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Contributors and Correspondents

[For the Presbyterian.]

THREE OLD SCOTCH WORTHIES.

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I.—SAMUEL RUTHERFORD.

An English merchant, (Dr. McCrie tells us in his "Sketches of Church History") who had occasion to visit Scotland in the way of business about 1650, happened to hear three of the most eminent of the Scottish ministers of that age—Robert Blair, Samuel Rutherford, and David Dickson. Being asked on his return what news he had brought from Scotland, the gentleman, who had never shown any sense of religion before, replied, "Great and good news! I went to St. Andrew's, where I heard a sweet majestic-looking man (Blair); and he showed me the majesty of God. After him I heard a little fair man (Rutherford); and he showed me the loveliness of Christ. I then went to Irvine, where I heard a well-favored proper old man, with a long beard (Dickson), and that man showed me all my heart." "The whole General Assembly," says Wodrow, "could not have given a better character of the three men." All will assent to this judgment of Wodrow's, who are in any measure acquainted with the published writings of these three great men. At present we confine our attention to Samuel Rutherford, the "little fair man," who excelled in showing "the loveliness of Christ." Early in life he showed a great fondness for books, which led his parents to determine that he should be a minister. He was sent to the University of Edinburgh in 1617, in furtherance of this design, and there he made such rapid progress and displayed such superior talents, that in six years from the time he entered college he was appointed Professor of Humanity. This position he did not long retain, for in 1627, after a diligent and deep study of the theology, he was licensed to preach, and ordained minister of the parish of Anwoth, in the Stewartry of Kirkcubright. Then began that seraphic ministry whose sacred and inspiring influence is felt to this day. A contemporary pastor of that time gives us this account of him in his work: "I never knew one in Scotland like him, to whom so many great gifts were given; for he seemed to be altogether taken up with everything good, and excellent, and useful. He seemed to be always praying, always preaching, always visiting the sick, always catechising, always writing and studying. He had two quick eyes, and when he walked, it was observed that he held his face upward. He had a strange utterance in the pulpit, a kind of *skreigh* that I never heard the like. Many times I thought he would have flown out of the pulpit when he came to speak of Jesus Christ. He was never in his right element but when he was commending Him. He would have fallen asleep in bed speaking of Christ." Another informs us of that which necessarily follows such a ministry, that "he was the instrument of much good among a poor ignorant people, many of whom he brought to the knowledge and practice of religion." In these testimonies we see the man, holy, fervent, active, entirely devoted, successful. A model minister. Oh, for thousands like him! It is to us no matter of surprise that he was popular as a preacher and famous in his times! God said "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed." This was as true in Rutherford's day as in the days of Eli the priest, and it is true still. If we take his discourses in "THE TRIAL AND TRIUMPH OF FAITH" as a sample of those he preached at Anwoth, how rich they must have been! Fragrant with the perfume of Christ's presence; wise with the wisdom of God's truth, and mighty through the power of the Spirit. The Word dwelt in him richly, and consequently he never lost sight of Jesus in the most attractive aspect of His character and work. For instance, "See and understand that free grace, not our endeavors, leadeth us on to heaven. Better it is I be conscious to myself that I am Christ's debtor, not debtor to myself." "Believing can ease us, disputing cannot." "Make sure this general: Christ is mine; at that anchor, in this harbor my vessel must ride. Whatever wind blows in externals, Christ died for me." "Duties bestowed on Christ are spiritual." "If we see but little of Christ, we know not well the gospel spirit. We rest much on duties, to go civil saints to heavens, but the truth is, there be no moral men and civilians in heaven, they be all deep in Christ who are there." "To the believer all temporal favours are spiritualized and watered with mercy." "To see him face to face hath a great deal more in it than is expressed; words are short garments to the thing itself." "The covenant is faith's magna charta, the grand mother promise." "In the gospel all is sanctified grace." Pure gold of the sanctuary is this!

While he was at Anwoth he passed through seasons of severe affliction. He lost his wife and all his children, and was himself brought to the grave's mouth by a violent fever. During this period he received many Christian attentions at the hands of Lady Kenmure, the sister of the Marquis of Argyll. He was a firm and strong advocate of Presbyterianism, and this exposed him to the malice of the ministers of Charles II, by whom he was charged with writing a book against Arminianism, entitled "New-England Apologetic," and brought before their high commission court. He would not recognize the court as a lawful one for the trial of such a case, and consequently was condemned, deposed from his ministerial office and imprisoned in Aberdeen.

It was while here, in, as he calls the prison, "Christ's Palace in Aberdeen," that he wrote most of his 352 famous letters, of which Richard Baxter said: "Hold off the Bible, such a book the world never saw the like." Many were written to Lady Kenmure and other noble persons, David Dickson and other brother ministers, his elders and many of his parishioners, and what man of God since the apostles has written letters like these to his flock; full of unselfish interest in their soul's welfare, and thrilling with the intensest desire to see them Christlike in the highest degree. To Viscountess Kenmure he writes, "I am sure the saints, at their best, are but strangers to the weight and worth and incomparable sweetness of Christ." "Love him as folks do borrowed things." "Come and see. Makest Jesus to be known in His excellency and glory." "Saw no clouds on Christ's robe." To David Dickson he writes: "Never came I before to such a pitch of communion with Christ, that I have now attained to." "My Lord Jesus and I have kissed each other in Aberdeen, the house of my pilgrimage." "I am content that Christ is so homely with my dear brother David Dickson as to borrow and lend, and give and take with him; and ye know what are called the visitations of such a friend—it is to come to the house and be homely with what is yours." This was on the death of a child. "He is only lopping and shedding a fruitful tree, that it may be more fruitful."

To Cardness, Elder, "I never knew by my nine years' preaching, so much of Christ's love as He hath taught me in Aberdeen, by six months' imprisonment." "Look beyond time; things here are but moonshine." "Love heaven, let your heart be on it; up, up, and visit the new land and view the fair city, and the white throne, and the Lamb, the bride's husband, in his bridegroom's clothes, sitting on it; it were time your soul cast itself and all your burdens upon Christ." To others, "Sister, fasten your grip fast on Christ." "My witness is above, my ministry, next to Christ, is dearest to me of anything." "If you would be a deep divine, I recommend you to sanctification; fear Him, and He shall reveal His covenant to you." "Nothing, nothing, but sound sanctification can abide the Lord's fan." "A pardon must close the reckoning."

In reading these letters we realize that we are in communion with one of the holiest men; with whom we walk in the garden of spices. These precious documents are a large comment on the character of his ministry—a ministry of great spiritual power. On the cessation of the struggle between Presbyterian and Prelatic parties, Rutherford was restored to his parish of Anwoth. He was called in honor of his high virtues and talents to occupy some of the most honorable positions. As on important occasions in Scotland, when the covenant was to be renewed, he was asked to preach the sermon in Glasgow, in the High Church, preparatory to the performance of that solemn ceremony in that city. He was called to be Professor of Divinity in the University of St. Andrew's, and there served the cause of Christ with great zeal. He was chosen one of the Scots Commissioners to the General Assembly of Divines, at Westminster, on which mission he lived in London four years. When Charles II. came back, another change took place in the affairs of the country—Episcopacy predominated. And that party being in power, they sought to wreak their vengeance on Rutherford, one of the most prominent of the Presbyterian clergy. They cited him before the Council at Edinburgh on the charge of treason, because of his book "SIX REX;" and this, too, although they knew that he was dying. When the citation was read, he said, "Tell them I have got a summons already before a superior judge and judiciary, and I behave to answer my first summons, and ere your day arrive, I will be where few kings and great folks come." They being foiled, voted him out of his college: upon which Lord Burleigh said, "You have voted that honest man out of his college, but you can't vote him out of heaven."

After a life seldom matched in zealous devotion to Christ, he died in 1681, crying out, "Oh, for arms to embrace Him! Oh, for a well-tuned harp! I hear Him saying to me, 'Come up higher!'" and thus says Howie, the renowned eagle took its flight into the mountain of spices.

BAPTISM OF THE HOLY GHOST.

EXPERIENCE OF A PRESBYTERIAN MINISTER.

MY DEAR BROTHER,—You ask me to give you any hints that may occur to me on the subject of baptisms of the Holy Ghost.

The Holy Ghost is our Enlightener, Sanctifier, and Comforter. If, therefore, we have light, holiness, and comfort, it must be by Him; and all these things are matters of consciousness. I suppose the only way in which we are, or can be, conscious of the presence of the Spirit is by being conscious of the effects He produces. As the wind, "so is every one that is born of the Spirit." We are conscious of the presence of the Spirit just as we are conscious of the presence of the wind—by the effects. So we know the Holy Spirit by trying the fruits or influences by His own written work. The more marked, frequent and impressive the influences of the Spirit upon us, so is the likelihood of our walking in His ways.

Another preliminary statement. I mean the following distinctions:—
1. All Christians *know* the Spirit.
2. All established, abiding Christians *feel* the Spirit.
3. All true Christians *obey* the Spirit.

8. *Baptisms* of the Spirit are refreshings, quickenings, spiritual impulses given at any stage of the Christian life.

These baptisms are, and from the nature of the case must be, occasional. And it is also true of this, as of all other excitement, that there is a tendency to re-act in our faculties. The impressions first produced decrease after a time, and though a permanent effect in some respects may remain, yet the impulse and quickening effect dies away. This is true in fact. The reasoning applies just as truly in relation to baptisms of the Spirit as to any other excitement. If this was generally understood and properly considered, it would relieve many from perplexities.

When Christians have had their sensibilities wrought up to a high degree of feeling, and they find the tide of emotion running out, they ought not to consider it an indication of backsliding, and thereby fall into fear and unbelief. Let them still trust Jesus, while the perceptive and sensitive parts of their constitution rest for a while. The Holy Ghost may withdraw from our consciousness for a time without leaving us. He never really departs from us while we continue to trust in the Lord Jesus. His apparent withdrawal is a trial to our faith, and if rightly viewed may greatly strengthen our faith.

I have been blest with many baptisms of the Spirit. Some of them have been of a remarkable character. In every instance, I think, they have been characterized by clear perception of some particular truths, revealed to me for the first time, or more clearly revealed than before, and an increase of purity, and of comfort or joy.

In all cases, after a time, longer or shorter, the impulse of these baptisms was gone; I felt me with increased knowledge, enlarged experience, and greater susceptibility to heavenly influences. Then, after a season of quiet, I would feel a conscious need of another quickening. I would seek for it, and obtain it, *whenever I sought for it perseveringly.*

Let me now add, that I found by long-continued observation, that the experience of many other esteemed Christians was similar to mine. I attended a number of "Holiness Meetings" for years together, and I observed that deep saints who walked "in the light," were at times wonderfully quickened, and their words, and everything about them, at such times, had a peculiar spiritual power. Then, after a time, this special quickening would seem gradually to subside, and though they still walked in the light, they were not impelled by the baptism.

After I had been familiar with these considerations for some years, I was interested in the testimony of a very eminent servant of God, speaking from long experience and much thought, who said: "Such baptisms need to be often repeated, to keep the current of spiritual life flowing strongly."

Until I found the testimony of others, whom I knew to be greatly blest of God, corresponding with my own, I had much hesitancy in forming any conclusion about it in my own mind; but after receiving some such testimonies, I had other, and I think more marked experiences, which seem to confirm my view as correct.

Looking over a number of past years, I can say this: Since I have taken the above-mentioned view of the matter, whenever I have felt a deep conviction that I needed a new baptism of the Spirit, and have steadily waited on God for it, pleading the promises which refer to it, I have never failed in a single instance to receive what I sought. I have sought in prayer, peacefully and persistently, making frequent but usually brief and quiet supplications; often using but a few words, and not regarding it as necessary to get into anxiety or impatience. Sometimes the answer has been given after a few days, and sometimes after a few weeks. In every instance, I think it was my purpose to continue seeking till I obtained—and as I have said, I never failed to prove by sweet experience, that my Heavenly Father is more willing to give His Spirit to them that ask Him, than we are to give good gifts to our children.

It is of some importance to add that in some cases the answer to my prayer has been given gradually, and I have realized that the blessed Holy Spirit was coming upon me by degrees, more and more, for several days. At first the spiritual refreshing and energizing would be comparatively gentle, and in small degree; but from time to time the waters of life would come welling up in greater and still greater fulness.

I am glad to say these things for the encouragement of any who feel their need of a Baptism of the Spirit, and I say them because I believe they are true.

Let me say a word about two mistakes which are made in reference to this matter.

The first is, the idea which seems to have settled down upon the minds of some who have been led into an experience of purity; that after such an experience they may steadily abide there without any further baptisms of the Spirit. Such are apt to get the idea of resting in a state of holiness, instead of resting in Christ; and almost inevitably bring them into a state of deadness and formality. While in this world we must have repeated quickenings of the Spirit for our own spiritual life and for fruit-bearing.

The other error is one of distrust or anxiety, and often an undue desire for self-gratification. Christians not satisfied with their own experience, and distrusting about themselves, desire a baptism of the Spirit to set them at rest. The baptisms of the Spirit are given for that purpose. Christ and His Word, we shall enter into rest; and desire for the baptism of the Spirit, made us to believe, is an understanding of the Word, which

God "has magnified above all His name."

When we seek for the Spirit, it should never be for our own gratification but for God's glory. The Spirit is given as a means to accomplish an end; the end in view must be, that we may be Christ-like and bear fruit for His glory.

November 25th, 1870.

[For the Presbyterian.]

A NOBLE WORK.

Friends of the Presbyterian Cause:—

Among the "Free Grants" of the Province of Ontario is included a vast block of land of seven hundred and twenty square miles, situated in the northern part of the County of Hastings. This block is surveyed into nine Townships, and is capable of sustaining, at the very least computation, a population of about twenty thousand souls. But double this number would not be beyond the range of probability. Although the country is somewhat hilly and rocky, yet the numerous good water privileges, the many indications of minerals of various kinds, together with the great fertility of the soil, all point out for it a great and prosperous future.

Since the opening up of this territory for settlement, over six hundred families have become actual residents, and new settlers are continually pouring in. The average intelligence of the population is very high, and in its character for good morals, persevering industry, and business enterprise, it will bear favourable comparison with any other population in similar circumstances. From undoubted sources, I have gathered that, of the above-mentioned number of families, quite one half are declared Presbyterians. This fact may have somewhat to do with the many good qualities of the people.

The only good means of access to these Townships is by the "Hastings Road," built by the Government for colonization purposes. This road, running through them north and south, divides them into about two equal parts. About five miles after its entrance into them, the road crosses the outlet of L'Amable lake just as the stream leaves it. Here there is an excellent water power which already drives a grist mill and a saw mill. Here the Division Court sits, and the Crown Land Agent resides. Here the Sons of Temperance and the Orangemen hold their stated meetings. Here is a post office, and a good stopping place. Here the Methodists hold fortnightly, and the Presbyterians weekly services. In short, this place is the centre for all local and district meetings. It is also the point from which diverge lines of settlement to the west, north, and east. Although these indications are small and unimportant, yet they evidently show the nucleus of a future town.

From these remarks it may be seen that the little hamlet of L'Amable is as it were the key to the nine Townships. Its influence, whether religious or political, will be felt to the farthest extremities of the settlements to which it leads. Whatever Christian denomination hold this position will almost surely give its tone to the religious belief of the surrounding country. It would be a fortress from which that denomination could issue forth to subdue the growing settlements in its vicinity.

Brother Presbyterians, have you any desire that ours be that denomination? Do you wish to see your own Church hold this predominating influence? Will you pray for such an issue? Nay more, will you aid forward such an issue? Will you embody your wishes and your prayers in substantial help? May the Lord dispose your hearts to send relief to the feeble and struggling brethren of L'Amable, for they are in need.

They need a building in which to worship. They cannot erect one without receiving external assistance—at least, one passably decent, and commodious enough to suit the increase in the population for fifteen or twenty years to come. Settlers locating on "Free Grant Lands" are generally very poor. For the first ten years they have to wrestle hard with poverty. It is all they can do to provide for their wives and little ones. Starvation frequently enters their doors and stares them in the face. In such circumstances they cannot build Churches. It is then a work of charity—a work of God to give them one. Such are the circumstances of the people of L'Amable, with a very few exceptions, and we appeal to you in the name of the Lord to give them a Church.

By such a noble deed you will have taken the first step to place Presbyterianism on a sure footing in the community; you will aid greatly in keeping our people within the fold; you will help to draw to our side very many who do not profess to belong to any denomination; you will draw forth the gratitude and the prayers of many of God's people; but above all you will receive the reward of an approving conscience, and meet with the smiles of Him who said, "It is more blessed to give than to receive."

Seven hundred dollars is what we require. Let each give what, in the sight of God, he can spare. Please send all contributions to the address of Chas. McKillop, Presbyterian Missionary, L'Amable P. O., Ont.

"ALWAYS add, always walk, always proceed, neither stand still, nor go back, nor deviate; he that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolveth; he goeth better that creepeth in his way than he that moveth out of his way."—Augustine.

REPENTANCE is a vital grace, active and operative; no still, quiet quality and habit of the mind, but stirring and working. . . . It longs to be fruitful. . . . Cease to do evil, and learn to do well; that being 'dead unto sin,' ye may 'live unto righteousness.'—Bishop Browning.

METIS, QUEBEC.

Autumn has come again, and, therefore, the victors—like birds of passage—are leaving us. A few days more, and the visiting season of 1876 shall be wholly a thing of the past. During the summer, the population of Metis was larger than it ever was before. For this we are very much indebted to the Intercolonial Railroad. All the places where board could not be had were filled. A large number could not get accommodation.

As the Presbyterian Church is from three to four and a-half miles from where the visitors stay, but very few of them attended it. For their accommodation, I had a meeting every Sabbath afternoon, four and a-half miles from it, which I usually conducted myself. Twice on these occasions, and once in the church, Brother Baxter, of Montreal, conducted the services, which he did with much acceptance. At another of our afternoon meetings, the Rev. Mr. Stevenson (Congregational), of Montreal, led in prayer, and the Rev. Mr. Lindsay, (Episcopal), of the same place, read the passage of Scripture selected for the occasion. Our meeting was thus a sort of Evangelical Alliance. As one of these brethren was on one side of me, and the other on the other, I was in a position of the same kind as that which we believe our Church holds towards those to which they respectively belong. The next day, they walked up about four miles, and spent an afternoon at the Manse. We enjoyed their visit very much. A stranger would have taken us all for stout, staunch, sturdy Presbyterians. It was then agreed that—God willing—Mr. Lindsay would preach, and Mr. Stevenson and I take the rest of the services in the church on the following Sabbath. Before leaving, Mr. Stevenson, at the request of Mr. Lindsay, led in prayer. At the beginning of the gloaming, they took their departure. I proposed to take them home in my carriage, but they would not listen to me. I gave them "a Scotch conveyance" for about a mile; then, brotherly love, and a shower and one umbrella between them, took them home arm in arm. I looked forward with great pleasure to the next Sabbath, when, for the first time in our Church here, a Congregational, an Episcopal, and a Presbyterian minister were, in turn, to conduct the services at the same meeting. A wet day, however, disappointed my hopes. At the close of every meeting, I took up a collection, intending to devote the whole to different good objects. In all they amounted to nearly \$25. Towards the close of the season, I received from my temporary congregation a present of \$85. What enhances the value of the gift is the fact that several of the subscribers, including one of the committee of presentation, and the Treasurer *pro tem.*, belong respectively to the Episcopal and Congregational Churches.

By an exhibition, a bazaar, and donations, I have already raised nearly \$60 for a stone to mark the last resting place of nearly sixty shipwrecked persons who were drowned here several years ago, and who lie in a burying-ground awaiting the day when the many who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Drs. Nelles and Douglas, of the Methodist Church, spent a few minutes one day at the Manse. On comparing notes, Dr. Douglas and I found that our birth-places are not far apart.

On Sabbath afternoon, Dr. Nelles and another, Mr. Dumoulin (Episcopal), worshipped with us. The latter gentleman, one Sabbath morning, conducted service according to the forms of the Church of England in the place where the afternoon meetings were held. Mr. Lindsay did the same twice, and took up collections for Miss Harvey's Convalescent Home at Murray Bay, which amounted in all to \$16.50. Dr. Dawson, of McGill College, visited our Sabbath School one Sabbath afternoon, and addressed the young people. To those who have heard him speak, it is unnecessary to say that those then present listened to an address characterized by clearness, simplicity of language, and earnestness. The Dr. also once addressed the Sabbath School connected with the other Protestant Church in Metis. One thing, I may now remark, which puzzles Brothers Stevenson and Lindsay of whom I have already spoken, is to see the need of two rival churches in Metis, where there is but a small field for one. One Sabbath, while I was at the General Assembly, Prof. Murray, of McGill College, very kindly occupied my pulpit. One Sabbath evening Dr. Nelles preached in the Little Metis Church.

One afternoon Mr. and Mrs. F. Redpath, of Montreal, paid a short visit to the manse. A gentleman from a far distant country—all the way from the "ambitious little city," spent, lately, a few days here. I refer to Dr. James Osborne, one of "the oldest inhabitants" of Hamilton, and a leading Presbyterian there. It was our pleasure to have him as our guest for about two days.

Dr. Dawson, Profs. Murray and Darcy, Dr. Trenholme, and Messrs. Bottrel and Major, all of Montreal, have already summer houses here. One has been commenced for Mrs. Redpath. Mr. Selwyn, of the Canadian Geological Survey, and Rev. Messrs. Stevenson and Bland, intend building for next year. Mr. J. C. Thomson, of Quebec, owns a farm and three building lots here. He has very kindly given half an acre for a Presbyterian Church at Little Metis. When it is not used by the Presbyterians, it will be at the service of other evangelical denominations.—T.F.

Sept. 8, 1876.

SEVERAL Baltimore physicians say that many diseases are caused by weak, the ground for which is obtained from unhealthy animals.