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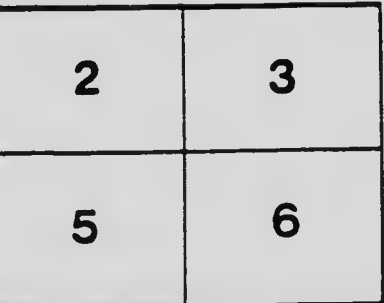
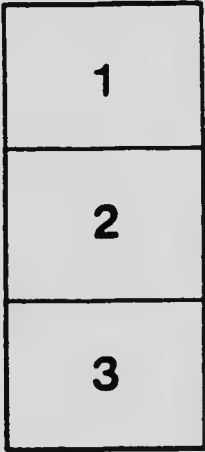
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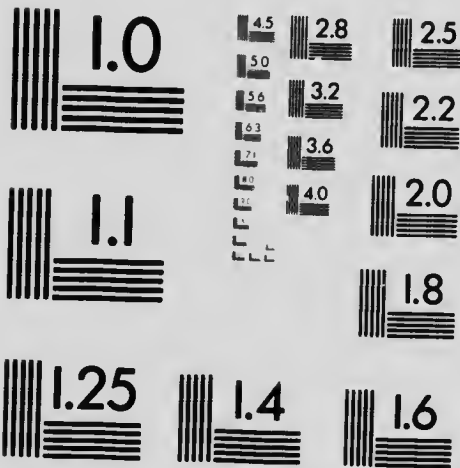
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CHRIST'S LOVE TO THE
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EPH. 1: 3-17.

BY

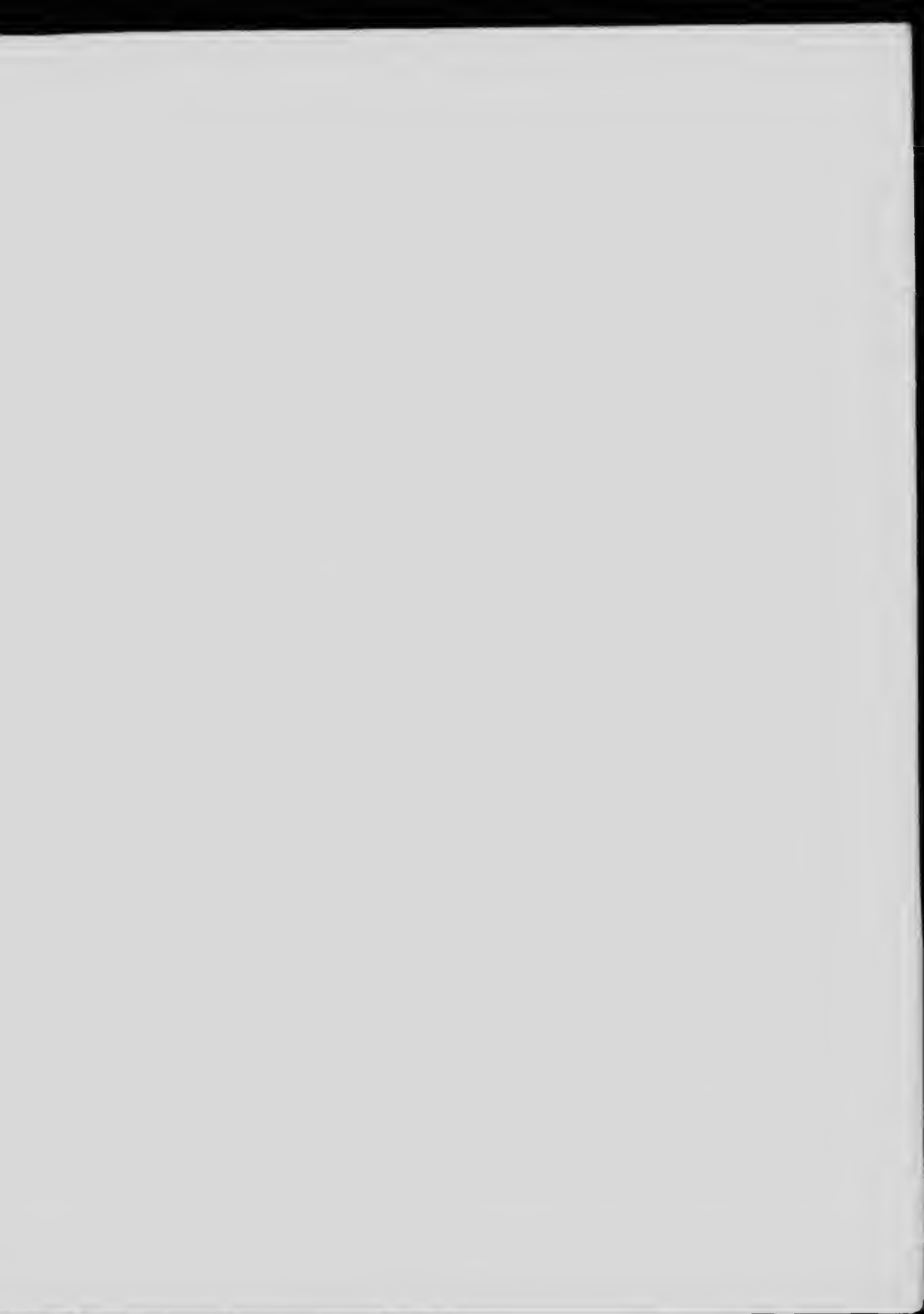
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Yours truly,
ANGUS MACKAY.

Presented to *Mrs. F. Layson*
With Compliments of *Author*

MEMORIALS OF PARENTS
AND GRANDPARENTS
WITH A SERMON ON
CHRIST'S LOVE TO THE
: : : : : CHURCH. : : : : :

EPH. V: 25 · 27.

BY
ANGUS MACKAY
LUCKNOW, ONT.

CIRCULATE GOOD BOOKS.

"Give books, they live when you are dead,
Light on the darkened mind they shed,
Good seed they sow from age to age
Through all this mortal pilgrimage,
They nurse the germs of holy trust,
They wake untired when you are dust."

—Sigourney.

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To the Reader:—

AFTER preaching my farewell sermons to Lucknow Congregation on January 31st, 1904, several expressed a desire to see those sermons in print—a desire I could not fulfil, as I had not written them. However, this desire, with the deep affection and high esteem shown me and my wife by my beloved people on February 16th, in the reading of kind addresses and in the generous gifts—a purse of gold of \$333, a Cabinet of Silver, and a certificate of Life Membership in the Woman's Foreign Missionary Society—gave me courage to get this sermon on Eph. v. 25-27 printed, so that I might send a copy to every family in the congregation, and to all whose addresses I can secure of those who left the congregation during my pastorate of sixteen years and eight months.

The accounts given of my Parents and Grandparents will be of interest, more especially, to two or three hundred cousins and relations, to each of whom I send a copy.

That this tract may help in stimulating the reader to an earnest study of the Bible, to believing prayer, to a true love for home, and to seek to please the Lord Jesus in everything, is the earnest prayer of the author.

A. MACKAY.

Lucknow, May 16th, 1904.

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Memorials of Parents and Grandparents.

IN writing about Mr. Donald Mackay, elder, who departed this life in Thamesford, on Sabbath, January 24th, 1904, it is thought advisable to refer to his parents, as well as to his wife and her parents, and thus give a little insight into three homes.

Donald was the eldest son in a family of five sons and three daughters, and was born near Dornoch, Scotland, on June 15th. 1815. His parents were John Mackay and Christina Mann.

Sore trials are among the "all things which work together for good to them that love God." The evictions going on in the Highlands, when many families were ordered to leave their homes, to make room for sheep farms or wastes for the red deer, were sore trials to Donald's father, John; and, it was a serious question with him what to do, to try and stay in Scotland or to depart to the wild woods of America. He learned the truth which Hudson Taylor has since well expressed, "Satan the hinderer may build a barrier about us, but he can never roof us in, so that we cannot look up." The native soldiers during the Lucknow mutiny were wont to say of Sir Henry Lawrence, that "when he looked twice up to heaven, once down to earth and then stroked his beard, he knew what to do." John Mackay looked up and then knew what to do. He prayed for guidance and the answer came with peace through Ps. 74: 3.

"A chinn nam fasach siorruidh buan
Do chosa tog gu grad."

"To these long desolations
Thy foot rise, do not tarry."

Without any further doubt he prepared to leave the land of his birth to seek a home in the wilds of America. He came out

with his family in 1830 and settled in West Zorra, where through industry, patience and perseverance, they soon had a comfortable home hewn out of the dense forest.

John Mackay was straight and over six feet tall, and though he never learned to read, was nevertheless an intelligent man—a man of deep thought and an eloquent speaker. He was often chosen a chairman in political meetings and on one occasion at Woodstock, was the only man who would attempt publicly to answer Hon. Francis Hincks and to support the needed reforms. He reared a God-fearing, intelligent family and was a wise ruler as elder in the Presbyterian Church; and, though forty years have passed away since his death, there are still many who can call to mind his eloquent addresses in religious meetings.

The question as to how he, being unable to read or write, secured such influence, is worthy of consideration.

Many a man has been greatly helped by a good wife. Disraeli, whose wife exercised a very similar beneficial influence upon his career, as Gladstone's wife exercised upon his, once said that "Man conceives fortune but woman conducts it. It is the spirit of man that says 'I will be great,' but it is the sympathy of woman that usually makes him so." Mr. John Mackay was blessed with a good wife, who was fond of good literature, and took pleasure in reading aloud, that others might share in her enjoyment.

When a young man the Lord opened his heart, that he gave heed to God's Word read and sung at family worship morning and evening, to good books read at leisure minutes, and to sermons preached within hearing; and the Lord Jesus fulfilled to him His promise in Proverbs 8:34, "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors."

Besides heeding God's Word, he daily sought the guidance of the Holy Spirit, the great Teacher, who leads into all truth.

He also made much use of meditation, which Baxter in his "Saint's Rest" calls the door leading from the mind to the heart. While lying awake at night, or working through the

day, he would be thinking on the great things in God's law read to him the previous evening, or that morning. Thus led to love, prize and to feed upon them, he grew like a tree planted by the rivers of water, that bringeth forth his fruit in his season.

He was ever ready to talk on those great truths with such men as George Mackay, (grandfather to the late Rev. John Ross, Brucefield), who, eminent for his piety and gifts, was usually asked to lead in religious meetings, before the Rev. D. McKenzie came to Zorra. He often entertained such men and made good use of their society. He walked with the wise and became wise. Later, he would speak at the weekly district prayer-meeting which he for years conducted. There were seven such at one time in Embro congregation. He was in these ways fulfilling the words, "Occupy till I come"; he was trading in the heavenly merchandise, and getting richer the more he was enriching others.

Further, he was not ashamed to carry out into practice those great truths he learned and prized through a believing hearing, a prayerful meditation, and a loving communication of them to others. He heeded the command, and the promise was fulfilled to him as found in Josh. 1 : 8, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Through such training, in due time, he became remarkably well informed in Bible truth, Christian doctrine, and principles of purity in worship, and developed a strong Christian character. He had convictions—convictions founded on God's eternal truth, and heeded the counsel, "Stand to your convictions though the heavens fall," hopeful in the thought,—

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

He could correct almost any verse of Scripture that might be misquoted, and could tell where to look for it. He was well

able to lead in prayer and speak in public, with profit to those listening. At the cottage prayer meetings on the evenings of pre-communion services, he would at times speak for half an hour in repeating the sermon preached that day.

The full assurance of an interest in Christ, which he enjoyed in health, was also his at death. A few days before the painful disease ended his earthly career, one of his grandsons (the late Rev. John Mackay, B.A., Scarboro, then eight years of age) visited him, when grasping his hand tightly, he said to him, "Oh, my boy, trust in the Saviour and we will meet in the Kingdom of Heaven." On the Lord's Day, Aug. 21st, 1864, when 75 years of age, and soon after he had requested William Ross to sing Ps. 121, he entered the heavenly rest, agreeable to what he said on the previous Friday or Saturday, "When the blessed Sabbath comes I'll be in glory," and Zorra mourned his loss. About ten months later his beloved wife followed him, at 76 years of age.

Their son Donald attended school in Embro, assisted in the work at home, wrought in Colborne for a few months without getting his wages, served in the militia in 1837, and worked hard in different places on plain fare and low wages, until he married in 1841. His wife Grace was fourth in a family of nine, four sons and five daughters, and was born in October, 1814. Her father, also named John Mackay, after crossing from Ballblair, Sutherlandshire, and living seven years in Rosshire, believed he had a divine call to Canada. In June 1831, he set sail from Cromarty with all his family except Betsy (who had married and came out in the following year) and after thirteen weeks and three days reached Quebec. Here they took another boat, and through some mistake were landed at Toronto, instead of Hamilton: "Necessity is the mother of invention." John Mackay dreaded going into debt; so, having taken two wheels from Scotland and a few tools, he went to work, assisted by Alex. Bayne Mackay, a life-long friend of his family, constructed a cart, bought an ox (he had not enough money to buy two), and with the ox and cart conveyed what he could of his goods west through the country, the family walking; and

in October reached Harris Street, where they secured a house two or three miles southeast of Ingersoll. Christina was sent out to learn how to bake bread. They made scones and oat-cakes in Scotland. Christina, Kate and Grace served successively with Mr. Ingersoll, who showed them much kindness, and after whom the town that grew up there was named. John accompanied his father to spy out the land, choose a home-stand, and build a house; and all who were able worked heartily. In January they moved to East Nissouri, 13th Con., 2nd Lot, where the ox-cart was in great demand, and where the parents lived the remainder of their days.

John Mackay, senior, and his wife, Christina Munro, were energetic and industrious, doing all their work on six days in the week. They revered the sanctuary, kept the Sabbath and feared the Lord, and the Lord prospered them. For four years, until a church was built in Embro, they attended what was later called the Old Log Church in Zorra, ten miles or more distant, though for some time the only path, part of the way, was by a blaze through the forest.

When a congregation was organized in Thamesford, Mr. John Mackay was chosen as one of the first elders, and gave free lodgings to the first minister and his wife, during the brief pastorate of a few months, till death made a separation. Later, as the Lord prospered the household, they frequently entertained during communion season, from Thursday till Monday, twelve, fifteen or more people. This may now be considered generous hospitality, but it pales before that of Mrs. Mackay, the woman of great faith, who would be heard saying at communions, where five or eight thousand people would be present, "Come with me, ye blessed of the Lord, I have room in my house for a hundred of you and in my heart for a thousand."

The Church now surely needs to heed the command, "Let brotherly love continue." Those people entertained would have pleasant and profitable talks together, mutually edifying one another, and no doubt realized at times Jesus Himself drawing near. But the most profitable conversation if held

too long is weariness to the flesh, and becomes unprofitable, if it hinders us from holding necessary secret communion with the Friend that sticketh closer than a brother : so, a little after dinner, the men would go out and stroll through the fields and woods for quiet meditation and prayer, while the women, after assisting in household duties, would have quiet spots about the house and garden. The ministers of such people must have been greatly helped by them in praying and preaching. For many years the lumber-wagon was used to convey the women to and from the church, while the men walked.

Mrs. John Mackay was an intelligent and exemplary Christian, famed for her knowledge of divine truth, her godly life and great kindness. It was a great treat for her to be privileged to entertain ministers and others who would converse with her on these most sacred themes on which her thoughts delighted to dwell. She was frequently known to take a garment off herself and give it to a poor person. She would often ride on horse-back for miles to visit and help sick women. When her grandchildren would come in parties visiting her, after cheerfully shaking hands with them, she would say, "May the Lord make you all His own dear children." In starting to communions she generally took cakes for those who might be faint by the way.

Since she was so kind no wonder she was happy. She might often be seen working at her little spinning wheel with a book open by her side, getting a thought out of it now and then, or singing some favorite piece. Yet, though for a good part of her life she was peculiarly happy, enjoying the full assurance of salvation, for a short time on her deathbed the tempter, taking advantage of her weak body, sorely tried her ; but in due time she got relief and said, "For His anger endureth but a moment ; in His favor is life : weeping may endure for a night, but joy cometh in the morning," Ps. 30 : 5. The darkness was dispelled. She again got the full assurance of being Christ's and longed to be with Him. After exclaiming, "O Lord, why tarry the wheels of Thy chariot ?" she requested the 103rd Psalm

to be sung, and while it was being sung, her glorious King came with His chariot, paved with love, and took her away to His palace. At the time of her departure, March 9th, 1867, when 80 years of age, 80 grandchildren and 18 great grandchildren had been born in Canada, of whom 69 were alive to mourn her loss. Two years later her beloved husband, aged 84, followed her.

When Donald and Grace married and settled on the 13th Con., 14th Lot, of East Nissouri, there were only a few acres cleared on the farm; and, while he was chopping down the giants of the forest, when Grace would hear a tree fall she would listen till she would hear the axe at work again.

Donald, just before leaving Scotland, heard from Dr. McDonald, of Ferintosh, a sermon which clung to him through life. The preacher evidently had in his sermon what Guthrie said should be in every sermon, three R's—Ruin by the fall, Redemption by Christ, and Regeneration by the Holy Spirit. After describing our state by nature as guilty, depraved and lost, he showed the gracious provisions of God for our salvation through Christ's sufferings and death, and through the mission of the Holy Spirit who is offered to convict, convert and sanctify; and he urged people to close in at once with Christ.

He was often melted to tears at family worship, when his father would be praying that not one of his family might suffer everlasting woe, but that every one might be led to repent of sin and to trust in Christ. While a young man he professed his faith in Christ; and, having felt the power of prayer, he resolved that, as the Patriarchs built an altar wherever they pitched their tents, whenever he would have a home of his own he would erect a family altar, and also if possible have a prayer-meeting. As soon as he kept house he built the altar, and never allowed the fire to go out on it. He faithfully observed family worship morning and evening by singing, reading and prayer, and would allow nothing to interfere with these sacred duties. As he sought to worship in spirit and in truth, and heeded the law of psychology that to form a habit we must suffer no exceptions, these sacred duties came to be so prized by all in

the home that they could not dispense with them. A home without them appeared to have a great lack.

As there were similar-minded people in this community, it was not long till a Friday weekly prayer-meeting was instituted, held at eleven o'clock a.m., at first alternately in his own home and a neighbor's, later, every third week in each of three homes.

The following rules were observed—

(1) If one person would go to the house at the time appointed, the meeting would be held agreeable to Matt. 18:19-20.

Prayer-meetings of even two or three persons may be of great value and should not be despised. George Muller, who through prayer was instrumental in supporting 2000 orphans, was converted at a small cottage prayer-meeting. The great revival in the North of Ireland in 1859, according to Pierson, issued forth from four young men, who, for two years previous, met weekly for prayer.

(2) It was to begin sharp at eleven o'clock.

Mr. William McKenzie, elder, who, having come into the settlement a few years after it was started, conducted it for years. He was noted for punctuality, kept his watch with the sun and began at the minute. Many meetings are killed through the leader failing to begin in time. Then, being held at mid-day, it was a reminder of Christ's commands: "Labor not for the meat which perisheth but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." "Seek ye first the kingdom of God and His righteousness."

(3) It was to be held every week in the year, except when pre-communion services were held in any of the neighboring churches.

Mr. Mackay allowed nothing to interfere with this meeting, which he regularly attended for over forty years, *i.e.*, while he lived in the community, through winter's storms and summer's busiest seasons. On one Friday the work of raising a barn was suspended a few minutes to eleven for the prayer-meeting. On another occasion the threshing machine was stopped and

all who chose attended the meeting. The raising of the barn was most successful and he never had a better day's threshing, agreeable to the words, "Prayer and provender hinder no man."

Mr. Mackay, after serving as a deacon for some years, was ordained an elder in Embro, in 1863. As an elder he regularly visited those families in his district, and occasionally the whole of Kintore congregation, with which he was for some years associated, having worship and giving counsel in every home. He had high regards for the Christian ministry, and said to his sons, "The calling of the ministry is the noblest, but never study for that calling if it is for making a living by it, or because it is respectable; rather take soap-making for a trade than the ministry." While a staunch Presbyterian he loved and esteemed the godly in other denominations. He was always in favor of education, but the Gospel must be first. "Educating a wicked man only made him more dangerous." This agrees with the testimony of the Earl of Shaftesbury, who, speaking in the East of London, said—"After over forty years of work trying to elevate the masses by all kinds of means, I have come to the conclusion that, without the Gospel of Christ, we leave them in a worse state than they were when we found them, and more the children of the devil. The Gospel is the only elevating power in this world." What a pity there is so little Gospel in much preaching!

Mr. Mackay's wife Grace proved an excellent helpmeet. They were equally yoked together in seeking to rear their seven sons and one daughter in habits of obedience, industry, economy, perseverance, enduring hardness and everything conducive to the building up of a true Christian character. They held that all should early learn some manual work, no matter what wealth or education might await them. Honest work was always held up as honorable, as being good for the body, mind and spirit, while lazy idleness was abhorred. Many a person is ruined through having little or nothing to do. An idle person tempts the devil. They insisted on thoroughness in work whether manual or mental. "Whatever is worth doing at all is worth doing well," "Take your time and do it well," "Whatever

you do, do it well" were oft-repeated injunctions. They early and frequently warned against the evils of sin, and wisely guarded the morals of their children without provoking them to anger. While forbidding their children going to the dance or being out at nights without knowing where they were, they were generally at home in the evenings themselves, and ever sought to make the home attractive. Ever ready to entertain any in the home, the mother had a peculiar interest in young men, being most anxious that whatever sphere they might occupy in life, they might be witnessing for Christ.

Guthrie tried to be, as much as possible, at home in the evenings with his family, as he believed that one reason why so many ministers' sons became bad, was the fact of the fathers being so much away from home at nights. Since there are now such varied influences used by the devil to belittle, break up and destroy home life and home piety, and thus, as Manton quaintly says, "To crush religion in the egg, in the family where it was first hatched," it is surely high time for all lovers of true religion and of the best interests of humanity, to seek to rouse up and encourage all to consider the great benefits of that old but divine and sacred institution called home, and to support it in all possible ways, especially by heeding the plain directions for husbands to love their wives and be not bitter against them, for fathers to provoke not their children to anger but bring them up in the nurture and admonition of the Lord, for wives to love their husbands, to love their children and to be keepers at home, also Deut. 6 : 6-7, etc., etc. Too many homes are mere boarding places. They lack the great attractive and edifying power of love.

The Sabbath was always a happy day in this home. Any work that could be done on Saturday or left till Monday was not done on the Lord's Day. The mother, though the last in going to bed Saturday night in order that she might sweep the sitting room and have things tidy, was often the first up on the Lord's Day, and other members of the family were frequently wakened by hearing her sing some favorite Psalm. "Whose turn is it to stay at home?" was a common question at the breakfast-table, as

all were anxious to go to church. The parents showed a love for church, an affection and esteem for their minister, who for years was the Rev. D. McKenzie, regarded it as a privilege to treat him kindly on his visits, and keep him over night when on his yearly catechizing tours, when he generally had two meetings a day. They virtually said, "We love the church, come with us," and the children gladly responded. They went forth by the footsteps of the flock, and fed their kids by the shepherd's tents; so they and their children were blessed by the Chief Shepherd.

On Sabbath afternoon, Bible lessons and the Shorter Catechism were studied and good books read. The mother was fond of getting the little folks about her knee to tell them in simple talk regarding their sinful hearts, Christ's sufferings in their stead, and the work of the Holy Spirit, till their hearts would be so moved that the tears would be flowing. She was well prepared for such work, since she was in the habit of having a daily quiet half hour or more after dinner for reading the Bible and prayer; and any day she missed that season seemed to her like a lost day. She often took advantage of the quiet minutes after putting her children into their beds at night to tell them some Bible story, or instil into their minds some Gospel truth or Christian duty; and then, when the light was out, she spent some time upon her knees in secret prayer, pleading earnestly and with tears, that God's blessing might rest upon her children.

In her teaching she put special stress on those great doctrines which show that salvation is of the Lord, and which are expressed in the acrostic on that sweet word—grace:

"God electing from all eternity.
Race naturally depraved and sinful.
A particular redemption through Christ's death.
Call made effectual by the Holy Spirit.
Everlasting perseverance of God's saints.

Such are the truths containing the essence of the Gospel that were and are still owned by the Holy Spirit to rouse souls to prayerful thought and to win hearts to Christ. Mothers, who

are so much with their children, should heed the adage, "An ounce of mother is worth a pound of clergy."

On Sabbath evenings, after the necessary work was done, the family was always together in the same room, in winter sitting around the fire-side, *i. e.*, while they were connected with Embro Church, six miles distant, and before a Sabbath School was organized in the neighborhood. Social conversation was followed by singing. Each one made a selection and led the singing, the rest joining. The mother, who had been in spiritual bondage for some time, but had her bands burnt in the fiery furnace of the sore bereavement of her dear boy Alexander, often afterwards sang Psalm 137, to the tune Kilmarnock. One Sabbath evening after this Psalm was sung in Embro Church, led by Robert Abernethy, Hugh noticed his mother sitting on a sofa, and tears running down her cheeks. He took her hand in his and said, "Mother, what are those tears for?" She answered, "Ah, that song in church to-day thrilled me! Robert Abernethy's voice will be heard singing the new song. Shall we be a united family to join in that song?"

After singing, the lamp was lit and all gathered round the table with their Bibles. The father acted as teacher. He heard them recite what they chose to commit to memory, usually from four to eight verses of a Psalm in meter, or a Paraphrase and the Shorter Catechism. (The mother answered the questions in the Shorter Catechism in Gaelic). He questioned to see if they understood the Catechism, also on the chapter read and the sermon heard that day, and closed the exercises, which lasted an hour or more, with prayer. All enjoyed those Sabbaths, especially the evenings, and the older they grow the more they prize them as some of the brightest spots in their lives.

"Absence of occupation is not rest ;
A mind quite vacant is a mind distressed."

Dark clouds fell over this happy home. In August, 1866, Alexander, stout and ruddy, fond of reading the Bible, Pilgrim's Progress, McCheyne's works, etc., having fallen from a load of

grain, the wheel went over his body and he died in a few hours, aged thirteen years. In December, 1874, the mother, after three days' illness, entered her rest, having committed all to God's care. In August, 1876, George, who was in his second University year, and who preached several times, passed away in his triumphant death at twenty years of age. In July, 1881, William, who had been licensed to preach, and did good work in different mission stations, after a lingering disease, fell asleep in Jesus.

In December, 1903, Mr. Mackay desired to have a family gathering at his son John's place, where he made his home the most of the time after he ceased working on the farm. This re-union took place on Friday, January 1st, 1904; and though he had been in bed during the three previous days, he arose that day after dinner, dressed himself and met his children and grandchildren. He desired them to sing Psalm 133. A chapter was then read and some comments made on it, after which he stood up and though trembling, spoke for some time in an earnest manner. He told them that they might have other gatherings there but he did not expect to be present. He gave a patriarchal farewell address, dwelling on the importance of looking to Christ, the effects of a saving look at Christ, the necessity of making sure of having an interest in Christ, the necessity of denying self, studying God's Word, remembering the Lord's Day, and seeking to do right in all circumstances. After prayer, he caused all to pass before him, when he shook hands and bade each good-bye and then went to bed. On the following Monday he gave some orders regarding his burial. He gradually grew weaker till he peacefully fell asleep on Sabbath night, January 24th, aged eighty-eight years and seven months. His two brothers, Alexander, of Medina, Ont., and Rev. John, of Elphinstone, Man., survive him, also his four sons and one daughter—John, Elder at Thamesford; Rev. Hugh, missionary to the Indians, Whitewood, Assa.; Christina, Mrs. D. Lawrence, Thamesford; Donald M., elder, on the old homestead, and Rev. Angus, Lucknow.



CHRIST'S LOVE TO THE CHURCH

Eph. v: 25-27.

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Christ's Love to the Church.

CHRIST also loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. Eph.

5:25-27.

The apostle has been speaking on the relative duties of wives and husbands. Wives should submit themselves to their own husbands and husbands should love their wives. For motives to the performance of these duties, He considers the relations between Christ and His Church. As the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church. The Greek word for church is *ekklesia*, from *εκκλητος*, called out, and, in the New Testament is applied to those called out from the world to believe and rest in Christ. It means a company of believers. Sometimes it refers to believers who gather together in one place for worship, at other times to those believers who live in the same city or country. Here it has a wider signification and doubtless means all those who ever have been, are, or shall be, gathered together to Christ their Head and saved through Him. Some of those are in glory, some are serving Christ on earth, some are yet hating Him, while some are not born. The whole company of the redeemed—all those finally saved—are included in the term Church in our text, and form the objects of Christ's love. It is readily admitted that He loved in a general way the world, made provision sufficient for the human race, shed tears over the lost, compassionates the like of Judas, and entreats all who hear the Gospel to accept a free pardon and a title to

glory; but He loves His Church in a special manner. If the inspired apostle delighted to dwell on this special love of Christ to His Church, we should not shrink back from it. Such is my subject at this time, *Christ's Love to the Church*. In dwelling on it there are three leading thoughts I wish to consider.

I. THE STATE IN WHICH THE CHURCH WAS WHEN CHRIST LOVED HER.

Men generally choose their wives from among those of their own rank. Princes of the royal blood do not often set their affections on the poor and oppressed. The Prince of heaven coming into this world and seeking a bride, found her not in grandeur and splendor, but in a very low and wretched condition.

She Was Overwhelmed in Debt.

Sometimes titled poor men in Britain cross the ocean and marry wealthy American women. Christ had all wealth and yet loved the Church when she was not only poor, but overwhelmed in debt. She owed her Lord perfect obedience in every point of every command He gave, during every moment but failed in every point. Bankrupt, she was cast into prison with the sentence of death hanging over her, having not a penny to pay the millions of talents she owed her Lord. "He that offendeth in one point is guilty of all. Cursed is everyone that continueth not in all things that are written in the book of the law to do them." Such was the poor condition of the Church, yet Christ loved her in her abject poverty and great debt.

She Had no Personal Beauty to Commend Her But Was Utterly Defiled.

Man finds a lovely object and sets his affections on that object. Christ loves and makes lovely. He loved the Church when she was most loathsome. From the sole of the foot to the crown of the head there was no soundness, but wounds and

bruises, and putrefying sores; her heart was as a cage of unclean birds, while over all were the foul garments, the filthy rags of self-righteousness. Such was her vileness, yet Christ loved her.

She Was Also Foolish, Not Wise,—

Doting on trifles light as air and as evanescent as the morning cloud, while despising the riches of grace in Christ and heaven's wealth that endures forever,—starving on the husks of the world yet refusing to come to the King's table,—hugging sins, the devil's chains, and spitting in the face of the glorious Liberator. Such was her folly, yet Christ loved her.

She Was Helpless as the Wretched Infant Cast Out in the Open Field.

As the lost sheep she was wandering away, yea, sinking in the deep mire, and as helpless to get back as the lost piece of money was to get back to the woman. Ah! we could never pay a farthing of our enormous debt, never cleanse a particle of our vileness, or remove any of our folly; yet, when we were without strength, in due time Christ died for the ungodly. Christ loved the Church when she was helpless.

He Also Loved Her When She Was Hating Him.

We might conceive of a man finding a woman very poor, with little personal beauty, wit or strength, and yet loving her, finding responsive love in her, but Christ's bride was not only poor, vile, foolish, and helpless, but was actually hating Him, and yet He loved her. "He came unto His own and His own received Him not." He died for His enemies. The Church was hating Christ and yet He loved her.

Oh, that the unconverted here to-day might believe this wondrous gospel, that Christ loved sinners when they were overwhelmed in debt, utterly defiled with sin, foolish, helpless and hating Christ! He loved them when He knew they had all these degrading characteristics. Men love at times when they do not know the real character, and afterwards, on gaining

more knowledge, they cease to love. Christ knew the worst of the Church and yet loved her; and so He will never cease to love her.

II. CONSIDER IN THE SECOND PLACE THE GREAT SACRIFICE CHRIST MADE THROUGH HIS LOVE TO THE CHURCH.

Human love will not always bear examination. It is sometimes weak, not willing to make any sacrifice, or blind and reckless, acting foolishly. Christ in loving the Church made a great sacrifice, and He made it wisely, with the highest end in view. He gave Himself. He might have given 10,000 of His bright worlds, caused to cease for ever the joyous song and hearty service of all the holy angels, emptied heaven of their presence, and sent them to sigh out their lives on so many shameful crosses; yea, He might have given for the bride of His choice the whole created universe, but He gave more.

HE GAVE HIMSELF.

How? In two ways:

(1) *By leaving heaven, assuming our nature, living a holy life, and rendering a perfect obedience.*

What manifestation of love! what marvellous condescension! what a costly sacrifice!—the Eternal Son of God becoming man, the Lord of Glory taking upon Him human nature! If yon dazzling sun in the heavens would be transformed into the dim, flickering flame of the candle, if the angel Gabriel would appear in the form of a worm, we would partially comprehend the depth of such condescension; for the distance between the highest and lowest creature is finite and may be measured: but where is the line with which we may measure between the infinite and the finite, between Deity and humanity? Who can tell the distance between the manger in Bethlehem and the heights of glory whence the Son of God came? What love! The great Law Giver coming under the law and rendering a perfect obedience to that law in the stead of sinners! Christ gave Himself in His whole life on earth.

(2) *He also gave Himself in dying the death of the cross.*

The Church deserved to die and was actually sentenced to death; as death is the punishment for sin. Christ rendered to divine justice an equivalent in His death, as His divine nature gave an infinite value to the sufferings He endured in His human nature. He was made sin for us though He knew no sin. He was wounded for our transgressions. He was bruised for our iniquities. He gave His back to the smiters, his cheeks to them that plucked off His hair. He hid not His face from shame and spitting. The sufferings of His body were great, yet in comparison to those of His soul they were small. "The sufferings of His soul were the soul of His sufferings." No one can tell the depths of woe and anguish to which Christ came in the garden before a human hand was laid upon Him, when He exclaimed, "My soul is exceeding sorrowful, even unto death," when He was in agony and His sweat was as it were great drops of blood falling down to the ground, or, when, on the cross in the great darkness, He uttered the cry, "My God, My God, why hast Thou forsaken Me?" He made His soul an offering for sin.

But He did not cease at death in working for the Church. He died for our sins but rose again for our justification.

He ascended to the right hand of God, where He ever liveth to make intercession for us.

There He pleads, showing Himself in the presence of God for the Church, and points to the all-atoning merits of His death as reasons why the guilty should be pardoned, the defiled cleansed, and all believers finally sanctified and glorified. Yes, the heavenly Bridegroom is still working for His bride, the Church. On earth He bought, through His death, infinite and eternal blessings. He has gone to the throne to dispense these rich blessings. Oh, what love Christ showed in giving Himself with all His dignity and wealth in His incarnation and His atoning death, and in working in His prevailing intercession for the Church, when she was sinful and bitterly hating her Lord!

God grant that some here to-day may come and confess themselves to be guilty, vile, foolish and helpless, and, believing that Christ died for such, receive a free pardon ; that they individually may joyously say : " He loved me and gave Himself for me."

III. CONSIDER NOW THE DESIGNS CHRIST HAD IN LOVING THE CHURCH AND GIVING HIMSELF FOR HER.

Verily, they were not harsh designs. Christ bought His bride, having paid His life a ransom for her—not simply to have the sentence of death removed from her and then leave her in her filth, folly and enmity or make use of her simply as a slave. No, no, Christ's designs in loving the Church were most kind, and, as expressed in our text, were two-fold—one to be accomplished on earth and one in heaven.

The design to be accomplished on earth was that He might sanctify and cleanse it with the washing of water by the Word.

There are two parts of this work :

First, the washing of regeneration and pardon of all sin, when in effectual calling He wins her over to Himself, gets her hearty consent to take Him as hers and to give herself to be His for ever.

In order to effect this union, He instituted a ministry whose great duty is to act as the friends of the Bridegroom in seeking to show forth His love, exhibit his excellencies, and entreat sinners to consent to be His. John the Baptist, on being told that men were forsaking him and following Christ, was glad ; for the bride did not belong to him but to the Bridegroom. He was simply the friend of the Bridegroom, seeking to negotiate a contract or espousal, and therefore rejoiced greatly in seeing sinners flock to Christ. What a blessed work of the Christian ministry this is—seeking to get poor, sad, lost sinners united in a marriage contract with the ever-blessed Son of God. Well might Payson exclaim, " Had I a thousand lives, I would gladly spend them in it. Had I a thousand sons, I would gladly devote them to it." Yes, our work as ministers of Christ is

glorious, especially as He fulfils His promise, "Lo, I am with you alway." While we speak Christ's message to the outward ear, Christ Himself speaks to the soul. By His Spirit, He sprinkles the clean water—His own blood—the only water that can cleanse from sin. He gives life to the dead, opens the blind eye, renews the will, and enables sinners to heed His gracious "Come unto Me."

Oh, that many here this day would hear Christ's word—His word of grace and power! "Hear and your soul shall live."

"O daughter, hearken and regard,
And do thine ear incline;
Likewise forget thy father's house,
And people that are thine."

As Eliezer was sent to seek a bride for Isaac, I am this day sent to you seeking a bride for Christ. There, only one could be favored; here, many may be made one in Christ. To each one of you I put the momentous question, "Wilt thou go with this Man?" Do you complain of your sins? Christ died for such. Do you lament your vileness? As God made a covenant with the wretched infant and then washed it, so Christ is ready to receive you in covenant in order that He may remove your vileness. Do you mourn over your folly, lack of interest in the Bible, and ignorance? Christ is anxious to receive you in covenant in order to teach and make you truly wise. Do you grieve over your weakness and inability to run in the way of Christ's commandments? Agree to be Christ's and He will strengthen you with His Spirit in the inner man and shed abroad His love within you. In short, Christ is proposing to receive you just as you are in order that He may make you what you ought to be. What say you to this wondrous proposal? Will you not take Christ as yours and give yourself to be His? Do you want beauty? Christ is fairer than the children of men. Do you want wealth? Christ has all the resources of nature and all the riches of grace at His disposal. Do you want pleasure? In His presence is fulness of joy. Do you want honor? Accept of Him and He will exalt you to His

throne. Do you want love? All creature love is but as a drop to the ocean in comparison to His love. Yea, Christ is the sum of all perfection. He offers Himself to you and enjoins me to plead with you to accept His gracious offer. Without Christ, you are guilty and condemned to eternal sufferings in outer darkness. If you only accept of Him, He will immediately pardon all your sins and begin at once to carry on in you the second part of His great design in loving the Church, to be accomplished on earth ; *i.e.* :

The Washing of Sanctification.

Some think that, while regeneration and justification are done in us and for us by Christ, we must sanctify ourselves. This is a great mistake, as we must daily look up to Christ to make us holy. To accomplish this He works by His Spirit through the truth. "Thy Word is truth." The Word of Christ is the Spirit's chief instrument in sanctification. Losses and crosses, comforts and trials are used by the Spirit to refine us of our dross and make us holy ; but, in blessing these, the Word is usually brought to our remembrance, and we are led to experience its power to warn and direct, to establish and strengthen, to comfort and bless. Let us then prize the Word. It is the sword of the Spirit, the rod of Jehovah's strength, the instrument by which the Spirit masters and subdues the soul, empties it of self-sufficiency, iniquity and wretchedness, and fills it with humility, holiness and blessedness of heaven. Let us also prize holiness. To glorify God in making a people holy was the great design of Redemption. For this object the Father gave the Son. For this object the Son gave Himself. For this object the Holy Ghost was sent forth. To glorify God through being made holy should be our great object in life, ever reaching forth to the things that are before, seeking the prize,—conformity to Christ. The person who is not being made holy has never accepted of Christ. So much for Christ's design in loving the Church to be accomplished on earth.

Christ's design in loving the Church to be accomplished in heaven is that He might present it to Himself a glorious

Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

These words point us not to any earthly scene but to a heavenly—to the ineffably joyous ceremony at the marriage supper of the Lamb. Among men, the honor of presenting the bride belongs to her nearest friend, but the Church has no friend but Christ who would do such a work. He looked upon her abject and forlorn state. He espouses her to Himself and fits her on earth for her high position above. He would look in vain at the marriage ceremony for any friend who would present her, so He Himself, no other one, presents her to Himself.

But how will this honorable bride be arrayed when she will be presented at the marriage of the King of Kings? She is described negatively and positively.

We are told what she will not have, or what she will be without.

She Will be Without Spot.

Here she has many spots that cause her to blush with shame and weep with grief—spots of darkness in the understanding, spots of rebellion in the will, spots of unfaithfulness and bondage in the conscience, spots of pride and ingratitude in the heart, spots of failure in the conduct, so that often she bitterly exclaims, "I am black." There, she will not have one single spot. No stain of sin will be left.

She Will Have no Wrinkle.

Wasting diseases as well as old age cause wrinkles on the brow. Spiritual diseases cause wrinkles on the Church. Backslidings provoke the Holy Spirit, who removes in some measure His refreshing influences, and wrinkles appear—signs of weakness, such as coldness in prayer and inactivity in service; but Christ says, "I will heal their backsliding." There, "the inhabitant shall not say, I am sick." Immortal youth and eternal life will deck the Church in glory. She will be without wrinkle.

She Will Also be Without Blemish.

In the Church on earth there are blind eyes, deaf ears, lame feet, humped backs, aching joints, wasting bodies with cancers, devouring the flesh from the bones; but no such blemish will be in heaven. The resurrection body will be like Christ's glorious body—without blemish.

But this is not all. "Nor any such thing" is added. If you can conceive of anything besides spot or wrinkle or blemish that would mar the beauty of the Church or tarnish her glory, Christ will remove that. Such is a description of what she will not be.

We are also told what she will be.

She Will be Holy,—A Glorious Church.

She will have washed her robes, and made them white in the blood of the Lamb. She will come forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Not one member of the true Church will be missing and nothing will be lacking in any member. Their souls will be made perfect in holiness and their bodies made like to Christ's glorious body, so the Church will be all-glorious—glorious without, through Christ's imputed righteousness, glorious within, through Christ's imparted grace. She will be glorious, not simply in her own estimation, not simply in the eyes of angels, but in the sight of Him whose eyes are as a flame of fire, and who can discern the least defect, and Christ had all this in His mind when He loved the Church in her lost and ruined condition.

Oh, what an exalted position awaits in heaven the suffering Church on earth! She goes into the highest heaven, the bride of the enthroned Savior, to be taken into the closest alliance with the most exalted Being in the vast universe, to share His love, His honor, His riches, and His blessedness forever and ever.

"She shall be brought unto the King
In robes with needle wrought;
Her fellow virgins following
Shall unto Thee be brought."

They shall be brought with gladness great,
And mirth on every side,
Into the palace of the King,
And there they shall abide."

Yes, there in the palace of the King, beyond the stormy sea of trouble, beyond the dreary wilderness of afflictions, far above and beyond the fiery temptations of the devil and everything that annoys, they shall abide. In the palace of the King, where there is love, pleasure, wealth, honor, and bliss, they shall abide. Through the endless ages of an ever-growing, blissful eternity they shall abide.

In conclusion, I solemnly charge everyone of you to make sure that you will be there, in the palace of the King. In order to do so, you must make sure of being in vital union with Christ here. It is not enough to be a member of some church and to engage outwardly in some Christian work. To many of such Christ will say at last, "I never knew you, depart from Me, ye that work iniquity." No mere outward union with Christ is enough. "Ye must be born again." You must have such a vital union with Christ that His Spirit will dwell in you and work through you, making you humble, kind, forgiving, just, true, honest, and upright in your daily life.

If you are thus in vital union with Christ you will be growing like Him, and not ashamed of Him. The wife should never be ashamed to acknowledge her loving, honorable husband, or weary in listening to His words. The sinner effectually called, pardoned, and united by Christ to Himself, should surely never be ashamed to own Him, or weary in learning His will. See then that you are not ashamed of Christ or of His words. Ask Him to give you His words, to write them by His Spirit upon your heart, enabling you so to understand and prize them, that you will carry them out into practice, even though by so doing the world hate you. Daily sit at Christ's feet, know His voice, and turn a listening ear to His words. Read, sing, and carry out into practice the words of your glorious King rather than the words of frail, erring man.

Seek to have everything conducted according to Christ's

will ; especially the affairs of His own house. Guard against being a party to the setting up of any mere human device that breaks down Christ's ordinances or makes void His law. If you, taking Christ's yoke, will live under His clear laws, "If ye love Me, keep My commandments." "Teaching them to observe all things whatsoever I command you," you will find no time or inclination to help in taking into His house any word of doctrine, any mode of worship, or any form of government that is not appointed by Christ, even though regarded by man as permissible. In proportion as you love and fear Christ, will you heed His commands and dread His rebuke, "Who hath required this at your hands to tread My courts?" and, in like proportion, will you enjoy communion with Him. (John 14: 23.) Ever remember that since Christ, who loved the Church and gave Himself for it, is the only King and Head of the Church, therefore the Church should be subject, not to herself, not to the fashionable customs of frail, erring mortals, not partly to others and partly to Christ, but she should be subject unto Christ in everything. This is her honor, joy and true blessedness. May it be ours for ever and ever. Amen.





