

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. VIII.

JANUARY, 1904.

No. 9.

"Make us Glad."

MOSES, the eminent prophet of God, was sorrowful in spirit when he penned the ninetyeth Psalm. He was deeply moved with the swiftness of the flight of time, the fading character of human life, and the wrath of God for sin as the potent cause of death. He beholds the power of God's anger manifesting itself in the general and rapid mortality of the human race, and compares men in this connection to objects carried away before a mighty, irresistible flood of water, and then to the grass that quickly groweth up in the morning, but in the evening is cut down by the mower and withereth.

It is matter of special sorrow to the prophet that he sees the devastating progress of death among the people of God, and he regards this as a very sorrowful sign of the Lord's displeasure. He recognises that the Lord has withdrawn in a large measure His gracious presence from His remaining servants, and he cries "Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us and the years wherein we have seen evil."

1. Let us notice, first, Moses' earnest prayer for gladness on behalf of himself and others.

In the natural sphere of things there is a lawful and an unlawful gladness. There is a lawful joy which is felt in the contemplation of natural objects which God permits His creatures to take pleasure in. The observation of the scenes of nature, the fellowship of human society, the cultivation of knowledge, are all things that afford a legitimate pleasure to men. Undoubtedly an excessive attachment to any earthly object, however good, is sinful, but a well-regulated regard is both lawful and commendable. There is, however, a positively unlawful joy, derived

from the pursuit of things forbidden of God. The apostle Paul speaks of "the pleasures of sin" which are but for a season. The happiness that is found in the service of sin is a wretched thing at best. Some kinds of poison are sweet, but they are none the less destructive. Again, in the spiritual sphere of things there is a false and a true gladness. The false joy, though it be in some sense in connection with divine things, is born of earth; it does not come from heaven nor lead to heaven; it is not a holy joy. It springs from superficial hopes that are not based upon God's word in reality, though they may be in name, but upon the dreamy imaginations of a deceitful heart. Multitudes at the present day are being deceived with this kind of gladness to their eternal destruction, and it is something to be dreaded more than anything else in this world. To be the subject of "strong delusion" is to be under one of the most terrible of God's judgments, all the more terrible that it is entirely unfelt as such.

There is, however, on the other hand, a true spiritual gladness which is an earnest of heaven in the soul of man, and it is this which the Psalmist prays so earnestly for. It is this pure and heavenly joy flowing from the contemplation of God and His works in the sphere of redemption that living souls in a healthy condition vehemently pant after, and are never satisfied without, in any age of the Church's history.

It is very clear from God's Word that it is not bare relief from trouble, however welcome the blessing, that is the ideal standard of spiritual happiness, but that intensity of pleasure which is designated joy or gladness. Witness the Psalmist David in the 51st Psalm: "Make me to hear joy and gladness. . . . Restore unto me the joy of thy salvation." Again, in the 95th Psalm: "Let us make a joyful noise to the Rock of our Salvation;" and in the 97th: "Light is sown for the righteous and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness;" and in the 98th: "Make a joyful noise unto the Lord all the earth." The Psalms contain many exhortations to the exercise of rejoicing in the Lord, and petitions after the attainment of it. The New Testament is still more pervaded with the atmosphere of gracious joy. Christ said to His disciples in His farewell discourse: "These words have I spoken unto you that my joy might remain in you, and that your joy might be full" (John xv. 11). The Apostle Paul, who, with the other inspired writers, had the mind of Christ, says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). Again, the apostle exhorts believers thus: "Finally, my brethren, rejoice in the Lord;" "Rejoice in the Lord alway; and again I say, Rejoice;" "Rejoice evermore." We have also set before us the example of the early Christians, who ate their meat "with gladness and singleness of heart," and who "walked in the fear of the Lord and the comfort of the Holy Ghost." Now, all these things were

written not for the benefit of the primitive Church merely, but for the advantage of the Church of God in all subsequent ages, and if we do not give them the place that belongs to them in our views of truth, and do not endeavour, by the grace of God, to realise them in practice, we are doing our best, so far, to make the Word of God of none effect. We ought not to cherish the idea for a moment, though too prone to do it, that godliness is only consistent with a sad countenance and a downcast spirit. The joy of the Lord is the strength of His people.

2. Let us notice, in the second place, the blessings which Moses prayed for in order to the experience of holy gladness.

We have endeavoured to show that this gladness is a precious element in vital Christianity, but we do not affirm that the children of God can do anything else than mourn at the sight of wickedness, or are able to exercise even gracious joy without the special power of the Spirit. At the same time it is their disposition, while they sorrow over sin in themselves and others, to seek to get the causes of sorrow removed as well as to find ground for rejoicing in the Lord Himself, apart from all earthly circumstances whatsoever. It is our present purpose to notice the things that the great prophet of God sought for as grounds of gladness within the Church.

First—He desires the returning presence of God. "Return, O Lord, how long?" The Lord had withdrawn His gracious presence, and had shown signs of just displeasure for sin, and Moses pathetically pleads for His return. There can be no prosperity in the Church apart from the spiritual presence and power of God. Secondly—He asks that they should speedily be filled with the manifestation of the divine mercy. "O satisfy us early with Thy mercy; that we may rejoice and be glad all our days." He feels that if the Lord would only show them once again His pardoning, quickening, comforting, restoring mercy they would be glad all the days of their pilgrimage. Thirdly—He earnestly prays for the exhibition of the work of God unto His servants, and the revelation of His glory to their children. "Let Thy work appear unto Thy servants, and Thy glory unto their children." Possibly the latter petition may have reference to the coming of the Messiah, the Redeemer of Israel, in whom God was to be fully and eternally glorified in connection with the salvation of sinners. In any case these are requests which lie near the heart of God's people in all ages. When they see the work of God languishing they are sorrowful: when they behold the Philistines carrying away the Ark they have many bitter pangs of grief; and it is one of their intensest desires that the Lord would make bare His holy arm for the advancement of His kingdom in the world. The case of their own children and of the young and rising generation is laid heavily on their spirits, and they wrestle earnestly with the Lord that He would show His glory in the face of Jesus Christ unto them. The fourth and last group of petitions is an enlargement of the previous

requests ; "And let the beauty of the Lord our God be upon us ; and establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it." He prays that the Lord would so shine forth in His power and glory upon their souls that the beauty of the divine image would be seen upon them. This request is not for self, but for the glory of God ; for thus would they become living and powerful instruments for the advancement of His kingdom. It was said of the early disciples that men took knowledge of them that they had been with Jesus. He desires also that that work of their hands, which was God's work through their instrumentality, should be firmly settled and strengthened, with a view, no doubt, to its enduring to coming generations.

It need hardly be said in conclusion that these petitions are very suitable for Christian exercise at the present moment. Many people, young and old, at this season of the year are anxious to be made glad with the carnal amusements and sinful pleasures of the world. The Word of the Lord says, "Be not drunk with wine, but be ye filled with the Spirit," and it would be well if not a few would solemnly consider these words and avoid the former evil while they begin to seek the latter glorious blessing. True Christians will desire to be made glad in the Lord and in His work. The times are dark and foreboding. Death is busy cutting down the ripe sheaves and translating them to the heavenly garner. Few are rising up to take their place. The souls of those who are left behind in the wilderness often droop within them on account of how little they see of the work of God in the land, and how little they themselves experience of the divine power and glory in their souls. What are they to do? They are to wrestle earnestly for His returning power to Church and land in order that they may yet be glad in God's work on earth, while they are also to look away from all things seen and temporal to the Lord Jesus Christ Himself, and to find in Him an unchangeable and eternal ground of rejoicing, that not all the forces of hell have ability to shake.

Things Unlike a Christian.—It is not like a Christian to absent yourself from the prayer meetings, when a little sacrifice would enable you to attend. It is not like a Christian to subscribe only one guinea for the promotion of Christ's kingdom whilst you can afford to subscribe two. It is not like a Christian to deem anything unimportant which Christ has commanded or to treat with indifference matters relating to Church-government because they are not essential to salvation. It is not like a Christian to be a self-seeker or to overlook the rule that, whether we eat or drink, or whatsoever we do, we are to do all to the glory of God. It is not like a Christian to come into church on the Lord's Day after the worship has commenced and sit down as if you had nothing to be ashamed of.—*Casket of Odds and Ends.*

A Sermon,

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

"Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him."—Isa. iii. 10-11.

THE Prophet Isaiah is led by the Spirit in this part of his prophecy to intimate certain desolating judgments which the Lord had determined to send upon the people of Jerusalem and Judah for their sins. All classes of the community, both rulers and subjects, had provoked the eyes of God's glory by their idolatry and wickedness. The Lord therefore threatens to take away from them the very necessities of life, "the whole stay of bread and the whole stay of water," as well as the human props and pillars of the nation—"the mighty man and the man of war, the judge and the prophet, the prudent and the ancient, the captain of fifty, and the honourable man and the counsellor, and the cunning artificer and the eloquent orator," and instead of these to give "children to be their princes" and babes to rule over them. The Lord solemnly warns the people against the leaders that were causing them to err; and declares He will enter into judgment "with the ancients and the princes" for their cruelty and oppression. The sins of one generation are not quite the same as those of another, but if we have eyes to see and hearts to understand, we may easily observe that for our sins as a nation at the present day the Most High is visiting us to some extent with the same judgments as He inflicted upon ancient Israel. Our judges, prophets, and prudent counsellors have well nigh disappeared, even the eloquent orator has almost ceased from among us, while our present rulers are children in comparison with the able statesmen of former days.

In this section of his prophecy the great evangelical prophet hardly casts one ray of light or hope across the general gloom of sin and judgment. It would seem as if the whole land were under the influence of apostacy, until he comes to the words which we are about to consider, and then he gives us to understand that the righteous as well as the wicked were still to be found in Jerusalem and Judah.

It is important for us to notice, in view of our present purpose, that Isaiah here divides the people into two great classes only—the righteous and the wicked. Men may be distinguished from one another in many other and subordinate ways—by their social position, by their learning or their ignorance, their riches or their poverty, but there is one leading distinction of infinite importance observed in the Scriptures, in which they are estimated by their relation to God and are marked out as belonging to one or other

of these two main classes—the righteous and the wicked. The Old Testament and the New are one on this subject as on all others. The glorious Redeemer Himself, who shall yet judge the world in righteousness, in His description of the great day of judgment, tells us that there will then be before the throne only the two classes mentioned, and that the wicked “shall go away into everlasting punishment, but the righteous into life eternal.”

It ought to be matter of the deepest concern to each one of us to discover which of these classes we belong to, for our eternity for weal or woe, will depend upon whether we are found among the righteous or the wicked. We shall now in dependence upon the Spirit of God, proceed to consider the words before us where we observe :—

I. A message of encouragement to the children of God.

II. A message of warning to the wicked.

I. In considering, in the first place, the message of encouragement, let me notice :—

(1.) The description given of those to whom it is sent. They are named “the righteous.” I need hardly say that they do not bear this name *by nature*. In their unregenerate state they are no different from the rest of mankind ; they belong to the same fallen race of Adam, of which it is written “There is none righteous, no not one ; there is none that doeth good, no not one.” How then, it may be asked, is the change effected ? It is by grace. God, in the riches of His free grace, chose a people in Christ from before the foundation of the world, a company which no man can number, unto eternal life, and one of the elements in this life, which is begun here and consummated in eternity, is righteousness. By grace, in and through Jesus Christ, the unjust are made righteous, the sinful are made holy. The people of God are called righteous on, at least, three accounts.

(1) They are called righteous in virtue of righteousness *imputed*. “For as by one man’s disobedience many were made sinners, so by the obedience of one many shall be made righteous” (Rom. v. 19).

The Son of God became the representative of elect sinners in the covenant of grace, and so in the fulness of time assumed human nature, and was made under the law, as a covenant of works, in their room and stead. In this way He obeyed the precept of the law which they had broken, endured its penalty which they had incurred by their sins, and so by His obedience unto death wrought out an everlasting righteousness upon the ground of which, in the day of their personal union to Christ, they are pardoned and justified in the sight of God as a righteous lawgiver and judge. The apostle Paul desired to be found in Christ not having his own righteousness, “but that which is through the faith of Christ, the righteousness which is of God by faith.” The children of God are all in like manner righteous in

virtue of the imputation of Christ's glorious righteousness "received by faith alone."

(2) They are called righteous in virtue of righteousness *implanted*. All whom the Lord justifies He also regenerates. He makes them new creatures in Christ Jesus, and renews a right spirit within them. They get a righteous nature in regeneration, and partake of the same spirit as Christ, who loves righteousness and hates iniquity. They delight in some true measure "in the law of God after the inward man," though at the same time they see another law still in their members warring against the law of their mind and bringing them oftentimes into captivity to "the law of sin" in their members. In fact, the very presence of the new principle of life and holiness in their souls stirs up a warfare with the law of sin, a conflict that never ceases until the dissolution of soul and body. As creatures who have got a new and righteous nature, it is the chief desire and effort of their souls to give to God and man their due according to the rules of the infallible word. They desire to have "a conscience void of offence towards God and towards men."

(3) They are called righteous in virtue of righteousness *done*. They were once the servants of sin; they are now the servants of righteousness. "By their fruits ye shall know them." The love of righteousness is no mere fruitless sentiment in their minds; it leads them, in the strength of grace, to endeavour to keep the commandments of the Lord in their daily life. Though delivered from the law as a covenant of works, they are "not without law to God, but are under law to Christ." The law of God is now issued to them from the hands of the Mediator as their rule of life during their wilderness journey. Through the sin that dwelleth in them they can by no means keep the commands of God perfectly in this present life; they often come short of His glory and are beset with many imperfections; yet the main tenor of their life and conversation is towards the perfect standard of God's revealed will, and they are moving onwards to the attainment of that complete conformity to it in heart and life which shall be theirs in the moment they pass into glory. Even now God says to them "Be ye holy, for I am holy," and the Redeemer further says to His disciples "Be ye perfect, even as your Father in heaven is perfect."

Thus we see that God's people are named the righteous on a threefold account. Though they are still sinners in a fallen world, yet they are called righteous on solid grounds, grounds that will stand the light of eternity and will be acknowledged in the day of judgment. Though their righteousness in all its aspects may sometimes be hid from themselves through darkness and unbelief, it is not hid from God; it is perpetually recognised in the court of heaven. Indeed, God's children at their worst are better in every way than unrenewed men at their best. The latter have never in their most devout performances any righteousness that

is spiritually acceptable with God, while the former, in their greatest shortcomings, have imputed righteousness upon them and implanted righteousness within them. They have a righteous nature that at all times hates and opposes sin. The citadel of their souls is possessed by the new man, and sin's victory is only a temporary one. I say this, not for the encouragement of the flesh in any, but for the encouragement of grace and the rebuke of the Accuser of the brethren. Sinful imperfections ought to be the source of the deepest sorrow to God's people, and are so, if they are in a healthy state. The cry of the truly exercised and believing soul is—"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

2. The second thing I notice under this head is some reasons why the righteous have a message of encouragement sent them by the Lord.

(1) The first reason, I may mention, is their tender fear of God's judgments. The Psalmist says—"My flesh trembleth for fear of thee; and I am afraid of thy judgments" (Ps. 119-120.) The prophet was commissioned at this time to proclaim God's chastisements upon a guilty nation, and the poor and needy in Zion might be afraid lest they should be consumed with the rest in the fire of righteous judgment. But they are here encouraged to know that the just Lord will deal justly, that He will not confound the righteous with the wicked, and that whatever may befall others it will certainly be well with them.

(2) A second reason is that God's people are sometimes a discouraged people. "The soul of the people was much discouraged because of the way." The children of God are often afflicted with fears, fears about the past, the present, and the future. Even the apostle Paul himself, who was so full of faith and of the Holy Ghost, says on one occasion "Without were fightings, within were fears." At another time he affirms "I keep under my body and bring it into subjection, lest that, by any means when I have preached to others, I myself should be a castaway." David and Job were saints that were often much discouraged with temptations and trials. True, the children of God may give way to fears and discouragements that are unwarrantable and unreasonable. But the Lord in general does not handle them severely, but like a mother with her children, tenderly directs and comforts His Jerusalem. It is in this way that he deals with them in the words before us.

(3) The true people of God are often alarmed and troubled when others, such as strong professors of religion, destitute of saving grace, are unconcerned and unmoved. The very tenderness of their consciences in respect of sin is apt to make them the subjects of fear. They may be afraid that their past experience was a delusion; they may fear they will fall one day by some Saul or other and become a reproach to the cause of Christ, or that their

religion will turn out at last to be hypocrisy and delusion, and that they will spend their eternity with the lost. Many are the fears that may afflict even the true children of God, but these will all be disappointed. Fears and temptations will not alter their state for a moment. "They shall never perish," and no man or devil can pluck them out of the Father's hands.

3. The third thing to be observed is the word of encouragement itself. "Say ye to the righteous that it shall be well with him."

(1) It shall be well with the righteous *in time*. No matter what judgments may befall men in general, it will be well with the righteous. God's love will continue for ever unchanged towards them; "the eternal God is their refuge and underneath are the everlasting arms." He often spares them when He severely afflicts others. And, moreover, even when He mingles bitter cups of sorrow for them to drink, He does so in the purest love to their souls' good. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." There is not one drop of vindictive wrath in their sorest trials. The apostle Paul says "All things work together for good to them that love God, to them who are the called according to his purpose," and the Psalmist, under the influence of living faith in the grace and power of Jehovah, could say "God is our refuge and strength, a very present help in trouble, therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. xlv. 1-2).

(2) It shall be well with the righteous *at death*. Death is the last enemy, and his approach is often looked forward to even by God's people with many anxious fears. But it shall be well with them in that solemn hour when they shall meet him face to face; they shall come off more than conquerors through the grace that is in Christ Jesus. The enemy will be seen to be a conquered and disarmed foe, for Christ hath already won the victory over him and robbed him of his sting. Though he wears a dark and forbidding countenance, he will be found in reality a friend, who will usher their souls into the palace of the King of kings, there to spend a holy and a happy eternity. The Christian is encouraged even now to sing in view of Jordan the song of the apostle recorded for the comfort of all, even the weakest of God's children, "O death, where is thy sting? O grave, where is thy victory?" Death will be to every living soul the door of everlasting deliverance from all sin and sorrow and the gate of entrance into eternal bliss and glory. When the wicked are leaving their heaven behind them for ever, the righteous are entering upon their's, to go no more out through endless ages.

(3) It shall be well with the righteous *at judgment*. In that great day, when all must appear before the judgment seat of Christ, those who now bear the marks of the righteous will find themselves on the right hand of the Judge. The books will be

opened, and they will be formally and finally acknowledged and acquitted before an assembled universe. Many unjust aspersions cast upon them in time that were never effectually removed from their character and fame will then be taken away for ever by the omniscient and infallible Judge and Redeemer. Should any of them happen not to be acknowledged by Abraham or Israel now or to be wholly cast out as hypocrites, they will then be owned by the great God of heaven as His true children, and welcomed to everlasting mansions. It will also be made clear before men, angels, and devils that all the sins of the righteous have been already fully answered for by the death of Christ, and that their eternal acceptance and admission to heaven take place in a way that leaves no stain upon the holiness of God's character or the righteousness of His government, but in a way that is infinitely honourable to all His glorious perfections. They will appear "faultless before his presence with exceeding joy."

(4) It shall be well with them *through eternity*. It is well with them now, seeing they enjoy God's favour, and experience in some degree His fellowship in this vale of tears; but the present is only the beginning of their blessedness. They are to have an endless eternity of perfect happiness and holiness. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." No human mind can comprehend or tongue describe the glories of that matchless bliss which the just shall enjoy through countless ages in fellowship with a Triune God and holy angels. Sin and sorrow will have forever passed away, "And there shall be no night there and they need no candle neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." (Rev. xxii. 5.)

4. Let us notice in connection with this message the special grounds on which it is stated that it shall be well with the righteous. "For they shall eat the fruit of their doings."

(1) These may appear to some of us strange grounds for their future welfare—"their doings." While standing in awe of God's infallible word, we may be ready to say within ourselves "Is it not Christ's doings, and not their own, that are the sole basis of the happiness of the righteous whether present or future?" Well, the answer seems to be that, while Christ's finished work is the great meritorious foundation of all His people's good, yet God has also, in infinite wisdom, established a connection between His people's doings and their own welfare. This connection in nowise dishonours the grace of God; it only unfolds still further its excellency, while at the same time it is fitted to reflect honour on His holiness. The connection is not one of meritorious desert—the children of God cannot and do not buy heaven by their obedience—it is purchased already by the precious blood of Christ, and their ability to obey God is part of that heaven already begun on earth. But the connection is one of

order and fitness. God has joined together not only righteousness imputed and the welfare of His children, but also righteousness implanted and righteousness done. The servants of righteousness shall get their reward according to the divine order, "Ye shall receive the reward of the inheritance, for ye serve the Lord Christ." Moses had respect to "the recompense of the reward." The Lord Jesus in His description of the day of judgment lays great emphasis upon the doings of "the sheep" in their kindness to Him and to His little ones, as contrasted with the doings of the wicked in their neglect and contempt of Him and His. "Faith without works is dead," and living faith is proved by its works.

While it is true that many go wrong on this point who have no right understanding of the things of God, and make external works the entire basis of their salvation, let not others go wrong on the other hand by undervaluing what God Himself puts such infinite value upon. Let us be assured of this, that we will be measured at the last day, not by any human measurements whatsoever, but by God's own holy standard, and that that Christianity, however orthodox its outward form may be, which does not manifest its genuineness by gracious actions to the glory of God will then be found wanting. "For I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter the kingdom of heaven." (Matt. v. 20.)

(2) The doings which the prophet speaks of will embrace all those deeds which the righteous perform in the strength of grace and in obedience to the divine will. Their prayers and spiritual exercises, both private and public, will come under this description. They shall eat the fruit of these both in time and eternity—partially here, but more fully hereafter. Their efforts to maintain God's truth and righteousness, and to extend His Kingdom in a backsliding generation will get a blessed reward. "Be thou faithful unto death, and I will give thee a crown of life." It has been observed that those who have been more faithful than others to Christ in their day often obtain an easier death-bed and a more abundant entrance into the everlasting kingdom of their Lord and Saviour Jesus Christ. Their acts of love to Christ Himself and His brethren will also be conspicuously acknowledged, as we have already pointed out, on the great day. The widow's mite cast into the treasury for His sake and the cup of cold water given to one of His little ones "in the name of a disciple" shall in nowise lose their reward.

We may further remark that it would appear from various parts of Scripture that those who live most to the glory of God here shall shine most brightly to His glory in eternity. All His people shall enter the same heaven through the merits of the finished work of Christ, but we are also told by the mouth of the prophet Daniel that "they that turn many to righteousness" shall shine "as the stars for ever and ever." (Dan. xii. 3.) Just then, as in

the earthly firmament, one star differeth from another star in glory, so likewise shall it be in the heavenly firmament. Let no one imagine, however, that this will mar the happiness of the lowliest of the redeemed in the heavenly Jerusalem, for there shall be no sin and no jealousy there. All will be perfect even as their Father in heaven is perfect, and will be occupied in casting their crowns at the feet of Him who sitteth upon the throne, and shall reign for ever and ever.

(3) Finally, it may be seen that the doctrine of rewards here taught in nowise militates against the doctrine of salvation by grace. It is grace that devised redemption in a past eternity, grace that purchased it in the fulness of the time, grace that applies it in a day of special power to the souls of God's people, grace that carries on the good work begun in regeneration, and grace that will perfect it in the day of Jesus Christ. Every living desire exercised by the righteous soul, every act of obedience done by him to the revealed will of God, is the result of grace. The "doings" of the righteous that are acceptable to God are all of grace. And it is grace, we may add, that bestows the heavenly reward of present obedience. So that the grace of a Triune God, Father, Son, and Holy Ghost, is stamped upon every step of the work of redemption from first to last. Grace reigns "through righteousness, unto eternal life, by Jesus Christ our Lord."

5. The last thing to be observed is that it is the duty and privilege of the messengers of the Gospel to say to the children of God amid all their tribulations "It shall be well with you," and to commend every good word and work among them. The apostle Paul does not fail to commend the Church of the Thessalonians for their work of faith and labour of love and patience of hope under any impression that it would encourage a self-righteous disposition in them, while at the same time he shows in this as in all his other epistles that he ascribes the glory of every good thing to "the Lord Jesus Christ himself and God even our Father which hath loved us and hath given us everlasting consolation and good hope through grace." The righteous are often slow to speak comfort to themselves, and are apt to be apprehensive of coming judgment, on account of their sins, and so it is the duty of those who speak in the name of Christ, while warning them against all wrong courses, to deliver the message of encouragement the Lord designs them to get; and He is able to apply it with power and efficacy to their souls. Discouragement no less than presumption has an injurious effect upon the spiritual condition of the soul. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings."

(The remaining part of this sermon will appear in next issue.)

Acknowledgement.—The Rev. Neil Cameron begs gratefully to acknowledge receipt of £5 in aid of St. Jude's Building Fund from "A Friend."

Extract from "The Saint Indeed."

BY THE REV. JOHN FLAVEL, (1667).

SETTLE this great truth in your hearts, that no trouble befalls Sion but by the permission of Sion's God ; and he permits nothing out of which he will not bring much good at last to His people. There is truly a principle of quietness in the permitting, as in the commanding will of God. See it in David, "Let him alone, it may be God hath bidden him." And in Christ, "Thou couldst have no power against me, except it were given thee from above." It should much calm our spirits that it is the will of God to suffer it ; and had he not suffered it, it could never have been as it is.

This very consideration quieted Job, Eli, David, and Hezekiah ; that the Lord did it was enough to them. And why should it not be so to us ? If the Lord will have Sion ploughed as a field, and her goodly stones lie in the dust ; if it be his pleasure that Antichrist shall rage yet longer and wear out the saints of the Most High ; if it be His will that a day of trouble and of treading down and of perplexity by the Lord of hosts shall be upon the valley of vision ; that the wicked shall devour the man that is more righteous than he—what are we that we should contest with God ? Fit it is that we should be resigned up to that will whence we proceeded, and that He that made us should dispose of us as He pleaseth. He may do what seemeth Him good without our consent. Doth poor man stand upon equal ground, that he should capitulate with his Creator, or that God should render him an account of any of His matters ? It is every way as reasonable we be content however God dispose of us as that we be obedient to whatever He commands us.

But then, if we pursue this argument farther, by considering that God's permissions do all meet at last in the real good of His people, this will much more quiet our spirits. Do the enemies carry away the good figs, even the best among the people, into captivity ? This looks like a sad providence ; but yet God sends them thither for their good. Doth God take the Assyrians as a staff in His hand to beat His people with ? Those blows are smart, and make them cry ; but the end of His so doing is, "that He may accomplish His work upon Mount Sion." If God can bring much good out of the worst and greatest evil of sin, much more out of temporal afflictions ; and it is as evident that He will as that He can do so. For it is inconsistent with the wisdom of a common agent to permit anything (which he might prevent if he please) to cross his great design and end ; and can it be imagined that the most wise God should do so ?

Well then, as Luther told Melancthon, "*Desinat Philippus esse rector mundi*;" so say I to you, let infinite wisdom, power, and love alone—for by these all creatures are swayed, and actions

guided, in reference to the church. It is none of our work to rule the world, but to submit to Him that doth: the motions of Providence are all judicious, the wheels are full of eyes: it is enough that the affairs of Sion are in a good hand.

Ponder this heart-supporting truth, in reference to Sion's trouble, That how many troubles soever are upon her, yet her King is in her.—What! hath the Lord forsaken His churches? hath He sold them into the enemy's hand? doth He not regard what evil befalls them? that our hearts sink at this rate. Is it not too shameful an undervaluing of the great God, and too much magnifying of poor impotent men, to fear and tremble at creatures, whilst God is in the midst of us? The Church's enemies are many and mighty—let that be granted; yet that argument with which Caleb and Joshua strove to raise their own hearts is of as much force now as it was then: "The Lord is with us; fear them not." The historian tells us that when Antigonus overheard his soldiers' reckoning how many their enemies were, and so discouraging one another, he suddenly steps in among them with this question, "And how many," said he, "do you reckon me for?" Discouraged souls! how many do you reckon the Lord for? Is He not an overmatch for all His enemies? Is not one Almighty more than many mighties? Doth His presence stand for nothing with us? "If God be for us, who can be against us?" What think you was the reason of that great exploration Gideon made in Judges vi.? He questions, vers. 12, 13; he desires a sign, ver. 17; and after that another, ver. 36. And what was the end of all this but that he might but write this motto upon his ensign, "The sword of the Lord and of Gideon." So then, if you can be well assured the Lord is with His people, you will get thereby above all your discouragements: and that He is so, you need not, with him, divine a sign from heaven; lo, you have a sign before you, even their marvellous preservation amidst all their enemies. If God be not with His people, how is it they are not swallowed up? Do their enemies want malice, power, or opportunity? No; but there is an invisible hand upon them. Well then, as it is, let His presence give us rest; and though the mountains be hurled into the sea, though heaven and earth mingle together, fear not, God is in the midst of her, she shall not be moved.

Ponder the great advantages attending the people of God in an afflicted condition.—If a low and afflicted state in the world be really best for the Church, then your dejections are not only irrational, but ungrateful. Indeed, if you estimate the happiness of the Church by its worldly ease, splendour, and prosperity, then such times will seem bad for it; but if you reckon its glory to consist in its humility, faith, patience, and heavenly-mindedness, no condition in the world abounds with advantages for these as an afflicted condition doth. It was not persecutions and prisons, but worldliness and wantonness, that was the poison of the Church;

neither was it the earthly glory of its professors, but the blood of its martyrs that was the seed of the Church. The power of godliness did never thriye better than in affliction, and never ran lower than in times of greatest prosperity: "When we are left a poor and an afflicted people, then we learn to trust in the name of the Lord." What say ye, sirs? Is it indeed for the saints' advantage to be weaned from the loves and delights of ensnaring worldly vanities—to be quickened and pricked forward with more haste to heaven—to have clearer discoveries of their own hearts—to be taught to pray more fervently, frequently, spiritually—to look and long for the rest to come more ardently? If these be for their advantage, experience teacheth us that no condition is ordinarily blessed with such fruits as those like an afflicted condition.

And is it well done, then, to repine and droop because your Father consults more the advantage of your souls than the pleasing of your humour—because He will bring you a nearer way to heaven than you are willing to go? Is this a due requital of His love who is pleased so much to concern Himself in your welfare? which is more than He will do for thousands in the world, upon whom He will not lay a rod or spend an affliction for their good. But alas! we judge by sense, and reckon things good or evil according to what we for the present can taste and feel in them.

Take heed that ye overlook not the many precious mercies which the people of God enjoy amidst all their troubles.—It is a pity that our tears upon the account of our troubles should so blind our eyes that we should not see our mercies and grounds of comfort. I will not insist upon the mercy of having your lives given you for a prey, nor yet upon the many outward comforts, temporal conveniences, and accommodations which you enjoy, even above what Christ and His precious servants, of whom the world was not worthy, ever had.

But what say you to pardon of sin, interest in Christ, the covenant of promise, and an eternity of happiness in the presence of God after a few days are over? O that ever a people entitled to such mercies as these should droop under any temporal affliction, or be so much concerned for the frowns of men and loss of trifles! You have not the smiles of great men, but you have the favour of the great God. You are, it may be, cast back in your estates, but thereby furthered in spirituals. You cannot live so plentifully and easily as before, but still you may live as holy and heavenly as ever. Will you then grieve so much for these circumstances as to forget your substantials? Shall light troubles make you forget weighty mercies? Remember, the Church's true riches are laid out of the reach of all its enemies: they may make you poor but not miserable. What though God do not distinguish in His outward dispensations betwixt His own and others? Yea, what though His judgment single out the best and spare the worst? What though an Abel be killed in love and a Cain survive in hatred; a bloody Dionysius die in his bed and a good

Josiah fall in battle? What though the belly of the wicked be filled with hid treasures, and the teeth of the saints broken with gravel stones? Yet still here is much matter of praise; for electing loxe has distinguished though common providence did not; and whilst prosperity and impunity slay the wicked, even slaying and adversity shall benefit and save the righteous.

Believe that how low soever the church be plunged under the waters of adversity it shall assuredly rise again.—Fear not; for as sure as Christ arose the third day, notwithstanding the seal and watch that was upon him, so sure the church shall arise out of all her troubles and lift up its victorious head over all its enemies. There is no fear of ruining that people that thrive by their losses and multiply by being diminished. O be not too quick to bury the church before she is dead! Stay till Christ hath tried His skill before you give it up for lost. The bush may be all in a flame, but shall never be consumed, and that because of the goodwill of Him that dwelleth in it.

Record the famous instances of God's care and tenderness over His people in former straits.—Christ hath not suffered it to be devoured yet, for above these 1700 years the Christian church hath lived in affliction, and yet it is not consumed: many a wave of persecution hath gone over it, and yet it is not drowned; many designs to ruin it, and hitherto none hath prospered. This is not the first time that Hamans and Ahithophels have plotted its ruin; that a Herod hath stretched out his hand to vex it: still it hath been preserved from, supported under, or delivered out of all its troubles. And is it not as dear to God as ever? Is He not as able to save it as formerly? Though we know not whence deliverance should arise, "yet the Lord knoweth how to deliver the godly out of temptation."

If you can fetch no comfort from any of the former arguments, then, in the last place, try whether you cannot draw some comfort out of your very trouble.—Surely this trouble of yours is a good argument of your integrity; union is the ground of sympathy: if you had not some rich adventure in that ship you would not tremble as you do when it is in danger. Besides, this frame of spirit may afford you this argument, that if you are sensible of the church's troubles, Jesus Christ is much more sensible of, and solicitous about it than you can be, and He will have an eye of favour upon them that mourn for it, Isa. lvii. 18.—Taken from *Gospel Banner*, December, 1903.

The War Cloud in the East.—Strained relations between Russia and Japan with regard to their several rights in Manchuria and Corea seem about to issue in war. We hope, nevertheless, peace will be maintained for some years at least. An indefinite prolongation of peace we cannot look for, as the nations are in an electric mood, and what all shrewd observers are foreboding will certainly one day happen.

Emilia Geddie.

A CHILD OF THE COVENANT.

(Continued from page 303.)

SHE was three years absent from her mistress who had formerly taught her at Falkland. When she had returned from England, her mistress (K.C.) inquired into her spiritual condition, and she gave the following account, which was afterwards sent to her parents, under her mistress's own hand. It was thus:—For awhile she was secure, but was not suffered to continue so long; but was awakened by sad fears lest she had been still in a natural estate, "because," said she, "I have backslidden far from what I was formerly." Secondly, the great lengths hypocrites may attain unto alarmed her. Thirdly, it troubled her that she had not reached that distinctness about her several cases, which is the mercy of others. Notwithstanding, she acknowledged that the Lord had discovered to her the great evil of a natural estate, as to its sinfulness, and the sinner's utter distance from the Lord. She was more fully convinced of the deceitfulness and desperate wickedness of her heart, and had got clearer discoveries of original sin. She had formerly blamed Satan too much for wicked suggestions, but then she saw these evils springing up clearly from the fountain of sin in the heart. She was made more fully to discern a great enmity against Christ, and the way of salvation through Him. She found the difficulty great of being denied to our own righteousness, and to esteem all that to be loss which she had accounted gain. Moreover, she found great difficulty to believe, not only from weakness and utter impotence, but also from unwillingness. As to all these things, the Lord opened her eyes by degrees. She was also made to see the absolute necessity and beauty of the only Redeemer. "But," said she, "how can He look upon such a sinful and miserable wretch as I am?"

While thus plunged into the depths of soul trouble, and not knowing what to do, and ascribing righteousness to the Lord, whatever it might please Him to do with her, the Lord discovered His willingness to save even such as she found herself to be, by this and such scriptural passages, "The Son of Man came to seek and to save that which was lost." I cannot name the particular places (saith her mistress in the letter to her parents), but they were all very suitable and effectual for determining her to come.

Thus she entered into covenant with the Lord, and found joy unspeakable thereupon. Yea, she got at length such intimations of the Lord's everlasting love that she afterwards doubted not. "These things and more to this purpose I had from her own mouth," said her mistress, "in answer to some questions I proposed to her. I shall not say these are the very words, but this is

the purpose so far as I can remember," saith her mistress, "but her words and the manner of her expressing herself were, as I judge, both more pertinent and savoury."

J. C., in Canonmills, told some other friends that, in a conference which past in his house, Emilia observed that the exercise of her mind had an influence upon keeping her body low, and saw the fallacy (*i.e.*, that she was wrong). "But now," said she, "I resolve through grace on two things for remedy—one is, I will slight temptations, and neither take notice from whence they come nor whither they go; and the other is, when I find my corruption stirring mightily within me, I will go to the Lord by prayer and tell that I am not able to bear them nor flee from them while I am in the body; and I will beg of Him, for Christ's sake, that He would strengthen me against my corruption, So shall the burden of them be taken off from me, or strength shall be given me to resist."

About that time, hearing two godly persons conferring about the Lord's way with them, and concerning providence, she said, "These things are no mysteries to me, but O that I knew them in my own soul!"

She used to divert herself by nourishing and taming birds of several sorts. Being challenged why she spent so much time that way, and employed not the time with other children which she bestowed on birds, she answered, "I cannot keep up with other children. They are a burden to my spirit, because they still talk of vain things wherein there is no edification, and thus I cannot avoid sin, especially by misspending precious time. And yet I cannot altogether defend or excuse myself from wasting time upon birds; only I remember a story told concerning John the Divine, who, having reproved some young men for employing too much time upon archery, was himself observed to be playing with a bird in the window of his closet. One of these youths, who was better acquainted with him than the rest, having adventured to challenge the great man for being too much taken up with a childish toy, the divine asked, "What have you in your hand?" The youth answered, 'It is my bow.' 'Lend it to me,' said the divine. And when going to lock it up in his chest the young man demanded it. 'Because,' said he, 'I have present use for it.' 'Come again in a little time,' said the divine, 'and you shall have it.' The young man replied, 'O, sir, it is bended.' 'What, then?' said the divine. 'If it stand so any time,' answered the young man, 'it will prove useless.' Hereupon he gave back the bow, and said, 'Neither can my spirit be always in bensil;¹ it must sometimes be slackened by innocent diversions.'² And further," said she,

¹ *i.e.*, Bent.

² Her father's fondness for bees may have led his daughter to give attention to the habits of animals. The story itself seems to be one originating in a tradition handed down to us about the apostle John, who was called "the Divine," or

"I am edified by observing and playing with birds. They are innocent, harmless, and grateful, as experience lately taught us concerning a jackdaw hotly pursued by a hawk. It fled into the bosom of a ploughman for safety. The jackdaw was observed by hundreds of people known to myself to have everyday visited the ploughman and attended him at his work for more than a year thereafter. It went with him to church and to other places, and yet did not remain with him all night."

Being demanded what way she was edified by birds, she answered, "She observed much of the wisdom of God in their motions. For instance birds drink not before they can fly, and a very little food serves their young at once, which is most reasonable, seeing the dam cannot bring in so much at one time as would suffice all that are in the nest; and, in regard all of them cry at her coming, she divides the little accordingly. I also observe," said she, "how joyful they are when brought out a little from their imprisonment in a cage; and if the cage had been much dirted they are glad when they find the rooms clean at their return. This brings my duty into my mind, and also reproves me for not retiring more frequently to get my heart cleansed from sin, that my soul may rejoice at the returns of the Spirit of grace, who will not dwell in a polluted heart, but delights in a clean and contrite spirit."

Upon the 23rd of June, 1679, being at dinner in a gentleman's house, where also there were several persons of honour and a reverend divine, Mr. J. C.³ They were all under a heavy damp, having had an account of the defeat and slaughter at Bothwell Bridge, which had befallen just the day before. No account of

"Theologos," because of his continually discoursing on the person and work of Christ, the Logos, or Word. Gambold has the following beautiful allusion to the tradition in his "Ignatius":—

I see the holiness
Of John, not only in his elevations
That struck mankind, but even when he seem'd
T' express the human and the frailer side,
Thus, in his playing, to unbend the mind,
With a tame partridge, there's a tacit slur
On mortal care; as if he said—Be easy,
Your projects and this play meet in a point.

There is a curious variation in some copies in relating the story that follows. We give it from the Glasgow copy of 1720, which calls the animal a bird, and names it a kae or jackdaw. A bird quite accords with the subject in hand. But other copies read a roe, and alter the sentence thus—Beasts are often harmless and grateful, as experience lately taught us concerning a roe hotly pursued. The beast fled for shelter to a ploughman, who protected it. The roe, etc." A very old copy, bound up with *The Gospel Call* in metre, 1685, in *Advocates' Library*, reads it thus. But such a roe in Fife is very unlikely, especially to be thus unmolested for a year! The old word kae was no doubt mistaken for roe.

³ This may have been Mr. John Carmichael, brother of that Mr. Alexander Carmichael already mentioned. As Mr. Alexander was taken at Kirkaldy, it would seem they were connected with Fife. The persons of honour may have been some of the godly covenanting gentry in the neighbourhood—e.g., the Laird of Reddie and Heriot of Ramorney.

particulars had yet come to their hand, the place being above 30 miles distant, and the most of them had relations in both armies, whose condition, whether dead or alive, they knew not. While in this consternation the reverend minister said, "Emilia, what think you of the dispensation whereof we have heard the news to-day?" She, with a great deal of modesty and meekness, answered, "Sir, such a question should not be asked of a child as I am; it is more becoming that reverend divines and ministers should answer such questions, and it is well that you propose them in a time suitable that you may answer them yourself." "No, Emily," said he. "I will not take that answer at your hand; I will have you to tell me your judgment." But she persisted to refuse, and told him "the matter was above her capacity and consideration." At length the minister desired her father to interpose his authority, which he was unwilling to do, having observed that she refused with so much discretion, and yet knowing her tenderness of the least disobedience to parents. Yet forasmuch as the company suffered by this diversion, which hindered the minister to speak for the edification of them all, he said, "Emily, tell your thoughts whatever they be, and satisfy the minister and honourable company. Nothing satisfactory in answer to such a question can be expected from a child, but please the company by speaking your judgment, be what it will." Then, with much gravity she said, "Sir, it becomes not me, nor the like of me, to speak of such things; but I will tell you what presents to my thoughts concerning the present sad dispensation, which is heavy whatever way we can look at it. You know, sir, that the dispensations of the Lord's providence have ordinarily two sides—one dark and another lightsome. We now see the dark side, but I hope the lightsome side will appear afterward. And therefore all I can say for the time in answer to your question is that it becomes us to be silent, and to wait upon the Lord humbly and quietly, in the way of duty, until it please Him to discover the lightsome part. Then we may know better what to speak, and then it may be we shall be in case to answer the question with satisfaction. I can add no more, only I must again say that I think it our duty to be silent, and to wait with patience and submission until the Lord speak further, which I pray may be in mercy to his poor afflicted and distressed people, and to the whole land." The reverend minister, after a little pause, said, "Emily, if I had proposed the question to any of my reverend brethren, I would not have expected a better answer at this time."

Some ministers delighted to converse with the child, and owned that they received a great deal of satisfaction in these conferences; and several of these ministers would not only bring in what they had heard from her at conferences with other godly persons, but did also mention them in their sermons as rare instances from a child, and exemplary to the oldest and most experienced in the Lord's way. Many years before what has been mentioned, Mr. J.

W.,¹ a Presbyterian minister who laboured much in the east of Fife, had conference with her. The minister afterwards took occasion publicly to rebuke the formality of professing people. He told them that though some among them could pray like printed books, yet they had not a suitable practice, and that many of them were at best at a suspense and at a may-be with reference to their gracious state; they professed to be Christians and yet knew nothing of heart work. He also upbraided them with some Highlanders, "who," he said, "would rise up in judgment and condemn many grey-headed professors amongst them." He further added that he knew a child little more than seven years old who was in case to teach any one he saw thereabout. "For," said he, "when I was catechising in the family where that child was, and had asked some questions concerning faith and what it really is, and what are the marks of saving faith, and they had severally given their judgments about faith and the reality of it, then I asked the child," said the minister, "What think you of faith? She gave a clear and distinct account of it, much beyond what any there present had given. In a word," said he, "she told me the very conceptions I myself had of it. Afterwards, when conferring with her about effectual calling, she gave a very full and distinct account not only of what it is, but also how she herself had been called effectually."

The same minister, at another time, informed how that being in her father's family, he had observed the child retiring for secret prayer, and did follow her, having put off his shoes, that he might overhear her without being observed. Upon his return he gave this account—namely, "that he thought there was not one expression she had which came not up, as it were, from the bottom of her soul." He was just busied in speaking further, when somewhat fell in that diverted him. He could have given many excellent accounts concerning her, having been frequently in her company, but they are lost through his decease.

CHAPTER III.

THE LAST YEAR OF HER LIFE.

She sought out opportunities of doing good. The following is a letter written by her to a young lady of her own age, with whom she had some Christian fellowship, dated in May, 1680:—

"MADAM,—I received yours, which is an obligation added to all the rest of the kindnesses you have honoured me with. I was desirous of a line from you to know of your health; and that you should concern yourself in my health, which for the most part I have had ever since I came from S——, blessed be the Lord! O that I could make good use of it, and work while it is to-day!

¹ As this happened when Emilia was only seven, this minister might be John Welsh of Irongray, who made journeys through Fife, and often preached in vacant churches. He was hid for a fortnight in a sort of dungeon or cellar, still shown in the old castle of Myres, about two miles from Falkland.

And O that I may be not found idle in the market-place ! for we have a particular command to remember our Creator in the days of our youth. And seeing the Lord is allowing us encouraging promises whereupon we may ground our hope, O that we may hold them fast against the day of temptation, that we may be able to answer Satan's suggestions, and not be put from our duty. It is his design to hinder us from waiting on the Lord ; but there is nothing that does so much discourage Satan as prayer and meditation. Dear madam, I hope you will not take this freedom of mine in bad part. You may call it nonsense, but the experience I have had of your goodness, and my earnest desire to know of your welfare both in soul and body, have moved me to write. Please to honour me with the knowledge thereof by the next, The blessings of the God of Jacob rest upon you ! This is the desire of her who is, madam, your humble friend and servant,

EMILIA GEDDIE.

She learned much of the Scriptures by heart, and could faithfully repeat them, particularly the eighth chapter of the epistle to the Romans, which she said was a whole Bible to her ; also Hebrews xi. and John xv., xvi., and xvii. chapters ; the greatest part of Solomon's Song ; many chapters of Job and many Psalms, with divers other places. Being asked why she was at so great pains to get so much of Scripture by heart, seeing she had the Bible still at hand, she answered, " I fear the time may come that I shall want it, and I cannot live without the precious Bible."

A little while before her last sickness, when conferring with some godly persons about the grace and gift of prayer, she said. " I have not these two years last past bowed a knee before the Lord without some particular upon my heart." And being asked, " How could that be seeing you are sometimes required to pray without previous warning, so that you can have no time to meditate upon any particular before?" she answered, " So soon as any mention is made of prayer where I am present, I am helped to look up to the Lord and to consider the season wherein I am called to pray ; and of a truth the Lord is so condescending to me that he always puts something in my mind either to pray for or against. But my meaning was chiefly concerning secret prayer. Then I am kept observing and waiting what the Lord will put into my hand and what is taken off from my hand, as also what returns I get from my only Redeemer, the blessed Mediator."

In the seventh month of the sixteenth year of her age she was assaulted with the sickness whereof she died, being a continued flux and gravel, both which were violent. Considering her youth and tender body, all beholders admired her patience, for she was observed not to have uttered one rash word, nor to have given the least evidence of impatience and weariness. And when any that were with her would have said, " Emily, you had a sore night of pain and trouble," she would have answered mildly, " No ; I have been supported." When she was asked in the mornings how it

had been with her all the night, she would have answered with a pleasant countenance, "I prayed for rest and I got it. I see that the Lord hears prayer and gives His beloved sleep." And being asked if she was not weary of her bed, she would have answered very cheerfully, "No, for my bed is green (Song i. 16), and all I meet with is perfumed with love to me. I have heard of many sick persons who have said, when it was morning, 'O that it were evening!' and when it was evening, 'O that it were morning!' but as for me I must confess, to the praise of the riches of free grace, that the time, night and day, is made sweet to me by the Lord. When it is evening it is pleasant and when it is morning I am refreshed." Some of the beholders observed from this, "Man lives not by bread alone, but by the word of God," as it is blessed unto him.

To be continued.

The Irish University Question.

GREAT SPEECH BY MR. M. J. F. M'CARTHY, B.A., T.C.D.

THE following is the text of a speech delivered by Mr. J. F. M'CCarthy at a public meeting held in the Town Hall, Newtown Butler, County Fermanagh, on Friday, 6th November, the Earl of Erne in the chair:—

Lord Erne, ladies and gentlemen of the County Fermanagh,—I have given myself the pleasure of coming to Newtown Butler to-night, in the first place, to mark my respectful appreciation of the Earl of Erne's recent public action in declining to identify himself with a certain insidious attempt to secure the endowment of a priest-governed University for Roman Catholics in Ireland at the public expense. I know that the overgrown priesthood of Ireland, in want of more funds, have been praying most fervently for complete autocracy in Irish Roman Catholic education. The achievement of that end would be the consummation of their desires, and they have been hoping to obtain it next year with the co-operation of Irish Orangemen.

I cannot tell you what were the foundation upon which that presumptuous hope was based. But, knowing the priests as I do, I am convinced that there are no means to which the sacerdotal society will not stoop, no quarter of the earth from which they would refuse assistance, in order to secure the fresh pecuniary endowment involved in the creation of a new University or College in which all real executive power and patronage, teaching as well as managerial, would be vested in themselves.

Rarely has the political world seen such a spectacle. In order to realise the situation you must reverse the condition of things and endeavour to imagine the Orangemen of Ireland soliciting aid from the priests for the advancement of the Protestant cause by the establishment of a University in which the only studies to be

pursued should be the gospel of Christ and the Revolutions of 1647 and 1688.

We beheld the priests on their knees before the Orangemen, but not for a moment was I in doubt as to the result. The Orange Society has proved through its Imperial Grand Master, that it is imbued with the same principles and convictions as of old.

There are few men nowadays apparently who possess any fixed principles, and shoals of philosophic doubters are to be seen skimming through the shallow political waters on all sides. Philosophic doubt seems to be in fashion, not only on this the priest-governed University question, but on almost every other public topic that can be mentioned, from protection to vaccination.

It is, therefore, something to be thankful for that the bacillus of philosophic doubt has not yet infected the Orange Society. It will be a bad day for Ireland when Orangemen take to the devious ways of philosophic doubt. The constitution, history, and objects of Orangeism all prove that a rough, dogged adherence to principle is its main characteristic. Long may the heirloom of Orangeism, handed down to us from heroic days, be preserved! May it never founder in the muddy backwater of philosophic doubt! For what nobler object could a body of citizens set before themselves—whether they constitute a Papal Society in Rome or an Orange Society in Ulster—than the maintenance and preservation of civil and religious liberty?

When Treason bared her bloody arm, and maddened round the land,
For king and laws and order fair we drew the ready brand;
Our gathering spell was William's name—our word was "Do or Die,"
And still we put our trust in God and kept our powder dry.

In what clime or in what age can it be recorded of the sacerdotal society, as we know it, that its members ever stood up for civil or religious liberty? Would that it could be written of them that they ever played a straight game or were ready for a straight fight! True to their history they are now playing a tortuous game and fighting a crooked fight in Ireland for a priest-governed University. And, if it be granted to them, it will be an act of political fraud for which the recent political annals of this country afford no parallel.

What is a political fraud? A political fraud is a deception knowingly and deliberately practised by a constitutional Government upon the electorate which returned it to power. That is the position which confronts us at this moment in Ireland. That is the aspect of the priest-governed University question with which I shall deal especially to-night.

The government of the United Kingdom is perhaps the most important trust which can be bestowed upon a body of men. If honour and integrity be essential in an ordinary trustee, those virtues are infinitely more essential in the Cabinet Ministers of the United Kingdom, because they are the holders of what is,

perhaps, the highest existing trust on earth. If calculated deceit and political dishonour were to be clearly associated with the name and conduct of the Prime Minister of the United Kingdom, then good-bye to British supremacy, for good faith is the foundation on which British prosperity rests.

Let us now examine how the endowment of this priest-governed University for the sectarian education of Roman Catholics in Ireland, if it should take place, will be a political fraud involving the dishonour of the Prime Minister and Government of the United Kingdom.

For the past month or two our Government has been undergoing a reconstruction. It is no longer the Government under which the United Kingdom was managed since the year 1895. The death of Lord Salisbury, the resignation of Mr. Chamberlain, Mr. Ritchie, Sir Michael Hicks-Beach, and the Duke of Devonshire—in fact, of most of the statesmen of repute connected with it—has almost completely altered the *personnel* of the Government. But the Unionist party is still in power, bound by all the pledges on the faith of which it was entrusted with office in 1895.

Although there has been no General Election, no new mandate from the country, we have had many important re-elections of members of the Government, newly-appointed Cabinet Ministers, and others, which gave the reconstructed Government an ample opportunity of declaring its views on the question of endowing a sectarian University or College for the pecuniary refreshment of the priests. Mr. Arnold-Forster, for instance, had to seek re-election in Belfast, and he is one of the important members of the Cabinet, holding, as he does, the responsible office of Secretary of State for War. The Marquis of Hamilton also had to seek re-election at Derry, and, although a young man and only appointed to a subordinate post, he is, nevertheless, the bearer of an honoured name in Ireland, a young nobleman predestined, I hope, to a long career of usefulness.

These two members of the Government, as you know, have just secured re-election. What has been their attitude towards this proposed priest-governed University into which lay Roman Catholics are to be whipped for the aggrandisement of the overgrown priesthood? The Secretary of State for War had to renunciate openly his disapproval of the proposed sectarian University or College, and, on the faith of that reiterated pledge he was re-elected by the votes of the extreme Protestant party in Belfast, by whom a priest-governed University is rightly held to be as a thing accursed.

If, therefore, Mr. Arnold-Forster, as a Cabinet Minister, is a party next session to the introduction of a Bill for the establishment of this sectarian, priest-governed University or College, will he not be branded before the world as a dishonest man, a man who is not fit to be a member of a reputable club, a man not fit to be trusted in any commercial transaction, a man not fit to

receive a certificate from the court of political bankruptcy? I do not suggest that Mr. Arnold-Forster intends to be a party to endowing this sectarian priest-governed University. That would be, in fact, to impute a crime to a responsible statesman who has made and remade such pledges. I do not even insinuate that such a capacity for falsehood exists in him or any other member of the Government. I am bound to believe Mr. Arnold-Forster to be an honourable man until the contrary is proved. Every man does not cease to be a gentleman when he becomes a politician.

Next let us take the case of the young Marquis of Hamilton. You all remember that on the day before his re-election for Derry the Marquis made one of the strongest speeches ever printed against this proposed sectarian, priest-governed University or College—it does not matter which name you call it by. Is it likely now that he will blight his opening career and brand himself as a political liar by remaining connected with the Government if in the face of such a declaration from himself when seeking re-election it introduces a Bill for the establishment and endowment of the very thing which he condemned? I rely upon the credit of the Ulster nobility, and I do believe that the Marquis of Hamilton will not so demean himself.

Then, again, let us take the case of Mr. William Moore, M.P. for Antrim. Mr. Moore went to Derry to assist in securing the re-election of the Marquis of Hamilton, and he also expressed, in the most unequivocal terms, his condemnation of this sectarian, priest-governed University or College for Roman Catholics. Now, Mr. Moore occupies the position of Parliamentary private secretary to a Cabinet Minister—namely, to Mr. Wyndham, the Chief Secretary for Ireland. If Mr. Wyndham be, as the priests allege he is, a thorough-going advocate for a sectarian University or College dominated by priests, an institution in which priests' science, and priests' history, and priests' religion, and priests' philosophy will alone be taught, why did he allow his private secretary to go down to Derry and win an election by denouncing that very University as an abomination and a monstrosity?

If Mr. Wyndham, as the priests allege, advocates the endowment of a priest-governed University or College for the perpetuation of discontent, falsehood, and sectarian bitterness in Ireland, then Mr. Wyndham should immediately have dissociated himself from Mr. Moore. But I do not hear that Mr. Wyndham has done any such thing. I cannot believe that Mr. Wyndham would be capable of allowing Mr. Moore and the young Marquis of Hamilton to pledge themselves thus if while they were committing themselves he had been secretly determined to do the thing which these two able young colleagues of his so unreservedly condemned. I believe, to put it on no higher grounds, that Mr. Wyndham is too solicitous for his own reputation to be a party to such fraudulent misrepresentation as that would amount to.

Having so far considered the position from the local point of view of recent Ministerial pledges in Ireland, let us now examine the question as it affects Conservative headquarters in England; Mr. A. J. Balfour, the Prime Minister, is said by the priests, the *Freeman's Journal*, and the other priests' newspapers to be in favour of conceding the sacerdotal claims in full. It cannot be denied that Mr. Balfour was in favour of a priest-governed University five years ago, in 1898, when he indited a well-remembered letter. But much has happened in Ireland since 1898.

I am always loth to refer to personal matters, but sometimes it cannot be avoided. There are few men who receive more daily temptations to think over-well of themselves than I do. I hope I resist those snares. At all events, I try to resist them. It can hardly be said, however, that I am egotistic when I state that amongst several important facts which have occurred since that date in Ireland two have been the publication of "Five Years in Ireland" and "Priests and People in Ireland;" another has been the publication of Mr. O'Donnell's Book, "The Ruin of Education," and last but not least the publication of Dr. Starkie's address to the British Association at Belfast censuring the sacerdotal managers of the National Schools. Now, if nothing else had occurred but the publication of my two books, they alone were sufficient to change the aspect of the religious situation in Ireland for a British statesman. Their immense sale, at a comparatively high price, proves the truth which is in them, and no sane Minister of any British political party can proceed to pass religious legislation for Ireland now without taking into account the vast body of fact contained within the covers of these two books. If he does so, he will be struggling against the tide of thought which is rising fast in Great Britain.

Previous to the appearance of "Five Years in Ireland," in March, 1901, there were no such facts available for the British statesman about to enact religious legislation for Ireland. Prior to that date all the facts, as well as all the fiction, prepared for the statesman's eye were edited by the priests and their lay dependents, Protestant as well as Roman Catholic. No voice was to be heard in opposition to the Priest's pretensions from within the Catholic ranks. Therefore, in the case of a well-meaning man, a North Britisher by birth, like Mr. Balfour, however predisposed he may have been towards a priest-governed Roman Catholic University in 1898, I say that it is just possible that he may not be so eager to-day to attempt new legislation of a quasi-religious character in the priests' interest in Ireland. He may not be quite so smitten by the blandishments of the priests in 1903 as he was in 1898.

Nobody wants an increase of sectarianism in education in Ireland, except the priests and their parasites, who fear the truth as much as beetles fear the light. Trinity College is good enough for anyone. Trinity College is as free as air. May those who rule its destinies not lose courage now! The Queen's Colleges

are equally free. A young man may pass through those colleges and retain his individual religion—whether it be Roman Catholic, Mussulman, Evangelical Protestant, High Church Protestant, Presbyterian, Methodist, Congregationalist, Baptist, Quaker, or Plymouth Brethren; and when he emerges from their portals he may find himself confirmed in all those qualities which make up good citizenship. I myself was more devoted to Roman Catholic observances when I left Trinity than I was before I entered it. If I have a quarrel with the priests to-day it is from experience gained since I became a man, a householder, a wage-earner, and a taxpayer, not from any bias that I absorbed against them at school, or college, or university.

But let us return to the element of fraud which would taint the passing of any Act for the establishment of a priest-governed university or college next session, still considering the question from the Prime Minister's point of view. Let us suppose that Mr. Balfour is still in favour of this priest-governed Roman Catholic University. Can you not see that, having regard to the action of Mr. Arnold-Forster, the Marquis of Hamilton, and Mr. William Moore, M.P., Mr. Balfour would be the greatest criminal of all, would be the principal in the first degree in this act of fraudulent misrepresentation, if a University Bill were to be introduced by the Government in 1904?

Let us follow closely the connection between the principle and the accomplices. The Prime Minister, who is responsible for all his colleagues, sends two of them to Ireland for re-election—one a Cabinet Minister, the other a subordinate Minister, both having been selected by himself for promotion because of their principles. The private secretary of another Cabinet Minister, who is, in an especial degree, the *protege* of the Premier, is deputed to assist in the elections. The Prime Minister knows that all three men, Cabinet Minister, subordinate Minister, and private secretary, pledge themselves not only to vote against any description of sectarian University or College, or part of a University or part of a College, for Roman Catholics in Ireland, but they go out of their way to denounce the project as reactionary and pernicious.

Having been re-elected on the faith of these denunciations, the the Prime Minister takes those colleagues to his bosom, accepts all the advantages consequent on their triumphant return, and gains an accession of strength in his own position as Prime Minister by virtue of the pledges given by those friends of his against a priest-governed University.

So far, then, as the priest-demanded, priest-governed University is concerned, it may be truly said that Mr. Balfour is Prime Minister of England on the faith of the pledges given by Mr. Arnold-Foster, the Marquis of Hamilton, and Mr. Wm. Moore, against the endowment of such an institution. That is the whole relationship of Mr. Balfour, as Prime Minister, to the priest-governed University for Ireland, about which we hear so much

artificial newspaper-gossip just now. Officially he has no other *locus standi* in regard to it except that of one pledged to refuse it. — *The English Churchman*.

Searmon.

LEIS AN URR. ARCHD. COOK A BHA 'N DEIMHIDH.

7th July, 1862.

"B' fhearr lean a bhi ri dorsaireachd ann an tigh mo Dhe, na bhi 'm chomhnuidh ann am pailliuanaibh aingidheachd."—Salm lxxxiv. 10.

(An dara Searmon.)

BHA sinn a' nochdadh cuid de na nithibh a bha 'dol air aghaidh ann am pailliuanaibh nan aingidh nach taitneach leis an anam ghrasnmhor. A nis seallamaid air beagan de na nithibh airson am b'fhearr leis an anam ghrasnmhor an t-aite a b'isle ann an tigh Dhe na bhi 'chomhnuidh ann am pailliuanaibh aingidheachd. Bha anam Lot air a chradh o la gu la le bhi 'faicinn agus a' cluinntinn an gnìomharan aindligheach. 'S e an t-iongantach, an aite sin a bhi 'fas ni bu shocraich dha gur ann a bha e fas ni bu chruaidh agus ni bu chruaidh. Tha sin a' foills-eachadh gu'n robh a ghleidheadh air Dia. Feudaidd sinn a bhi 'saoilsinn gu'm bheil e ni 's cunnartaich bhi ann an cuid a dh' aitean, ach gleidhidh Dia iad anns a h-uile suidheachadh. Mo chairdean, anns na linnibh roimh so chaidh Satan a mach an aghaidh na h-eaglais a' marbhadh le teine is claidheamh, agus cha do bhuadh-aich e a bheag. 'S ann a bha iad a' dol an lionmhorachd. Ach a nis 's ann a thainig e mach mar eun mor geal le cleoc diadhachd agus tha e 'toirt nam miltean do dh-ifrinn.

Bha sinn a' nochdadh gu'n do mhinich an Spiorad Naomh anam do na creutairean a thug e beo, agus gu'n d' thainig falambachd annta nach lionadh ni cruthaichte. Thusa, a fhuair sràd de bheatha ann ad anam, cha-n 'eil ni a lionas thu ach an Ti a chru-thaich neamh agus talamh. Oh, tha anam iongantach.

Bha sinn ag radh gu'n robh am bas a' tighinn iongantach dluth air a' chreutair, agus gu'n robh e 'faicinn mur fhaigheadh e maith-eanas anns an t-saoghal nach fhaigheadh tre'n t-siorruidheachd, agus b' fhearr leis bhi ri dorsaireachd ann an tigh a Dhe na bhi 'chomhnuidh ann am pailliuanaibh aingidheachd. Tha an creutair 'ga fhaotainn fein 'na pheacach; ged a bha e 'sgur dheth o'n leth mach gidheadh gu'n robh e 's a' chridhe agus a chionta 'na luidhe air. Leagaidh sin e gle iosal, agus caillidh e a dhanachd, nis chi an t-anam ann an Dia ni nach comasach fuil no feoil air foill-seachadh dha. Chi e trocair ann an Dia, comh-fhulangas ann an Dia, ach sin fad as uaith-san, agus 's ann mar sin a thig an creutair gu bhi 'basachadh do 'n t-seann chumhnant. O mo chairdean, cha-n e an aon bheachd air trocair a bh' aige roimh a bhios aige 'nuair a bhios Spiorad Naomh nan gras 'ga fhosgladh dha. Chi e

an sin nach e 'urnuigh is nach e 'fhuath do pheacadh o'm bheil trocair, gur e a th' ann ni a tha 'sruthadh o Dhia. Thig an sin an creutair gu bhi cosmhuil ris a' bhean bhochd ud reidh ris an spruileach a tha 'tuiteam o bhord a' Mhaighistir, seadh o bhord na cloinne. Tuigidh e nadur briathran a' chismhaoir, "Dhia, dean trocair ormsa tha a'm' pheacach." Iarraidh e faghail a stigh 'san teaghlach. Nis is maith leis an anam so 'bhi 'cluinntinn mu Chriosd, gu h-araidh mu'n chrìch a bh' aige ann an tighinn a stigh do'n t-saoghal. Tha ard-uachdaranachd ann an Dia, agus ma tha thusa a' d' pheacach bochd a chaill do chòir is maith leat a bhi 'cluinntinn mu Chriosd. Nis c' aite an cluinn thu sin? 'N ann am paillunaibh nan aingidh? o, cha-n ann.

'Nuair a thig neach gu sin, nach comasach naoimh no aingil air maith a dheanamh dha, is maith leis a bhi 'cluinntinn mu Chriosd, agus a' chrìoch a bh' aige ann an tighinn stigh do'n t-saoghal, gur ann a shireadh agus a thearnadh pheacach, agus an cup a dh' òl E. Anam bhochd, ma thig thusa gu bhi a' d' pheacach bidh tu taingear gu'n d' òl Chriosd an cup. "Rinneadh esan do nach b' aithne peacadh 'na iohairt-pheacaidh air ar sonne chum gu'm biomaid air ar deanamh 'nar fireantachd Dhe annsan." 'S e so toil an Athar gu'n creideamaid anns a' Mhac. Bidh iomadh ceisd air an anam so ach bidh e mu dhorus Chriosd—bidh ged a bhios e cho furasda lamh a chur air a ghrein 'sa tha e dhasan creidsinn. Gidheadh is maith leis a bhi 'cluinntinn mu Chriosd. "B' fhearr leis bhi ri dorsaireachd ann an tigh a Dhe na bhi chomhnuidh ann am paillunaibh nan aingidh."

Ann an so thig an t-anam gu bhi 'feitheamh dh' fheuchainn an cluinn e focal a bheir aiseirigh dha. Tha feum air cumhachd. B'fhearr aon fhocal le cumhachd na tri-fichead bliadhna a' feitheamh anns na meadhonan. Bidh an t-anam a' feitheamh airson focal le cumhachd a dh' aonadh e ri Chriosd anns an t-soisgeul. 'Nuair a chuala Elisabet beannachadh Muire leum an naoidhean 'na broinn. Agus tha an eaglais anns an Dàn ag radh, "'S e guth Fear-mo-ghraidh a th' ann." Chuireadh i eadar-dhealachadh eadar e is guth naoimh no aingil. Nis 's e so a tha an sùil an anama, gu'n cluinneadh e focal mar sin a bheireadh beatha dha. Tha doigh iongantach aig luchd-aidich an diugh. Their iad, "bu mhaith an t-searmon a bha sud." Ach an cual' iad focal innte a ghluais beatha 'nan anam? C'àite an cluinnear iad ag radh, "'s e guth Fear mo ghraidh a' bualadh?" Shaoil bochdan Chriosd aon uair nam faigheadh iad saor o na smuaintean diomhain gu'm biodh iad sona. Ach ciod e a th' aca a nis? Tha, anam marbh. Oh, is iongantach sin aon le anam marbh a' feitheamh am faigh e focal a bheir aiseirigh dha.

Ann an so duisgidh buairidhean a bhios e gle dhuilich do'n chreutair a chreidsinn gu'n robh an leithid aig aon riamh a fhuair trocair. Thusa, aig nach 'eil ni dhe so, tha ceann ard agad agus is comasach thu air urnuigh laidir a dheanamh. Ach tha buairidhean aig a' mhuinntir so agus iarrtus a bhi mu dhorus tigh Dhe

dh' fheuchainn an cluinn iad ni air bith mu thimchioll an ni sin a tha mar sgian aig sgornan an anama. Cha-n 'eil ach gle bheag dhe so am measg luchd-aidich an diugh ; ach chunnaic sinn an la gu'n robh e ann ; agus 'nuair a bha a leithid sin ann cha robh Criosd 'na choigreach anns an eaglais. 'S iongantach creutair a' dol o mheadhon grais gu meadhon grais le ni aig sgornan a dhochais 'ga thoirt gu bruachan na h-ain-earbsa. Nis ma's tusa aon de chuspairean a ghraidh cha-n fhaigh thu mach as a' chor sin gus am bi thu abuich. 'S iomadh anam aig an robh sin agus a fhuair e air a thionndadh gu bhi 'na dhearbhadh air gu'm bheil iad de'n chloinn.

Nis ann an so chi an t-anam anns an drap is lugha de dhiadhachd oirdheirceas nach 'eil ann an ni air bith eile anns a' chruith-eachd. Ma thig e do d' ionnsuidh-sa chi thu gur e na tha de dhiadhachd anns an t-saoghal oirdheirceas an t-saoghail. Ach mur 'eil thu ach a' d' fhoirmealach bochd bidh suil fhiar agad anns a h-uile ni, aon suil air an t-saoghal agus suil eile air na meadhonan. Ach ann an so chi an t-anam gu bheil anns an drap is lugha de aithne air Dia ann an Criosd oirdheirceas nach aithne do aon air bith. Thusa, aig nach 'eil ach an saoghal, cha-n 'eil agad ach do bhru agus tha sin aig na bruidean, is ithidh na cnuimhean fhathasd d' oirdhearcas. Ach an creutair aig am bheil an drap is lugha 'dh aithne air Criosd 'na anam, ged a bhiodh e 'na bhaigear, tha aige ni nach toireadh a' chruitheachd da. Thusa, aig am bheil e, is leat na h-uile nithe ; is leat Dia, seadh, is leat na diabhuil fein. Nis nach 'eil sin oirdhearc, a tha 'toirt air ais na h-ìomhaigh agus ag ullachadh an anama airson ni nach fhaca suil agus nach cuala cluas agus nach d' thainig ann an cridhe duine, na dh' ulluich Dia dhoibhsan aig am bheil gradh dha.

Ann an so bidh an Spiorad Naomh a' mineachadh Chriosd agus Dia ann an Criosd do'n anam, Criosd air a dheanamh freagarrach ri staid an anama, a' gabhail tri oifigean, faidh, sagart agus rìgh. Mo chairdean, 's ann anns na h-oifigean sin a tha Criosd leis an Spiorad Naomh a' comh-chur na slainte ris an anam. Agus tha an Spiorad Naomh air uairibh da rìreadh ag aonadh an anama ris anns na h-ainmean sin. "Tha 'm anam a' dluth-leantuin riut." Nach 'eil sin milis? 'S e ni-eigin de sin a bh' aig an eaglais, nuair a thubhairt i, "Cuir mi mar sheula air do chridhe." Thusa le 'm maith bhi 'nad dhorsair ann an tigh Dhe, feudaidh gu'm faigh thu so fhathasd. Bidh E air uairibh a' briseadh a steach agus bidh suil aig an anam ri sin agus ged a chumadh E an creutair fad a' feitheamh cha dean ni's lugha an gnothuch. 'S e Tomas a bha glic, cha-n fhoghnadh dearbhachd nan deisciobul eile dha ; dh' fheumadh esan dearbhachd dha fein agus fhuair e sin gus an dubhairt e, "Mo Thighearn agus mo Dhia." Thusa, a tha E a' glanadh do chàil, bheir E sin duit fhathasd agus ma thig E am fagus duit cha-n ann 'nad fhoirmealach geal a dh' fhagas E thu ach 'nad pheacach mor le aithne air peacadh. 'S e fìor aithne air

nadur a' pheacaidh mar pheacadh cuid de dhiomhaireachd na rioghachd.

Mar so chi an t-anam mar a tha an saoghal lan de ribeachan, nach 'eil combhfhurtachd chruthaichte nach fheud a bhi 'na ribe do'n anam. Chi e nach 'eil dion aige ach anns an Eadarmhead-honair. Nach 'eil sin priseil? Feudaidd E bhi 'toirt na siorruidheachd ann an cuimhne an anama. 'Nann am paillunaibh nan aingidh a bhios E 'deanamh sin? Cha-n ann; "b'fhearr leam bhi ri dorsaireachd ann an tigh mo Dhe na bhi a'm' chomhnuidh ann am pailliunaibh aingidheachd." Ann an tigh Dhe tha siorruidheachd gu minic air a h-ungadh do'n anam is tha an t-anam a' faotainn drapan de chombhfhurtachd airson na siorsuidheachd a tha 'ga dheanamh reidh ris a' chrois. Cha 'n iongantach ged a b'fhearr leis bhi ri dorsaireachd ann an tigh a Dhe. Ann an tigh Dhe chitheadh e clann Chriosd, cha-'n fhaic e iad ann am pailliunaibh nan aingidh; ach nam biodh e 'na dhorsair ann an tigh a Dhe chitheadh e iad. 'S ann mar sin a tha an t-anam a' tighinn gu aithne air aonadh ri pobull Dhe. Co luath 's a tha Spiorad nan gras a' dusgadh so anns an anam toisichidh an t-anam sin air dluthachadh ri pobull Dhe ged a bhiodh eagal air nach sealbhaich e an comunn gu siorruidh, gidheadh 's iad an aon chomunn anns am bheil a' thlachd. Am bheil thu ann an sin a bhios a' faicinn pobull Dhe a' dol seachad aig do dhorns? Ciod e is coireach? Cha-n 'eil drap de Chriosd 'nad thigh.

Ged a bhiodh an t-anam grasmhor ann am meadhonan nan gras mur fhaic e clann Chriosd an sin bhiodh na meadhonan falamh dha. Tha fhios gu'm bi saorsa aig an fhoirmealach far nach bi iad. Ach bidh na meadhonan falamh do bhochdan Chriosd 'nuair nach bi clann Chriosd annta. Ach coinnicheadh an t-anam ri aon de chloinn Chriosd ris an comasach e a bheul fhosgladh gun eagal, cosmhuil ris na deisciobluibh air an t-stighe gu Emaus dh' fheudadh iad am brollach fhosgladh d'a cheile agus tha sin iongaotach. 'S ann mar sin a bhios cuid de bhochdaibh Chriosd gle aonarach 'nuair a tha a' mhuinntir ris am biodh comunn aca mar so air an toirt a stigh do'n t-siorruidheachd. Oh, an saoghal truagh, 'nuair a theid a' chlann uile a thoirt as theid a losgadh agus na h-oibre a ta ann. "B'fhearr leam bhi ri dorsaireachd ann an tigh mo Dhe na bhi a'm' chomhnuidh ann am pailliunaibh aingidheachd." B'fhearr leam bhi mar Mhephibosheth bochd crubach air a dha chois, crubach air a ghairm agus crubach air a thaghadh na bhi ann am pailliunaibh nan aingidh.

Tha ann an clann nan gras ni a tha 'cur anama ghrasmhoir ann an cuimhne air Criosd agus air siorruidheachd agus feudaidd mi radh gu bheil air uairibh nithe a' gabhail aite a tha 'toirt orra bhi 'faicinn cho fad air dheireadh 's a tha iad fein. Faic Cornelius, chunnaic e uiread ann am Peadar is gu'n robh e ullamh gu aoradh dha. Nis 's ann mar sin a tha clann nan gras ag aonadh ri cheile agus 's ann mar sin a tha Criosd 'gan ulluchadh airson gloir.

The Late Mr. William Campbell,

PREACHER, WICK.

IT is with deep regret that we record this month the decease of Mr. William Campbell, missionary, which took place at the house of his daughter, 1 Glengarry Mansions, Inverness, on Wednesday morning, the 16th December. Mr. Campbell had attained the ripe age of 85 years, but up to within a month of his end was wonderfully fresh and vigorous and capable of conducting two or more Sabbath services. His last illness was short, and the news of his death came with quite a shock to his friends north and south. Mr. Campbell's personality was one of more than ordinary strength and impressiveness, while his religious career was unique and valuable, so that a sketch of both will be of interest to our readers.

William Campbell was born in the parish of Dornoch, Sutherlandshire. His father was George Campbell, one of the old Gaelic schoolmasters that were such a useful institution in the Highlands in their day, and an eminent Christian. A very interesting description of George Campbell is to be found in Brown's *Annals of the Disruption*. He is brought before the reader as a speaker at one of "the men's" fellowship meetings on the Friday of a communion, and some of the particulars of his striking bearing and manner of address would not unfitly apply to his son, Mr. William Campbell. George Campbell finished a life of usefulness in the Lord's vineyard in Scourie, Sutherlandshire, shortly before the Disruption of 1843. His eldest son was Mr. Walter Campbell, the godly and esteemed missionary in North Uist, who died there upwards of ten years ago.

We regret we are unable to give any detailed particulars of the first spiritual experiences of the subject of this sketch, but that these were deep and marked his subsequent history amply proved. Mr. Campbell, like many other Scottish Christians, was reticent about private experience. All that we can particularly supply on this head is the passage of God's word upon which he was first enabled to secure a footing for eternity, and his hearers will remember the echo of it in his preaching. It was this; the words of Christ in the fourth verse of the seventeenth chapter John, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." God glorified and the redemption of sinners secured by the finished work of Christ were two notes that often resounded through his discourses and prayers.

Mr. Campbell gave early promise of being an edifying public speaker at fellowship and other religious meetings, and was duly licensed as a missionary of the Free Church by the Presbytery of Dunkeld, in Perthshire, about the year 1849. Thereafter he did service for the Free Church in many parts of the Highlands. He was for ten years missionary in Lochalsh, Ross-shire,

and also for a lengthened period in the district of Strath-Conon. Mr. Campbell was for several years annually sent to minister to the large bodies of Highlanders which gather during the summer fishing seasons at Peterhead and Fraserburgh, and in this way became widely known as an able missionary throughout all parts of the Highlands.

At this point we may introduce one of the distinguishing features in Mr. Campbell's career, that marks him out from almost all his friends and fellow-labourers of recent years, and that is his early severance from the Free Church. This took place about 33 years ago—during the former controversy in regard to union with the U.P. Church. Mr. Campbell, being a resolute defender of the ancient doctrines and principles of the Church of Scotland as founded upon and agreeable to God's Word, was strongly opposed to the union movement, and did not hesitate to speak out in a bold and uncompromising manner against the proposed alliance with a body that was a standing opponent of national religion as well as the upholder of a subtle form of Arminianism. Mr. Campbell was not the man to mince matters when he took upon him to denounce men and things that were not in harmony with the faith, and so his outspoken utterances secured for him the strong disapprobation of the leaders in the Church who were favourable to union. The result eventually was that his name was removed from the list of Highland missionaries. Mr. Campbell was one of those persons who thought that even the faithful party in the Church came to too easy a conclusion with the union party at the time of the cessation of negotiations, and as he got little sympathy from the ministers in general. Subsequent events, we doubt, have justified the despised Mr. Campbell's attitude rather than that of many who were held in greater renown. Mr. Campbell now took up a separate position from the Free Church, while he still continued on friendly terms with those whom he esteemed faithful men within her pale, such as Dr. Moody Stuart, Professor Smeaton, and Dr. Kennedy, and went to hear them as opportunity afforded. He held, however, separate meetings in various parts of the country, and went several years in succession to Peterhead and Fraserburgh, where his ministrations were largely attended by his former hearers from the Highlands, who preferred his able and edifying services to those of many ordained ministers who were considered eloquent preachers and were sent to these stations by the Church.

Mr. Campbell came at length to the town of Wick in the year 1881 at the invitation of the Gaelic mission, which held its meetings in the Pulteneytown Academy. This mission was originally connected with the Free Church, but had become dissevered from it, and so was open to receive the services of one in Mr. Campbell's position. The writer well remembers some of Mr. Campbell's first appearances in Pulteneytown Academy. The preacher held a Gaelic service in the forenoon and an English one in the after-

noon. There was a good attendance at the forenoon service, for then there was a considerable number of Gaelic-speaking people in Wick, but the afternoon was still more largely attended, for a number of people came from the various surrounding churches to hear him. The figure of the preacher was most impressive—tall, dark, well-proportioned, and of solemn countenance. His voice was clear, musical, and penetrating, his delivery appropriate and his utterances weighty. As he warmed with his subject, and especially as he began to denounce the errors of the day, his manner became most energetic and vehement, until it was clear to every hearer that a Boanerges had appeared among them, a faithful witness for Christ, who did not hesitate to “cry aloud and spare not,” to lift up his voice like a trumpet, and to show “the house of Jacob their sins.” Some thought the language too unmeasured, and perhaps an expression here and there could stand modification, but the bold, uncompromising testimony was all needed, and it was much appreciated by not a few, who, while still retaining their connection with the Free Church, lamented and condemned the views and practices of the backsliding majority within her. Indeed, Mr. Campbell’s appearance in Wick was a source of great strength and comfort to such persons. They heard very little spiritual doctrine of a soul-satisfying nature from the ordinary pulpit, and no testimony for truth as against error, while they got both in good measure from Mr. Campbell. The writer, then a boy, well recollects the impression made on his youthful mind. There was a reality and a power—yea, a newness—in the preaching that at once astonished and overawed him; the doctrine was rousing and searching, and the alarming exposures given of the evil movements of the day were quite a new revelation, nothing of the kind being heard from the Free Church pulpit. A quotation in this connection may be given from the diary of the late Mr. Wm. Sinclair, rope manufacturer, Wick, who was a worthy and zealous elder in the Free Church, and an attached friend of Mr. Campbell’s—“Several of my family have gone to Mr. Campbell’s weekly prayer meeting, where the poor and needy ones expect to gather crumbs. Mr. Campbell has been preaching in the Academy over two years, Gaelic in the forenoon and English in the afternoon. He is an experienced Christian, and well fitted to edify and terrify. May the Holy One work through him! If ministers of Satan and graceless professors got their own way, he would be soon sent over the Ord, as one not fit to be left on earth. They cannot bear his plain faithfulness in testifying that their deeds are evil, and that they shall have to give an account at the great day for yielding to Satan and their own corrupt natures in swallowing greedily all sorts of deceitful innovations, while professing to worship in spirit and in truth. Eyes unsealed see these things to be the snares of the devil to deceive the bewitched, the blind leading the blind. For if they walk not according to the divine will, it is because there is no light in them.”

In 1893 Mr. Campbell was gratified at the testimony lifted up by the Rev. Messrs. Macfarlane and Macdonald and others against the well-known Declaratory Act and other defections in the Free Church, and shortly thereafter cast in his lot with them and the Free Presbyterian Church, of which he has died a missionary.

In summing up our account of Mr. Campbell, we may notice one or two distinctive points about him. Though not an ordained minister, and commonly spoken of as a lay missionary, he was strictly speaking something between the two, and the best expression to describe him is "a preacher of the gospel." He was one of those men whom the Lord seems to endow with gifts and spiritual qualifications for the proclamation of His Word, apart from the regularly appointed channels. Mr. Campbell delivered his message with such ability and authority that many intelligent people took him to be a regularly equipped and ordained minister. His gifts of thought and utterance were considerably above the average, while his presence and bearing, it is no exaggeration to say, would have adorned any pulpit in the kingdom. Mr. Campbell's preaching was specially fitted to be edifying to exercised hearers. He dwelt much on the work of the Spirit in conviction of sin, in uniting the soul to Christ, and in nourishing and supporting it during its wilderness journeyings and conflicts. His statements of doctrine and experience were almost invariably exact and well-balanced, and he delivered his message in a weighty and experimental manner. We knew of one excellent godly woman who had drunk in the Word under the eminent Rev. Archibald Cook, and continued to cherish his memory with the deepest regard, that said she got help through Mr. Campbell's preaching that she didn't get through Mr. Cook's. Indeed, when Mr. Campbell came first to Wick, he had several of the choicest Christians in the North as his hearers, who deeply appreciated his services. Mr. Campbell was a faithful witness for Christ and His truth. He did not spare ministers for their unfaithfulness, and he boldly condemned all unscriptural innovations in worship and errors in doctrine. Many people thought he did nothing else than this, but they were mistaken. No doubt his English audience was more varied and promiscuous than his Gaelic one, and he reserved for it his severest exposures and denunciations. This may account for the comment of one of his godly hearers, who said that he was "sweeter" in the Gaelic and sharper in the English. He did, however, valuable and lasting work in this field in his generation, and was the means, in the hands of God, of opening the eyes of not a few to see the evils of the time, and of leading them to make a clean and faithful stand on the side of truth. Latterly he did not deal so much with the denunciation of error, probably for this, among other reasons, that he was united to a Church whose testimony he was satisfied with, but he continued faithful and steadfast to the end in the faith which he so intensely loved and so long and powerfully preached.

To strangers Mr. Campbell appeared stern and distant in manner, but in private he could be very free and affable. He had many reminiscences of the past that were interesting and instructive. In his early youth he heard several of the great Highland preachers, such as Mr. Kennedy, Redcastle, and Dr. Macdonald, while as ministers of later days he had special regard for the Rev. Archibald Cook, the Rev. John Macrae, "Macrath Mor," and Dr. Kennedy, Dingwall. Perhaps the Rev. John Macrae was the minister of the Gospel whose preaching most touched his heart, while from some other points of view he might cherish even a greater esteem for Mr. Cook and Dr. Kennedy.

As stated at the beginning of our sketch, Mr. Campbell's last illness was short, and his end unexpected. The Rev. John R. Mackay, who visited him during this time, observed a very sweet unction on his spirit, which bespoke "the latter rain" of divine influences, and a ripening for the society of heaven; and the aged veteran quoted with much animation the following passage of God's Word as having come with special power to his soul:—"For he hath said, I will never leave thee nor forsake thee," laying much emphasis on the words "For he hath said." Though his breathing was oppressed, he suffered little or no pain. His end was peace. Thus passed from time to eternity, from earth to heaven, one who fought the good fight and faithfully served his generation, and whose memory and testimony will not soon be forgotten by his attached hearers and friends. "There remaineth therefore a rest to the people of God."

J. S. S.

PULPIT REFERENCE.

The Rev. Donald Beaton, minister at Wick, referred to Mr. Campbell's death in the following touching manner at the close of the morning service in the Academy on Sabbath the 20th from the text Romans viii. 33—"Who shall lay anything to the charge of God's elect? It is God that justifieth":—"And now, in conclusion, I cannot help thinking that in speaking of God's marvellous loving kindness and unwearied care for His own elect that your minds would naturally revert to the great loss which we, as a congregation, have sustained in the removal of Mr. Campbell from our midst. The separation made by death is always solemn, but the separation between a preacher and his hearers is one of the most solemn in this world. God has never sent one of His servants in vain; they must either be a savour of life unto life or a savour of death unto death. There are responsibilities incurred in listening to a messenger sent from God, an ambassador of the King of Kings, that only the great day of judgment will fully reveal. The obligations that press every hearer to accept the Gospel when it is offered press all the more heavily when the lips that warned and invited have finished their work in this life for ever. You, as a con-

gregation, have been privileged to see men who, by their life and conversation, gave the clearest possible evidence that the God of all grace had chosen them as vessels unto honour to be filled with His mercy in the ages that are coming. One by one these stately cedars have fallen, or rather, I should say, have been transplanted. They were of the planting of the Lord, and when they had reached the full measure of their growth here He transplanted them to His heavenly vineyard. And we this day have to mourn the loss of one who reached the venerable age of 85, and who for more than 22 years broke to you the bread of life. And now that his course is ended a brief reference may be made to his chief characteristics as a preacher. Mr. Campbell's real power as a preacher lay in his ability to speak to the case of the weak and afflicted of Christ's flock. His was an experience that was rich and deep—an experience that was founded on the Word of God. It recognised in the fullest sense the absolute supremacy of God. There was no wavering in the declaration that God was sovereign in choosing a people to serve Him. It acknowledged with heart-felt sincerity the utter ruin caused by sin—the wonderful loving-kindness of God in providing a Saviour, and the absolute necessity of the regenerating work of the Holy Spirit. Alongside of this proclaiming of the mysterious dealings of God with the believer, there was a decided note of faithful contending for the faith that was once delivered to the saints. Fearless denunciation of error and steadfast adherence to the truth of God's Word were strong characteristics of his preaching. That denunciation may have appeared to us at times to have been somewhat extravagant in language, but it was the expression of a heart that loved truth more than the applause of men. He ran his appointed course, and laid not aside his sword until the summons came. His was a career that began for good amongst the terrors and thunderings of Sinai, and ended with all the calmness and gentleness of a quiet sleep. Bunyan tells us that when Mr. Standfast received the summons to go over the bridgeless river he set things in order and made great haste to go. "At this time there was a great calm in the river, so that Standfast stood awhile addressing his companions after this manner:—'This river has been a terror to many; yea, the thoughts of it also have often frightened me. Now, methinks, I stand easy, my foot is fixed upon that upon which the feet of the priests that bare the ark of the covenant stood while Israel went over the Jordan. The waters, indeed, are to the palate bitter, and to the stomach cold, yet the thoughts of what I am going to, and of the conduct that awaits for me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journeying; my toilsome days are ended. I am going now to see that head that was crowned with thorns, and that face that was spit upon for me.' "

The Late Mr. Archibald Crawford,

TIGHNABRUAICH.

[T is with deep sorrow we also briefly notice this month the death of the venerable Mr. Archibald Crawford, Tighnabruaich, which took place at his house there on Monday evening, December 21st. Mr. Crawford was a remarkable man of God who possessed a profound understanding of divine things, and his removal leaves a great blank in the Church. He was in his 89th year. A fuller notice of him will appear in a future issue. J. S. S.

Church Notes.

Note.—At the last meeting of Synod it was recommended that brief reports of our Presbytery meetings should be published from time to time in the *Magazine*. This was suggested by Rev. J. R. Mackay, M.A., Inverness, in response to requests from friends in Canada for the publication of more news about the Church's movements. We hope that clerks of Presbyteries will take note of this.

Communions.—The Sacrament of the Lord's Supper will (*D.V.*) be held in Inverness on the fifth Sabbath of this month, and in Dingwall on the first Sabbath of February.

Northern Presbytery.—This Court met at Tain Church on Tuesday, 27th Nov.. Rev. E. Macqueen was appointed moderator. The Synod's sanction of Tain as a regular charge was intimated, but the recommendation of the addition of Fearn to the charge was not agreed to by the congregation. Rev. John Macleod, M.A., Kames, preached previous to the Presbytery meeting.

Southern Presbytery.—This Presbytery met at 110 Hill Street, Garnethill, Glasgow, on December 8th. The Rev. John Robertson, moderator, presided. The Court took up the remit from the Synod in reference to financial matters in John Knox's congregation, and agreed to instruct their Deacon's Court to pay the minister's rent and taxes for the current year and henceforward instead of the less sum as supplement presently given, and to send up thereafter as much as possible to the Sustentation Fund. The Clerk (Rev. J. S. Sinclair) said that the Deacon's Court of his congregation had shown much interest in the prosperity of the general Sustentation Fund in the past, on two occasions having sent up £20 more than was promised, and that in future, while attending to congregational requirements, they would certainly endeavour to do their best for the same fund. A member of Presbytery remarked that the interests of the Sustentation Fund would require to be laid more upon the consciences of several other congregations throughout the Church than it was at present. This sentiment was endorsed by the other members present. The court afterwards examined several annual financial statements of congregations. They appointed Thursday, 24th December,

as a day of thanksgiving for the harvest within their bounds. The Presbytery adjourned, to meet again in Glasgow on January 14th, 1904.

Notes and Comments.

A Deceased Philosopher.—On Monday, December 7th, Herbert Spencer, the great philosopher of the Evolution Theory, died at Brighton, aged 83 years. As long as the present agnostic scheme of the universe is in fashion Spencer will be regarded as a great master of knowledge. Nevertheless, considering that his philosophy is based on a frank contempt of the facts of revelation, it may well be asserted that he that is least in the kingdom of heaven is greater than he. His father, George Spencer, was a school teacher at Derby, and by religious profession was a Wesleyan Methodist, and latterly a Quaker. The son was thus, from the first, within the sphere of the reflex influences of Christianity, but he seems to have travelled up from childhood to manhood without acquiring the least tincture of the religious spirit. Not that he was at war with good manners or morals, but the whole supernatural order of things was to him superfluous and offensive. His master literary effort, the "System of Synthetic Philosophy," is a gigantic attempt to explain the phenomena of heaven and earth, of mind and matter, without God. As complicated and subtle a scheme of second causes as you please will be allowed by him, but no great first cause. In one view this conspiracy against the doctrine of an Almighty Creator is a thing very trivial and transient, considering the short work that a little efficacious shining of the glory of the God of the Bible before the eyes of the nations would make of it; in another view the conspiracy is a matter weighty and terrible. For the God of Heaven is keeping silence while shoals of the wise and prudent are going down to darkness well pleased with this fallacious doctrine of the self-sufficiency of nature to develope and perfect herself. The deceased philosopher, though quite unvisited through his long life by any rays of the true light, had yet some strong commonsense views on matters of public conduct, and he was not, in all respects, an idolater of the spirit of the age. Thus in one of his books he asserts that "most of those who now pass as Liberals are Tories of a new type." This witness is true. The present *regime* of lawless freedom in politics and essays towards a social millenium by the methods of the trade union and the co-operative store is about to bring forth a despotism of the biggest size, beneath whose iron hoof all the generation of meek, fair-minded people will find themselves crushed. However, it is not the leaven of Herbert Spencer that shall avail to counterwork these devouring principles of the modern world, but the leaven of that kingdom, despised by Herbert Spencer, whose features are righteousness, peace, and joy in the Holy Ghost.