

WESTMINSTER STANDARD PUBLICATIONS

VOLUME 1

First Collected Edition 2020
Containing Westminster Standard Publications
numbers 1 to 15 inclusive

Cover: *Westminster Assembly in session, London*

WESTMINSTER STANDARD
P.O. Box 740 - Gisborne 4040
New Zealand

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I LOVE THE LORD'S DAY

“The Sabbath was made for man”

REASONS WHY WE LOVE THE LORD'S DAY

I. Because it is the Lord's Day. “This is the day which the Lord hath made; we will rejoice, and be glad in it” (Ps. 118:24). “I was in the Spirit on the Lord's Day” (Rev. 1:10). It is His, by example. It is the day on which He rested from His amazing work of redemption. Just as God rested on the seventh day from all His works, wherefore God blessed the Sabbath day, and hallowed it; so the Lord Jesus rested on this day from all His agony, and pain, and humiliation. “There remaineth therefore the keeping of the Sabbath to the people of God” (Heb. 4:9). The Lord's Day is His property, Just as the Lord's Supper is the supper belonging to Christ. It is His table. He is the bread. He is the wine. He invites the guests. He fills them with joy and with the Holy Ghost. So it is with the Lord's Day. All the days of the year are Christ's, but He hath marked out one in seven as peculiarly His own. “He hath made it” or marked it out. Just as He planted a garden in Eden, so He hath fenced about this day and made it His own.

This is the reason we love it, and would keep it entire: We love everything that is Christ's. We love His Word. It is better to us than

thousands of gold and silver. "O how we love His law! it is our study all the day." We love His house. It is our trysting place with Christ, where He meets with us and communes with us from off the mercy seat. We love His table. It is His banqueting—house, where His banner over us is love—where He looses our bonds, and anoints our eyes, and makes our hearts burn with holy joy. We love His people, because they are His, members of His body, washed in His blood, filled with His Spirit, our brothers and sisters for eternity. And we love the Lord's Day, because it is His. Every hour of it is dear to us—sweeter than honey, more precious than gold. It is the day He rose for our Justification. It reminds us of His love, and His finished work, and His rest. And we may boldly say that man does not love the Lord Jesus Christ who does not love the entire Lord's Day.

Oh, Sabbath-breaker, whoever you are, you are a sacrilegious robber! When you steal the hours of the Lord's Day for business or for pleasure, you are robbing Christ of the precious hours which He claims as His own. Would you not be shocked if a plan were deliberately proposed for the breaking through the fence of the Lord's Table, and turning it into a common meal, or a feast for the profligate and the drunkard? Would not your best feelings be harrowed to see the silver cup of communion made a cup of revelry in the hands of the drunkard? **"The Lord's Day" is as much His day as "the Lord's Table" is His table.** Surely we may well say, in the words of Dr. Love, the eminent servant of Christ, now gone to the Sabbath above, "Cursed is that gain, cursed is that recreation, cursed is that health, which is gained by criminal encroachments on this sacred day."

II. Because it is a relic of paradise and type of heaven. The first Sabbath dawned on the bowers of a sinless paradise. When Adam was created in the image of his Maker, he was put into the garden to dress it and to keep it. No doubt this called forth all his energies. To

train the luxuriant vine, to gather the fruit of the fig tree and palm, to conduct the water to the fruit trees and flowers, required all his time and all his skill. Man was never made to be idle. Still, when the Sabbath Day comes round, his rural implements were all laid aside: the garden no longer was his care. His calm, pure mind looked beyond things seen into the world of eternal realities. He walked with God in the garden, seeking deeper knowledge of Jehovah and His ways, his heart burning more and more with holy love, and his lips overflowing with seraphic praise. **Even in paradise man needed a Sabbath.** Without it Eden itself would have been incomplete. How little they know the joys of Eden, the delight of a close and holy walk with God, who would wrest from Scotland this relic of a sinless world!

It is also the type of heaven. When a believer lays aside his pen or loom, brushes aside his worldly cares, leaving them behind with his weekday clothes, and comes up to the House of God, it is like the morning of the resurrection, the day when we shall come out of great tribulation into the presence of God and the Lamb. When he sits under the preached Word, and hears the voice of the shepherd leading and feeding his soul, it reminds him of the day when the Lamb that is in the midst of the throne shall feed him and lead him to living fountains of waters. When he joins in the psalm of praise it reminds him of the day when his hands shall strike the harp of God—

“Where congregations ne’er break up,
And Sabbaths have no end.”

When he retires, and meets with God in secret in his closet, or, like Isaac, in some favourite spot near his dwelling, it reminds him of the day when “he shall be a pillar in the house of our God, and go no more out.”

This is the reason we love the Lord's Day. This is the reason we "call the Sabbath a delight." A well-spent Sabbath we feel to be a day of heaven upon earth. For this reason we wish our Sabbaths to be wholly given to God. We love to spend the whole time in the public and private exercises of God's worship, except so much as is taken up in the works of necessity and mercy. We love to rise early on that morning, and to sit up late, that we may have a long day with God.

How many know from this that they will never be in heaven! A straw on the surface can tell which way the stream is flowing. Do you abhor a holy Sabbath? Is it a kind of hell to you to be with those who are in strict keeping with the Lord's Day? The writer of these lines once felt as you do. You are restless and uneasy. You say, "Behold, what a weariness is it!" "When will the Sabbath be gone, that we may sell corn?" Ah! soon, very soon, and you will be in hell. Hell is the only place for you. Heaven is one long, never-ending Sabbath day. There are no Sabbaths in hell.

III. Because it is a day of blessings. When God instituted the Sabbath in paradise, it is said, "God blessed the Sabbath day, and sanctified it" (Gen. 2:3). He not only set it apart as a sacred day, but he made it a day of blessing. Again, when the Lord Jesus rose from the dead on the first day of the week before dawn, He revealed Himself the same day to two disciples going to Emmaus, and made their hearts burn within them (Luke 24:13-32). The same evening He came and stood in the midst of the disciples, and said "Peace be unto you"; and he breathed on them and said: "Receive ye the Holy Ghost" (John 20:19). Again, after eight days, that is, **the next Lord's Day**; Jesus came and stood in the midst, and revealed Himself with unspeakable grace to unbelieving Thomas (John 20:26). It was on the Lord's Day, also, that the Holy Spirit was poured out at Pentecost (Acts 2:1; cf. Lev. 23:15, 16). That beginning of all spiritual blessings, that first revival of the Christian Church, was on the Lord's Day. It was on the

same day that the beloved John, an exile on the seagirt isle of Patmos, far away from the assembly of the saints, was filled with the Holy Spirit, and received his heavenly revelation.

So that in all ages, from the beginning of the world, and in every place where there is a believer, the Sabbath has been a day of double blessing. It is so still, and will be, though all God's enemies should gnash their teeth at it. True, God is a God of free grace, and confines His working to no time or place; but it is equally true, and all the scoffs of the infidel cannot alter it, that it pleases Him to bless His Word most on the Lord's Day. All God's faithful ministers in every land can bear witness that sinners are converted most frequently on the Lord's Day—that Jesus comes in and shows Himself through the lattices of ordinances oftenest on His own day. Saints, like John, are filled with the Spirit on the Lord's Day, and enjoy calm, deepest views into eternity.

Unhappy men, who are striving to rob our beloved Scotland of this day of double blessing, "ye know not what you do." You would wrest from our dear countrymen the day when God opens the windows of heaven and pours down a blessing. You want to make the heavens over Scotland like brass, and the hearts of our people like iron. Is it the sound of the golden bells of our ever-living High Priest on the mountains of our land, and the breathing of His Holy Spirit over so many of our parishes, that has roused up your satanic exertions to drown the sweet sound of mercy by the deafening roar of railway carriages? Is it the returning vigor of the revived and chastened Church of Scotland that has opened the torrents of blasphemy which you pour forth against the Lord of the Sabbath? Have your own withered souls no need of a drop from heaven? May it not be the case that some of you are blaspheming the very day on which your own soul might have been saved? Is it not possible that some of you may remember, with tears of anguish in hell, the exertions which you are now making, against light and against warning, to bring

down a withering blight on your own souls and the religion of Scotland?

To those who are God's children in this land, I would now, in the name of our common Saviour, who is Lord of the Sabbath Day, address

A WORD OF EXHORTATION

I. Prize the Lord's Day. The more that others despise and trample on it, love you it all the more. The louder the storm of blasphemy howls around you, sit the closer at the feet of Jesus. "He must reign till He has put all enemies under His feet." Diligently improve all holy time. It should be the busiest day of the seven; but only in the business of eternity. Avoid sin on that holy day. God's children should avoid sin every day, but most of all on the Lord's day. It is a day of double cursing, as well as of double blessing. The world will have to answer dreadfully for sins committed in holy time. Spend the Lord's day in the Lord's presence. Spend it as a day in heaven. Spend much of it in praise and in works of mercy, as Jesus did.

II. Defend the Lord's Day. Lift up a calm, undaunted testimony against all the profanations of the Lord's Day. Use all your influence, whether as a statesman, a magistrate, a master, a father, or a friend both publicly and privately, to defend the entire Lord's Day. This duty is laid upon you in the Fourth Commandment. Never see the Sabbath broken without reproofing the breaker of it. Even worldly men, with all their pride and contempt for us, cannot endure to be convicted of Sabbath-breaking. Always remember God and the Bible are on your side, and that you will soon see these men cursing their own sin and folly when too late.

Christian countrymen, awake! and, filled with the same spirit that delivered our country from the dark superstitions of Rome,

let us beat back the incoming tide of infidelity and enmity to the Sabbath.

Guilty men who, under Satan, are leading on the deep, dark phalanx of Sabbath-breakers, yours is a solemn position. You are **robbers**. You rob God of His holy day. You are **murderers**. You murder the souls of your servants. God said, 'Thou shalt not do any work, thou, nor thy servant'; but you compel your servants to break God's law, and to sell their souls for gain. You are **sinner against light**. Your Bible and your catechism, the words of Godly parents, perhaps now in the Sabbath above, and the loud remonstrances of God-fearing men, are ringing in your ears, while you perpetrate this deed of shame, and glory in it. You are **traitors to your country**. The law of your country declares that you should "observe a holy rest all that day from your own words, works and thoughts"; and yet you flout it as an antiquated superstition. Was it not Sabbath-breaking that made God cast away Israel? And yet you would bring the same curse on Scotland now. You are **moral suicides**, stabbing your own souls, proclaiming to the world that you are not the Lord's people, and hurrying on your souls to meet the Sabbath-breakers doom.

In conclusion, I propose, for the calm consideration of all sober minded men, the following

SERIOUS QUESTIONS

1. Can you name one Godly minister of any denomination in all Scotland, who does not hold the duty of the entire sanctification of the Lord's Day?
2. Did you ever meet with a lively believer in any country under heaven—one who loved Christ, and lived a holy life—who did not delight in keeping holy to God the entire Lord's Day?

3. Is it wise to take the interpretation of God's will concerning the Lord's Day from "men of the world," from infidels, scoffers, men of unholy lives, men who are sand-blind in all divine things, men who are the enemies of all righteousness, who quote scripture freely, as Satan did, to deceive and betray?
4. If, in opposition to the uniform testimony of God's wisest and holiest servants, against the plain warnings of God's Word, against the very word of your catechism, learned beside your mother's knee, and against the voice of your outraged conscience, you join the ranks of the Sabbath-breakers, will not this be a **sin against light**, will it not lie heavy on your soul upon your deathbed, will it not meet you in the judgement day?

I am praying that these words of truth and soberness may be owned of God, and carried home to your hearts with divine power.

I remain, dear fellow countrymen, your soul's well-wisher,

—Robert Murray McChesney.

Dundee,

December 18, 1841.

THE SINGING OF PSALMS IN THE WORSHIP OF GOD

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” Col. 3:16.

When there are differences of view among Christians on any subject, it is always helpful to inquire how far they agree, and thus ascertain the exact point at which opinions begin to diverge. In regard to the songs to be employed in the praise of God there are several points of general agreement.

1. **It is agreed that the Psalms were given by Divine Inspiration, and are the very Word of God.** “David the Son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue.” (2 Sam. 23:1, 2). “Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.” (Acts 1:16. See also Acts 4:25; Heb. 3:7, ET AL). Men should be careful how they speak against

the Book of Psalms. The Holy Ghost is its author. This is the **first** point of agreement.

2. **It is agreed that these inspired Psalms were appointed by God to be used in His worship.** “Sing unto Him, sing psalms unto Him.” (1 Chron. 16:9). “Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer.” (2 Chron. 29:30). “Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.” (Ps. 95:2). Bible expositors and Church historians alike agree that the inspired psalms were exclusively used in the worship of the Old Testament. God appointed them to be so used, and no one but God could change the appointment. This is the **second** point of agreement.
3. **It is agreed that so far as the record goes, our Lord Jesus Christ used the Psalms exclusively in Worship.** Only on one occasion is our Lord referred to as singing. This was in connection with the observance of the passover. It is said, “And when they had sung a hymn, they went out into the mount of Olives.” (Matt. 26:30; Mark 14:26). Biblical scholars are not misled by the use of the word “hymn” in our translation of this verse. The original simply states the fact that they sang praises to God. In the margin it reads, “When they had sung a psalm.” It is a well-known fact that the Jews were accustomed to sing at the passover the great Hallel, which consisted of Psalms 113th to 118th inclusive. Certainly our Lord and His apostles did not depart from this usage. Strange indeed it would have been if the Lord Jesus, Who always exalted and honoured the Holy Spirit, had put aside the

sacred songs which He indited for this very purpose. But he did not. Those who would follow closely in the footsteps of Jesus should sing psalms. This is the **third** point of agreement.

4. **It is agreed that we have express authority for the use of the Old Testament Psalms in the New Testament Church.** “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Col. 3:16). Whatever differences of view there may be as to the “hymns and spiritual songs,” all agree that the psalms here spoken of are the inspired Psalms of Scripture. The passage therefore contains an express warrant for the continued use of the Psalter in the New Testament Church. This is not denied by any one. This is the **fourth** point of agreement.

It is not affirmed that there are no opinions contrary to one or another of these four points, held by individuals, but that there is a **general agreement** among all classes of evangelical Christians on these points.

We have now reached the exact point of divergence. While all agree that the “psalms” referred to in Col. 3:16 are the Bible Psalms, there are many who maintain that the “hymns and spiritual songs” are mere human compositions; and that the New Testament Church is hereby authorised and instructed to add to her book of praises the writings of uninspired men. This is **the crucial text** on this subject. If this text contains a clear warrant for the use of uninspired hymns, other passages may lend it support; but if that warrant is not found here it is not found anywhere. The advocates of hymn singing will admit the truth of this statement. It is now undertaken to show that

not only does this passage **not authorise the use of uninspired songs in worship, but that it enjoins the exclusive use of the Psalms of the Bible.**

I. No warrant can be found for the use of uninspired songs, in the words “hymns and spiritual songs.” At first view these words seem to be conclusive in favour of the advocates of hymn-singing. In the Greek text it is “psalmois humnois, odais, pneumatikais”—i.e., **“psalms, hymns, songs, spiritual.”** Now these three Greek names are all found in the titles to the Psalms in the Greek translation of the Old Testament which was in use among the people to whom Paul wrote this epistle. They occur many times in the titles to the various Psalms. The word “psalmois” about sixty-three times; the word “humnois” six times, and another word, “alleluia,” which has precisely the same import, about twenty times; and the word “odais” (mostly in the singular form) thirty-four times. With the fact before us that these three words are all actually found many times in the titles to the inspired Psalms—and when we all agree that the word “psalmois” does refer to inspired songs—is it not most unreasonable to insist that “humnois and odais” mean uninspired songs? As if to remove all possible doubt the word “spiritual” is used to qualify the words. Thayer, in his *Lexicon of the New Testament*, referring to this passage and the similar one—Eph. 5:19—defines the word “spiritual” as “divinely inspired and so redolent of the Holy Spirit.”

Dr. Albert Barnes in his commentary on 1 Cor. 10:3, 4, “And did all eat the same spiritual meat; and did all drink the same spiritual drink”; says, “The word ‘spiritual’ is evidently used to denote that which is given by the Spirit, by God; that which was the result of His miraculous gift; that which was not produced in the ordinary way.” Again, “The word ‘spiritual’ must be used in the sense of supernatural, or that which is immediately given by God.” Hence

“spiritual songs” are songs produced in a **supernatural** manner, those given **immediately by the Spirit of God**. It is just as if it read, “Teaching and admonishing one another in psalms and hymns and songs, given by the Holy Spirit.” What songs are these? The sweet psalmist of Israel answers, “The Spirit of the Lord spake by me, and his word was in my tongue.” These very names, therefore, which have been relied upon as furnishing a warrant for the use of uninspired songs, we find to be **well-known titles for the Psalms of the Bible**, and that as qualified by the word “spiritual” they cannot be used to designate uninspired songs, but **furnish a warrant for the exclusive use of the songs of the Spirit**.

II. The Psalms are in an eminent sense “the word of Christ.” “Let the word of Christ dwell in you richly in all wisdom.” This is the condition of being able to teach and admonish.

How are the Psalms “the word of Christ?”

1. **Christ by His Spirit is the author of them.** This has been fully shown above.
2. **Christ is the speaker in many of them.** For instance, “I will declare the decree: the Lord said unto Me, Thou art my Son; this day have I begotten Thee.” (Ps. 2:7). “Then said I, Lo, I come: in the volume of the book it is written of Me.” (Ps. 40:7). “My God, my God, why hast Thou forsaken Me?” (Ps. 22:1). Such Psalms as these are “the word of Christ” in the same sense that the Sermon on the Mount is His word. He and no one else is the speaker in them.
3. **Christ alone is the subject of many of them.** The most ignorant and senseless objection ever made to the Psalms

is the charge that they are “Christless.” The truth is that no book in the Bible reveals Christ with such fullness as is done in “the book of Psalms,” not excepting the Gospel according to John or the Epistle to the Hebrews.

What may we learn of Christ in this wonderful book?

1. **His Divinity.** Ps. 45:6, “Thy Throne, O God, is for ever and ever.” (Compared with Heb. 1:8). Ps. 110:1, “The Lord said unto my Lord, Sit Thou at my right hand, until I make thine enemies thy footstool.” (Compared with Matt. 22:42-45).
2. **His Eternal Sonship.** Ps. 2:7, “I will declare the decree; the Lord said unto Me, Thou art my Son; this day have I begotten Thee.” (Compared with Heb. 1:5).
3. **His Incarnation.** Ps. 8:5, “For thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour.” (Compared with Heb. 2:9). Ps. 40:7, “Then said I, Lo, I come; in the volume of the book it is written of me.” (Compared with Heb. 10:5-7).
4. **His Mediatorial Offices.** (a) His prophetic office. Ps. 40:9, 10, “I have preached righteousness in the great congregation,” etc. Ps. 22:22, “I will declare thy name unto my brethren.” (Compared with Heb. 2:12). (b) His priestly office, Ps. 110:4, “The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec.” (Compared with Heb. 7:17). (c) His Kingly office. Ps. 45:6, “Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.” (Compared with Heb. 1:8). Ps. 110:1, “The Lord said unto my Lord, Sit Thou at my right hand, until I make thine

enemies thy footstool.” (Compared with Matt. 22:42-45; Heb. 1:13). See also Ps. 22:28, and Ps. 72 throughout.

5. **His Betrayal.** Ps. 41:9, “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against Me.” (Compared with John 13:18).
6. **His Agony in the Garden.** Ps. 22:2, “O my God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent.” (Compared with Heb. 5:7).
7. **His Trial.** Ps. 35:11, “False witnesses did rise up; they laid to my charge things that I knew not.” (Compared with Matt. 26:59, 60).
8. **His Rejection.** Ps. 22:6, “But I am a worm, and no man; a reproach of men, and despised of the people.” (Compared with Matt. 27:21-23; Luke 23:18-23). Ps. 118:22, “The stone which the builders refused is become the headstone of the corner.” (Compared with Matt. 21:42; Acts 4:11, 12).
9. **His Crucifixion.** Ps. 22. throughout, also Ps. 69 (Compared with the Gospels). The scenes attending the crucifixion are described to the minutest particulars. The mockery, the shaking the head, the parting the garments, the casting lots on the vesture, the thirst, the vinegar and the gall, the pierced hands and feet, the cry of the forsaken, the committing of His Spirit to God, and the “It is finished,” as many read the last verse of Ps. 22.
10. **His Burial and Resurrection.** Ps. 16:9-11, “For Thou wilt not leave my soul in hell; neither wilt Thou suffer thine Holy One to see corruption. Thou wilt show Me the path of life,” etc. (Compared with Acts 2:25-31).

11. **His Ascension.** Ps. 47:5, “God is gone up with a shout, the Lord with the sound of the trumpet.” (Compared with Acts 1:11, and 1 Thess. 4:16). Ps. 68:18, “Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.” (Compared with Eph. 4:8-10). Ps. 24:7-10, “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in,” etc. (Compared with Rev. 5:6-14).
12. **His Second Coming** Ps. 50:3, 4, “Our God shall come, and shall not keep silence.” “He shall call to the heavens from above, and to the earth, that he may judge his people.” Ps. 98:6-9, “With trumpets and sound of cornet make a joyful noise before the Lord, the King.” “Before the Lord; for He cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.” (Compared with Matt. 24:31; 1 Cor. 15:52). Well, said Jesus, “It is written **in the Psalms, concerning Me.**” “The sufferings of Christ, and the glory that should follow,” are here unfolded, and these “psalms and hymns and spiritual songs” are replete with Christ. If anyone will examine and compare these passages, he will readily believe that when Paul wrote “let the word of Christ, dwell in you richly in all wisdom,” it was as if he had said, “**Memorise the Psalms.**”

III. Uninspired songs could not be placed on a level with the songs of inspiration as the rule for “teaching and admonishing.”

All agree that the “psalms” of the text are the inspired psalms; the very word of God. “Teaching” refers to Doctrine—what we are to

believe. “Admonishing” refers to **Practice—how** we are to live. It is not conceivable that Paul would place the writings of uninspired men on a level with the Psalms of the Bible as a standard of doctrine and practice. “The holy Scriptures of the Old and New Testament are the Word of God, the only rule of faith and obedience.”—Westminster Larger Catechism.

Uninspired hymns abound in errors. Dr. H. Cooke, of Belfast, said he never had found a compilation of hymns that he “could pronounce free from serious doctrinal errors.” In 1838, the old school Presbyterian General Assembly (U.S.) appointed a committee to revise their hymn-book. In their report they say, “on a critical examination we found many hymns deficient in literary merit, some incorrect in doctrine, and many altogether unsuitable for the sanctuary.” What an indictment to bring against the book which their own Church had substituted for God’s book of praises! Does anyone suppose that Paul referred to such “hymns and spiritual songs” as these, and placed them on a level with the Psalms of the Bible for “teaching and admonishing?”

Can the Christian reader believe that Paul pointed to these as standards of doctrine and practice of equal authority with the Psalms for “teaching and admonishing?” No, no. Paul never played fast and loose with the doctrines of the gospel. He says, “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Gal. 1:8). If there was no other argument to show that the “hymns and spiritual songs” in which Christians are to teach and admonish one another are not mere human compositions, this would be conclusive. Paul was not advising **the propagation of error.**

IV. The Inspired Psalms alone are adapted to be vehicles of grace to the heart, and of praise to the Lord. “Singing with grace in your hearts unto the Lord.” Here we have the end to be reached.

It is twofold: (1) **Awakening of gracious affections in the heart**, and (2) **the uplifting of the soul to God**. Two characteristics of the inspired Psalms mark their adaptation to this twofold purpose, viz., (a) their **objective nature**, and then (b) **their devotional spirit**. Hymns are **subjective**. Men sing about themselves, their states and experiences, their high resolves. Hymns are introspective. They are self-centred.

The Psalms are **objective**. They are God-centred. The soul looks outward and upward. They lead the soul reverently to adore God “in the beauty of holiness,” as the object of praise, and devoutly to bow before Him on His throne, as the hearer of prayer. This is **true devotion**. “Worship God.”

The **devotional** character of the book is manifest to all. This is in a pre-eminent sense the devotional book of the Bible. It is sometimes asserted that the Psalms are not adapted to be the vehicles of grace to the heart, and, therefore, they cannot be successfully employed in religious revivals! Such a view is utterly mistaken.

Think for a moment of the contents of the book: Its views of God; its views of man; its views of law; its views of sin; its views of Christ; its views of repentance; its views of pardon; its views of Covenant-relationship; its views of the new life; its views of judgment; its views of heaven; its views of hell. What is there that is needed for revival that it does not contain? And what book is more likely to be honoured by the Holy Spirit than **His Own Book**? As Dr J. W. Bain has said, the Psalms “will be found suitable for any revival that **comes down**; those revivals that are ‘gotten up’ may need something less divine.”

The fact is that the **greatest revivals** of religion the world has ever seen have been connected with the **exclusive use** of the Psalms. They were used exclusively in the great revivals in the days of Hezekiah, Josiah, Ezra, Nehemiah. The same was true in the revival at Pentecost when 3000 were converted in one day. The period of

the Reformation was a grand revival period, and it was a glorious revival of Psalm-singing. The Calvinistic Reformers used the Psalms exclusively. All France was thrilled with their music in the days of the Huguenots. They alone were used in the Scottish Church on that wonderful day at the kirk of Shotts when under Livingstone 500 were converted by one sermon. In the times of Robert McCheyne, when the disciples of Christ continued their meetings until near midnight, they made the seasons of the night glad singing the Songs of Zion.

President Edwards bears testimony as to their use in the great Northampton revival in New England in his days, "One of the most observable features of the work was the singular delight which all the awakened appeared to take in singing Psalms. In houses, in the fields, in the woods, alone and together, they spake forth the praises of their King; and even little children and aged persons who had never before learned to sing, came to sing praises with solemnity and sweetness." It thus appears that the Psalms of the Bible are **eminently adapted to be the vehicles of grace to the heart and of praise to the Lord**. "Singing with grace in your hearts to the Lord."

We conclude, therefore, that this passage, which has always been relied upon by the advocates of hymn-singing as containing a warrant for their practices, has no such meaning. The titles, "Psalms and hymns and spiritual songs", belong to the inspired Psalms, and as qualified by the word "spiritual" are not true of any other. The Psalms **are** the word of Christ; uninspired songs **are not** His word; the Psalms **are** a true standard for "teaching and admonishing"; uninspired songs **are not**; the Psalms **are** adapted to be the vehicles of grace to the heart and of praise to the Lord; uninspired songs **are not**.

The passage furnishes no warrant for the use of uninspired songs in worship, but is an explicit apostolic injunction that in

the praise service of the New Testament Church the divinely authorised Psalmody should be continued.

We cannot close without an earnest appeal to the Christian heart in behalf of two things.

1. **The restoration of God's own Psalter to a place in the hymnals of all the Churches.** The present movement in this direction should have the hearty co-operation of every Christian. Its rejection has been in disregard of the divine appointment, and of the example of our blessed Lord, and of the apostolic authority contained in this passage. It should be restored to its place by the united voice of all Christendom and the joyous acclaim of all Christians. It would be the bringing back of the ark of God.
2. **When the Psalter is restored to its place in the hymnals of the Churches it should be used EXCLUSIVELY in the worship of God.** A place may be found for the use of uninspired songs, but not in worship. God **must be served with His own.** "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." (Mal. 1:14).

Rev. W. D. Ralston, in "Talks on Psalmody," relates the following story: "As I trudged homewards, I stopped at an uncle's, and spent the night there. In the evening I brought out my hymn-book and had some singing with my cousins. After I laid it down, my uncle took it up, put on his glasses, and spent some time in looking through it. He was a firm believer in the exclusive use of the Psalms, and my book was the hymn-book of another denomination. It gave the

hymns, and the music, with the names of the composers of each as far as known. Uncle read a hymn, and, naming the author, said, 'I know nothing of him'. He read another, and said, 'I have read about the author of this one. He was a Roman Catholic Priest'. He read another, and said, 'I have often read of this author. He was a good man and an earnest Christian minister'. He then said, 'Now John, if I were going to use one of these hymns in the worship of God tonight, which do you think I had best choose, the one about whose author I know nothing, the one by the Roman Catholic Priest, or the one by the earnest Christian minister?' I replied, 'The one by the minister.' 'True,' said he, 'we should select the one written by the best man; and I see by looking through your book that it contains many hymns written by good men; but if I should find in it one composed by God himself, would it not be better to sing that than one composed by any good man?' I replied, 'It surely would'. After a little he said. 'I have now carefully looked through your book, and I do not find one hymn in it **marked—Composed by God**; but I have here a little hymn-book, and God by His Holy Spirit has composed every hymn in it; for Peter says—**Holy men of God spake as they were moved by the Holy Ghost**'. As he spoke, he handed me one of our Psalm-books, and the manner in which he presented his argument made an impression upon my mind that I never forgot."

How conclusive the argument is. We ought to serve God with the **best**. God's **own book** is the best. When Ingersol said that he "could write a better book than the Bible," Christians were shocked, and denounced him as an "infidel blasphemer." How, then, can **we** say that we can write a better book of praises than God's Psalter? If it be true that hymn-books are better than the Psalm-book it marks the highest achievement of the race; for then man has transcended God in his own field! If it be not true, then the displacing of the God-made Psalter by the man-made hymn books in God's worship is an **act of most daring presumption**.

At a meeting of ministers of various denominations in an eastern city, a paper had been read on church-hymnology. General discussion followed the reading. An advocate of the exclusive use of the inspired Psalms employed the following illustration with great effect: "If I had an important message to send to one living in the upper district of the city, I might summon a messenger boy and say to him: 'Can you carry this message for me to such a person, living in such a part of the city?' And the boy would answer doubtfully: 'I think I can. It is true, I have never been in that part of the city. I was born near here. I have heard of the person to whom you wish to send the message, but I am not acquainted with him; but I think I can find him. I am willing to try.' My message is a very important one, and while satisfied of the good intentions of this boy, I am not quite assured of his ability to fulfil the trust. So I call up another boy, and ask him the same question. At once his face glows with intelligence as he answers, 'O yes, I can carry your message directly to his home. I know all about that part of the city. I was born there. I came from there here. In fact, your friend sent me down here to find you and bear up any message you might desire to send him.' It would not be difficult to decide which of these messengers I should employ. This is an allegory. If I had a message of praise to send to God, and I employed a hymn to carry it, I would feel uncertain about it; it might reach Him, and it might not. But if I employed a Psalm to carry it, I know that it would ascend to heaven. The Psalm was born there. It came from God to me; and indeed God sent it to me to bear any message of praise I might wish to send up to Him."

—Rev. R. J. George, D.D.,
Allegheny, Pa., U.S.A.

"I want a name for that man who should pretend that he could make better hymns than the Holy Ghost. His collection is large

enough; it wants no addition. It is as perfect as its Author, and not capable of any improvement. Why, in such a case, would any man in the world take it into his head to sit down and write hymns for the use of the Church? It is just the same as if he were to write a new Bible, not only better than the old, but so much better that the old may be thrown aside. What a blasphemous attempt! And yet our hymn-mongers, inadvertently I hope, have come very near to this blasphemy; for they shut out the Psalms, to introduce their own verses into the Church, sing them with great delight, and, as they fancy with great profit; although the practice be in direct opposition to the command of God, and, therefore, cannot possibly be accompanied with the divine blessing.”

—William Romaine.

Q2: What rule hath God given to direct us how we may glorify and enjoy Him?

A: The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him. (Proof text: 2 Tim. 3:16).

Westminster Shorter Catechism.

INSTRUMENTAL MUSIC IN THE NEW TESTAMENT CHURCH

The question that meets us at the very outset is this: “Has God given in His Word any rule or guiding principle whereby the worship of His house is to be regulated, or has He left a matter of such vital importance to the changing opinions of men?” Needless to say, the whole testimony of inspired Scripture goes to show that He has not left men to act at random in this matter. If he has given a rule or revealed some guiding principle, then the question arises, “What is this rule?” To this, two answers have been given, viz., “Whatsoever God has **not commanded** in His Word is not allowable in His worship,” and “Whatsoever is **not condemned** in His Word is allowable in His worship.” These two principles, seemingly so like in appearance, are, on a closer examination, found to be wide as the poles asunder. The former has been recognised as the great guiding principle in regulating the worship of Presbyterianism the wide world over, while the latter has been adopted by the Church of England, much to her own confusion.

The Presbyterian Principle

It is admirably stated by the Westminster divines in the Confession of Faith, a document signed by every office-bearer in the Presbyterian Churches in England, Scotland, Ireland, Australia, New Zealand, the United States, Canada, etc.: “The whole counsel of God, concerning all things necessary for His own glory, man’s salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.” (Chapter 1, section 6). This principle acted upon would enable all churches to receive, observe, and keep pure and entire all such religious worship and ordinances as God has instituted in His Word.

I. That this principle is strictly in accordance with the teaching of Scripture can be seen at once from the following:—

1. **Old Testament.** “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.” (Deut. 4:2).
2. **New Testament.** “Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe

all things whatsoever I have commanded you.” (Matt. 28:19, 20). Christ’s words, in giving the great apostolic commission, ought to be an end of all controversy in this matter: “**All things whatsoever I have commanded you,**” is to be the great principle recognised by the Apostles in evangelising the nations, and likewise the principle to be observed by these nations on receiving the faith.

II. Then we have many illustrations from Scripture showing how jealously God guarded the rule He laid down for the regulation of the worship of His own house.

1. **Old Testament.** (a) Nadab and Abihu (Lev. 10:1-3) had daringly infringed the law regulating the service in the Tabernacle by putting strange fire in their censers, and in punishment “there went out fire from the Lord, and devoured them, and they died before the Lord.” Notwithstanding the favoured position occupied by them as sons of Aaron, the High Priest, they had presumed to add to God’s commandments, and God taught them, and all Israel, that it was a perilous thing to interfere with what some might be too ready to think was not of very much importance. And when the heavy judgment of heaven fell upon them “Aaron held his peace.” Another illustration from the Old Testament will suffice, though many more might be given, viz., King Uzziah’s attempt to officiate as a priest in the Temple (2 Chron. 26:16-21). For this daring attempt of intruding into the priest’s office, which was reserved alone for the descendants of Aaron’s house, he was smitten with leprosy. (Also Numbers 16 and 1 Sam. 13). These illustrations from the Old Testament go to conclusively prove that God

set a defence about the order He had set up in His own house, and that any infringement, however insignificant it might appear, or however exalted the person might be who was guilty of the infringement, was regarded by heaven as a daring interference not to be tolerated with impunity.

2. **New Testament.** In the New Testament it may be said that owing to the spirituality of the new dispensation, as distinguished from the old, that we need not look in the same way for such outward, visible manifestations of God's displeasure; **its** judgments are spiritual—not less real and awful on that account. But there are not wanting instances of God's displeasure manifested in such a way that the world might look on and tremble. Perhaps the most awful of these is the overthrow of the Temple and its service at Jerusalem. That service, with all that it typified, had been fulfilled, and the old dispensation, by the decree of heaven, was forever at an end. The Jews thought otherwise, and daringly persisted in the continuance of a worship which the work and the word of the Messiah proclaimed to be finished. Apparently unconscious of their sin, God sent the proud, avenging armies of Rome to Jerusalem to punish the Jews, and when the terrible work of the Roman army was done, the Temple, with all the services associated with it, became only a memory to the Jews; and to this day they have neither Temple service, nor sacrifices, though still tenaciously clinging to many of the customs and laws of their forefathers. This is a matter often overlooked in connection with the Jews, but it is one that ought never to be forgotten by those who may be tempted in any way

to introduce into Christian worship anything that has forever been abrogated by Christ.

Having thus stated the great guiding principle by which we are to be ruled, we now proceed to the main theme of this paper, and for the more orderly discussion of the subject, the question of instrumental music under the Old Testament and New Testament Churches will be discussed in succession.

Instrumental Music in the Old Testament Church

1. **The Tabernacle.** It is to be carefully observed that in the Tabernacle service, until the time of David, there was no instrumental music. Moses received the minutest instructions from God as to the furniture and order of service in the Tabernacle, but there is no hint as to instrumental music. The two silver trumpets, it is scarcely necessary to say, were not instruments of music, in the ordinary sense of the term. They were used for sounding alarms, gathering the congregation, etc., but not for accompanying the praises of the Lord. When instrumental music was at length introduced into the Tabernacle services, it is important to observe that it was by God's commandment. The Old Testament Church could therefore say, "We have this part of the service through the direct command of God given to David." (1 Chron. 28:11-13, 19) and also (2 Chron. 29:25, 26) which proves conclusively that instrumental music was not introduced into the Old Testament Church without God's command. They further prove that it was in the transition period, when the Tabernacle and its service were about to give place to the Temple and its service,

that we have the first notice of instrumental music in divine worship.

Objections. It has been urged that we have a number of instances in the Old Testament Scriptures, during the period of the Tabernacle service, illustrative of the fact that instrumental music was used in divine worship. There are the cases, it is said, of Miriam playing upon the timbrel at the Red Sea; the singing and dancing, accompanied with instrumental music, of the women meeting Saul and David after the slaying of Goliath; the like welcome of Jephthah's daughter; the accompanying of the ark by David and Israel, with bands of music; and the minstrelsy of the prophets to whom Saul joined himself. In the instances where women are mentioned, it is evident that it could not be the public worship of the Tabernacle that is meant, for women had no part in those services. The illustrations quoted prove nothing more than that instrumental music was used on occasions of public rejoicing. In the case of the prophets and Saul, there is not the slightest evidence to show that their playing on instruments had anything to do with the public instituted worship of the Lord's house.

2. **The Synagogue.** It is so universally admitted that there was no instrumental music in the synagogue-worship that no detailed proof is necessary.
3. **The Temple.** It is acknowledged that instrumental music was used in the Temple service by God's commandment; a fact that should carefully guard us against asserting that instrumental music is sinful in itself. It may be abused and become a snare, but to light-heartedly maintain that God introduced anything that is sinful in itself into His

worship is a daring arraignment of the divine procedure. It is not on this ground we object to instrumental music in the worship of the New Testament Church, but for the simple reason that it belonged to a dispensation that has passed away. The question arises, What did it typify? Does it not prefigure that joy unspeakable and full of glory which believers of the New Testament dispensation were to realise in the rich effusion of the Holy Spirit?

In conclusion, it has been shown that instrumental music was only used in the Temple service and not in the synagogue-worship. The Temple service was typical, and instrumental music had its place in that system of types and shadows which, in the very nature of things, was transitory. The glory of the ministration of death passed away forever when Christ said **“It is finished.”** It is unnecessary to spend time proving this fact—the whole New Testament is its proof.

New Testament Church and Instrumental Music

Instrumental music passed away with the Temple service, and if it is to be used in New Testament worship, then a commandment of God—such as we have in the Old Testament—must be shown for its introduction. Needless to say, there is no such commandment to be found in the whole New Testament. In the Epistle to the Hebrews, that deals so largely with questions bearing on the two dispensations, there is no indication of the retention of instrumental music. This is all the more remarkable, because in the thirteenth chapter, while the Hebrews are reminded that, notwithstanding the passing away of the old dispensation, brotherly love, hospitality, contentment, chastity, etc., and the sacrifice of praise, which is “the fruit of the lips.” are to remain, but there is not a word about instrumental music. To those who advocate the use of instrumental music in the

public worship of the New Testament Church, we ask this question: **On what ground is a part of the typical ritual of a vanished and abrogated dispensation introduced into the worship of the new dispensation?** Once admit the principle, and does it not follow, as a necessary consequence, that the whole burdensome ritual—with its sacrifices, its feast days, its Sabbaths and its new moons—must be introduced? It is to be feared that the whole explanation of the desire for instrumental music is to be found in the tide of spiritual declension that is spreading over professing Christians.

Objections: We have no intention of meeting those who can give no higher reason for their attitude in favour of the use of instrumental music in divine worship than their own taste. This is trifling with the gravity of the question, and an appeal is made to a standard that has absolutely no authority in a matter that concerns the public worship of God.

1. The great majority of those who object to the use of instrumental music in public worship have no objections to use the psalms in praise in which there are many references to instruments of music. The same argument, if carried through would make us not only use instrumental music, but sacrifices, etc., which are as frequently mentioned. And when we endeavour to sing with David,

“Do thou with hyssop sprinkle me,
I shall be cleansed so.”

then, if we would carry through the above argument, it would be necessary to have a basin of sacrificial blood and hyssop to give effect to his prayer. Needless to say, such an argument leads to endless absurdities.

2. God Himself sanctioned the use of instrumental music, therefore we ought not to condemn what He ordered. He also commanded the Jews to offer sacrifices but a sacrifice offered now would be a very sinful proceeding. Under the Old Testament economy the male children were to be circumcised, but we are not commanded to do so now.
3. The use of instrumental music in divine worship is nowhere condemned in the New Testament. This line of argument we have already shown is unscriptural. The law, as expressed in the Word of God, is whatsoever is not commanded is prohibited.
4. Instrumental music is used in heaven, and what is good enough for the redeemed saints ought to be good enough for us. This is an argument often used by thoughtless people as if it admitted of no answer. Apart altogether from the extremely carnal view that these entertain of the nature of heaven, of the saints spending their time playing upon material harps, there is this further to be said about their argument. We have it on the authority of the highest that the saints in heaven neither marry nor are given in marriage. Will those who use the above argument say, what is good enough for them ought to be good enough for us? Then the saints in heaven are represented as wearing white robes and having palms in their hands. Shall we argue therefrom that our congregations here below should be dressed in white and carry palms in their hands?
5. Some say we are too narrow-minded in this matter; we ought to enlarge our outlook by a study of the attitude of Paul to such-like questions. He was no narrow minded

bigot, it is said; he became all things to all men. So ought we to use those means which will most readily influence people, to bring them under the hearing of the Gospel. Now, it is still true, as it was in the days of Peter, that the “unlearned and unstable” wrest the words of the Apostle, though it can scarcely be said in the above instance that the Apostle’s words contain “some things hard to be understood.” When Paul said he became a Jew to the Jews and a Greek to the Greeks, it must appear to every intelligent reader that he did not mean that he renounced his Christianity and became a Jew again, nor that he became a heathen in order that he might win the Greeks to Christ. What he did is intelligible enough. In his anxiety to bring them to Christ, he endeavoured to put himself in their place, to feel their prejudices, and to realise their difficulties.

—Rev. Donald Beaton.

Justin Martyr, *who lived in the second century: Plain singing is not childish, but only the singing with lifeless organs, with dancing and symbols. Whence the use of such instruments, and other things fit for children, is laid aside, and plain singing only retained.*

Martin Luther *maintained that they were the ensigns of Baal.*

John Calvin: *In Popery there was a ridiculous imitation of the Jews. While they adorned their temples, and valued themselves as having made the worship of God more splendid and inviting, they employed organs and many other such ludicrous things, by which the Word and worship of God are exceedingly profaned, the people being much more attached*

to those rites than to the understanding of the Divine Word.
—Calvin on 1 Sam. 18:1-9.

Westminster Shorter Catechism, Q. 50: *What is required in the second commandment?*

A.: The second commandment requireth the receiving, observing and keeping pure and entire all such religious worship and ordinances as God hath appointed in His Word. (Proof text: Math. 28:20).

STANDING AT PRAYER

A change in the attitude from standing at prayer to sitting is not to be objected to simply because it is a change, but those who have introduced it may fairly be asked to state, as we believe they have not yet done, their reasons for altering a usage that has prevailed for many generations. In anticipation of a statement of these reasons we propose to bring to the notice of our readers some considerations which seem to us to vindicate forcibly the retention of the posture of standing, which was universally practised in our Presbyterian Churches till a few years ago.

Two postures during prayer are recommended by precept and example in Holy Scripture—namely, standing and kneeling. For instance, when Jehoshaphat set his face to seek the help of the Lord against his confederate enemies, he stood in the congregation of Judah and Jerusalem in the house of the Lord and prayed, while all Judah, who had gathered themselves together at his summons, stood with him before the Lord with their little ones, their wives, and their children (2 Chron. 20:5-13). So in the time of Ezra, the Levites stood upon the stairs and cried unto the Lord, while the seed of Israel, who had separated themselves from the strange children, stood and confessed their sins and the iniquities of their fathers (Neh. 9:2-4). In the New Testament the publican is represented as standing while he offered his humble and acceptable petition, “God be merciful to me,

a sinner” (Luke 18:13). Moreover, Christ has distinctly recognised this posture as one for general adoption in His rule as to the spirit which must be cherished by us in prayer, “And when ye stand praying, forgive, if ye have aught against any” (Mark 11:25). Kneeling, on the other hand, is yet more frequently referred to. Ezra fell upon his knees, and spread out his hands unto the Lord, when he prayed with confession of sins (Ezra 9:5). Solomon apparently knelt during some part of the prayer which he offered at the dedication of the temple (1 Kings 8:54). In the early days of the Christian Church Stephen knelt in his last prayer (Acts 7:60); Peter knelt when he besought God for the life of Dorcas (Acts 9:40); Paul knelt when he prayed with the Ephesian presbyters (Acts 20:36). It is perfectly plain, from these instances that both postures, standing and kneeling, are acceptable to God. And if this be the case, it surely cannot be right to neglect the use of either of them altogether. Now Presbyterians have herein—as in so many matters—followed more closely than some other Christians the guidance of Holy Scripture. They have adopted the posture of kneeling as the more frequent posture, the ordinary posture in family worship, and at their private devotions; whereas in congregational worship they have been accustomed to stand. Would it not be a serious mistake—to say the least of it—for them to give up standing at prayer in the congregation, and thus to abstain entirely, as Episcopalians probably do, from one of the two postures which are sanctioned by the authority of God?

Moreover, when we remember that it was the almost universal custom in the Church during the first few centuries of the Christian era to stand in public prayer on the Lord’s Day, it certainly seems peculiarly appropriate that this very ancient usage should be retained by us. No doubt the practice of the early Church is not in all respects worthy of imitation, for corruptions of the simple Apostolic order soon crept in; but when an ancient practice is quite in harmony, as this is, with Scriptural precept and example, it has, we think,

some legitimate claim on our regard. Two or three testimonials to this ancient custom may be cited here. Justin Martyr (Apol. 1:67), describing in the second century Christian worship, tells us that after Holy Scripture had been read and the minister had preached, "they all rose together and prayed." Augustine (Ep. 55 ad. Jan.) writes, "We pray standing, which is a sign of the resurrection." The last canon of the Oecumenical Council, held at Nicaea, 325 A.D., enjoins that prayers be offered to God by the worshippers standing on the Lord's Day, in order that all things may be observed with due uniformity in every parish. Irenaeus, writing in the second century, traced the custom to an ordinance of the Apostles.

There is also a very practical reason for the continuance of our usual posture of standing. It is hardly possible, from the construction of the seats in our Churches, to kneel during prayer; and to render this posture possible, alterations involving considerable expense and inconvenience would have to be made.

There is, besides, a great tendency, where kneeling is the professed practice, as it is in Episcopalian congregations, to lounge, the worshippers half-sitting on the seats, and resting their heads and arms in a listless and drowsy fashion upon the desk in front of them. This posture is certainly uncomely and irreverent. Indeed, there is but slight difference, or none at all, between this lounging and sitting, which attitude is largely practised by English Dissenters. We need hardly point out that there is not a vestige of authority for it in Holy Scripture. The only text we have seen quoted in favour of sitting is 2 Sam. 7:18, where David is said to have "sat before the Lord." But the word (*yashav*) is improperly translated here: "Remained, tarried," is the proper rendering, as in Gen. 24:55; 29:19, not sat. The custom of sitting before the Lord in the sanctuary, as the posture in prayer, cannot be deduced from Exod. 17:12, where Moses is compelled to sit from simple exhaustion (Keil and Delitzsch, Comment in loc.). Moreover, as Bingham says in his *Antiquities of the Christian*

Church (xiii. i., 7), "It never had any allowance in the practice of the ancient Church. . . . The primitive Christians did never use or take sitting for a posture of devotion . . . because it looked more like an heathenish than a Christian practice." It is, in fact, a novelty of recent date, and probably very few, if any, will undertake seriously to defend it. We fear the adoption of it is due, in some measure, to the most erroneous notion—strange, indeed, and startling in a Protestant Church—that it is the duty of the people in public worship to listen to, and not to join with, the minister in supplication. To judge from the demeanour of many worshippers, this notion must be widely prevalent. We are all aware that one of the chief charges brought by the advocates of prescribed liturgies against Free Prayer is that the people cannot readily join in it; we know that the charge is unfounded, but we cannot profess to be greatly surprised at it, when we remember the irreverent appearance of not a few in most congregations during the time of public prayer. We have never seen anyone remain seated while leading the devotions of others; and we are very sure that the sitting members of a congregation would be amazed and even scandalised if their minister was to continue seated in the pulpit while offering the prayers of the Church. And this really settles the question. For if the sitting posture would be an indecency—and no one doubts that it would be—on the part of the minister, it must be precisely as great an indecency on the part of the congregation, who ought to be praying every whit as heartily as their leader. Let us, by our practice, contend against the Romish error, that the minister is nothing more than the intercessor for the people, and illustrate the Protestant truth that he is, in public worship, the mouth piece of those whom Christ has made priests unto His Father.

As to the standing posture, we are not aware of any reasonable objection that can be brought against it. We know that it is said to be too fatiguing, but we cannot persuade ourselves that Christians of the present day are more feeble than those who worshipped standing

in the early age of the Church—and, indeed, than the Christians of the last generation. We are sure that—with the exception of the old and infirm, who, of course, are expected neither to stand nor kneel beyond their ability—all the members of our congregations are quite able to stand without difficulty or discomfort for the few minutes during which prayer is offered. Public prayers are now, as a rule, by no means lengthy, nor is it desirable, from a Scriptural point of view, that they should be so. At all events, if ministers can and do invariably stand during the prayers, the reading of Scripture, and the sermon, we are persuaded that we are not making an unreasonable request when we entreat our congregations to associate themselves with them in a posture of becoming reverence during the few minutes of united prayer.

The only other objection that we have ever heard adduced is that by urging so earnestly the use of a particular posture we are in danger of lapsing into formalism, and perhaps, at last, into ritualism. It is well known, however, that those ministers who plead for standing in prayer are the very last to desire the introduction of the rites and practices of the English Church. It is most true that God looks not merely on outward appearances, but on the heart; and if the heart be not washed from its filthiness in the opened fountain, no acceptable prayer can proceed from it. But, at the same time, we do strenuously contend for the order and decency in worship enjoined by Christ's Apostle, and for the due external expression of that reverence and godly fear which is to be rendered to God in the assembly of His saints. We are confident that the Apostle Paul would say to the sitters and loungers at public prayer, "Judge in yourselves; is it comely to pray to God in such a posture? Doth not even nature teach you that you ought not to approach the throne of the King Eternal in an attitude which you would not dare to adopt in the presence of an earthly monarch." But if any seem to be contentious, we have no such custom, neither the Churches of God." There is certainly

no reason why we should apologise, as some of our brethren seem disposed to do, for our manner of worship, any more than for our form of doctrine and mode of ecclesiastical polity. We do not wish to speak boastfully, but we should be untrue to our convictions and unfaithful to our trust if we did not plainly declare that we believe our manner of worship to be incomparably more Scriptural than the Episcopalian manner. We heartily wish that other Christian Churches would join with us in following what we are persuaded is the Apostolic pattern.

—Rev. H. C. B. Bazely, B.C.L.
(The Oxford Evangelist).

THE SCRIPTURALNESS OF SPRINKLING IN BAPTISM

Does the word “baptise” mean to dip? Baptists hold that it does. The following extract from **Baptism: Its Mode and Meaning at the Time of Our Lord** (published in 1896), by the Rev. W. A MacKay, D.D., of Woodstock, Ontario, proves the contrary.

“In their practice all Baptists agree with Dr. Carson that ‘baptizo’ (English ‘baptise’) is a word of specific mode, always meaning ‘dip and nothing but dip through all Greek literature.’ The ‘command to baptise’ we are told is the ‘command to dip.’ Baptising is dipping, and dipping is baptising. ‘To dip’ is to take up and put into and under the element, and then immediately withdraw. Thus I dip the point of my pen in the ink. This is the precise action of the Baptist when he baptises. And this and nothing else, he claims, is Baptism, so that all undipped persons are unbaptised and unworthy to come to the Lord’s Table.”

After quoting and examining every known and undoubted use of the word ‘baptizo’ in the Greek language up to the time of Christ (twenty-seven in all), Dr. MacKay says: “We have made our reference directly to the original passages in which the word occurs, in both sacred and profane literature. The **usus loquendi** (usage

of speaking) of a word is the supreme court of appeal by which any proposed meaning must ultimately stand or fall. A lexicon definition, or a learned man's opinion is absolutely worthless unless it is sustained by the occurrence of the term. The instances we have examined show a great variety of meanings, but all expressing a changed state or condition never once mode of action, such as 'dip,' 'plunge,' or 'immerse.' Where the context is given, or the surrounding circumstances, a little examination shows that the baptising element is moved and brought upon the person or thing baptised. In the pure classics the youth in a condition of mental perplexity is a baptised youth; the man in a condition of drunkenness is a baptised man; the coast in a condition of being over-flowed is a baptised coast.

"In the Septuagint we, for the first time, find the word used to express the condition of religious purity. The person in a condition of purification from leprosy is a baptised person; the person in a condition of purification from the touch of a dead body is a baptised person; and the person in condition of purification from association with heathen Gentiles is a baptised person. And here, as in the older Classics, the baptising element uniformly comes upon the subject.

"In later Greek, the man in the condition of being overcome by sleep is a baptised man; the ship in the condition of being attacked by enemies or lashed by the wild waves, is a baptised ship; the soldiers exposed to the rushing waters are baptised; the people overwhelmed with taxes are baptised; the vegetables made into pickles are baptised. And, in each case, the baptising element comes upon the subject. The sleep comes upon man; the waves and the assaults come upon the ships; the waters come upon the soldiers; the taxes are imposed upon the people, and the brine is poured upon the vegetables.

"There is no dipping in the Greek, secular or sacred, prior to the Christian era. Classic Greek says it is not in me; Hellenistic Greek says it is not in me; and later Greek says it is not in me. If any baptist denies this, we demand in support of his denial not scraps of

“opinions” or ignorant concessions, or mutilated quotations, but the actual instance of the word. We remind him also that his position demands not one instance merely, but every instance, without one exception, to be an instance of dipping. It is impossible, however, to find one. Baptists make ‘baptizo’ express a definite act; the Greeks made it express a definite condition; Baptists put the subject into the water, the Greeks uniformly brought the water upon the subject.

“Our argument is inductive, and our conclusion is co-extensive with our premises. We examine carefully each instance of the occurrence of the word, and we predicate of the whole that we have proved true of each case; and our conclusion is that there is no sentence in Greek literature, prior to the time of Christ, where any kind of baptism is effected by the person or thing baptised being applied to the baptising element. The baptising element is uniformly represented as being applied to the person or thing baptised. There is, therefore, no ‘dipping’ for baptism up to this time. Baptism, in the Classics, is always a word of power, indicating a changed state or condition; and never do we find that changed state or condition brought about after the manner of modern Baptists.

“When we come to the New Testament we find ‘baptizo’ recurring about eighty times, ‘baptisma’ some twenty times, and ‘baptismos’ four times. But in the words of Dr. Charles Hodge, America’s greatest theologian, ‘so far as the New Testament is concerned, there is not a single case where baptism necessary implies immersion.’ (Systematic Theology, Vol. iii. p. 536). Not one instance or command or metaphor, or even an allusion do we find that can be logically construed into a sanction of ‘dipping.’

“... Let us open our Bibles and hear what the Lord saith as to the mode of Baptism. The apostles were baptised with the Holy Ghost (Acts 1:5), and the Spirit was ‘poured out’ on them (Acts 2:16, 17-33): they were baptised with fire (Matt. 3:11), and a tongue of fire came down and ‘sat upon each of them.’ Three thousand receive

water baptism during the few closing hours of a single day, and in a city where there was no place that opposing and dominant Jews would permit to be used for immersion, Paul was baptised in his own room (Acts 9:17, 18), when he could not have been immersed. The inspired record says ‘anastas ebaptisthe,’ **having stood up he was baptised**. The jailer of Philippi was converted in the jail, at the midnight hour, and we are told that there ‘he was baptised, he and all his straightway’ (Acts 16:33). No immersion here. Cornelius and his household having had the Spirit **poured out** upon them as an emblem of the spiritual baptism (Acts 10:45-48). . . . Noah and his family were baptised with the flood, and they rode safe and dry over its waves (1 Peter 3:20, 21). Paul tells us (1 Cor. 10:2) that the children of Israel were baptised when passing ‘on dry ground’ (Ex. 14:16-22) through the sea. They could not have been dipped or immersed ‘on dry ground.’ The Saviour was baptised with His sufferings (Luke 12:50) when His sufferings were ‘laid upon Him’ (Isa. 53:6). The Great Baptiser is Christ Himself, and He baptises His people with the Holy Ghost when He ‘sheds’ or ‘pours out’ the Spirit upon them (Titus 3:5, 6).

“From all this it will be seen that the word ‘baptize’ in the Scriptures, as in all preceding literature, has no specific reference to mode, but expresses state or condition brought about, as the context shows, by the baptising element, whether fire, suffering, water, or the spirit coming upon the subject. The word does not mean ‘to dip’ or ‘to immerse,’ neither does it mean ‘to sprinkle’ or ‘to pour.’ Immerse, sink, dip, often occur in the Old and New Testament and the Apocrypha, and are alway rendered by the Greek words, enduo, pontizo, buthizo, dupto, katapontizo, kataduo, or bapto (Psalms 69:2, 15; 124:4; Ex. 15:4, 5, 10; 2 Mac. 12:4; 1 Tim. 6:9; Luke 5:7; Matthew 18:6; 14:13; 26:23; Mark 14:20; John 13:26). When the sacred writers would express the idea of dip, etc., they always use one or other of the above words, and never use baptizo; and when

they refer to the religious rite they always use baptizo, but never any of the above terms. There is no exception to their rule. Could anything more clearly prove that there is something in Baptism that cannot be expressed by any of these words? If ‘dipping’ is baptising and baptising is ‘dipping,’ it is inconceivable that ‘baptizo’ should never once be used interchangeably with words expressing dip, etc. Baptists challenge us to substitute ‘pour’ or ‘sprinkle’ for baptizo. Our reply is that we have never made the word baptizo equivalent of ‘pour’ or ‘sprinkle,’ or any other word of mere action. This would be to fall into the same blunder as immersionists, who see in the word ‘mode and nothing but mode.’ Christian baptism is first a powerful change in the soul produced by God’s Spirit (1 Cor. 12:13), and then water is used as a symbol to make manifest this virtual change. But in every case without exception whether in real or symbol baptism, the baptising element **comes** upon the person baptised; the person baptised is never spoken of as dipped or plunged into the element. ‘If anything out of mathematics,’ says Dr. Dale, *Christian Baptism*, p. 2, ‘was ever proved, it has been proved that the word baptizo does not mean to dip; that it never did, that it can never so mean without there being first an utter metamorphosis (transformation) as to its essential character.’ The mode of the Spirit’s baptism is always ‘pouring,’ ‘shedding forth,’ ‘sprinkling,’ ‘coming down like rain,’ or ‘like showers falling down.’”

In conclusion we have the testimony of ANTIQUITY in defence of infant baptism. “Nothing admits,” writes Dr. McCrie in *Lectures on Christian Baptism*, “of being more clearly demonstrated than that the baptism of children was practised from the very earliest ages of the Church. Thus Origen, a very early writer, tells us that ‘The Church received it as delivered by the Apostles that baptism should be granted even to children.’ And Augustine declares that this is ‘a doctrine held by the Church universally and that not as instituted by councils, but as delivered by the authority of the Apostles alone.’”

“We shall only mention the interesting fact, that the primitive ‘Church in the Catacombs’ at Rome, and the Waldenses, have been proved to have practised the baptism of children. Nor shall we dwell on the fact, that at the period of the Reformation, when the whole system of anti-Christian error and superstition was subverted, and when every dogma and practice of the Church was subjected to a thorough revision and inspiring reform, according to the Word of God, it was never proposed by ANY OF THE REFORMED CHURCHES or by ANY OF THE REFORMED DIVINES to repudiate the baptism of children. The doctrine was, indeed, placed on its right and Scriptural basis, and divested of all superstitious additions. But with the exception of a small sect, which sprang up in Germany, called Anabaptists, not a voice was raised against the practice. Of that sect I shall not here say a single word, as it was so discreditable that our brethren the Baptists do not choose to be identified with it. But this I will say, that, differing as our reformers did on many points of ecclesiastical practice from each other, on the right of children to baptism, there was a perfect harmony among them; and what is more, between Luther, who perhaps went the shortest distance from Rome to all the reformers, and John Knox, who went the farthest, cutting off right and left whatever savoured of superstition, there was an entire agreement, not only as to the subjects and the mode, but on the nature, design and effects of Christian baptism.”

—Dr. WA MacKay

HOLD FAST THE FORM OF SOUND WORDS

*Hold fast the form of sound words, which thou hast heard of me,
in faith and love which is in Christ Jesus.—2 Tim. 1:13.*

I am aware it is sometimes said that **the times are altered** since the apostles' days, and that the state of the world is different from what it then was. But is not human nature in all its essential elements the same? Is it not the same in its moral aspect, impotency, and necessities? Does it not as much need, and as much depend upon, the Gospel scheme, as it did then? Is not the Gospel as exquisitely and fully adapted to its miserable condition as it was then? Can sin be pardoned in any other way than through the atonement of Christ, or the sinner be justified by any other means than faith in the Lord our Righteousness, or the depraved heart be renewed and sanctified by any other agency than that of the Holy Spirit? Are not all the motives of evangelical doctrine as adapted, as powerful, and as efficacious, now, as they were then? No alteration of subject then can be called for now, to meet the **advancing state of society**, since the Gospel is intended and adapted to be God's instrument for the salvation of man, in all ages of the world, in all countries, and in all states of society.

The moral epidemic of our nature is always and everywhere the same, in whatever various degrees of virulence it may exist, and the remedial system of salvation by grace, through faith, is God's own and unalterable specific for the disease, in every age of time, in every country of the world, and in every state of society. Men may call in other physicians than Christ, and try other methods of cure, as they already have done, but they will all fail, and leave the miserable patient hopeless and helpless, as regards every other means of health, beside that which the cross of Christ presents. We reject alike as delusive and fatal the ancient practice of conforming the evangelical scheme to systems of philosophy, and the modern notion of the progressive development of Christian doctrine by the Church. To the men who would revive the former, we say, "Beware lest any man spoil you, through a vain and deceitful philosophy, after the tradition of men, after the rudiments of the world, and not after Christ." To the latter we say, "Jesus Christ, the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." It appears to me that something like the same attempts are being made in this day to corrupt the Gospel by **superstitious additions** on the one hand, and by **philosophic accommodations** on the other, as were made in the early days of Christianity.

It should never be forgotten that the time when the apostles discharged their ministry was only just after the Augustan era of the ancient world. Poetry had recently bestowed some of its golden favours on the empire of letters in the works of Virgil and Horace. The light of philosophy, though waning, still shed its lustre on Greece. The arts, and their most splendid creations in architecture, sculpture and painting, still lived, though they had ceased to advance. It was at such a time, and amidst such scenes, the Gospel began its course. Apostolic voices were listened to by sages and their pupils, who had basked in the sunshine of Athenian wisdom, and

were reverberated in startling echo from temples and statues that had been shaken by the thunders of Cicero and Demosthenes; yet these holy men conceded nothing to the demands of philosophy, but held forth the cross as the only object they felt they had a right to exhibit. They never once entertained the degrading notion that they must accommodate themselves to the philosophy or the taste of the age in which they lived, and the places where they ministered. It is true the philosophy of that day was a false one, but it was not known or acknowledged to be such at the time.

It was admired as true, though like many systems that have succeeded it, it gave place to another, and was doomed, like some that now prevail, to wane before new and rising lights. Whether the apostle addressed himself to the philosophers on Mars Hill, or to the barbarians on the island of Melita; whether he reasoned with the Jews in their synagogues, or with the Greeks in the school of Tyrannus—he had but one theme, and that was Christ, and him crucified. And what right, or what reason, have we for deviating from this high and imperative example? Be it so, that we are in a **literary, philosophic, and scientific age**, what then? Is it an age that has outlived the need of the Gospel for its salvation, or to the salvation of which anything else can supply a means, but the Gospel? The supposition that something else than pure Christianity, as the theme of our pulpit ministrations, is requisite for such a period as this, or that this must be presented in a philosophic guise, appears to me a most perilous sentiment, as being a disparagement to the Gospel itself, a daring assumption of wisdom superior to the Divine, and containing the very germ of infidelity.

The Gospel sustains the nature of a testimony which must be exhibited in its own peculiar and simple form, a testimony to certain unique and momentous facts which must be presented as they really are, without any attempt or wish to change their nature or alter their character, in order to bring them into a nearer conformity to the

systems of men. Let the taste be cultivated as it may by literature, or the mind enlightened by science, or the reason be disciplined by philosophy, the heart is still deceitful and wicked, the conscience still burdened with guilt, and the whole soul in a state of alienation from God. The moral constitution is mortally diseased, and nothing but the Gospel can convey God's saving health, which is as much required for the spiritual restoration of the polished son of science as for the Hottentot of South Africa. All else is but pretence and empiricism, and the man who would be in earnest, and successful in the salvation of souls, must have a clear conviction and a deep impression of these facts. Philosophy must never be allowed to dilute the elixir of life, nor to evaporate it into the clouds of metaphysics.

—From "An Earnest Ministry, the Want of the Times,"
by John Angell James.

There is an amazing ignorance of Scripture among many, and a consequent want of established, solid religion. In no other way can I account for the ease with which people are, like children, "tossed to and fro, and carried about by every wind of doctrine." (Eph. 4:14). There is an Athenian love of novelty abroad, and a morbid distaste for anything old and regular, and in the beaten path of our forefathers. Thousands will crowd to hear a new voice and a new doctrine without considering for a moment whether what they hear is true.

There is an incessant craving after any teaching which is sensational, and exciting, and rousing to the feelings. There is an unhealthy appetite for a sort of spasmodic and hysterical Christianity. The religious life of many is little better than spiritual dram—drinking, and the "meek and quiet spirit" which St. Peter commends is clean forgotten, (1 Peter 3:4). Crowds, and crying, and hot rooms, and high flown singing, and an incessant rousing of the emotions, are the only things which many care for. Inability to distinguish

differences in doctrine is spreading far and wide, and so long as the preacher is “clever” and “earnest,” hundreds seem to think it must be all right, and call you dreadfully “narrow and uncharitable” if you hint that he is unsound!

I must honestly declare my conviction that, since the days of the Reformation, there never has been so much profession of religion without practice, so much talking about God without walking with Him, so much hearing God’s words without doing them, as in this country at present. Never were there so many empty tubs and tinkling cymbals! Never was there so much formality and so little reality. The whole tone of men’s minds on what constitutes practical Christianity seems lowered. The old golden standard of the behaviour which becomes a Christian man or woman appears debased and degenerated. You may see scores of religious people (so-called) continually doing things which in days gone by would have been thought utterly inconsistent with vital religion. They see no harm in such things as card-playing, theatre-going, dancing, incessant novel-reading, and Sunday travelling, and they cannot in the least understand what you mean by objecting to them! The ancient tenderness of conscience about such things seems dying away and becoming extinct, like the dodo.

A Scriptural view of sin is one of the **best antidotes to that vague, dim, misty, hazy kind of theology** which is so painfully current in the present age. It is vain to shut our eyes to the fact that there is a vast quantity of so-called Christianity nowadays which you cannot declare positively unsound, but which, nevertheless, is not full measure, good weight, and sixteen ounces to the pound. It is a Christianity in which there is undeniably “something about Christ, and something about grace, and something about faith, and something about repentance, and something about holiness”; but it is not the real “thing as it is” in the Bible.

A Scriptural view of sin is one of the **best antidotes to the**

extravagantly broad and liberal theology which is so much in vogue at the present time. The tendency of modern thought is to reject dogmas, creeds, and every kind of bounds in religion. It is thought grand and wise to condemn no opinion whatsoever, and to pronounce all earnest and clever teachers to be trustworthy, however heterogeneous and mutually destructive their opinions may be. Everything forsooth is true, and nothing is false! Everybody if right, and nobody is wrong! Everybody is likely to be saved, and nobody is to be lost! The Atonement and Substitution of Christ, the personality of the devil, the miraculous element in Scripture, the reality and eternity of future punishment; all these mighty foundation-stones are coolly tossed overboard like lumber, in order to lighten the ship of Christianity, and enable it to keep pace with modern science. Stand up for these great verities and you are called narrow illiberal, old-fashioned, and a theological fossil!

—From “Holiness,” by J.C. Ryle, D.D.

THY PEOPLE SHALL BE WILLING IN THE DAY OF THY POWER

“Thy people shall be willing in the day of Thy power.”

—Psalm 110:3

The will, my friends, is the ruling faculty in the soul of man, and a man's character is very much determined by the prevailing bent of this power within him. It is the office, you know, of the memory to recollect what is past; it is the office of the fancy to plan and devise what is new; it is the office of the understanding to deliberate, of the conscience to pronounce the law of right and wrong, of the desires and affections to draw and impel, and above all these the will sits as it were, supreme, pronouncing the final decision, and thus determining what is to be done. If you get a man's will, you have him on your side, and may reckon on his support; whereas, though you may convince his understanding and delight his fancy, and move his affections, yet if his will remains opposed to you, he takes part against you. And thus, my friends, the state of the will is always made a matter of the first importance in enquiring into the position in which the soul of a man stands with regard to God. It is the crowning part of man's depravity that his will

is opposed to the will of God, that he does that which God forbids, and leaves undone that which God commands. Jehovah says, “Thou shalt”; man impiously answers in his practice, if not in words, “I will not.” Jehovah says, “Thou shalt not”; man again replies, “I will,” thus seeking to be independent of Jehovah—to be as God, giving law to himself, and following his own will, instead of receiving the holy law of his Creator and making it the guide of all his resolutions. This is the state of the fallen soul by nature, and therefore, my friends, when God brings back to His infinite love the souls of His elect people to His service, He makes them willing. He has exalted, as you find from this psalm, the Lord Jesus Christ as Mediator to the right hand of universal power; and while He promises to Messiah that His enemies shall be made His footstool, He promises that those elect ones whom the Father gave Him to redeem, and whom He purchased to Himself with His own blood, shall be willing, inasmuch as when the will is once renewed, and brought into the service of Jesus, the way is prepared for every other faculty being restored to holiness, and every thought being brought into captivity to the obedience of Christ.

In this promise two things, you perceive, require explanation: I. The nature of this willingness which Jehovah promises Christ’s people shall have; and II., the nature of that day of Jesus’ power in which this is to be accomplished.

1. In endeavouring to explain the former of these topics I remark—(1st) *Christ’s people are willing to be saved by His imputed righteousness.* This willingness appears to unconverted sinners as though it were not difficult to be attained; and many who are entirely unrenewed have the confidence that they possess it. They know that they are sinners, and being afraid, especially in times of distress and in the near prospect of death, of the wrath of a holy God, they most gladly cling to anything which affords them the prospect of safety, and thus, out of a mere desire for deliverance from hell, they would be very

glad that the righteousness of Christ were accounted theirs and that they should thus obtain forgiveness. This is in substance the kind of willingness for Christ's righteousness that ungodly sinners possess, and not as if it were a saving appropriation of Jesus. But, my friends, though the faith of most persons which profess to follow Christ is little better than what this universal desire for deliverance from pain produces, this is far different indeed from that willingness for Christ's imputed righteousness which His true people have. For observe, among other things, that in the willingness of the unconverted soul for Christ's righteousness there is no true and humbling conviction of personal unrighteousness. The sinner may see that God will accept nothing that he has done, and that He will charge him with the omission of thousands of duties, but then he does not feel nor acknowledge from the heart the propriety of God's doing so; he does not humbly pass sentence against himself according to the judgment of God, but proudly thinks, at least in his own breast, that there is no such heinousness in his sin as that it would be unworthy of God and a stain upon His holiness if he should be pardoned. And then again, though he may desire the benefit of Jesus' obedience, he has no esteem for that obedience itself, he sees no glory in it, nor any such sufficiency in it that at the command of God, he will venture his soul's eternity upon it, and it alone; and so you always find that though such sinners profess that Christ is all their hope, they are unwilling to be convinced of their being great and flagrant sinners, and plainly discover that their chief trust is founded, not upon what Christ has done, but upon what they are themselves. On the contrary, when there is a true willingness to be saved by the imputed righteousness of Christ, the soul is truly convinced of sin, and feels assured that it cannot be saved by any efforts of its own, and that it were glorifying to God's holiness and justice to cast it forever from His sight into the place of punishment; and then again, the soul while it sees itself all vile, has obtained some discoveries of the glorious perfection of

the work of Jesus, its superlative excellence in the sight of God, and rejoices in the thought of being allowed to rest on this for salvation, not only because it is sufficient to procure its deliverance from wrath, but because it also gloriously satisfies the demands of God's justice and vindicates the honour of His holiness.

2nd. *Christ's people are willing to be brought into subjection to His kingly power.* This is a still more clear and decisive mark of a true convert than the one which we have just been noticing. Those who desire Christ's righteousness merely from carnal motives, without any humbling knowledge of themselves, or any just esteem for its excellence, will always be found to shun the yoke of Christ. The end of their religion is peace; and if peace could be got without true conversion to the love of God, they would never seek after an attainment which is much too holy for their taste. In every heart, however, which Christ makes willing, there is a supreme desire to be brought under dominion to Christ's love, a holy hatred to all sin, and a real longing that Christ would come and set free the heart from every lust and passion, and idol which oppose the law of God, and dispute the supreme place with Him in its affections. It is true, as all real converts know, and as the Lord has so fully taught us by Paul, that the power of sin in the soul, though broken, is not destroyed, that the flesh warreth against the Spirit, and that not infrequently the will which is but partly renewed, seems to consent to sin. But even in such cases the man sins with a divided will; there is a secret wrestling against that desire which is for the time superior, and after a time the holy, spiritual will shows its supremacy, and the soul is humbled in deeper self-loathing and contrition in proportion to the degree in which it has backslidden from God. The soul of the true believer, though it is not free from sin, would be free entirely and forever if a resolution of the will could give sin its death blow. However, it is not so. Though the will be renewed, sin still dwells in the members. The believer would do good and yet evil is present with him; he delights in

the law of God after the inward man and being unwillingly detained in bondage, he cries out with the Apostle, “O wretched man that I am, who shall deliver me from the body of this death?” and willingly adds, rejoicing in Christ’s kingly power, to deliver him from sin, “I thank God through Jesus Christ my Lord.”

3rd. *Christ’s true people are willing to bear the cross in following Him.* It is one of the marks, you know, which Christ gives of the stony ground hearers, that in times of persecution they fall away; but it is not so with Christ’s true people. In giving themselves up to Him they make no reserve, and are well satisfied to have Him instead of all else that the world calls dear, and even at the expense of life itself. This last great sacrifice we are not at present called to make, but there are many others that still remain for God’s people to try the reality of their attachment to Jesus, and the value which they set upon Him. They are often called to confess His name before His enemies, and those who are His professed but false-hearted friends; and many other trials they must endure, especially in the first days of their new life, when old companions observe the change in their character, and try every art by means of smiles and frowns, and bribes and reproaches, to draw them back into their former ways; but in all such cases the true convert is willing to bear the cross. He finds it hard and painful, but easy in comparison to parting with Jesus. He naturally fears and shrinks from suffering, but by grace he still more fears and shrinks from sin—and if there is no alternative but either to deny His master or die for His name, he is enabled to be faithful still, yea to rejoice that he is counted worthy to suffer shame for His holy and blessed name.

II. We proceed now, however, in the 2nd place, to remark regarding *the day of Jesus’ power here spoken of*—1st, *This day is the time of His exaltation to the mediatorial throne.* It is on this throne, you perceive, that in this psalm He is spoken of as sitting as a priest and as a king;

it is on this throne at the right hand of His Majesty on high that He wields the sceptre of universal dominion, and that He rules in the midst of His enemies on earth; and it is from this that He sends forth that power which makes His people willing to obey Him. Jesus, you know, exercised His kingly power even before He came in the flesh and offered up that sacrifice on account of which the Father exalted Him, and thus the saints under the Old Testament were brought in subjection to His law. But it is most properly after Christ ascended up on high that He received all the power in heaven and on earth, and therefore the latter days, or the times which reached from His ascension to His second coming are more properly called the day of His power, and it is in these, accordingly, that the great multitude of His redeemed are gathered under His sceptre. In these times, my friends, blessed be God, we are privileged to live, and are therefore, called to look for the fulfilment of the glorious promises that relate to it and to it alone.

2nd, *It is the day of Christ's power when the Gospel is fully and, freely preached.* The Gospel of Christ is called the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. And it receives this grand appellation because it reveals Christ crucified, who, though He be to the Jews a stumbling block and to the Greeks foolishness, is yet to them that believe, both Jews and Greeks, Christ the power of God and the wisdom of God. And thus, you see, my friends, that whenever the Lord intends to grant a day of His saving power to sinners He raises up and sends forth ministers who determine with Paul to know nothing save Jesus Christ and Him crucified. When God is frowning on a people He does not always remove the public ordinances from among them, but withdrawing the teaching of His Spirit from those who come forward to teach His word, the pulpits become filled with men who know little or nothing of the power of God in their own hearts, and thus, though the preacher may study with diligence, and discuss

with all the power of argument, and learning, and eloquence, that preaching of the cross which is to them that perish foolishness is wanting, the glories of Jesus' person and of Jesus' work, with all the rest of His unsearchable riches, are forgotten, or but slightly and seldom touched; and thus though the minister may preach and the people hear from day to day, the *power of God* is awanting, and souls perish, unconvinced and unconverted. When, however the Lord in His mercy returns to a nation or a city to gather out of them a people for His name, He raises up ambassadors who know from personal experience the evil and the guilt of sin and have been led to the Spirit to rejoice in Jesus as all their salvation and as all their desire, the chiefest among ten thousand and altogether lovely, and then, my friends, the matchless glories of Emmanuel are displayed, His preciousness is opened up, His love to sinners, and His willingness to receive with the open arms of His infinite love all that feel their ruined condition and are anxious for deliverance, are proclaimed and magnified; and thus a day of grace from on high is introduced, sinners are awakened and are drawn to receive the Lord Jesus, being made "willing in the day of His power."

3rd, *This leads me to notice in the last place that the day of Christ's power is the time of the outpouring of His Spirit.* The doctrine of Christ crucified is called the power of God, because it is the instrument which God employs in pulling down the strongholds of sin and Satan. But yet, my friends, this doctrine is, after all, but an instrument which cannot be effectual unless when it is wielded by the almighty Spirit of God, by whose divine agency it is alone that sinners are loosed from the bondage of Satan, and brought into the glorious liberty of God's children. Often is this great truth demonstrated in the experience of every Christian, and especially of every Christian minister. The truth of the Gospel is often preached with clearness, fulness, earnestness, and affection, sinners are taught their ruined and perishing condition under the broken covenant of

works, and Christ is freely held out to them and urgently pressed upon them, and yet they remain despisers and rejectors of the Lord from heaven, and the minister of Christ is often found in sadness to exclaim, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" The people hear, and are perhaps attentive, and begin to reform many of those sinful practices in which they formerly indulged, but yet their hearts remain unconvinced of sin, and unenlightened in the glorious knowledge of Christ, and unconverted to God; there is still little seeking of Christ in secret prayer, little alarm experienced on account of sin, and few serious efforts to receive the Lord Jesus as He is freely offered.

But O! how changed is the scene when the Spirit is outpoured. Then the hearts of God's people become full to the overflowing with love to Jesus and are drawn forth in vehement desire after His glorious appearing to build up Zion. They are much in secret, and much in united prayer, and are cheered by the gladdening hope that the Lord is soon to listen to the groaning of the prisoner, and save those that are appointed unto death. The ministers of God also, are in general particularly enlivened and refreshed in their own souls. In private, they are deeply humbled in soul before God, and have an uncommon measure of the Spirit of supplication for sinners given them, with ardent love to Christ, melting compassion for perishing souls, and vehement desires for their salvation; and then, when they come to preach Jesus, they are evidently anointed with the Holy Ghost and with power, they speak with holy unction, earnestness, and affection and sometimes hardly know how to leave off beseeching sinners to be reconciled to God. And then observe the frame of the hearers at such a time. Formerly no terrors could awaken them from their sleep of death; they still said, "Peace and safety," though sudden destruction was coming upon them; but now a few words are enough to pierce their inmost heart, and make them cry out often aloud, and against their will, "Men and brethren, what shall we do?" Formerly Jesus was

held forth and was despised, but now every word that tells of His love is precious; His name is as ointment poured forth, and sinners are filled with an agony of desire for a saving union unto Him. Men, and women, and children retire from the house of God not to profane the evening of the Lord's Day in idle talk or idle strolling. They have much business to do with God. Their doors are shut, their Bibles are in their hands, or they are crying to God upon their knees, or they are conversing with the godly, and obtaining the benefit of their counsel to guide them on the way to Jesus. These, my friends, are, you know, some of the marks of a day of the power of Jesus. When the Spirit is poured out from on high, and sinners' hearts are moved, the iron sinews of their necks are relaxed and their brows of brass are crowned with shame; they flock to take shelter under His wings like doves to their windows; they rejoice in His love as men that divide the spoil. Satan is discomfited, his captives are set free, and God is glorified. Such times of refreshing as these have been often experienced, and are destined to be still more gloriously displayed in coming times.

—A sermon preached by Rev. William C Burns

Rev. William C Burns' labours were especially owned of the Lord at Dundee, Aberdeen, and in Breadalbane. In 1844 he visited Canada and we can never forget as we heard from the lips of some of the old Ontario pioneers who are now at their everlasting rest their expressions of deep veneration and respect for his memory. God's blessing followed his labours there and many of the soldiers in the 93rd Highlanders were converted. A non-commissioned officer of this regiment gives the following graphic account of the effect of William C. Burns' preaching on the men of the 93rd: "I have known the Rev. W. C. Burns to send this famous regiment, these heroes of Balaclava, home to their barracks, after hearing him preach, every man of them less or more effected; not a high word, or breath, or whisper heard among them; each man looking

more serious than his comrade; awe-struck; like men that dreamed they were; and when at home, dismissed from parade, they could not dismiss their fears. Out of thirty men, the subdivision of a company under my charge, living in the same room, only five were bold enough that Sabbath evening to go out to their usual haunts; and these must go afraid, as if by stealth, their consciences so troubled them; the other twenty-five, each with Bible in hand, bemoaning himself. Now, looking at the whole regiment from what took place in this one room of it, you may be able to judge of Mr. Burns' powers as an ambassador of Christ with clear credentials. The work he did in China, only the Great Day will declare. It was under the preaching of this sermon that the great revival at Kilsyth began in 1839.

GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF JESUS CHRIST

“For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God.”—1 Cor. 1:18

What is meant by “the cross” here?

It does not mean the material cross upon which Christ died, for it would be but a poor Gospel to preach the instrument by which Christ was put to death. As well might one take Judas Iscariot, who betrayed Christ, as a subject for preaching; or it would be as reasonable to extol and praise the crown of thorns as a subject for preaching; but that would be a despising of Him who endured in order that we might be saved. It is clear that the Apostle does not here mean the material cross upon which Christ laid down His Life. In the Church of Rome a great deal is made of the material cross. It has a great place in their public worship, and on their death-beds a cross is set up before the eyes of their people that they may look to it in their last moments. They are directed to look upon the cross as their saviour instead of to Him who suffered and died on that instrument of death. The Apostles never used material crosses in preaching the

Gospel. You may examine the whole of the Acts of the Apostles, and you will find no mention of a material cross connected with their work as ambassadors of Christ. In searching for the origin of the material cross in the Church of Christ, we find that it was brought in after the Apostles left the earth, by the enemies of Christ and not by His friends: and not only so, but it is kept in by His enemies to this day! It is a most serious matter for people to maintain in a Christian church anything brought in by the enemies of Christ. The cross was introduced first by placing it on top of the church, then at the door, and at last it was taken inside. The devil is very cunning. First he stands on the top of a church or sits at the door, and says, "I am an ornament," but when he gets inside he shows that he is more than an ornament. The cross should never have existed in this world except as it was permitted in the providence of God to be the instrument of Christ's death, for it was not at all by chance that the cross was so used. It had been foreordained from all eternity that Christ should die the cursed death on a tree, and this He Himself foretold shortly before His Death: that He would fall into the hands of wicked men who would deliver Him up to be crucified. Now, a word or two ere I leave this question of the material cross having no place in the worship of God. Some say that it is a symbol. A symbol of what? Oh, a symbol of Christ's death. No. To say such a thing is to confess ignorance. Even little children going to school can tell you from the Shorter Catechism that the symbol of Christ's death is the Lord's Supper, which He Himself instituted. "As often as ye do this, ye show forth the Lord's death until He comes." What a pity it is that people who have had the Bible in their hands and in their homes so long should be under the delusion that the instrument upon which the Saviour laid down His life should be the symbol of His death. I tell such people that they are ignorant of the Word of God, and I tell them that, not from any ill-feeling, but from sincere pity and from a desire that they should learn.

What, then, is meant by “the cross” here? It means the doctrines of the Gospel of Christ. The Apostle speaks of the preaching of the cross. “Christ sent me not to baptise but to preach the Gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect,” that is, lest the sufferings of Christ revealed in the Gospel should be made of none effect. The Gospel is Christ Himself, for the Gospel is not preached unless Christ is preached. The Apostle says in another place, “Whom we preach, warning every man, and teaching every man.” Christ is the sum and substance of the Gospel, and, from what is left to us of the teaching of the Apostles during their time on earth, we know that Christ was the central point of their preaching, that He was the all and in all of their preaching.

—Rev. Donald MacFarlane.

The transforming efficacy, from a spiritual view of Christ in the Gospel, not being experienced by carnal men ignorant of the mystery of believing, fancy and superstition have provided various supplies in its place. For they made crucifixes and images with paintings to represent Him in His sufferings and glory. Their carnal affections being thus excited by their senses, they suppose themselves to be affected with Him and to be like Him.

But that which is produced by an image is but an image. An imaginary Christ will effect nothing in the minds of men but imaginary grace.

Idolators plead that in the persistent beholding of the image of Christ, or of a crucifix, they find their affections to Him greatly excited, increased and inflamed (as they will be, Isa. 57: 5), and that as a result they endeavour to be like Him; and what shall we have to oppose to this? For it is certain that such images are apt to make impressions on the minds of men; partly from the readiness of the senses and imagination to admit them to their thoughts; and partly from their natural inclinations to superstition.

It is a real experience of the efficacy that there is in the spiritual beholding of the glory of Christ by faith as proposed in the Gospel, so changing and transforming the soul gradually into His likeness, which must secure us against idolatry and superstition.

—John Owen, D.D., “The Glory of Christ.”

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His word.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in His word.

Westminster Shorter Catechism.

THE CHRISTIAN'S FIRM BANK

(Translated from the Gaelic)

I have a never-failing bank,
A more than golden store;
No earthly bank is half so rich—
How can I then be poor?
'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my bank,
And beg a little note.

Sometimes my banker, smiling, says,
"Why don't you oftener come?
And when you draw a little note,
Why not a larger sum;
Why live so niggardly and poor —
Your bank containeth plenty?
Why come and take a one-pound note,
When you might have twenty?"

"Yea, twenty thousand, ten times told,
Is but a trifling sum
To what your Father has laid up,
Secure in God, His Son."
Since then, my banker is so rich,
I have no cause to borrow;

I'll live upon my cash today,
And draw again tomorrow.

I've been a thousand times before
And never was rejected;
Sometimes my banker gives me more
Than asked for or expected!
Sometimes I've felt a little proud
I've managed things so clever;
But, ah! before the day was gone,
I've felt as poor as ever.

Sometimes with blushes in my face
Just at the door I stand;
I know if Moses kept me back,
I surely must be damned.
I know my bank will never break
No! It can never fail;
The firm—three persons in one God —
Jehovah—Lord of all!

Should all the banks in Britain break,
The bank of England smash—
Bring in your notes to Sion's bank,
You'll surely have your cash;
And if you have but one small note,
Fear not to bring it in;
Come boldly to this throne of Grace—
The banker is within.

All forged notes will be refused,
Man-merits are rejected;
There's not a single note will pass
That God has not accepted.

'Tis only those beloved of God,
Redeemed by precious blood,
That ever had a note to bring—
These are the gift of God.

Though a thousand ransomed souls may say
They have no notes at all,
Because they feel the plague of sin,
So ruined by the fall;
This bank is full of precious notes,
All signed, and sealed, and free;
Though many doubting souls may say
There is not one for me.

Base unbelief will lead the child
To say what is not true;
I tell the soul that feels self-lost,
These notes belong to you.
The leper had a little note—
“Lord if Thou wilt, Thou can!”
The banker cashed his little note,
And healed the sickly man.

We read of one young man, indeed,
Whose riches did abound;
But in the banker's book of grace
This man was never found.
But see the wretched dying thief
Hang by the banker's side;
He cried, “Dear Lord, remember me!”
He got his cash—and died.

By Rev. Lachlan Mackenzie.

THE ENGINEER

Across the deep chasm which nothing could fill,
 Since man was from Paradise driven;
The Great Engineer, with remarkable skill,
 Constructed a railway to Heaven.
The span of the bridge is a marvel of strength
 And exquisite beauty combined;
It's spacious dimensions in breadth and in length,
 The Artist of Heaven designed.

With Love for the base, the foundations are sure.
 No force can the structure displace;
Its girders of Mercy will ever endure,
 Supported by pillars of Grace.
The rails of true Peace, which were made for this line,
 On sleepers of Pardon are laid;
And infinite Wisdom which formed the design,
 The cost of the structure defrayed.

The wires of Communion extended with care
 From earth to the station above;
The current of Faith from the battery of Prayer,
 Can act on the magnet of Love.

With movements produced by a motor Divine
Which matchless perfection displays;
The engine of Truth, as it moves up the line,
The train of salvation conveys.

The tunnel of Death, at the end of this line,
Is sometimes an object of fear;
But signals, reflecting a Victory, shine,
Denoting—"The Passage is clear."
To agents who manage the stations on earth
The Spirit of Life has been given;
The chief booking-office is called "The New Birth,"
Where tickets are issued for Heaven.

—John 3:7

DIARY AND SERMONS
OF THE
REV. ALEXANDER MACLEOD, ROGART
(Formerly of Uig, Lewis)

WITH
BRIEF MEMOIR
BY THE
REV. D. BEATON, WICK.

PREFATORY NOTE TO FIRST EDITION

It is now over a hundred years since the Rev. Alexander Macleod was settled at Uig, which was the favoured spot that was to be so abundantly blessed with showers from heaven. We send forth this little booklet with the prayer that the Holy Spirit may bless, as He did in the days of old, the word spoken by His servant. The "Diary" appeared in the "Free Presbyterian Magazine," Vol. 3; Sermon 1 in Vol. 11, and Sermons 2, 3 and 4, in Vol. 29. The last three sermons were taken from the MSS. of Mr. David Ross, Evelix, one of the Sutherland noted "Men."

D. BEATON.
Wick, 23rd January, 1925.

FOREWORD

*By Rev, Wm. MacLean, M.A., Ness, Isle of Lewis, Scotland,
Deputy to Australia and New Zealand.*

***T**he sponsors of the Westminster Standard Publications, having decided to reprint the sermons of the late Rev. Alex. MacLeod, whose labours in the parish of Uig, in the Island of Lewis, were so signally owned of the Lord, asked me to write a foreword to this new edition. Their request revived in my mind happy and pleasant memories of Uig, and of some of the Lord's people there—living epistles of Christ, whose religious roots and associations were intimately bound up with the revival under Mr. MacLeod's ministry. They are now enjoying the rest that remaineth to the people of God. The last of this race was Mrs. Malcolm Matheson, 29 Valtos, Uig, who passed away at the advanced age of 96 in July, 1958. Mrs Matheson was nurtured in the fellowship of those who were the first fruits of Uig to Christ. One could not fail to see mirrored in her walk and conversation the godliness that led the Rev. John MacRae (MacRath Mor) to testify that the finest moral spectacle he had ever witnessed during his whole career was that of the congregation of Uig under the pastorate of the Rev. Alex. MacLeod. Grace made Mrs. Matheson what she was— a mother in Israel. She was a woman of a natural dignity of bearing, and endowed*

with strong 'mental gifts. Her remarkable memory, her rare sense of humour, and her fascinating gift as a conversationalist attracted young and old to her. It is her unfeigned zeal, however, for the cause of Christ that it would be kept pure and entire, for which Mrs. Matheson will be especially remembered by all who were privileged to know her. She prayed and wrestled for the extension of Messiah's kingdom, not in Uig only but to the ends of the earth, and towards the close of her pilgrimage here, for New Zealand in particular. The sponsors cordially agreed to the suggestion that this reprint of Mr. Macleod's sermons should go forth as a memorial to her. The Rev. Alex. Macleod finished his course in this world in Rogart in 1869, where, he laboured for 23 years. His Diary and Sermons along with a brief Memoir were issued in booklet form in 1925 by the late Rev. D. Beaton.

A brief outline of outstanding ecclesiastical events in the parish of Uig since the days of Mr. Macleod has been added, as an Appendix (No. 1).

May the Lord own and acknowledge these publications—a work of faith and labour of love, and bless the reprinting of this valuable booklet to the saving of immortal souls and to the establishing of His people in the Truth which is after godliness.

GISBORNE, N.Z., 1959.

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BRIEF MEMOIR

ALEXANDER MACLEOD, the subject of this sketch, was born at Balachladich, Stoer, in 1786. It would appear that in his boyhood, when he was only 15 years old, the Holy Spirit dealt with him savingly. And the work begun at this early age was deepened and strengthened by the preaching of the Word and the fellowship of God's people at Communion seasons in Ferintosh.

In reviewing God's goodness to him in the past, Mr. Macleod makes reference in his diary to his early years. "Give a retrospective view, O my immortal soul," he writes, "to Jehovah's wonderful care of thee since you came to the world. When, eight, nine and ten years of age, think of the instances you remember in which the law of nature was checking you then, when you committed any actual sin—Sabbath or week day—though you were then a stranger to grace. Think of how early you were put to school in a remote district of the country, but under the religious instruction of pious parents and teacher. Think how circumspectly they watched over your education and morals during your years of minority, and consider how strictly for your benefit—as well as for their own comfort and salvation—they regarded the laws of God and man, and trained you to pay a reverential regard to the former, and due respect to the latter, as thy Lord commands. Consider, O my soul, the first religious impressions you had under the means of grace, the places in which you felt these impressions so powerful that you could

not well command yourself, when between the years of 15 and 18. Remember the time of private prayer in the field at Duirinish* (Lord Ray's country), also at Ullapool and Reef, in Lochbroom, when you were made as a fountain of unceasing tears and love that could not be stopped in the presence of thy God. Remember the feast you had in Dingwall, on a sacramental occasion, when you could not deny that you got Benjamin's portion of 300 pieces of silver and five changes of raiment, when the rest of the brethren were more scantily supplied."

On reaching manhood, he entered on the usual course of study in preparation for the ministry.

It would appear that about this time he came under the influence of Norman Macleod†, who afterwards went out to Cape Breton,

* Gaelic form of Durness.

† The Rev. Norman MacLeod was a very remarkable man in many ways. In 1851 he sailed in a vessel built by himself and many of his Cape Breton congregation, to Australia, where he remained for two years. He then went to New Zealand, and finally settled in the district of Waipu, about 70 miles north of Auckland, where he died in 1866, at the age of eighty-six. It is said that the life and doctrine of a certain class of ministers in the Church of Scotland were the cause of his separation from the Church of his fathers. There is a short account of his Cape Breton ministry (with portrait) in the "Presbyterian Witness" (Diamond Jubilee Number, December, 1908), and of his New Zealand ministry in the "History of the Presbyterian Church of New Zealand" (pp. 78-80). Mr. Macleod's own ecclesiastical views are set forth in a volume of tractates, "The Present Church of Scotland and a Tint of Normanism, contending in a Dialogue." A full description of the Waipu settlement is given in a pamphlet entitled "The Idyll of the Shipbuilders," published in New Zealand. Dr. R. G. Macdonald, Dunedin, wrote two articles on the Rev. Norman Macleod and the Waipu settlement, in the "John O'Groat Journal" (9th and 16th June, 1922).

and became minister of a congregation there. Notwithstanding the fact that Mr. Macleod was strongly recommended by the Rev. John Kennedy, afterwards of Killearnan, the Presbytery of Tongue, when he appeared before them for license, took notice of Mr. Macleod's sympathies with Norman Macleod's views, as the following minute shows: "They had been informed that he did at one time join a certain party or religious sect in the parish of Assint, who had openly and avowedly seceded from the Established Church of Scotland. They seriously interrogated him regarding his having renounced the peculiar tenets of said party. To which he answered, that with a conscience void of offence he was able to declare his firm attachment to the Church of Scotland, and also his having wholly renounced the party which he once joined." ("Tongue Presbytery Register," 19th October, 1818). On making this acknowledgment he was licensed by the Presbytery. In the following year (1819) he was ordained minister of the Gaelic Chapel, Dundee, and in 1821 he was translated to Cromarty.

What success his ministry had in these places we are not in a position to say. In his next charge, Uig, Lewis, however, there was an extraordinary blessing on his labours. His induction as parish minister of Uig took place in 1824. This was the first appointment of an evangelical minister in the Island. Prior to this the people of Lewis were in great spiritual darkness, and from the account given by Mr. Campbell in his biographical sketch of Mr. Macleod, in the "Disruption Worthies of the Highlands" (page 223), the spiritual state of the people was dark indeed. As an illustration, he writes as follows: "It may be stated that the natives of Uig, being located for the most part on the western shores of Lewis, and thus facing the Atlantic, had, in days when lighthouses and Lloyds' agents were unknown, frequent experience of the material benefit accruing to them on the occurrence of a wreck on their dangerous coasts. The writer has never heard them accused of using any positive

measures to further such a catastrophe, unless it can be considered that petitions addressed to the Supreme Being might prove to be such. For, however strange it may appear, at the first prayer meeting which Mr. Macleod attempted to hold at Uig, one of the former elders actually offered a request that a wreck should be cast ashore in the neighbourhood; while another elder, referring to the death of our Lord as a misfortune, used strong expression of deprecation of its having at all occurred." This is not quoted with the purpose of exposing the nakedness of the land, but to show the state of things before the Gospel appeared marching triumphantly through the Island. Though the Lewis parishes had been supplied with ministers for many generations, yet they were of the "moderate" type, and vital godliness was unknown. Family worship was not observed, and superstition abounded. All and sundry, when they reached a certain age, became communicants. When Mr. Macleod became minister of Uig, there were eight or nine hundred communicants in the congregation.

Mr. Macleod's own words, as given in his diary, describing the condition of things bring home to a reader better than anything the low moral state of his parishioners. "The first month I laboured among this people," he says, "I observed that they were extremely attentive to the preaching of the Word. But the truth made no visible impression on them. They seemed to be much afraid, and astonished at the truths delivered. You would, at the same time, read in their appearance that they were at a loss to understand what they were hearing. Having commenced to examine several of the parents previous to my dispensing the ordinance of baptism to them, I found that they (with very few exceptions) were grossly ignorant of the truths of Christianity as revealed in God's Word. In questioning them respecting the covenants of work and grace, they acknowledged that they were perfectly ignorant of the origin, nature and systems of both. There were but few among them that

could tell me the names of our first parents; of Noah, or of any of the patriarchs and prophets, and but few could tell of the nature of our Lord's mission, and the names of His disciples and their history. In asking how many sacraments Christ appointed, the answer in general was that He instituted seven. When I enquired their hope of salvation as to its grounds and foundation, good conduct and doing the best we could was the answer, and with regard to their expectation of heaven, they said it would be a wonderful favour to be somewhere upon the borders of that happy place, though not admitted to the society of the holy. By such interviews, I have at once discerned their consummate ignorance of true religion, and that polluted remains of Popery, since it was the religion in this place, was the only notion they had of Christianity. Swearing, lies, and stealing were very common vices in the land, notwithstanding they were in general kind and obliging, and but few instances of drunkenness and uncleanness among them. After discovering the gross ignorance that universally prevailed in the parish, I found that I would require to begin the very first principles of Christianity with them, and to make it my great care and study how to come to a level with their untutored capacities, so as to render the truths delivered intelligible to them."

His preaching was very different from that to which they had been accustomed. His activity as a pastor was shown in instituting prayer meetings, and planting schools throughout the parish. The teachers who taught in these schools were men of piety, and some of them became noted ministers in after years. Among these may be mentioned Rev. John Macrae ("MacRath Mor"), Rev. John Finlayson, Rev. Peter Maclean, and Rev. Alexander MacColl.

In view of the spiritual ignorance of the people, Mr. Macleod decided not to administer the Sacrament of the Lord's Supper during the first year of his ministry. And when the ordinance was at length observed, the communicants had dwindled down to six.

This is Mr. Macleod's account of the first Communion held after his settlement at Uig: "Uig, 25th June, 1827.—Yesterday the Sacrament of the Lord's Supper was administered in this place, and much of the presence of the Lord appeared in the congregation. There were from 800 to 1000 communicants formerly in the parish, there being a habit of indiscriminate Communion. This is the first occasion we had the Communion here in my time, and only six individuals have come forward to the Lord's Table. There were no more than twenty communicants in all. The whole of the unworthy communicants kept back, and a great many of our young converts did not take upon them to come forward. The congregation was much impressed through the whole day. When the elements were presented, there appeared as a shower of revival from the presence of the Lord through the whole congregation, and in serving the first and second tables (there being two tables only), the heavenly dew of gracious influences was evidently falling down on the people in so conspicuous a manner that, not only the friends of Christ, but also the enemies of the Lord, cannot forget an occasion and a scene so singularly remarkable, in which all acknowledge that God was of a truth among us. But all this might be called the commencement of what happened afterwards, for when our young converts saw the uncommon liberty that was granted to the pastors in addressing those who sat at the table, they were still more impressed and filled, as it were, with new wine and holy solemnity. Much disappointment now appeared among several of them that they had not taken out tokens, and so were not prepared to come forward. Pungent conviction, towards the evening, took hold of some of them for not obeying Christ's command. It was a night ever to be remembered in this place, in which the whole of it was spent in religious exercises, whether in private or together with others, in cases mingled with unusual instances of joy and sorrow. While these things were carried on, the ungodly themselves were in tears, and iniquity for

a time dwindled into nothing, covered her brazen face, and was greatly ashamed. On Monday, many felt sadly disappointed when they saw that the ungodly had kept back from the table, and when they perceived that the Lord's people were so greatly refreshed in commemorating His death, that they did not timeously prepare for the duty, and that, after the Lord in every way cleared the way for them, they were not ready. This circumstance caused much sorrow, and more so as there is no doubt but some supposed that some of the most promising of the Lord's people would not communicate at this time. But when they saw that those went forward, and that they themselves were not ready, and when they were convinced then in their consciences that they were led to follow the example of men rather than a sincere regard to Christ's command and the commemoration of His dying love, the whole circumstances of the case came home with peculiar force to their consciences, and they were humbled low in the dust. But this prepared their souls for receiving the excellent sermon preached by the Rev. Mr. Macdonald (Ferintosh) on the following day, from John 16:22—'And ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice.' The Lord's people were greatly impressed and refreshed by this sermon; and they descended from the mount with songs and praises."

Uig had become a well-watered garden, and the fewness of the communicants was an indication of how completely the people's minds had been changed as to their duty in sitting at the Lord's Table. People gathered from all parts of the Island, and extraordinary interest was awakened in divine things. Four years after Mr. Macleod's induction, it is said, that 9000 people were present at Uig Communion. The spirit of prayer and supplication was given to the people, and in dispersing from the public means of grace, they met in private, and poured out their hearts to God. This change affected not only the devotional habits of the people, but shaped and

fashioned their whole conduct. "They are an extra-ordinary people," is the testimony of a naval officer; "one cannot but be struck with their honesty, kindness and sobriety. I think I have never seen a drunk person out of the town. One 'hears' of religion elsewhere, but one 'sees' it here in everything. "The Rev. John Macrae ("MacRath Mor") testified that the finest moral spectacle he had ever witnessed during his whole career was that of the congregation of Uig under the pastorate of the Rev. Alexander Macleod.

The work thus begun by God in so many hearts was not like man's work, for it continued, and through the preaching of Mr. Macleod, Mr. Finlayson and Mr. Finlay Cook, many souls were awakened to real concern. God opened the windows of heaven, and poured down a rich and abundant blessing on the dried and parched wilderness, and made it blossom as a garden of the Lord.

At the Disruption Mr. Macleod joined the Free Church, and in 1844 was translated to Lochalsh, where he laboured for three years. In 1846 he was translated to Rogart, where he finished his course, after labouring there for twenty-three years. He died 13th November 1869, greatly beloved and honoured by a people who respected him as a true minister of Christ. Even to this day, notwithstanding the chilling indifference that is spreading over the land, the memory of Mr. Macleod is revered in the parish, where he spent so many years. And if the same success did not attend his preaching in Rogart as in Uig, yet, there can be no doubt of the impression his ministry made on his hearers.

In concluding this brief sketch of this noted preacher of the Gospel, one cannot help expressing regret that we are not in possession of much material to illustrate Mr. Macleod's teaching. Some of the sermons in this booklet, however, will give an idea to those who appreciate deep experimental Scriptural teaching what Mr. Macleod's preaching was like. We especially call attention to two of these—an ordination sermon on 1 Tim. 4:16, and the sermon

on the words—"Cast thou thy burden on the Lord." In the former the text is—"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16), and the divisions are:—I. The exhortations of the text; II, the promises by which they are enforced.

In expounding the first exhortation—"Take heed unto thyself"—he notices six particulars. (1) Take heed that you be a sound believer, that you have been convinced and converted, and that you are making progress in the divine life. (2) Take heed that you be a called and sent minister to witness the things you have seen and felt. If the Lord does not send ministers, they shall not profit the people. The profitable minister is he who can say, "Lord, thou hast sent me; therefore go with me; bless me and make me successful." (3) Take heed you be an exercised minister—not satisfied with systematic and orthodox views merely, but coming forth in the fullness of the blessings of the Gospel of Christ, speaking from the heart to the heart, and bringing out of the treasure "things new and old." (4) See that there be conscientious diligence in all the means for fitness for this great work. "Till I come give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." (5) See that you will have the glory of God, and the salvation of souls in view. (6) See that you watch in all things; be on your guard against every temptation, every external and internal enemy, that your conversation be such as becometh the Gospel, and that you walk with circumspection, worthy of the vocation by which you are called.

In regard to the second exhortation, he says: "Under the teaching of the Spirit, he will 'give heed to the doctrine'; he will be enabled to declare 'the whole counsel of God' and to 'contend earnestly for the faith once delivered to the saints.' He will not be carried about by every wind of doctrine, nor teach every kind of doctrine to his people.

The ballast of grace and spiritual understanding will enable him to weather out the wintry storms to which he will be exposed from the world, the devil, and the flesh, from external and internal enemies, in the dangerous voyage of human life. Dangers and difficulties, opposition and contempt, he must calculate upon and expect. The very nature of his ministerial functions implies the former, and all the grandeur and dignity of it will not exempt him from the latter. 'The truth itself' will offend. He will be regarded as an enemy by some for no other reason but because he tells the truth. The truth condemns the lax conduct of the unconverted, and their unscriptural creed founded on that conduct. To live in the consciences of such men, as a witness against them, is all that is desirable, while they are at enmity with God. By consistency, however, you will command their esteem, for many often deny what they cannot disbelieve, and ridicule what they cannot but silently revere."

On the third exhortation—"Continue in them," he says:—"Continue (1) in thy views; (2) in thy calling; (3) be laborious and diligent. Continue in thy principles and work; you must not abandon either while on earth. 'Woe is me if I preach not the Gospel!' Continue to seek after greater fitness for thy work, in prayer, reading and meditations."

These are a few quotations from as solemn and searching an ordination sermon as any young minister ever listened to. The zeal it manifests for God's glory, the sober and judicious handling of God's truth, and the searching application of it to the conscience must leave on the mind of every serious reader the impression that he is listening to a judicious counsellor, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

In concluding this sketch, we feel it rather a difficult matter to convey to our readers an idea of the extraordinary place Mr. Macleod had in the hearts of God's people. He was esteemed very highly for his work's sake. It was no blind hero worship, but the love of a living

people who recognised in him a true servant of Jesus Christ, and gave him the place and respect due to his office. As a preacher he dwelt on such truths as the glory of Christ's person, the virtue and efficacy of His sufferings, the perfection of His finished righteousness, and God's great love to sinners.

DIARY

UIG, June 2nd, 1824.—Having been inducted as minister of this parish on the 28th day of April last, I now, in humble dependence on the grace of God commence to give some account of the moral and religious state of my people at the time of my induction, and of the particulars that occurred among them since that period. The first month that I laboured amongst this people I observed that they were extremely attentive to the preaching of the Word. But the truth made no visible impression on them. They seemed to be much afraid and astonished at the truths delivered. You would at the same time read in their appearance that they were at a loss to understand the meaning of what they were hearing. Having commenced to examine several of the parents previous to my dispensing the ordinance of baptism to them, I found that they (with very few exceptions) were grossly ignorant of the truths of Christianity as revealed in God's Word. In questioning them respecting the covenants of work and grace, they acknowledged that they were perfectly ignorant of the origin, nature, and systems of both. There were but few among them that could tell me the names of our first parents, of Noah, or of any of the patriarchs and prophets, and but few could tell of the nature of our Lord's mission and the names of His disciples and their history. In asking how many sacraments Christ appointed, the answer in general was that He instituted seven. When I enquired their hope of salvation as to its grounds and foundation, good conduct and

doing the best we could was the answer, and with regard to their expectation of heaven, they said It would be a wonderful favour to be somewhere upon the borders of that happy place, though not admitted to the society of the holy. By such interviews I have at once discerned their consummate ignorance of true religion, and that the polluted remains of Popery, since it was the religion in this place, was the only notion they had of Christianity. Swearing, lies, and stealing were very common vices in the land, notwithstanding they were in general kind and obliging, and but few instances of drunkenness and uncleanness among them. After discovering the gross ignorance that universally prevailed in the parish, I found that I would require to begin the very first principles of Christianity with them, and to make it my great care and study how to come to a level with their untutored capacities, so as to render the truths delivered intelligible to them.

July 5th.—From 2nd June to this period, many people from the neighbouring parishes attend divine service regularly, and many, young and old, seem to be under serious impressions. They now give close attention to what is spoken. Many young and old are in tears every Lord's Day, and several are so affected as not to be able to contain themselves or to retire.

August 10th.—The same appearances are still increasing in our congregation every Sabbath Day. A considerable number are so affected that it is with difficulty that I can go on sometimes with the sermon. Others are much afraid that such impressions may come their way, and there were instances of several for two Sabbaths that retired from the congregation when some were thus affected, from the apprehension that they would be the next that would become subjects of similar impressions. After having reprimanded them for so doing, they never behaved disorderly afterwards. May the Lord grant that these impressions be of a saving kind, that God may be glorified and sinners saved!

December 24th, 1825.—O how much have I to praise the Lord for His goodness to my people, since I came among them, especially of late! They now come to me from every corner, crying, “What shall we do to be saved?” It is manifest that many of them are the subjects of deep conviction, and others enjoy more of the consolations of the Gospel by faith. In April, 1824, I could get none in the parish that I could call upon to pray at our prayer meeting, but now I have more than twelve I can call upon with liberty and pleasure to that duty in public. Glory to God for this wonderful change! May I never forget His benefits! Blessed be God for His unspeakable gift!

25th.—Preached this day from Matt. 28:5 “Fear not ye: for I know that ye seek Jesus, which was crucified.” 1st, I explained what was implied in seeking Christ crucified. 2nd, Considered the occasion of those doubts and fears to which the children of God are liable. The people were in general much affected during the whole service. But when I came to the practical application of the discourse, and showed that the words “Fear not” were turned vice versa to all unbelievers, and that their fears and terrors, terrors unspeakable, would never terminate through the rounds of eternal ages, if the offers of salvation were rejected, you would think every heart was pierced, and general distress spread through the whole congregation. May it bring forth fruit!

January 1st, 1826.—Remember, O my soul, how the last year, which is now terminated, has been crowned to thee with very many signal deliverances and numerous mercies in the adorable providence of God, and encouraging pledges of His special goodness and favour to us in the Gospel of His dear Son. Forget not the 10th of June, 1825, when on that tempestuous day you were in a small barque tossed on the mighty and roaring ocean, and when all thought you were destined for a watery grave, that the mighty God of Jacob rebuked the storm and brought us into safe harbour. I might well say, as one of Thy dear servants expressed himself on

another occasion when in deep affliction, "Joseph was rough, but he was kind." Call to mind, O my soul, many other deliverances, care, support, direction and protection with which the Lord has continually surrounded and guarded thee, as with a shield, wherever duty called thee since that time, and let so many instances of God's providential care tend to increase thy faith, and to exercise it on the help of Israel in every duty and trial, casting all thy care upon Him, believing that He careth for thee. Sweetly ruminate upon the success of the everlasting Gospel among the people entrusted to thy care from the commencement to the end of the year that is now past. Meditate upon the gradual steps by which the Lord is approaching and manifesting Himself to not a few of this people, and muse with delight upon the progressive growth which so conspicuously appears among the subjects of grace in this parish. May we not say that the Tree of Life has been planted in the midst of us, and by conviction and conversion, union, faith, repentance, life, love, etc., has been prolific of fruit every week and every month, of which fruit sinners were invited to participate, and not a few were enabled to stretch forth the hand of faith to partake of the celestial fruit of the Tree of Life. And when in the last two months of the year, Thou, O Lord, hast been pleased to be more liberal of Thy special grace to sinners amongst us, may we not be greatly encouraged that Thou mayest be pleased to continue Thy special favour to this people, and to him who is appointed to declare Thy counsel among them. In this sanguine expectation, commence this year, O my soul, with renewed vigour and increased ardour in the service of the Lord, having thy waiting eyes continually upon Him for adding daily to the Church as many as He has appointed to eternal life, and for times of refreshing from His presence.

April 30th, 1826.—Preached from the 32nd of Jeremiah, 40th verse, on the Everlasting Covenant.

1st, Considered the awful state of those who are under the broken

covenant—under the curse in every duty, and their seeming blessings given to and enjoyed by them under the curse.

2nd, The properties of the new covenant (1) eternal, (2) of peace, (3) of promise, (4) new, (5) well-ordered, (6) made sure in all things, etc.

3rd, The Administrator of the blessings of the covenant who gives the legacy to the legatees, even to the elect of God. (1) He does this in the capacity of a prophet, witness and interpreter. He explains His own testament, and executes and administers the same. (2) He acts as an advocate or prevailing intercessor in whose hands no case has ever failed. (3) He acts as a powerful king. He administers conviction, justification, conversion, life, light, power, sanctifying grace in every duty and trial, sanctification and eternal life.

I have this day preached on the Everlasting Covenant, and have cause to be thankful that, notwithstanding the trouble and uneasiness of mind I had through the week, the Lord delivered me on His blessed day from distracting cares and unnecessary and unavailing anxiety. Holy One, support Thy children in the midst of all the trials they may meet with, in whatever direction they may come their way, and prepare me for new trials and new duties. If I suffer, let me do so in Thy name and for Thy namesake, and do thou acquit Thy people in Thine own good time from the aspirations and groundless allegations of their enemies. Who shall condemn them? It is Christ that died for their sins, and rose again for their justification.

June 4th.—Our meetings are continued, and our young converts are making progress in knowledge and experience. One of them under sharp conviction, in stating his case to me, said that he thought every single letter in the Decalogue was as the continual noise or sound of a tremendous trumpet against him, and that he felt himself often so near the vengeance of the holy law to be executed against him, that he imagined there was not the thickness of a leaf of paper between him and the immediate execution of all the threatenings

of Sinai against himself. In remarking a rebuke that one of the brethren gave him and others, he said, making use of a military term of chastisement, "O what a blessed flogging we got today; it levelled me with the ground as a sword would do." "O how much we need such close and faithful dealings, and not building us up on our own self-righteousness," he added. Another of these, who began to pray publicly, when praying for those missionaries who left their native land and their all for the spread of the Gospel, said, "Lord, be with those who went to distant lands to promote the interests of Thy kingdom with their portion of the world (meaning the Bible) in their pockets." "The Bible," he said. "is their bank, their castle, their lands and possessions, their all. Lord be with them, be their all."

6th.—Although we have carried on our public meetings here for a considerable time past, we have had no private meeting. We have regretted exceedingly that we have not had it conveniently in our power to establish such a meeting hitherto. But today a private meeting was opened in the parish, which I trust will be countenanced by the Lord of the vineyard, and to which He will vouchsafe His special and effectual blessing. The regulations of this meeting are not yet fully drawn up, nor are they intended to be drawn up but as time, circumstances, and experience may call for additions to them. The first resolution is that none will be admitted as members of the meeting but such as are in the opinion of the Church partakers of real grace. They are to be examined upon their faith, change, and experience, and though in the opinion of Christian charity we might receive scores into this meeting yet, this being the first private meeting ever opened in the parish in the memory of man, we intend to form a precedent for our successors, namely, to receive none into this meeting but such as give evidences that they are decidedly pious, and thus we exclude all others from this meeting, however promising in their first appearance. But if they are found to grow in grace, knowledge, and conversation becoming the Gospel of

Christ, the meeting is always open, and its members are ready to receive such with the open arms of joy and consolation. But whilst we exclude the generality of professors from this meeting, the public meetings are still continued and a general invitation is given to all to attend them. May the Lord make their members living members, and greatly bless them.

July 11th.—This day I again preached from Jeremiah 32:40, on the Everlasting Covenant, when I only enlarged upon the circumstances in which the Surety of this covenant for the Church was placed with regard to His relation to angels, saints, the world, and hell. They had nothing for this Surety to pay the debt. The Father also was to hide His face, and the Holy Spirit was not to have full scope, until this glorious Surety paid all the debt by magnifying the law through His life and ignominious death.

January 1st, 1827.—The years of time pass away unexpectedly but the years of eternity shall never end. Blessed be Thy holy name that there are better years and a better country reserved for all Thy faithful followers. Enable me to be active in the line of duty, that with my loins girt and my lamp burning I may be ready at the coming of the Son of Man. Be praised for Thy wonderful kindness to me and mine during the past year, and renew my age in Thy service at the commencement of this year, and during my days on earth. Thy merciful interpositions and Thy defence from my inveterate enemies, and those that hate Thee, O Lord, will be recorded by me in praises of Thee during my pilgrimage on earth.

March 27th.—Since the 3rd of February last I have not been able to preach. It has been Thy holy will to visit me with sickness that threatened to terminate my life on earth. But when despaired of by all human witnesses that saw my low condition, Thou hast been pleased to rebuke my complaint and to withhold the rod. Nothing is impossible for Thee, O Lord. I thank Thee for the special care Thou hast taken of me during this part of Thy striking visitation. Thou

hast been pleased to remove my bodily pains in the time of need, and Thou hast kept my mind serene and composed, looking for the coming of the Bridegroom, and expecting that it was the fixed time of my departure. When that hour may arrive, O grant that I may be prepared, and may the remaining part of my life be more improved than ever in making my calling and election sure. I thank Thee for the interest Thy people have taken in me during my sickness, and their prayers on my behalf. I thank Thee for the natural conviction that ungodly people have, that I have not preached or laboured in vain, and that my conversation has (through grace) been in any measure agreeable to my profession to the conviction of all. To Thy name be praise! Grant that the dispensation may be eminently blessed to me, that I may be refined out of the furnace and made more spiritually minded and more zealous in Thy service and useful in my generation. And O grant that it may also be blessed to my people and to all concerned in this island, that the visitation may not be unto death, but for Thy Glory and for the good of immortal souls.

SERMONS

SERMON 1*

“Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.”—1 Tim. 4:16.

The subject of this and the subsequent Epistle was born at Lystra which was a city of Lycaonia. Of his father we are merely informed that he was a Gentile, who had married a Jewish female whose name was Eunice. Timothy was instructed in the oracles of God from his earliest years and brought to a saving acquaintance with the truth by the preaching of Paul on his first visit to Derbe and Lystra, at which time Timothy was only a very young man. When the apostle returned to visit the brethren in these cities at the distance of a very few years, they gave him such a favourable report of the piety of Timothy that Paul determined to take him for his companion in preaching the gospel among the Gentiles; and to cut off all occasion of complaint on the part of the Jews who did not see that the ceremonial law was virtually abolished by the death of Christ, Timothy was circumcised. From this time he accompanied

* Ordination Sermon.

the apostle for several years, assisting him in his apostolic office, until, as is generally understood, he took the pastoral care of the Church at Ephesus. Timothy evidently enjoyed a large share of Paul's affection, who always speaks of him in language denoting the very high estimation in which he held him, and the tenderest solicitude for his welfare. This Epistle is thought to have been written by Paul in the year 58 A.D. Its original design was to give instructions to Timothy concerning the management of the Church of Ephesus, and it was probably intended that this Epistle should be read publicly to the Ephesians, that they might know upon what authority Timothy acted. The Epistle goes on, fraught with every necessary and salutary admonition, which is applicable to every Christian minister in every period of the Church, and which is calculated to cherish and promote that circumspection, faithfulness, and usefulness, which are implied in the exhortations of the text. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." In enlarging from these words, I shall consider—

1. The exhortations of the text; and
2. The promises by which they are enforced.

1. The exhortations.

"Take heed unto thyself." Notice six particulars:—

1. Take heed that you be a sound believer, that you have been convinced and converted, and that you are making progress in the divine life.
2. Take heed that you be a called and sent minister to witness the things you have seen and felt. If the Lord does not send ministers they shall not profit the people.

The profitable minister is he who can say, “Lord, thou hast sent me; therefore go with me; bless me and make me successful.”

3. Take heed you be an exercised minister—not satisfied with systematic and orthodox views merely, but coming forth in the fullness of the blessings of the gospel of Christ, speaking from the heart to the heart, and bringing out of the treasure “things new and old.” (Matt. 13:52).
4. See that there be conscientious diligence in all the means for attaining fitness for this great work. “Till I come give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” (1 Tim. 4:13-15).
5. See that you will have the glory of God and the salvation of souls in view.
6. See that you watch in all things; be on your guard against every temptation, every external and internal enemy, that your conversation be such as becometh the gospel, and that you walk with circumspection worthy of the vocation by which you are called. Being surrounded with more temptations than other men in general, the minister should learn to bear injuries with patience and be ready to do good to every one; to be affable without levity and humble without pusillanimity, conciliating the affections without violating the truth, connecting a suavity of manners with a dignity of character, obliging without flattery, and throwing off all reserve without running into the opposite extreme of volubility and trifling. “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.” (2 Tim. 2:24).

Be watchful in the improvement of time, losing no time in indolence or unnecessary sleep, formal visits, or perusing useless books. Every day should have its work in Christ's vineyard.

As the Christian religion pre-eminently regards the welfare of our immortal souls, as its object is to promote the honour of God and the salvation of men, how incumbent it is upon the ministers of this holy religion to feel its grandeur and importance, to imbibe its true spirit and genius, to "magnify" their ministerial office (Rom. 11:13), and to display the beauty and glory of it before a dark and fallen world! To them are committed the word of life, the mysteries of godliness, the riches of divine grace, for it is through this consecrated medium that these great and inestimable blessings are chiefly communicated. Hence they are called in the language of inspiration, the light of the world, the salt of the earth. If the light then be eclipsed, darkness covers the land; if the salt lose its savour, the earth becomes putrid and corrupt. Being, therefore, the appointed and instrumental causes of diffusing this knowledge of Christianity, and its character and reception in the world being closely connected with their fidelity and zeal, how ardently they ought to seek a conformity of spirit, a perfect congeniality of soul to this sacred and momentous office with which they are invested! To produce a capacity of enjoyment, there must be a congruity between the mind and the object, so that religion, when rendered congenial to the mind, inspires also confidence and delight, and renders the service of God a service of perfect freedom and happiness. The heart, attuned to a just and elevated sense of divine objects, assists the operations of the understanding. Its feelings imperceptibly mingle with the light of the mind and by their reciprocal influence, the fire kindles within, the thoughts begin to sparkle, and the expressions to flow. This is to become "burning" as well as "shining" lights. (John 5:35).

There is also a force and an authority with the truth, when it is

delivered with gospel sincerity and simplicity and accompanied with genuine holiness. Such characters are living sermons, read and understood of all men. Discourses about virtue are pictures only. A virtuous example is a virtue embodied, animated, and exhibited to public view. Well may saints be represented with a glory around their heads, seeing the work of sanctification assimilates them more and more to the divine image, and enables them to have a life and conversation becoming the gospel of Christ. This holy fervour of spirit and hallowed flame of devotion, which all the ministers of Christ most anxiously desire to cherish in every duty and trial, arises from a spiritual knowledge of the glory of God shining in the person of Jesus Christ, and is a very different thing from that species of knowledge which defends only the outworks of Christianity, illustrates its nature and importance, and admires it only as a beautiful and perfect system. Knowledge is one thing; grace is another. Hence some men are able advocates for “the faith once delivered unto the saints,” (Jude 3), zealous champions for the truth as it is in Jesus, standing forth in the trenches, repelling by cogent arguments the bold attacks of infidelity, and yet, at the same time, strangers to the interior and vital parts of the Christian religion, to that inward sanctification of mind, to that spirit of genuine piety and devotion with which the ministerial success of a pastor, and the salvation of his own soul are inseparably connected. Though the intellect of fallen man still retains many vestiges of its primitive grandeur and capacity, though it be still competent to the investigation of the most abstruse sciences, and even to the acquisition of sound and orthodox notions in the great science of theology, yet it has no such perception of divine truths as admits them into the mind under a just view of their spiritual nature, moral beauty, and transcendent importance. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14). His conceptions on

these subjects are so feeble, so indistinct, and so inadequate that he himself comes not under their influence. To all practical purposes the light he has is little better than darkness, and if the light that is in him be darkness, how great is that darkness! It is, moreover, to be observed, that not only considerable theological learning may be acquired, and much sacred criticism displayed, but also the most splendid gifts may be bestowed for the general edification of the Church, independently of divine grace. But when genuine piety is not the basis of these qualifications and gifts, they swell and inflate the mind, and usually exhibit a light which dazzles more than it illuminates, leading to self-exaltation more than to the glory of God. Whereas it is the character of grace to humble the sinner, to exalt the Saviour, and promote holiness, all which are characteristics of true ministers of Christ; and the influences and operations of the Spirit upon their souls for these glorious ends are of a much higher order than those extraordinary gifts or even that miraculous information of the understanding, which were conferred in the days of the apostles. The latter were designed for particular purposes, and ceased with the reasons which occasioned them, whilst the former are essential to the salvation of men, and to that holiness, without which, we must be eternally lost.

Let, then, holiness to the Lord be inscribed in deep and legible characters on the heart of the Christian minister. Let an ardent love to God and man inspire him with the most active benevolence. Let the love of Christ constrain him to consecrate all his gifts and talents to the glory of God and the benefit of his fellow-creatures. It is under the daily tuition of the Holy Spirit of grace and supplication that he can be thus animated and supported, in order to abound in every good word and work, to make full proof of his ministry, and to act the character of a faithful steward of the manifold grace of God—of a careful and tender shepherd, of a vigilant watchman, and an indefatigable labourer in Christ's vineyard. It is the Spirit that will

enable him to ask aright, and to perform aright, that can stimulate him to care, to vigilance, and exertion—to foil temptations, to discipline the inward man, to regulate the heart, to mark the secret recesses and operations of sin, to pursue it in all its manifold forms and branches, to guard against its insidious or more daring encroachments, and to attain, not only deliverance from its dominion, but also the lively and habitual exercise of these Christian graces that constitute the beauty of holiness, and to which the Lord has annexed His promises and blessings. It is the Spirit that will enable him to wrestle at the throne of grace for a blessing to himself and to his people, that will keep him often in prayer, secret meditation and communion with his own heart, that will teach him savingly in all truths, and bring them seasonably to his recollection, that will render him well versed in all the sacred writings, and that will capacitate him to use the sword of the Spirit successfully as a skilful master in Israel, with Gideon's motto, "The sword of the Lord and of Gideon," (Judges 7:18, 20) and to repel all the fiery darts of the wicked one, with a holy dependence on that final victory and triumph which the Lord has promised to all His faithful witnesses.

Under the teaching of this Spirit, he will "give heed to the doctrine" (1 Tim. 4:16); he will be enabled to declare "the whole counsel of God" and to "contend earnestly for the faith once delivered to the saints." (Acts 20:27; Jude 3). He will not be carried about by every wind of doctrine, nor teach every kind of doctrine to his people. The ballast of grace and spiritual understanding will enable him to weather out the wintry storms to which he will be exposed from the world, the devil and the flesh, from external and internal enemies in the dangerous voyage of human life. Dangers and difficulties, opposition and contempt, he must calculate upon and expect. The very nature of his ministerial functions implies the former, and all the grandeur and dignity of it will not exempt him from the latter. "The truth itself" will offend. He will be regarded as an enemy by

some for no other reason than because he tells the truth. The truth condemns the lax conduct of the unconverted, and their unscriptural creed founded on that conduct. To live in the consciences of such men, as a witness against them, is all that is desirable, while they are at enmity with God. By consistency, however, you will command their esteem, for many often deny what they cannot disbelieve, and ridicule what they cannot but silently revere.

Whatever opposition, therefore, he may meet with from the supine indifference of some, or the intemperate zeal of others; whatever misrepresentations may, with secret but malignant industry, be circulated with a view to cloud his character or depreciate his ministry and usefulness; and however such vague and idle reports may be received, with a kind of inward complacency, by those who affect even candour and Christian charity, and from whom better things might be expected—let none of these things, however, move the Christian minister. Let not the storms of various opinions move him. Let not the applause of flattery, or contempt of any person or persons whatever, move him off the gospel ground on which it is his privilege to stand, and which he is commanded never to abandon, as he would wish to safeguard his own salvation and that of his hearers. Neither let fastidious delicacy, which is often more shocked at a breach of the artificial forms of politeness than of the sacred duties of Christian morality, deter you from making full proof of your ministry, of approving yourself to God, as a workman that needeth not to be ashamed; recalling ever to mind Paul's declaration to Timothy—a declaration of universal application—that all who will live godly in Christ Jesus shall suffer persecution. Let all his trials for righteousness' sake remind him of the dignity of his character, and of his resemblance to his Lord and Master that the disciple is not above his Master and the servant above his Lord. "It is enough for the disciple to be as his master, and the servant as his Lord" (Matt. 10:25).

If our own hearts be deeply affected with the important truths we deliver to others, we shall then walk with circumspection worthy of the vocation by which we are called. Let, therefore, a solemn sense of the terrors of the Lord, of the bitterness of sin, of the vanity and precariousness of all sublunary enjoyments, of the importance of eternity and the responsibility of our office, stimulate us to carry the momentous truths of the everlasting gospel with energy and life to the hearts of our hearers. For if our souls are not kept in the lively exercise of grace, our rounds of religious duties will unavoidably be cold, and our most sacred ministrations will be deplorably blasted. Let us always bear about us the dying of the Lord Jesus, and uniformly take heed that we are delegated ambassadors of Christ, to transact matters of everlasting importance between an infinite God and immortal souls. And if the honour of such a glorious embassy be so ineffably great, what inexpressible need have they of taking heed to themselves in all things, in the exercise of self-denial, ardent love to God, disinterested regard for His honour, and compassion for souls! What prudence, faithfulness, diligence, humility, holy zeal, spirituality of mind and conversation; what order and plainness and fervour; what just temperature of mildness and severity, are necessary as needs be! What heed for fear we may get careless and lukewarm in the Lord's vineyard about His glory and the salvation of souls, for fear that we may be deserted of God, and that pride and sinister motives may bear sway!

2. Take heed that "the doctrine" be not your own, nor that of others, but "Christ and Him crucified" (1 Cor. 2:2)—Christ in all His offices—justification by faith—the law of God as a rule of life—the covenant of grace, with all its benefits. No Arminian or Antinomian doctrines.

Let a man speak as the oracles of God. Let thy doctrine be accompanied with much humility and self-denial, so as to have God's glory and the salvation of sinners in view. Let it not be mixed

with vain philosophy, so as to be delivered from seeking yourself and the applause of men in the excellency of speech. It is found that the holiest ministers preach most plainly, and that the plainest ministers are most successful. Let it be grave and weighty, sound speech that cannot be condemned, commending ourselves to every man's conscience. The power of the truth upon our own hearts will greatly advance this.

Paul preached with a demonstration that the Holy Spirit was in him, sanctifying him. He preached so as to give a demonstration that the Spirit was with him. He was out of weakness made strong. The grace of our Lord was made sufficient for him. The Lord renewed his strength; he received out of the fulness in Christ, and grace for grace. He preached by the Spirit to the heart of the hearers, with the demonstration of the Spirit and with power, from the heart to the heart, from faith to faith, and from experience to experience.

3. "Continue in them." Continue (1) in thy views; (2) in thy calling; (3) be laborious and diligent. Continue in thy principles and work; you must not abandon either while on earth. "Woe is me, if I preach not the gospel!" (1 Cor. 9:16). Continue to seek after greater fitness for thy work, in prayer, reading, and meditations.

2. The great promises and encouragements by which these exhortations are enforced.

1. "Thou shalt save thyself." Your continuing and persevering in the ways of the Lord will tend to promote the salvation of your soul daily. "This is our rejoicing, the testimony of our consciences."

"Thou shalt save thyself" from the guilt of other men's sins and ruin, if thou be faithful in the ministry. "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his

iniquity; but thou hast delivered thy soul.” (Ezek. 33:9). “I am clean,” said the apostle, “your blood be upon your own heads.” “I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare the whole counsel of God.”

2. Thou shalt save “them that hear thee.” It is in the proportion in which a minister of Christ is taught to promote his own salvation, that he promises usefulness in the Church as a means of saving others—of opening their eyes to turn them from darkness to light. He is to preach in season and out of season for this end, and they are to hear. God’s glory and the salvation of sinners are the great ends of preaching, and the Lord promised His countenance to His ministers, even to the end of the world, for convincing and converting sinners, and for building them up in their most holy faith.

SERMON 2

“For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—John 3:16.

In these blessed words of our Lord we have the sum of the whole volume of inspiration, a most wonderful display of divine love, a most glorious intelligence and glad tidings of joy to all people. Nicodemus, a Pharisee and ruler of the Jews, struck with the indications of supernatural powers and authority which were manifested in our Saviour’s miracles, acknowledged his conviction of His divine mission, and immediately came to Him to receive instruction. There are two things on which our Lord chiefly insists in

this discourse on this interesting occasion. He first teaches him the necessity of regeneration, next the medium through which salvation was to be accomplished, and the indispensable necessity of believing in Him in order to have eternal life, and as He was discoursing with a master in Israel, He illustrates this great subject by a fact recorded in their law, which prefigured the Redeemer's death, viz., that as Moses lifted up the serpent in the wilderness, even so the Son of Man must be lifted up on the cross, that whosoever believeth on Him should not perish but have everlasting life, that he might divest him of that self-righteousness so peculiar to the Jewish people and so congenial to the human mind, and on which he so much founded his salvation. Our Lord further shows him that in the economy of grace everything of this kind is superseded by that. As the mission of the Eternal Son of God into this world had for its object to bestow eternal life upon those who were ready to perish, so the only way of enjoying the blessing was by faith in the testimony that God has given of His Son, and as this faith is not of ourselves but the free gift of God, so the bestowment of it on men of every character and description corresponds with the grace which appeared in the Father's sending His only begotten Son into the world that whosoever believeth should not perish but have everlasting life.

In discoursing from these words, I propose, in the first place, to consider the properties of God's love to a guilty and lost world; secondly the evidence He gave of His love, "He gave His only begotten Son"; thirdly, the end or design of this unspeakable gift of love, viz., "that whosoever believeth on Him should not perish but have everlasting life"; and lastly, conclude with a short application.

I. The love of God is the brightest beam of divinity that ever illuminated the creation. There is an unfathomable depth in it which even the penetration of angels cannot reach, an ineffable excellence which even celestial eloquence cannot fully express.

It is pure, unmixed love in its nature, object, and operation. It comprehends the various forms of divine beneficence—goodness, that extends its bounties to innumerable ranks of creatures, and diffuses happiness through the various regions of the universe—grace, which so richly showers its blessings upon the undeserving without past merit or further compensation. Mercy, that commiserates and relieves the miserable; and peace, and long-suffering which so long tolerates insolent and provoking offenders. All this divine beneficence in its different forms towards indifferent objects shows the greatness of divine love under various names. It is gracious, merciful, patient, and long-suffering love—love variegated, overflowing, and unbounded. Is not divine love displayed in the creation of this world, so well accommodated and so richly furnished for the sustenance and comfort of its inhabitants, and in rendering them capable of receiving streams of happiness from the immense fountain of divine goodness? It is by the love of God that this universe is preserved in order and harmony from age to age, and its numerous inhabitants supplied with every good thing. But is it not most conspicuously displayed as an unspeakably great, rich, free, and unmerited love in the gift of His Son to a guilty world? Almighty love, which brought the Lord of Glory from the celestial throne to die upon a cross, an atoning sacrifice for the sins of the world, in order to fit us for the incorruptible inheritance, and then to perpetuate our bliss through an eternal duration. Behold then, what manner of love the Father hath bestowed upon us that we should be called the sons of God, a subject so very grand and so elevating that our limited capacities are quite inadequate to comprehend it. Who can by searching find it out? Who can trace it to perfection? It is as high as heaven. What can we do, deeper than hell what can we know? Surely the measure thereof is longer than the earth and broader than the sea. But while this eternal love of God is an unfathomable ocean, we adore the God of our salvation, who sheds it abroad in the hearts of His people by

the Holy Spirit, that they with all saints may be able to comprehend in some degree what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge. For though creation be replete with evident traces of the goodness and love of God, yet it is the work of redemption that gives the most exalted display of this most animating and delightful truth. Accordingly, when the Lord promised to make a New Covenant with the house of Israel, He intimated that He would therein carry the demonstration of it far beyond whatever could be conceived of it either in creation or providence. I will make an everlasting covenant with them (says He) that I will not turn away from them to do them good. Yea, I will rejoice over them to do them good, and will bring upon them all the good that I have promised them, and my people shall be satisfied with my goodness, saith the Lord. And He gives us this as the amount of the whole—"They shall be my people, and I will be their God." The highest possible display of His love was manifested when He gave His Son to die to procure our redemption, the just for the unjust, that He might bring us unto God. For in this He at once commended His love to us as unspeakable, that while we were yet sinners, Christ died for the ungodly, in order to redeem them from sin, death, and hell. To teach them the revelations of His will and the declaration of His promises, in His determination to sanctify and to glorify them, in supporting them through life, blessing them in death, and bringing them to glory. When we, therefore, consider the unspeakable highness and holiness of our heavenly Father, and the lowness and wretchedness of those on whom He conferred His unspeakable gift, we are constrained to exclaim with the inspired writer—"God is Love." (1 John 4:8, 16).

It is an everlasting love. "The Lord," says the prophet Jeremiah, "appeared of old unto me, saying, Yea, I loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." (Jer. 31:3). "Blessed be the God and Father of our Lord Jesus Christ," exclaimed

the illustrious apostle, “who hath blessed us with all spiritual blessings in Christ Jesus according as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” (Eph. 1:3-4). O the matchless love of our God to a whole world full of ignorance, carnality, and enmity, against His holy perfections, in a state of actual rebellion against Him, and without the least desire ever to know, serve, or enjoy Him. Yet, hear, O! heavens, and be astonished. O! earth, God loved this world of perishing sinners. But how much no tongue can tell, for eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things the Lord prepared for them that love Him. It is so unspeakable and so unlike anything in human affairs that our text makes no comparison in order to describe it. It has no parallel or similitude among men and, therefore, it is only said—God so loved the world that He gave us His Son. In most cases human love is expressed by words more than by deeds, but the love of God is such that it cannot be fully expressed by words. It is a divine contrivance which we, while in this tabernacle, cannot fully comprehend.

It is an immutable love, as in Mal. 3:6, “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” He will rest in His love towards His people, for His love is engaged for their everlasting security. Having made them the objects of His free love, a primary fruit of His eternal favour, this love must abate, and His purposes must be rendered void before they are left to themselves. But if the Lord of hosts has purposed, who shall disannul it? If His hands be stretched out to execute His designs, who shall turn it back, before He has accomplished the end He has determined. As he thought, so shall it come to pass. As He purposed, so shall it stand. He has set His delight on the sons of men, and, therefore, He rests. He takes the highest complacency in the exercise of His love towards all His favourite objects. He rejoices over them with singing, and takes a divine pleasure in doing them good. So firmly did the

illustrious Apostle believe this salutary truth that he exulted in the contemplation of God's immutable love, expressing himself in the following forcible and pathetic language: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

It is a free love, as nothing out of God Himself can be the cause of it, for then there would be a cause prior to Him. The misery of the creature is not the cause of it, for He is not wrought upon as creatures are, nor are the merits of the creature the cause. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." (Titus 3:5). It is, therefore, free, as it arises from His sovereign will and pleasure through the merits of our Redeemer. Let us then consider the freeness of this love, and rejoice in the exercise of faith and lively hope that the most glorious day shall soon arrive when our happy anticipations of His immediate presence shall be unspeakably realised, and when we shall see Him as He is.

II. The evidence of God's love to sinners—He gave us His only begotten Son.

Then, we have the clearest evidence of this love in the Incarnation of our Lord. Here the unspeakable gift of God, manifested in the flesh, is most conspicuously displayed to a fallen race. Now, the original promise made to our first parents is fully realised. The God and Saviour of Abraham, Isaac, and Jacob, to the great astonishment of men and angels, condescended to appear in the likeness of sinful flesh, and now the divine predictions are amply fulfilled—"For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of

Peace.” (Isa. 9:6) How clearly did He manifest His love to us in the humiliation and sufferings of our Lord, in the poverty of His birth, the reproach of His character, the pains of His body, the power of His enemies, the desertion of His friends, the weight of His people’s sins, the slow, ignominious, and painful nature of His death, and the hiding of His Father’s face, for He hath made Him sin for us who knew no sin, that we might be made the righteousness of God in Him. “And the Lord hath laid upon Him the iniquity of us all.” (Isa. 53:6). Yet some have impiously asserted that the sufferings of Christ were only in appearance and not in reality. But if hunger and thirst, if revilings and contempt, if condemnation and crucifixion be sufferings, our Lord suffered; if the sinless infirmities of our nature, if the weight of our sins, if the malice of men, if the machinations of Satan, if the hand of God could make Him suffer, our Saviour suffered. If the annals of time, if the writings of His Apostles, if the death of His martyrs, if the confession of Gentiles, if the scoffs of the Jews be testimonies, our Lord suffered. He, therefore, that spared not His only begotten Son, but delivered Him up for us all, how shall He not with Him, also, freely give us all things. This great doctrine, therefore, of the remission of sins through the expiatory sacrifice of our Lord is that in which we can behold the great and mysterious love of God, and is the doctrine which stands as it were in the very face of the divine oracles, and claims our pre-eminent regard. It is this which impresses the Christian dispensation with so gracious and merciful a character, and justly gives it the designation of glad tidings. Though every part of our Lord’s obedience was meritorious and tended to magnify the law, yet His death upon the cross was its perfection and consummation; then it was that He exclaimed, “It is finished.” (John 19:30). In that tremendous hour He satisfied the penal demands of Justice, He silenced the thunders of Mount Sinai, He conquered death, He triumphed over principalities and the powers of darkness, and opened the gates of everlasting life to

sinners, dark and cloudy as that day appeared to the eye of sense, it was the brightest day that ever shone upon a guilty world, for on that day a light above the brightness of the firmament shone through the whole Jewish economy. Types met with their antitype, shadows were turned into substance, victims no longer bled upon the smoking altars. The veil of the temple was rent in twain, and a new order of things rose before us. Whilst infidelity triumphed and insulted our dying Lord, saying, "He saved others; Himself He cannot save," it spoke indeed the truth. He was chained and bound, but it was by a love to us and our salvation. Thus we read He was cut off out of the land of the living for the transgression of my people was He stricken, for it pleased God the Father to bruise Him and put Him to grief, and in this He commended His love most conspicuously toward us that while we were yet sinners Christ died for us.

III. The end or design of this gift of love was that "whosoever believeth on Him should not perish but have everlasting life." This was God's great object in giving His Son to be the propitiation for our sins. He has not sent Him into the world to condemn the world, as sinners might have expected, but that the world might be saved by Him. In this blessed design of man's redemption we behold the three divine persons moved by sovereign and free love, heartily joining in the most wonderful scheme of our everlasting salvation. The blessed Father to exert the grace, the Son to advance the merit, the Holy Ghost to apply the purchased benefits, the Father to adopt us for His children, the Son to redeem us for His mystical members, and the Holy Ghost to sanctify and renew our hearts. The design of this unspeakable gift is no less manifested in the resurrection of our Lord, when He secured the union of His people as His quickened and mystical members and their resurrection to everlasting life. It is no less conspicuous in His ascension when He took possession of heaven in their name, prepares them for the heavenly mansions,

pours down His Spirit upon them for that end, weans their affection from transitory objects, and attracts them to things above where He is, making continual intercession on their behalf, and securing their exaltation in due time. It was in the consideration of this grand truth that the Apostle Paul spoke of the great Mystery of Godliness—“God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.” (1 Tim. 3:16). All which was intended to adopt us into His family to sanctify our nature and receive us into glory, and when we consider the despicable objects on whom this unmerited favour was conferred, we are devoutly struck with unspeakable and holy veneration of the Divine Author, from whom all this has originated freely.

When men adopt, it is on account of some excellency in the persons adopted, as Pharaoh’s daughter adopted Moses, because he was exceeding fair; and Mordecai adopted Esther because she was his uncle’s daughter and exceeding fair. But man has nothing in him which merits this divine act, as in Ezekiel 16:5—“None eye pitied thee, to do any of these things unto thee, to have compassion on thee; but thou wast cast out in the open field, to the loathing of thy person in the day that thou wast born.” It was in this state our Maker found us, when He said—“Live,” and when He pours His Holy Spirit on His people they receive Christ by faith as freely offered in the Gospel to this end. His divine grace is imparted to them in order to excite their gratitude and direct their attention to the glory of Him who called them from darkness to His marvellous light to accomplish the great end of their salvation. They are divinely conducted to run the Christian race with faith, hope and love; they proceed in their journey towards the heavenly Jerusalem, faith is the foundation and measure of hope. The latter is only the anticipation of those blessings which the former realises and presents to the mind. If faith be strong, hope is full of immortality and glory. Her heavenly prospects vary with the

divine principle from which she proceeds. She is associated also with that humility which waits with patience for the full accomplishment of the promises. Hence, as an anchor within the veil, she keeps the soul sure and steadfast amidst all the fluctuating tides and tempests of this lower world.

But these graces, however important, beneficial, and permanent in their effects, are only instrumental to that grace of love with which we shall ever be filled in everlasting praises of Him who loved us. All other graces are but means to this blessed end. When we enter into a state of grace the full fruition of God, even eternal life, is ultimately intended. The end of God's unspeakable gift and all the graces of His Spirit through Him are to land us at last in the unfading and incorruptible inheritance. Love should adorn our Christian profession while here below—"The end of the commandment is charity out of a pure heart and of a good conscience, and faith unfeigned." (1 Tim. 1:5). "Now abideth, faith, hope and charity, these three; but the greatest of these is charity." (1 Cor. 13:13). It is of a superior and transcendent nature; without it all other gifts are but as sounding brass and tinkling cymbals. While faith is that primary grace which apprehends and appropriates the salvation of Christ, and while hope ardently looks for the perfect and ultimate fruition of this salvation, divine love is that holy affection which constitutes the health and felicity of the soul. It is the greatest evidence that we can have of being called of God. It is the prize itself, for in proportion to our love we dwell in God and God in us. Of all the Christian graces it is the most general and comprehensive, concentrating every other into its own nature. It suffereth long and is kind, without usurping the place or disturbing the functions of the rest. Love allies itself to them all, regulates their exercise, preserves their simplicity, refers them to their proper end, and by purifying the secret chambers of the soul, keeps up a hallowed flame of devotion which diffuses life and splendour over every part of divine truth, and thus maintains their

just empire in the heart with a single eye to the glory of God. It is also eternal in its duration, charity never faileth; faith ere long will be lost in vision, and hope in enjoyment. Their specific operations do not extend beyond the grave. When they have conducted the Christian to the confines of a better country they consign him over to perfect love, there to arrive at the very fountain of love, from which all the streams run for the healing of perishing sinners, and join the spirits of the just in songs of everlasting praises to the Lamb that was slain and redeemed them by His blood.

I conclude with a short application. Is the love of God therefore from everlasting? Is it the great, the eternal and absolutely free favour of God in Christ manifested in the vouchsafement of spiritual and eternal blessings to the unworthy entirely detached from all supposition of human worth and absolutely independent of any such thing as human goodness? O! then, all ye children of want and sons of wretchedness, whether Jews or Gentiles, to this inexhaustible fountain of God's free and unmerited love ye may freely come. Here the poor, the maimed, the halt, and the blind, with longing hearts and uplifted hands, big with expectations of being healed, may come with the utmost readiness, for the invitation extends to all characters and descriptions of men, and the proclamation (whosoever) is expressive of the freest favour and richest grace, including offenders of the worst characters, publishing pardon for sins of the deepest dye, and all ratified by Veracity itself. It affords sufficient encouragement to the vilest of sinners who is willing to owe his all to divine bounty, to receive the heavenly blessing, and with faith and gratitude to rejoice in the royal donation. Yes, it is the sovereign love of God that raises the poor from the dunghill and the needy from the dust, and sets them on thrones of glory, and numbers them among the princes of heaven. Happy, then, are they who are taught the infinitely marvellous, pleasant, powerful, and profitable truths of God in a manner that enlightens, draws,

renews, ravishes, and sanctifies their heart. Happy they who being chargeable with every guilt and pollution, have them all washed away through the efficacious and expiatory sacrifice of their Lord, their righteousness and strength. How freely may they come to His throne of grace to receive of His love and sing in the heights of Zion. Happy His subjects who is love itself, whose laws are holy, just and good, a perfect law of liberty, and whose whole administration is wisdom, righteousness, condescension, kindness, and love. O! then may that blessed day hasten when time shall give place to eternity, when our transient glimmerings of His glory here issue in our being for ever with the Lord, when our beloved ordinances of His grace shall be exchanged for seeing the God of infinite love as He is, who will acknowledge us in the face of His dear Son, who is the light of the celestial mansions, our everlasting light—our God, and our eternal glory.

SERMON 3

“Cast thy burden upon the Lord, and He shall sustain thee.”
—Ps. 55:22.

We are all in a state of trial and probation, for a permanent and eternal existence in another world. The space in which we move is but short at best, and by several circumstances very much contracted; but short and contracted as it is, scenes of the most weighty and important nature are transacted upon it. Man in his present fallen condition is truly forlorn. He is appointed to endure many severe afflictions, which he can neither foresee nor prevent. In the distribution of afflictions there is no doubt but the unerring wisdom acts, nor can chance have any place in His vast dominions, where even a sparrow falleth not to the ground without Him. It is true that in our short-sighted apprehensions the distribution

appears very unequal, but humility and entire resignation are our bounden duties; for here we know but in part. Men's natural dispositions are as different as the complexion of their faces; nor can we imagine that the same measure of afflictions will answer the end of their discipline. Hence it is that among those who are evidently the children of God we see some whose heads continually hang down as the bulrush, while others have no severe dispensations comparatively to endure. Even among the wicked this seeming partiality may be discerned. There is no question, however, but the end of these different dispensations is that they may be disciplined and prepared for a state of infinite perfection, when all tears shall be wiped away from their eyes. Those for whom these afflictions have not answered these ends, but, like Pharaoh, harden themselves in wickedness, shall be left inexcusable. It often happens that the dearest and nearest child of God feels most of the bitterness of the rod; "in this world ye shall have tribulation." (John 16:33). We may rest assured, however, that there cannot possibly be one needless drop in their cup, for it is measured out by the unerring wisdom of their beneficent Father. A believer without afflictions and crosses has reason to doubt his sonship, "for He chasteneth every son whom He receiveth." (Heb. 12:6). Here the excellency of our holy religion appears, that it not only calls us to endure afflictions, but makes them productive of the most invaluable advantage to those who are exercised therein. The inspired penman of this Psalm had to endure not an ordinary measure of these afflictions, both before and after he became king over Israel, but he was not left destitute or unaided; he had experienced that God's strength was made perfect in weakness. From the experience he thus had of the divine help in every time of trouble he gives it as his advice to all in similar circumstances to follow the same method. With God there is no respect of persons. He is equally ready to succour and help the weakest believer as He was to help David; and when they

follow the same course, “out of weakness they are made strong.” I presume there are some now present who have experienced the truth of God’s promises, that His strength is made perfect in their weakness. There is none without his own burden. Some may think that there is none more uncomfortable than themselves; some may go so far as to suspect the safety of their condition, and speak bitter things against themselves. In order by the divine blessing to give some direction and help to these heavy-laden and weary souls it is my design to show—

- I. Some of those many burdens which every believer may be presumed to have.
- II. How we are to cast these burdens upon the Lord, or what is implied in so doing.
- III. Clear up the import of the promise—“He shall sustain thee.”
- IV. Practical inferences.

I would earnestly solicit the patient and attentive hearing of all who are now present, that they may have an opportunity of knowing whether they have a title to be numbered among the true disciples of Jesus, and hear Him invite them saying—“Come unto Me.” (Matt. 11:28).

I. Some of the burdens which every believer may be presumed to have.

(1) Sin is a most grievous, a heavy and a dangerous burden. This is a burden we have brought with us into the world, and while we remain here, with which we must struggle. There are many who now hear me that may have no feeling of this burden; and how can they, seeing they are all in a spiritual sense dead in trespasses and sins. They have such a weight of sin upon them as will be more than sufficient

(unless they are relieved from it) to sink them down to the lowest hell, and keep them there throughout the endless ages of eternity. Like a man immersed under water, who feels no weight from a quantity the hundred-thousandth part of which he would be unable out of the water to bear. But when the divine life is communicated by the Spirit of God, the feelings are restored to the once dead and insensible soul. While one is dead he is in the land of silence where no complaint is heard, but when life is restored the person feels and complains. The Apostle Paul informs us, that he was alive once without the law, that he thought himself a good man, and lacked a feeling sense of the burden of sin, but when the commandment came sin revived and he died. The burden he had felt brought him down to the ground, he found himself unable to bear up under it. There was a strong and, on the part of the Apostle, an unavailing struggle; the soul now quickened, felt the burden of sin, and unable either to bear it or extricate himself from it, he exclaimed: "O wretched man that I am! who shall deliver me from the body of this death." (Rom. 7:24). The body of sin had affected all the powers of his soul and notwithstanding that it was deeply felt, he could do nothing towards rescuing himself. Nor was this peculiar to the Apostle only, he speaks the experience of all the people of God. Sin is their daily and most grievous burden. They would rise upon the wings of faith and make their escape from the world of troubles, but sin as a weight prevents them. They would hold spiritual converse with God, but sin intervenes. They would have their conversation in heaven, but sin prevents their mind from acquiring that spirituality of affection which is necessary for that employment. They would, with unwearied perseverance and daily advancement go towards Zion as travellers to that happy country; but the burden of sin prevents them from making but a small progress. This burden is much more so to some than to others. And perhaps those sins which never come to light, yea, which they never committed bear heavier upon them and prove

their greatest burden. The Psalmist felt this burden (Ps. 38:4.) Every believer does the same and longs exceedingly to be relieved from it, "he groans being burdened." (2 Cor. 5:4). We should, therefore, lay aside every weight and more especially that sin which doth so easily beset us that we may run with patience (though not sinless) the race that is set before us (Hebs. 12:1).

(2) The hiding of God's countenance from the soul is a burden, weighty and unsupportable, to the believer. Sin is not only the worst of evils in itself, but also the cause of all the other evils man is appointed to endure. It is matter of no small astonishment that we are in general so fond of our greatest tormentor. Among the other great evils which sin introduced into the world, that complete and universal alienation which it has made between the Creator and His creatures is by no means the least. This of itself is misery enough. There is no happiness for a rational being but in God. Sin made God, in whom is no enmity, an enemy to us; and man, in the constitution of whose original nature there was no enmity, is now enmity itself. Nor is this all; the highly favoured few, who, through the mercy and free love of God in Christ, have been readmitted into favour and intimate fellowship with Him, have reason with David to exclaim that God hides His countenance from them, and they are brought low. The soul excruciating pain of desertion is felt by none except those who are admitted into nearness and fellowship with God, who upon some favoured seasons can say with the disciples it is good for us to be here; and we may observe that the degree of distress wherewith the soul is affected upon the hiding of God's countenance, corresponds with the degree of intimacy enjoyed. Those who are only mere professors of religion desire no more of it than such a measure of knowledge as shall enable them to pass through the world with a reputation, but the sincere believer desires to have the life of religion, and the life of religion is fellowship and communion with God, who is not the God of the dead, but of the living. This man alone can

say that it is sweeter to him than honey, than the honey-comb (Ps. 19:10). He has not only seen, but also tasted that the Lord is good. The life of faith is the Christian's life, but the communion with God which His people enjoy with Him upon some seasons depends not upon faith. They may have a faith's view of God when they have not an experimental communion with Him; so that we have here two distinct considerations. Sometimes the hiding of God's countenance refers only to one of these: we may have faith in exercise, when we are very low in our experience. This was the case with David, as he expressed it in Psalm 42. New converts in the day of their espousals live more by experience than by faith. Can the children of the bride-chamber mourn while the bridegroom is with them? But the day is coming when the bridegroom shall be taken away from them, and then shall they mourn in those days. Hence we are not to imagine that God's providential care shall ever be withdrawn from His people: "My presence shall go with you, and I shall give you rest." (Ex. 33:14). But it implies that in our experience we are not uniformly to enjoy the same sense of His gracious presence, which upon some occasions we are permitted to enjoy. What a cloud came over the mind of the disconsolate disciples when Jesus was in the grave. Those who have been in similar circumstances can best tell. The reason why God thus withholds the influence of His Spirit in their experiences from His people is in some measure concealed from us. He giveth no account of any of His matters. We know that it proceeds from love. Sometimes it arises from unwatchful or unguarded action of His people. They may have forgotten it, but when they feel their souls bereaved of comfort, they then confess that it is an evil thing and bitter, that they have forsaken the Lord. Perhaps they may not discover the reason, and yet from God's dealings towards them they know they have offended Him. Like an obedient wife whose happiness depends upon the smiles of her affectionate husband, or a dutiful son who anxiously wishes to please his father, the believer

would anxiously know wherein he has offended, and would suffer any infliction rather than to want the smiles of his father and his God. But I presume that some of the desertions of believers may arise from the infinite wisdom of God towards them, in order to prepare them for some extraordinary discovery of Himself, or some change that is to happen in their situation. But from whatever cause it arises, it is an uncomfortable situation, and when a believer comes the length of losing sight of his resignation as a duty he owes to God, it becomes intolerable (Ps. 70).

(3) The believer's doubts as to his interest in the benefits of the everlasting Covenant, well ordered in all things and sure, is another heavy burden. As another evil consequence of sin, we are under sentence of condemnation to the holy and good law of God, having lost our ability of giving that perfect obedience which it requires. We are, therefore, upon the terms of the first covenant outcasts, and have most justly forfeited every claim to any of the benefits we had secured to us in the covenant. The last breath we draw is only from the unmerited goodness of God. But the Lord was pleased to establish with His people in Christ a new and unalterable covenant. In this covenant the forfeited right and lost blessings are restored. They are sure to all the seed, and they have as unquestionable a title to them as Adam in innocence had to all that God promised him. That this covenant is made with Christ and ratified by His blood, is every believer's salvation and all his desire. But if the covenant is made with Christ as head and representative of His people, it is but just and reasonable that while He stands according to the stipulations of the covenant, those who are interested in it, for whose sake He entered into such an engagement, should be partakers of the benefits of the covenant. Unless this had been the case, to speak with reverence. we could not say that justice would be done to the covenant Head. We find, therefore, that there is no believer but receives these covenant blessings. It is also the first concern of

every Christian to know in whom he has believed, and to taste of covenant love in covenant mercies. This is as unquestionable an evidence and much more so than if an angel came from God with the same message with which he came to the blessed virgin. Yea, it is as certain as if God with an audible voice declared that one is a child of the covenant. Covenant benefits can only come to the children of the covenant. The children's bread cannot be given to dogs. Christ undertook and accomplished the work for those that the Father had given Him from eternity. Nor need any one examine into this secret mystery; let him rather know if his state bespeaks him to be among the redeemed of the Lord Jesus. There are some who have no doubt in their minds but they are God's children in the covenant of grace. It becomes them to take heed how they walk. There are others, and the greatest number, who, notwithstanding that they are as certainly interested in the covenant as the former, can scarcely believe it. They dare not say, but they may be; but they dread they are not. They are prevented from utter despair, but they are often on the brink of that pit. This is a most severe burden, and naturally resulting from the former. These doubts arise from within and from without. The experience of sin and sinful corruptions working from within; the promises so completely locked up that the believer dares not look to them. Unbelief and the evil suggestions of Satan will misrepresent the promises, and even doubt their veracity (Ps. 116:11). When he considers the advanced state of other believers, he does rejoice, but instead of being encouraged, he rather concludes that, were he one of God's children, he would partake of their privileges. He can find no parallel to Himself among the people of God: he often repents and bitterly laments that ever he presumed to take the children's bread. This is a most unsupportable burden to an awakened soul, who knows and firmly believes that there is no other name given under heaven among men whereby he can be saved, but that of Jesus alone. These doubts and dismal apprehensions may be in part

constitutional. They are, however, in some degree or other felt by true believers. They should be cast upon the Lord. He shall sustain us. The manner of casting them upon him comes to be considered under another head; but let none imagine that this case is peculiar to him alone. It is the lot of many of God's children. Be not content, however, in the condition, but believe that you may be a child of the covenant, although you may not have the appearance of it. Distinguish yourself from the formal hypocrite by not contenting yourself with a probability, but aspiring to a certainty.

(4) Their duties are a burden to believers. This may on first hearing surprise some who are not acquainted with the experience of believers. But to make this in their view a greater paradox, their duties are their burden and their pleasure. They feel an ardent, growing desire for the duties of their holy faith as they advance in the spiritual life. But their minds are enlightened to see and believe the immaculate holiness and spotless purity of God. They know that He is a Spirit, and they that serve Him acceptably must do it in spirit and in truth. They, on the contrary, find themselves under the influence of carnal and dead affections: they mourn after that fervour and warmth in devotion, which, though it cannot recommend them to the favour of God, would indicate the indwelling habitation of His Holy Spirit. They would do good but evil is present with them. They would go unto God as their chiefest joy and glory in Him, but they find a deadness and indifference. Even their most solemn duties, where they expected comfort, are rendered uncomfortable to them by the intrusion of vain thoughts; and sometimes they retire from the house of God much more burdened in this respect than when they have entered it. They are often in a strait between two: they fear that their duties may provoke the Spirit of God to withdraw, and yet they cannot refrain from duties. Nor is this occasionally: some even complain that they have reason to fear that no duty of the Christian life had ever been rightly performed. They sometimes doubt their

sincerity; and any commendation from men grieves and humbles them. They exclaim from a sense of deadness—"Awake, O north wind, and come thou south." (Song 4:16).

(5) The temptations of Satan are a burden to believers. In this wilderness of their pilgrimage the people of God are exposed to many hardships; they are in themselves a poor, defenceless people. Among other things which make their journey through life often uncomfortable, they must feel the stings of fiery flying serpents. The Apostle's complaint, in the experience of every child of God, holds still true, "and we are not ignorant of his devices." (2 Cor. 2:11). There are some of God's people who have more discernment than others to know his temptations. There are some who from their natural temper and other circumstances are less exposed than others. Some, from a long experience of his attacks, are not much disconcerted, at least till he makes use of new methods. Some are tempted to such abandoned vices as they would not communicate to their nearest connections or their most confidential friends. They find their hearts, contrary to their wishes, open to his attacks. They find, even in the most solemn part of their duties, that the heart, by the evil suggestions of the enemy, is carried away. Nay, sometimes they are compelled to abandon a commanded duty. They hear his secret whisperings carrying away their attention. They pray against it and yet their smart is not eased. Upon some occasions they have relief, but after that his temptations are renewed with redoubled fury. The more seeming relation and zeal they discover for Christ they are the more distressed by the cunning and craft of the old serpent. Cast this burden upon the Lord.

(6) The present melancholy and unpromising state of the Church of Christ and its members is another grievous burden to the believer. It is an undoubted evidence of a Christian temper, to have his mind expanded and enlarged by universal philanthropy for all men. Every true believer is of a public spirit, yea, the cause and glory of Christ

concerns him much more than his own private interest and even his eternal salvation. Seeing that he has a union with Christ and the members of His mystical body, he has a particular and abiding corner for his mother, the church. Thus we find the believing soul expressing himself in Song 8:2. We justly despise that son who denies and disregards the influence which natural affection has over him; nor can the most dutiful attention repay the care and painful distress of a mother. It is no less unnatural for children of the same family to be indifferent about one another's welfare. Between Christ and believers who are begotten by the Gospel, there is a much more intimate relation. They are members of one body. They are under the influence of one spirit. They are children of one family. They are joint heirs with Christ, of the same glorious hope. Every believer feels an interest in the Church of Christ. He rejoices over it, and mourns when the cause of Christ is not triumphing. When he perceives the marks of an angry God towards the Church; when he sees judgments drawing nigh, when he sees Satan successful then is his time to encourage, warn, and admonish, earnestly and unceasingly imploring the return of God's favour and His exercising protection over His Church. There is much reason to mourn and lament over the cause of God in our days. Who that is in any measure animated by the same Spirit but will unite with the weeping prophet in Jer. 9. But although the union of believers with one another exceeds that of natural affection, it by no means eradicates it. On the contrary, it raises it to a degree of which a natural person is never susceptible: it begets a concern for the immortal part. It not infrequently happens that godly persons have very ungodly and wicked relatives. Adam had a Cain in his family, Aaron had a Nadab and Abihu, David had an Absalom, and in the Saviour's own family there was a Judas. And in general many of the people of God have cause to complain that their house is not right with God. In the distribution of God's grace it happens in families and congregations that while one is taken,

the other is left. This must be matter of grief to the believer, and the more intimate the connection the heavier the burden. Cast this burden also upon the Lord, and He shall sustain thee.

(7) Poverty is a burden to believers, notwithstanding that the Lord has in a great measure alienated the affections of believers from earthly to heavenly objects: and that they expect to be made happy only when that which is in part shall be done away, yet they must feel like other men the ills of life. They are in general a poor, despised, and afflicted people. "Not many noble, not many mighty are called." (1 Cor. 1:26). From the present unrelenting state of men's mind they have in their view little lenity to expect. There is, in most cases, no mercy for a poor man. "The rich have many friends." (Prov. 14:20). It is likely the believer many times knows not to what hand to turn for relief. He may have others depending on him, and sees nothing wherewith to provide for them. This is a burden grievous to be borne. It may sometimes stagger the faith of a confirmed believer. The affliction wherewith his family is visited heightens the distress. In similar circumstances we find the Israelites upon their crossing the Red Sea. They had no prospect of support; they were always to move forward and even should they settle, the wilderness would give them no maintenance. But the Lord had provided for them. If many of us had been present, it is most probable we should have joined them in their murmuring against God and Moses. Cast this burden upon the Lord and He shall sustain thee. "They that truly seek the Lord shall not want any good." (Ps. 34:10 Metrical version).

Lastly, the want of a burden is a most grievous and weighty burden. However strange this may seem to some present, this is the most unsupportable of all the burdens we have mentioned. It is so in its own nature, and more especially as it unfits us for having it removed. Owing partly to the believer's constitutional habits, the delusion of sin, the temptations of Satan, and the corruptions of his own heart, he finds himself in a state which he cannot describe.

There is such a deadness and indifference seizing him that he cannot with any degree of precision trace any work of grace in his soul; any corruption, any need for a Saviour, any danger, any desire for an alteration of state, and yet he feels a most uncomfortable uneasiness in that situation. In this state such indifference may take hold of him, that unless restrained by the unseen agency of God, he would commit any sin to which he is tempted. But in the goodness of God Satan is restrained in a great measure. The believer would mourn and lament his sins before God, but he cannot. He would pray but knows not how. He would meditate but knows not on what. He would believe, but feels himself under an utter inability. Sin, like a delirious fever, has seized all his soul, and he can scarcely feel or describe anything in its true light. We should be cautious that we do not create such a state for ourselves. Cast thy burden upon the Lord.

II. How we are to cast these burdens upon the Lord. Man, in consequence of his apostacy from God, labours under the most deplorable inability in a moral sense. Any one of these burdens we have enumerated would be more than sufficient to prevent his ever arriving at that rest which remaineth for the people of God. But blessed be God we are not left to have an unavailing struggle with difficulties. We have a mighty One as our defence, and underneath are the everlasting arms. To encourage our approaches, He has assumed human form, and most graciously bore Himself all these burdens. This makes a faithful and fellow-feeling High Priest. This of itself must be matter of encouragement for feeble and helpless sinners. But they are not left to conjecture. He condescends in the most endearing unequivocal manner, to invite them to His pardoning, refreshing, and supporting mercy, much readier to communicate strength than they are to ask him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest"

(Matt. 11:28). In this state of trial and difficulties we groan, being burdened, but we labour not alone. The Angel of the Covenant that appeared unto Jacob in the way is ever present with us. But there is such humility and condescension in God towards sinners that they find a difficulty in believing it possible—"Dost thou wash my feet?" (John 13:6). There is no question but God is more than sufficient to uphold the most disconsolate believer under the heaviest burden which any is doomed to labour under. But the difficulty rests on his own part. That impotency which incapacitated him for bearing under his burdens, disables him also from casting them upon the Lord. There are two hands wherewith the believing soul should cast his burdens upon the Lord: these are faith and prayer. If at any time, which often happens, one of these begins to fail, it must be cast by the other, and sometimes their joint efforts must be exercised, like as Moses and the inferior judges managed the concerns of the children of Israel. I speak not of counterfeits. Both these must be inseparable if they be of the genuine kind. Faith may sometimes be weak, but prayer may be had recourse to in all cases. Prayer must be offered in faith; but it may be the prayer of faith, when faith itself is not in exercise. Faith, likewise, partakes of the nature of prayer. In any and in every situation when we have recourse to these, they prove effectual. There is no burden which we may groan under but can be supported in this manner. How comfortable may the soul who has freedom of access to God in prayer be in any situation. And I may appeal to the experience of some who now hear me, that not infrequently they had approached a throne of grace bitterly complaining of their many hardships and trials; but, if in the goodness of their God, they have been admitted to any intimacy there, they find themselves eased of their burdens and possessed of unexpected strength for their Christian course. A burden can never bear too heavy upon the believer while he has freedom of access to God, to make known unto Him all his complaints.

III. What is implied in this promise—"He shall sustain thee?" This does not imply that a belief in the all-sufficient, all-free grace of God in Christ should make us more careless in our walk through the world. This would be to sin, because grace doth abound. If a man be rescued from sudden destruction by the benevolent exertions of another, should this induce him to expose himself to the same danger, even should his former benefactor stand by; and surely no man in his sober senses would be so mad. This imputation upon the doctrines of free grace is the most unfair and unjust that can be conceived. The clearer and firmer a believer's assurance in the favour and protection of God is, the greater watchfulness and circumspection does this beget in him. Neither does this promise imply that when we cast our burdens upon the Lord we ourselves are henceforward to go free. This would not be to consult our good, which God uniformly does. Such is the corruption and deceitfulness of the human heart that did we but for any length of time want something to humble us, we should in a short time turn wanton against the Lord, and bring upon ourselves the sorest burdens. For there are no burdens so severe as those which we have brought upon ourselves by our unwatchfulness. The promise, therefore, does not run in this way. You shall be free, but He shall sustain thee, labouring under the burden and often ready to fear that you shall fail. But the promise implies—

1st. That no unnecessary burden shall be laid upon us, that even a dog cannot bark against us without permission. The Lord is infinitely wise; He does not proportion our burdens according to our resolutions, but according to our danger; and what He has designed for us, or what He is to do by us. There are many who may suppose that a less burden might serve, and that should he have easier burdens he might make a greater progress in the Christian life. But this proceeds from ignorance. A little acquaintance with your heart will convince you that even the measure of affliction you have is scarcely sufficient for keeping down the pride and haughtiness of

your heart. They are all measured out by infinite wisdom. They are necessary for preserving us right in our journey through life, lest we might make a shipwreck of faith and of a good conscience; and though we may not know it now, we shall know it hereafter. For we are yet but children in knowledge; nor do we know what the wisdom of our Father intends for us. He shall sustain us; and surely, if we must be indebted for strength, we should leave the manner to Himself.

2nd. This implies that we shall have every necessary direction and discipline under these burdens. When we have at first engaged in the Christian course, we are impatient of restraint; we think that nothing but comforts and uninterrupted communion and fellowship with God is to be enjoyed. But we have not gone far when we find that we are not yet made perfect. We must undergo a discipline here, that we may arrive safely and qualified for the enjoyment of the higher house. When we begin the Christian life we may have many struggles. Ephraim most emphatically compares himself to a bullock unaccustomed to the yoke (Jer. 31:18). The untoward disposition of his heart was much severer than the service to which he was called. The Lord shall teach His children this discipline until they are at length brought to rejoice and joy in tribulation. They bear the yoke not of constraint, but of a willing mind. They are under the tuition of infinite wisdom and unalterable love.

3rd. This promise implies that they are perfectly secure under every burden, and that at length they shall be delivered out of them all. He shall sustain thee. He, who is the Almighty, He who is Lord of Hosts; all thy burdens are under His immediate inspection; yea, they are ordered by Himself: "Fear not, for I am with thee, be not afraid, for I am thy God." While there is omnipotence in Jehovah to sustain a fellow-feeling and grace in Christ, and the fellowship of the Spirit, the true and sincere believer cannot fail.

It is true that even the most sincere believer is but weaker than

frailty itself; but the appointing of the burden for believers belongs to God; troubles arise not out of the dust. Omnipotence itself cannot lay any burden which itself is not able to bear. Pray not then, O believer, that thy burden may be removed or even lightened, but in a consistency with infinite wisdom, well knowing that though of yourself you are insufficient, yet your sufficiency is of God: "His grace shall be sufficient for you, for His strength is made perfect in weakness." (2 Cor. 12:9). But think not that even God Himself is to support you under these afflictions always. He has a nobler service for you yet in the higher house. Even while we are supported under afflictions, and they are thus joyous, there is a desire of deliverance natural to man. This time of redemption draweth nigh. The end of the journey will ease us. Our salvation is nearer than when we have believed. Who would grudge a few trials and difficulties, if need be, in this world when there is the more unquestionable certainty of a sudden and certain deliverance. More especially when we reflect that these very distresses shall enhance the value of the enjoyments, and that they are, moreover, one chief means whereby we are prepared for heaven. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17).

IV. Practical inferences.

(1) Hence we may remark what an inestimable privilege the Gospel of Jesus is. It has among many other advantages given us clear and comprehensive notions of that great Being whose we are, and whom we serve. It has made Him, who was formerly little more than an object of terror, an object of love and unshaken confidence. Believers can now contemplate His adorable perfections and see them in the face of Jesus all exercised on their behalf encouraging their hearts, and giving them good hope and consolation through grace. Nor can any one consider God out of Christ but as an object of terror: on the

other hand, connected with this knowledge of God is our happiness. Let the advantages we enjoy be duly estimated.

(2) Hence, we may learn the true cause of our inquietudes and anxious fears. It is true that we must suffer many things in this our probation state. These are not, however, the cause of our fears. Our fears do not arise either from our sufferings or wants. Many of our fellow mortals had these to endure, and yet they were not cast down, but rejoiced in them. There is none who is in the least acquainted with the history of the saints but will know this. Have we not the same unchangeable God? Is not His goodness, His power, wisdom and love equally free to us as to them, and yet we do not find such unshaken confidence? The reason is plain, they had more real intimacy with God: were much more exercised by afflictions than we are, yet they fainted not because they believed that underneath were the everlasting arms. It is necessary in order to constitute God an object of dependence, that there be a special revelation of Him to us as individuals.

(3) Have we cast our burdens upon Jehovah? This is an important question. Sooner or later we shall all feel the need of Him. But unless it is done as an act of the will, with the consent of the mind, we should not imagine ourselves safe. A reliance upon God is the believer's privilege.

(4) A word to those who have unshaken confidence and freedom of access to God. They should walk circumspectly, lest they may in their experience deprive themselves of this greatest of all blessings. They should, also, have compassion upon those that weary themselves for very vanity. They should bear with the weak. They should guard against self-sufficiency.

(5) Those who entertain doubts of an interest in God and cannot say whether they have laid their burden upon Him, they should examine whether He has done anything for them in time past from which they may comfortably conclude that they are objects of His

peculiar care. They should, also, endeavour to commit their ways unto God and having done so to leave the issue with Him. They should often contemplate the unchangeableness of God their Saviour.

Lastly, a word to hypocrites and self-secure sinners. It happens often that those who have least cause, are the most seemingly comfortable. But their joy is like the crackling of thorns under a pot, it shall be turned into sorrow. They should examine upon what their confidence is founded. If they would but listen to the voice of conscience it would inform them that it is nothing more than presumption. Real trials and severe difficulties are before them. Let careless sinners also consider the awful situation wherein they stand. Consider what is said, and the Lord give you understanding.

SERMON 4*

“And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen.”
—Gen. 22:14.

The providences of God towards His people are most remarkable and fraught with the most weighty instructions; they are no doubt intended for the benefit of all generations, and preserved in the Scriptures for that purpose. The history of Abraham, the friend of God and father of the faithful, is most remarkable and interesting. That part of his life and that severe trial of his faith to which the text refers we have an account from the beginning of this chapter, and in the text a remembrance is kept of it. The Lord shall be seen by

* This sermon is incomplete. It will be noticed that it is only the first head which is dealt with.

His people in their difficulties, straits, and trials. He shall be seen in the mount, as in the case before us, when matters are brought to an extremity; when all succour failed, and we have neither help nor hope. As, on the one hand, we ought not to despise the chastening of the Lord, so on the other we ought not to faint when we are rebuked of Him. Just as Abraham was about to lay the knife on his son the Lord was seen; this made the deliverance most beneficial and sweet. Let us notice—

1. That it is God's usual way to bring His people into extremities.

I. That then, and not before, the Lord will be seen.

II. That these straits and trials into which God in His sovereignty brings His children are not punishments but privileges.

III. Let us make application.

I. That it is God's usual way to bring His people to extremities. That is a truth so fully established by the history of God's people, both living and dead, that we need not stay upon the point. We refer you to the great cloud of witnesses with which we are surrounded. Those that are now nearest the throne above came out of great tribulation. The tribulations do not arise out of the nature of religion necessarily, but it has been the manner in which the wise Sovereign of the world saw meet to lead His children forward towards the enjoyment of that rest which remaineth for the people of God. I would, on the present occasion, endeavour to direct your attention to a few reasons as far as we can know them and He has revealed them, of this part of the divine procedure towards His people. This may help us in apprehending and discharging duty.

(1) The Lord will bring us to extremities that they might be really

felt by us as an affliction; we, too often, create innumerable evils for ourselves; and while we view them through the medium of our own fancy, we presume that there is none so heavily afflicted as we are. And it often happens that nothing will convince us of our sin and folly except the hand of God being laid heavy upon us. Then we forget what we are wont to consider as a heavy affliction. Until we are brought to an extremity it really is no affliction; and from what is not so we reap no benefit. For we come out of those furnaces we have ourselves heated, more stubborn and self-willed than before. But when we are shut in on every side and have no hope left, then we shall look out of ourselves. God does not willingly grieve nor afflict any of the children of men, but He does it for their profit.

(2) That in our extremity we might seek unto God. We are all, since the introduction of sin, alienated from the life that is in God; we run after the creature, and pursue with eager, imaginary expectation the fleeting shadows, and as long as we believe that the creature can do us any good, we shall go no further. Hence it is that when we are exercised in the discipline of our Heavenly Father, and acquire spiritual discernment, we see that the severest dispensations which at the time were viewed as indications of the divine displeasure, are seen to be fruits of His love, and inseparable from it. Those that in their health live at the greatest distance from God, and never hear what He says, will often in their affliction adopt the language of, in Hos. 6:1—“Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.” It is only when the aid of the creature ends that the assistance of the Creator comes in. On a death-bed almost all are serious. When the creature can afford them no comfort nor stay; when all are wholly vanity, “miserable comforters.” But it is one thing to be convinced of the vanity of, and renounce, all creature comfort from necessity, and another thing to do it from a conviction of the excellency of divine things. It is one thing to say in the bitterness of one’s spirit,

“My judgement is greater than I can bear,” and another thing for the soul to say—“Thou art my portion in the land of the living.” Natural causes may produce the former, but nothing except a saving work of God upon the heart can effect the latter.

(3) That we may acknowledge and praise God as our helper and deliverer. We are so attached to self and so much under the influence of this universal idol, that when difficulties are only partial, we ascribe the deliverance, at least in part, to ourselves and other means. If we lean to the creature, we will either resolve them wholly to it, and forget God, or at best divide the praise. It is true that God has appointed means, and uniformly works by them, but until we are denied the efficacy of means and refer all to the supreme will and blessing of God, we cannot have a deliverance in God’s way nor as a real benefit; see this beautifully illustrated in the case of Gideon (Judges 7:2). The original number which Gideon had to oppose to that of the enemy was comparatively few, but then Gideon would have ascribed the victory to himself in some measure had he been suffered to go forth with them. But when the number was so very much reduced as to leave no hope of a victory, the praise must be entirely and wholly referred to God. The language from such a deliverance will naturally be—“Not unto us, O! Lord, not unto us, but to thy name, give glory for thy mercy and truth’s sake.” God will not divide His glory, “He will not give His glory to another, nor His praise to graven images.” (Isa. 42:8). Had Abraham discovered the ram a moment sooner, God should not have so much glory of it, nor would Isaac be so sweet to him as receiving him from the dead. Those who are taught of God know that when they substitute any idol in place of God that He takes vengeance on that invention—all of them must say in a day of God’s mighty power—“What have I to do any more with idols?” (Hos. 14:8).

(4) That from a happy necessity we might be made to seek the Lord, and know Him experimentally. In our ease and prosperity we

are all prone to be satisfied with a speculative acquaintance with God. And until these fine speculations are called into actual exercise by severe trials, we may think that our hill standeth firm, and shall not be moved. But all these refuges of lies shall be swept away, and in the day of evil nothing but a practical experimental acquaintance with God can support the soul. Nothing is well learned but by experience. This alone can inspire confidence in God. "The Lord that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me (said David) out of the hands of this Philistine." (1 Sam. 17:37). It is when a person is in real extremity that he shall have experience of the Lord. Therefore, we read concerning Manasseh that when he was in affliction and prayed and humbled himself, he knew the Lord was God (2 Chron. 33:13). Such of you as attend to God's dealings with His people will find that it was always upon some emergency or change in their circumstances and situations that He manifested Himself to them. This was eminently the case with Jacob, both on his leaving his father's house and on his return. He had upon both these very critical occasions clear manifestations of the God of Bethel, and that knowledge of God which men acquire in such circumstances never leaves them. It has the best influence both upon their hearts and life. It even animates them to an unshaken trust in God in the prospect of death and judgment.

Lastly, that our faith in, and acquaintance with, and confidence in God might be tried and proved. This view we have of this dispensation toward Abraham, see verse 1 compared with Heb. 11:17. The most spiritual faith and the most scriptural experience have some alloy and mixture. This was the case with Abraham, though on the whole his knowledge of God was special and his love to Him sincere, yet his heart was alienated in some degree by Isaac. He suffered him to go to the utmost without committing the deed, to see whether his faith would carry him forward to that very severe act of obedience. The language of all these trials is, "Lovest thou Me more than these?"

(John 21:15). How severely did Jesus try the trust of Peter, and in a similar manner the woman of Canaan. But blessed is the man who endureth temptation, for when he is tried he shall receive a crown of glory that fadeth not away. The trial of their faith is more precious than gold that perisheth. The oftener the pure metal is melted, the more precious it is, for there is no time of melting but it is separated from some alloy. Such is the case with the vessels of mercy, until they are wholly purified, and fit to be presented without spot or wrinkle or blemish, or any such thing. With this difference, however, that all these trials and furnaces cannot purify the soul; it is only the blood of Jesus Christ, His Son, that cleanseth the soul from all sin.

By way of application: (1) Let none judge God's love by the external evidence of it, but wait the issues. When a physician cuts deep and administers harsh medicines we may feel distressed, but without these there could be neither life nor cure. Sin has penetrated so deep, that God, in order to restore the soul, to moral health, and fit it for His own enjoyment, administers such means as He sees most fit. But both His wisdom and love are sufficient guards to prevent any unnecessary severity either in the manner, the measure, or the time. "I was dumb, opening not my mouth, because Thou didst it." (Ps. 39:9).

(2) Let us learn from hence never to be discouraged, nor suffer our hearts to be cast down within us, however seemingly desperate our case be. A believer in God through Christ may address the language of David to himself, Ps. 42:11 and 43:5. What case could be more desperate than the one before us, and attended with circumstances of greater distress? Yet the Lord, in the fittest and most proper moment, delivered him. There are many other similar instances left us on record in the Holy Scriptures. Consider the case of Job and the happy issue of it. Consider Nebuchadnezzar's case as in Daniel 4, the Israelites at the Red Sea, and the Jews in Mordecai's time. And I believe there is none who has marked God's ways

towards himself, but must have remarked that man's necessities are God's opportunity. Still hope in God, therefore, for you shall have yet cause to praise Him, who is the light of your countenance and your God.

(3) Let this subject call forth the exercise of patience and self examination under any particular distress or affliction. God's time is always seasonable; a deliverance from trials, without suitable dispositions to improve that deliverance, would be most hurtful to ourselves. Let patience then have its perfect work that we may be entire and wanting nothing in all the will of God.

See the difference between real religion and the bare name, true religion always produces fruit; we may have the name and the knowledge without the truth of religion. Abraham's obedience is referred to by God Himself, as an evidence of his having feared Him (verse 12). Some think they can be honest enough men; good husbands and wives; faithful parents and affectionate dutiful children, and so on without religion which is impossible. For the tree must be good before the fruit can be good. While others think that if they can talk about religion, and attain to some experience in it, that they may neglect personal and relative duties. Both these extremes are damnable errors. Without religion man is on a level with the beasts that perish, and without the fruits of genuine universal holiness every man's religion is vain. The apostle James tells us that Abraham justified the truth of his faith (religion) when he offered his son, Isaac. As God, therefore, in His Word, and by the work of His Spirit in the renewed soul, has joined faith and good works, let not man put them asunder. Let your light so shine before men that others seeing your good works may glorify your Father who is in heaven.

APPENDIX 1

As noted in his memoir, the Rev. Alexander Macleod, at the Disruption in 1843, joined the Free Church, and was followed by his congregation. In course of time the parish church at Balnakill, which had witnessed within its walls days of the Mediator's power in the outpouring of the Holy Spirit, was beginning to fall into a state of disrepair. The doors were locked, the silence of death reigned within, and grass could be seen growing in the aisles and among the pews.

The year 1875 is a memorable year in the history of the parish of Uig. For a time the testimony raised by the Free Church in 1843 was maintained in its integrity. Evidences of declension, however, began to manifest themselves, and within a few decades Voluntaryism and Arminianism became rampant within her borders. In the year 1875 matters had come to a head in the parish of Uig over the Voluntary question which was unashamedly upheld in the pulpit.

Led by godly elders whose memories are still fragrant in Uig, over a thousand people left the Free Church in defence of the Establishment Principle and joined the Established Church of Scotland which had shortly before then rescinded the Patronage Act. The great majority of the converts and communicants of the Rev. Alexander Macleod returned to the parish church of Balnakill. In their formal resignation from the Free Church the elders and deacons state *inter alia*: "In leaving the Free Church we firmly maintain that we stand by the Free Church principles of 1843, but repudiate and disown the Voluntary Teaching which has been the main reason for this deliberate action in returning to the Established Church."

Such was the declension in the Free Church that Dr. Kennedy, of Dingwall, in a speech which he made in 1881 before leaving for Mentone for his health, says: "We have ceased to be the Church which was constituted at the Disruption as the Free Church of

Scotland. The decay which generated the fungus of disestablishment (Voluntaryism) accounts for the growth of sensationalism in worship. The taste indulged in the drawing-room and in the concert room, craves for gratification in the house of God. This is the reason why hymns and organs are demanded. Of course some plausible excuse must be devised for urging such a change, but it is weariness of Scriptural worship that causes the fashionable desire for innovations. The coincidence of this development with that of disestablishment is sufficient to indicate the character of both. And the current of change has passed on to unfaithfulness as to the custody of God's Word. A revolt against the regulations of Scripture can only result from defective views of its Divine perfection and authority. To one who traced to growing unfaithfulness the two former changes of feeling, there can be nothing unaccountable in the extent to which the Word of God is degraded within our pale. In a church such as ours Voluntaryism, Arminianism and sensationalism must be the pioneers of Rationalism, for they are all the offspring of unbelief."

This alarming declension from the faith once delivered to the saints culminated in the passing of the notorious Declaratory Act of 1892, which made Arminianism and Voluntaryism the creed of the Free Church. The enemy had come in like a flood but the Lord according to promise raised a standard. The late Rev. Donald MacFarlane by his historic Protest in the Free Church Assembly of May 1893 conserved pure and intact the Reformed Faith in Scotland. "Some call us seceders," writes Mr. MacFarlane in his diary, "but we are not Seceders. The word 'seceder' according to the literal meaning is to step aside from a position. We have not stepped aside from the position of the Church of Scotland for centuries. It is those who have left that position who are seceders from God's Word and worship.

In the year 1928 the Established Church of Scotland united with the United Free Church, a church which was Voluntary, Arminian and

Modernistic, the union resulting in the present Church of Scotland. Grievous departures from its historic position were made by the Established Church in order that the union could be consummated on a basis agreeable to the two uniting churches. In consequence of this union, the Balnakill congregation in Uig who stood for the truth in the past, unflinchingly maintained their principles and, except for a small minority, joined the Free Presbyterian Church of Scotland.

Mrs. Matheson, to whom reference is made in the Foreword, and to whose memory this edition is being issued, had a most intelligent grasp of the contentings of the people of Uig for the Faith. She remembered the exodus from the Free Church to the church of Balnakill in 1875, and after the union of 1928 no one was more enthusiastic for joining the Free Presbyterian Church of Scotland than she, fully persuaded that there was no branch of the visible church of Christ which adhered more closely to the Bible and Reformation principles.

APPENDIX 2. THE ESTABLISHMENT PRINCIPLE

The Establishment Principle, in the words of Dr. Begg, is the name given to the Scriptural doctrine of the universal supremacy of Christ as King of Nations, as well as King of saints, with the consequent duty of nations to honour and serve Him by recognising His Truth and promoting His cause. The duty of the civil magistrate (of rulers and kingdoms) towards the Church of Christ is set forth in ch. 23 of the “Westminster Confession of Faith”—“The Civil Magistrate.” All the Protestant and Presbyterian Churches of the Reformation both in Britain and on the Continent of Europe held and maintained the Principle of Establishment.

A list of these Confessions with quotations in connection with the same is given in ch. 3 of the “History of the Free Presbyterian Church of Scotland.” The Confession of Saxony declares: “This ought to be

their special care (of kingdoms and rulers), to hear and embrace the true doctrine of the Son of God, and to cherish the Churches, according to Psalms 2 and 24 and Isaiah 49. And kings and queens shall be thy nurses, i.e., let commonwealths be nurses of the Church, let them give entertainment to the Church and to godly studies.” (Quoted in Dr. McCrie’s “Statement,” pp. 89-90.)

The Dutch Confession teaches that it “is the duty of magistrates not only to be careful to preserve the civil government, but also to endeavour that the ministry be preserved, that all idolatry and counterfeit worship be abolished, the kingdom of anti-Christ brought down, and that the kingdom of Christ be enlarged; in fine, that it is their duty to bring to pass that the holy Word of the Gospel be preached everywhere, that all men serve God purely and freely, according to the prescribed will of His Word.” (Ibid, p. 90).

The Westminster Confession of Faith teaches that “Christian magistrates, in managing of their affairs, ought especially to maintain piety, justice and peace”; that “the civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of Heaven; yet he has authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the Truth of God be kept pure and entire, that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the Word of God.” (Ibid, p. 92).

Voluntaryism on the other hand is the name by which the principle embracing the denial of the Principle of Establishment is known.

“The voluntary principle,” wrote “Rabbi” Duncan, is not only anti-Christian, but atheistical.

Vital questions are inseparably bound up with the maintenance of the Establishment Principle. Voluntaryism, being a denial of the moral nature and obligation of states, leads directly to national atheism. It confounds the state with “the world,” forgetting that the civil government is a divine ordinance, and that the civil magistrate is a “minister of God” unto the people for good. It is questionable whether Popery itself more directly robs Christ of His glory—the glory of having “all power in heaven and on earth.” It sets aside the true theory of free and Scriptural government. Upon pretence of great spirituality it will have nothing to do with the state, and yet it will enter into the most unworthy alliances, and adopt the most unscrupulous means to accomplish its ends. It is a most revolutionary principle, and would set aside all that is sacred in our present national arrangements—for example the Protestantism of the Throne—the opening of Parliament with prayer—the maintenance of the purity of the text of Scripture—the sacredness of the Sabbath, and the laws of marriage—oaths in courts of justice—and above all the Scriptural education of the young.

If the Establishment Principle is given up—or short of this if we are to make light of the obligations of national religion, the most serious consequences would undoubtedly follow. In this point of view, instead of its being a small question with which we are dealing, or one of little importance, it is probably the largest question that can be raised, and enters more deeply than any other into all the relations of social life. This is not a mere theory.” (Dr. Begg).

The late eminent Rev. Neil Cameron, Glasgow, in his sermon on: “The boar out of the wood doth waste it, etc.,” (Psalm 80:12, 13), says, “The Scriptural connection between the Church and the state will be taken away if the Lord permits the boars of this land to see their desire upon Zion. Nations as nations are bound to confess Christ, His Truth, and His Church, “For the nation and the kingdom that will not serve Thee will perish, yea, those nations shall

be utterly wasted.” (Isa. 60:12). They have raised up a loud cry for religious equality, so that idolatry might be set up, and true godliness banished forever from our coasts. Do they imagine that there is to be concord between Christ and Belial, and between light and darkness? Surely, in the words of godly Samuel Rutherford, the bottom has fallen out of the reason and consciences of many in this land. Christ will have all or nothing. But we are like the Gadarenes, we prefer our swine rather than Christ. Therefore we are beseeching Him to leave our coasts. If the doctrine of Establishment is in the Word of God, though only one man stood for it in Scotland, he alone would be right, and the great multitude wrong. The strength of the Church is not in the number of her followers, but in Christ, her living Head.” (Memoir of Rev. Neil Cameron, pp. 195-196).

BRITAIN'S PERIL

O Britain! thou privileged nation!
How greatly thy Land hath been blest!
Thou hast, since the great Reformation,
Had liberty, riches and rest.

The Bible laid firm thy foundations,
The Sabbath Day gave thee thy rest;
Though envied by all other nations,
Thy land by no foe was oppressed.

These blessings were not of thy making,
Thy God is the giver of all;
But, if Divine laws thou art breaking,
Like Babylon, thou too shalt fall.

What spirit can now have seduced thee?
What means all this unrest within?
Hath conscience e'en now not accused thee
Of Godless indulgence in sin?

The Bible—God's great revelation
Thy people neglect and despise;
While doctrines of man's commendation,
Are "highly esteemed" in thine eyes.

Thy Sabbaths—no longer kept holy
Are given to pleasure and gain:
And thus, with gross, impious folly,
God's rest day thy people profane!

Thy Church, once reformed from Rome's errors,
Is learning those errors again;
Though Rome, 'mid' unspeakable horrors,
An Army of martyrs has slain!

The Preachers—how few preach God's Message!
The services "pleasant"! are made;
And "Sunday" amusements, all presage
Thy glory beginning to fade.

Thy Leaders—for "party" contending
Seem blind to the country's true weal;
On human devices depending,
They promise thy troubles to heal.

Thy people—some drunken with pleasure,
While others with cares are engrossed;
For God—oh! how few can find leisure!
And soon, alas! all will be lost!

Thy army and navy will fail thee,
If thus the Lord God thou forsake;
Political schemes won't avail thee,
If sacred commandments thou break.

For God has His eyes on this nation;
O, Britain! to thee will be sent
The doom of thy just condemnation,
Except, ah! "except thou repent."

Then humble thee, proud British nation,
Give diligent heed to God's Word.
Appoint now a Day of Confession,
And turn from thy sins to the Lord.

For God is a God of compassion,
So, if thou His mercy implore,
He'll stay thy deserved retribution,
And favour Great Britain once more.

—Sidney Collett.

SIDNEY COLLETT who wrote this poem is also the renowned author of "THE SCRIPTURE OF TRUTH," which deals with the origin, inspiration, plan, science and alleged inaccuracies of the Bible. The following is an extract from his preface to the fifteenth edition.

The continued demand for this book is proof that there are yet many who love the old paths, and refuse to give up their faith in the Bible as the inspired Word of God, in spite of the false teaching, and consequent materialism and careless indifference, which abound on every hand today.

Special editions have been issued in America, India, Norway, Sweden, China, and Japan, making in all nearly 100,000 copies. It has also been printed in the Braille type for the blind, and has been translated into Spanish.

He passed to his rest in 1941 in his eighty-fourth year.

WHAT THE CHURCHES NEED

From the Reformation to the present time the professing Church has been marked by many divisions, and many efforts have been put forth, not so much to heal these divisions, as to obliterate them in ways that have no reference to the Word of God. Very often the means used for that end have been far from being creditable to any branch of the Christian Church using them. The Church of Rome, in its efforts to cause that there would be only one Church, used fire and fagots, the Episcopal Church of England, supported by royalty, had recourse in Scotland to the boot and thumbscrews, the Modernistic party in more recent times no doubt thought that they had been very successful in bringing about union by means of doing away with the time-honoured Confession of Faith in its original sense, and giving a formula which was so elastic that people of diametrically opposed opinions could sign it. Union by these means can only serve to make those who embrace them forget what the face of the Church of Christ in the world was like. Church Unions should be devised in Heaven, and, therefore, it is only means which the Lord will acknowledge that will bring about a true union. This clearly indicates the necessity of knowing the mind of the Lord in such a solemn matter. In turn, this raises the question, Who is

it that has the mind of the Lord? The Bible supplies the answer, for it is written, "The secret of the Lord is with them that fear him; and he will show them his covenant." Psalm 25:14. The fear of the Lord is that which is wrought in the soul through the saving work of the Holy Spirit, and that work of the Spirit in the heart causes the subject of it to walk in accordance with God's mind. This equally applies to Churches, and when the Holy Spirit is poured upon the various branches of the Christian Church it will provide them with a common foundation upon which to unite. Anyone looking at the religious world today can see plainly that the greatest need of the Churches is an outpouring of the Holy Spirit.

We see, from the inspired narrative given of the day of Pentecost what this outpouring meant, in its nature and in its fruits. It is a mysterious work in which no creature has a hand, and, therefore, it is from Heaven, and manifests a power which no creature can resist. It overcomes the stoutest hearts, and humbles the proud spirit, so that the creature who is worked upon has to come down to the dust, dependent upon the Holy Spirit to show him how a poor sinner can be saved. This was the manner of the Lord's dealings with sinners on the day of Pentecost, and also the way He deals with them in every age of time.

The effect of this work is to cause those who have been worked upon to see matters in a different light from that in which they formerly saw them. Those who were converted on the day of Pentecost would not believe at the Crucifixion that Jesus of Nazareth was the Son of God, but when the Holy Spirit was poured upon them they saw the truth of what Peter laid to their charge: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain," and they fully agreed to what he pressed upon them when he said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and

Christ.” As such a work was needed on the day of Pentecost, so it is needed in our day. Where there is a union between individuals or Churches it should indicate that they are of one mind, and before parties can be of one mind there must be a common platform upon which they can meet. In the case of Church Unions the only common platform that can be found is the Word of God, and where that Word is not to be found there can be no real Christian Union. The Church of Rome has robbed the common people of the Bible, and their pretence of being one Church, and the only Church, is based on darkness, ignorance and superstition.

The Church of England claims to be in the direct line of Apostolic succession which, after all, they received through the Church of Rome, but the very fact that one will search in vain for this dogma in the Bible shows that they have discarded the Bible on a point so important in their estimation that it holds them in an attitude of aloofness to denominations which, during parts of their history, showed more orthodoxy and evangelical teaching than the Church of England could ever truthfully lay claim to. Again the Church of Scotland, as we have already seen in these articles, has embraced the destructive criticism of the Modernist, so that by the unwarrantable conclusions of these critics, and their so-called “assured results,” they have, as far as their influence goes, robbed the people of the Bible, and left them like a ship at sea, without rudder, compass or chart. To destroy a people’s faith in the Bible is a most serious matter, for the Bible is the instrument by which the Holy Spirit works, in both wounding and healing sinners. All who are thus worked upon by the Spirit find it very easy to unite upon one common platform. They are convinced by a very painful experience that the whole human race are ruined by the Fall of Adam, and that it is beyond the power of a creature to restore them; by a faith which is the gift of God they are brought to trust in the efficacy of that atonement which was completed on Calvary, and they know that

the glory of thus trusting in Christ's atoning work does not belong to them but to the Holy Spirit who takes of the things of Christ and reveals them unto His people. Very often it has been noticed that when a genuine revival began in any part of the world, it began by the Holy Spirit being poured out as the "Spirit of grace and supplications." If there is to be a revival that will unite the different sections of the professing church it is, therefore, most obvious that the first need of the Church is an outpouring of the Holy Spirit. This blessed union and its gracious effects were to be seen after the outpouring of the Holy Spirit on the day of Pentecost. The devout Jews who came from various provinces, and who had not much in common beyond the fact that they were Jews, began to have "all things in common."

The second thing that may be noticed, as among the things which the Churches need, is a return to the Bible as the Word of God. Such a return to the Word of God is a fruit of the outpouring of the Holy Spirit. True it is that it is through the Word that the Spirit works, for by it He wounds and He heals, and creates such a love in the soul to the Word that the quickened soul cannot live without the Word. When that Spirit is poured upon all flesh it will be easy for Churches to unite, "for all thy people shall be taught of the Lord and great shall be the peace of thy children." For many years now, it has been considered fashionable, and an indication of advanced learning, to treat the Bible as old-fashioned and not worthy of serious thought in the light of modern knowledge. However, the spade of the archaeologist, and the researches of the philologist, have shown clearly where the ignorance lies, and who are not worthy of serious thought. The things that were "most surely believed among us" by the Lord's people, and which they got from the Bible, have proved themselves to be an impregnable rock against which the gates of hell shall not prevail, for "the word of the Lord endureth for ever."

It is to this infallible Word, given by the inspiration of the Holy

Spirit, that the Churches must return. They must renounce the dogmas of the Church of Rome, the myth of Apostolic Succession and other myths of the Episcopal Church of England, the Arminian Creed of the Church of Scotland, and all the false systems of error and corruption in other churches, and return to the Bible as the only rule of faith and manners. Here they can find doctrines that are strictly in accordance with the mind of God, a mode of worship, church government and practice given infallibly by the Holy Spirit, and if the various churches took that course, church union would be easily effected.

A third need of the Churches is a sent ministry. In the New Testament we find a sent ministry brought very clearly before us. When the Lord Jesus appeared to His disciples after His resurrection, He gave them their commission to preach, saying, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world. Amen." Matt. 28:19, 20. When thus sent forth, Christ's ambassadors must declare the whole counsel of God to perishing sinners whether these sinners shall hear or whether they shall forbear. This is what is lacking today to an alarming extent. The most of those who go under the name of preachers of the Gospel reveal clearly that they are strangers to the Gospel. The public press bears witness to that in the fact that the most of professed ministers live as if their one mission in life was to amuse the people. They are ring-leaders at the dance, in the concert hall, and in all the frivolities set up in their parishes, and they seem not to see how incongruous it is to be presiding at vain gatherings, set up to please the flesh, on a Saturday night, and on a Sabbath morning serving a Communion Table. Not only does such conduct show a lack of appreciation of the fitness of things, but it proclaims loudly that such as conduct

themselves in this way are blind leaders of the blind. Such can never be anything but a hindrance to the Cause of Christ, for their conduct grieves the Holy Spirit away.

It is another class of ministers altogether which the Church stands in need of. From the Word of God we see that those who were Christ's ambassadors were men who had passed through painful experiences in this world in connection with their effectual calling, their call to the ministry, and the fulfilment of that ministry. If we take the Apostle Paul as an example we find that it was not like a man asleep that he entered upon his God-honoured and God-honouring work. He knew the experiences of an awakened sinner under the curse of the broken law of God. "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9. He knew also what it was to be melted at the foot of the cross, saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." He was no stranger to the devices of Satan, for he received a "thorn in the flesh, a messenger of Satan" to buffet him. In 2 Cor. 11, he gives a long list of the hardships he passed through in preaching the Gospel, showing him to be a man fittest above any to give the exhortation, under the inspiration of the Holy Ghost, to Timothy, "endure hardness, as a good soldier of Jesus Christ." If we take the history of the Church of God, from the earliest times, we see that it was men of that stamp whose labours were acknowledged by God. They were, as the Apostle tells us, "the messengers of the churches, and the glory of Christ."

When the Lord comes to unite the Churches, it is not by joining together in an outward union churches whose government and outlook are diametrically opposed. It is by an outpouring of the Holy Spirit accompanying the pure preaching of the Word by men who have been sent out by the Lord Himself, and who have no time for, or inclination after, the foolish amusements of this

world. Such preaching, when it becomes world-wide, will throw the tiara off the Pope's head and wrench the crozier from the hands of occupants of Episcopal Sees; Diotrephes, "who loveth to have the preeminence," will be put in his right place, and the Lord alone shall be exalted in that day, for we read that "When the Lord shall build up Zion, he shall appear in his glory." Part of that glory shall be His Church, delivered from all the excrescences of the flesh which men heaped upon her, and the simple New Testament teaching, worship, and government restored, accompanied by a beauty and harmony, impossible in connection with a man-made union. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isaiah 52:7, 8. This harmony can never take place apart from the Scriptures. There will be a searching of God's Word and a pleading for light upon the truth, and none will seek to accept as doctrine, worship, and government what is **merely not forbidden** in the Scriptures as the Episcopal Church does. They will act upon the sound principle upon which our Scottish Reformers acted, that nothing was to be allowed in the Church but what is positively commanded in the Scriptures. This will ensure that the face of the Church of Christ on earth will exactly correspond to the pattern of the face of the Church of Christ in the Word of God as was the case with the tabernacle under the Old Testament dispensation concerning which "Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Then the universal Church shall come up to the description of the Church given by the Holy Spirit: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as

an army with banners.” Song 6:10. This is a union indeed, never devised on earth, but having its origin in Heaven.

—Rev. John Colquhoun, Glendale, Scotland.

This is the 22nd and concluding article on Episcopacy and Presbyterianism which appeared in the Free Presbyterian Magazine. Reprinted by kind permission.

LORD, IS IT I?

Now the word of the Lord came unto Jonah the son of Amittai, saying: Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said everyone to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

—Jonah, Chapter 1, verses 1-7.

Now in this procedure of casting the lot there is to be noticed the fact that each man, by making this proposal and going into it, disowns the guilt.

It is taken for granted that there is guilt involved. It is felt that God, or the gods, the Supreme Being, or superior powers, are displeased. Guilt has been contracted. A guilty party is in the ship. That guilt, that guilty party, God is pursuing by this storm; for the storm is extraordinary, marvellous, if not miraculous. They are forced to believe in some marvellous, some extraordinary and unwonted reason for it. This reason they think they find, in the supposition that some great crime lies concealed among them—some deadly offence, such as may be righteously pursued and punished by this great and marvellous tempest.

The mariners, for their part, one by one, disown this guilt by the very proposal to discover it by lot. Far from being ready in meekness and lowliness of spirit, to say, each one in his own conscience, “Is it I?”—we find them boldly refusing the charge of criminality, refusing an appeal to their own consciences as a means of discovering it, and proposing to discover it by an appeal to God.

Now, no doubt, as it happened, the anger of God was pursuing, not them, but Jonah. That fact, however, was not discovered to them till afterwards; and so long as they were in ignorance of it, their conduct is to be examined in the remembrance that they **were** ignorant of it. What, then, are we to say of their denying any guilt that could explain or justify on God’s part, so to speak, the strong tempest that now lay upon them? Did they not acknowledge themselves to be sinners? Would they have boldly stood up and contended that they were so righteous that God, or the gods, would be unrighteous in sending any trouble upon them? Nay; they would at once have admitted that they were sinners; that ordinary calamities and trials no doubt were righteously enough sent upon them, and were what they could not complain of; and had this storm been merely an ordinary one, they

would have been all ready to admit that the trial it brought with it was no excessive punishment of their offences. But it was a tempest so marvellous, indicating so clearly the special and great indignation of God, that it indicated a great and special controversy—great and special sin. Such great and special guiltiness, deserving such great and special punishment—this is what they deny by submitting the matter to the discovery and disclosure of the lot.

Now, here we have an exact picture of the extent to which men are by nature willing to admit that they are sinners; indicating also the point where their admission ceases. They will admit that they are sinners so far as to acknowledge the justice of the smaller trials that they are called upon, in Providence, to endure. But depict to them the eternal wrath of God, the second death, banishment from the presence of the Lord and from the glory of His power, and consignment with lost angels to the lake that burneth, and ask the worldly, unconverted man—Are you a sinner to that extent? guilty to that degree? Do you admit you are a sinner to such extent as justifies God in appointing **that** as the wages of your sin?—and the carnal mind revolts from making any such admission—revolts from honestly acknowledging guilt that would explain, or account for, or justify, a judgment so terrific, a vengeance so conclusive—eternal! Let there be nothing very extraordinary—extraordinary, terrific or damning—in the storm, the tempest, the punishment; and the sinner will not stand—will not think it worth his while to stand debating the matter and justifying himself. He will admit his sinfulness; but then, in his sinfulness, admitted in these circumstances, he admits nothing extraordinary—nothing extraordinarily sinful, base, or ill deserving. Yes; and this admission he can make without any great humiliation; without needing to make any application, and without, in point of fact, making any application to God for any signal act of grace, or placing himself under any great obligation to God. His trials

and punishments being nothing very extraordinary, he can contrive to bear them; to stagger on under them. He can contrive to outlive the common place, ordinary storms of the deep; to put the ship in order, and **lie to** till the tempest abate. But let the tempest become absolutely intolerable—let the anger that sends it rise in its terrors till it become evident that the Almighty has a quarrel which he will not quash, and which the sinner can neither bear nor outlive; let there be denounced upon him a punishment, a penalty, a wrath, a death, not measured by his capacity of endurance, but by the infinite power and glory of the God whom he has dishonoured and disobeyed; ask him now, Are you a sinner to this extent? so great a sinner that, in this, “God is just in speaking and clear in judging,” and appoints you nothing but your righteous and mere desert? Ah! you ask him to pass a sentence of condemnation on himself as final, as condemnatory, as sweeping, as humiliating and complete as that eternal death is finally destructive; and you show him that the only possible escape must be by receiving deliverance as a signal act of grace—a magnificent act of stupendous and unbounded grace; so that he becomes indebted to his offended God for an undeserved kindness and compassion; as inconceivably tender, and great, and lasting, as that death is lasting and great and terrific from which it saves him. The natural man is prepared neither so to condemn himself, nor so to be indebted or obligated to his God. To consent to condemn himself as worthy of any such punishment—to feel so great sinfulness in sin as to justify God in appointing for it such a punishment; this, on the one hand, implies a heart renewed by the Holy Spirit; and, on the other hand, the same newness of heart is realised when a sinner is made willing to own that his escape from eternal death is due to the pure favour of God; that it lays him under inconceivable obligations to God; that it calls for unmeasured gratitude to God; unreserved, adoring, loving devotion to God forever.

Have you come to this acknowledgment of guilt and grace; guilt

on your part—grace on God’s? Have you come to feel that God’s sentence of condemnation to eternal death is simply righteous; and that, therefore, His gift of eternal life is simply gracious—of mere grace; mere, amazing, unclaimable, inconceivable grace, deserving celebrations of endless and adoring praise? Ah! you do not know the sweet gratitude for grace, if you do not know the unreserved and guileless acknowledgment of guilt—the guilt even of eternal death, the guilt of “the wrath which is to come.” And in that case, you cannot speak, with the Apostle’s rapturously fine and tender feeling, of—“Jesus who delivered us from the wrath to come.”

Behold, by the aid of God’s holy revelations, the everlasting mansions of the guilty and condemned! The storm waxes fierce. The lake of fire burneth. O sinner, are you for casting lots to ascertain for whom? Are you still asking, For whom could such doom be righteously prepared? Are you putting away the question, “Lord, is it I?” Are you putting away the answer—the answer that God, by His word and Spirit, by **His** law and **your** conscience, gives—“Thou art the man?” What! have you never faced this question? Is it new to you? What! and you a professing Christian! And never humbled, broken-hearted, self-condemning; justifying God’s simple righteousness in condemning you; owning His mere grace, so free, so boundless, so lovely in giving salvation by Jesus! Know you not these first principles even of Christian experience? Ah! if you know not, and own not, these things—the justice and majesty of law; the inexcusableness of sin; the righteousness of hell; the undeservedness, and freeness, and sovereign majesty of grace—you know not what it is to “awake and arise from the dead” and come to Christ’s “marvellous light.” Be not deceived by temporary, and trifling, and easily disposed-of feelings with respect to sin. Thousands admit that they are sinners, and listen to hear of salvation, who know not and own not the hell-deservingness of sin, and therefore cannot know the undeservedness and grace of salvation, and can neither manifest nor

feel the gratitude which, for such salvation, is due. Ah! when I look even to that lake that burneth, and that worm that never dies; and when, by the Spirit of light and strivings, the storm in my conscience, as to my relation and feelings and doings towards God, waxes more and more tempestuous, let me not cast lots to ascertain to whom such a doom could be righteously assigned—for whose sake such a storm could righteously arise. I am myself the man. It is I whom sin is finding out. Let me own that God is not unrighteous. Let me confess I have given Him good and righteous cause for anger. Let me no more extenuate my offence and justify myself. He is righteous, and I am not. “Against Him, Him only have I sinned, that He might be justified when He speaketh, and clear when He judgeth.” (Ps. 51:4). Especially let me be encouraged unto this confession—yea, let me be generously overpowered, overwhelmed, ashamed and charmed into this confession—seeing that he only requires an admission that my case is simply the guilty one it is, to absolve me gratuitously, fully, and for ever, from all its guilt, and free me, immediately in hope, and soon in glorious fulfilment, from all its misery.

No! I will cast no lots to discover who is “the chief of sinners.” The great Prophet of the Church, by His word and Spirit, declares unto me, “Thou art thyself the man.” Yes: and when I truly bow in meek submission, and in free, and unreserved, and full acknowledgment, the same Prophet turns not away from me, nor tarries for a moment in his communications till he tells me, with a voice as true, as powerful, as convincing, “The Lord hath put away thy sin” (2 Sam. 12:7-13). For “if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

The conduct of these sailors implied that they made no confession. They justified themselves as not deserving any such prosecution and punishment at the hands of Divine justice as the threatened destruction implied. And so can sinners own themselves to be sinners, and guilty to the extent of being worthy of such ordinary

punishment as they can put up with, and such that deliverance from it would imply on God's part little grace, and demand on their part little gratitude. But to own, in holy, self-condemning silence, that they deserve the eternal wrath of the Holy One of Israel—a wrath so great and so righteous that deliverance from it cannot be proposed on God's part, save in signal, and singular, and inconceivable grace and love, and cannot be embraced on their part, save with feelings of unbounded gratitude and love in return; this is the self humiliation to which the old Adam will never stoop, and which, wherever it is found, indicates the presence of the new man, and the prior working of God's regenerating Spirit.

—Extract from "The Prophet Jonah,"
an exposition by Hugh Martin, D.D. 1822-1885).

THE PRACTICAL USE OF SAVING KNOWLEDGE

*Contained in Scripture, and holden forth briefly in the
Westminster Confession of Faith and Catechisms.*

The chief general use of Christian doctrine is to convince a man of sin, and of righteousness, and of judgment, John 16:8, partly by the law or covenant of works, that he may be humbled and become penitent; and partly by the gospel or covenant of grace, that he may become an unfeigned believer in Jesus Christ, and be strengthened in his faith upon solid grounds and warrants, and give evidence of the truth of his faith by good fruits, and so be saved.

The sum of the covenant of works, or of the law, is this: “If thou do all that is commanded, and not fail in any point, thou shalt be saved; but if thou fail, thou shalt die.” Rom. 10:5. Gal. 3:10, 12.

The sum of the gospel, or covenant of grace and reconciliation, is this: “If thou flee from deserved wrath to the true Redeemer Jesus Christ (who is able to save to the uttermost all that come to God through him), thou shalt not perish, but have eternal life.” Rom. 10:8, 9. 11.

For convincing a man of sin, of righteousness, and of judgment by the law, or covenant of works, let these scriptures, among many more, be made use of.

I. FOR CONVINCING A MAN OF SIN BY THE LAW, consider Jer. 17:9, 10.

The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Here the Lord Teacheth These Two Things:

1. That the fountain of all our miscarriage, and actual sinning against God, is in the heart, which comprehendeth the mind, will, affections, and all the powers of the soul, as they are corrupted and defiled with original sin; the mind being not only ignorant and incapable of saving truth, but also full of error and enmity against God; and the will and affections being obstinately disobedient unto all God's directions, and bent towards that only which is evil: "The heart (saith he), is deceitful above all things, and desperately wicked"; yea, and unsearchably wicked, so that no man **can know it**; and Gen. 6:5, "Every imagination of the thoughts of man's heart is only evil continually," saith the Lord, whose testimony we must trust in this and all other matters; and experience also may teach us, that, till God make us deny ourselves, we never look to God in any thing, but fleshly self-interest alone doth rule us, and move all the wheels of our actions.
2. That the Lord bringeth our original sin, or wicked inclination, with all the actual fruits thereof, unto reckoning before his judgment-seat; "For he searcheth the heart, and trieth the reins, to give every man according to his ways, and according to the fruit of his doings."

Hence Let Every Man Reason Thus:

“What God and my guilty conscience beareth witness of, I am convinced that it is true:

“But God and my guilty conscience beareth witness, that my heart is deceitful above all things, and desperately wicked; and that all the imaginations of my heart, by nature, are only evil continually:

“Therefore I am convinced that this is true.” Thus a man may be convinced of sin by the law.

II. FOR CONVINCING A MAN OF RIGHTEOUSNESS BY THE LAW, consider Gal. 3:10.

As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Here the Apostle Teacheth Us Three Things:

1. That, by reason of our natural sinfulness, the impossibility of any man's being justified by the works of the law is so certain, that whosoever do seek justification by the works of the law, are liable to the curse of God for breaking of the law; “For as many as are of the works of the law are under the curse,” saith he.
2. That, unto the perfect fulfilling of the law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time, is not sufficient; for the law requireth, that “a man continue in all things which are written in the book of the law to do them.”
3. That because no man can come up to this perfection, every man by nature is under the curse; for the law saith, “Cursed is every one that continueth not in all things which are written in the book of the law to do them.”

Now, to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath upon soul and body, both in this life, and after death perpetually, if grace do not prevent the full execution thereof .

Hence Let Every Man Reason Thus:

“Whosoever, according to the covenant of works, is liable to the curse of God for breaking the law, times and ways out of number, cannot be justified, or find righteousness by the works of the law:

“But I (may every man say), according to the covenant of works, am liable to the curse of God, for breaking the law times and ways without number:

“Therefore I cannot be justified, or have righteousness by the works of the law.”

Thus may a man be convinced of righteousness, that it is not to be had by his own works, or by the law.

III. FOR CONVINCING A MAN OF JUDGMENT BY THE LAW, consider 2 Thess. 1:7.

The Lord Jesus shall be revealed from heaven with his mighty angels, Ver. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; Ver. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; Ver. 10. When he shall come to be glorified in his saints, and to be admired in all them that believe.

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last day, come armed with flaming fire, to judge, condemn, and destroy all them who have not believed God, have not received the offer of grace made in the gospel, nor obeyed the doctrine thereof; but remain in their natural state, under the law or covenant of works.

Hence Let Every Man Reason Thus:

“What the righteous Judge hath forewarned me shall be done at the last day, I am sure is just judgment:

“But the righteous Judge hath forewarned me, that if I do not believe God in time, and obey not the doctrine of the gospel, I shall be secluded from his presence and his glory at the last day, and be tormented in soul and body forever:

“Therefore I am convinced that this is a just judgment:

“And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.”

Thus every man may be, by the law or covenant of works, convinced of judgment, if he shall continue under the covenant of works, or shall not obey the gospel of our Lord Jesus.

IV. FOR CONVINCING A MAN OF SIN, RIGHTEOUSNESS, AND JUDGMENT, BY THE GOSPEL.

As for convincing a man of sin, and righteousness, and judgment, by the gospel, or covenant of grace, he must understand three things:

1. That not believing in Jesus Christ, or refusing of the covenant of grace offered in him, is a greater and more dangerous sin than all other sins against the law; because the hearers of the gospel, not believing in Christ, do reject God's mercy in Christ, the only way of freedom from sin and wrath, and will not yield to be reconciled to God.
2. Next, he must understand, that perfect remission of sin, and true righteousness, is to be had only by faith in Jesus; because God requireth no other conditions but faith; and testifies from heaven, that he is well pleased to justify sinners upon this condition.

3. He must understand, that upon righteousness received by faith, judgment shall follow, on the one hand, to the destroying of the works of the devil in the believer, and to the perfecting of the work of sanctification in him, with power; and that, upon refusing to take righteousness by faith in Jesus Christ, judgment shall follow, on the other hand, to the condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end, let these passages of scripture, among many others, serve to make the greatness of the sin of not believing in Christ appear; or, to make the greatness of the sin of refusing of the covenant of grace offered to us, in the offering of Christ unto us appear, let the fair offer of grace be looked upon as it is made, Isa. 55:3. **Incline your ear, and come unto me: (saith the Lord), hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.** That is, if ye will believe me, and be reconciled to me, I will, by covenant, give unto you Christ, and all saving graces in him: repeated Acts 13:34.

Again, consider, that this general offer in substance is equivalent to a special offer made to everyone in particular; as appeareth by the apostle's making use of it, Acts 16:31. **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.** The reason of which offer is given, John 3:16. **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.** Seeing then this great salvation is offered in the Lord Jesus, whosoever believeth not in him, but looks for happiness some other way, what doth he else but **observe lying vanities, and forsake his own mercy**, which he might have had in Christ? Jonah 2:8, 9. What doth he else but blaspheme God in his heart? as it is said, 1 John 5:10, 11. **He that believeth not God, hath made him a liar; because he believeth not the record that God**

gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. And that no sin against the law is like unto this sin, Christ testifies, John 15:22. **If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.** This may convince a man of the greatness of this sin of not believing in Christ.

For convincing a man of righteousness to be had only by faith in Jesus Christ, consider how in Rom. 10:3, 4.

It is said that the Jews, **being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God** (and so they perished). **For Christ is the end of the law for righteousness to everyone that believeth.** And Acts 13:39. **By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.** And 1 John 1:7. **The blood of Jesus Christ his Son cleanseth us from all sin.**

For convincing a man of judgment, if a man embrace this righteousness, consider 1 John 3:8. **For this purpose the Son of God was manifested, that he might destroy the works of the devil.** And Heb. 9:14, **How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?**

But if a man embrace not this righteousness, his doom is pronounced, John 3:18, 19. **He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light.**

Hence let the penitent, desiring to believe, reason thus: "What doth suffice to convince all the elect in the world of the greatness of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the law, and from wrath due thereto: and what sufficeth to convince them that righteousness and eternal life is

to be had by faith in Jesus Christ, or by consenting to the covenant of grace in him; and what sufficeth to convince them of judgment to be exercised by Christ, for destroying the works of the devil in a man, and sanctifying and saving all that believe in him, may suffice to convince me also:

“But what the Spirit hath said, in these or other like scriptures, sufficeth to convince the elect world of the foresaid sin, and righteousness, and judgment:

“Therefore what the Spirit hath said, in these and other like scriptures, serveth to convince me thereof also.”

Whereupon let the penitent desiring to believe take with him words, and say heartily to the Lord, seeing thou sayest, **Seek** ye my face; my soul answereth unto thee, **Thy face, Lord, will I seek.** I have hearkened unto the offer of an everlasting covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer. Lord, let it be a bargain; **Lord, I believe; help my unbelief:** Behold, I give myself to thee, to serve thee in all things for ever; and I hope **thy right hand shall save me:** the Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever; forsake not the **works of thine own hands.**

Thus may a man be made an unfeigned believer in Christ.

FOR STRENGTHENING THE MAN’S FAITH, who hath agreed unto the covenant of grace.

Because many true believers are weak, and do much doubt if ever they shall be sure of the soundness of their own faith and effectual calling, or made certain of their justification and salvation, when they see that many, who profess faith, are found to deceive themselves; let us see how every believer may be made strong in the faith, and sure of his own election and salvation upon solid grounds, by sure warrants, and true evidences of faith. To this end, among many other scriptures, take these following:

For laying solid grounds of Faith, consider 2 Pet. 1:10. **Wherefore**

the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall.

In which words, the apostle teacheth us these four things, for help and direction how to be made strong in the faith.

1. That such as believe in Christ Jesus, and are fled to him for relief from sin and wrath, albeit they be weak in the faith, yet they are indeed children of the same Father with the apostles; for so he accounteth of them, while he calleth them brethren.
2. That albeit we be not sure, for the time, of our effectual calling and election, yet we may be made sure of both, if we use diligence; for this he presupposeth, saying, "Give diligence to make your calling and election sure."
3. That we must not be discouraged, when we see many seeming believers prove rotten branches, and make defection; but we must the rather take the better heed to ourselves: "Wherefore the rather, brethren (saith he) give all diligence."
4. That the way to be sure both of our effectual calling and election, is to make sure work of our faith, by laying the grounds of it solidly, and bringing forth the fruits of our faith in new obedience constantly: "For if ye do these things (saith he) ye shall never fall"; understanding by **these things**, what he had said of sound faith, Ver. 1, 2, 3, 4, and what he had said of the bringing out of the fruits of faith, Ver. 5, 6, 7, 8, 9.

To this same purpose, consider Rom. 8:1. **There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. V. 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of**

sin and death. V. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. V. 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Wherein the apostle teacheth us these four things, for laying of the ground of faith solidly:

1. That every one is a true believer, who, in the sense of his sin, and fear of God's wrath, doth flee for full relief from both unto Jesus Christ alone, as the only Mediator and all-sufficient Redeemer of men; and, being fled to Christ, doth strive against his own flesh, or corrupt inclination of nature, and studieth to follow the rule of God's Spirit, set down in his word: for the man, whom the apostle doth here bless as a true believer, is a man in Christ Jesus, "who doth not walk after the flesh, but after the Spirit."
2. That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath, and fear of condemnation, yet they are in no danger; for "there is no condemnation (saith he) to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."
3. That albeit the apostle himself (brought in here for example's cause), and all other true believers in Christ, be by nature under the law of sin and death, or under the covenant of works (called the law of sin and death, because it bindeth sin and death upon us, till Christ set us free); yet the law of the Spirit of life in Christ Jesus, or the covenant of grace (so called, because it doth enable and quicken a man to a spiritual life through Christ),

doth set the apostle, and all true believers, free from the covenant of works, or the law of sin and death; so that every man may say with him, “The law of the Spirit of life,” or the covenant of grace, “hath made me free from the law of sin and death,” or covenant of works.

4. That the fountain and first ground, from whence our freedom from the curse of the law doth flow, is the covenant of redemption, passed betwixt God and God the Son as incarnate, wherein Christ takes the curse of the law upon him for sin, that the believer, who could not otherwise be delivered from the covenant of works, may be delivered from it. And this doctrine the apostle holdeth forth in these four branches: (1) That it was utterly impossible for the law, or the covenant of works, to ‘bring righteousness and life to a sinner, because it was weak. (2) That this weakness and inability of the law, or covenant of works, is not the fault of the law, but the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the law (presuppose bygone sins were forgiven); “The law was weak (saith he) through the flesh.” (3) That the righteousness and salvation of sinners, which was impossible to be brought about by the law, is brought to pass by sending God’s own Son, Jesus Christ, in the flesh, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the, elect, that they might be set free. (4) That by his means the law loseth nothing, because the righteousness of the law is best fulfilled this way; first, by Christ’s giving perfect active obedience in our name unto it in all things; next, by his paying in our name the penalty due to our sins in his death; and, lastly, by his

working of sanctification in us, who are true believers, who strive to give new obedience unto the law, and “walk not after the flesh, but after the Spirit.”

JAMES DURHAM and DAVID DICKSON, two celebrated divines, composed “The Sum of Saving Knowledge” (including The Practical Use of Saving Knowledge, Warrants to Believe, and The Evidences of True Faith), a small treatise which is generally bound up with the Westminster Confession of Faith, etc. Scots Worthies, p. 418.

The reading of The Sum of Saving Knowledge has been blessed to many. It is written of McCheyne: It was the reading of The Sum of Saving Knowledge, generally appended to our Confession of Faith, that brought him to a clear understanding of the way of acceptance with God. Those who are acquainted with its admirable statements of truth will see how well fitted it was to direct an inquiring soul. I find him some years afterwards recording: “March 11th, 1834: Read in The Sum of Saving Knowledge, the work which I think first of all wrought a saving change in me. How gladly would I renew the reading of it, if that change might be carried on to perfection!”—Memoir of McCheyne.

REVIVALS OF THE EIGHTEENTH CENTURY,
PARTICULARLY AT CAMBUSLANG,
SCOTLAND

with

THE METHOD OF GRACE

A Sermon

by

GEORGE WHITEFIELD

REVIVALS OF THE EIGHTEENTH CENTURY, PARTICULARLY AT CAMBUSLANG, SCOTLAND

REVIVAL IN AMERICA

In 1734 a very wonderful revival took place in Northampton, New England, under the ministry of the celebrated Jonathan Edwards, and some ten years later among the poor Indians under the ministrations of the holy and self-denied David Brainerd—a work brought before the public through Edwards and connected also with the Society in Scotland for Promoting Christian Knowledge in the Highlands, and Islands and in Foreign Parts. It is estimated that in two or three years, thirty or forty thousand souls were born into the family of heaven in New England, besides great numbers in New York, New Jersey and the more southern provinces.

REVIVAL IN WALES

About the same time an awakening had started in Wales, which commenced, it is said, through the labours of Griffith Jones and was carried forward, especially by Howell Harris. Mr Rowland wrote to

Mr Harris in 1742, "Whole congregations were under concern and crying out so that my voice could not be heard. O what am I, that my ears and eyes should hear and see such things?" In a letter to Mr Robe in 1743, Mr Jones wrote, "Some time ago he (Mr Rowland) had above two thousand communicants; and Mr Philip Pugh had about five hundred. I have been informed, that in one of Mr Rowland's parishes there are but two men who are not well affected to religion; and even these came to hear and are not grossly immoral. The works of those famous gospel preachers, the Erskines are greatly valued, and have been of much use. The sermons entitled 'Law Death and Gospel Life' are in course of being translated into Welsh, in order to be printed. Also Mr Willison's 'Balm of Gilead' is coming into the hands of some in this country and is greatly and deservedly valued."

The following extract, is from a letter dated 14th February, 1745: "Last night I came home, after a month's journey, which our dear Lord carried me through in the most tender manner. More of the divine presence and power I never knew; and such congregations I never before saw. The meetings are generally out of doors, no house being sufficient to contain them. The hearts of many are as if in the suburbs of heaven, and use much of its language. Others have still to struggle with the bondage of a legal spirit, through hopefully. Some are brought under conviction gradually, and others all at once."

REVIVAL IN ENGLAND—GEORGE WHITEFIELD

The labours of Mr Whitefield, who began to attract attention when he was yet a very young man, little more than twenty-one years of age, are to some extent interwoven with these revivals. In 1737 the year after he was ordained, he went to Georgia, where he projected an orphan institution. Towards the end of 1738, he returned to make collections. This gave him occasion to go forth over England very much as an Evangelist. Early in 1739 he was at Bristol, and while

preparing to return to America, it was said to him, "Why go abroad? Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough in Kingswood." He had before this, thought of the duty of going forth to the highways and hedges, that he might compel sinners to come in, but had not yet ventured on what was then altogether unusual. The colliers, he was told, were exceedingly rude, so much that few cared about visiting them, and they had no place to worship. After much prayer and many inward struggles, he went one day to Hannam Mount and standing on a hill, he began to preach to about one hundred colliers. This soon took air, and meeting after meeting his audience increased, till he found himself addressing nearly twenty thousand persons. His own account of the effects produced is very striking. "The first discovery," says he, "of their being affected, was in the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits." Hundreds of them were soon brought under deep convictions, which happily ended in sound and thorough conversion. From this time forward his course was as that of an Apostle. Soon after he visited Wales; and the American States which were at this time colonies of Great Britain, were very early his chief care.

REVIVAL IN SCOTLAND

The news from America and from England had awakened expectations in Scotland and in 1741 he visited Scotland at the invitation of many. When Mr Whitefield arrived, it seemed as if the waters which had flooded and fertilized other lands, had also burst in upon Scotland. According to Mr Whitefield's own repeated statements, in no country had he so experienced in his own soul the power of divine love and in no other had he been so enabled to speak of God; and the effects of his ministrations corresponded. There was

something exceedingly striking in the solemnity of his congregations in the Orphan-house park at Edinburgh and the High Church-yard at Glasgow, especially towards the conclusion of his sermons (which were commonly very long, though they seemed short to the hearers), when the multitude stood fixed, and like one man, hung upon his lips with silent attention, and many under deep impressions of the great objects of religion and of the concerns of eternity.

Writing on 15th August, 1741, he says: "It would make your heart leap for joy to be now in Edinburgh. I question if there be not upwards of three hundred in this city seeking after Jesus. Every morning I have a constant levee of wounded souls, many of whom are quite slain by the law.

Congregations consist of many thousands. I preach twice daily and expound at private houses at night, and am employed in speaking to souls under distress a great part of the day." In this way he continued preaching very extensively over the country.

CAMBUSLANG

In 1742 a great revival started at Cambuslang, a small parish lying about four miles South-East of Glasgow and under the pastoral care of the Rev. William McCulloch. The kirk of Cambuslang being too small, and out of repair, the minister, in favourable weather, frequently conducted the public devotional services of the parish in the open fields. The place chosen was particularly well adapted for the purpose. It is a green brae on the east side of a deep ravine near the church, scooped out by nature in the form of an amphitheatre, near the borders of a meandering rivulet which murmurs below. In this retired and romantic spot, Mr McCulloch, for about a year before "the work" began, preached to crowded congregations, and on the Sabbath evenings after sermon, detailed to the listening multitudes the astonishing effects produced by the ministrations

of Mr Whitefield in England and America, and urged with great energy, the doctrine of regeneration and newness of life.”

In February a great concern appeared among the people of Cambuslang. A narrative of the extraordinary work of Cambuslang, written in 1742, gives the following account; “Previous to Thursday 18th February, they had weekday sermons only on Thursdays, but on that day after sermon, a considerable number of people reckoned by some present to be about fifty, came together, to the ministers house, under convictions and alarming apprehensions about the state of their souls and desiring to speak with him. After this, numbers daily resorted to that place and the minister found himself obliged to provide them with a daily sermon . . . The number of persons awakened to a deep concern about salvation has amounted to above three hundred and the work seems to be still making considerable progress every week.

The far greater part of these have already given both to ministers and other serious Christians, a good account of what they have felt in their convictions and humiliation for sin, of the way of their relief by faith in the mercy of God through Jesus Christ, and of the change they feel in the prevalent inclinations and dispositions of their hearts.”

Rev. Mr Willison of Dundee wrote in 1742, “I found several in darkness and great distress about the condition of their souls and with many tears bewailing their sins and original corruptions and especially the sin of unbelief and slighting of precious Christ; some of whom had been in this state for several weeks past. Yet I saw nothing in any tending to despair; but on the contrary, their exercise pointed still at the great remedy; for oft they would be breaking out in hopeful expressions such as, “Though he slay me, yet I will trust in him.”

Mr McCulloch wrote on 28th April, 1742, to Mr Whitefield: “Some have computed the number present hearing, the last two

Lord's days, at nine or ten thousand. Mr Willison came from Dundee about three weeks ago to see the Lord's work here, and he returned much pleased. I believe his sermons while here, were blessed to many. We continue still to have a sermon every day. I long much to see you here."

FIRST COMMUNION AT CAMBUSLANG

On 3rd June, Mr Whitefield again arrived in Scotland. He began in Edinburgh, but had pressing invitations to visit the West of Scotland. He complied and on returning to Edinburgh, wrote as follows: "I arrived here last Saturday evening from the West, where I preached all last week. In every place there was the greatest commotion among the people that was ever known. Their mourning in most places, was as for a first-born. I purpose going to Cambuslang tomorrow, in order to assist at the Communion." On the Tuesday before the Communion he preached at Cambuslang of which Mr Whitefield writes, "I preached at two, to a vast body of people, again at six in the evening, and afterwards at nine. Such a commotion was surely never heard of, especially about eleven o'clock at night. It far outdid all that I ever saw in America. For about an hour and a half there was such weeping, so many falling into deep distress and manifesting it in various ways, that description is impossible. Mr McCulloch preached after I had done, till past one o'clock in the morning."

The Communion was fixed for Sabbath, 11th July. On Friday night Mr Whitefield returned again to Cambuslang, and remained till Monday, and writing on the Thursday following he says, "On Friday night I came to Cambuslang to assist at the blessed sacrament. On Saturday I preached to about twenty thousand people. Two tents"

* Tent-pulpit erected for the purpose.

were set up (for the Sabbath) and the sacrament was administered in the fields. When I began to serve a table the power of God was felt by numbers. There was a sermon all day, by one or another, and when the table services were over I preached to the whole congregation, this being at the request of the brethren. On Monday morning I preached to nearly as many, but so general a stir I never saw before. You might have seen thousands bathed in tears, some wringing their hands, some almost swooning, and others crying out and mourning over a pierced Saviour. Much prayer had been previously offered up and during the whole night you might have heard the different companies praying and giving praise to God."

Mr McCulloch wrote on the Wednesday following the Communion, "Our glorious Emmanuel is still going on to make numerous conquests in this place. It is not quite five months, since the work began and during that time, I have reason to believe that upwards of five hundred souls have been awakened, brought under deep conviction of sin, and a feeling sense of their lost condition. Most of these have, I trust, been savingly brought home to God. I do not include in this number such as have been found to be mere pretenders, nor such as have had nothing in their exercise beyond the dread of hell, which as you know, may never issue in any saving change. I do not include in this number either, such as have been awakened by Mr Whitefield's sermons, because I cannot pretend to compute them. He has been much here. He has preached not fewer than seventeen times during this, his last visit to Scotland. He and Mr Webster of Edinburgh as well as others from the neighbourhood, assisted at the dispensation of the Lord's supper here last Lord's Day, and they were also with me on the Saturday and the Monday. There was more than ordinary concern among the people throughout all the services, but especially under Mr Whitefield's sermon, which was preached on the Monday. Under it there was a great weeping and mourning. The meetings also were very great. Mr Whitefield who

has been accustomed to large meetings estimated them at twenty thousand. The tables were placed below the brae. The whole work was conducted in the open air. The number of services was seventeen and each table, except the last contained about one hundred or rather more, and the issue of tokens shows that upwards of seventeen hundred must have communicated. It was, I am persuaded a blessed time to many and yet I am hopeful that we shall see and hear of far greater things than these. May the Lord send a plentiful rain to Glasgow, his ancient heritage, whereby multitudes in it may be made to look to him whom they have pierced, and mourn!"

SECOND COMMUNION

A second Communion was held soon after (15th August) of which Mr McCulloch wrote to a brother minister, "The second sacramental occasion did indeed much exceed the former, not only in the number of ministers, people and communicants, but in a much greater measure of the power and special presence of God. Four ministers preached on the fast-day, four on Saturday, on Sabbath I cannot well tell how many, and five on Monday, on which last day it was computed that above twenty-four ministers were present. Old Mr Bonar (one of the 'Marrow-men'*) though so frail that he took three days to ride eighteen miles, the distance between Torphichen and Cambuslang, yet his heart was so set upon coming that he would by no means stay away, and when he was helped up to the

* The Marrow-men were the ministers who upheld the doctrines taught in the book: "The Marrow of Modern Divinity," during the Marrow controversy in 1721. The conditionality of the covenant of grace was the subject of keen controversy. The Marrow-men held that it was unconditional; and that it was misleading to speak of repentance and holiness, and even of faith as conditions of salvation.—Wodrow.

tent he preached three times with great life and returned with much satisfaction and joy. Mr Whitefield's sermons on Saturday, Sabbath and Monday, were attended with much power, particularly that on Sabbath night about ten o'clock and that on Monday; several more were crying out, and a very great but decent weeping and mourning was observed throughout the auditory. On Sabbath evening, while he was serving some tables he appeared to be so filled with the love of God, as to be in a kind of ecstasy and he communicated with much of that blessed frame. The number of people present on the Lord's Day was so great, that, so far as I can hear, none ever saw the like in Scotland, from the Revolution down, or even anywhere else on a sacramental occasion. Mr Whitefield estimated them to be upwards of thirty thousand. The number of communicants appears to have been about three thousand. There were twenty-five double tables and the double table was reckoned to contain about one hundred and twenty communicants and this agrees with the number of tokens distributed which was three thousand. Public worship began on the Lord's day at half past eight in the morning. My action sermon was, I think reasonably short. The tables were filled so quickly, that often times only four lines of a psalm could be sung between. The tables were all served in the open air, beside the tent and below the brae. The third and fourth table was serving at twelve o'clock and the last was serving about sunset. When that was done the work was closed with a few words of exhortation, prayer and praise, the precentor having so much day-light, as to let him see to read four lines of a psalm."

Mr McCulloch writing to another minister says, "A considerable number of thoughtless persons came here for fashion's sake, without either preparing their hearts so as to profit, or seriously attending to what they heard. Some also were gross counterfeits, who crowded in among the really distressed and observing and imitating their manner, pretended to be in a like condition. But these were soon

detected and their number was never large. There were also many idle boys from Glasgow, some of them apprentices, who, pretending, or seeming to be under concern about their souls, came often to Cambuslang to hear and to join together in prayer, in the fields, as they pretended. But these appearances generally came to nothing, and they brought much reproach on the work, by neglecting so often their master's work, and strolling about in the fields. Some also came here in 1742 for diversion or to cavil at what they saw and to mock such as were in spiritual distress. Yet some of them were made monuments of victorious grace and sovereign mercy. In a letter which I had from an aged and experienced Christian, worthy of all credit, the following testimony is offered: "There were, among others, two young men living not far from me, who went over to you in 1742, purposely to mock the work, and as they had been formerly horrid cursers and swearers, the one swore to the other that he would go to see the 'falling' at Cambuslang, asking his comrade if he would go with him. The other swore that he would and that they should not make him fall, for that he would run for it. But after going they were both caught the same day, and for a quarter of a year they continued under deep convictions. They have ever since attended fellowship meetings weekly; and I have been sometimes with them, and have heard them both pray and converse on matters of Christian experience to my great satisfaction! These young men instead of being able to run away fell both under awakenings nearly at the same time, as is well known here. They were glad to get into a stable which was at hand, and there, on their knees, among the horses, to betake themselves to prayer."

EMINENT MINISTERS

Many highly esteemed ministers assisted at this communion. Mr John Bonar, already mentioned, had several generations of

honoured descendants succeeding him in the Lord's vineyard. Mr John McLaurin was a brother of the celebrated Colin McLaurin, the great Scottish mathematician. Sir Henry Moncrieff says of him, that he was not less distinguished as a divine, than his brother Colin was as a mathematician. Mr McLaurin was one of the first ministers who opened an active correspondence especially with New England and other of the colonies that had been early visited. When he began, neither Dr Gillies nor Dr Erskine had yet entered the field and it was most probably by him that they were first introduced to their correspondents. Glasgow, at an early period, became an emporium of religious intelligence from the colonies, and then became to the country at large, but especially in the West, a source of influence altogether peculiar and hence one of the causes that the periodicals of 1742 and 1743, on the state of religion all over the world, were published in Glasgow.

Dr John Gillies was Mr Whitefield's personal friend and biographer. His first wife was a daughter of the celebrated Mr McLaurin also of Glasgow, whose society he greatly enjoyed; and co-operating with his more aged relative, as Timothy with Paul, they together, may be said to have given, for many years the proper tone and character to the religious movements of that great city.

A Mr William Burns, became so attached to Mr Whitefield, as to follow him across the Atlantic, and after returning to devote himself to the ministry. As a memorial of his regard for Whitefield he published an edition of his life by Dr Gillies. Like John Bonar he had many relations and descendants who laboured in the Lord's vineyard.

Dr Alexander Webster, who was related to the Erskines—for one of his sisters was the wife of Mr Ebenezer Erskine—wrote one of the ablest defences of the Work of the Revival entitled, "Divine Influence, the true spring of the extraordinary work at Cambuslang, and other places in the West of Scotland."

Mr Willison took an active part in Church matters and was sent as one of a deputation to London in 1734 to obtain, if possible, a repeal of the law of patronage and in 1744 he published his "Impartial Testimony" as a kind of ecclesiastical protest, representing the sentiments and feelings of a large and honoured minority. But it was as a minister of the gospel, and as a plain and practical writer, that he stood out among the men of his own and following ages. His "Mother's Catechism," his "Exercises of a Communion Sabbath," and his "Afflicted Man's Companion" have embalmed his memory amidst the domestic duties of a Sabbath evening, the anxious preparation of young professors, and the solemn stillness of sick and dying chambers. His "Treatise on Sabbath Sanctification" should be better known; and there is proof of the early interest which he took in the revivals of the eighteenth century in the preface to his "Balm of Gilead", which was written in January 1742. He there speaks of them as already commenced, and urges, especially ministers, to take part in awakening the slumbering churches.

EXPERIENCE OF THE GRACE OF GOD

Besides a credible profession and a suitable walk and conversation many gave some account of their experience of the grace of God. Mr McCulloch wrote: "Upwards of a fourth perhaps, of the persevering subjects of the revival in 1742, gave me very particular accounts of God's dealings with their souls, as regards their first awakening, their outgates, their distresses, their deliverances and their comforts."

Two quarto volumes, containing a hundred and five cases, were preserved by Mr McCulloch's family, and were, in 1844, presented by Mrs Coutts, of Edinburgh, a grand-daughter of Mr McCulloch to the Free Church Library.

The first volume contains forty-seven cases, nearly all in the handwriting of Mr McCulloch and bearing evidence of having been

carefully examined by four “competent judges.” These were Dr Alexander Webster of Edinburgh, Mr John Willison of Dundee, Mr Thomas Gillespie of Carmock and Mr James Ogilvie of Aberdeen. Mr Willison writing in 1745 says: “I read over the manuscripts with much delight and edification. It gave me great pleasure to read the scripture texts, which the Lord blessed, and the notes of sermons, set down as accompanied with success.”

OTHER PARTS OF SCOTLAND

Dr John Hamilton, of the Barony Parish, Glasgow, who was also like Mr McLaurin in the habit of corresponding with friends in the colonies, wrote in 1742 to Mr Prince of Boston “But blessed be God, Cambuslang is not the only place in which the work of God has appeared. The same work is spreading in other parishes, and under the ministrations of their ordinary pastors. This has been the case particularly at Calder, Kilsyth and Cumbernauld, all to the North and North East of Glasgow. And I have no doubt, that since the middle of February, when the work began at Cambuslang, there have been upwards of two thousand persons awakened; and almost all of them are, according to the best accounts, in a promising condition. There is greatly more seriousness and concern about religion in most of our congregations than formerly. There is also a great desire after the word, and more prayer—more meetings for prayer and spiritual conference. In my own parish there have been more than a hundred new communicants this summer—a number more than five times as many as I ever admitted during any former year. Most of them had been awakened at Cambuslang.”

On Mr Whitefield’s first visit to Scotland, he was very early solicited by Mr Willison to visit Dundee. In a letter addressed to Mr Whitefield, soon after his visit Mr Willison says:— “As for Dundee, I desire always to bless God for the many tears I saw shed, while

you were here preaching, and also since your departure, particularly when your labours are spoken of. A good many of the young people in this place have joined meetings for prayer and repeating sermons. I have myself heard some of these young persons pray, and have been delighted with their fervour, and with the expressions employed, confessing as they do, that they knew nothing of their state, till you came among us." In 1742 Mr Willison wrote: "We see now great numbers of them awakened to seek the Lord and cry after Jesus. And still their numbers are increasing and prayer-meetings setting up so fast in all places of the town, that our difficulty is to get houses to accommodate them. I get very little rest, as they are constantly coming for instruction. I cannot say that many of them have deep convictions, but they have thirsting desires after Christ, after prayer, after hearing the Word, and after Christian fellowship. Many very young persons were admitted to the Lord's table here on the first Sabbath of this month."

When writing in 1745, he says with much feeling: "Surely the glorious marchings of Zion's King for many months along the braes of Cambuslang, and the awful steps of majesty there, should never be forgotten. Oh, to see or hear tell of the like in the parched braes of Angus and Mearns!"

The revival prevailed most in the West of Scotland, but was far more general than many imagine, or than any can well show. There was truly a spring season, and in many places a shaking among the dry bones.

Mr Forsyth of the Parish of Baldernock wrote in a letter to Mr Robe: "One of the school-boys, who had gone to Cambuslang in March, returned awakened, and asked his teacher whether he would allow two or three of the scholars to meet for prayer and the singing of psalms. This was readily allowed, and in the course of two weeks, ten or twelve more were awakened and under deep convictions. Some of these were not more than eight or nine years of age, and

others twelve or thirteen. And so much were they engrossed with the “one thing needful,” as to meet thrice a day—in the morning, at midday and at night. The account which they gave of themselves was also very rational. They spoke of their sinfulness by nature, their actual sins, and their sins of unbelief; and on being reminded of Christ’s ability and willingness to save, they replied, ‘We know it, but our own hearts are so hard, that unless God work in them we cannot believe’.”

In the course of the summer of 1742, about a hundred were said to have been awakened in Campsie. A gentleman of Glasgow who stayed at Campsie wrote to his friend concerning the first communion occasion after the commencement of the revival: “The first sermon I heard was from 1 Tim. 1:15. ‘This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.’ The second discourse was by Mr Robe, Kilsyth from Heb. 6:18. During this sermon there was great melting and mourning among the people. In the evening, there was an exercise or lecture in the Church, upon the first three verses of the 40th Psalm, by Mr Burnside of Kirkintilloch on five minutes warning. In his first prayer, which was not usual with him, the tears were running down his cheeks. A little after he began, the Spirit of the Lord, like a mighty rushing wind, filled the house in such a manner that almost the whole congregation was melted into a flood of tears, accompanied with bitter outcries, on the part of some newly awakened. The Minister was obliged to stop; and after a few exhortations, ended the lecture, and left behind him a multitude of distressed souls, thirsting after a soul-satisfying discovery of the dear Redeemer. On the Sabbath, Mr Warden had an excellent sermon on these words: ‘For when we were yet without strength, in due time, Christ died for the ungodly.’ (Rom. 5:6). The congregation was moved. There used to be nine or ten tables, but this year there were eighteen. On Monday morning Mr Warden of Calder preached a

desirable sermon from Psalm 119:30. There was a pleasant motion among the hearers. Mr McLaurin of Glasgow, succeeded him from Is. 44:3. "I will pour water upon him that is thirsty, and floods upon the dry ground." But of all the days of power, I never saw the like, considering the size of the meeting. The dear Redeemer, by the influences of His Spirit went from corner to corner; which appeared not so much in outcries, as in a sweet mourning and low motion. The last was truly the great day of the feast. When the bulk of the meeting was dismissed, they came out of the church-yard like a company or two of soldiers, in three and four abreast, supporting the distressed men and women. The state of the parish before, was eighty under soul distress, who had by this time found relief, but now it is far advanced besides many from the parishes northward, which were, I know, awakened there that day."

Mr Robe of Kilsyth was like Mr McCulloch a man of prayer. Though his parish had been visited with a severe fever, a famine and a destructive storm of thunder and lightning, instead of leading the people to think of God, whose displeasure they had incurred, wickedness seemed to increase. He had long been on the mount, as the prophet was on Carmel, pleading with God; and many a weary look he cast towards the sea, without observing any sign even of clouds. At last the news was brought him of what had occurred at Cambuslang. It appeared very much as the prophet's little cloud. Godly Mr Willison returning from Cambuslang preached a moving sermon from Ps. 40:2, 3. 'He brought me up also out of an horrible pit, etc.' On the Sabbath, Mr Robe himself preached from Gal. 4:19. 'My little children of whom I travail in birth again, until Christ be formed in you.' The tide of feeling at last began to rise. The preacher so felt as scarcely to be able to go on; and deep seriousness marked the countenances of the hearers. An extraordinary power appeared in Kilsyth, after Mr Robe had returned from Cambuslang where he saw evidence of the mighty power of God. On Sabbath he again preached

from Gal. 4:19 and extraordinary power now appeared. There was great mourning over the congregation and many crying out—some of them strong young men. Upwards of three hundred were awakened in this place. This reaping of joy was closely connected with long sowing in tears.

The following is an account by Mr Robe of the ordinance of the Lord's Supper: "Upon the fast-day, sermon was in the fields to a very numerous and attentive audience, by three ministers without intermission, because of the shortness of the day. Upon the Friday evening there was sermon in the kirk, and there was a good deal of concern among the people. Upon Saturday, there was sermon both in the kirk and in the fields. Upon the Lord's Day, the public service began about half-past eight in the morning, and continued without intermission till half-past eight in the evening. I preached the action sermon, by the Divine direction and assistance, from Eph. 2:7, 'That in ages to come, etc.' There were twenty-two table services each consisting of about seventy persons. The evening sermon began immediately after the last table-service. During all the services there was the most desirable frame and observable concern among the people. On Monday there were sermons both in the kirk and in the fields. There was a good deal of observable concern; and several were brought under spiritual distress in the fields. In the evening, two ministers preached to the numerous distressed convened in the kirk. On Tuesday morning there was a sermon preached, and a discourse by another minister, containing suitable instructions and directions both to the awakened, and to those who had never attained to any sight or sense of their sin and danger. The spiritual fruits of the solemn and extraordinary dispensation of Word and Sacrament were truly animating. Many secure sinners were awakened. Zion's mighty King brought the wheel of the law over them, and sent them home with broken and contrite hearts."

It is delightful to contemplate the solid nature of this work of

revival. It was far removed from enthusiastic fanaticism, on the one hand, and presumptuous Antinomianism on the other. Although some who seemed to be awakened ultimately fell away, yet the experience of many made it unequivocally manifest that “the Lord Himself had given the Word”. Deep humility, hatred of all sin, love of holiness, aspirations after conformity to the image of God, fervent prayers and endeavours that others might be brought to the same views and the same enjoyments characterised the greater number of individuals with whom Mr Robe was called to converse.

The Minister of the Parish of Gargunnock was Mr John Warden. He was known as a faithful gospel minister, “well seen,” as Thos. Boston says of him, “in the doctrine of free grace.” He was among those who stood on the side of gospel truth in the “Marrow” controversy. By the time of the revival, Mr Warden was far advanced in life. Under his preaching, as well as his son’s who arrived from Campsie, the awakening became deep, general and powerful, the gross number of those affected being reckoned at nearly a hundred.

Mr Halley, minister of the parish of Muthil wrote: “As soon as worship is over, crowds come to the Manse, filling both it and the Court before the doors. Their thirst for the Word is great, and their concern is so deep, that their mourning frequently drowns my voice, so that I am obliged to stop till they compose themselves. And when this meeting is over, I am occupied with the awakened, it may be for hours longer. Many afford such evidence of real conversion that, to call it in doubt, would be to call in question the experience of the saints spoken of in Scripture . . . Our praying societies prosper; they are still growing in numbers. They are frequent in their meetings, and the Lord is observably present with them. The meetings formed of boys and girls give me great satisfaction . . . And how pleasant it is to hear the poor young lambs addressing themselves to God in prayer! Sometimes, standing outside the room I am myself often melted into tears, listening.”

It is mentioned that in the parish of Madderty, a few boys were found in the fields engaged in prayer. They were allowed the use of a house. Many joined them, both old and young. And in the parish of Auchterarder, manifestations of the same Spirit appeared in the formation of six prayer-meetings.

Mr John Balfour was minister of the Parish of Nigg. Writing in 1744, he describes religion as slowly on the advance from 1730 and especially in 1739. He speaks of a great increase in meetings for prayer and religious conference. Of this kind there were two general meetings, in which the minister presided, and ten special meetings, in different parts of the parish, and to which new members were admitted only on their giving satisfactory evidence of their seriousness. "Worship," he says, "was observed in every family of the parish, except three or four. They were greatly rejoiced to hear of the Lord's work in the South."

As the greater part were uneducated, and understood only the Gaelic, it is interesting to observe how their difficulties were met and overcome. The psalms were then in Gaelic, and these many set about learning to read, not by spelling the words, but by taking them as so many separate characters or signs of sounds, already familiar to them. And as all who could read became teachers the work went rapidly on. Then such as were able to read English were set up as translators, reading their authors fluently whether accurately or not, in Gaelic, each to a little company of attentive and inquisitive hearers. This was practised on the weekly meetings and also in families.

Mr David Bethune minister of the parish of Rosskeen wrote: "Those awakened were thrown into a state of great fear, bordering on despondency, and but slowly attained to the confidence of faith. About twelve children, from nine to fifteen, began to meet in a widow's house for prayer and conference. On Sabbath and Monday nights, they met, sang psalms, prayed in turn and conferred on what they had been hearing in Church. Some who overheard them were

astonished as they listened, and young as they were, they cared for each other, and watched over each other's conduct with faithfulness and affection."

Mr John Sutherland of the Parish of Golspie wrote: "On receiving the intelligence of the revival elsewhere I read to my people concerning the American revival and those at Cambuslang and Kilsyth, and told them what I had myself witnessed at the last two places, and at Muthil, when I was on my way to the assembly; yet no effect seemed to follow. When assisting Mr Balfour of Nigg, at the communion in August 1743, I lamented to him our sad state. He told me what he had himself done and with what effect, and on returning, I proposed to some of the serious people that there should be three separate meetings on the Saturday evenings to plead with God concerning his work on the Lord's Day. This was acted upon with the other communicants for a whole year, apparently without fruit. But when our hopes had well nigh failed us, a merciful God breathed on the dry bones, and since November last, upwards of seventy persons have waited on me under soul exercise. They all seem to have a proper sense of sin, as directed against the authority of God and his love in Christ Jesus, and to be filled with holy wonder at the mercy of God, and at their own infatuation in past years.

About forty of them have, with weeping eyes and trembling hands, received tokens for the Lord's table, at the late solemn ordinance, and it is hoped that the rest will be encouraged to follow their example. The doctrines taught and specially owned, were the terrors of the Lord against wilful transgressors and unbelieving despisers of gospel grace; the impossibility of being saved on the score of self righteousness; the necessity of divine power in effecting a vital union with Christ—that it is through this the blessings of the covenant are enjoyed; and the discourses most blessed were in a course of lectures on the sufferings, death and resurrection of Christ."

EDINBURGH

In 1741 Mr Whitefield at the invitation of Mr Alexander Webster and others visited Edinburgh. He wrote: "People are daily coming under deep convictions. Little children are also much wrought upon. The presence of God at the old people's institute was like that in the Valley of Hadadrimmon. Every day I hear of some fresh good, wrought by the power of God. I scarcely know how to leave Scotland."

The boys of Heriot's institute had the character of being very unruly, and some of them vicious, but through the blessing of God on Mr Whitefield's ministry, a remarkable change took place, which is described by one of the masters in a letter dated 8th December. "An external reformation prevails among them, and I hope that God hath wrought effectually on the hearts of many. One night a number of them came to my room, and on being encouraged they explained to me their circumstances. One said: 'I am troubled with bad thoughts when I pray;' another, 'I think it exceedingly difficult to believe in Jesus Christ. I can believe Him to be the Son of God, and Saviour of lost sinners, but I find it very hard to believe that He is my Saviour,' And so said others. On leaving, they went into the schoolroom and spent much of the night in reading and prayer. Before many days, they told me that they had to a great extent, got over their fears, and they now continue fervent in prayer for themselves and all men. Indeed, nearly all our boys are now in love with their Bibles, and delight in prayer. I have often entered their rooms at ten and eleven o'clock at night to see that all was right, and stumbled on them in prayer, some in little companies and others alone; and this is their daily practice—the elder teaching the younger. No fault is now concealed as before; they abhor every vice, love one another and talk of the things of God with the boys of the other institutes, with whom they often used to

fall out. Heriot's institute is no longer a den of vicious boys, but a Bethel."

The change in the other institutes was equally remarkable. There was a general awakening among persons of different ages. Dr Alexander Webster wrote to Mr Whitefield in April 1742, half a year after Mr Whitefield had left for England: "The state of religion in this sinful city revives and flourishes. Ordinances are more punctually attended. People hear the word with gladness, and receive it in faith and love. New meetings for prayer and spiritual conference are erecting everywhere. Religious conversation has banished slander and calumny from several tea tables, and Christians are not ashamed to own their dear Lord and Master. Praise is perfected out of the mouths of babes and sucklings, and some stout-hearted sinners are made captive to the obedience of Christ."

After a few months Mr Whitefield again arrived back in Scotland. It was now the very middle of summer, the month of June, and especially in the evenings, when the slanting rays of the departing sun fell on the vast assembly, and gradually disappearing in the West, as if to demonstrate the sayings of the preacher concerning the passing moment being alone the acceptable time, the effect is said to have been on some occasions quite overpowering.

Mr George Muir, afterwards minister of the Low Church of Paisley wrote in a letter dated 8th August 1743: "The prayer meetings are from twenty-four to thirty in number, and so large that some of them will have to be divided. Among them are several of boys and of girls, who in general, seem to be growing in grace and in sound views of divine truth. Many aged men of high standing in the Christian life meet also for edification and, generally, all of these make it evident to the world that they have been with Jesus."

On the 23rd of October, the communion was dispensed in Edinburgh; and it is said that then the number of communicants was greatly beyond what it had been only two years before, that

week-day sermons were much better attended, and that a more than ordinary concern was manifest both in hearing and communicating.

Dr Gillies, his biographer and personal friend, says, of his visits to Scotland: "Though after the years 1741 and 1742 there were no such extensive new awakenings, Mr Whitefield's coming was always refreshing to serious persons, and seemed to put new life into them, also to be the means of increasing their number.

Young people in general were much benefited by his ministry, and particularly young students, who became afterwards serious evangelical preachers." He visited Scotland over a period of twenty-seven years not fewer than fourteen times, generally travelling over large districts of the country and preaching daily, often several times each day. In 1751 Mr Whitefield visited Ireland and several times thereafter.

HIS LAST VISIT

When unable any longer to travel largely over the country, Glasgow was usually visited by him, as well as Edinburgh. These two cities being comparatively near each other, and both large, they were easily reached and had a commanding influence over large districts of the country. And it is interesting to observe, that so late as 1751, the interest usually excited on his arrival, had by no means ceased. Writing in July 1751, and when about to leave for America, he says: "The parting at Glasgow was very sorrowful indeed. Numbers set out from the country to hear the word, by three or four in the morning. Congregations increase greatly. I now preach daily to many thousands. Many of the best rank attend."

When he was in Glasgow, he always lodged with Mr James Niven, merchant above the cross, till, towards the end of his life, his asthmatic disorder made the town air disagree with him; and then he went out in the evenings, and stayed with his good friend

Mr McCulloch, at Cambuslang. In June 1768, he arrived on his last visit, and writing on the 15th of that month he says: "You would be delighted to see our Orphan-house park assemblies—as large, attentive and affectionate as ever. Twenty seven-year-old friends and spiritual children remember the days of old, they are seeking after their first love, and there seems to be a stirring among the dry bones." Again, writing on the 2nd July, he adds: "Could I preach ten times a day, thousands and thousands would attend. I have been confined for a few days, but on Monday or Tuesday next, I hope to mount my throne again. O, to die there!—too great, too great an honour to be expected." Again, on the 9th July: "Everything goes on better and better here; but I am so worn down by preaching abroad and talking at home almost all the day long, that I have determined, God willing, to set off for London next Tuesday." On the 9th of August, his wife died, on the 4th September, 1769, he embarked for America, this being his seventh visit to that country, and on the 30th September 1770 he breathed his last at Newbury near Boston.

England gave him birth, America retains his bones and one of Scotland's best ministers had the honour to write his life. God seems in an eminent manner to have raised him up and sent him forth for the revival of the English speaking Churches of Christendom, and he may be said, in some sense to have belonged in a measure to all, and exclusively to none. The friends of religion in Scotland ought never to forget, how much their country was blessed by the labours of that truly great man.

CONCLUSION

In concluding this brief review, there are several questions which suggest themselves, and which are at least worthy of consideration.

Firstly, is it not true that we also live under the ministration of the

Spirit, and as regards everything essential to conversion, as really as did the Apostles?

Secondly, is it not equally true that, as a generation, we come sadly short of the power which accompanied the Word during the age of the Apostles, and also during the times which we have been reviewing?

Thirdly, is it not equally true, that an awakening such as that now reviewed is much wanted, because of the prevalence of an ungodly and worldly spirit among professors, and on account of the multitude who make not even a profession of religion? Evidence of both is within the reach of all.

Fourthly, is it not further true, as formerly noticed, that there is an important end to be served by awakenings, however temporary, namely in disturbing the deep slumber of an ungodly and worldly age? The ministry of John the Baptist was awakening, and meant to prepare the way for a fuller gospel.

And lastly, might it not then, be well to consider whether we are not sinning in this through unbelief? Whether, like the Israelitish lord, we are not sinning against the faithfulness of God to his own promise? "O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?" (Micah 2:7).

Doctrine

Professor Hodge of Princeton wrote in a review of the revival in the Constitutional History of the Presbyterian Church, as to its character as genuine or otherwise: "We can compare the doctrines then taught, the exercises experienced, and the effects produced, with the word of God, and thus learn how far the work was in accordance with that infallible standard. The first of these points is a matter of primary importance. How will the revival under consideration abide this test. Is there any doubt as to the doctrines taught by Whitefield,

the Tennents, Blair, Dickinson, and the other prominent preachers of that day? They were the doctrines of the reformation and of the standards of the Presbyterian Church. "The doctrines preached," says Turnbull, "by those famous men, who were owned as the principal instruments of this remarkable revival of God's work, were the doctrines of original sin, regeneration by the supernatural influences of the Divine Spirit, and of its absolute necessity; of effectual calling, of justification by faith, wholly on account of the imputed righteousness of Christ; of repentance towards God, and faith towards our Lord Jesus Christ; of the perseverance of the saints, of the indwelling of the Holy Spirit in them, and of its divine consolation and joy."

Practice

The effects of the revival, using the words of a pious divine, were: He that was formerly a drunkard, lives a sober life; he that was vain, light and wanton, becomes grave and sedate; the blasphemer praises God; joy is turned into heaviness, and that on account of the condition of the soul; the ignorant are filled with the knowledge of divine things; and the tongue that was dumb in the things of God, speaks the language of Canaan; secure sinners have been roused with a witness to care for the state of their souls; those who were ignorant speak skilfully concerning religious matters, and even the graceless increase in knowledge; swearers stop their oaths and speak reverently of God; vain persons, who minded no religion, but frequented taverns and frolics, passing their time in filthiness, foolish talking and jesting or singing paltry songs, do now frequent Christian societies for prayer, seek Christian conversation, talk of what concerns the soul, and express their mirth in psalms, hymns and spiritual songs; they who were too sprightly to be devout, and who esteemed it an unmanly thing to shed tears for the state of their

souls, have mourned, as for an only son; and persons who came to mock at the lamentation of others have been convinced, and by free grace brought over to such ways as they formerly despised.

There was a visible reformation in the lives of the people—forgiving injuries; fervent love to one another, to all men, and even to those who speak evil of them; keeping up of divine worship in families; setting up of prayer-meetings; ardent love to the Holy Scriptures; vehement thirsting after public ordinances and earnest desires to be instructed in private by ministers and others.

Extracted from “The Revivals of the Eighteenth Century, particularly at Cambuslang,” by the Rev. D. MacFarlan, D.D., Renfrew. (Compiled from original manuscripts and contemporary publications).

The following God-honouring sermon was preached in the High Church-yard, Glasgow in 1741 and contains the Scriptural form of doctrine, commonly known as CALVINISM. May the publication of this sermon by the working of the Holy Spirit be the means to convince many of original sin, actual sins, self-righteousness and the sin of unbelief. “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.”

WESTMINSTER STANDARD

Gisborne, N.Z., 1961.

Reprinted, 1968.

THE METHOD OF GRACE

“They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.”—Jer. 6:14.

As God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so the greatest curse that God can possibly send upon a people in this world, is to give them over to blind, unregenerate, carnal, lukewarm, and unskilful guides. And yet, in all ages, we find that there have been many wolves in sheep’s clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow.

As it was formerly, so it is now; there are many that corrupt the Word of God and deal deceitfully with it. It was so in a special manner in the prophet Jeremiah’s time; and he, faithful to his Lord, faithful to that God who employed him, did not fail from time to time to open his mouth against them, and to bear a noble testimony to the honour of that God in whose name he from time to time spake. If you will read his prophecy, you will find that none spake more against such ministers than Jeremiah, and here especially in the chapter out of which the text is taken, he speaks very severely against them—he charges them with several crimes; particularly, he charges them with covetousness: “For ,” says he in the 13th verse,

“from the least of them even to the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely.” And then, in the words of the text, in a more special manner, he exemplifies how they had dealt falsely, how they had behaved treacherously to poor souls: says he, “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.” The prophet, in the name of God, had been denouncing war against the people, he had been telling them that their house should be left desolate, and that the Lord would certainly visit the land with war. “Therefore,” says he, in the 11th verse, “I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith the Lord.” The prophet gives a thundering message, that they might be terrified and have some convictions and inclinations to repent; but it seems that the false prophets, the false priests, went about stifling people’s convictions, and when they were hurt or a little terrified, they were for daubing over the wound, telling them that Jeremiah was but an enthusiastic preacher, that there could be no such thing as war among them, and saying to people, Peace, peace, be still, when the prophet told them there was no peace.

The words then, refer primarily unto outward things, but I verily believe have also a further reference to the soul, and are to be referred to those false teachers who, when people were under conviction of sin, when people were beginning to look towards heaven, were for stifling their convictions and telling them they were good enough before. And, indeed, people generally love to have it so; our hearts are exceedingly deceitful, and desperately wicked; none but the eternal God knows how treacherous they are. How many of us cry,

Peace, peace, to our souls, when there is no peace! How many are there who are now settled upon their lees, that now think they are Christians, that now flatter themselves that they have an interest in Jesus Christ; whereas if we come to examine their experiences, we shall find that their peace is but a peace of the devil's making—it is not a peace of God's giving—it is not a peace that passeth human understanding. It is matter, therefore, of great importance, my dear hearers, to know whether we may speak peace to our hearts. We are all desirous of peace; peace is an unspeakable blessing; how can we live without peace? And, therefore, people from time to time must be taught how far they must go, and what must be wrought in them, before they can speak peace to their hearts. This is what I design at present, that I may deliver my soul, that I may be free from the blood of all those to whom I preach—that I may not fail to declare the whole counsel of God. I shall, from the words of the text, endeavour to show you what you must undergo, and what must be wrought in you before you can speak peace to your hearts.

But before I come directly to this, give me leave to premise a caution or two. And the first is, that I take it for granted you believe religion to be an inward thing; you believe it to be a work in the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. If you do not believe this, though you have got your Bibles in your hand, you hate the Lord Jesus Christ in your heart; for religion is everywhere represented in Scripture as the work of God in the heart. “The kingdom of God is within us,” says our Lord; and, “He is not a Christian who is one outwardly; but he is a Christian who is one inwardly.” If any of you place religion in outward things, I shall not perhaps please you this morning; you will understand me no more when I speak of the work of God upon a poor sinner's heart, than if I were talking in an unknown tongue. I would further premise a caution, that I would by no means confine God to one way of

acting. I would by no means say, that all persons, before they come to have a settled peace in their hearts, are obliged to undergo the same degrees of conviction. No; God has various ways of bringing his children home; his sacred Spirit bloweth when, and where and how it listeth. But, however, I will venture to affirm this, that before ever you can speak peace to your heart, whether by shorter or longer continuance of your convictions, whether in a more pungent or in a more gentle way, you must undergo what I shall hereafter lay down in the following discourse.

First, then, before you can speak peace to your hearts, you must be made to see, made to feel, made to weep over, made to bewail, your *actual transgressions* against the law of God. According to the covenant of works, "The soul that sinneth it shall die"; cursed is that man, be he what he may, be he who he may, that continueth not in all things that are written in the book of the law to do them. We are not only to do some things, but we are to do all things, and we are to continue so to do; so that the least deviation from the moral law, according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action, deserves eternal damnation, how many hells, my friends, do every one of us deserve, whose whole lives have been one continued rebellion against God! Before ever, therefore, you can speak peace to your hearts, you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God. And now, my dear friends, examine your hearts, for I hope you came hither with a design to have your souls made better. Give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time, do you know there was a time, when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did you ever see that God's wrath

might justly fall upon you, on account of your actual transgressions against God? Were you ever in all your life sorry for your sins? Could you ever say, My sins are gone over my head as a burden too heavy for me to bear? Did you ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ's sake, do not call yourselves Christians; you may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace, if it be his will, before you go home!

But further: you may be convinced of your actual sins, so as to be made to tremble, and yet you may be strangers to Jesus Christ, you may have no true work of grace upon your hearts. Before ever, therefore, you can speak peace to your hearts, conviction must go deeper; you must not only be convinced of your actual transgressions against the law of God, but likewise of the foundation of all your transgressions. And what is that? I mean *original sin*, that original corruption each of us brings into the world with us, which renders us liable to God's wrath and damnation. There are many poor souls that think themselves fine reasoners, yet they pretend to say there is no such thing as original sin; they will charge God with injustice in imputing Adam's sin to us; although we have got the mark of the beast and of the devil upon us, yet they tell us we are not born in sin. Let them look abroad into the world and see the disorders in it, and think, if they can, if this is the paradise in which God did put man. No! Everything in the world is out of order. I have often thought, when I was abroad, that if there were no other argument to prove original sin, the rising of wolves and tigers against man, nay, the barking of a dog against us, is a proof of original sin. Tigers and lions durst not rise against us, if it were not for Adam's first sin; for when the creatures rise up against us, it is as much as to say, You have sinned against God, and we take up our Master's quarrel. If we look inwardly, we shall see enough of lusts, and man's temper

contrary to the temper of God. There is pride, malice, and revenge, in all our hearts; and this temper cannot come from God; it comes from our first parent, Adam, who, after he fell from God, fell out of God into the devil. However, therefore, some people may deny this, yet when conviction comes, all carnal reasonings are battered down immediately, and the poor soul begins to feel and see the fountain from which all the polluted streams do flow. When the sinner is first awakened, he begins to wonder—How came I to be so wicked? The Spirit of God then strikes in, and shows that he has no good thing in him by nature; then he sees that he is altogether gone out of the way, that he is altogether become abominable, and the poor creature is made to lie down at the foot of the throne of God, and to acknowledge that God would be just to damn him, just to cut him off, though he never had committed one actual sin in his life. Did you ever feel and experience this, any of you—to justify God in your damnation—to own that you are by nature children of wrath, and that God may justly cut you off, though you never actually had offended him in all your life? If you were ever truly convicted, if your hearts were ever truly cut, if self were truly taken out of you, you would be made to see and feel this. And if you have never felt the weight of original sin, do not call yourselves Christians. I am verily persuaded original sin is the greatest burden of a true convert; this ever grieves the regenerate soul, the sanctified soul. The indwelling of sin in the heart is the burden of a converted person; it is the burden of a true Christian. He continually cries out, “O! who will deliver me from this body of death,” this indwelling corruption in my heart? This is that which disturbs a poor soul most. And, therefore, if you never felt this inward corruption, if you never saw that God might justly curse you for it, indeed, my dear friends, you may speak peace to your hearts, but I fear, nay, I know, there is no true peace.

Further: before you can speak peace to your hearts, you must not only be troubled for the sins of your life, the sin of your nature, but

likewise for the sins of your best duties and performances. When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works, flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden, and sewed fig leaves together to cover their nakedness, so the poor sinner, when awakened, flies to his duties and to his performances, to hide himself from God, and goes to patch up a righteousness of his own. Says he, I will be mighty good now—I will reform—I will do all I can; and then certainly Jesus Christ will have mercy on me. But before you can speak peace to your heart, you must be brought to see that God may damn you for the best prayer you ever put up; you must be brought to see that all your duties—all your righteousness—as the prophet elegantly expresses it—put them all together, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor soul, that he will see them to be filthy rags, a menstruous cloth that God hates them, and cannot away with them, if you bring them to him in order to recommend you to his favour. My dear friends, what is there in our performances to recommend us unto God? Our persons are in an unjustified state by nature, we deserve to be damned ten thousand times over; and what must our performances be? We can do no good thing by nature: “They that are in the flesh cannot please God.” You may do things materially good, but you cannot do a thing formally and rightly good; because nature cannot act above itself. It is impossible that a man who is unconverted can act for the glory of God; he cannot do anything in faith, and “whatsoever is not of faith is sin.” After we are renewed, yet we are renewed but in part, indwelling sin continues in us, there is a mixture of corruption in every one of our duties; so that after we are converted, were Jesus Christ only to accept us according to our works, our works would damn us, for we cannot put up a prayer but it is far from that perfection which the moral law requireth. I

do not know what you may think, but I can say that I cannot pray but I sin—I cannot preach to you or any others but I sin—I can do nothing without sin; and, as one expresseth it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer. Our best duties are as so many splendid sins. Before you can speak peace to your heart, you must not only be sick of your original and actual sin, but you must be made sick of your righteousness, of all your duties and performances. There must be a deep conviction before you can be brought out of your *self-righteousness*; it is the last idol taken out of your heart. The pride of our heart will not let us submit to the righteousness of Jesus Christ. But if you never felt that you had no righteousness of your own, if you never felt the deficiency of your own righteousness, you cannot come to Jesus Christ. There are a great many now who may say, Well, we believe all this; but there is a great difference betwixt talking and feeling. Did you ever feel the want of a dear Redeemer? Did you ever feel the want of Jesus Christ, upon the account of the deficiency of your own righteousness? And can you now say from your heart, Lord, thou mayst justly damn me for the best duties that ever I did perform? If you are not thus brought out of self, you may speak peace to yourselves, but yet there is no peace.

But then, before you can speak peace to your souls, there is one particular sin you must be greatly troubled for, and yet I fear there are few of you think what it is; it is the reigning, the damning sin of the Christian world, and yet the Christian world seldom or never think of it. And pray what is that? It is what most of you think you are not guilty of—and that is, *the sin of unbelief*. Before you can speak peace to your heart, you must be troubled for the unbelief of your heart. But, can it be supposed that any of you are unbelievers here in this church-yard, that are born in Scotland, in a reformed country, that go to church every Sabbath? Can any of you that receive the sacrament once a year—O that it were administered oftener!—can

it be supposed that you who had tokens for the sacrament, that you who keep up family prayer, that any of you do not believe in the Lord Jesus Christ? I appeal to your own hearts, if you would not think me uncharitable, if I doubted whether any of you believed in Christ; and yet, I fear upon examination, we should find that most of you have not so much faith in the Lord Jesus Christ as the devil himself. I am persuaded the devil believes more of the Bible than most of us do. He believes the divinity of Jesus Christ; that is more than many who call themselves Christians do; nay, he believes and trembles, and that is more than thousands amongst us do. My friends, we mistake a historical faith for a true faith, wrought in the heart by the Spirit of God. You fancy you believe, because you believe there is such a book as we call the Bible—because you go to church; all this you may do, and have no true faith in Christ. Merely to believe there was such a person as Christ, merely to believe there is a book called the Bible, will do you no good, more than to believe there was such a man as Caesar or Alexander the Great. The Bible is a sacred depository. What thanks have we to give to God for these lively oracles! But yet we may have these, and not believe in the Lord Jesus Christ. My dear friends, there must be a principle wrought in the heart by the Spirit of the living God. Did I ask you how long it is since you believed in Jesus Christ, I suppose most of you would tell me, you believed in Jesus Christ as long as ever you remember—you never did misbelieve. Then, you could not give me a better proof that you never yet believed in Jesus Christ, unless you were sanctified early, as from the womb; for, they that otherwise believe in Christ know there was a time when they did not believe in Jesus Christ. You say you love God with all your heart, soul, and strength. If I were to ask you how long it is since you loved God, you would say, As long as you can remember; you never hated God, you know no time when there was enmity in your heart against God. Then, unless you were sanctified very early, you never loved God in your life. My dear

friends, I am more particular in this, because it is a most deceitful delusion, whereby so many people are carried away, that they believe already. Therefore, it is remarked of Mr Marshall giving account of his experiences, that he had been working for life, and he had ranged all his sins under the ten commandments, and then coming to a minister, asked him the reason why he could not get peace. The minister looked to his catalogue. Away, says he, I do not find one word of the sin of unbelief in all your catalogue. It is the peculiar work of the Spirit of God to convince us of our unbelief—that we have got no faith. Says Jesus Christ, “I will send the Comforter; and when he is come, he will reprove the world” of the sin of unbelief; “of sin,” says Christ, “because they believe not on me.” Now, my dear friends, did God ever show you that you had no faith? Were you ever made to bewail a hard heart of unbelief? Was it ever the language of your heart, Lord, give me faith; Lord, enable me to lay hold on thee; Lord, enable me to call thee *my* Lord and *my* God? Did Jesus Christ ever convince you in this manner? Did he ever convince you of your inability to close with Christ, and make you to cry out to God to give you faith? If not, do not speak peace to your heart. May the Lord awaken you, and give you true, solid peace before you go hence and be no more!

Once more, then: before you can speak peace to your heart, you must not only be convinced of your actual and original sin, the sins of your own righteousness, the sin of unbelief, but you must be enabled to lay hold upon the perfect righteousness, the all-sufficient righteousness, of the Lord Jesus Christ; you must lay hold *by faith* on the righteousness of Jesus Christ, and then you shall have peace. “Come,” says Jesus, “unto me, all ye that are weary and heavy laden, and I will give you rest.” This speaks encouragement to all that are weary and heavy laden; but the promise of rest is made to them only upon their coming and believing, and taking him to be their God and their all. Before we can ever have peace with God, we must be

justified by faith through our Lord Jesus Christ, we must be enabled to apply Christ to our hearts, we must have Christ brought home to our souls, so as his righteousness may be made our righteousness, so as his merits may be imputed to our souls. My dear friends, were you ever married to Jesus Christ? Did Jesus Christ ever give himself to you? Did you ever close with Christ by a lively faith, so as to feel Christ in your hearts, so as to hear him speaking peace to your souls? Did peace ever flow in upon your hearts like a river? Did you ever feel that peace that Christ spoke to his disciples? I pray God he may come and speak peace to you. These things you must experience. I am now talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner's heart. I am now talking of a matter of great importance, my dear hearers; you are all concerned in it, your souls are concerned in it, your eternal salvation is concerned in it. You may be all at peace, but perhaps the devil has lulled you asleep into a carnal lethargy and security, and will endeavour to keep you there, till he get you to hell, and there you will be awakened; but it will be dreadful to be awakened and find yourselves so fearfully mistaken, when the great gulf is fixed, when you will be calling to all eternity for a drop of water to cool your tongue, and shall not obtain it.

Give me leave, then, to address myself to several sorts of persons; and O may God, of his infinite mercy, bless the application! There are some of you perhaps can say, Through grace we can go along with you. Blessed be God, we have been convinced of our actual sins, we have been convinced of original sin, we have been convinced of self-righteousness, we have felt the bitterness of unbelief, and through grace we have closed with Jesus Christ; we can speak peace to our hearts, because God hath spoken peace to us. Can you say so? Then I will salute you, as the angels did the women the first day of the week. All hail! fear not ye, my dear brethren, you are happy souls; you may lie down and be at peace indeed, for God hath given you peace;

you may be content under all the dispensations of providence, for nothing can happen to you now, but what shall be the effect of God's love to your soul; you need not fear what fightings may be without, seeing there is peace within. Have you closed with Christ? Is God your friend? Is Christ your friend? Then, look up with comfort; all is yours, and you are Christ's, and Christ is God's. Everything shall work together for your good; the very hairs of your head are numbered; he that toucheth you, toucheth the apple of God's eye. But then, my dear friends, beware of resting on your first conversion. You that are young believers in Christ, you should be looking out for fresh discoveries of the Lord Jesus Christ every moment; you must not build upon your past experiences, you must not build upon a work within you, but always come out of yourselves to the righteousness of Jesus Christ without you; you must be always coming as poor sinners to draw water out of the wells of salvation; you must be forgetting the things that are behind, and be continually pressing forward to the things that are before. My dear friends, you must keep up a tender, close walk with the Lord Jesus Christ. There are many of us who lose our peace by our untender walk; something or other gets in betwixt Christ and us, and we fall into darkness; something or other steals our hearts from God, and this grieves the Holy Ghost, and the Holy Ghost leaves us to ourselves. Let me, therefore, exhort you that have got peace with God, to take care that you do not lose this peace. It is true, if you are once in Christ, you cannot finally fall from God: "There is no condemnation to them that are in Christ Jesus"; but if you cannot fall finally, you may fall foully, and may go with broken bones all your days. Take care of backslidings; for Jesus Christ's sake, do not grieve the Holy Ghost—you may never recover your comfort while you live. O take care of going a gadding and wandering from God, after you have closed with Jesus Christ. My dear friends, I have paid dear for backsliding. Our hearts are so cursedly wicked, that if you take not care, if you do not keep up a

constant watch, your wicked hearts will deceive you, and draw you aside. It will be sad to be under the scourge of a correcting Father; witness the visitations of Job, David, and other saints in Scripture. Let me, therefore, exhort you that have got peace to keep a close walk with Christ. I am grieved with the loose walk of those that are Christians, that have had discoveries of Jesus Christ; there is so little difference betwixt them and other people, that I scarce know which is the true Christian. Christians are afraid to speak for God, they run down with the stream; if they come into worldly company, they will talk of the world as if they were in their element; this you would not do when you had the first discoveries of Christ's love; you could talk then of Christ's love for ever, when the candle of the Lord shined upon your soul. That time has been when you had something to say for your dear Lord; but now you can go into company and hear others speaking about the world bold enough, and you are afraid of being laughed at if you speak for Jesus Christ. A great many people have grown conformists now in the worst sense of the word; they will cry out against the ceremonies of the church, as they may justly do; but then you are mighty fond of ceremonies in your behaviour; you will conform to the world, which is a great deal worse. Many will stay till the devil bring up new fashions. Take care, then, not to be conformed to the world. What have Christians to do with the world? Christians should be singularly good, bold for their Lord, that all who are with you may take notice that you have been with Jesus. I would exhort you to come to a settlement in Jesus Christ, so as to have a continual abiding of God in your heart. We go a-building on our faith of adherence, and lose our comfort; but we should be growing up to a faith of assurance, to know that we are God's, and so walk in the comfort of the Holy Ghost and be edified. Jesus Christ is now much wounded in the house of his friends. Excuse me in being particular; for, my friends, it grieves me more that Jesus Christ should be wounded by his friends than by his enemies. We cannot

expect anything else from Deists; but for such as have felt his power, to fall away, for them not to walk agreeably to the vocation wherewith they are called—by these means we bring our Lord's religion into contempt, to be a by word among the heathen. For Christ's sake, if you know Christ keep close by him; if God have spoken peace, O keep that peace by looking up to Jesus Christ every moment. Such as have got peace with God, if you are under trials, fear not, all things shall work for your good; if you are under temptations, fear not, if he has spoken peace to your hearts, all these things shall be for your good.

But what shall I say to you that have got no peace with God?—and these are, perhaps, the most of this congregation; it makes me weep to think of it. Most of you, if you examine your hearts, must confess that God never yet spoke peace to you; you are children of the devil, if Christ is not in you, if God has not spoken peace to your heart. Poor soul! what a cursed condition are you in. I would not be in your case for ten thousand, thousand worlds. Why? You are just hanging over hell. What peace can you have when God is your enemy, when the wrath of God is abiding upon your poor soul? Awake, then, you that are sleeping in a false peace; awake, ye carnal professors, ye hypocrites that go to church, receive the sacrament, read your Bibles, and never felt the power of God upon your hearts; you that are formal professors, you that are baptized heathens; awake, awake, and do not rest on a false bottom. Blame me not for addressing myself to you; indeed, it is out of love to your souls. I see you are lingering in your Sodom, and wanting to stay there; but I come to you as the angel did to Lot, to take you by the hand. Come away, my dear brethren—fly, fly, fly for your lives to Jesus Christ, fly to a bleeding God, fly to a throne of grace; and beg of God to break your hearts, beg of God to convince you of your actual sins, beg of God to convince you of your original sin, beg of God to convince you of your self-righteousness—beg of God to give you faith, and to enable

you to close with Jesus Christ. O you that are secure, I must be a son of thunder to you, and O that God may awaken you, though it be with thunder; it is out of love, indeed, that I speak to you. I know by sad experience what it is to be lulled asleep with a false peace; long was I lulled asleep, long did I think myself a Christian, when I knew nothing of the Lord Jesus Christ. I went perhaps farther than many of you do; I used to fast twice a week, I used to pray sometimes nine times a day, I used to receive the sacrament constantly every Lord's Day; and yet I knew nothing of Jesus Christ in my heart, I knew not that I must be a new creature—I knew nothing of inward religion in my soul. And perhaps, many of you may be deceived as I, poor creature, was; and, therefore, it is out of love to you indeed, that I speak to you. O if you do not take care, a form of religion will destroy your soul; you will rest in it, and will not come to Jesus Christ at all; whereas, these things are only the means, and not the end of religion; Christ is the end of the law for righteousness to all that believe. O, then, awake, you that are settled on your lees; awake you Church professors; awake you that have got a name to live, that are rich and think you want nothing, not considering that you are poor, and blind, and naked; I counsel you to come and buy of Jesus Christ gold, white raiment, and eye-salve. But I hope there are some that are a little wounded; I hope God does not intend to let me preach in vain; I hope God will reach some of your precious souls, and awaken some of you out of your carnal security; I hope there are some who are willing to come to Christ, and beginning to think that they have been building upon a false foundation. Perhaps the devil may strike in, and bid you despair of mercy; but fear not, what I have been speaking to you is only out of love to you—is only to awaken you and let you see your danger. If any of you are willing to be reconciled to God, God the Father, Son, and Holy Ghost, is willing to be reconciled to you. O then, though you have no peace as yet, come away to Jesus Christ; he is our peace, he is our peace-maker—he has

made peace betwixt God and offending man. Would you have peace with God? Away, then, to God through Jesus Christ, who has purchased peace; the Lord Jesus has shed his heart's blood for this. He died for this, he rose again for this; he ascended into the highest heaven, and is now interceding at the right hand of God. Perhaps you think there will be no peace for you. Why so? Because you are sinners? because you have crucified Christ—you have put him to open shame—you have trampled under the foot the blood of the Son of God? What of all this? Yet there is peace for you. Pray, what did Jesus Christ say to his disciples, when he came to them the first day of the week? The first word he said was, "Peace be unto you;" he showed them his hands and his side, and said, "Peace be unto you." It is as much as if he had said, Fear not, my disciples; see my hands and my feet how they have been pierced for your sake; therefore, fear not. How did Christ speak to his disciples? "Go tell my brethren, and tell broken hearted Peter in particular, that Christ is risen, that he is ascended unto his Father and your Father, to his God and your God." And after Christ rose from the dead, he came preaching peace, with an olive branch of peace, like Noah's dove: "My peace I leave with you." Who were they? They were enemies of Christ as well as we, they were deniers of Christ once as well as we. Perhaps some of you have back-slidden and lost your peace, and you think you deserve no peace; and no more you do. But then, God will heal your backslidings, he will love you freely. As for you that are wounded, if you are made willing to come to Christ, come away. Perhaps some of you want to dress yourselves in your duties, that are but rotten rags. No, you had better come naked as you are, for you must throw aside your rags, and come in your blood. Some of you may say, We would come, but we have got a hard heart. But you will never get it made soft till ye come to Christ; he will take away the heart of stone, and give you an heart of flesh; he will speak peace to your souls; though ye have betrayed him, yet he will be your peace. Shall I prevail upon

any of you this morning to come to Jesus Christ? There is a great multitude of souls here; how shortly must you all die, and go to judgment! Even before night, or tomorrow's night, some of you may be laid out for this kirk-yard. And how will you do if you be not at peace with God—if the Lord Jesus Christ has not spoken peace to your heart? If God speak not peace to you here, you will be damned for ever. I must not flatter you, my dear friends; I will deal sincerely with your souls. Some of you may think I carry things too far. But, indeed, when you come to judgment, you will find what I say is true, either to your eternal damnation or comfort. May God influence your hearts to come to him! I am not willing to go away without persuading you. I cannot be persuaded but God may make use of me as a means of persuading some of you to come to the Lord Jesus Christ. O did you but feel the peace which they have that love the Lord Jesus Christ. "Great peace have they," says the psalmist, "that love thy law; nothing shall offend them." But there is no peace to the wicked. I know what it is to live a life of sin; I was obliged to sin in order to stifle conviction. And I am sure this is the way many of you take; if you get into company, you drive off conviction. But you had better go to the bottom at once; it must be done—your wound must be searched, or you must be damned. If it were a matter of indifference, I would not speak one word about it. But you will be damned without Christ. He is the way, he is the truth, and the life. I cannot think you should go to hell without Christ. How can you dwell with everlasting burnings? How can you abide the thought of living with the devil for ever? Is it not better to have some soul-trouble here, than to be sent to hell by Jesus Christ hereafter? What is hell, but to be absent from Christ? If there were no other hell, that would be hell enough. It will be hell to be tormented with the devil for ever. Get acquaintance with God, then, and be at peace. I beseech you, as a poor, worthless ambassador of Jesus Christ, that you would be reconciled to God. My business this morning, the first day of the

week, is to tell you that Christ is willing to be reconciled to you. Will any of you be reconciled to Jesus Christ? Then, he will forgive you all your sins, he will blot out all your transgressions. But if you will go on and rebel against Christ, and stab him daily—if you will go on and abuse Jesus Christ, the wrath of God you must expect will fall upon you. God will not be mocked; that which a man soweth, that shall he also reap. And if you will not be at peace with God, God will not be at peace with you. Who can stand before God when he is angry? It is a dreadful thing to fall into the hands of an angry God. When the people came to apprehend Christ, they fell to the ground when Jesus said, “I am he.” And if they could not bear the sight of Christ when clothed with the rags of mortality, how will they bear the sight of him when he is on his Father’s throne? Methinks I see the poor wretches dragged out of their graves by the devil; methinks I see them trembling, crying out to the hills and rocks to cover them. But the devil will say, Come, I will take you away; and then they shall stand trembling before the judgment-seat of Christ. They shall appear before him, to see him once, and hear him pronounce that irrevocable sentence, “Depart from me, ye cursed.” Methinks I hear the poor creatures saying, Lord, if we must be damned, let some angel pronounce the sentence. No, the God of love, Jesus Christ, will pronounce it. Will ye not believe this? Do not think I am talking at random, but agreeably to the Scriptures of truth. If you do not, then show yourselves men, and this morning go away with full resolution, in the strength of God, to cleave to Christ. And may you have no rest in your souls till you rest in Jesus Christ! I could still go on, for it is sweet to talk of Christ. Do you not long for the time when you shall have new bodies—when they shall be immortal, and made like Christ’s glorious body? and then they will talk of Jesus Christ for evermore. But it is time, perhaps, for you to go and prepare for your respective worship, and I would not hinder any of you. My design is to bring poor sinners to Jesus Christ. O that God may bring some of

you to himself! May the Lord Jesus now dismiss you with his blessing, and may the dear Redeemer convince you that are unawakened, and turn the wicked from the evil of their way! And may the love of God, that passeth all understanding, fill your hearts. Grant this, O Father, for Christ's sake; to whom, with thee and the blessed Spirit, be all honour and glory now and for ever-more. Amen.

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