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## The Psalms and Foreign Missions.

THE Churches which have adopted in these latter times the newer views of Christianity have their own worldly wise ideas as to how religious work should be carried on, and what means should be adopted to secure success. They generally proceed on the unsound and dangerous principle that whatever is not forbidden in Holy Scripture may be introduced into the service of the Church. This was the idea which regulated the Episcopalians at the Reformation, with the pernicious result that many unscriptural ceremonies and forms of worship were retained in the Church. On the other hand, true Presbyterians past and present have laid down the sound principle that the Church was only at liberty to introduce what was commanded or prescribed by the Word of God. The former principle leaves open a wide door for human invention, while the latter provides for absolute subjection to the rules of God's infallible Word—a subjection which is the best and truest liberty. We believe that it has been by the want of jealous care on this subject that even good men have admitted into divine worship things not warranted by the divine Word.

The use of uninspired hymns in the worship of God is one of the things which faithful Presbyterians protest against. Their use in Scotland has been chiefly due to the influence and efforts of men of distinctly Arminian views and tendencies. The Psalms were too spiritual and holy in their nature and teaching for fleshly tastes, and so they have been largely ejected from the worship of God in favour of hymns, not a few of which were composed by Romanists, Ritualists, and other erroneous authors. It has been frequently asserted that uninspired hymns are more suitable than the Psalms for revival or Foreign Mission work. The assertion only exhibits the spiritual ignorance of those who make it. The greatest spiritual awakenings the world ever saw were associated with the use of the divinely-inspired Psalms only. Witness the day of Pentecost and Reformation times.

It is refreshing, however, to turn from the shallow notions and doubtful practices of down-grade religionists to contemplate the fact that there are still some Churches in the world to-day which faithfully adhere to the use of the inspired book of praise, both in their missions abroad and in their congregations at home. This interesting feature is brought out in the volume recently published, which gives an account of the Psalm-Singers' Conference held last year in Belfast, and which was already briefly noticed in these columns. The papers reported are in general very instructive on the whole subject of Psalms and Uninspired Hymns. In the present article we simply call attention, at some more length than was already done, to the interesting subject of the use of the Psalms in Foreign Missions.

Several papers were read at the Conference by foreign missionaries of the United Presbyterian Church of America. This is the largest Church in the world which uses the Psalms exclusively in public worship. It consists of upwards of 1000 congregations. Whether it is equally satisfactory on other points we do not know, but this adherence to the Psalms is itself an admirable feature of the Church. It has an extensive and vigorous mission in Egypt, which consists of 58 organised congregations and 173 other stations, and which employs throughout the Psalms only in divine worship. It is also very interesting to learn that there is a native Evangelical Church in Egypt, consisting of 50 organised congregations and 215 stations, where the Psalms only are sung. Dr. Martin, of the Reformed Presbyterian Mission at Antioch, Syria, read a vigorous paper on the exclusive use of the Psalms, while impressive testimonies were also given on the same theme by missionaries engaged in the Punjab and Gujranvale, India, as well as by a missionary labouring among the North American Indians. No doubt the universal suitability of the Psalms is easily understood by those who have a right perception of their intrinsic value and divine authority, but it is very encouraging and confirming to get clear and decided practical testimonies in their favour from men and women in the mission field who have had to face all the difficulties connected with the spiritual instruction of heathen and half-civilised peoples.

Some of the points these missionaries bring out are worthy of careful notice. One of these is the usefulness of the Psalms among the Mohammedans. The followers of the false prophet are false in most things, but it appears that they regard the Old Testament as an inspired book. Thus it turns out that one way of reaching their hearts is through the singing of the Psalms in worship. No doubt this circumstance has largely contributed to the success of the missions along the Nile in Egypt. A metrical version of the Psalms, which has been composed in Arabic, is regarded as one of the gems of Arabic literature, and has passed through several editions. It is not unsafe to say that the winning of the vast millions of the Mohammedan world to Christ is along the line of

the Book of Psalms and the precious truths it contains. A *second* point is the attraction of the Jews to Christianity through the Psalms. The Jews have always recognised the Old Testament as God's inspired Word, and the Psalms are their sole manual of praise. The conversion of the Jews to Christ will yet be the occasion of a glorious diffusion of true Christianity throughout the world. The Apostle Paul clearly intimates this in his Epistle to the Romans. The fall of the Jews was overruled for the salvation of the Gentiles, but "what shall the receiving of them be but life from the dead?" (Rom. xi. 11-15.) The restoration of the Jews to the Church of God and His Christ will be a marvellous resurrection of the cause of the once crucified but now risen and exalted Redeemer. Thus it is clearly seen that those Churches which loyally adhere to the Psalms in the propagation of Christianity are moving onwards towards the final victory of Christ's cause in the world. The battle is the Lord's, and He will vindicate His own truth and His own methods before the whole earth. A *third* thing that is emphasised is the fact that the Psalms in their very language and imagery strongly appeal to Eastern nations. The natives of India, as well as of Syria, appreciate them highly in this respect. A *fourth* and very important aspect of the matter that is impressively handled is the efficiency of the Psalms in laying low idolatry in all its forms, in giving exalted views of God in His majesty and glory, in exposing and condemning sin with all due severity, exhibiting richly Christ and His salvation, and expressing all the varied emotions of sorrow and joy that thrill the fibres of the living soul, wherever taught by the Spirit of God. All these features point to the marvellous suitability of the Psalms for the extension of Christianity among heathen as well as civilised nations.

It is thus quite evident that believers in the exclusive use of God's manual of praise in worship have no reason to be ashamed of the faith that is in them. Many in these days of false religion and false charity may count them narrow and bigoted. But it is better to be on the narrow way with Christ than on the broad way with the devil. Not that we count for a moment all who use uninspired hymns as persons on the broad way to destruction; some of the excellent of the earth—in England, for example—have used and still use them. But the example of the best of men is only to be followed in so far as it agrees with God's infallible Word; and so the example of good men goes for little here, far less the example of men whose piety is of a very doubtful character indeed. Let Psalm singers, therefore, encourage themselves in the thought that the Church's best ages of the past are theirs, and that theirs are also the Church's best ages of the future. When the Lord shall arise to build again Zion, so that His glory shall fill the whole earth, He will, among other things, rectify what is amiss in the worship of any part of His visible Church, and will adorn her throughout with all the beauty and order which He has already shown in the pattern presented in His Word.

## Christ and Him Crucified.

NOTES OF A FAREWELL SERMON BY THE LATE REV. LACHLAN  
M'PHERSON, EAST WILLIAMS, ONTARIO, CANADA.

PREACHED AUG. 5, 1883.<sup>1</sup>

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified."—1 Cor., ii. 1-2.

IT was a difficult task the Apostle had to perform when he was sent among the wise men of Greece and Corinth, men whose fame had spread over the whole world, and whose writings have come down to the present day, with such a kind of message he had to bring—a message that would awaken their surprise and contempt, a message, too, that would be beyond their comprehension. Now, if he were a weak-minded man and tried to gain their esteem—for it was counted an honour in their estimation to any man who gained their favour and approbation—he would likely try to mould his speech and doctrine, too, to their taste. But oh! the Apostle knew the unspeakable and matchless excellency of the message he had to proclaim. He knew, too, the value of immortal souls and the treacherous part he would be acting by trying to make his speech look like theirs. He knew also the tremendous consequences both to his own soul and to the souls of those who heard him, and so strong was he in the love of Jesus Christ that neither sufferings on the one hand nor honour to be expected on the other hand could make him deviate from the only line of conduct he had marked out by which he could be faithful to his trust. He knew well the nature of his mission, and he says—"I determined not to know anything among you save Jesus Christ and Him crucified." This was no hasty resolution on the part of the Apostle, no rash, unwise purpose. He knew well what he was saying, for he had made up his mind that he would not come unto them with excellency of speech declaring the testimony of God. But he would speak unto them in the customary way without any attempt at flowery eloquence or graceful oratory, which often draws the mind away from the truth to the person who is speaking. So he was determined not to come with excellency of speech. But he would declare his message in the simplest and most easily understood way that he could. This is the right way to deliver the Gospel message, and people do wrong in laying a stumbling block in the way of their ministers by expecting any style of eloquence that would draw attention away from the object in view, for it will do harm to them and bring guilt upon the

<sup>1</sup> Rev. Mr. M'Pherson was one of the two ministers who protested against the Union of the Churches in Canada in 1875. See *Magazine*, December, 1902, p. 294, etc.—Ed.

minister's soul. To care for nothing, to follow nothing, to aim at nothing, to preach nothing but Christ and Him crucified, to accept on my own part the persons of none, however great, nor to ask for myself any place of honour among you, has ever been my purpose since I came among you. I determined not to know anything among you save Jesus Christ and Him crucified. Let us now proceed to look into the subject a little and examine or inquire into the thing that is here brought before us as the only thing the Apostle purposes to know.

In the first place, what is that thing? In the second place, what is implied in our knowing that? And in the third place, we may, as time permits, bring forward reasons why it is to be regarded of such importance as to become the study of one's whole lifetime.

"I determined not to know anything among you save Jesus Christ and Him crucified." You see it was one object or thing he had to mind, and that was Jesus Christ and Him crucified. First of all, let us notice the person of Christ Jesus; next, the relation in which He stands to us and the offices He performs; and thirdly, His death. You see that is specified here—"Him crucified."

Let us then look at Christ's person. Who is he? What saith the Scriptures? How is he described in the Word of God? He has two names there—the Son of God and the Son of Man. Son of God! That declaration is specially glorious. As to His being God, I suppose you all remember it was because of that He was crucified. They passed sentence of death upon Him because He claimed to be the Son of God—that is to say, making Himself equal with God. You will find that name meeting you very often in the Word of God. When the man who was cast out met Him Christ said—"Dost thou believe in the Son of God?" "Who is he, Lord?" said the man. Jesus answered—"Thou hast both seen him, and is he that talketh with thee. And he worshipped him." Ah, friends, keep that truth out of your creed and heart and you will keep the Christ of God out of your hearts altogether! You will have no Saviour. No matter what Christ you make to yourselves, you cannot make a Christ that will save you. So Paul determined not to come down from the determination he had formed when he went there. Many would laugh at him. But, friends, it were well that none who profess Christ would come down from that determination. Yet there are thousands who bear the Christian name who will not admit him into their hearts except in an inferior subordinate sense—a sense that raises Him no higher than any saint. That is one way of putting Christ out of the scheme of salvation. And, oh! friends, if you take Him in this sense, such a Christ never could satisfy Divine Justice—unless He were God as well as man, and His death no matter how glorious, if it were the death of a mere creature, could have no virtue in it to save souls. Yes, friends, we must take care not to

welcome wrong ideas about Christ. He is the Son of Man as well as the Son of God. This is the name Jesus Christ delights to take. He often speaks of Himself by that name, for His delights were with the sons of men, and so much was this so, that He did not think it too much to die for them. He is God-man and died as God-man. "Thou hast prepared a body for me." He *was* before that body was made at all. He was the Son of God, and He came down and united Himself with that body which came not by ordinary generation, but by the power of the Holy Ghost. For the Holy Ghost had to do with the formation of the body of Christ, and He holds an important place in connection with the redemption of men. So, Christ is God-man, or Immanuel—God with us. Thus it was God, it may be said, that died. Not the Godhead but a Divine Person in human nature. We shall not wait now to speak of the glory, excellency, and power of that Person. No person who knows Him will have any hesitation in saying "I determine not to know anything save Jesus Christ and Him crucified."

It is written—"We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The disciples had a view of it. It was revealed unto them by the Father. Every renewed soul has such a view of it as makes all other things insignificant and unworthy to be compared with it. Is that the view you have of Christ? My hearers, that is the view you must have of Him if you are to be saved by Him. For, naturally to us, "he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him." The men of the world plainly manifest that by the way they treat Him. They regard Him as if He were of no consequence at all, and their minds run after the merest trifles as if these were their all in all.

But Jesus Christ stands in certain relations to His people as Mediator—a most essential capacity if men are to be saved. There is but one Mediator. Some would have more than one, but the Scriptures says there is but one—"the Man Christ Jesus." He sustains certain offices. They are very clearly set forth in our Shorter Catechism, but the Catechism gets its authority from the Bible. He performs three offices—Prophet, Priest, and King, and you cannot separate them from Christ. If you do you have no Christ at all. They are essential to a Christ for you and for me.

The office of a prophet is essential, "For who hath known the mind of the Lord?" Who could ever know that which ear hath not heard? Who could ever reveal that mystery? When the world was made every thing was there visible to the eye, but who could ever search it out to the full? So if God had not made known the plan of Salvation man would never have known anything about it. God was manifest in the flesh. There would be no way of finding it out, no matter how long or how seriously men would engage in the pursuit of it. He that dwells in the bosom

of the Father, He hath declared Him. Man or angels could never find out the plan of salvation. It was therefore necessary that one should be appointed for the purpose of revealing it, and God appointed Christ Jesus, and He came down and revealed the purposes of love which were in the Divine mind. And all the things that He revealed were secrets which the world never knew except by hints or intimations that were given before He appeared in the flesh. He was the Prophet who appeared in the Garden of Eden. It was He that gave revelations to Abraham, Moses, David, Isaiah, and all the Prophets. He was the Prince of the Prophets. He endowed them with the Holy Spirit and sent them forth, and what was said was not said by themselves, but they spoke as they were moved by the Holy Ghost. He handed it over to those lower Prophets, and they declared His will. We must shut our ears to any one that would take that office from Him. Moses foreseeing His day said unto ancient Israel that God would raise up a Prophet like unto Him. That prophet is Jesus Christ. The passage is quoted in the New Testament and applied to Him.

He is also a Priest to atone for the sins of His people—to answer to God for us, to offer a sacrifice and obtain favour for us, and you know how He executed that office by making a sacrifice of Himself. So that He is our sacrifice, and all other sacrifices were put out of the way. He is this day looking down from heaven, the Great High Priest who is entered into the presence of God for us. Now, we need a Priest or we can never be saved, and there is but one that will do—that is Jesus Christ, who is a Priest forever after the order of Melchisedec.

He also performs the office of a King. We need a King to deliver us from our enemies; we need a King, too, strong enough to make us willing to become his subjects. We are never willing until Christ puts forth His power to make us willing and to subdue us. We need a King to govern us, to make laws for us, and to keep us in order, as well as a King to rule over our souls. The Scripture saith—"The Lord hath anointed Him King of Kings and Lord of Lords." He is King of the nations of the earth, although that is disputed by some. But the time is coming when it will go hard with those who dispute this truth. He is King, and reigns in glory. He has all the affairs of this world in His own hands, whether we acknowledge it or not. He reigns over us, and will not ask whether we are willing or not to accept of His reign. He has the distribution of the kingdoms of this world, and He raises up one and puts another down. He is also King of His Church. Alas, that the Church has no time to think of this! He is King of the Church, and our minds should ever be alive to His rights, as He is ever alive to His own rights. Nothing short of the determination of the Apostle will be of any avail—"I determined not to know anything among you save Jesus Christ and him crucified." The Apostle insisted upon Christ

being all and in all. He is the Head, Prophet, King, and Priest of His people. It is important that we should be clear on this matter.

You and I must have a whole Christ if we are to be saved at all. Some, yea, not a few, say they believe in the Bible, in conversion, in Christ, and many such things, but they will not go the next step with you—"Christ and Him crucified." He will be of no use to you unless He be to you "Christ and Him crucified." This and this only is the conclusion of the Apostle. Christ crucified is the only Christ that will do you or me any good. His blood alone can atone for sins. Oh, it is a terrible blow that is aimed at Christ to say His death happened by chance and from which a certain kind of benefit comes although not necessary to salvation. Ah, shut your ears to such doctrine. Though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you let him be accursed. Oh, friends, it is no light offence. Christ's death involves the salvation of the elect and God's glory. You and I would be lost only for that death. "I determined not to know anything among you save Jesus Christ and him crucified." Christ is my Saviour by dying for me, by standing in my stead and becoming my surety. That is the only way by which we can hope to be saved, and such must be the language of every soul that knows his own state as a lost sinner and the preciousness of a Saviour suitable for him. "Christ and him crucified." Such is an epitome of the Gospel, for it is all about Him and Him only. But, dear friends, we must pass from this point, although it is so important. It would not be too much to spend months on it, for it is that which gladdens the hearts of the elect, and gladdens them, too, throughout eternity.

(2) What is implied in knowing it? I notice first we must have an intelligent view of the letter of the law of God. We must make ourselves acquainted with what the great Apostle delivered unto us. Oh, what a shame that this Book should not be read in every house; although the knowledge of the letter of the law will not change our hearts. We must have that knowledge, for faith comes by hearing. Oh, how necessary that people should attend to it, and, oh, how many inducements for that! Oh, the greatness and excellency of that Word! being the excellency of Divine wisdom sent down from heaven to us. Oh let me impress upon you, my hearers, the importance of being acquainted with the Word of God, for if you neglect that there can be no hope for you at your death. How often in my experience did I meet with persons of the greatest ignorance that could not but end in eternal ruin. If God does not put His Word into your hearts the Devil will put something else there. For there can be no empty space there, and your hearts will be full of darkness, and that means simply that you will be lost for ever. Let me repeat. The certainty of your salvation depends upon your knowledge of the Word of God.



Any one who has a Bible—a book more precious than silver or gold—is shamefully to blame if he be without a knowledge of that book, the highest of all learning. Again, there must not only be that literal knowledge of the Word of God, but we must go far higher than that. You and I must, if we be saved, say Amen to all that is in the Word. Our hearts must go out after it. We must give it that approval that will for ever after make it our all in all—our lamp from which we expect light. We may know the letter of the Scripture and be called quite learned in it, and yet our hearts not in sympathy with Christ, the object presented in the Gospel. There must then be an approval in a far higher sense. Everything in our nature and mind would quarrel with the Gospel, unless the Spirit of God bring our hearts to an approval of the Gospel. There must then be a knowledge and approval of heart and mind before we can truly say “I determine not to know anything save Jesus Christ and him crucified.” You must believe that He is such a one as the Gospel says of Him before it can be said of you—You know Him and have faith in Him. What is the use of what you know unless you embrace Him and place your hopes in Him for salvation and repudiate everything else and say—None but Christ, none but Christ. Ah, that would be the way of knowing Him! Do you know Him in that way? Your conscience may approve of Him, and you may be lost after all. Flee then to the hope set before you in the Gospel. That hope is Christ and Him crucified.

I don't know but that I should stop, but I said at the beginning there were reasons why this matter should be regarded of such importance as to become the study of our whole life. Well, I will mention these reasons—(1) In the first place then, it is the one thing needful. This is one reason why you should study it all your lifetime. You cannot be saved without it. There is no other way of escape from the wrath of God. O sinner, if you have not Christ, you must perish. He is the only way by which you can be saved. That is a reason why other things should hold but a very low place. Christ meant Himself when he said to Martha that Mary had chosen the one thing needful. (2) Again, it is the only thing that will ever awaken a sinner and comfort him. You can try everything else in the world and find no safety in it. You can never be awakened but by the power of Christ. It is not only the wisdom of God but the power of God, by which the sinner is put in possession of the new birth, and that is a good reason why the truth of Christ should be regarded of such importance as to become the study of our whole life. (3) Another reason: Did you ever see a poor soul that had come to a full sense of his own condition, but was in deepest distress and was like one ready to die with fear and distress about his soul? He sees God, but He is a consuming fire and himself as stubble before the fire. God is holy and himself impure, a transgressor and justly condemned. Did you ever see a sinner in that condition?

Were you ever in that condition? Let me put it home to you. Would you quiet him down? What balm would you put to his wounds? In what way would you cheer him? Ah! you must go to the gospel of Christ Jesus. In other words, to Christ and Him crucified. There is no other comfort in such a state as that. That is the only thing for that poor creature. It is only when he gets a look at that, that the first dawn of light enters his soul. Is that not a good reason why the apostle and every one should say, "I determine to know nothing but Christ." (4) Oh! there is one thing without which we shall never see the Lord, and that is holiness. No man can make himself holy. Every one will find this out sooner or later. It is well it should be found out in time to have it rectified. How did Luther find it out? Oh, what despair seized upon his soul. He had recourse to many ways for finding it out. This is what made him enter a convent, and he is only one of tens of thousands who try to find it out in this way. But there is only one way of finding how to be made holy, and that is by faith in Christ and Him crucified, and by making Him the great study and aim of life. Would it not be a blessed thing to be free from that law that will curse you and send you to hell? Unless you flee to the Saviour, that is your doom. Satan has a hold on many, and is determined to let none go so long as he can detain them. How are we going to become conquerors? Only by faith in the gospel.

But I must stop, my own strength is expended, and I must not dwell on the text any longer.

Now, friends, this is the last time I am likely to meet you in this way, and, as we have to part to-day, there should be some remarks suitable to the occasion. I thought of no better way than to preach the gospel to you, the way I attempted to begin with you. I have come here to-day to bid you farewell. Oh! it is a long time since we met, and since I received your welcome as your pastor. Where is my congregation? There is one here in this corner, and one there, and another there. There is only a few of my first congregation that remain. It is the children of my congregation that are now before me. Some of them were not born when I came here, and others were quite young at that time. But, oh, we come to the point at which we must part, and I would, without any formal method, lay before you a few thoughts.

First, the gospel I preached before you is that upon which I depend for my own safety. I wish upon that to lay down my own head on my death bed. This is the mind in which I leave you, and I wish you to know it. Another thing I must mention, and I hope no one will think anything improper in it. You know my position in the Church of God. For a great many years my duty pressed me into a position that was in opposition to many others; that happened more than once. Well, it would be not at all like a faithful witness for Christ, if I left without saying a word about it. I am not going to discuss the matter, but simply say "I am

just where I was, and I leave you in that mind." I press upon you all not to make light of the matter. You know the position you took up with me on the last occasion. We went forth as a body in that attitude. And my own wish is that no mind should change, but that you retain the same views you now hold. And in whatever circumstances the Lord may place you, let your minds be ever the same. Let you all hold the same views twenty years from this as you now hold. And, whatever circumstances may compel you to do, it is not necessary that you should then approve of what you now disapprove. This is the last time I will speak to you, and I wish you to be faithful to the Master. And whatever you may feel yourselves compelled to do, let not that affect your principles. Always carry about with you a clear conscience, in a way in which it would be safe to meet Christ. I was going to state my position, not to discuss it. It is advisable to leave nobody in doubt about my position. I would lift up a word of warning to my congregation, but there is more than my own congregation here—I have no congregation, the tie is dissolved—yet, you will allow me to use the term while I am with you. I wish to warn my congregation not to meddle with those given to change.

There is a great revolution going on in the church and I warn you not to meddle with it, but just keep away from it. And let me warn you against those things that are established in the house of God as if they were ordinances. By this I mean all and sundry things that come under the head of soirees and merry-making parties, that turn religion into jest, and bring sacred things down to the level of the world, and in that way destroy all reverence for divine things. I warn you against ever bringing such things into the house of God. I would lock my pulpit against any man who would pervert or defile the house of God with things that have no authority in the word of God. How has my heart bled to think of the minds of young people being turned away from reverence for the house of God, by laughing at the antics even of ministers at these meetings! Oh, what will God think of it? And what will souls think of it when they come to die? It is the duty of ministers to awaken people and make them flee from the wrath to come; not to make them think there is no danger, which helps them on in the way to destruction.

Again, do not substitute hymns for the psalms. The difference in the effect will be just the difference between things human and things divine. They will just make you like man. And what is of God will make you like God. How the church should throw out the psalms to make room for trash of hymns made by man, for what is the work of man but trash compared with the work of God. In any church in which they are in use, they will put the psalms out. I witnessed it myself along with others. When we entered the house of God every desk was full of hymn books and not a psalm book to be seen. God's book was put out, and man's book taken in. Then I warn you against letting these

in, for so sure as they come in, God's book will go out. A little time will be given, and, for decency's sake, one of the psalms will be used once in awhile, but bye and bye none of them will be used at all. I lift up my voice to warn you against using that carnal thing called an organ, or any musical instrument in the worship of God. God has given us the best kind of organ, our lips, and it is a shame we do not use them more in singing his praises. It is to sing God's praise we come to church, not to hear a fine tune. It should ever be in your mind that God is the object of your song, the instrument your mouth and heart. "Singing with grace in your hearts to the Lord." I know for certain that you will have to face such things, and that you will have to do with such things. Oh, I entreat you to stand upon safe ground. Do not make a choice of such things simply as a matter of taste. There are many who have an itching for change, and for getting into any new fashion. Oh, I beseech you to beware of them.

Now, in conclusion, I have been long with you, trying to lead you to Christ. That has been my object. Alas, it has been done but feebly; and now, how am I to leave you? Oh, my young friends, will you not this day give yourselves to Christ? Will you not put your hand into His hand and say "I have been too long in the hands of the Devil, and now I'll surrender myself to Christ." The devil will soon have you for ever unless you give yourself to Christ. "Now is the accepted time." My young friends, let me impress upon you the necessity of reading the Word of God privately and prayerfully. Now that I am going to be with you no longer, I may tell you it was by the secret reading of the Word of God that my own mind was awakened to a sense of the danger of a sinful life. It was by an incident in our Bible lessons in school that I was induced to read it privately, and the Lord brought home to my soul the truth from that secret reading. This should be a warning to all not to vote for putting the Bible out of the schools. Parents who vote for putting the Bible out of school are just giving their vote to the devil. There is nothing he would like better than to have the Bible banished out of the schools and other places. Parents, think of the responsibility that lies upon you in reference to your children.

Let me entreat you to set a good example in your homes. Do not neglect family worship morning and evening. If any neglect this duty let me affectionately beg of you to begin this very day. How can any one who neglects to worship God in his house call himself a Christian?

Oh, friends, where do you stand? Are you on safe ground? Have you accepted Christ or have you not? Have you fled for salvation to the hope set before you in the Gospel or have you not? Oh, how can I think of leaving you out of Christ, the very condition in which I got you! Are there not some persons halting and never getting the length of coming to a decision?

Your case is a dangerous one. And are there not some backsliders—some who went a certain length but are now turned back to the world, and are not so likely to be saved as they once were. Will you not this day stop and turn back? It is a serious thing when one has been awakened to some sense of danger and has made something like an attempt to get away from sin, to stop and turn further back than ever. And are there some careless ones here—some who have never thought anything at all about their condition? Oh, careless sinner, I warn you, God's patience will run out, and that perhaps sooner than you think. Oh, may the Lord turn your attention to your danger and bring home to your hearts the truth as it is in Jesus, for His own name sake! Amen.

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## **Bereavements and Trials.**

A LETTER BY EDWARD BLACKSTOCK.

Leicester, June, 1840.

. . . Our friends who are fallen asleep are not dead; they still live in our fond remembrance, and appear in and flit before our imagination.

You and I often have the bereaved parent's heartache; we do not wonder at good old Jacob's pathetic exclamation—"Me ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Gen. xvii., 36. You and I are melancholy companions of the halting patriarch, and too often feel as rebellious under our sad bereavements as he did under his. What a sad three years you and I have passed through! God has blighted our gourds, and laid us low . . .

My deceased children<sup>1</sup> appear to me to be good company; they wean me from this jading world, and I long for another and better state of existence. Though dead they yet live, and yet speak to me! They often chide, and sometimes counsel me. I sincerely wish never to forget them. There shall always be in my mind and in my affections, a place sacred to their memory. I view them as being my instructors and my monitors. I will not ask you if these thoughts accord with yours—we are both wounded in the same place. Let those censure us who have never felt as we do. On this subject I often try to think as a Christian, whilst I feel as a man. Well, after all, we do not wish them back, but we wish to be with them.

I often think of those Christian friends with whom I have taken sweet counsel, having walked with them to the house of God. In this sense I am almost a broken merchant—I have had many and great losses. In Christian friendship I have become a poor man; many of my best friends have left me to join "the general

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<sup>1</sup>There was evidence that they died in the Lord.—Ed.

assembly and church of the first-born, whose names are written in heaven." They are better employed than in conversing with me—a poor, distrustful, dissatisfied, grumbling mortal. I think of them, and they appear to me like angels now! How happy the spirits of the just! "Blessed are the dead that die in the lord. Yea, saith the Spirit, for they rest from their labours and their works do follow them." May we ultimately rest among them. But I must now draw the curtain.

You will say—"If I had as good a hope as you have, I think I should hardly grumble as you do, but say with Job, 'All the days of my appointed time will I wait till my charge come.'" So I have said, and so I would say again, but full often guilt and fear drag me down far below my blessed privileges. I am only one of little faith. I am often in bondage—a helpless captive sold under sin—an alien from my mother's children—a captive exile—a child of liberty in chains and fetters. I groan, being burdened. I have found those words of Erskine true.

"Before he'll suffer pride that swells,  
He'll drag thee through the mire  
Of sins, temptations, little hells;  
Thy husband saves by fire."

"But," you will say, "You are not without hope." No, blessed be the God of hope, I do not know what I should do were that the case. To tell you the truth I nursed that brat unbelief, until I durst nurse it no longer. I would fain leave Satan to nurse his own children himself, or let them pine away and die. I think he is the father of a true believer's fears.

You tell me you know you are a sinner, whilst afraid you have never been rightly convinced of sin. You think you are not truly humbled, that you do not rightly repent, that your heart is as hard as the flinty rock, and your soul—if it feels anything—feels nothing but death; that you have desired Christ, yet fear you shall not obtain Him, because—as you think—your desires are not right.

Perhaps you will say, "All these things are true: this is in part my case." But let me tell you, I believe many are now in glory who had these fears when in the wilderness; they were all their lifetime subject to bondage, yet Christ died to deliver them. Heb. ii., 14-15. "Yes," you will say, "but that is not the worst of my case; for I sometimes seem to think it would have seemed better if God had chosen all men to life eternal, or if he had never suffered man to fall, or if he had never created man at all." But now I hope you look upon these thoughts as blasphemous.

Again, have you not sometimes thought that grace is not so full and free as ministers in their zeal represent? Have you not sometimes doubted whether Christ is as compassionate to sinners as our ministers represent Him to be? Do you not sometimes entertain hard thoughts of Christ, because He does not graciously reveal Himself to you? Do you not feel out of temper with your-

self, the Bible, the Almighty, because you feel so hard, so unhappy, so miserable? Are you not ready to wish you had been a dog, a stone, or anything that had no soul?

Remember that unbelief, like a spider, can suck poison from the sweetest flowers. Christ never shows so much grief at any sin as the sin of unbelief. "And he did not many mighty works there, because of their unbelief." Never does He show such dislike to unbelief in any, as in His own children. As Cæsar, when he fell, said to one "And you too, Brutus!" so Christ may say to you and me "And you too!" Lord, save us from this deadening, soul-damning sin!

Lord, save us from hard thoughts of thee! Christ is the sensible sinners best and only friend. When we harbour hard thoughts of Him, it is to trifle with His sufferings, His wounds, His groans, His cries, His blood, His death, His intercession, His promises, His invitations, His Spirit, since He hath savingly wrought in us. O for a true, strong, living faith, that we might glorify God and enjoy Him for ever. "He is able, he is willing. Doubt no more."

May the Lord work in you and me all the pleasure of His goodness, and the work of faith with mighty power! Amen, even so come, Lord Jesus.

ED. BLACKSTOCK.

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## **The Confession of Faith of an Old Divine.**

LIFE OF DR. SAMUEL BENION, BY REV. MATTHEW HENRY.

In 1698 he was solemnly set apart to the work of the ministry by the laying on of the hands of Presbyters at Broad Oak in the presence of the people, and the Confession of Faith which he made at that time is so remarkably concise that I think it worth inserting at large, and the rather because we have so little of his remaining in our hands. It is this:—

"Being obliged to confess my faith, I humbly crave leave to do it in that method which had been of singular use to me in confirming of it. First, then, I cannot but be persuaded that in this earthly tabernacle, my human body, I mean, dwells an immortal soul, conscious to itself that it had a beginning, and must needs proceed from a Father of Spirits. I do, therefore, in the next place, firmly believe that there is a God—that is, an Almighty, All-wise, All-good Being, all whose works must needs originally be both like Him, according to the capacity of their nature, and worthy of Him. But sad experience hath effectually taught me that I am naturally an unholy, impure, perverse creature, an ignorant, bestiant, selfish being. I cannot but conclude, therefore, that I am degenerated and no such thing as I was when I came out of my Maker's hands. I am satisfied that I cannot restore myself, that no creature can restore me, and that the

work of restitution being such as could not be effected but by infinite power, it must needs be such as could not be carved but by infinite wisdom, and that I should never have understood the methods of it if God Himself had not revealed them to me. The necessity, therefore, of divine revelation in order to eternal life I am thoroughly persuaded of. And finding a volume in this world, termed by us the Holy Bible, that has in it all the marks of heavenly inspiration that the most inquisitive mind can reasonably imagine or desire, I believe it is the Word of God, and with all my soul embrace it as the revelation I need in order to my everlasting happiness.

According to it therefore, finding that the world by its wisdom knew not God, I form my conception of the first cause of all things, and I embrace heartily the doctrine asserting a Trinity of Persons in the Unity of the Godhead. I believe that infinite wisdom foreordained in eternity whatsoever shall come to pass in time, and that this whole world, according to the particular appointment of its creation, was made exactly in that admirable manner which the sacred history relates to us. The account which the Scripture sets before us of the Fall, wherein it lets us know our first parents, the once perfect representatives of all their posterity, lost their innocence and felicity together, doth entirely satisfy me how sin and misery made their entry into this, ever since, unhappy world, and I believe I fell in them and with them. I believe the report of a Mediator engaging in our cause, appeasing divine justice, reconciling men to God. And hereof I think I have even a demonstration in the present constitution of this world and state of men here differing so vastly from that of the fallen Angels. I believe that this Mediator is the Lord Jesus Christ, Immanuel, who was made perfect by His sufferings that He might bring all those whom purely free grace had chosen to be the sons of God, to eternal glory. For these, I believe, in the highest exaltation, the just reward of his voluntary abasement, He lives to make continual intercession, sending down upon each of them the Spirit, in the most proper seasons and measures, which by the means of grace works faith, hope, and love in them. . . . These means of grace I apprehend to be chiefly the Word and prayer and the Sacraments of Baptism and the Lord's Supper, for the more effectual application of which I believe the great King of the Church hath established in it a settled ministry, which He will own and grace to the end of the world.

At the end of the world I expect a day of universal judgment in order to which I certainly look for a resurrection from the dead, and in which I firmly believe an irreversible doom will be pronounced on every man, determining both his soul and his body to the state of felicity or misery the Former had assigned it by a particular judgment immediately consequent upon his death. These things past, I believe the wicked shall be punished with



everlasting destruction from the presence of the Lord and the glory of His power, and that they that be wise shall shine as the firmament and they that turn many to righteousness as the stars for ever and ever."

This was the confession of his faith. His ordination vows, in answer to the questions solemnly put to him, were likewise very serious and devout and affecting to the hearers, but too long to be inserted here. However, in the course of his ministry it was evident he remembered them and transcribed them into his conversation.

## A Searmon.

LEIS AN URR. ARCH. COOK, A BHA 'N DEIMHIDH.

Inverness, 7th July, 1862.

"Oir is fearr la a' do chuirtibh na mìle; b'fhearr leam bhi ri dorsaireachd ann an tigh mo Dhe na bhi a' m' chomhnuidh ann am paillionaibh aingidheachd."—Salm, lxxiv. 10.

BHA an Salmadair 'na rìgh mor, 'se 'bu mho 'bha 'na la; agus bha e 'na fhear-cogaidh mor. Ach 's e 'tha e ag radh ann an so gu'm b' fhearr "la a' d' chuirtibh na mìle," gu'm b' fhearr leis bhi 'dorsaireachd an tigh a Dhe na bhi chomhnuidh ann am paillionaibh nan aingidh. Tha e 'na aobhar-eagail nach 'eil iad ach tearc ann an so an diugh aig am bheil an fhianuis sin 'nan coguis. Nan creideadh tu a thaobh a bhuilc mhoir gu bheil iad a reir am bilean gheibhteadh gle lionmhor iad air an talamh. Ach an la a dh'fhosgla Dia diomhaireachd chridheachan chithear gu bheil iad gle thearc a tha so a' riaghladh 'nan anam, air chor 's gu'n tachair do mhoran a reir nam briathar sin, "Mar shal tilgidh tu uait uile dhroch dhaoine na talmhainn." Anam, mur glan Spiorad nan gras do chridhe-sa agus mo chridhe-sa, cha-n fhaic thusa no mise glòir. 'Nuair a labhair an Salmadair na briathran so tha e cosmhuil gu'n robh e dealaichte o mheadhonan nan gras air chor 's gu'n robh dìreach farmad air ris na h-eoin a bha a' cuairteachadh tigh agus altair an Tighearna. Ach tha e cosmhuil gu'n robh e ag amharc os ceann nithe aimsireil; uime sin tha na briathran againn, "Is beannuichte an duine sin aig am bheil a neart annadsa agus iadsan aig am bheil do shlighean 'nan cridhe. Tha meadhonan nan gras air an talamh prìseil. 'Sann annta a bha an Tighearn a' coinneachadh ri cuspairean a ghaol anns an t-saoghal agus a' glanadh an cridhe agus 'gan ullachadh airson oighreachd nan naomh anns an t-solus. O 'n aithne a bha aig an t-Salmadair air sin bha e a' deanamh roghainn de'n ionad a b' isle ann an tigh Dhe roimh 'n ionad a b' airde am paillionaibh nan aingidh.

I. An an labhairt o na briathraibh so tha sinn gu bhi 'fosgladh beagan de na nithibh a tha ann am paillionaibh nan aingidh nach 'eil taitneach do'n anam ghrasamhor.

II. Nithean a tha ann an tigh a Dhe a tha taitneach do'n anam ghras-mhor.

I. An t-aingidh, 's e sin dìreach anam gun ghras; agus gu cinnteach 's e sin dìreach an t-ainm a thug an Spiorad Naomh do Shatan fein; agus tha sin a' foillseachadh gu bheil an aon inntinn a' riaghladh anns an anam gun ghras a tha anns an droch spiorad. "Tha sibhse o bhrù n-athair an diabhul agus is iad 'anamianna a's toil leibh a dheanamh." Tha cuid aig am bheil ainm an athar sgrìobhta air clar an eudain; feudaidh a' chlànn bheag a radh gu bheil iad gun ghras. Ach ann an so feudaidh an t-aingidh *polish* a bhì air; tha cuid modhail, ach fhad 'sa tha iad gun ghras tha iad 'nan cloinn feirge fa chomhair Dhe. Nis nam faiceamaid mar sin iad am biodh mor-thlachd againn 'nan comunn? B' fhearr leam bhì ri dorsaireachd an tigh mo Dhe na bhì 'm chomhnuidh ann am pailliunaibh aingidheachd.

Tha an t-anam gun ghras aingidh fa chomhair Dhe, ciod air bith *polish* a dh' fheudas a bhì air tha e lan de aineolas spioradail air Dia. Cha-n aithne dha nì's mo na tha e a' leughadh no a' cluinntinn mu 'thimchioll agus mar sin tha e a dh' easbhuidh an eagail naoimh agus an urraim dhiadhaidh ann an tighinn dluth do Dhia. Bu mhaith do mhoran nam biodh annta iriosal de urram a' tighinn dluth do Dhia 's a tha annta a' tighinn an lathair dhaoine. Tha iad a reir nan sgrìobtur 'nan coimhich do bheatha Dhe thaobh an aineolais a ta annta. Feudaidh aon a fhradharc a chall, gidheadh bhì fios aige ciod a chaill e. Ach cha-n ann 'tha an t-anam. Thainig e gus an t-saoghal dall, cha-n aithne dha solus. Tha e lan aineolais spioradail air Dia. 'Sann anns na lasraichean siorruidh a gheibh cuid aithne air gu bheil Dia ann agus gu bheil E naomh. Nis nach uamhasach an staid sin? Ach tha na h-aindiadhaich toilichte anns a' staid sin, tha iad reidh ris an aineolas sin air Dia. 'S iongantach sin aon 'fhaicinn a' gul airson easbhuidh comais, agus aineolas air Dia 'na eallach trom air. Ach tha na h-aingidh toilichte anns an aineolas, 's e cainnt an anam, sith, sith, 'nuair a ta sgrìos obann a' tighinn orra. Feudaidh creutair bhì 'labhairt mu nithibh na siorruidheachd gidheadh nach robh e riamh air a lot le 'aineolas air Dia. Tha iomadh a' dol a dh'ionnsuidh na h-uaghe anns a' staid sin.

Ann an pailliunaibh nan aingidh tha fuath dìomhair do'n t-solus. Tha naimhdeas dìomhair anns an anam do'n t-solus. Tha e a' toirt fuatha do'n t-solus agus cha-n 'eil e teachd chum an t-soluis air egal gu'm biodh oibre air an cronachadh. Faic tobar an t-soluis, 'nuair a thainig E dh'ionnsuidh an t-saoghail cha robh fois aig an t-saoghal gus an robh an lamhan dearg 'na fhuil. Cha-n 'eil fuath aig na h-aingidh do cheol 's do dhannta. Cha-n 'eil egal orra bhì a' mionnan agus ri briseadh Sabaid. Ach tha fuath aca do'n t-solus. Nach robh moran anns an robh de sholus nam flaitheanas agus cha robh fois aig an t-saoghal gus an do dhoirt iad am fuil? 'N e gu'n robh iad a' deanamh olc? Nì h-eadh, ach gu'n d' fhuathaich an saoghal an solus a bha annta.

Tha thu fein ann an sin, cha-n 'eil uair is mi-shona a tha thu na 'n uair a tha thu 'g an cluinntinn a' labhairt mu staid an anama agus mu'n t-siorruidheachd. Cha robh thu riamh sgith de chomunn diomhain an t-saoghail, ach gu'n tigeadh smuaintean air siorruidheachd a stigh, mhilleadh sin do chomhfhurtachd agus chuireadh e as ordugh thu. O! an teaghlach anns nach 'eil ni ach an saoghal, cha-n iongantach ged is e teaghlach rapach a tha 'n sin. B' fhearr leam bhi dorsaireachd ann an tigh Dhe na bhi 'm' chomhnuidh ann am pailliunaibh aingidheachd.

Feudaidh an creutair mor-eolas a ghabhail a stigh. Tha an inn-tinn comasach air fas ann an eolas, ach cha-n 'eil ann an naomhachd, ged nach biodh againn ach na briathran sin, "Nam bu chomasach e mhealladh iad na daoine taghta." 'S e la a' bhreitheanais a dh' fhoillsicheas cia fhad 's a dh' fheudas creutair dol gidheadh tighinn gearr. "Cha-n 'eil thu fada o'n rioghachd." Ach cha-n 'eil sinn a' leughadh gu'n d' thainig e leud roime ni b' fhaigse. Tha an solus so a' deanamh an doille spioradail air Dia ni's ro uamhasaich. "Nam biodh sibh dall cha bhiodh peacadh agaibh; ach a nis a ta sibh ag radh, is leir dhuinn uime sin tha bhur peacadh a' fantuinn." Tha an dall so comasach air aoradh teaghlaich a chumail agus e cho aineolach air Dia ri bonn a chois. Tha mi tric a' toirt an aire mar a tha cuid a' toiseachadh aoradh teaghlaich agus gun fhios aca fo'n ghrein ciod a' chuir 'nan ceann e. Thog iad seann fhoirm, is gu la am bais cha-n 'eil aca ach an t-seann fhoirm. Is beannaichte an t-anam d' an aithne ciod e a thug air bhi 'cumail aoradh teaghlaich, 'se sin gu bheil anam aige agus gu bheil e neo-bhasmhor agus cunntail. Ach anns a h-uile mi de 'n t-seann chumhnant tha nadur muchaidh. Feumaidh tu fein ann an sin aideachadh an aite d' iarrtus an deigh Dhia bhi ni's mo 'nuair a tha thu deis de'n aoradh gur ann a tha d' iarrtus ni's lugha. Sin cuid de na nithibh a tha ann am pailliunaibh nan aingidh. B' fhearr leam bhi ri dorsaireachd ann an tigh mo Dhe na bhi 'm' chomhnuidh annta. Tha nithean salach ann am beatha nan aingidh a tha 'muchadh a h-uile maith. Nis am bu chomasach anam grasmhor bhi toilichte 'nan comunn?

Ann am palliunaibh nan aingidh tha feolmhorachd inntinn. 'Nis c'aithe am bheil an t-anam grasmhor a bhiodh rairichte far nach bi ni ach an saoghal a' riaghladh? 'Nuair a chruthaicheadh an duine bha a thuigse lan soluis leis an robh e comasach air a bhi a' beachdsmuaineachadh air Dia agus 'ga ghradhachadh a reir 'eolias. Nis tha na h-aon bhuadhan anns an duine ach tha iad truailte. 'Nuair a chaill e an iomhaigh agus aithne air Dia shuidhich e 'aighe air a' chreutair agus ged a bhiodh gloir na siorruidheachd air a fosgladh dha cha ghradhaicheadh e sin gun an dean an Spiorad Naomh cruthachadh nuadh anns an anam. Nach eagalach sin, creutair bhi beo da fhichead bliadhna gun smuain-eachadh air Dia no siorruidheachd? 'Sann mar sin a tha an Spiorad Naomh a' samhlachadh a' chreutair ris na bruidean aig nach 'eil ach iarrtuis thalmhaidh. Nis 'nuair a tha Spiorad

Naomh nan gras a' fosgladh sin agus a' glanadh cail an anama, c'àite am bheil an t-anam grasmhor leis nach b'fhearr bhi 'dorsaireachd an tigh Dhe na bhi 'na chomhnuidh far nach bi ni ach an saoghal.

Tha iomadh miann salach ann am paillunaibh nan aingidh 'Nuair a bheir an Tighearn gu soilleireachd nithe folaichte an dorchadais 's iomadh iad leis am b'fhearr bhi air an adhlacadh ann an doimhneachd na h-frinn na sin. Nis co air bith da 'm bheil Spiorad nan gras a'cur soluis air ciod a tha 'na bhrollach, an iongantach ged a b'fhearr leis bhi dorsaireachd ann an tigh a Dhe na an sin? Cha-n 'eil ach Dia a lionas an t-anam. 'Nuair a chaill an duine eolas air Dia tha e ag iarraidh riarachaidh ann an nithibh eile, cuid ann am misg, cuid ann an geocaireachd, cuid le spiorad sannt, is e iodhol-aoradh. (Sanntaichidh iad fearann an nàbaidh agus ged a chitheadh iad gul nan creutairean a tha iad a' cur a mach as an aitean comhnuidh cha bhean e riu ni's mo na leaghas an t-uisge clachan). Cuid eile ann an reic agus ceannach, ni iad breug gun ni 'nan suil ach gu'm biodh iad neo-eisimealach air Dia agus daoine. B'fhearr leam bhi ri dorsaireachd ann an tigh mo Dhe na bhi a'm' chomhnuidh ann am paillunaibh nan aingidh. Bi thusa ann am paillunaibh nan aingidh air an t-Sàbaid agus feuch an luinn thu gu bheil anam no peacadh no siorruidheachd ann. Cha chluinn ni ach an saoghal agus bidh iad tric a'reubadh a cheile mu'n t-saoghal—sin cuid de na nithibh a tha ann am paillunaibh nan aingidh. B'fhearr leam bhi ri dorsaireachd ann an tigh mo Dhe na bhi a'm' chomhnuidh an sin. Tha nithe eile ann am paillunaibh nan aingidh, ach tha eagal orm dol a tigh annta. Tha spiorad uamharra saoghalta annta.

Fhuair iad sin o namhaid an anam. 'Nuair a chaidh Satan a thilgeadh a mach a flaitheanas bha e lan de bhith-naimhdeas an aghaidh Dhe agus 's ann an goid an duine o Dhia a rainig an naimhdeas sin air Dia. Lion e an t-anam le' naimhdeas. Mo chairdean, mur biodh gleidheadh diomhair Dhe bhiodh lamhan muinntir dearg ann am fuil a cheile. Tha iomadh aindiadhach ann agus cha dan leis an anam ghrasmhor a chronachadh air eagal dioghaltais. Faic Cain mar a dh' fheuch e gu'n robh beatha dhiadhaidh Abeil 'ga phianadh, agus am bith sin fada 'na bhrollach gus mu dheireadh an do cheadaicheadh cothrom dha crìochnachadh ann am mortadh. Cronaich thusa aindiadhach agus ma tha do chronachadh o na flaitheanas 's iongantach mur feith e airson dioghaltais. Nach cuala tu e ag radh, cha mhaith mi gu brath dha e'? Agus ma choinnicheas freasdal cruaidh riut tha e iongantach mur toir sin aoibhneas dha. O! b'fhearr leam bhi ri dorsaireachd ann an tigh mo Dhe na bhi a'm' chomhnuidh ann am paillunaibh nan aingidh. Anam bhochd, an deach' thu riamh a stigh do phaillun nan aingidh nach d' fhairich thu an spiorad aca a' tighinn ort? 'Nuair a chaidh na daoine glìce stigh do luchairt Heroid dh'fhàg an reul iad. Siubhal thusa do phaillunaibh nan aingidh, ged a bhiodh toradh na naomhachd air do spiorad a'dol a

stigh feuch am bi sin agad a' tighinn a mach. 'Se a gheibh thu an spiorad saoghalta agus gheibh thu cridhe cruaidh nach bi cho furasda a chaitheamh a mach, is math dh'fheudta gur e an cainnt dhìomhain a'cheud ni a choinnicheas thu aig an urnuigh. "Uime sin thigibh a mach as am meadhon agus dealaichibh riu, tha an Tighearn ag radh;" "chum nach bi comhpairt agaibh d'a peacaibh agus nach fhaigh sibh d'a plaighibh"—plaigh gaol an t-saognail, plaigh na sannt, plaigh cruas cridhe. Thigibh a mach as am meadhon, "Cha-n urrainn sibh seirbhis a dheanamh do Dhia agus do Mhamon." Agus thusa, d'an comunn iad tilg dhìot cleoc an aideachaidh. Ruisgidh am bas thu. Mo chairdean, tha e cunnartach eadhon do'n chloinn bhi 'nan comunn, "Mheasg iad leis na fineachan is dh' fhoghlum iad an doigh." Anam bhoichd, b'fheart leis an Tighearn thu bhi aige ann an cuil a' gal air bruchan na h-ain-earbsa na bhi 'nam measg. Cha-n iongantach ged a tha an Tighearn tosdach riutsa d'an comunn na h-aingidh air an t-Sabaid is air an t-seachduin. Ach tha so 'gar treorachadh dh' ionnsuidh an dara cinn, 'se sin, cuid de nithibh a tha milis do'n anam agus ag aobhrachadh gu'm b'fhearr leis bhi 'dorsair-eachd ann an tigh a Dhe na bhi chomhnuidh ann am pailliunaibh nan aingidh.

(Ri leantuinn.)

## Emilia Geddie.

A CHILD OF THE COVENANT.

(Continued from Page 227.)

Upon a day when she had retired for secret prayer, a minister, having put off his shoes that he might the more quietly and unobservedly hear what she said, went as near to the door of the room as he possibly could. He, having returned, did most seriously declare that he thought every word she spoke came from the very bottom of her heart. Among other suits she put up she particularly insisted for two ministers, Messrs. R. G. and A. P.,<sup>1</sup> who were then prisoners in the Bass. The one was a young man, and the other old. The expressions she used were, "There are many, O Lord, who use means to get the young minister's liberty, but we hear of no means used for the old; therefore, O Lord, do it Thyself, and I will declare Thou didst it Thyself, and bless Thy name for it." Some while after this the old minister, Mr. A. P., was wonderfully delivered from that prison.

In the ninth year of her age, when she was one day going to school, three or four boys, older and bigger than she, met her in

<sup>1</sup> R. G. is Mr. Robert Gillespie. He was before the Council, and owned that he had kept one conventicle in the town of Falkland in 1673. Refusing to inform who were present at that conventicle, he was sent prisoner to the Bass. The other, A. P., is the well-known Alexander Peden, sent to the Bass that same year. It was Peden who said, "Pray much; it is praying folks that will get through the storm."

the way; and, having furnished themselves with small rods in their hands, they threatened to beat her, and said they would slay her if she would not swear to be no more a whig, and promise to go afterwards to church. She answered, "Though ye should slay me, I will not swear at all." Hereupon they lashed her with their rods and threatened her further. She essayed to make an escape, but could not because they were swifter and stronger than she. This put her sore to it, because she was without the reach of help by crying, the place being remote from houses and company. But having considered awhile what to do, she remembered that she had some farthings by her, whereupon she took them all out and scattered them amongst the boys, who did presently run together and contended about them. This fair occasion and advantage she took, and, running with all her might, she escaped that danger. Nevertheless, the fear and stripes were very hurtful to her; for, after that encounter, she contracted a sickness which procured her vomiting a great deal of blackish humour that would have been fatal to her as many thought had it not been evacuated. Next day it was told her that the parents of these boys had corrected them severely for their heinous crimes, which when she heard it brought this meek answer from her—namely, "That she freely forgave them, seeing they knew no better."

## CHAPTER II.

### FROM HER FIFTH TO HER NINETEENTH YEAR.<sup>1</sup>

Upon the occasion that a person in whom she was very nearly concerned was likely to be expelled from the place because of refusing to conform, as the law then required, the child, without acquainting any person of her design, endeavoured to prevail with some of her associates that they would join together in prayer for detaining that person amongst them. She had before this time, as she herself narrated, much rejoiced at the merciful providence that a person so useful should have come to dwell where she resided; and therefore she could not but look upon it as a heavy stroke to the neighbourhood and upon herself in case one should be thrust from them who was of so great use to them both in spiritual and secular regards, and particularly to herself, as having

<sup>1</sup> This portion is entitled in the original edition, "Some further speeches of Emilia Geddie, uttered to and in the hearing of persons worthy of credit, observed and collected by K. C., her schoolmistress, who was intimately acquainted with her, and given in by the said K. C. as followeth." So careful was the compiler to give only what was genuine.

This schoolmistress seems to have been Katherine Collae, or Mrs. Ross, who, when in the north at Oldearn, was one of the most intimate friends of Mr. Hog of Kiltarn at the time when persecution caused him to reside in Morayshire. Circumstances led her to remove southward to Falkland after she was left a widow and had lost twelve children successively. This was in 1672. (See "Spiritual Exercises of Mistress Ross," p. 62, prefaced by Mr. Hog of Carnock.) She taught sewing, and was the instrument of converting many of her scholars. Her name frequently occurs in the "Diary of James Nimmo," a copy of which exists in MS., written by Wm. Geddie, the uncle of Emilia Geddie.

the charge of her education. She was not fully nine years of age when she laid out herself for bringing about the forementioned project, yet it failed in so far as she could not procure a joint concurrence in that enterprise. Nevertheless, she set about the duty herself alone, and, having severed some time for that effect, she got (as she herself narrated) a merciful return, and was encouraged from that word "Be not afraid, only believe," Mark v. 36. She looked on the mercy as so much the greater, because she acknowledged her great want of a concernment upon her spirit suiting the weight of that matter. The gentlewoman about whom all this business was made, being her schoolmistress, asked the child "What her thoughts were of the matter, and if she expected her being suffered to stay in the place." She readily answered, "There is no fear," but declined to mention how she came to know so much. But being importuned she humbly and modestly gave the foresaid account, and everything fell out accordingly. For, though all possible means were used to cast that person out of the place, yet they prevailed not. She stayed there as long as she thought meet with much quietness.

The child, being very intimate with her schoolmistress, gave her a particular account of her spiritual concerns from time to time. One day, upon the earnest suit of a near relation, her mother was prevailed with to permit the child to go to a penny wedding of a servant of that friend. Yet her schoolmistress, not inclining that she should go, said nothing, but only gave her a place of Scripture to read and ponder—namely, Isaiah xxii. 12, 13, 14<sup>1</sup>—and desired her to inquire into the Lord's mind in it. This she accordingly did; and, having returned, her mistress asked her what she thought of that passage. She answered "She had learned so much from it that she would by no means go the wedding." "I have not forbidden you," said her mistress. "But the Lord hath forbidden me by His word," said the child. Hereupon her mistress required her to show how that was. She answered, "My going to that wedding would have been contrary to the word I had, and that in two things. First—The Lord is calling us at this time to fasting, mourning, and prayer, and, had I gone to that wedding, I had gone to feasting, revelling, and mirth. Second—That place speaks of girding with sackcloth, and I behoved to have been in a finer dress than ordinary if I had gone to the wedding. Therefore, it is neither suitable to the times, nor the suffering condition of my father's family, to go to such feastings." These were near her very words; so she would not go.

A day or two after, some of her cousins treated with her to go in with them to a chamber of that house where the marriage enter-

<sup>1</sup> "And in that day did the Lord God of Hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold! joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; 'Let us eat and drink, for to-morrow we shall die.' And it was repeated in mine ears by the Lord of Hosts, *Surely this iniquity shall not be purged from you till ye die*, saith the Lord God of Hosts."

tainment had been held. There some of the young gentlewomen danced, but she was only a spectatrix.<sup>1</sup> Immediately, hereupon, she fell under a heavy damp, and went quickly off from the company humbly to inquire of the Lord into the cause. But finding nothing by prayer, she essayed reading of the word, waiting for some convincing discovery from thence. And, having found nothing there, she tried meditation; and searching her way by that means, and not finding out the cause, she went to prayer again; and the Lord convinced her of the evil in countenancing and encouraging the other children in their lightness and vanity. Hereupon, she was humbled for her sin, and confessed it to the Lord, and declared she found the access to pardon easy. She got discoveries of the love of Christ to her soul clearer than ordinarily, and said, "she was admitted to such near embraces of Christ by faith that she could have been satisfied to have gone immediately from thence to heaven."

Being at school, which she punctually attended, she was observed to go often forth one day. Whereupon a certain person traced her, and found that she was frequently at prayer that day. Having come home from school, she asked a servant "whether there had been any stir about her father's house?" The servant, fearing to trouble her, was at first unwilling to answer, but, on further importunity, told her that the house had been carefully searched for papers, but none were found. After this, she retired and gave thanks to the Lord for the merciful return of her prayers, and was much taken up about the public concerns of the churches, and of this church. At that time she got a full and strong persuasion of the Lord's appearing for the deliverance of His church in this land. Next day, being demanded the reason of her greater than ordinary frequency at prayer, as aforesaid, she modestly gave the fore-mentioned account, and added, "she had seen the most glorious sight she ever saw." Being desired to impart what it was, she declined, but being pressed, she said, "I have seen the Lord on His throne of majesty, and coming forth against His enemies, and I saw them made to fly as chaff before his presence; and I wept," said she, "for the misery of the wicked." Being inquired what she thought of her father's enemies, she answered, "I think they are even taken in with the Lord's enemies." Upon another day she came very cheerfully and pleasantly to her mistress and said, "I have gotten two great mercies—one is, That the Lord will again appear gloriously in this land; and the other, That the Lord hath given assurance to my soul that I am His."

Thereafter, her mistress having been from home a week or thereby, at her return called the child to account about her spiritual condition during her absence—for as to her learning she was exact and diligent, and needed no incitement. She answered, "I have

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<sup>1</sup> A looker-on.



been sore assaulted with temptations, and in prayer I got that word, 'The seed of the woman shall bruise the serpent's head' (Gen. iii. 15), and so he went away. But, a little after, I was left to a worse evil for a time, even lightness of heart, and to have been rid of it I could have wished to have been again in my former tempted condition. Next, I was somewhat taken up about suffering for truth, and found that I am able neither to suffer nor flee. Then I got a clear discovery of the sufferings of Christ, which, I am convinced, would dispose my heart to suffer for Him."

Upon a Sabbath, when she and another child were praying and reading sermons in her father's garden, a girl came in upon them who had been one of their society, but had that day gone to church. She fell a plucking of the flowers, whereupon Emilia said, "These are the fruits of the curate's<sup>1</sup> preaching, even breaking of the Sabbath day." The girl desired the child who was with Emilia to pray; but Emilia, thinking the desire proceeded from curiosity, gave her comrade a watchword not to comply therewith. "Her carriage," said she, "is very unlike the Lord's Day, and had it not been my father's garden I would have bidden her go away, but seeing the garden is his I thought it not convenient."

About this time, her father being in London, she wrote a letter to him as follows:—

"LOVING FATHER,—I pray you may be guided in your way, and not left to sin against God; for this is a very trying time, and the people of God are under many temptations. You have need to watch over your heart now. If the Lord bring you to your journey's end, I desire you may bring me home a new Bible and the Confession of Faith and Catechisms, with the Covenants and Scriptures at length, and what else you please. I am unwilling to trouble you further, and so I rest your affectionate daughter,

"EMILIA GEDDIE.

"Falkland, June 11, 1675.

"Present my service to Mr. Carmichael and his wife. Farewell, dear father; I wish to hear good news of you."

In a conference she said to a certain person, "What good get you of Scriptures which come passingly into your mind through the day?" The person did put the question back to herself, and she answered, "They serve to divert my mind from other vanities, but I get no profit by them to the exercising of my soul to godliness, save when I get them from God by prayer, or else go to the Lord by prayer with them."

She asked her mother, "Have you prayed for repentance to him

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<sup>1</sup> These curates had supplanted the godly and much-loved Presbyterian pastors, and besides were "mean and despicable in all respects," according to Archbishop Burnet, who adds this further testimony, that they were "the worst preachers he ever heard, and many of them openly vicious."

who persecuteth us, and possesseth our estate?"<sup>1</sup> Her mother answered "No." To this she replied humbly and modestly, "I think you should have done it. I have been trying it as I could, and do think that no other rod was fit for us save such an one. But he will be brought low, and your hands shall not be on him. You shall return and possess your own, and in your return you shall have nothing to do but to see the salvation of the Lord." All this came exactly to pass.

In the time of her sickness, when one day she was observed to be under great heaviness, a friend inquired the cause. She answered, "I see great and sore troubles coming upon the church and people of God in this land; and great warnings are given them to enter into their chambers until the indignation be overpast." And she further said, "The promises ye have been getting these days past may be chambers for you to hide in. As for me," added she, "the Lord will hide me in the hollow of His hand; I shall not see these evil days. O that his people would flee to his promises and to the bleeding wounds of Jesus Christ! In these only there is safe hiding in a dark and gloomy day."

## The Late John M'Leod, Badcall,

KINLOCHBERVIE.

JOHN M'LEOD was born in the year 1846 at Scourie, in the parish of Eddrachillis, Sutherlandshire. Of his parents it can be said that they were very respectable. His mother died when he was only eight years of age. His father was a strict observer of the Fourth Commandment, and gave a good example to his children. When the deceased came of age he went to sea with his father, while latterly he was in charge, as captain, of small vessels trading in the mercantile service till his health broke down. He then came home, about thirteen years ago. We cannot be sure when the spiritual change took place, but it was evident that there was a great change in him when he came home from the south, where he went to consult eminent physicians in regard to his disease, which was cardiac disease, accompanied with dyspepsia, which occasioned most severe pain. He was an untiring reader of the living word, and was much given to prayer, like the Psalmist of old. He was a great admirer of ministers of the stamp of the late Dr. Kennedy, Dingwall, whom he often heard. On Sabbath and week-days he conducted family worship morning and evening regularly, and read portions of the word privately daily. He also read audibly on Sabbath evenings such

<sup>1</sup> In the Memoir of John Geddie, *Abbotsford Miscellany*, p. 362, we find him speaking of this hardship, "My place being taken from me then (1674), as now it is, because I would not comply with the English and subscribe their oath, called The Tender; yet, considering the estate was old for many hundreds of years, the love I had to preserve that old inheritance, made us, under God, toil much and labour to recover the same, which, by the blessing of God, I did," &c. He paid 15,000 merks to relieve the estate.

books as Baxter's "Saints' Rest" and "Call to the Unconverted," Boston's "Fourfold State," M'Cheyne's Sermons, and Dyer's "Christ's Famous Titles," the last named being the book he prized and loved most next to the Bible. He was also a diligent student in Church matters, and mourned over the departure of the Free Church from her Disruption moorings.

In 1893 he was among the first in this place who left the Church calling herself the Free Church of Scotland. He used to say that Revs. Messrs. M'Donald and M'Farlane were the true successors of Dr. Kennedy and Dr. Begg, and that their names, for what they did in separating from an unclean Church, would be held in grateful remembrance by the true people of God in all coming ages, when the names of the introducers of the new religion would stink in the nostrils of all. In the latter end of 1901, steps were taken by the Free Presbyterians here to erect a place of worship, he being the chief mover in the undertaking, which resulted in a handsome church of wood and iron being erected, which was opened in the summer of 1902.

After taking a journey to the Synod of the Free Presbyterian Church at Inverness in July, 1902, by the consent of the congregation, he was successful in having a missionary placed over the congregations at Scourie and Kinlochbervie. He was much rejoiced in spirit at the opening of the church, and we have heard him say that it was one of the happiest days he had on earth when he saw the Lord's cause reviving, and the church which was built a standing testimony against the false and destructive tendencies of the age.

In September of 1902 his disease became very acute, and he was confined to bed. In October the first communion of the Free Presbyterians was held, but he was unable to attend through extreme weakness. He was elected as an elder, but was not ordained as he could not attend. It was very trying for him that he was not enabled to attend the first communion of the Free Presbyterian body, although he was the chief means in getting the place erected in which they assembled, but he was very much resigned. In the end of October he got a little better, and was able to rise daily and conduct family worship, but again being overcome by pain and weakness, he had to return to bed—the bed from which he never rose. He himself said that he would never rise from this bed of sickness. It was always his request on his death-bed to have the unerring and eternal Word read to him very often. A week before his death it was evident that his end was not far away. He was getting weaker and weaker daily, and was subject to convulsions; the last he took was on a Saturday, from which he did not rally. He passed peacefully away at 4.30 on Sabbath morning, the 18th of January, 1903. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."—Rev. xiv. 13.

He was predeceased by his youngest daughter, who died, aged 15 years, in February, 1902, eleven months before him, and his wife, who died in August, 1900. He was buried beside his wife and daughter in Oldshoremore Cemetery on Wednesday, the 21st January, the remains being carried by a great assemblage of people who paid their last respects to his memory. What struck one most about him as a godly man was his genuine love for the written Word of God, his love for the true people of God, and his earnest desires and untiring efforts for the progress of the cause of Christ in the land.

"Help, Lord, for the godly man ceaseth : for the faithful fail from among the children of men."—Psalm xii. 1.

## Higher Criticism and Missions.

The following valuable and impressive letter has been received by the Rev. Dr. Kerr from Dr. Monro, medical missionary, Darjeeling, Bengal :—

LOCHNAGAR, DARJEELING, BENGAL,  
September 21, 1903.

Rev. Sir,—A few mails ago an unknown friend sent me a little book published by you entitled "The Higher Criticism in Scotland: Disastrous Results, etc." I have read it with the greatest interest and with the deepest thankfulness, for there can be no doubt whatever that this pernicious heresy of so-called Higher Criticism has done and is doing incalculable injury to the cause of the Lord Jesus Christ, especially by alienating our young men and young women from the old faith. I am specially interested to read your chapter headed "The Heathen Deceived," in which you show most convincingly that if "critical" views are true, missions are a farce and a fraud. This teaching, as you may imagine, appeals powerfully to one who is a missionary in the field, and who as such wrote to *The Christian* the remarks which you quote in the chapter referred to. I feel very deeply that we cannot profess to work alongside of missionaries whose message is not the message of the Bible but of the *Encyclopædia Biblica*; and the sooner people at home awake to the fact that the message of the "critic" to the heathen is not the message of the missionaries of the Lord Jesus Christ the better. In a recently-published book called "Old Testament Critics," Dr. Whitelaw, of Kilmarnock, has most powerfully pointed out that there can be no toleration of these "critical" and sceptical views, but that uncompromising rejection of the same is the only policy which can be honestly adopted by adherents of the old faith. And your cross-examination of Profs. G. A. Smith, Marcus Dods, and Denney very clearly emphasises the same conclusion. I send you reprint of an address which was lately given by the Rev. Mr. Reid of the United Free Church in Calcutta, and it seems to me simply deplorable that such teaching should proceed from one

who fills the pulpit from which that prince of missionaries, Dr. Duff, preached, and who holds the parish of which the veteran missionary, Dr. Murray Mitchell, for a time had charge.

The effect of this pernicious teaching on missionary work will be lamentable. And this is not a groundless conjecture, for already in a Moslem periodical, *The Review of Religions*, issued by a bitter opponent of Christianity, the adherents of the critical school are claimed as allies of Islam, and are called on to join with Moslems in repudiating the Bible and denouncing the false teaching of the Divinity of Jesus Christ. A reprint of the article from *The Review of Religions* I also send you, and I have called attention to it both in *The Christian* and in an article which I hope may appear in *The East and the West* for October. I cannot say whether it will so appear, but if it does you will be able to see how entirely I sympathise with your views as to missions being entirely incompatible with "critical" views.

I must apologise for the liberty which I, a stranger to you have taken in addressing you. The vital importance of the subject is my excuse. And I trust that the attention of all who are interested in Christian missions may be aroused to the fact that with the adoption of "critical" views missionaries have no message to deliver to non-Christians—certainly not the message which our Lord commissioned His disciples to proclaim, not the message which His Apostles delivered, not the message which Christendom of all ages has endorsed. If "Criticism" is true, then let missions cease; but if it is not true—then let "critical" missionaries be removed from the ranks of those who are trying to give the message of an inspired Bible, and of an infallible Christ, the Saviour of the world.—Yours very faithfully,

JAMES MONRO,  
Director, Ranaghat Medical Mission, Bengal.

It has been our conviction for a number of years that the same pernicious errors in regard to the Bible, which has been permeating the larger Churches at home, were also being disseminated by their missionaries abroad. The above letter strongly confirms our opinion. Better almost it were that the heathen should never hear of Christ at all than that they should be put in possession of a false Christ, and sent into eternity with a lie in their right hand. It is appalling in the extreme to think of the havoc this infidel criticism must be working in the minds of people both at home and abroad, and it is matter of thankfulness that even one missionary lifts up his voice faithfully and loudly against it. May the Most High enable other missionaries to speak out with equal vigour!

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## A forgotten Great Scotsman.

REV. ALEXANDER COMRIE, HOLLAND.

READING lately in the *Catholic Presbyterian*, a periodical now defunct, we lighted upon an interesting biographic sketch by Rev. Dr. Kuyper, of Holland. His subject is Alexander Comrie, an eminent Calvinistic minister who flourished in Holland between the years 1728 and 1774.

Alexander Comrie was a young Scotsman whose parents had sent him to pursue a commercial career in Holland that they might thereby divert his mind from an inclination towards the ministerial office. Unwittingly, however, they but paved the way for their son's true life work, because through a wonderful providence Alexander became parish minister of Woubrugge, near Leyden, and was instrumental in doing notable service there both as a pastor and a witness for truth, in so much that while his fame lasted he seems to have been a Dutch edition of Dr. Kennedy, of Dingwall. His first introduction to this life work was on a certain evening in 1728 when, travelling by sea to a certain place, he was shipwrecked and cast ashore in straits. Lighting upon a certain farmhouse he desired shelter for the night, and was admitted with some degree of suspicion. He was accommodated in a room where his procedure could be watched. His first movement was to kneel down and give thanks in an audible voice for God's good providence towards him and to invoke a blessing upon the farmer whose kindness was so opportune.

"Fancy," says the biographer, "the farmer's astonishment as he saw the poor wanderer, as soon as he imagined himself alone and unobserved, uncover his head, put off his coat, and, falling upon his knees, pour out his soul in a touching, fervent prayer to the Lord, giving thanks for his guidance and for the kindness he had met with. During his prayer there rose such a holy expression from the young man's face that the farmer already felt quite ashamed of his unfavourable conjectures, a change of opinion ending in making him feel himself entirely his inferior, as placing his ear once more to the hole he heard the lad pleading most earnestly and fervently before the throne of grace that, if his entertainer might not be as yet converted to eternal life, the divine mercy might be bestowed upon him also and upon his family."

It is related that this incident was the occasion of a gracious change on the farmer who had thus entertained "an angel unawares." The object of Alexander's journey to this place was to see with his eyes a work of revival that was in progress in the parish of Woubrugge. After a long interval of dead orthodoxy the Power from on High had visited that region and was raising up children to Abraham.

"There had been in this village for years and years, as Comrie himself afterwards told, nothing but a dead outward show of religion; there was much orthodoxy, and even knowledge leading

to a historical faith, but the power of the Lord was not manifested, the operation of the Holy Spirit did not show itself. It was the stillness of the tomb, not the sparkling of life and the beaming of light such as should be in a Christian community. But then there came from Benthuyzen, a little place two hours off, a God-fearing workman, who had been brought to know of the resurrection power of Christ by the faithful ministry of Van Noorden, a father in Christ for the whole neighbourhood. This plain workman felt as if the Lord had bound the whole village of Woubrugge upon his heart. He tried by every means to rouse the people from their lethargy, stirred up young and old to abandon their false trust, and never ceased to carry the souls of all around him before the throne of divine mercy in his prayers. Thus he went on for eight years, but without the least shadow of success, till finally, after nine years of quiet waiting, the Lord came down to answer his petition: now the seed had ripened, and Klaas Jansse Poldervaert—such was his name—hardly knew how to satisfy all the demands for spiritual direction that came to him day by day from different parts of the parish. So prominent and striking did this work of the Lord then appear that many came up every Sabbath from different places in the neighbourhood to witness the outpouring of spiritual blessing. And although the Rev. Mr. Blom, minister of the parish at that time, at first began by opposing the movement as throwing his ministry into the shade, still the revival proved so general and so continuous, and maintained such a high character, that he finally gave way, became a partaker of the unspeakable blessing for his own soul, and until his death in 1734 bore public testimony from the pulpit to the great and glorious work the Lord had done in his parish in his days, though without his instrumentality."

Being introduced to two of the principal men of the parish—men of social standing as well as religious eminence—they were much taken with the stranger's gifts and graces, and resolved that these should not be buried in a counting-house. Mr. Comrie had already received a good classical education, and they made proposals that he should proceed further and complete his college course with a view to the pastoral office. To this Alexander gladly agreed, and the result was that he became pastor of this same parish of Woubrugge, and in spite of calls to other places he remained there till his retirement through physical weakness in 1773.

"From miles and miles in the neighbourhood all God-fearing people came to hear this godly man. And when he left his manse on the 4th of April, 1773, to spend the rest of his life in Gouda, Woubrugge and all its environs felt that in Comrie there had been granted to the Reformed Church a great man before the Lord, not only for Rhineland, but the whole United Provinces; a man not likely to be soon forgotten or easily replaced.

For a few months only was he to enjoy the sweet rest of retirement from office. His health had been already broken when he left his favourite village, and his weakness, as often happens, was soon aggravated by the want of his usual employment. Before the next year had reached its close, on the 10th of December, 1774, Comrie was borne away to the heavenly mansions in the 66th year of his age, sweetly resting his wearied soul on the bosom of his Saviour.

In accordance with his wishes his burial was conducted in the simplest way. Not even an inscription was to indicate his tombstone in that huge city of Gouda, no doubt known to many of our readers for its uncommonly beautiful glass paintings. In his will he had expressly stipulated that no biographical notice should be entered in the "Church Review" after his death, so averse was he to all glorification of the creature and to the vanity of human pomp. And though we cannot but regret that, owing to this sober-mindedness, we are left in perfect ignorance of the further particulars of his life, still we submit not unwillingly to this deeply-felt want, glad as we are to find in Comrie once more the image of a genuine Calvinist—one who showed his detestation of all glorification of the creature, not merely in his sermons, but more severely still in what concerned his own life."

His life was a lonely and studious one. He married in 1736 Miss Ivann de Heyde, a God-fearing woman, whose brother, Ian William de Heyde, was a favourite preacher at Rotterdam, but she died two years afterwards, and he did not marry again. A remarkable fact illustrating the power and spirituality of his ministration is the case of a criminal who was guilty of several acts of fire-raising in the village. It is reported that he was brought to public confession and true repentance by the fascinating and touching manner in which Comrie pled before the Lord, not against him, but for the salvation of his soul.

Mr. Comrie's zeal for pure and undefiled religion is evidenced by the books which he was instrumental in circulating in Holland. He wrote several volumes himself on the subject of Justification and Saving Faith, and he translated or edited for the benefit of the Hollanders the following works:—Boston's "Covenant of Grace," "Marshall on Sanctification," Shepherd's "Ten Virgins," Voetius' "The Power of Godliness," and "Chauncey's "Westminster Catechism, Illustrated."

The most strenuous element, however, of Comrie's life work was his public controversy with a band of errorists in the high places of the Church, men who were bringing in pernicious heresies to the virtual undoing of the whole work of the Reformation. At first these novel opinions were circulated in Latin, and were accessible only to the learned. At last, however, they found their way into the pulpit, and the whole sound, God-fearing section of the people were alarmed. A second-rate preacher, Van den Os, was the first who broached the new views in the native tongue.



"He did not hesitate," says Dr. Kuyper, "to attack successively, in his very first sermons, the eternal generation of the Son, the punishment of eternal death as the consequence of the first sin, the hereditary debt of Adam, and the judicial side of justification. All these questions, however, he treated more in an exegetical way, as if depending merely upon a correct understanding of such texts as—Micah v. 2, Ps. ii. 7, 1 John v. 26, Gen. iii. 22, and Rom. iii. 23; hence these extravagances did not rouse the suspicion of the people at large. But when at last he did not shrink from declaring that our justification before God was a *mere consequence or result of our individual faith*, the godly people at once perceived that their inexperienced pastor was *slipping the poison of rationalism into the Confession of their fathers*, and that the error of Pelagianism was again obscuring the true relationship between God the Saviour and the saved sinner; and they determined not to leave the decision of the conflict to science and dialectics, but to take it in hand as an ecclesiastical body. In a few weeks this apparently local conflict spread all over the country, and very soon divided almost the whole nation into two hostile camps. On one side were arrayed all the power and influence of the magistrate and State University, and on the other the real spiritual power of the godly amongst the people, the ministers, and the ecclesiastical government. The town council of Zwolle, the provincial council of Overijssel, and even Prince William IV. of Orange stood up, not so much for Van den Os himself, as for the unfettered progress of rationalism; while the Theological Faculty of Leyden apologised for the heterodoxy of the extravagant young minister, as not so much exceeding the boundaries of the articles of the Church. On the other hand the defence of the old Scriptural truth was conducted in a fair, vigorous, and decisive manner, first by almost all the colleagues of Van den Os; secondly, by the kirk-session of Zwolle; thirdly, by the classical and provincial synods or assemblies, and more powerfully still by the two sagacious and able theologians, Alexander Comrie and his friend Holtius."

Dr. Kuyper relates that the agitation carried on by the sound party was successful in bringing about the suspension of Van den Os from the ministry. But the controversy, especially regarding the right place and office of faith in justifying the sinner, went on for a number of years in much the same manner as the contemporaneous Marrow Controversy in Scotland, and the Boston of the Dutch Church was Alexander Comrie. The point of this debate may be fine, but nevertheless the issues depending thereon are practical and important in the highest degree. The one party maintained that faith justifies because it is a commanded duty, and because it contains in itself the germ of a complete obedience to the law of God, and the other maintained that faith justifies not from any merit in itself as an act, but solely because it is the empty hand that receives the all-sufficient righteousness of Christ.

This position, and the related doctrines of Calvinism in connection therewith, were expounded and defended with great zeal and ability by Alexander Comrie and several of his associates during this campaign, and they procured to themselves a good degree, Comrie, as we stated, retired from active service in 1773 and died in 1774, aged 66 years. His fame endured for several generations, and by Dr. Kuyper's articles in the "Catholic Presbyterian" twenty years ago, and this notice in the "Free Presbyterian Magazine," is providentially rescued from oblivion, and some fulfilment is thus made of the word, "The righteous shall be in everlasting remembrance."

J. M'N.

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## **The late William Quarrier, Philanthropist.**

DURING last month there passed away Mr. William Quarrier, the eminent philanthropist and father of the Orphan Homes of Scotland, situated at Bridge of Weir. Mr. Quarrier began life as a poor boy in the streets of Glasgow, and when he attained to riper years he took a sympathetic interest in the temporal and spiritual welfare of neglected and destitute children. He started a Shoeblack Brigade to further this end, but eventually thought that an Orphan Home might be established, and wrote a letter to the press in 1871 requesting assistance from his fellow-Christians and citizens. Mr. Quarrier was a man who from the beginning of his religious life believed in the efficacy of faith and prayer, and he went forward in dependence of God. He asked for a sign, namely, that a sum of £1000 or £2000 should be sent in from one donor. "If that sum came in answer to prayer, he would go forward, nothing doubting; if it did not come, he would conclude that it was not God's will that he should attempt this service." After some interval the late Mr. Thomas Corbett (father of Mr. A. Cameron Corbett, M.P.) wrote saying that he would give £2000. This was the beginning of Mr. Quarrier's enlarged sphere of work. The Cottage Homes were started at Bridge of Weir in 1872, and it is marvellous what has been accomplished since then. Upwards of 15,000 children have passed through the Homes and over £500,000 have been received. Mr. Quarrier also started Sanatoria for Consumptive Patients within recent years, and these are also doing excellent work. He began with Sanatoria for females, and not long before his death asked assistance to go on with similar institutions for men. Funds have come in, and this department is also likely soon to be developed. We recommend our readers to secure "The Life-Story of Mr. William Quarrier," a volume that may be had for 2s 6d post free, where they will get very interesting particulars of the work he was enabled to accomplish. Like George Müller, Mr. Quarrier did

not believe much in issuing numerous circulars, etc., in order to secure money ; he generally wrote a single letter to one or two of the leading papers, and then looked for the answer of Providence to his request. We are not able to say much as to the religious instruction conveyed in Mr. Quarrier's Homes, but we observe that family worship is regularly conducted day by day in every cottage and that Mr. Quarrier's views of truth were in the main on the old Scriptural lines. To say the least, however, it is incalculable the physical, social, and moral benefit these Homes must have conferred upon the thousands of poor children that have passed and are still passing through them. When we consider the depths of misery and degradation from which so many have been rescued and made fit for honourable life through such benevolent institutions in Bristol, London, and Bridge of Weir, we cannot but see abundant reason to praise God for such men as George Müller, Dr. Barnardo, and William Quarrier. Mr. Quarrier was 74 years of age.

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### **The Late Miss C. Govan, Glasgow.**

WE notice this month with regret the decease of Miss Catherine Govan, a native of Pollokshaws, which took place at 35 Regent Moray Street, Glasgow, on the 14th October, at the advanced age of nearly 82 years. Miss Govan was a humble, God-fearing woman of the old stamp—a 'stamp' that is rapidly passing away in the south as well as the north. Being originally a member in the United Secession Church, she was one who was associated in early years with those who had a quick discernment of the erroneous tendencies of the times, and she partook of the same intelligent spirit as they had. Her sympathies were not, however, of a contracted order; she longed for the extension of Christ's kingdom in the world, and took a special interest in the spiritual welfare of the Jews and their future restoration to the Church of God and of His Christ. It was very pleasant to visit her in her old age, and to observe the calm, uncomplaining submission and contentment that pervaded her spirit and words. The Psalms were very precious to her, and she had a special pleasure in the 51st, especially verses 7 to 12. For a number of years past she was unable to be present at the public means of grace, but before then she attended Knox's Tabernacle along with her pious sister, Elizabeth, of whom she ever spoke with affectionate regard. We are getting constant reminders of the increasing spiritual desolation in our midst. May the Lord in infinite mercy send a day of power for the raising up of trees of righteousness, His own planting, that He may be glorified !

J. S. S.

## **The Land We Live In.**

BY THE LATE REV. DR. KENNEDY, DINGWALL.

**W**E ought to be more anxious about the internal condition of our country than about her place among the nations. It is by righteousness a nation is exalted; and if we only became distinguished by such eminence, we might trust the Ruler of the nations to appoint our place, and to determine the measure of our power and honour, among the kingdoms of the world.

And how is it with us now? There never was a time in Scotland when intelligence was more diffused, and appliances so numerous were brought to bear on the social, moral, and religious improvement of the people. And with what results? Not, certainly, such as could be wished. Not such even as in other days, when in wide districts of Scotland scarce a home could be found without a family altar, and in which open vice was hardly known. But while there is much to be ashamed of, there is much cause of gratitude to God, who hath not yet ceased to bless the land we live in. We live, however, in critical times. Our Sabbaths, the bulwark of Scotland's religion, are in danger from the rising tide of worldliness, which subjects all to the lust of gain, and will profanely force its way at any sacrifice of truth and sanctity. Our morals are in danger of a general decline. And in these days when men are disposed to look down on all antecedents of the past, and to exult in the consciousness of superior power and wisdom, Churchmen, as if in the dotage of a second childhood, have begun to crave for the puerilities of ritualism, like hoary sires basking themselves to the use of their nursery toys. To what result these tendencies shall bring the land we live in some future historian shall record.

But, with all its drawbacks, many are the privileges and great the responsibility of those who dwell in our native land. We have peace within all our borders. No great sacrifices are required to secure religious freedom. Civil liberty is enjoyed to an extent unknown in many other nations, and to which the aspirations of the past failed to rise. Law is righteously administered; education is brought within reach of the poorest of the people; in all our dwellings might be found the precious Word of God. O that we were wise to prize our privileges and to acquit ourselves of our responsibility! The blessing of the Most High is what Scotland needs. This alone could make her truly rich. This alone can save her from her perils. This alone could have made her what she once became, and secured the continuance of her prosperity. Whatever may betide her in the age next to come, I love to think of her, on some bright future day, emerging with all the nations of the earth from the darkness and the storms of ante-millennial times, into the brightness and the calm of many ages of blessedness, receiving on her bosom the light of heavenly favour and the dew of heavenly grace, till a verdure richer than ever clothed her

shall cover her all over, and fruits of righteousness shall grow throughout all her borders, such as are befitting the very garden of the Lord.—*Mr. Auld's Life of Dr. Kennedy.*

## Mr. Primmer and Sabbath Breakers.

PASTOR Jacob Primmer has recently had a correspondence with one of his brethren in the Established Church, the treasurer of the ritualistic Church Service Society. The latter gentleman accompanied a team of curlers to Canada, and actually engaged with them in their game on the Lord's Day. Ritualism and contempt for the law of God are closely connected with one another, and, in this case, goes hand in hand. The correspondence speaks for itself:—

The Manse, Dirleton, 26th August, 1903.

My dear Pastor Primmer.—I send you report of C.S.S. as asked. I thank you for sending me your pamphlet *re* Mr. Charleson. When are you going to understand that the greatest thing in the world is charity? Your insulting remarks on my Scottish curling team in Canada ought to condemn you to be buried under Niagara Falls.—Yours very truly,

J. KERR.

In his reply Mr. Primmer says:—I was once like you, regardless about the Sabbath law, but when God, 45 years ago, showed me that I was a lost sinner and drew my heart to Himself, I bitterly repented of the past, and since then have striven, with the help of the Holy Ghost, to keep all His laws, especially the centre one—the Sabbath Day. I do pray that you may come to do the same. To return to charity, you remind me of the kettle reproving an imaginary pot when you say I ought to be buried under Niagara Falls. A fine charitable spirit indeed! You have yet to understand that one of the greatest things in the world is charity. You may explain that it is not murder nor martyrdom you mean, but only "burial." Well, in that case, I have no objection to be buried at such a world-famed spot, provided that you dig the grave, and see that I am really put under the ground, and defray all expenses, and set up a tombstone with the inscription that it has been erected by Mr. Kerr's Sabbath-breaking curling team to one who did not fear to do his duty in denouncing their Sabbath-breaking.

## Notes and Comments.

**Riots at Bilbao.**—In this town trade disputes between masters and workmen have developed into rioting and street fighting. We are not sufficiently conversant with the circumstances of the case to pronounce an opinion on the conduct of parties. There are, however, one or two items in the newspaper account of the matter which have a significance of their own. The *Glasgow Herald* of this day (October 30) reports that "the strikers looted a large quantity of explosives, which they used afterwards to destroy the

railway lines and to blow in the doors of the Jesuits." Further it says—"The priests keep indoors, as they dare not trust themselves in the streets." We have no doubt the workmen of Bilbao have a good case against the Jesuits and the priests. However, this method of dynamite and violence is not the right way to obtain redress, "For the wrath of man worketh not the righteousness of God." Let us note, however, the attitude of these Bilbao artizans towards Jesuits and priests. They regard them as mischiefmakers and enemies of their welfare. These minions of Rome will no doubt take up attitudes of injured innocence and moral indignation, but their pestilential influence, writ large on the face of Spain's poverty-stricken fields and inglorious history, is a notable commentary on the results of priestcraft. Neither the independence of the British character nor the resources of the British Empire will avert from ourselves the same descent into poverty and degradation if these locusts and birds of prey are calmly allowed to breed and nestle in the choice places of our privileged island.

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### Literary Notice.

THE MEMOIR AND REMAINS OF THE REV. D. MACDONALD,  
SHIELDSDAIG.

The first edition of this interesting volume by the Rev. D. Macfarlane, which consisted of 1,000 copies, is now nearly sold out, and it is hoped that those who desire to possess the book, but have not yet secured it, will send in their orders as soon as possible to the Rev. Mr. Macfarlane, F.P. Manse, Craig Road, Dingwall. The price is 2s. 9d., including postage. Should the author have a considerable number of subscribers unsupplied, he will be encouraged to proceed with a second edition. The book has been reviewed by several magazines and newspapers, and the opinions generally expressed have been very laudatory indeed.

#### EXTRACTS FROM THE OPINIONS OF THE PRESS.

The thanks of many saints of God in all parts of the kingdom are due to the Rev. Donald Macfarlane, Dingwall, for the preparation of the Memoir and Remains of the Rev. Donald Macdonald of Shieldsdaig. The book contains a sketch of Mr. Macdonald's life, some letters from his pen, twenty sermons by him, and the funeral sermon and tributes. From these "Remains" it is clear that this devoted minister was a man of great piety and usefulness. In the persecutions at the constitution of the Free Presbyterian Church, Mr. Macdonald acted in a patient and heroic manner.—*The Reformed Presbyterian Witness.*

If you love the truth and the memory of the faithful in Christ Jesus, buy this little book. Donald Macdonald was minister of a remote corner in Ross-shire from 1872-1901. His college career was long, and his ministry comparatively short, as men count

these things, but if his ministry began, as in truth it did, from 1849, the year of his liberation and enjoyment of fellowship with Christ, then his was a long and singularly fruitful ministry. His brother and companion in bearing testimony for the truth, has beautifully executed the task committed to him. This little volume is worthy to be included in the memorials of the righteous, of which M'Cheyne's Memoirs form a classic. We venture thus highly to commend the book, having read it, and to express our approbation of the spirit which animates its author. It is not a polemic; it is a modest recital of the life of one who was first of all an exercised believer, a sinner saved by grace, and because of that, a faithful witness in a day of rebuke and blasphemy. We should like all young people to read this book. It will show them that the day of spiritual experiences may be theirs also.—*The Free Church Record*.

It is a true saying of Solomon's, that the memory of the just is blessed, and never did the truth of the saying seem more apparent to some than in the reading of this Memoir and Remains of the saintly minister of Shieldaig . . . The reading of these sermons recalls to mind occasions when the very odour of the Rose of Sharon seemed to be diffused throughout the place of preaching . . . And in the delineation of Mr. Macdonald's life-story, Mr. Macfarlane has right nobly done his part. There is a thoroughness and withal an ease and literary grace, that interests while it satisfies . . . The Remains consist of four letters and twenty discourses, which include one Communion table address and two question meeting addresses. Among these, one is glad to find such favourites as the Forgiven Penitent, Joseph's Brethern, the Rose of Sharon, Black but Comely, and Christ's Invitation to His Bride, all of which are full of the sweet consolations of the gospel . . . But if Mr. Macdonald's sermons abound in the consolations of the gospel, they are not lacking in solemn warnings to false professors and the careless. One will find enough in them to make one carefully ponder what road he has chosen for eternity. There is a faithfulness and earnestness about them that tell plainly enough that Mr. Macdonald did not set himself out to please men . . . The book has as a frontispiece a striking portrait of Mr. Macdonald. The whole get-up of the work shows taste and care, and the printing is admirable.—*The Free Presbyterian Magazine*.

The late Rev. Donald Macdonald, Shieldaig, was a man conspicuous for the earnestness of his Christianity, for his zeal and devotion to the work of the Church, and the high standard of life and duty he set up as an example and followed to the end . . . The volume, which contains a portrait of speaking merit, will be read with interest . . . Being in perfect sympathy with Mr. Macdonald, Mr. Macfarlane does his friend every possible justice in the book.—*The Northern Chronicle*.

The late Mr. Macdonald was one of the most prominent ministers in the communion of the Free Presbyterian Church, and

a stalwart in a school of pure and stern doctrine which in these days is almost exclusive to the Highlands . . . Early in life Mr. Macdonald came under the influence of some of the "giants of those days," and Mr. Macfarlane gives slight glimpses in this Memoir of the spiritual struggles through which the subject of it passed . . . Mr. Macfarlane has performed his task well, and with manifest sincerity. Honesty of purpose is perfectly discernible. A less conscientious writer would have been fulsome where he is ingenuous; a less kindly critic would not have read so well the true inspiring motive of this typical Celt, and simple but massive and manly Christian minister. The sermons given are not exactly highly flavoured literary essays. They are robust but simple withal, and, as may be expected, are free of that modernism in which invention often takes the place of interpretation, and through which new creeds are being daily constructed. The Memoir and Sermons together should be welcomed and widely read by those who desire to get closer to what religion means and what religious teachers really are in the Highlands.—*The Ross-shire Journal*.

Mr. Macfarlane has done his work well; the whole tone of the Memoir is impartial and well balanced . . . One has been so accustomed to hear the most ridiculous and far-fetched stories about Mr. Macdonald that it seemed that there must be some truth in them after all, but a reading of this book reveals a reverent mind, a winning personality, a life richly imbued with love to Christ and sanctified by prayer. The volume is got up in a neat style, well printed, and has as a frontispiece a portrait of Mr. Macdonald.—*The Northern Herald*.

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## Church Notes.

**Communions.**—Oban, first Sabbath of this month; St. Jude's and John Knox's, Glasgow, and Tarbert, Loch Fyne, second; Helmsdale, third; Dumbarton, fourth; Halkirk, Caithness, fifth. John Knox's will (*D.V.*) meet in the usual hall, 137 Norfolk Street, South-Side.

**Meeting of Synod.**—The half-yearly meeting of Synod will (*D.V.*) be held in the hall of St. Jude's Church, Glasgow, on Monday, November 10th, at 12 noon. The Rev. John Robertson, the retiring Moderator, will preach.

**Correction.**—In last issue we mentioned by mistake that the Rev. John R. Mackay dispensed five Communions in Canada. The correct number was three.

**Notice to Divinity Students.**—Rev. Mr. Macfarlane, as examiner on the Confession of Faith, wishes us to state that all divinity students will be required to sit for a written examination in the first sixteen chapters of the Confession, on 1st December, at 12 noon, at Inverness.