Possibly this word is fulfilled on a natural scale by people who never knew the grace of God in truth. They have been in some trouble; they have raised their voice in natural supplication, and they have been delivered, with the result that they acknowledge that the Almighty helped them in the time of need. Many people in the days of Christ "glorified the God of Israel" for His wonderful miracles, who were never truly born from above, and never spiritually served the Lord. Such, however, is not the kind of glorifying which is set before us in God's word as the best attainment.

The best gift is the ability to glorify the Lord with a new heart and a right spirit, and a godly life becoming the Gospel. None can show forth His praise like those whom He has formed anew for Himself. They shall praise Him with all the faculties of their souls, and all the members of their bodies—all dedicated to His glory and service. Happy are these, then, who come out of their days of trouble with grace given them to "show forth the praises of him who hath called them out of darkness into his marvellous light" (1 Peter ii. 9).

I am reminded here of an incident which may be worth relating. On one occasion when travelling, I happened to meet an elderly gentleman who told me something of his spiritual history. He said that as a young lad, he was well brought up and was moral in his habits, but somehow he began to entertain the idea that he would like a little more liberty of life, and at last he decided he would join the army. He did so, and was with his regiment in India at or about the time that the Indian Mutiny broke out. At a great distance from home, and separated from all his friends, he began to feel somewhat lonely. His thoughts went forward to the prospect of conflict and probably death, that lay before him, and while meditating as to how he was to get through the trouble that

loomed ahead, these words came strongly before his mind, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." He then said that he began to call, as well as he knew, on the Lord to preserve him and carry him safely through the struggles of the Mutiny. The result was that he was completely preserved amidst the whole stirring time, and suffered no injury. After the Mutiny was over, his regiment was sent up to a quiet place among the hills. Here he began to reflect upon the passage of Scripture which had come to him so wonderfully before he was engaged in actual conflict, and he observed that two parts of the word had been fulfilled—"Call upon me in the day of trouble, I will deliver thee." He had called, and the Lord had delivered. But now he was face to face with the last part, namely, "and thou shalt glorify me," and when he examined his own heart, he said he did not find one drop of real gratitude or thankfulness to the Most High for all that He had done. This threw him into great concern and perplexity, and one day he went out to a solitary spot with his Bible and a volume of Flavel's Sermons to seek deliverance from the wretched condition in which he found himself. There, he bore testimony, these words of Christ came home to his mind with a power which he hoped he would never forget in time or eternity, namely, "Without me ye can do nothing." He then and there saw that without the grace of Christ he could do nothing in a way of glorifying God, and that at the same time there was grace provided in Christ sufficient to meet all his need. Here he found a door of hope and deliverance for which he felt abundant reason to praise the Most High as long as he lived. The incident, which I have related as accurately as I can remember, from the lips of one of "Havelock's Veterans," teaches a variety of lessons bearing upon our text, which many of us would do well to lay to heart. The Lord will be found faithful to His word and promise.

In conclusion, let me enquire: Are we putting Him to the test? Have we ever been in any trouble, temporal or spiritual? Have we called upon the name of the Lord for mercy, pardon, and salvation? Or are we still dead in trespasses and sins, utterly careless and prayerless? Let us take care lest, if we do not trouble ourselves now about the all-important matters of eternity, we may open our eyes in an unexpected manner in never-ending misery. He is still speaking to us from off the mercy-seat. We cannot possibly avoid meeting with at least temporal troubles, and if we have a spark of wisdom, we shall make these the occasion of obeying the voice of the Lord, when he says: "Call upon me in the day of trouble." It would be well if all amongst us at the present crisis, high and low, were found calling upon the Lord for deliverance, help and victory, while confessing our sins, and seeking forgiveness. "For everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." May the Lord bless to us His Word!

## The Diary of Dugald Buchanan.

*(Continued from page 193.)*

I COULD not see these things in a true light, and though others were willing to instruct me, I would not let my ignorance be known to them. When I read that promise, "Come unto me all ye that labour and are heavy laden, and I will give you rest," I thought no one had a right to come to Christ, but such as were weary and heavy laden, with a sight and sense of their sins; and that promise, "Whosoever will, let him take of the water of life freely:" I saw that there was a willingness required as the condition on my part, and till once I could find that qualification wrought in myself, presumed not to meddle with the promises.

It likewise increased my trouble, when I saw my former companions continuing in sin, particularly those whom I had been instrumental in the hands of Satan, in teaching the way of death. I exhorted them by all the joys of heaven, and all the terrors of hell I could think of, to return from their evil ways. But all I could say seemed like idle tales to them, for they believed me not. Then I thought that God would punish me, not only for my own sins, but for other men's also, because I had led them in the ways of sin. That scripture lay very heavy on my mind, nor could I shake it off at any time (Jer. ii. 33, 34).

My corrupt nature was like to overcome me, but when I prayed for the mortification of my lusts and idols, I was afraid that God would hear me; for I could not think of parting with my sins, although at the same time I durst not but pray against them. I frequently used this expression, "O Lord, I am afraid that thou wilt hear me, and thus deprive me of my idols." I had such an aversion in my very nature against holiness, that I could not think of continuing in a religious way of life. Again, I thought since I had nothing but the outward form of religion, that I could never endure to the end, and that it was the most melancholy thing in the world. Yet I believed that those who found the reality that was in religion, in their own hearts, found it quite another thing from what I did; which made me hope that the Lord would, sometime or other, enable me to find His "yoke easy and His burden light." Sometimes I thought that the Lord would keep me in this state of bondage for as many years as I continued in rebellion against Him. However, I thought several times on the man who was thirty-eight years at the pool of Siloam, and that I would also wait upon God, though I could not believe that any were like me, but hypocrites. That scripture was very terrifying to me: "but the hypocrites in heart heap up wrath." "They cry out when he bindeth them" (Job xxxvi. 13). This, indeed, was my case, for I was bound in chains of strong lusts. I could never say that sin made me sigh, by reason of my bondage, and how could I seek for deliverance,

who never found myself in bondage? I look upon all the knowledge I had of a Saviour, but as a dream.

I was very much grieved when I heard the people of God complaining of their state, saying, "O that it was with me as in months past! There was a time in which I could say, My Beloved is mine and I am His, but now I am in great darkness." I would say, "O! happy people, who can say that there was a time in which He shone on your tabernacle whatever your case may be now! If I knew what communion with God is, I would patiently bear whatever lot He might appoint me, but it is quite otherwise. Ye complain of an absent God, and I complain of a God with whom I had never been acquainted. O that I knew where to find Him, but, to all appearance, I never will!"

Some said that I was wonderfully changed, and thus took me for a real saint; which grieved me very much, having a name to live, and being as yet dead. The people of God shewed great love to me, and this also perplexed me, seeing that, when the rough garment wherewith I had deceived others and myself, should be taken off, they would abhor me, and that devils and damned reprobates would have me in everlasting derision, and say, "How are you fallen from your great profession?" Art thou become like unto us? I could justify God in sending me to the pit; for that scripture closed my mouth: "And if thou say in thine heart, wherefore come these things upon me? For the greatness of thine iniquities are thy skirts discovered, and thy heels made bare." At the same time I had a full impression of the justice of God, for I could not see how God could be just, if He should save me, although the whole race of Adam were saved. That word "salvation" was great to me. When at prayer I was afraid of immediate destruction, the thoughts of which made my flesh to tremble.

As I was one night in the fields, praying, there came a great flash of lightning, and when it was passed I looked for a clap of thunder which would crush me to pieces, which made me almost faint. However, I thought that if I died in this place, I would die on my knees, pleading for mercy. It then occurred to me, that many of these slavish fears came from Satan, who wished to terrify me. But after that night, I was never so much troubled with these fears as before. And I thought that, if God would have mercy upon me, and if ever it should be known what my sins were, and what was the exceeding riches of God's grace towards me, others would be encouraged to hope in His mercy. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. i. 15). Yet, after all, despairing thoughts lodged within me.

One Sabbath-day, after coming from church, I went into the fields to lament my sad case, and began to think on that question, "What is the chief end of man?" The answer was,



"To glorify God and to enjoy Him." Then said I, How shall I glorify God, for I can never hope to enjoy Him as my happiness, nor could I see how God could ever be glorified by me but by my damnation, and thought that, could I speak after receiving my doom at the day of judgment, I would cry aloud in the hearing of men and angels, and number up the mercies and favours the Lord had bestowed upon me, and what means He had used to convert me from my sinful ways, and how often His Holy Spirit strove with me; and again shew how I despised the riches of His goodness and forbearance towards me; how much I slighted all the means of grace; grieved the Holy Spirit, and resisted Him; and then call all the saints and angels to approve of the sentence passed against me. I thought this was the only way in which I could glorify God.

I found my terrors going away and a stupid frame of soul succeeding. I could not think of coming empty-handed to Christ, without being first humbled and broken for sin; and till once I could find these in myself I could not take comfort from any promise. I then wrote a catalogue of my sins and read it every morning, but was not in the least moved. Afterwards I sought out all the threatenings which were directed against such sins, and likewise read them every morning, but still found that they had no effect upon my heart. I felt discontented with all the ministers I heard preach, because they did not preach more terror. I said to myself, Poor soul! "how can thine heart endure, or thine hand be strong, in the day that I shall deal with thee? I the Lord have spoken it and will do it" (Ezek. xxii. 14). I applied this text to myself and saw that my heart could now endure all this, but that the time was coming in which my heart would fail within me at the wrath to come. Satan was tempting me to commit more sin, and that I would then mourn to purpose, but by considering its hardening effects I escaped this temptation.

When one means failed I bethought me of another: I thought if I could get a cottage in a wilderness that there I would live alone, and fast every third day until the Lord would shew mercy unto me, but this I could not get. Then I thought upon my last project, which was to see if I could "cause my heart to despair of all the labour which I took under the sun" (Eccl. ii. 20).

After the Lord had suffered me to weary myself in the greatness of my way, He revealed Jesus Christ to me, who I saw was in every way suitable for my soul, but that I was in every way unsuitable for Him; yet despairing to make myself more fit for Him, I endeavoured to roll my soul upon Him as a poor, miserable, wretched, blind, and naked sinner, without any qualification in myself to make me desirable in His sight. In this way I found the outgoings of my soul towards Him, and, as I said before, I saw Him to be in every way suitable for a lost and undone sinner; I found also some love kindled in my heart to Him.

I had now some peace in my mind which I had never before ; yet still hankered after the qualifications to be first wrought in me before I could take comfort from it. In a few days after this I met with a private Christian, to whom I told all my exercises. She desired me to apply to the free and absolute promises of the new covenant. "I said that I could not do it, as I had no qualifications to render me worthy." To which she replied, "that God never looked for any worthiness in the creature ; that it was only for Christ's sake we were accepted, and not for our own ; and that the offer of grace was altogether free, and upon the lowest terms possible." "Whosoever will, let him take of the water of life freely" (Rev. xxii. 17). But I said "that there was a willingness and thirsting required in that offer which I could not find in myself, and therefore how could I come?" I said "that I could not deny but it was the earnest desire of my heart that God would make me willing to do His will." "Then," said she, "that willingness is not in us by nature : for we are altogether unwilling to come to Christ, and, therefore, the promises of the new covenant are absolute. It does not in the least depend upon the creature's doing." "Thy people shall be made willing in a day of thy power." "A new heart also will I give you, and a new spirit will I put within you ; and I will take the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. xxxvi. 26). She further observed as to the conditional promises, "that Christ had fulfilled all these for us, and that believers were now under a better covenant than Adam was." She also opened up the nature of justification to me in a way I was totally ignorant of before, and desired me to study the Shorter Catechism with the Confession of Faith, in which I would get sound knowledge.

I was greatly comforted and instructed by this conversation, found my heart going out more and more after Christ in all His offices, and thought also that I loved this way of salvation very well. I found mourning which I had not before for sin, and my love increased towards all good people. Yet my whole heart did not close with Christ ; I had still a secret hankering after the law, and wished for a righteousness of my own. I got this relief in the month of May, 1742, being in the twenty-sixth year of my age.

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\* [*A few Reflections on the foregoing exercises, since I was twelve years of age.*]

*First.*—When I reflect on this period of my life and see the many imminent dangers that threatened to take away my life on a sudden, and how the Lord in a remarkable manner delivered me from them all, I dare not ascribe any of these deliverances either

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\* Passages within brackets indicate that these are omitted in the Gaelic translation.—A. M.

to myself or to chance; because the Lord's hand was visibly seen in them. I say when I reflect on these things I am made to fall down and adore that unspeakable love and care that God has for His people; even in their state of enmity and rebellion against Him, I may indeed say that God is good unto the unthankful and disobedient. I have many a time since, with overcoming sweetness, fixed my mind upon the following scripture, "O my people, remember now what Balak, king of Moab, consulted," etc. So may I say, my soul remember now what Satan hath consulted; what thine own heart, from the day that thou wast born unto this day, hath consulted; what wicked men have consulted; and what the flesh hath consulted, that you may know the righteousness of the Lord in bringing all these consultations to nought, and in "disappointing the devices of the crafty" (Job v. 12).

I likewise observe that there is great danger when youth are led into bad company. How soon was I corrupted more than ever after going into the family already mentioned! And not only while there, but after leaving it, and I had made a sort of returning to the Lord. Evil company and corrupt books were my ruin.

*Secondly.*—The foregoing exercises have taught me to admire the long-suffering patience of God, who did not cast me off in the midst of my provocations. I admire the extensive nature of Free Grace, which overlooks both the goodness and the evil of the creature, and loves because it loves, which if it were not so, where would my salvation have been found?

*Thirdly.*—I have learned this lesson from God's mercy towards myself; namely, not to limit the unlimited grace of God to others, should they have committed many grievous and scandalous sins, and even gloried in their wickedness. Yea, although I should see all this and much more, I am far from saying, Hitherto shall this grace come and no further, and here or there shall it stop. No; I rather think His mercy is over all His other works; therefore doth my soul trust in Him. Who knows how often God, who commands His creatures to forgive one another, not only seven times, but seventy times seven in a day, will forgive a sinner? And if the creature who has but, as it were, infinitely less than a drop of that merciful nature which is in God, is commanded to forgive so many repeated offences in so short a time as one day, how often will God, whose mercy is above the heavens, multiply pardons to His people? Especially since He can do it without any impeachment to His justice or holiness. "He is faithful and just to forgive us our sins." "And it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save the chief of sinners" (1 Tim. i. 15).

*Lastly.*—When I reflect on the foregoing exercises, I am led to see the many false rests to which an awakened sinner will betake himself before he comes to close with the Saviour. The first rest

to which I betook myself was the performance of duties; the second, a mistaken notion of Christ's righteousness, thinking that God would accept the will for the deed, and that wherein I came short Christ would make up the deficiency. But the Lord brought me off from this delusion by letting me see that Christ would never clout my old garment with His new linen; yet I thought my duties might make me meet at least for receiving grace, for I wanted to make myself rich to come to Christ to get fine gold, etc. Then the Lord shined on that scripture, "And when he is come he will reprove the world of sin" (John xvi. 8); wherein I saw that it was the office of the Holy Ghost to convince me of my sin and shew me my need of a Saviour. I believed that I could do nothing of myself without the assistance of the Holy Spirit; yet I believed that He did not work irresistibly and without any concurrence. But the Lord shewed me that there was nothing but perfect resistance in my heart, and that unless there was an almighty power put forth that I would never be convinced of my misery. I compared my heart in this case to the leviathan (Job xli. 15, 29). It would laugh at all the terrors of the law, while in *my* hand, and esteemed them as straw and rotten wood. "He is the chief of the ways of God. He that made him can make his sword to approach unto him" (xl. 19). Yea, He only can do it and none other.

Hence I concluded that neither good education, good example, reproofs, warnings nor any other thing, yea, nothing less than the almighty power of God can change or draw the heart to Christ. I used many means and self-endeavours to effect this but all was in vain, till the quickening Spirit of God came and wrought it in me effectually, "He shall not fail nor be discouraged till he have set judgment in the earth" (Isaiah xlii. 5). "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please."]

*(To be continued.)*

**A Correction *re* Article on "The War."**—We regret to find that in the opening article of last month on "The War," we made the mistake of stating that the occasion of Great Britain's entering the present conflict was the support of our ally, France, as against Germany; while the real occasion was Germany's violation of a Treaty with this country, France, and Belgium, not to make Belgium a battle-ground in the event of any war arising between the other countries. Now, Belgium was entirely neutral in the matter of the controversy which gave rise to this war, and Germany, in the most wanton and dishonourable manner, deliberately broke the Treaty and invaded Belgian territories—a fitting prelude to the atrocities that have followed. Great Britain could not look on and do nothing in such circumstances. Every principle of justice, honour, and mercy, called for action.

**Letter to a Soldier by Richard Sibbes, D.D.**

(1577-1635.)

THE following letter by Richard Sibbes, the Puritan divine, was sent to that eminent and pious soldier, Sir Horatio Vere, when in command of the English Forces in the Netherlands, as an epistle dedicatory of the "Bruised Reed and Smoking Flax," a well-known treatise of Sibbes:—

To SIR HORATIO VERE, Knight,  
General of the English Forces of the  
United Provinces in the Netherlands,  
and to his pious consort, Lady Mary Vere.

RIGHT HONOURABLE,—Soldiers that carry their lives in their hands had need, above all others, to carry grace in their hearts, that so, having made peace with God, they may be fit to encounter with men; and having, by faith in Christ, disarmed death before they die, they may sacrifice their life with the more courage and comfort, which to neglect—being a matter of eternity—is not valour but desperate madness, because in this business, as in oversight of war, there is no place for a second repentance, the first error being unrecoverable. In evils above the strength of man to prevail against and his patience to endure, there God hath planted the affection of fear, which might stir up to avoid the danger by flying to Him in Christ, who being our friend it is no matter who is our enemy. We may be killed but cannot be hurt; so safe it is to be under His command that hath command over death, hell, judgment, and all that we most fear. Yet such is our nature that, by familiarity with danger, we grow by degrees insensibly to be hardened against it, and to look no further than death, as if to die were only to give up the ghost, and then an end of all. And hereupon it is that they that follow the wars are generally taken to be men not most religious. The more respect those of that profession deserve that have learned upon what terms to live and die, that are sure of a better life before they leave this, that have laid up their life in Christ; amongst whom, Right Honourable, the world hath a long time taken notice of you, in whom both religion and military employment, meekness of spirit with height of courage, humility with honour, by a rare and happy combination, have met together. Whereby you have much vindicated your profession from common imputation, and showed that piety can enter into tents and follow after camps, and that God hath His Joshuas and His Corneliuses in all ages. But I will not use many words of yourself to yourself, because though you have done much that may and will be spoken, yet you love not to hear or speak of what you have done.

It may seem to some unbefitting to offer a discourse of a "bruised reed" to such a strong and flourishing cedar. But experience sheweth that the strongest plants in God's house are exposed sometimes to strong winds of temptation, and thereupon



meet with bruising, that they may the better know by whose strength they stand, and that the greatest may learn to go out of themselves to the same common rock and fountain of strength with the meanest. David was a valiant man; yet upon experience of his oft failings and recoveries he became towards God as a weaned child. Lowliness of mind to God-ward and greatness of spirit against His enemies may well stand together; for the way to be above all other things is to submit to God first. Besides, this text speaketh of the prevailing government of Christ in His Church and in His children, which may be an encouragement to your Lordship still not only to own the cause of Christ in these times—wherein men are ashamed of what they should glory in, and glory in their shame—but likewise to fight the Lord's battles when called to it, and help Him against the mighty, for victory attendeth Christ's side in the end. Though God, to revenge the quarrel of His covenant, suffer His enemies to prevail yet for a time, to harden them the more, yet they have undertaken a condemned cause; and howsoever the Church hath justly provoked God, yet the cause shall stand impregnable against all created power of devils and men. We naturally desire victory, and many desire it more than truth or goodness, which only are victorious; and so out of a depraved judgment they cross their own desires, seeking to overcome in that wherein it were safer for them to be overcome. These are sure to meet with shame in the conclusion instead of victory; or else we must deny Christ to be King of His Church and Judge of the world. Proceed on still, Honourable Lord, to stand for Christ, both in peace and war, and this shall be found to your honour when Christ shall come "to be glorious in his saints" (2 Thess. i. 10), that He thought you worthy to honour Himself by, when others that oppose or betray the cause of Christ for base ends, shall not dare to hold up their heads.

I would not divide you from your Honourable Lady, being obliged to both, and both being one, as in other bands, so in that above nature, in love to the best things; both exemplary in all religious courses; both in your places likewise, having been employed in great services for the common good, so that not only this but foreign States are bound to bless God for you both. Going on in these ways you will find God making His promise good of honouring them that honour Him.

I do not so far overvalue this poor work as to think it worthy of your Honours, but thus I thought meet to witness my deserved respect to you both. If I be to blame for suffering these sermons—long since preached—thus to come forth, others must divide the fault with me who had brought it to that pass that it was almost necessary for me to take this course. The Lord continue to bless your Honours, with all your branches, and to maintain His grace in you "until he hath brought forth judgment unto victory" (Matt. xii. 20).

Your Honour's to command in the Lord,

(Signed) RICHARD SIBBES.

## The Baptised Family:

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

BY CAESAR MALAN, DOCTOR IN THEOLOGY.

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"For me and my house, we shall serve Jehovah."—JOSHUA xxiv. 15.  
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(Translated for the first time from the French.)

(Continued from page 181.)

CHAPTER X.—BAPTISM WITH WATER DOES NOT BELONG TO  
THE CHILDREN OF PARENTS WHO ARE UNBELIEVERS.

*The father of the family.*—"So then, Samuel, you acknowledge that *in the church* infants ought to be baptised?"

*Samuel.*—"I scarcely see how I can do otherwise, without slighting the sovereignty of God in respect of this appointment, or without failing in appreciation of what you have pointed out to have been the position of the children of believers from the beginning of the world, first in the families of the patriarchs, then under the shadow of the law, and finally under the Gospel economy? . . . And yet for all the evidence that I now possess, my spirit is not thoroughly satisfied that you are right. I cannot shut my eyes to the abuse to which the practice lends itself, to the snare which it spreads for the multitudes who call themselves Christian, and who nevertheless are far removed from being genuinely converted, and even from the desire of being baptised with the Spirit. And in that connection I might even go the length of saying that I think it possible that my own resolution not to baptise my child had been taken in the hope that it might serve as a salutary and much-needed warning both to the child itself, and to other precious souls besides."

*The father of the family.*—"How strangely you reason, dear Samuel! What a confusion of ideas and doctrines there is found in those few words of yours! How have you so forgotten the first principles of the Gospel? Truly, good friend, I marvel (Gal. i. 6) that such darkness still obscures your vision."

*Samuel.*—"Well, at the least, dear brother, I am not able to recognise it as obscurity; but if you can so teach me, please do so, for truly my only desire is to know what in fact God has said or commanded."

*The father of the family.*—"Well, to begin with, how can you, as a disciple of the Bible, advance the principle that the abuse to which people put the ordinances of God is a reason for putting those ordinances utterly aside? In this way circumcision ought to have been postponed among the Jews until men came of age; if not, because of the abuse to which the people put it, abolished altogether; or, to put it at the lowest, believers would have had

something like reason for wishing that their children had not been circumcised, in order that through their uncircumcision they might be for a salutary warning to themselves and to others !”

*Samuel.*—“I confess that I have spoken in a carnal sense, and only in keeping with what man sees. You are quite right: the abuse of an ordinance of God, of which man may be guilty, can never be a reason for blaming the ordinance itself.”

*The father of the family.*—“Certainly not; for suppose you apply the principle, which you advanced, to the ordinance of the Lord’s Supper. It surely is a blessing, a source of great comfort, and of reviving of life to the believing Church of Jesus, and yet to what abuses is it subjected in the world that is named Christian! How many ignorant, carnal, and superstitious people are there who perceive nothing but the external ceremony, or who change it into a ground of justification, or who imagine that they belong to Christ because they partake of it! And what abuses are they also, who administer this Sacrament, guilty of, who, understanding neither its nature nor purpose, prostitute it before a profane and impious world, and so by this Sacrament lay a net for the deceived multitude! Will you say that therefore the Sacrament of the Supper ought to be done away with? Will you not rather say that it is the duty of believers to keep to what the Lord has prescribed?”

*Samuel.*—“Of course that is all that any one can demand in the matter of baptism, to wit, that believers should do just as the Lord commanded.”

*The father of the family.*—“But, my brother, you will surely allow that it is one thing to bring an institution back to its primitive form, and another thing to say that it is necessary to abolish the institution because it has been abused.”

*Samuel.*—“Yes, certainly, I will grant you that. But the question remains as to how baptism may be brought back to the primitive form.”

*The father of the family.*—“Truly, my friend, the work is not an easy one. Baptism and the Lord’s Supper are two pearls which the unbelief of our evil days gives over without scruple to hearts that are unclean, to men who despise them and trample them under their feet, and who by and by attack the very Church that has given them those privileges. Surely then it is desirable that these two jewels which properly belong to the spouse of Christ should be taken out of the hands of those enemies, so that, in keeping with the Lord’s will, they should serve to adorn the Church for her Husband!”

*Samuel.*—“Yes, but how can it be done? For to begin with, baptism with water has for so long a time been given to every infant that was born in a country bearing the Christian name, that it is hard to see how one could put a stop to this confusion, this adultery of the Church of Jesus with the enemies of Jesus? How can you here strike a true mean?”

*The father of the family.*—"The way to strike a mean is to return to the Lord's institution, and that such as it was when first established. Certain it is that from the time of Seth not every infant born into the world had the name of Jehovah called upon it, for the impious Cainites, who despised such a thing, took good care not to invoke His name on any of their race. Just so, it was not called upon the posterity of Ham, on whom fell the Lord's curse; and, as we come down the history of nations, according to the discipline which belonged to the law of Moses, we find that to be called by this great name was not the privilege of a family whose father, on account of his impiety, was cut off from the people of Israel, and from the covenant of the Most High.

"Why, then, should this discrimination, which prevailed when truth was as yet but 'as a lamp shining in a dark place,' not be observed or acted upon when we are now living under the clearer light of the Gospel? Why should not unbelievers in our day be far removed from the privileges and rights of the covenant, as was the case in ancient times in respect of the impious, the profane, and the contemners of the word of the Most High?"

*Samuel.*—"You don't think that baptism belongs to every child that is born in a nation calling itself Christian?"

*The father of the family.*—"My belief is that the seal of the covenant of Promise belongs to the children whose parents are under the Promise, but I can't see, either in any part of God's word, or in any example drawn from the practice of the pure Church, that the seal ought to be placed, *in the name of Jehovah*, on the seed of those who are in rebellion against Jehovah. And I am so far from thinking that the mere birth of a child in a country or under a government that calls itself Christian is a scriptural reason for baptising that child in the name of the Lord, that, on the contrary, I consider that practice to be the work of the great adversary, who, by this confusion, holds the world in a fatal delusion, and mingles the sons of God, and the daughters of men, bringing about marriages whence were born of old men renowned for pride and impiety" (Genesis vi. 1, 5).

*Samuel.*—"But is not that just what I had been saying, and for which I was blamed by you?"

*The father of the family.*—"Oh, no, not at all, my dear friend. "What you say is this:

We will baptise only adult believers, because if we baptise infant children, then all the people will be baptised and the result will be that the Church and the world will be confused and mingled together.

"What I say is this: We will baptise little children, for God has so ordained, seeing they are holy; but we will baptise only according to the ordinance of God. Now, these two propositions are not alike."

*Samuel.*—"I see now what you mean. But it remains that I ask you what you mean by *baptising infant children according to the ordinance of God?*"

*The father of the family.*—"It is to put the name of Jehovah on the infant children of those who themselves call upon the name of Jehovah. It is to baptise the families of believers, and of these only."

*Samuel.*—"Ah, my friend, now that word of yours does bring a light into my mind! That way of looking at the matter is quite new to me, and a way of which I did not hitherto think. Now please expound to me your entire thoughts in this connection."

*The father of the family.*—"That which caused the corruption of the old world was the mingling of the children of God with the children of the ungodly. This mingling prevails in our day, and it has brought about that which people call *\*national churches*, that is to say, associations of cosmo-Christians (which means part world and part Christian), where the Bible with its teachings and its laws are indeed found, but where the ordinances of divine worship, placed under the tutelage or will of worldly powers, are forcibly turned aside from their original intention, and thus, in the hands of an unbelieving authority, they become either a sign of an agreement among divers peoples, or a useful means for holding in and governing a nation.

"This state of things, I admit, may be modified if the government itself has submitted itself to the Lord Jesus; but, certainly, whenever that rare state of things does not occur, and the leaders of the nation are but children of the world, then the ordinances of God are prostituted to the world, and the spouse of Christ, having been carried into captivity, appears only in soiled garments, its crown away. Then the Lord's Supper, that holy institution which the Saviour meant for His dear Church, is given as common feeding to the dogs and swine of a generation, the most perverse; and baptism, by a necessary consequence, is administered to the families of parents who make a mock of Jesus, and of His cross and blood, people who go the length of even saying that death puts an end to men's existence."

*Samuel.*—"What a picture! And yet how true to fact! But once more I ask what remedy is there for that confusion if infants are to be baptised?"

(To be continued.)

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FOR the slaying of Christ and the contempt of the Gospel the land shall be divided. Learn, Scotland (for I may not stay to amplify the doctrine), learn to make much use of Christ. Are ye not more obliged to God than His beloved people the Jews were—the Lord's first bride, the wife of His youth? The sorest stroke that ever a land gets is a stroke for rejecting Christ and the Gospel.—*Samuel Rutherford.*

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\* Dr. Malan was in favour of the national recognition of religion.—J. R. M.

## Good Counsel to a Young Man.

A FRIEND has handed us the following letter by a worthy man of the past, which contains excellent advice:—

INVERNESS, 24th March, 1857.

MY DEAR NEPHEW,—I have not any news to tell you at this time about what is going on in the country, but this I may tell you—that death is not idle in this neighbourhood at present. Mrs. B. D. died a few days ago, and I went by the funeral to Dunlichity, and I remained a few days with your father and uncle and the rest of my friends thereabout, believing it to be the last time I would see them in this life. Every feature of my old friends is telling me that we are only “strangers and sojourners on this earth,” and that soon our race will be run. For my part, my life is very short. Now, I have been taking my last farewell of the people—and even of the hill and mountain I took my last farewell! I am very poorly since I came home.

Dear nephew, this is the last letter you shall have from me, and I must write you faithfully and lovingly. You have been complaining of the Sabbath-breaking and profanity of the people, and I believe you have too much reason. You bring to my memory what a pious pack-merchant said once in Strathspey; his name was Alexander Rose. He and his companion took up their lodgings in a farmer’s house, and when the people came in, there was nothing but cursing and swearing. The other man said to Rose, “Arise, and let us go from here, lest they bring judgment on us!” The pious merchant said, “Where will you go? If you go out of Sodom, you will only go into Gomorrah.” And I think the same applicable to you. If you leave England you will only go to Scotland, which is as bad; but I believe both places to be safer for you than any other kingdom in this world. My dear boy, wherever you go in this world there is sin, and wherever sin is there is trouble. But you must remember that God made your body a closet for your soul, in which you can worship God unknown to the world; and so you can pray to God in your daily business or in the midst of company. It is in this closet you can pray without ceasing. My dear boy, I exhort you to make special use of ejaculatory prayer, for one of the saints said, “It is a fiery, flying prayer that will be in heaven before the devil can shoot an arrow at it.” I wish you particularly to shun bad company, for it has proved the ruin of thousands; shun it as far as you possibly can—for to shun it altogether you must need go out of the world. It is a bad sign to see a man taking delight in bad company; but I hope better things of you. You had a good example set before you; and if you will do as they do, you must do it in face of an enlightened conscience, and for this God will punish you for the sin though He would allow them to go free.

My dear nephew, I beseech you—as my last and earnest desire—that you will remember your soul above everything. You

cannot be too anxious about your immortal soul. Do not take any notice of the scoffs and jests of the world, but be courageous and "fight the good fight," that you may have a crown of life.

I must now conclude. . . . Accept of my kindest love and best wishes for your welfare in time and eternity.—I remain, etc.,  
D. M.

## **Pastor Russell's Views.**

A BRIEF CRITICISM BY THE REV. J. R. MACKAY, M.A.,  
INVERNESS.

THE following letter (now slightly retouched) appeared in the *Highland Times* of September 3. It is, so far, a reply to a certain Judge Rutherford of New York, who has been lecturing in Inverness and elsewhere in favour of Russell's views:—

Sir,—Millennial Dawnism, which has no mean exponent in the Hon. J. F. Rutherford of New York City, ought after all to die a natural death ere this year is out. It ought to do so, at least in the estimation of sensible persons, if Christendom shall not have been annihilated and the Millennium fully come by October of this year. Pastor Russell, the protagonist of the movement with which the Hon. J. F. Rutherford is identified, declared some time ago that October, 1914, would see the end of this world! Well, we shall see. Meantime, lest the simple-minded should be carried off their feet by the attractions of Pastor Russell's counterfeit Christianity, you will, I hope, allow me through the medium of your popular paper to criticise as briefly as may be, the salient points of this novel system of divinity. I say, "counterfeit Christianity," advisedly, for how can one otherwise characterise a system which maintains that itself is Christian, and yet teaches that the Son of God, Jesus Christ, who is allowed to have had some form of spiritual existence before He was changed into a man, was never more than a mere creature of God; that, when He was in this world He was simply and purely a man; that He did not rise out of the grave with that body in which He was crucified on the cross of Calvary; and that although He now lives a divine being, His is but a divinity in which "the little flock" also are to be the sharers? Pastor Russell's doctrine of the Holy Spirit is, if possible, still more dishonouring to God than is his doctrine concerning Jesus Christ; for the Holy Spirit, Pastor Russell says, is only a creature, still lower in the scale of being than is Jesus Christ. It is no wonder that the Millennial Dawnists scarcely ever say that there is a Holy Spirit!

But it is by their exposition of Scripture, which goes to support the view that there is no everlasting punishment for the impenitent wicked, that Millennial Dawnists have won most of their popularity. But what if the exposition amounts to mere imposition! The subject is indescribably solemn, and I offer only these two observations—(1) Pastor Russell, following the method of other successful



jugglers, makes use of a false dialectic. He, to begin with, gives a definition of "death" which makes it synonymous with "ceasing to exist." Of course, if death is equivalent to ceasing to exist, then even the second death can have no terrors, and, the second death once disposed of, it will be a comparatively easy thing to water down to innocuousness the other Biblical expressions which all sections of the Christian Church from the beginning have taken to mean everlasting punishment. But to say that death merely means cessation of existence, is not to speak in consonance with right reason or with the obvious meaning of Scripture. The essential nature of death is separation and corruption; temporal death is the separation of soul and body, and the corruption of the body; spiritual death is the separation of God and the soul, with the corruption of that soul. And that the Bible gives no countenance to the idea that death means cessation of existence or absolute loss of consciousness ought to be patent to everyone. Did Christ mean to suggest that the selfish rich man had at death lost consciousness in every sense when He declared that "in Hades he lifted up his eyes, being in torments," or that the penitent thief would in the article of death, so far as consciousness was concerned, absolutely cease to exist when He promised him, "To-day thou shalt be with me in Paradise?" An affirmative answer ought to be impossible. (2) Everyone knows that the Christian Church did not receive the doctrine of everlasting punishment so much from the mouth of either prophet or apostle, as from the mouth of the Lord Jesus Himself. One of the words He made use of in speaking of the place of woe is Gehenna. But this, says Pastor Russell, is but an allusion to the valley of Hinnom, where the offal of the city, Jerusalem, was burnt. Now, on the part of the Christian Church it is not denied that, to begin with, the word Gehenna did mean the valley of Hinnom. What is averred is that the doctrine of everlasting punishment is of more ancient date than the term Gehenna, that in Christ's time the Jews had come to speak of the place of future punishment as Gehenna, and that Christ took up a current term and made it for His hearers synonymous with the place of torment. In every language it is one of the commonest things to find words that, to begin with, connoted only what was very commonplace, afterwards charged with the most special and profound connotation. *Pneuma*, itself, to begin with, means the wind or the air, it then is used to mean the breath of our nostrils, from that it is taken up to mean man's immortal part, and in the end (in New Testament Greek), it is used to declare the nature of God Himself. Does the history of the term diminish aught from the pregnancy of Christ's oracle, "God is Spirit?" Surely not. But no more does the etymology of the word Gehenna relieve it in the least from the awfulness of the content wherewith the term was charged in Christ's teaching.

Thanking you in anticipation.—I am, yours, etc.,

JOHN R. MACKAY.

## Sabbath Newspapers—A Protest.

SINCE the War began, right-minded people in our cities have been shocked by the issue, on the Lord's Day, of newspapers giving the latest War News. These papers are being sold in the streets, and even at the doors of churches. The peace of quiet neighbourhoods is rudely disturbed on Sabbath mornings by the hideous cries of "War Special." Sabbath desecration is one of the outstanding sins of our country, and one of the causes of the Lord's wrath against us as well as other nations, and so we are only adding fuel to the fire by such obnoxious breaches of the divine commandment at the present time. We have no doubt but our country is engaged in a just conflict against Germany. At the same time the Most High has a controversy with us on various accounts, and we cannot escape chastisement. The following letter by way of protest was sent to the press. *The Glasgow Citizen* to its credit gave it a very prominent place in its columns :—

"GLASGOW, 10th September, 1914.

Sir,—We, the undersigned ministers of the Free Presbyterian Church, desire to raise our conscientious and decided protest against the practice of printing news and circulating newspapers on the Lord's Day. Since the present War began, certain representatives of the press seem to think that they have a special call to issue War Editions on the Sabbath, and to send their newsboys even to the door of churches at the end of divine service to advance the sale.

While we feel as deeply interested as any of our fellow citizens in the welfare of our brave soldiers and sailors, and in the success of the Allied Forces on the field of conflict, we see no reason why the peace of the sacred day of rest should be thus invaded. If the news is good, all is well ; if it is bad, Monday will be time enough to hear of it.

We discern no sufficient ground whatever, upon the principle of 'necessity or mercy,' for such proceedings, and regard them as an unwholesome interference with the moral and spiritual interests of the community. No one can tell the incalculable amount of good done to the jaded minds and bodies of the people by the rest and elevation of the Sabbath.

We feel bound, therefore, at the present moment to remind our fellow-countrymen that the moral law in every precept is of divine and perpetual obligation upon all (newspaper proprietors included), and that the Fourth Commandment, 'Remember the Sabbath Day to keep it holy,' is an integral part of this law which has God for its author. Let it not be forgotten that the Most High severely chastised ancient Israel for its disregard of the Sabbath as well as other divine institutions (see 2 Chronicles xxxvi. 17, 21), and that He is the same yesterday, to-day, and forever.

The Day of Rest has lost nothing in sacredness and worth, but gained much, amid the glories of the Gospel dispensation. It commemorates now not only the completion of the great work of creation, but the accomplishment of the grand work of redemption. 'The Prince of Peace' rose from the dead on the first day of the week. Let us seek to remember Him 'who remembered us in our low estate' on that day, and our soldiers and sailors will not suffer any loss on that account.

We would humbly appeal, in conclusion, to all who desire the highest good of our beloved country to oppose in every lawful way in their power all encroachments on the sanctity and rest of the Lord's Day.—We are, etc.,

(Signed) NEIL CAMERON,  
St. Jude's F.P. Church.

( " ) JAMES S. SINCLAIR,  
John Knox's F.P. Church."

Several letters appeared in approval of the above protest, notably two, one by Mr. Archibald Macneilage of the Free Church, and the other by Rev. Thomas Mathew, Kilwinning, of the Original Secession Church. A few letters of an opposite character also appeared, but it is not unfair to say that they were weak productions.

### **The late Mrs. Macadie, Brawlbin, Caithness.**

THE Lord in His holy providence has been pleased to take away another member of the Halkirk congregation in the person of Mrs. Macadie, Brawlbin Mains. Since this year began, three worthy members, two of whom, Mr. Donald Murray and Mrs. John Mackay, have been already noticed in these pages, have passed away to their everlasting rest. The hand of the Lord is upon us as a congregation. May He sanctify it to our good!

Marjory Sinclair was the maiden name of the subject of this notice. She was born at Leosag, Scotsclader, about the year 1837. Her parents set a good example before their children, and instructed them well in the literal knowledge of God's Word, and in the contents of the Shorter Catechism. They also brought them regularly to hear the preaching of the Word on the Lord's Day. We believe that this, with the divine blessing, had a remarkable influence for good in moulding the character of the subject of this sketch and of the rest of the family, in all of whom it may be said that "some good thing toward the Lord" was seen. To all appearance Mrs. Macadie underwent a saving change in her youth, and must have been much helped by the worthy ministers and men with whom she then came in contact. Some of the ministers she

heard were the Rev. John Munro, Halkirk, Rev. Finlay Cook, Reay, and the Rev. Rose Mackay, Bruan. She often attended the services held at Achreny which was in her young days a garden of the Lord, though now a wilderness. Later on in life she sat under the ministry of the Rev. David Ferguson, Westerdale, who was a sound and faithful preacher of God's Word.

Her husband was the late Mr. Donald Macadie, a native of the parish of Watten, who predeceased her about twenty-two years ago. He was a nephew of the well-known worthy James Macadie. A man of strict integrity and decided piety, Donald Macadie showed himself a staunch witness for truth in his day. His was a strong, sterling character, and as an elder in the Free Church, he actively supported all those who stood for sound doctrine and purity of worship in his time. His removal by death was much mourned by his friends at a critical period in the Church's history.

We are unable to give much as to Mrs. Macadie's spiritual experience. She was of a quiet and retiring disposition, and seldom spoke of her own experiences, but that her godliness was of the most genuine stamp no one who knew her could fail to recognise. Her chief delight was in God's Word, and when going about her daily duties she was often heard quoting some passage of Scripture to herself. The word of the gospel was her daily spiritual food. She viewed with much sorrow the carelessness and indifference of the present generation towards the things of God, and lamented how few stood for the truth. She would not be carried away with every wind of doctrine, and continued to the end steadfast and loyal to the testimony raised by the Free Presbyterian Church. Her love to the Lord's people was as sincere as it was unassuming, and she showed her affection for them by her warm-hearted hospitality. She gave liberally of her means for the support of the cause of Christ, and at the time of her death left a legacy of £100 for the Sustentation Fund of the Halkirk congregation.

For about six weeks before her decease, Mrs. Macadie was in failing health. She expected the end was drawing near, and patiently waited for the change, with a desire "to depart and be with Christ," which was far better. Shortly before she died, she asked one of her daughters to read and sing the closing verses of the 48th Psalm, beginning at the 11th verse, where it runs, "Because thy judgments are made known, let Zion mount rejoice." Her daughter asked her, "How could Zion mount rejoice at the judgments of God?" "Yes," she replied, "for the truth says, 'When thy judgments are in the earth, the inhabitants of the world will learn righteousness.'" She passed away on the 27th day of June, and her remains were interred in the Watten churchyard beside those of her husband.

Much sympathy is felt for her bereaved family, consisting of two sons and four daughters, and also for her sisters and her brother, Mr. Donald Sinclair, elder in Halkirk congregation. "The memory of the just is blessed."

N. M.

## Suipèir an Tighearna: Rivetus.

*Teagasg, a chum gu'm bitheadh iadsan lè'm b'àill 'tighinn gu  
h-ìomchuidh 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 leantuinn o t. d. 199.)*

AN TREAS CAIBIDEIL DEUG *(air a leantuinn),*

*A tha mu thimchioll an urrainn diadhaidh leis am bu choir dhuinn  
tighinn thun a' buird naoimh so, agus compairteachadh dhe  
an t-Sacramaid.*

CHA do chuir Dia an t-Sacramaid air chois, ni mo tha E a' cumail an t-Sacramaid ri ar n-aghaidh, chum gu'm beachdamaid air an t-Sacramaid mar chuspair aoraidh; eadar am bi sin dìreach a' ciallachadh aoraidh dh'an t-Sacramaid fein, no aoraidh air sgath an daimh anns am bheil an t-Sacramaid a' seasamh do'n fhìor Chuspair aoraidh. Cha do dh' orduich Dia aon chuid gu'm biodh aoradh air a dheanamh dh'an t-Sacramaid, no eadhon gu'n deanamaid aoradh a'n lathair an t-Sacramaid no anns an t-Sacramaid. D'ur shuidh an Tighearna fein comhladh ri a dheisciobuil aig a' bhord, thug E an t-aran, a bha air a naomhachadh, dhoibh chum gu'n itheadh iad dheth, agus fion, chum gu'n oladh iad dheth, ach cha d' thug E earail doibh, aon chuid gu'n eireadh iad 'nan seasamh air an cosan, no gu'n lubadh iad an gluinean, no gu'n gabhadh iad an t-Sacramaid air dhoigh eadar-dhealaichte o mar bha iad ag itheadh an uain càisge agus an t-aran neo-ghoirtiche, agus na luibhean searbha. Cha'n 'eil iartas againn, aig an àm cheudna, *spot* dhubh a' chur orrasan a tha a' smuaineachadh mar a ta sinn, ann an nithean eile, a thaobh na Sacramaid; a tha ag aideachadh a' chreidimh ceudna ruinn; agus nach 'eil a' rùnachadh an t-urram a bhuineas do Dhia a thoirt dh'an t-Sacramaid; ach gidheadh a ta a' gabhail na Sacramaid le gluinean luibte, air dh'an aoradh a bhi d'a ionnsuidh-san a shuidhich an t-Sacramaid, eadhon d'a ionnsuidh-san a tha 'ga thoirt fein duinn anns an t-Sacramaid. Ach do bhrìgh 's gur h-ann a shruth an cleachdamh sin o'n mhuinntir a tha a' deanamh De dhe an t-Sacramaid, air dhoibh a bhi a' deanamh aoraidh dh'an t-Sacramaid fein, is mo gu mor is fearr leinn cleachdamh na muinntir ud a' leantuinn a tha, fhad 's is urradh dhoibh, a' cumail fada air falbh o dhoighean air bith o'm faod amharusan eiridh, no cothrom a bhi air a thoirt do iodhal-aoraidh, no do shaobh-creidimh, gu eiridh suas. Ach gun a dhol ni's faide air ar n-aghaidh a thaobh na puinc sin, dh' iarramaid gu'm

bitheadh na h-uile, eadar an ann 'nan suidh no 'nan seasamh, air an ealarachadh gu compairteachadh leis a' mheasarrachd sin a tha dleasdanach, air dh' an cuirp a bhi anns an t-shuidheachadh sin a tha freagarrach airson cuideachaidh le cudthromachd agus maiséalachd an aoraidh, an doigh leis an nochd sinn gu bheil an nì sin, a chuir Dia air chois airson ar combhfhurtachd, 'na nì air am bheil meas ro-mhor againn. Tha sinn mar sin a thaobh na Sacramaid, mar a thaobh a bhi ag eisdeachd focail Dhe, cha'ne a mhain a' gluasad suas muinntir gu aire a thoirt dh'an chuis, ach mar an ceudna 'gan earalachadh gu urram diadhaidh a nochdamh.

A ris, ma 'se toil Dhe, d'ur bhitheas sinn ri urnuigh, gu'n togamaid suas lamhan glana Thuige-san (1 Tim. ii. 8), cha'n urrainn neach air bith aobhar ceart a thoirt seachad carson nach deanamaid air an doigh cheudna ann an gabhail Sacramaid ar n-aonaidh, no carson is ann bu choir gnothuich a bhi aig an t-sluagh chumanta ris an t-Sacramaid (mar tha na Papanach a' cumail a mach) a mhain le am bilean agus le an teangannan, d'ur gu tric a ta se fìor gu bheil am bilean agus an teangannan cheart cho salach ri an lamhan, mar 'eil iad nì's sailche. Ged, fo an lagh, nach robh e air a cheadachadh do nach air bith ach do na sagartan beantuinn ris an airc, gidheadh cha'n'eil Dia a' bacadh do na creidmhuich an laimh a chur ris an aran no ris a chupan, chum gu'n ceadachadh E sin amhain d'an dream a ta a' frithealadh. Tha e 'na nì cinnteach gu'n tug Crìosd na samhlaidhean seachad do gach aon fa leth dhe a dheisciobuil, agus mar so air dhoibhsan an glacadh le an lamhan gu'n do ghiulain iad mar sin na samhlaidhean gu'm beul, agus tha e mar an ceudna 'na nì cinnteach gu'n do lean an cleachdamh so anns an eaglais airson iomadh linn, ionnus gu'n robh e 'na nì comasach do chuid, araon fìr agus mnathan, na samhlaidhean a thoirt leo gu'n dachaidhean fein, agus an gleidheal ann an sin. Cha'n'eil doilgheas oirne airson gu'n deachaidh 'cur as do na mhi-ghnathachadh sin, ach tha sinn a' deanamh luaidh air a' chleachamh ann an so mar dhearbhadh air nach 'eil ann ach cleachdamh nach 'eil a' dol air aise gu laithean nan Abstol, gu'm bitheadh lamhan nan comanaiche air an ceangal, air choir as nach faodadh iad 'beantuinn ris na samhlaidhean, ach a mhain am beul 'fhosgladh dhoibh; agus mar sin gur h-e a ta anns an nì so meur dhe 'n t-shaobh-creidimh sin as an do dheirich teagasg a' bhrìgh-atharrachaidh (*transubstantiation*). Agus eadhon ged bhitheadh teagasg a' bhrìgh-atharrachaidh fìor, mar nach 'eil, gidheadh cha b' aobhar sin airson gu'm bitheadh na lamhan air an dunamh ann an aghaidh an nì sin dh'am bheil am beul fosgailte, gu h-àraidh d'ur tha sinn a' faicinn gu'n d' thug an Tighearna fein, aig a' cheud fhrithealadh, an t-Sacramaid thairis do lamhan nan deisciobuil.

Tha e fathast uime sin 'na dhleasdanas gu'n suidhicheadh gach comanaiche, le curam, inntinn agus anam, ionnus 's roimh dha teachd gus a' bhord gu'm bitheadh e comasach air a bhreith-

neachadh ciod a ta a' gabhail aite ann an so, agus ciod e is coir dha fhein a dheanamh anns a' chuis chudthromach so. Thugadh e mar sin fainear ciod e b' aobhar bais do Chriosd, bas leis an robh ar peacanna air an glanadh air falbh; thugadh e fainear an gradh ro-mhor a ghluais E gus an uallach ud a' ghabhail air fein; thugadh e fainear trocair ro-mhor ar De-ne, a fhuair cleachamh ann a bhi a' toirt a Mhic fein seachad chum bais air ar son-ne; thugadh e fainear an doigh anns am bheil Criosd 'ga thoirt fhein dhuinn a nis, doigh a tha gu h-iomlan spioradail; thugadh e fainear na meadhonan leis am bheil ar creideamh-ne air a chumail suas, meadhonan tre am bheil, a thaobh a' chofhreagraidheachd a ta eadar an samhladh agus an ni a ta air a shamhlachadh, na nithean sin nach 'eil sinn idir a' faicinn air an toirt a steach dh'ar n-inntinn. Air dh'an chreidmheach 'tighinn mar so, le cridh 'th'air irioslachadh dh'ionnsuidh a' bhuird, togadh e a chridh aig an am cheudna gus an Tighearna, agus le urram iomchuidh suidheadh e sios aig bord an Tighearna, agus, air dha suidheachadh mais each agus naomh a thogail a thaobh a chuirp, thugadh e fianuis air a' mheas mhor a ta e a' cur air geall a shlainte a ta aig anns an t-Sacramaid: le laimh 'th'air a glanadh ann an neo-chiontas, le bilean 'th'air an ionnrad, deanamh e greim air a' gheall, agus na bitheadh an ni air am beil e 'deanamh greim le a bheul ni's firinniche air a ghabhail a stigh dh'an ghoile, na tha sin, a ta air a thoirt dh'an chreideamh, air a ghabhail a stigh dh'an anam.

Mar thubhairt sinn cheana, 'se 'sgheadachadh a ta 'san leth stigh, an sgeadachadh sonruichte anns na chuirean so. Gidheadh cha'n'eil maise o'n leth muigh ri a bhi air a cur suarach, fhad 's bhitheas sin ann an co-fhreagradh ri suidheachadh agus inbhe neach air bith. Cha'n'eil Dia 'cur meas mor air greadhnachas aodaich, seadh tha E 'toirmeasg ana-measarrachd agus anabarr cosdas, agus gu h-araidh ann an co-cheangal ri gnìomh dh'am bheil irioslachd co-fhreagradh. Gidheadh cha'n'eil Dia a' deanamh taire air glaine, agus air nithean iomchuidh, agus ma's ann o mhi-churam a ta e ag eiridh nach 'eil a' ghlaine, 'san iomchuidheachd, ann, 'sann tha e 'na chombarradh air anam falamh de urram diadhaidh. Ach far am bheil eigin is drìp, cha chum sin aon Lazarus, air cho lan chreuchdan is lotan, air cho bochd ruisgte 's gu'm bi e, a mach a uchd Abrahaim, agus ni an Tighearna e 'na fhear compairt dhe a bhord fein ged bhitheadh e air a chomhdachadh le trusgan caithte, reubta, ma se as gu bheil an trusgan sin a' comhdachadh cuirp anns am bheil ri am faotainn araon deadh chogais agus creideamh neo-chealgach. Air do na nithean so a bhi air an cothromachadh gu maith roimh laimh, agus air dhoibh a bhi air an cur gu cleachdamh mar an ceudna, cha'n'eil aobhar aig a' chreidmheach a chur ann an amharus nach pill e o'n bhord le a spiorad air ath-bheothachadh, agus luchdaichte leis na h-uile ni maith.

(*Ri leantuin.*)



## Surrender to Christ.

A NOTE FROM C. H. SPURGEON.\*

NO Christian in the olden times gave himself in part to the Lord, and in part reserved himself for idols, or for himself; and had any attempted to have done so, they would have been spurned, for it is of Christ's rule in the Church that he will have all or none. You must, as a Christian, be all a Christian, or nothing of a Christian. There is no such thing as dividing between God and the devil, between righteousness and sin. The surrender must be without reserve and without limit. If you have given yourselves truly to the Lord, you have given Him your body, no more to be polluted with sin, but to be a temple of the Holy Ghost. You have given Him your mind, no more to be a free-thinker after the boasted free-thought of the slaves of scepticism. You have given up your faculties, to sit with them at the feet of Christ to learn of Him, to take His teaching for truth, and His word the one court of appeal for all questions. You take Him to be your teacher beyond all dispute, and His doctrine to be unsullied truth for you. You have also given up to Him your tongue to speak for Him, your hands to work for Him, your feet to walk or run for Him; your every faculty of body and mind in beautiful partnership for His service.

As for your new-born spiritual nature, that must be emphatically the Lord's, and will always be the royal and reigning power within. You are to-day in the trinity of your nature—body, soul, and spirit—together Christ's, and this includes, if you are a sincere Christian, all that you have—all of talents, all of time, all of property, all of influence, all of relationship, all of opportunity. You count nothing to be your own from this time forth, but you say with the spouse, "I am my beloved's, and my beloved is mine."

Again, the surrender which every true Christian makes is *a surrender to the Lord*. That, my brethren, is where it must begin—with the Lord. We ought not to give ourselves up to the Church until we have given ourselves up to the Lord. And it must never be a giving of ourselves up to priests. Oh! scorn that! Of all the wretches that live, the worst are priests. Of all the curses that ever fell upon earth—I will not except even the devil—the worst is priestcraft, I care not whether it wears the garb of the dissenting minister, or the clergyman of the Established Church, or the Roman Catholic, the Mahometan, or the heathen. No man can do your religion for you. If any man pretends that he can, or that he can pardon your sin, or do anything for you before God, put him aside, he is a base impostor. Never surrender your thoughts or your mind to any man. Pin

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your opinions to no man's coat-sleeves. To the Lord make the surrender complete and ample; to His truth, to His law, to His gospel, make your surrender as complete as if you made yourselves slaves, or a stone to be carved by His hand. You shall rise in dignity as you sink in self-hood. You shall become free in proportion as you wear God's bonds. You shall become great as you become little in yourselves. Give yourselves wholly up to God. Mind it is to Him—not to any man, not to any creed, not to any sect, but wholly and entirely to the Lord, who loved you from before the foundation of the world; to the Lord, who bought you with His heart's blood; to the Lord, whose Spirit sealed your adoption within your souls.

### Salvation.

"**S**ALVATION belongeth unto the Lord: thy blessing is upon thy people. *Selah.*" (Psalm iii. 8.) This verse contains the sum and substance of Calvinistic doctrine. Search Scripture through, and you must—if you read it with a candid mind—be persuaded that the doctrine of salvation by grace alone is the great doctrine of the Word of God. "*Salvation belongeth unto the Lord.*" This is a point concerning which we are daily fighting. Our opponents say, "Salvation belongeth to the free will of man; if not to man's merit, yet, at least, to man's will." But we hold and teach that salvation, from first to last, in every iota of it, belongs to the Most High God. It is God that chooses His people. He calls them by His grace; He quickens them by His Spirit; and keeps them by His power. It is not of man, neither by men. "It is not of him that willeth nor of him that runneth, but of God that sheweth mercy." May we all learn this truth experimentally, for our proud flesh and blood will never permit us to learn it in any other way.

In the last sentence the peculiarity and speciality of salvation are plainly stated. "*Thy blessing is upon thy people.*" Neither upon Egypt, nor upon Tyre, nor upon Nineveh. Thy blessing is upon thy chosen, thy blood-bought, thine everlastingly-beloved people. "*Selah.*" Lift up your hearts, and pause and meditate upon this doctrine. "Thy blessing is upon thy people." Divine, discriminating, distinguishing, eternal, infinite, immutable love is a subject for constant adoration. Pause, my soul, at this "*Selah,*" and consider thine own interest in the salvation of God; and if, by humble faith, thou art enabled to see Jesus as thine, by His own free gift of Himself to thee—if this greatest of all blessings be upon thee, rise up and sing:—

"Rise, my soul, adore and wonder.  
Ask, 'O why such love to me?'"

—C. H. Spurgeon.

## **Notes and Comments.**

**Some Changes the European War has made.**—The tremendous upheaval in Europe has had a wonderfully sobering effect on multitudes who, two or three months ago, seemed to think that man's chief aim in life was pleasure and sport. We dare not prophesy how long this sobriety may exist in certain quarters, but it is a new thing to find the secular press condemning in no measured terms the mania for sport as it has been doing during last month. In one of the literary columns of a Scottish daily it is hinted that, while the book world will suffer generally during the war, it is light fiction which will suffer most of all. This is not bad news. It proclaims that literature of this kind is poor comfort in times of serious stress. It has been also intimated in some of the papers that, owing to the disorganised state of France generally, and Paris in particular, that many of the mad fashions in women's dress will not be seen in this country this year. This is as it should be. The insane fads of the feminine world in headgear and dress had reached a pitch when nothing but some overwhelming danger would bring it to an end. The word of God, both in the Old Testament and in the New, speaks with no uncertain voice against these vanities, especially to those professing godliness, as such passages as Is. iii. 16-26; 1 Tim. ii. 9, 10; 1 Pet. iii. 3-5, clearly teach. The plea that women must go in for many of these absurd fashions on the ground that they must take what is offered them, as they cannot get what they would like, may be a sufficient excuse for worldlings, but it will scarcely stand for those who profess to take the Word of God for their guide. We live in a time when all—men and women—should be characterised by sobriety in speech, behaviour, and dress, and when they should exercise discretion in the matters of food and the use of money. For in all these things the British people had reached a pitch which called for lessons of self-restraint and self-control. It is no ordinary judgment that has fallen on us, and ere this titanic struggle will be brought to an end there will be many a desolate and necessitous home. At the same time we are deeply conscious that no judgment, however severe, will have a lasting and beneficial effect, unless God's Spirit convince us of our sins and give us true repentance. For these blessings we ought to pray with one mind.

**Made in Germany.**—Some of our leading dailies have recently been discussing the question as to the best means of capturing German trade for this country. In furtherance of this propaganda, business men have banded themselves together in associations, with the purpose of boycotting articles made in Germany. Up to the time of writing, however, we have waited patiently, in vain, for any indication on the part of thousands of British professors and ministers to declare that they too were

determined to have nothing more to do with theology made in Germany. The only thing from British theologians was a foolish letter addressed to Professors Harnack and Sucken, in which they, among other things, let it be known how deeply indebted they were to the church historian and the philosopher. Modern German theology and modern German philosophy have ruined the intellectual independence of thousands of teachers in these islands. But it will take a mightier power than the armies of the Allies to destroy its ascendancy among us.

**The New Pope.**—The Archbishop of Bologna has been elected Pope, and he has taken the office with the name of Benedict XV. The new Pontiff is in many respects a contrast to the former, and will likely prove a more subtle and dangerous personality. Dr. Robertson, Venice, thus writes in *The Scotsman*. "Pope Pious X. was a peasant; he is a nobleman. Pious X. was uneducated and ignorant; he is a scholar and highly cultured. Pious X. was narrow and intolerant; he is wide-minded and even sympathetic with modernism. Pious X. had no knowledge of politics; he is a trained politician. Pious X. was violently pro-Austrian and anti-French; he is pro-French and anti-Austrian."

**Rome Ever on the Alert.**—Rome knows how to take advantage by the hand, and the following newspaper cutting shows the use she is making of the present situation:—"On the 20th September a solemn public procession took place of the Roman Catholics of London from the Church of SS. Anselm and Cecilia, Kingsway, to Westminster Cathedral, to pray for peace and for the repose of the souls of those who have fallen in the war. The flags of the Allies were carried, and many of the French and Belgian refugees now in London took part in the religious demonstration."

**False Sentiment Opening Wide the Gates of Heaven.**

—In a time when so many homes are visited with sad tidings there is a danger that blind leaders of the blind should seek to comfort the bereaved with the thought that it is well with their beloved dead simply because they died heroically at the post of duty. This is a cruel delusion, and all the more so because it is a deadly poison applied to a sore, wounded heart. Let there be no misunderstanding on this matter. There is no entrance into heaven except through "the strait gate." All the fine heroism of the battlefield, while it thrills our blood, is not to blind our eyes to the great announcement made by the Lord Jesus Christ: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of heaven." Let us be on our guard lest our false sentiment and misguided patriotism make Christ a liar. Another line of attack made by the adversary in these times is the sending forth of men as lecturers, proclaiming in the most subtle manner possible that the Bible does not teach the doctrine of eternal punishment. Pastor Russell's emissaries are abroad in

the land. Whether they are meeting with much success we cannot say, but at such a time one can well understand how many an unstable soul will be carried away with their cruel teaching. We hope to discuss this subject at length in future numbers of the Magazine.

**Pastor Primmer's Will.**—The will of Rev. Jacob Primmer, Kingseathill Manse, near Dunfermline, dated in May, 1912, holograph and written on black-edged notepaper, provides that there should be no flowers and no prayer at his grave; that his two sons, John and Jacob Hope, were to have their selection of his books. . . . The testator left his Bible, "a gift from his mother before we were married, which I have read from end to end at least 40 times," to his son, Jacob Hope, and his journal and scrap books to write his life to his son John. He directed that the inscription for his tomb should be:—Pastor Jacob Primmer, fell asleep in Jesus, 19—, age —. Only a poor sinner saved by grace. "For me to live is Christ, and to die is gain."—Philipp. i. 21. I go to be with the Lord Jesus Christ with a heart hatred of popery, prelacy, and ritualism, praying "Come quickly, Lord Jesus."

**Might is Right.**—In regard to the mighty conflict in which the nations are engaged at present, it should not be lost sight of that the German military classes seem to have put the hateful teachings of Bernhardt, Treitschke, and Nietzsche into practice. The position may be at once gauged when it is nakedly stated, in the daring antithesis, Galilee or Corsica—Christ or Napoleon. That Napoleonism should triumph would be one of the greatest calamities that ever visited the civilized nations. And, while it is our duty to pray for our enemies, we can honestly pray that the God of peace may shatter for ever the diabolical teaching that has intoxicated the German military authorities, and made them launch on the nations of Europe a war of unparalleled severity.

**F. P. Magazines to Soldiers and Sailors.**—We propose sending a few free circulation copies of *Magazine* to soldiers and sailors of the reserve forces at various centres in England. There are many there belonging to our Church and other connections who would be pleased to read them. If any of our readers feel disposed, we shall be pleased to receive small subscriptions for this purpose.

**America and Peace—Day of Prayer.**—The President of the United States has issued a proclamation, designating Sabbath, the 4th day of October, as a day of prayer and supplication for peace. The proclamation requests "all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations, now in the throes of conflict, in

His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again, and restore once more that concord among men and nations without which there can be neither happiness nor true friendship, nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience, to places of vision, and to thoughts and counsels that urge and make wise."

**Popery in South America.**—The *Protestant Alliance Magazine* in quoting a letter from South America written by Sr. Norberto Navarro, a colporteur of the American Presbyterian Church in Columbia, gives a vivid glimpse of the gross darkness and superstition of that unhappy part of the world. Sr. Navarro tells, how on coming to a certain place, there were evident signs that preparations were being made to receive some important personage. This is his story:—

"By this time about twenty or twenty-five people had gathered from far and near. Going up to the owner of the house I asked him whatever was the meaning of all this, to which he replied: 'The Lord has sent to us this holy minister that he may sell us the redemption of our souls.' In great surprise I asked him if many had already made such a purchase, and he said, 'No, because the priest says that he will not begin to sell until everyone has arrived, in order not to interrupt the dance that is to follow.' 'Oh,' I said, 'so he sells the redemption with the help of dancing.' 'Yes, sir; the priest himself says that when all have bought, we ought to dance and drink something in order to show our joy over the great treasure that God has sent to us by means of His holy apostle.' I asked him what this great treasure consisted of, and he showed me a paper with the following words written on it: 'I, Missionary to all parts of the world, by the authorization of his Holiness the Pope, and in the name of the holy church of Jerusalem, land of the Virgin Mary and of her beloved Son, do hereby grant to the sinner, N.N., the pardon of his sins for fifty years. I have received the payment for this document, and given him my blessing, and may the Virgin endow him and fill him with her holy grace. Year of 1913. I, Fray Gregorio, of the Santa Sede Apostolica.'"

**Gross Ignorance of one of Rome's Spiritual Guides.—**

Sr. Navarro referred to in the preceding note then dealt with the priest in charge of the proceedings. This is his account of the interview:—

"At once I went up to the 'priest' and asked him: 'What is the price of one of those pardons?' to which he answered: 'For unfortunates who, however, can always manage to obtain something, even though it be by begging, it is worth ten cents a year; for those people who work or gain daily wages, it is worth twenty

cents, and for well-to-do people it is worth thirty cents. As I believe you to have enough money, you ought to buy a document that will serve you for fifty or even for 100 years.' After telling me that he was acquainted with Valera's translation of the Bible, and that there was no difference between it and the Roman Catholic Bible, I asked him: 'Do you accept the teachings of St. Paul and the other apostles?' 'Of course,' he replied, 'otherwise I could not be a minister of Jesus Chrst.' Then I asked for an explanation of St. Paul's words when he says: 'In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace' (Eph. i. 7). He told me that although this was true, still everyone was obliged to contribute something towards the maintenance of their pastors. I answered that each one should give voluntarily what he wished, but that this money had nothing to do with the salvation of his soul. The 'priest' answered: 'But if we have not one of these documents of pardon bought from an accredited agent or minister of the Pope, the vice-regent of Christ and successor of St. Peter, we cannot be saved.' Then I asked him: 'And has the Pope really given you permission to sell this pardon?' 'Of course,' he answered, 'because His Holiness the Pope observes and teaches according to St. Peter, and I, as his servant, carry out his teachings.' 'Then,' I asked, 'you believe and practise all that St. Peter taught his disciples?' 'Of course,' replied the priest, 'otherwise I could not be a true minister.'

## Church Notes.

**Communion.**—John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), and North Tolsta (Lewis), first Sabbath of October; Gairloch (Ross) and Ness (Lewis), second; Breasclete (Lewis), and Scourie (Sutherland), third; Lochinver (Sutherland), and Wick (Caithness), fourth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), second.

**Communion at Chesley, Ontario.**—The Communion of the Lord's Supper will (p.v.) be dispensed here on 25th instant, being the last Sabbath in October. Brethren throughout Ontario or in the States, who may be able to attend, will be made welcome.—We have pleasure in inserting this notice from the Rev. Walter Scott, and trust the season will be attended with a blessing from on high.

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