

THE LOVE OF GOD.

BY SANE HOLM.

Like a cradle rocking, rocking,
 Silent, peaceful, to and fro;
 Like a mother's sweet looks dropping
 On the little face below—
 Hangs the green earth swinging, turning,
 Jarless, noiseless, safe and slow,
 Falls the light of God's face beaming
 Down and watching us below.

And as feeble babes that sate,
 Toss and cry, and will not rest,
 Are the ones the tender mother
 Holds the closest, loves the best;
 So when we are weak and wretched,
 By our sins weighed down, distressed,
 Then it is that God's great patience
 Holds us closest, loves us best.

O Great Heart of God! whose loving
 Cannot hindered be nor used,
 Will not weary, will not even
 In our death itself be lost—
 Love divine! of such great loving
 Only mothers know the cost—
 Cost of love—which all love passing,
 Gave a son to save the lost.

THE HEROES OF THE COVENANT.

BY FULTON SMITH.

ARCHIBALD CAMPBELL, Marquis of Argyle, figures as one of the noble characters which adorn the page of Scottish history, during that eventful time when the social and religious privileges of the people were endangered through Popish aggression. He early identified himself with the reforming party in ecclesiastical affairs, and we see him regular in his attendance at the meetings of General Assembly—and especially at the famous Glasgow Assembly of 1638, mention is made by the moderator "of the noble marquis who has countenanced our meetings, and by his sagacious counsel strengthened and encouraged us in our good work of maintaining the true doctrine and discipline of the Church of Christ."

The Marquis had the high honour of placing the crown on the head of Charles II. at Scone, and proclaiming him King of Scotland. On this occasion he delivered a long address to the assembled multitude, impressing upon the king the duty which he owed to the nation as well as to God, in maintaining the purity of His worship. The address was concluded with the following pertinent remark, quite becoming the man who was to be so active in the Reformation later on: "Sire, I certify you before all these people most solemnly and before God Almighty, that if you or they conspire against the kingdom of Jesus Christ, both supporters and supported will fall together." Ere long troubles so surrounded the king he had to flee to Normandy for safety, the country was thrown into confusion, and "how to act" was a question difficult of solution. Laws enacted by Charles were adjudged null and void by Cromwell. The Commonwealth of England only added to the complication of affairs, and the country was undergoing a revolution, the results of which were quite beyond the prevision of those who were the chief actors. The loyalty of Argyle to the king was unshaken, but the position he assumed with Cromwell was made use of against him when Charles was restored, and formed the basis of his indictment for treason. No king, no law—it was truly an equivocal time. The marquis deemed the interests and safety of the people as the supreme law, but we find the services which he rendered the country during this critical period were subsequently construed and interpreted as violations of law and order. In due time Charles was re-instated in his throne, and once there, he was eager to secure the allegiance of the most powerful and influential of his subjects. The men he rallied round him were those who had viewed the recent actions of Argyle suspiciously, and were jealous of the favour bestowed upon him by his royal

master. The king permitted himself to be swayed by the counsels of these advisers, and was unscrupulous enough to ignore a letter which he wrote the marquis in 1650, promising to confer upon him the title of duke and other honours, "Whenever it shall please God to restore me to my just rights in England," said he "all which I promise to make good upon the word of a king."

We need not wonder, then, at the alarm of the marquis when confronted with that long ditty (in indictment), with its fourteen "counts," shortly after Charles's restoration to power. He was now a State prisoner, and little or no time was afforded for drawing up defences to the indictment. The trial was hurried through with unseemly haste. The charges of treason were met by a calm and dignified deliberation which amazed his accusers, and although the evidence produced did not bear out the charges in the indictment, he was declared guilty and condemned to death. The hero and martyr met his doom with a holy self-possession—the outcome of a heart at peace with God. Some who saw him after receiving sentence of death, and were shortly to share the same fate, were encouraged by the happy resignation which he evinced while awaiting execution. A letter is still preserved which was written by a godly minister at this time, and although it was intended to encourage the prisoner in his strait, it contains abundant testimony to the thoroughgoing Christianity of this noble martyr. "We reckon it was a great mercy to the cause and to many friends of it that God has brought your lordship upon the stage. He hath vindicated his reproached work in spite of reproach, so that it will be advantageous to the nation. Neither do I doubt but it was a singular mercy to yourself, and shall be a relief to your oppressed name, which this day is visibly come above water. We enjoy the sweet fruits of what you now sweat for, and your lordship may reckon your labours and sufferings sold at a good rate when you consider how many souls have been refreshed these twenty-three years bygone, the reward of which we wish may now richly return to your bosom." He was executed on May 27, 1661, submitting to the dreadful ordeal with a composure and serenity well befitting a witness of the Truth. His headless body was conveyed by his friends from the Tolbooth, Edinburgh, to Old Kilpatrick, placed in a boat, and carried to Kilmuir, on the Clyde, and buried in the church there. The defender of "Christ's crown and covenant" has been exalted beside his Lord and Master, the King of Kings, in "the bright inheritance of saints, Jerusalem above."

NOT WILLING TO BE MEAN.

A GENTLEMAN of wealth, who had been much addicted to frolic and sports, was converted, and became a member of one of our churches. This congregation had adopted the *ad valorem* principle, as a means of defraying its expenses. In a few months after this gentleman's conversion, the deacons waited on him in order to make their assessment; and knowing that he was rich, and his proportion of the expenses would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and also that their demand might give him serious offence, and prove an injury to him. At first he was at a loss to ascertain the reason of their apparent diffidence. The deacons, perceiving this, became, of course, more explicit. The gentleman was surprised. "What on earth do you mean?" said he. "Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in a scheme of pleasure, I would have deemed myself a mean man had I not paid the full proportion of the expense. Go to the assessor's book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a *meaner* man now since I have become a servant of God, than I was when a servant of the devil?"—*Bible Standard*.

There is room in the church, and need, for all manner of workers. The poorest and least recognized are as much needed as any. Open your watch, your eye falls on jewels there; but the sparkling jewels cannot say to the modest coil of steel beside them, "We have no need of thee," for that is the mainspring; and the mainspring cannot say to the tiniest cog-wheel, "We have no need of thee," for without it the works stand still. It is just so in the Church of Christ: one little worker can mar the whole by failing to fulfil its office. There is a place for each.