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No. I.

Introductory.

AT a time when the religious world abounds with periodicals it may seem superfluous to add another to their number. But seeing the majority of these are, as we think, conducted in the interests of a bad or defective theology, we trust our intention to recruit the ranks of sound periodic literature will seem justifiable. Our Magazine, as its name indicates, is published specially in the interests of the Free Presbyterian Church of Scotland, and, in presenting our first number, we think it proper to state briefly the reasons we had for our separation from the present Free Church, and the principles and doctrines for which we are especially called upon to contend. The first reason we give for our separation from the above Church, is her general declension from the doctrines of divine truth. No one that is acquainted with the history of the Free Church since the Disruption of 1843 can fail to observe that a great change has crept over her. In 1843 she stood forth as one of the pillars of evangelical orthodoxy, and as a willing martyr for the doctrine of Christ's Headship over church and nation. The teaching of her pulpits and the deliverances of her Assemblies were then in harmony with the principles of the Westminster Confession of Faith, whose whole doctrine she had sworn to defend. A considerable religious revival had preceeded the Disruption, and when this event took place (an event which involved not a little self-sacrifice on the part of those who left the Establishment), many thought the millennium was about to dawn. But these fair anticipations were doomed to disappointment. For the greater part of the 53 years that have elapsed since then, her history has been one of declension and departure from her original position and standards. So early as 1852, the Rev. Jonathan R. Anderson, Glasgow, withdrew from her Communion for this, among other reasons, that Arminianism was tolerated in some of her pulpits. Not many years thereafter negotiations were entered into for union with the U.P. Church, a step that involved surrender of some very important doctrines of truth, and one that was only frustrated by the strong opposition of the conservative section in the Church. The latter threatened they would separate

if union with the U.P. body would take place. The willingness to make open questions of important doctrines at that time has produced its fruits in the subsequent history of the Free Church. The use of hymns and instrumental music in the worship of God has been allowed and widely practised within her pale for a number of years. The purity of New Testament worship is thus corrupted, and the presence and blessing of the Holy Spirit in the worship of God largely, if not wholly, lost. The Church also of late years, through majorities of her General Assemblies, has repeatedly passed resolutions in favour of the separation of Church and State, and, as a body, has practically abandoned her own testimony to the doctrine of the national establishment of religion. These resolutions are clearly subversive of the great truth that Christ is King of nations, and that nations, as such, are bound to recognise and support His Church. The declension and fall of the Free Church is also clearly marked out in the toleration she has extended to dangerous errors preached and published by ministers and leading professors in her Divinity Halls. In 1888, Dr. Marcus Dods affirmed in a paper read before the Pan-Presbyterian Council, met in London, that there were "errors, inaccuracies, and immoralities" in the Holy Scriptures. Instead of being asked by the Assembly to withdraw and renounce this unwarrantable and pernicious error, he was shortly after chosen to be Professor of New Testament Exegesis in the New College, Edinburgh. Instead of receiving excommunication, he was exalted to one of the highest positions the Church could give, and has been at full liberty ever since to teach his erroneous views of truth to the prospective ministers of the Church. He was not long a professor when he announced in a sermon on "What is a Christian?" preached in St. Giles, Edinburgh, the startling view that a man may be a true Christian and not believe in the divinity of Christ. A mild caution from the Assembly was the only discipline for this serious dishonour to Christ and injury to the souls of men. Nothing was done to prevent the further propagation of similar errors. Professor A. B. Bruce, Glasgow, also in his book on the "Kingdom of God" charged the writers of the Gospels with imperfect narration. Luke was said to have toned down some of the severe expressions that fell from the lips of the Lord Jesus. Here was an impeachment of the infallibility of the Word of God of which the Holy Ghost is author. Dr. Bruce, also, attributed imperfect knowledge to Christ. The whole tone and tendency of the book was rationalistic, and instead of being adapted to convince gainsayers, was fitted to strengthen such in their infidel notions. Dr. Bruce, however, got off with a slight censure by the General Assembly.

These are cases in brief in which the Free Church failed to bear testimony to doctrines that lie at the foundation of the Christian faith. She has delighted to honour men who have cast aside the Bible as the Word of God, and who treat it as a common book.

In a word, she has become known throughout the world as the pioneer of heresy, and has earned the unenviable distinction of being foremost in undermining the foundation truths of the Gospel. The continued course of defection pursued by this once sound Church grieved the minds of many within her pale and caused questions of duty to arise. At length, however, the crisis came when the case for separation seemed no longer doubtful. In 1892 the Church passed the Declaratory Act. This Act is the formal reason of our separation. Departures, innovations, and errors prevailed on all hands, but it seemed the duty of the ministry, so long as the constitution was intact, to remain in the Church, and to protest by every means in their power against the prevalent declension. When, however, the Church, through a majority of her Presbyteries, and by the vote of the Assembly in 1892, passed the Declaratory Act, we felt that now not only the innovating majority, but all who remained in their fellowship would be involved by this Act in the guilt of past and present declensions. This Act was drawn up for the purpose of affording legal scope within the Church to those who were not prepared to accept the whole doctrine of the Confession of Faith. It cast the shield of its protection over men of erroneous views already within her fold, and opened a wide door for others like-minded who chose to enter. The Act professes to be an exposition of doctrines contained in the Confession of Faith, and also to indicate what views of truth may be held consistently with the maintenance of the Confession. This profession, we believe, is entirely misleading, for the doctrines of the Declaratory Act are not only not in the Confession, nor are consistent therewith, but are clearly subversive of its teaching. Such doctrines as those of eternal election, the imputation of Adam's guilt to his posterity, the total depravity of man, the necessity of the almighty irresistible grace of the Holy Ghost in regeneration, and the absolute need of the declaration of the Gospel for the salvation of sinners among all nations, are virtually denied. It is also, by implication, asserted in this Act that the doctrine of national establishments of religion involves intolerant and persecuting principles. And lastly, the closing section of the Act declares that certain points of doctrine in the Confession do not enter into the substance of the Reformed Faith, that diversity of opinion is recognised on these points, and that the Church reserves the right to determine what these points are. The infallibility of the Scriptures is evidently one of these points, as we learn by the decisions of the General Assembly in cases already mentioned, and therefore diversity of opinion is recognised in the Church in this fundamental doctrine.

The Confession of Faith has been set aside as the chief subordinate standard, and "the substance of the Reformed Faith therein set forth" is substituted in its place. The fixed doctrinal constitution of the Church has thus been overthrown, and the creed lies at "the feet of an irresponsible majority to determine

the same as it will." In a word, the Church has set itself not only above the Confession of Faith, but it has assumed a daring authority over the very Word of God, and takes the place of the latter as the supreme arbiter of appeal. This is the essence of Popery. We, in fact, find in the Declaratory Act errors of Arminianism, Pelagianism, Voluntaryism, and Romanism. We are commanded by the Word of God to "Have no fellowship with the unfruitful works of darkness," and therefore we cannot have fellowship with a Church that adopts these errors as part of her creed and testimony. We are told by many in the Church that the Declaratory Act is a dead letter because they do not approve of it. But such persons must remember that the Act received the sanction of the Church Courts in regular form, and is now a standing law and constitution in the Church. If they are not personally compelled to accept it, the Church, of which they are a component part, has already accepted it. All past protests against the Act have been declared null and void by the Church, and no office-bearer can prevent his neighbour from accepting all the doctrines of the Declaratory Act. The private opinion of individuals is utterly useless to prevent the full operation of the Act. The Church of 1843 has no existence so far as the present Free Church is concerned. It is the Church that has adopted the Declaratory Act that now lives, and it is this Church we have felt constrained to separate from. As the Free Presbyterian Church our profession and confession are none other than those of the Church of Scotland from the beginning. We contend for all the principles of the Free Church as settled in 1843, and are, we believe, the true Free Church of Scotland. The addition of the word Presbyterian does not indicate any change in our attitude or principles as a Church. It serves, however, two purposes. It distinguishes us from the present Church calling herself Free, with which we might have justly contested the title, and it emphasises the fact that it was in consistently adhering to the principles of Presbyterianism that we were compelled to set up a separate jurisdiction. The following is a brief summary of the principles which we are called upon to emphasise at the present time :—(1) The perpetual obligation upon nations, and our nation in particular, to recognise, support, and defend the Church of Christ, Presbyterian in doctrine, worship, and discipline; (2) The use of the Book of Psalms only as to the matter of praise in the worship of God; and as to the manner thereof, singing with the human voice to the exclusion of instrumental music; and (3) The whole doctrine of the Confession of Faith as it relates to the infallibility, inspiration, and authority of the Holy Scriptures, the decrees of God, the atonement, man's total depravity, the work of the Holy Spirit, and the preaching of the Gospel.

In conclusion, we remark that this magazine will exist for the maintenance of these doctrines, and for bearing testimony against the erroneous tendencies of the times in which we live. We shall

endeavour to combine with the magazine, a record of events among our own congregations, and also brief notices of current events of special religious interest taking place in Church and State. Our readers will excuse deficiencies in this number as it is our first. Above all other things, we would ask for the prayers and sympathy of all who fear the name of the Lord, that the magazine may, by His blessing, be an agent for spiritual good, and may prove helpful in advancing the cause of the Lord in our land and generation.

A Sermon.

BY THE REV. D. MACFARLANE, RAASAY.

"My presence shall go with thee, and I will give thee rest."—

EXODUS xxxiii. 14.

THE children of Israel were now encamped at the foot of Mount Sinai. Moses was on the top of the mount receiving the law from the mouth of the Lord. During his absence the people committed a great sin, by which they provoked the Lord to anger, so that He refused His presence with them during the rest of the way to the land of Canaan. But at the special intercession of Moses, and on the people repenting of their sin, the Lord promises that His presence shall go with them: "My presence shall go with thee."

The promise must be considered in connection with the circumstances in which it was given, which are set forth in detail in the context. We shall therefore have to consider four particulars, viz. :—

I. The sin of the people ;

II. Their repentance ;

III. The ground on which they received the promise ; and

IV. The promise itself.

I. The sin of the people. The particular sin of which they were guilty on this occasion was the sin of idolatry. They made a false god in the shape of a golden calf, and worshipped that idol. This was "a great sin." Every sin is against the great God, and is a violation of His holy law ; but of all other sins that of idolatry is more directly against Him, and more dishonouring to Him. It is a breach of the first commandment : "Thou shalt have no other gods before me." It strikes at the being and attributes of the one living and true God, and seeks to rob Him of the glory, honour, and worship due to Him alone as the Creator, Law-Giver, and Redeemer of men. Except the unpardonable sin this was the greatest that could have been committed. And it did not in the least palliate their sin that they thought they would worship the true God by means of the image they had made, for that was a violation of the second commandment, which

forbids the worshipping of God by images, or any other way not appointed in His word. All who worship God by images are idolaters as sure as the heathen who worship the gods which their own hands have formed. The people set up a false god, and they did not stop there. One false step leads to another. They also adopted a false creed, they began to preach false doctrine: "These be thy gods, O Israel, which brought thee up out of the land of Egypt."—(Chap. xxxii. 4.) Having changed their God, they would require, in order to be consistent, to change their doctrine. And we see that their new doctrine is as false as their new god. It was not true that it was that dead idol that delivered them from the bondage of Egypt. It was the living God whom they had so soon forsaken and forgotten that delivered them. He reminds them of this: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage."—(Chap. xx. 2.) Why is it that so many in our day have changed their creed? Is it not because they have, like Israel, changed their God? It is not at all the God of the Bible that is preached and worshipped by many in this generation, but a god of their own imagination, an image set up in place of the living God. Hence the change in doctrine.

The occasion on which this departure was made was when Moses was up on the mount with God. It is when God's faithful witnesses are taken home to heaven the enemy takes the opportunity of corrupting the church, and of turning men from the truth. It was during Paul's absence the false teachers introduced the "other gospel," which was "no gospel," into the church in Galatia, which caused many to be removed from Him that called them. When Moses was in the congregation he was a check against idolatry, however much inclined some of them might have been to that sin; but when he was away the restraint was removed, and the people sinned. One reason they adduced for this departure was that Moses left them, and that they did not know what became of him.—(Chap. xxxii. 1.) Moses, they thought, served his time, and was good enough in his own day, but now they must take the lead into their own hands, make a new departure, and set up strange gods. But was not Aaron with them? Was he not a good man? Yes, Aaron was with them, and he was undoubtedly a good man. But he was not so faithful and steadfast as Moses, and the fact that he was a good man only gave a better opportunity to the enemy to turn away the people from the fountain of living waters to broken cisterns that could hold no water, and to embolden them in their sin. Satan prefers one good man to yield to his temptations to thousands of bad men. For he knows the people will say, "A good man did this, and it must be right because it was done by a good man." And this is an argument that is widely used in our day. If you speak against the errors that are brought into the church, you are asked, Do you take upon yourself to say that the men at the head

of these things, or the men who are associated with them in the church, are not good men? But there is a fallacy in that argument. They would require first to prove that good men have license to do wrong because they are good, which cannot be proved. There is no license to sin given in the Word of God. "These things I write unto you that ye sin not."—(John ii. 1.) On the contrary, they are under greater obligations to do what is right, because they even profess to be good. Aaron was a good man, but he did wrong when he made the golden calf. His sin, however, was not a pure matter of choice; he was overcome by "the fear of man that bringeth a snare," which for a time eclipsed the fear of his God; and his sin is a warning to all, and particularly to those who connive at the idolatrous practices of our day. God, who is a jealous God, and who will not give His glory to another, nor His praise to graven images, chastised the people for this "great sin." He gave tokens of His displeasure against them for it. (1) He refused to accompany them the rest of the journey: "I will not go up in the midst of thee" (v. 3.) Sin is the great cause why God denies His presence to individuals and churches: "I will now return to my place, and hide myself from them till they confess their sin and seek my face." When they depart from Him He departs from them. And what is the good of a church when God departs from her? She is of no use—she can only go from bad to worse, and be an instrument for evil in the world. (2) He threatened the destruction of the whole congregation (chap. xxxii. 10), and three thousand of them were slain at the command of the Lord. "The wages of sin is death." And if death is the desert of every sin, surely the sin of idolatry, which seeks not only to dethrone the Most High, but, if it were possible, to put Him out of existence, deserves the death that is the wages of sin in the highest degree. (3) The tabernacle was removed, and "pitched without the camp, far off from the camp."—(v. 7.) The Lord was not to be found in the camp—the people provoked Him to leave them—and those who sought His face would require now to go outside the camp, before they could find Him. There were some who could not be satisfied without Him, and these went out to seek Him where He was. History repeats itself. There have been times in Christian lands when the Lord's people had to go outside the camp, because their God had left the camp, and could not be found there. Referring to the Jewish Church, who crucified the Lord of Glory, Paul says: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore without the camp bearing His reproach."—(Heb. xiii. 12, 13.) Jesus left the Jewish Church, and set up the New Testament Church. His people followed His example—they too went without the camp. The tabernacle is now pitched without the Jewish Church; it is in the Christian Church, and all who are awakened by the Spirit to see their sinful and lost state, and their

need of Christ to save and bless them, must seek Him where He is now to be found. In the time of the Covenanters this had to be done. The Lord was not to be found in the camp, and His people had to seek Him whom their souls loved in "the fields of the wood." At the time of the Disruption in 1843 those who sought the Lord had to go outside the camp. And even before the great crisis came there were many who had to do this. In parishes where there was a dead ministry the people of God had to hold separate meetings of their own outside the church, because they could not find the bread of life ministered from the pulpit. There was a disruption on a small scale before the general Disruption took place. In some places the people "came out" before the ministers "came out." And is it not a fact that another disruption was pressed upon us in 1893 by the errors introduced into the church?—a disruption for which there were graver reasons than those which caused the Disruption in 1843. The tabernacle of the testimony left the camp, and we followed it in order to have the Lord's presence with us, and that "the truth as it is in Jesus" might be continued in our land, kept pure and entire, and perpetuated to coming generations. In doing so we have to bear the reproach of Christ. But we are willing, by grace, to bear the reproach of Him who bare our iniquities in His own body on the tree. "The love of Christ constraineth us."

II. Their repentance. Repentance was necessary ere they could get back the blessing they had lost by their sin. It is necessary in the case of all who would escape the wrath which is to come: "Except ye repent ye shall all likewise perish." That they were brought to repentance we have evidence of in the context.

(1) We are told that they "wept." There is sorrow, godly sorrow, for sin in repentance. But before they mourned for their sin they were convinced of it. Conviction of sin precedes repentance. The Spirit of God convicts of sin, and works repentance in all that are saved. The Spirit convicts by means of the word of truth. And in the case of the people of Israel on this occasion their sin was brought home upon them by the word of the Lord through his servant Moses. When Moses came down from the mount he charged them with their sin: "Ye have sinned a great sin." And when they were convinced of their sin, and heard that the Lord's presence was not to go with them, they "wept."

(2) Besides their weeping, they stripped themselves of their ornaments. They were commanded to do so. They, in their folly, stripped themselves to make a false god, which was made of gold, to make their religion more attractive to carnal eyes and carnal hearts, but now they strip themselves as a mark of their shame and sorrow for their sin, for following their own devices, instead of following the dictates of Him who leads His people in the way they should go. When individuals and churches that

have forsaken the Lord, and changed their God and their creed, are brought to repentance, they shall strip themselves of their ornaments. They shall cast off and cast out those things which they had introduced into the churches to make the service of God more attractive to the carnal mind, things which have no warrant from the word of truth, and they shall return to the simplicity of the gospel. They shall cast out human hymns and organs, and other corruptions that defile instead of beautifying the service of Him who is a spirit, and is to be "worshipped in spirit and in truth." There shall be no hymns of human invention or organs of man's making in the church, we believe, during the glorious days of the millennium. These innovations have a place in the church when men are "on the down grade." But when the church "arises and shines," as we are sure she shall do, she shall strip herself of these "filthy rags," and put on her "beautiful garments." Then, through the power of the Spirit from on high, and the gracious presence of the Lord in the midst of her, all nations shall flow into her and abide in her, for there shall be no reason then for any to go outside the camp. The Lord shall dwell in her, and where He dwells His people who love His name delight to dwell.

(3) Their sin was made very bitter to them. Sin is a bitter thing, the bitterest thing in the world, and the children of Israel found out in their experience that it was so. Moses took the calf which they had made, and burnt it in the fire, ground it to powder, strewed it upon the water, and made the children of Israel drink of it.—(Ch. xxxii. 20.) Each and all had to drink of it, Aaron as well as the people. So the carnal joy they had when they danced before their new god was now turned into the gall of bitterness. Thus it must be with those who truly repent. They shall drink of the cup of their sins all their days in this world, and their sins after their conversion are made more bitter, as they are more dishonouring to God than the sins they committed in the days of their ignorance. They mourn bitterly for their sins. Though God forgave all their sins they cannot forgive themselves. The sin of Israel was the sin of backsliding, and it was therefore made very bitter to them.

III. The ground on which they received the promise. What was that ground? Some may say, "The people repented, and they received the blessing on that ground." Repentance is necessary to salvation, but it cannot be the ground of it. "If righteousness came by the law then Christ died in vain." Repentance only prepared the people for the promised blessing, but they did not receive it on the ground of their repentance, nor can we receive the Lord's favour on that ground. What, then, was the ground? It was the mediation of Moses. The ground was not in themselves, it was in another. It was in Moses. Moses, you are to bear in mind, was a type of Christ. Behold, there is a greater than Moses here! Moses acted as a mediator between

God and the people, and through his mediation, as a type, they received God's favour. Christ is the one mediator between God and man, and it is on the ground of His mediatorial work, and that ground alone, that sinners obtain the blessings of salvation, and not on the ground of anything in themselves, either in a state of nature, as they are the children of wrath, or in a state of grace, as they are the children of God. They "are saved by grace through faith, and that not of themselves: it is the gift of God." Were it not so, none of our fallen race could have any hope of salvation. We must be indebted to Christ for salvation; the people of Israel were indebted to Moses as a type for the Lord's presence. Moses was in this instance a type of Christ in several respects: (1) He had no hand in the sin of the people. He was perfectly innocent so far as that sin was concerned. Christ had no hand in the sin of the people whom He came to seek and save. "He was holy, harmless, undefiled, and separate from sinners." He "knew no sin." He is "a Lamb without blemish." (2) Moses transacted with God on behalf of the people, with the view to making atonement for their sin (v. 30). Christ made a real atonement for the sins of His people. He did this when He offered Himself in their room and stead to satisfy the law of God which they transgressed, and under whose curse they came by their sins. "He is the propitiation for our sins." (3) Moses made intercession with God on behalf of the people, and obtained the blessing. Christ ever lives to make intercession for His people, and obtains the blessing for them. He pleads on the ground of His own merit. He suffered and died on their behalf to secure salvation, and by His intercession He receives the blessings of salvation from the Father, and bestows them freely, "without money and without price." "He restores that which He took not away." (4) Moses in his mediation had a special regard for the glory of God, while at the same time he sought the good of the people. Christ in mediation had a special regard for the glory of the Father, while at the same time He manifested His wondrous love to His people in laying down His life for them. "Father, glorify Thy name." "Greater love than this hath no man, that a man lay down his life for his friends." (5) Moses, out of his love to the people committed to him, asked God to blot him out of His book rather than that they should perish for their sin. Christ was willing to be blotted out of God's book, so to speak, to be made a curse rather than that the people given Him in an everlasting covenant should perish under the curse of the law. "Christ hath redeemed us from the curse of the law, being made a curse for us." Moses was great, and acted nobly for the guilty people of Israel, but oh, there is greater than Moses here, the Son of God, the brightness of the Father's glory, and the express image of His person, made in the likeness of sinful flesh, yet without sin, except by imputation, humbling Himself, and becoming obedient unto death, even the death of

the cross, that His guilty people might not perish but have eternal life! (6) Moses found favour in the sight of God, and he makes that a plea in his intercession for the people. Christ has been, and always is, in favour with God. "The Father loveth the Son." He loves Him even when He is pleased to bruise Him, and to give Him the awful cup of wrath to drink, the cup which His people would be drinking for all eternity had Christ not drunk it in their stead. And the blessed Mediator makes the Father's love a plea in His intercession on behalf of those whom He redeemed by His blood, that He might have them with Him where he is now, sitting on the right hand of the majesty in heaven: "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory which Thou hast given me, for Thou lovedst Me before the foundation of the world."—(John xvii. 24). Let us then seek to know Christ, and to love and serve Him; and in all our approaches to God to have our eye, the eye of faith, fixed upon Him for the pardon of our sins and the acceptance of our persons and services. He is the mediator between God and men, "the way, the truth, and the life." No man cometh to the Father but by Him.

IV. The promise: "My presence shall go with thee, and I will give thee rest." This is a great and precious promise. It was given to the people of Israel in the time of need. It was not, however, peculiar to them; it belongs to the Lord's people now, and they need it as much as the people to whom it was originally given. You in this large congregation, who are His people, need this promise, and it belongs to you. You are, this last day of the feast, going down from the mount of ordinances, and you need the Lord's presence with you. You are weak and helpless in yourselves; without Christ you can do nothing; but here is a staff He puts in your hand to lean upon, and to support you on your wilderness journey to the rest that remains to the people of God. When Israel was old and weak he needed support to enable him to follow the Lord in the path of duty, and we read that he worshipped leaning on the top of a staff. This promise is a staff to strengthen the weak hands, to confirm the feeble knees, and to encourage the fearful hearts. But that we may derive benefit from it, it must be mixed with faith, and in order to receive it, we need to understand it. We need, therefore, the Spirit of truth to teach and guide us.

There are two great things in the promise—*First*, God's presence; *Second*, Rest. We need both. Without the presence of God we cannot enjoy the rest, and if we have His presence with us, we shall most assuredly attain the promised rest. Both are inseparably connected in the promise. The promise is one, but there are two precious streams flowing out of it to refresh God's heritage as they travel through the parched wilderness of this world.

First—The first part of the promise is in these words: "My presence shall go with thee." There are two things to be noticed here—(1) The blessing promised; (2) the promise of that blessing.

(1) The blessing—God's presence. "My presence." What are we to understand by God's presence? There are two senses in which it is spoken of in Scripture, His omnipresence and His gracious presence. By His omnipresence He is present everywhere; by His gracious presence He is present with His own people. In the former sense He is present with the wicked as well as with the righteous.—(Ps. cxxxix. 7-12); in the latter He is present with the righteous, while He is far away from the wicked. It is in the latter sense we are to understand the Lord's presence as spoken of in the text. It is His *gracious* presence that is promised. One may ask, "What is meant by His gracious presence?" If it is a natural man that asks the question, we must confess that we cannot explain it in such a way as that he can understand it: "For the natural man receiveth not the things of the Spirit of God, they are foolishness unto him; neither can he know them, because they are spiritually discerned."—(1 Cor. ii. 14.) All we can say to such is this: "Come and see." Seek to know it by divine teaching. "They shall all be taught of God." It is the Spirit of God alone that can impart this knowledge. "Flesh and blood" cannot give it. "Ye must be born again." It is those that are born again, and that have tasted that the Lord is gracious that can know what it is. "The spiritual man knoweth all things." The gracious presence of the Lord need only been mentioned to such a man, and he knows what is meant by it. It means the favour of the Lord in which there is life, and His loving-kindness which is better than life. When the Lord lifts the light of His countenance upon His people, then they enjoy His presence. The psalmist knew what it was when he said, "Cause thy face to shine, and we shall be saved."—(Ps. lxxx. 3.) Again, "Thou didst hide Thy face, and I was troubled."—(Ps. xxx. 7.) Job knew what it was when he said, "O that I knew where I might find him!" Peter knew what it was by happy experience, when he said on the mount: "Master, it is good for us to be here." And we who have been waiting upon the Lord on the mount of ordinances, and commemorating the death of Christ in these days have to acknowledge to the praise of the glory of His grace, on this last day of the feast, that His presence has been with us. O, let us seek that His presence may go with us as we now go down from the mount! And this leads us to notice,

(2) The promise of that blessing, viz.—"My presence shall go with thee." The form in which this blessing is set before us is by way of promise. All the blessings which the Lord has provided in the covenant of grace, for the salvation of sinners, for the comforting of His people, and the perfecting of their salvation,

are set before them in the form of promises, and all these promises are yea and amen in Christ to the glory of God the Father. This teaches us in our transacting with the Father for salvation that we are to do so by means of His own Word; and that if we are saved and obtain His favour, it is necessary to act faith in His word of promise. This faith is His own gift, and is wrought in us by the Spirit through the Word. "Faith cometh by hearing, and hearing by the Word of God," and not otherwise, whatever some, who are wise beyond what is written, may and do say. But to proceed to further consideration of the promise, two things are to be noticed, viz.—the party to whom the promise is given, and the need there is of the promise.

First—The party to whom the promise is given. It is given, in the first place, to Moses: "My presence shall go with thee," and then through him to the people: "Unless Thy presence go with us." But Moses, as we observed, was a type of Christ. And so the promise of salvation is given by the Father, first to him and then through him to his people. All blessings come to us through Christ, the one mediator between God and man. We are to ask in His name that the Father may be glorified in the Son.—(John xiv. 13.) This is the Father's will, and all the redeemed acquiesce in His will. It is doubly sweet when it comes to us from the hand of the Father through Him who shed His blood to secure the blessing for us.

Second—The need there was and is of the promise. The people of Israel needed it on many accounts, and so do we.

(1) They needed His presence to *guide* them in the way they should go. They were in a wilderness which they never travelled before. They were "strangers in a strange land." They were on their way to the land of promise, but they needed one to show them the way. And none could do this but He who says, "My presence shall go with thee." An angel was not competent to be their guide, much less any mere man. Moses, who was a leader himself, needed to be led by a higher hand. None was more conscious of this than himself: "If Thy presence go not with us carry us not up hence."—(v. 15.) None would do but the Shepherd of Israel who "leads Joseph like a flock." It was He who led them in the past, except when they took the lead in their own hands, and He is able to lead them to the end. "This is our God for ever and ever; He will be our guide even unto death." When the Lord says, "My presence shall go with thee," we are to understand thereby that He Himself will go with them. Where His presence is there He is Himself. The presence of the Lord was with Jacob when he slept in the open air on his way to Padan-Aram, and he said, "The Lord is in this place." Christ was there. He is the presence of God the Father, "the angel of His presence." Every revelation of the Father is through the Son. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him."

It was Christ then that was with the church, and led her in the wilderness. Oh, what a leader! Let us follow Him. There are many who are followers of men, and not of Jesus Christ, who is the King of His church as well as her Prophet and Priest. Such cry, "There are no leaders." But the church of God is never without a leader. Jesus Christ, the glorious head of His church "is the same yesterday, to-day, and for ever." And He may, according to His sovereign will, make use of the weakest instruments to promote His glory and advance His cause and kingdom in the world. The weaker and more unworthy the instruments are, the more it is seen that the glory of anything He is pleased to accomplish through them is due to Himself alone. "Not unto us, O Lord, not unto us, but unto Thy name give glory." "We are not sufficient of ourselves: our sufficiency is of God." The people needed not only to be shown the way, they needed also to be led into and kept in it, and enabled to go forward to possess the good land at the end of the journey. The Lord took Israel by the hand out of Egypt, and He "taught Ephraim to go, taking them by their arms."—(Hos. xi. 3.) There is a union between Christ and His people, and in consequence of that union there is a communion. They, like Enoch, "walk with God." Christ is with them, He goes before, and they follow Him. He went before His people in the wilderness in a pillar of cloud by day and a pillar of fire by night. The church has her night as well as her day during her pilgrimage in the wilderness of this world, and Christ accommodates Himself to her various circumstances. The pillar of cloud could not be seen in the night time, and therefore he gives the pillar of fire to shine on their path; and thus, in the night of tribulation and perplexity, He gives them more of his presence. As their tribulation abounds, so their consolation abounds. He makes darkness light before them. The cloudy pillar by which He led Israel was a visible representation of His presence. The Lord was in that cloud, and the people were guided by this visible sign. In all their movements, during their march as well as in their encampments, they were to be regulated by these means of guidance. Where, and how long, they were to rest were indicated by the resting of the cloud, and when they were to resume their march was made known by the moving of the cloud. They would require, therefore, to have their eye always on the cloud. There might have been other clouds, but this was the only sure means of guidance. But some might mistake a common cloud for the special cloud which was given to guide the people. How could the one be distinguished from the other? The common cloud was driven by every wind that blew; the special was moved according to the will of the Lord. He was in that cloud, and directed its motions. The one was dependent on the wind, the other on the will of God. It would be dangerous, then, to mistake the one for the other. The church at present is

surrounded by this danger. False teachers are compared to clouds, and there is great need of the warning, "Be not carried about with every wind of doctrine." There are many false teachers occupying high positions in the visible church in this age, who have forsaken the good old way, and have strayed into bye-paths of their own making. Why have they forsaken the good old way? They thought that was too tedious; they tell us they want to make progress. They profess to be "men of progress." It is quite possible that the cloud driven by the wind would make more progress in one day than the cloud in which the Lord's presence was would make in a month. But what kind of progress would it be? That depended on what direction the wind blew. All the progress depended on that, and on that alone. We are sure that those who follow the tendency that is not according to God's Word make progress *backward* and not forward. Such is the progress made by the men who profess to be men of progress in our day. It is said that it is because of the great learning of these men they have adopted their new theology. They may have a learning of a sort. But we read in Scripture of some who were "ever learning and never able to come to the knowledge of the truth." But that the views which they promulgate are an evidence of their learning none can believe but those who are ignorant of the history of the Church. There are no errors introduced now but a schoolboy might know as well as they by reading Dr. Owen and other great writers, who discussed and refuted them by the Word of God in their own day. The errors that have been buried in the grave by the learned and godly men of the past are now revived in the dark night that has fallen on this generation. There was a time when medical doctors raised dead corpses out of the grave to dissect them so as to acquire skill in their profession, but because the law of the land was against such work they took good care not to do it in the day time—when the sun was up. They did their work in the night, in the dark. So it is now. When errors are revived it is a sign that it is night in the church. But there is this sad difference: while it was unlawful for these men to raise dead bodies, the church has made a law to enable false teachers to revive and teach erroneous doctrines. That law protects them in doing the work of darkness, and they cannot be stopped until the Lord comes in power and causes that church to bury her dead. Beware of false teachers. Keep close to the Word of God. It is the only rule of faith and practice. As the Lord was in the cloud, He is in His Word. The Word is the outward means of guidance now; and Christ promises His presence with the church so long as she continues to "teach the people to observe all things whatsoever He has commanded." But whenever she ceases to teach what He has commanded, and begins to teach the commandments of men He withdraws His presence, and leaves her to her own devices. The Word is the sure means of guidance,

but the blind cannot see. We need, therefore, the inward illumination of the Spirit, that the eyes of our understanding may be enlightened in a spiritual knowledge of the outward rule given, and that our hearts may be disposed to follow its guidance.

(2) They needed His presence to *feed* them. The people needed food as well as guidance. They would soon die in the wilderness without food. The wilderness was a wilderness without human inhabitants and without food. But the Lord fed them. He did wonderful things which they looked not for in the desert. "This is a desert place . . . send them away." No, they can be fed in this barren desert. He gave them bread from heaven. He fed them with manna. Now, had not His presence gone with them, the people would have died in the wilderness for want of food. The people of God are living persons, spiritually alive, and they need Christ to feed as well as guide them. He Himself is their life, the bread of life, "the true bread that came down from heaven of which if a man eat he shall never die." He is "the hidden manna." "Of His fulness they have all received." The Word which is given to the Church to guide her is also the means whereby she is fed. The church cannot dispense with the Word, either as a means of guiding or as a means of feeding. And those in our day who have abandoned the Word of God as their rule evidence by their so doing that they know not what it is to live on Christ as the bread of life. But Christ will feed His own. "He shall feed His flock like a shepherd."—(Is. xl. 11.) He feeds them by His Word and Spirit. The Spirit glorifies Christ by taking of the things that are His, and showing them to His people. Though in a wilderness, they are not, after all, so ill off. Christ is with them; their table is furnished daily with provision sent down from heaven; they live at the expense of the King of Glory; and, therefore, though in themselves poor, without money and without price, in either purse or hand, they are welcome to the provision which, of His goodness, the Lord has prepared for the poor.—(Ps. lxxviii. 10.)

(3) They needed His presence to *comfort* them. There is no true comfort without the Lord's presence. Some go to broken cisterns for comfort in the time of trouble, and for happiness in the time of misery. They go to the creature instead of going to the Creator for the blessing which can only be found in Him in whom it pleased the Father that all fulness should dwell. There were many troubles to be met with in the wilderness which would cause sorrow and sinking of heart. But Christ was present to comfort them. He is a present help in the time of trouble. He was present with the disciples when He said, "Let not your heart be troubled, ye believe in God, believe also in me." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

(4) They need His presence to *protect* them from the dangers and the enemies of the wilderness, and to enable them to triumph

over them. The children of Israel had to meet with enemies on their way to the good land. These would do their utmost to obstruct their passage, and to keep them from entering the promised rest. But Christ, who knew all the dangers and enemies to which they were exposed, and knew also His own sufficiency to overcome all these difficulties, says, "My presence shall go with thee, and I will give thee rest." "Thou art weak and helpless, but 'in Me is thy help.'" If we would enter the rest that remains to God's people, we too shall meet with enemies on the way. We have enemies within and enemies without. The flesh, sin, is an enemy in us, the world and the devil are the enemies without. These three are combined against the people of God in all ages. Those without are formidable, but the enemy within is the more dangerous. One enemy in the camp is more dangerous than many without: he betrays us to those outside. One traitor in the garrison of Khartoum opened the gate to those outside, and was the means of destroying the whole army. Achan, in the camp of Israel, was worse for the people than all the men of Ai. Indwelling sin is more dangerous, hurtful, and more difficult to overcome than all enemies without. So also are enemies within the church. They do more harm to the cause of God than all outside her pale. But in this promise, "My presence shall go with thee," is our encouragement and our strength. "Thou art my king, O God: command deliverances for Jacob. Through Thee will we push down our enemies: through Thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But Thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise Thy name for ever."—(Ps. xlv. 4-8.) When the people of Israel provoked the Lord to withdraw His presence, a few of their enemies would discomfit them, but when they walked in the way of His commandments, one of them would put to flight a thousand. The Lord was with them, and fought for them. "O that my people had hearkened unto Me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." It is by the Lord's presence that the church can overcome all her enemies; and the church of believers shall be made more than conquerors through Him who loved and gave Himself for them. "He must reign till all His enemies are made His footstool." The last enemy, death, shall be destroyed. This shall be accomplished at the end of their wilderness journey.

(5) They needed His presence to *carry* them safely across the river Jordan. They got safely across the Red Sea, but now Jordan stands between them and the land of promise. There was no way of reaching that good land but by crossing that river. Ah, friends, the river of death is before us, and we cannot get to heaven but through death. We need Christ with us. All the

people of Israel that crossed Jordan landed in Canaan, but all who pass through death to the eternal world shall not land in heaven. "Except a man be born again he cannot enter into the kingdom of heaven." To be born again, to be in Christ, and He in us, to be made holy as He is holy, is the only passport to the heavenly Canaan. If we are thus prepared, Christ's presence shall go with us to carry us safely over death to possess the glorious inheritance beyond the river. But how did the people of Israel get over Jordan to possess the land beyond? It was by Christ's presence. Besides the cloud and the fire that were their guides there was the ark in the camp. The ark was a symbol of the Lord's presence. The law was in the ark, and the mercy-seat covered the ark, typifying the propitiation of Christ whereby He magnified the law. It was on the ground of His atoning sacrifice, prefigured by the Paschal Lamb, they were brought out of bondage in Egypt, and it is on the same ground they shall now cross Jordan into the promised land. We do not mean that all that entered the earthly Canaan had a saving interest in the atonement of Christ. But the people of Israel were typical of the people of God, His covenant people, given to Christ by the Father in the eternal covenant of grace. All this "Israel shall be saved," and it is on the same ground that they were saved from a state of sin and wrath, they shall be brought through death to heaven.

But to return to the people we left on the brink of Jordan. Let us see how they passed over the river, and let us learn how we shall pass the river of death if we have Christ's presence when we come to the brink of eternity. The Lord went before them, and opened up a way. The priests went with the ark to the brink of Jordan, while all the congregation stood still to behold omnipotent power put forth by the Creator of heaven and earth, before whose glorious presence heaven and earth shall one day flee away! What is Jordan before such a power? As soon as the feet of the priests touched the waters, Jordan fled.—(Ps. cxiv. 5.) The river was dried, and the people passed over dryshod, while the priests that carried the ark stood in the midst of Jordan. Then the priests themselves went over, and Jordan, at the command of Jehovah, overflowed its banks again. All this was done in fulfilment of the promise, "My presence shall go with thee." And this promise is to God's people in all ages. He has promised to be with them always, even unto the end of the world, yea for ever and ever. He will be with them in the valley of the shadow of death, and therefore, they shall fear no evil. When He has prepared them by His grace on earth for His fellowship and service in heaven He "will receive them unto Himself, that where He is they may be also,"—(John xiv. 3.)

Second—Rest. "I will give thee rest." This is the second part of the promise. In the wilderness the people had not

much rest. But they had one great privilege : Christ's presence. They found, however, no permanent rest till they were settled in their inheritances. The rest of Canaan is a type of the rest of heaven, and the heirs of glory shall not find permanent rest till they reach heaven. We shall then speak of the promise as it respects them. But before we speak of the nature of the rest, it may be observed that the blessing promised is a gift. "I will give." It is not a thing that is merited by those who obtain, but a thing that is freely given. Eternal life is a free gift.—(Rom. vi. 23.) It is given for the sake of Jesus Christ. It is given on the terms of the covenant of grace. And those that will not receive the blessing on these terms shall never enjoy it. Let them remember this ere it be too late. God will not change His own terms for any man. This important matter has been finally arranged in an unchangeable covenant that is "ordered in all things and sure." The promised rest is the gift of God. It has two parts : first, the rest of grace, and second, the rest of glory. "The Lord will give grace and glory."—(Ps. lxxxiv. 11.) The former is given in this world ; the latter, in the world to come. Both are given for the sake of Jesus Christ. (1) *The rest of grace.* This includes, among other things—

(1) Peace with God, that is, reconciliation through the blood of Christ, by which He satisfied the justice of the law. It is on the ground of Christ's satisfaction sinners can be reconciled to God. "Be ye reconciled to God." "For He hath made Him to sin for us that we might be made the righteousness of God in Him."—(2 Cor. v. 20, 21.) This blessing is freely bestowed on believers, on their receiving Christ by faith. "Being justified by faith we have peace with God."—(Rom. v. 1.) This is the first great blessing in the rest of grace. They have the rest of reconciliation. "We who have believed do enter into rest."—(Heb. iv. 3.)

(2) Peace of conscience. This blessing follows reconciliation, and is an effect of it. It can never be had before reconciliation. It is one of the fruits of the Spirit given to those whose sins are pardoned, and is an evidence of their reconciliation. It is the happy effect of the blood of Christ sprinkled on the conscience, purging it from dead works to serve the living God.—(Heb. ix. 14.) This inward peace of soul is an echo of that outward peace which our blessed Redeemer accomplished when He cried, "It is finished." And those to whom Christ gives it have rest. It is, however, imperfect in this life ; it is subject to changes, while their reconciliation is unchangeable.

(3) Rest of satisfaction, with Christ as their wisdom, righteousness, sanctification, and redemption. They rest in Him as the one Mediator between God and men, their Surety, Substitute, and Head in the covenant of Grace, in whom it pleased the Father that all fulness should dwell. They heartily acquiesce in God's way of salvation through Jesus Christ. They are satisfied with Christ as their Saviour and their portion for time and eternity,

and well they may. Here they find rest. "This is all my salvation and all my desire."—(2 Sam. xxiii. 5.)

(4) Rest of communion with God. "Truly our fellowship is with the Father and with his Son Jesus Christ." Man, before the fall, enjoyed rest in fellowship with God; but when he sinned he lost that blessing, and man now is without true rest, and goes from one thing to another, crying, "Who will show us any good?"—(Ps. iv. 6.) He cannot find the good he really needs till he returns to God to enjoy His favour and fellowship. Believers find moments of sweet rest in His fellowship. "I sat down under His shadow with great delight."—(Sol. ii. 3.) "Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias."—(Matt. xvii. 4.) But they must "arise and go hence," for in this world unbroken fellowship cannot be enjoyed. That is reserved for the state of glory.

(5) Rest in the service of God. We believe that man in the state of innocency enjoyed perfect rest in doing the will of his Creator as well as in the enjoyment of His favour and fellowship. And what is salvation, in the application thereof, but the restoring of man to God, to His image, which He had lost by sin, and to His service, for which he was created? The redeemed, who are "created anew in Christ Jesus unto good works," begin to serve God, to do his will, and they find rest in this work. They do not rest on their endeavours to serve the Lord as the ground of their acceptance with Him, but they delight to do His will. They have something of the mind of Christ, who said, "I delight to do Thy will, O my God, yea, thy law is within my heart."—(Ps. xl. 8.) They have the rest of delight in the service of their Lord and Master. This service is congenial to the new nature wrought in them by the Spirit in regeneration, and nothing can satisfy the new creature but to be enabled to glorify God, and to enjoy Him. This is the grand work for which we were created. And if we are born again, we shall find rest in doing God's will as revealed in His Word. Those who never found any more delight in the Lord's service than they found in a secular employment have much cause to fear that they are strangers to the blessing promised in the text.

(6) Rest of hope. "Good hope through grace." Those who are without a well-founded hope for eternity are without rest, and whatever other hope they may have, it shall perish at death. Paul, speaking as the mouthpiece of the church, and looking forward to the dissolution of the body, says: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—(2 Cor. v. 1.) All believers may not be able to express their hope with such confidence and certainty, yea, many of them have not, and the best of them cannot have the same strength of hope always; but they all have the grace of hope in

being, and the exercise of it is not in their own power. They are dependent upon the Spirit of all grace for its exercise. Weak hope is hope as sure as strong hope; and the Lord will not cast away His people though they may be afraid that they have not the hope that is saving. But that you may examine yourselves to see if you are in possession of the hope that maketh not ashamed, consider that the Holy Spirit is its author; that it is only those that are regenerated that can have it; that the Word of God is its warrant, and that it leads to holiness. "Every man that hath this hope in him purifieth himself even as he is pure."—(1 John iii. 3.) Hope gives the believer the rest of anticipation. It has respect to those blessings promised, but not yet realised. "For we are saved by hope."—(Rom. viii. 24.)

(2) *The rest of glory.* This rest is given to believers in the world of eternity. "There remaineth therefore a rest to the people of God." Their souls shall enter this rest at death; their bodies, re-united to their souls, shall enjoy full possession of it at the resurrection. What is this rest? It is

(1) Rest from sin, perfect and everlasting deliverance from that evil. They were, at their conversion, in a sense delivered from sin. They were delivered from its guilt in their justification; they were delivered from its reigning power in their regeneration, but the work of sanctification is not perfected till death. At death they are delivered from the very being of sin. They are "made perfect in holiness, and do immediately pass into glory." In the state of grace on earth they carried a body of sin which made them groan and cry for deliverance: "O wretched man that I am! who shall deliver me from the body of this death?" But in heaven they are never troubled with sin; a vain thought never passes through their minds. They are as free from sin as Adam was when God created him in His own holy image. And a great element in the happiness of the redeemed in glory is the assurance that they shall never fall again into a state of sin. "Because I live," says Christ, "ye shall live also."—(John xiv. 19.)

(2) Rest from all the evils which sin brought, and to which it made them liable. When the cause has been removed the effect must cease. Whatever troubles may afflict the just on earth, from the devil, the world, or their own evil hearts, they cannot follow them to the rest of glory. There is no room for them there. They may and shall follow them to the brink of Jordan, but no further are they allowed to come. "In the world," Christ says, "ye shall have tribulation." Their tribulation is limited by the bounds of time, "the world." Christ promised to give them rest from sin and all evil, and He will give it. Satan, knowing that all the trouble he can give them must be done in this world, does his utmost while he has the opportunity; and the nearer they are to their Father's house, the keener he is to molest them, knowing that his time is short. But in glory they are for ever set free from all that caused them sorrow on earth: "The ransomed of

the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—(Is. xxxv. 10.)

(3) Rest of enjoyment. They shall have the enjoyment of God, and that for ever. They enjoyed Him on earth, but their enjoyment was neither full nor lasting. It was often interrupted by sin in themselves, sin in the world around them, and the temptations of Satan; but in glory their enjoyment shall be full, uninterrupted, and everlasting. Who can in this world comprehend the full import of this? The redeemed have foretastes on earth, but it doth not yet appear what they shall be. They shall also have the communion of saints. They loved and desired this communion on earth, and if it was so precious and desirable in the state of imperfection, how much more so in the state of perfection! They shall enjoy the company of holy angels, which shall contribute to their happiness. They are all one family in Christ, a holy and happy family.

(4) Rest in due appreciation of their deliverance from sin and misery, and of the unspeakable obligations they are under to Christ for His great mercy: “Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.”—(Rev. i. 5, 6.)

(5) What may be called *active rest*. The redeemed shall enjoy such rest in heaven. They were never on earth so active in serving the Lord as they shall be in heaven. The idea generally attached to the term rest is inaction; but when we speak of the rest of glory it has no such meaning. It means, among other things, the employment of the saints as they surround the throne above. God created them for the manifestation of His own glory, as well as for their enjoyment of Him. Eternity shall be an everlasting Sabbath, and the redeemed shall be employed in the worship and service of God without ceasing, for ever and ever. But do they not need some rest from work? Their work is their rest; and if their work could be interrupted even for one moment, their rest in heaven would be disturbed. But we are assured that no such interruption shall mar their happiness: “Therefore are they before the throne of God, and serve him day and night in his temple.”—(Rev. vii. 15.) The body at the resurrection, reunited to the soul, shall be put in possession of the rest of glory. Death separated between soul and body, but did not separate either from Christ. At the resurrection they shall meet again to part no more. The whole man was created for the glory and enjoyment of God; the whole man was redeemed by Christ, and regenerated and sanctified by the Spirit; and now soul and body shall be glorified together, that they may glorify Him whose they are: “Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God’s.”—(1 Cor. vi. 20.)

In conclusion, there are several lessons that we ought to learn from the portion of Scripture which we have been considering :

(1) The proneness of all men to sin in general, and the sin of idolatry in particular. Some are professedly worshippers of idols ; all, in their natural state, are practical idolaters. Whatever object takes up the place of God in the hearts and minds of men is their God.

(2) A warning to the visible church in our day. The sin committed in the camp of Israel was not the sin of individuals only, but the sin of the whole congregation ; and when we bear in mind that the whole visible church of God was gathered together there, we see that the whole visible church, excepting a few persons, was guilty of forsaking the Lord, guilty of idolatry. The visible church in our day is divided into several denominations, and is it not patent to all whose eyes are open, that these denominations, with very few exceptions, are guilty of forsaking the Lord ? The sin of this generation, so far as the cause of the Lord is concerned, is the sin of the professing church as a whole.

(3) The duty of repentance. The people of Israel repented, and it is the duty of professing churches now to repent. The Lord calls as He did to Israel of old : " O Israel, return unto the Lord thy God ; for thou hast fallen by thine iniquity."—(Hos. xiv. 1.) But alas ! the only response as yet to be heard from backsliding churches is : " No, for I have loved strangers, and after them I will go."—(Jer. ii. 25.)

(4) That God, according to His eternal purpose, will bring His own people into the glorious inheritance which He prepared for them before the foundation of the world, notwithstanding their sins and their unworthiness. They are " saved by grace," and " accepted in the Beloved."

(5) A call to the Lord's remnant to faithfulness in following Him according to His Word, in testifying against sin, sin in themselves, sin in the church, and sin in the nation. Let them be like Moses when he came down from the mount with a message from God. Let them declare, without the fear of man, the awful denunciations pronounced by God against men for their sins.

(6) That *now* is the time to labour for the Lord, and for the good of precious souls ; and that there is work to be done on earth which cannot be done in heaven. Let those who labour in the Word be up and doing, for " the night cometh when no man can work."

(7) Lastly, when God's people shall have finished their course they shall receive a crown of righteousness as Paul tells us : " Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day ; and not to me only, but unto all them also that love His appearing."—(2 Tim. iv. 8.) Then they shall understand the full meaning of the precious promise, " My presence shall go with thee, and I will give thee rest."

Inspired Psalmody.

BY THE REV. J. R. MACKAY, M.A., GAIRLOCH.

FREE Presbyterians are by no means the only body of Christians who adhere strictly, in their service of praise, to an Inspired Psalmody. Reformed Presbyterians and Original Seceders in this country, as well as several other larger sections of the Church of Christ in America and the Colonies, use Psalms only. Still, in proportion to the number of professing Christians, who, the world throughout, use uninspired hymns, those who adhere to Psalms only are comparatively few. They seem overwhelmed by the vast majority who hold what are considered less narrow views; and the Church, which in the face of this fact, makes exclusive adherence to Psalms a condition of office within its borders, must have very weighty reasons indeed for so firm and distinctive a restriction.

In these few jottings I propose to do little more than weigh the arguments more generally heard in favour of hymns; and consider briefly some of the objections usually raised against the Book of Psalms as a manual of praise.

The Psalms are considered inadequate and insufficient, and their detractors must have an addition in the form of uninspired hymns. Well, to begin with, the burden of proof rests with them. For the singing in public worship of any composition not inspired of the Holy Ghost was very rare indeed during the first centuries of the Christian era; and was practically unknown in this country from the Reformation to the reign of Moderatism.

What then are the arguments most frequently heard in favour of hymnologies?

One is based on the fact that the word "hymn" or "hymns" occurs once or twice in the New Testament. In Mark xiv. 26, we read—"And when they had sung an hymn, they went out into the Mount of Olives," and again in Eph. v. 19, as well as in Col. iii. 16, mention is made of "psalms, and hymns, and spiritual songs." This, it is argued, conclusively proves that the New Testament Scriptures warrant the use of uninspired hymns. This argument, to say the least of it, is very superficial. For every one who has any real acquaintance with the subject will allow that the hymn referred to in Mark xiv. 26, must have been some passage of Psalms cxiii.—cxviii.—the Hallelujah part of which was wont to be sung at the celebration of the Passover. If then, the word hymn in the Gospel according to Mark certainly means a psalm, is it not more than likely, without any proof to the contrary, that by the use of the same word in Eph. v. 19, and Col. iii. 16, no more is intended than a division of the collection of inspired writings which, while consisting separately of psalms, and hymns, and spiritual songs, are known collectively by the name of the Book of Psalms?

But, in addition to this, the context in Col. iii. 16, furnishes

abundant proof that the word "hymns" can have reference to no uninspired writings. For, are we not told to sing psalms, and hymns, and spiritual songs in order that the "Word of Christ" may dwell in us richly? The "Word of Christ" can mean only the words which the Father gave Him. And how can that "Word of Christ" dwell in us richly by singing hymns, if by hymns we are to understand the uninspired writings of men? Who so daring as to assert that hymns, in the usual acceptation of the term, are the Word of Christ, the words which the Father gave Him? But that the words which the Father gave Him may and do dwell in us richly through the singing of Psalms will, we trust, appear as we proceed to expand our subject.

Another argument with which many are carried away is this—It is maintained that a Church which uses hymns instead of psalms thereby confers greater honour upon Christ, for hymns being more modern, plainer and more unmistakeable reference is made in them to the great facts of the Christian religion. Now, the desire to confer honour upon Christ is in itself praiseworthy, and by no means lightly to be esteemed. But it will be admitted that if in our adoration of God and of His Anointed we are not regulated by the Scriptures of truth, and if in our worship we are guided merely by the conceptions of our own minds we are likely to be carried to some dangerous extremes. Christ has already been honoured and glorified. For "His obedience unto death God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The Father hath put a crown of glory and honour on His head. And that crown of glory and honour, which was the joy set before Him, and on account of which He endured the Cross, is, so to say, curiously wrought and woven, and by the Spirit of inspiration is brought forth before the Church's gaze in the first chapter of the Epistle to the Hebrews. "When He had by Himself purged our sins," it is written, "He sat down on the right hand of the Majesty on high, being made so much better than the angels, as He hath by inheritance obtained a more excellent *name* than they." God, even His God, gave Him this name or crown. And how? Unto the Son He saith, "Thou art my Son, this day have I begotten Thee." This is from the 2nd Psalm. And again, "I will be to Him a Father, and He shall be to me a Son;" words which are most properly referred to the 89th Psalm. And again, "And let all the angels of God worship Him." Whence are these words? From the 97th Psalm. "Confounded be all they that serve graven images, that boast themselves of idols: *worship Him all ye gods*, Zion heard and was glad." But yet again, for we are contemplating how the crown, on account of which Christ is now exceeding glad, was woven, "Unto the Son, He saith, Thy throne

O God is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." This is from the 45th Psalm. And, "Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish; but Thou remainest, and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed, but Thou art the same, and Thy years shall not fail;" this too from the Book of Psalms, viz., from the 102nd. Last of all, "Sit on My right hand until I make Thine enemies Thy foot-stool," words which are taken from the 110th Psalm. Thus does the Spirit who searcheth all things, even the deep things of God, teach us to think of Christ exalted, blessed for ever, and even now made exceeding glad. If then the language of the Book of Psalms suits the noonday of Christ's exaltation, is that book not sufficient for the singing of His praise on earth? And if it gives expression to the joy with which His own heart was glad, is it inadequate to convey the praises of His people when they rejoice with a joy unspeakable and full of glory?

Surely we are warranted then to conclude that the psalms which can answer to the light and spirituality of heaven itself, ought to meet all the requirements of the Church in this world; and that in proportion as the Church is spiritual, and has the mind of Christ, so will she estimate the value of the Book of Psalms for her service of praise.

It is sometimes said that there is not a sufficient wealth of material in the Book of Psalms, and that therefore additions must be made to it in the form of hymns not inspired of the Holy Ghost. But what will be the subject of our song when we can no longer use the Psalms? We have already, we think, given proof of the wealth of praise we have in the Book of Psalms touching the Person of the King.

Shall we sing of His incarnation? Psalm xl. 6, "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened, burnt offering and sin offering hast Thou not required. Then, said I, lo, I come. In the volume of the book it is written of me, I delight to do Thy will O my God."

Shall we sing of the sufferings of Christ, that death of His, by which abolishing death, He entered into heaven itself, now to appear in the presence of God for us? Psalm xxii., "My God, my God, why hast Thou forsaken me, why art Thou so far from helping me, and from the words of my roaring? . . . I am poured out like water, and all my bones are out of joint. My heart is like wax, it is melted in the midst of my bowels. . . . They pierced my hands and my feet. . . . They part my garments among them, and cast lots upon my vesture. . . . Save me from the lion's mouth; for Thou hast heard me from the horns of the unicorns."

Shall we sing of the resurrection of Christ? Psalm xvi., "My flesh also shall rest in hope. 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, in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

Shall we sing of the ascension of Christ? Psalm lxviii. 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."

Shall we sing of the reception of Christ in heaven, a subject altogether too mysterious for the Church on earth, had not the Holy Spirit traced her way? Psalm xxiv. 7, "Lift up your heads, O ye gates, and be lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory."

Shall we not sing of the blessedness of Christ, as He is exalted, and at the right hand of the Majesty on high? Yet how could we have dared to venture upon a subject so heavenly, if we were not guided by the Spirit that searcheth all things, even the deep things of God? Psalm xxi., "The King shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall He rejoice! Thou hast given Him His heart's desire, and hast not withholden the request of His lips. Selah. For Thou preventest Him with the blessings of goodness: Thou settest a crown of pure gold on His head. He asked life of Thee, and Thou gavest it Him, even length of days for ever and ever. His glory is great in Thy salvation, honour and majesty hast Thou laid upon Him. For Thou hast made Him most blessed for ever: Thou hast made Him exceeding glad with Thy countenance."

Last of all, shall we sing of the blessed hope of the glorious appearing of the great God, and our Saviour, Jesus Christ, who gave Himself for us? How could we do so more appropriately than in the words of Psalm l. 3, "Our God shall come, and shall not keep silence. Gather my saints together unto Me; those that have made a covenant with Me by sacrifice."

Or yet again, Psalm cii. 25, "Of old hast Thou laid the foundation of the earth. . . . All of them shall wax old as a garment, as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall have no end." But I can here only touch upon a great subject. Have we not here the very marrow of Christianity, the finest of the wheat, and of honey from the Rock our fill? And must not those Churches be strangely led astray who to the spiritual impoverishment of their members direct them to other matters, which in comparison with these psalms, is only as chaff to the wheat, or as dross to the most fine gold? But, it is asked, shall we always sing prophecies, and

never sing of the fulfilment of these prophecies? The words of the apostle Peter serve as our answer. "It was revealed unto the prophets that not unto themselves, but unto us, they did minister in their office;" and if, for example, the Holy Spirit called upon the prophet David to minister unto the New Testament Church by writing of the sufferings of Christ in the 22nd Psalm, what ingratitude are we guilty of, if notwithstanding all this care and kindness, we fail to appreciate either? And even upon the point of grammatical construction the Psalms are much better suited to the circumstances of the New Testament Church than to those of the Old. Consider Psalm xxi., where, in the verses already quoted, a past tense is used. It is the same with Psalm lxviii. 18, and these are only examples.

But for our part we find it hard to understand how the conditions of true, spiritual, and heavenly praise can at all be fulfilled in the case of those who in their service of song use hymns not inspired of the Holy Ghost. How is heavenly praise possible for the Church on earth? "I will declare Thy name unto My brethren, in the midst of the congregation will I praise Thee." It is because the Father's name is by the Son declared to the Church, that the Church, being in the Spirit, is moved to sing the praises of the Father and of the Son. But even such praises are acceptable in heaven only as they are presented by the Mediator of the New Covenant; and therefore does Christ graciously promise. "In the midst of the congregation will I sing praise unto Thee," thereby becoming, as Calvin beautifully says, "the Church's Chief Leader of praise." But it is not all or every kind of praise of which Christ is the Chief Leader. And as the Church ought to be anxious to have the presence of the Mediator, knowing assuredly that no praise is presented in heaven, save such as is offered by Him, so ought she to be anxious that the matter of her song should be according to the mind of Christ. Consider in this most important respect the safety of the Church using psalms which are inspired of the Holy Ghost, and which contain the words which the Father gave the Son. Take, for example, Psalm cii., 25 :—

"The firm foundation of the earth
Of old time Thou hast laid;
The heavens also are the work
Which Thine own hands have made.
Thou shalt for evermore endure,
But they shall perish all,
Yea, every one of them wax old
Like to a garment shall;
Thou as a vesture shalt them change,
And they shall changed be:
But Thou the same art, and Thy years
Are to eternity."

Now what have we here? We have the authority of an apostle for saying that these are words which the Father gave the

Son; and the Son by His Spirit has given them to the Church, that the Church, being in the Spirit, may thereby sing the praises of the Father and the Son, and she in her turn concludes that were she to wander as far as east is distant from the west, nothing so appropriate, nothing so sweet, nothing in which the beauty of Jehovah shines out more gloriously could be heard or seen by her. And over and above this, seeing that in the matter of her song, the Son is declaring the Father's name to His brethren, in order "that the love wherewith Thou hast loved Me might be in them and I in them," she has a holy confidence that the Mediator, who filleth all things, is Himself present, and is the Leader of her song. To conclude, is it not rather remarkable that those Churches which have begun with only a partial use of hymns in their service of song, have ere long almost all fallen into the habit of using hymns with little exception? Various solutions of this phenomenon might be offered, but to us it appears that the reason of it is to be found in this, that the Holy Spirit has been grieved because of their rejection of what He had Himself provided, and for that reason has given them over to the lust of their own hearts.

Let us then not suffer ourselves, nor generations yet unborn, to be robbed of such a goodly heritage. "There is no fear," is the remark heard from many. If by that is intended that if uninspired hymns take the place of psalms in our midst, our loss should not be great, we have already shown that that is not the case. If, on the other hand, it is meant, that even should the Church, as a whole, sanction the use of uninspired hymns, congregations that are opposed to the use of them are quite safe, the past history of the Church proves that that is a vain delusion.

The late Rev. Professor Watts, D.D., LL.D.

A SHORT account of this eminent theologian and servant of God may not be out of place in a Magazine like ours which has for its express purpose the vindication of those doctrines for which Dr. Watts so ably and nobly contended. It was in the latter end of October, 1893, that another friend and I set out from Glasgow to Belfast with the intention of prosecuting our theological studies at the Assembly's College of the Irish Presbyterian Church. We had often heard of Dr. Watts, and it was his fame as a theologian and defender of the old truths that moved our Presbytery to direct her students to prosecute their theological studies at the above named college. It was in the faculty room of the Assembly's College that we first had the pleasure and honour of meeting Dr. Watts. It was matriculation day. We were ushered into the room, and there at the head of a long table sat an old gentleman surrounded by a group of students. He rose on our entrance and gave us a hearty welcome. We felt quite

at home with him at once. Perhaps the first thing that would strike a person on his first meeting with Dr. Watts would be his splendid forehead. It was high and commanding, with the steel grey hair well brushed back. It was the forehead of a man of genius. His constitution, as we knew him was weak, his step slow and laboured, and his body much bent. But it was in the class-room that we really saw the theologian and the polemic, it was there we saw most of Dr. Watts. Distinctly do we remember the bent, almost doubled, form entering the class-room. With slow and measured step he walked the passage to the Professor's desk, his features the very personification of gravity. He calls the roll, and then stands up to pray. He invokes the blessing of the most High upon all the interests of the college, and prays for the young men who are looking forward to the sacred office of the ministry.

The death of Dr. Watts came rather as a surprise. True, it was that one could discern the silent approaches of man's last enemy in the weak fragile body, but that it should have been so sudden never entered into our minds. Little did we think that when we bade good-bye with the doctor at the end of last session that ere another session had begun its course his body would be mouldering in the dust. The life of Dr. Watts cannot be said to have been very eventful, at least in the sense of the lives of those who have passed through great crises that have commanded the attention of the Church of Christ, if not of the world. Still, as there is a story in every life however quiet and peaceful it may have been passed, we will lay before our readers a few facts concerning Dr. Watts that may prove of some use, if not of interest, to them. Dr. Watts was born near Dundrum in County Down, on the 10th July, 1820, so that he had completed the 75th year of his age. He was the youngest of a family of fourteen, and after the usual preliminary education at a local school he came to the Royal Academical Institution, Belfast. In 1848 he went to the United States, where he completed his undergraduate course at Lafayette College; whence he went to Princeton Theological Seminary, New Jersey, where he completed his theological course. He here studied under Dr. Charles Hodge, whose fame as a theologian is not confined merely to the English speaking countries. Trained under such a man, it is no wonder that his own mode of teaching was deeply influenced by the Princeton type. He won the esteem of his great teacher, as may be learned from the letters of Dr. Hodge to Dr. Watts which appear in the former's biography. At the end of his theological course he began to labour as a missionary, and to organise a mission church in Philadelphia. He was so successful in this that in 1852 he was ordained as pastor over a large congregation. In 1853 he visited his native land and married Miss Margaret Newell of Summerhill. There is an incident in Dr. Watt's life, which occurred at this period, that is worthy of attention, as showing how the most trivial matters may turn the

whole course of a human life. One little pebble, it has been said, has been known to change the course of a river, and there are little pebbles in every-day life that may influence the destiny of a human being. In 1862, Dr. Watts visited Ireland as a delegate from the American Presbyterian Church. On this occasion he was accompanied by his wife, who, owing to ill health, remained behind in her native land. In the following year Dr. Watts returned to Ireland with the intention of taking her back with him to America. He arrived at Cork on a Saturday morning, and hoped to reach Summerhill (the home of his wife) the same night, but the train from Cork arrived in Dublin a few minutes too late to catch the train for Belfast, so that he was forced to remain in Dublin over the Sabbath. Now, it happened that the Rev. James Edgar of Gloucester Street Presbyterian Church had just died, and no preacher had been provided for the Sabbath. The office-bearers appealed to Dr. Hall, then of Rutland Square, for advice in regard to supply. As no licentiate or minister was available, Dr. Hall advised them to visit the hotels in search of a preacher. This they did, and found the Rev. Robert Watts, who readily consented to supply the pulpit. He gave great satisfaction, and on receiving a call from this congregation he cordially accepted it. Dr. Watts always regarded the circumstances that led to his being called to Gloucester Street and settled in Ireland as a remarkable disposition of Providence. The account of this incident is taken almost verbatim from the very interesting article that appeared in the *Belfast Witness* by the Rev. Professor Heron, D.D., shortly after Dr. Watts' death. To this article I am also largely indebted for the other facts I have already mentioned of Dr. Watts' life.

In 1866 Dr. Edgar, the Professor of Systematic Theology died, and thus the chair became vacant. In response to a largely signed requisition, Dr. Watts offered himself as a candidate, and was unanimously elected. The arduous duties of this responsible chair he filled to the day of his death with credit to himself and benefit to his Church.

Having given a short outline of his life, let us now briefly consider *his writings*. Dr. Watts was pre-eminently a controversial writer. Some of his writings are the ablest contributions made to polemical theology since the day that Dr. Cunningham laid down his pen. His first contribution to theological discussion was a treatise criticising the teaching of the Rev. Albert Barnes on the Atonement. The treatise made an effective exposure of the teaching of this well known commentator on this all-important subject, and was fortunate enough to attract the attention of theologians in America. His smaller works are, "An Outline of the Calvinistic System," "Doctrine of Eternal Punishment," "The Post Exilic Period" in the compilation known as "Lex Mosaica," and a number of tracts on the Arminian Controversy. His larger works are "The Reign of Causality," "Faith and Inspiration," "The

Newer Criticism," "The New Apologetic," and a Criticism of Fairbairn's *Christ's Place in Modern Theology* and Drummond's *Ascent of Man*. In his "Reign of Causality" we probably have Dr. Watts at his best. This work is made up of a number of articles contributed at different times to such magazines as the *British and Foreign Evangelical Review* and the *Princeton Presbyterian Review*. In this work we see Dr. Watts, not only as the theologian, but also as the philosopher. The work is largely taken up with questions on Agnosticism and Materialism. The first article is a criticism of Dr. Tyndall's famous Belfast speech in 1874 before the British Association. Such subjects as Spencer's Evolutionary Hypothesis, Drummond's Natural Law in the Spiritual World, the Huxleyan Cosmogony, Utilitarianism, are all discussed in such an able way that one cannot but feel that the critic is a man of keen penetration, of vast knowledge, and, in a word, a master of his subject. His "Newer Criticism" is a powerful critique of the lectures delivered by Professor Robertson Smith to the Scotch people in defence of his own principles. The "New Apologetic" is likewise a work dealing with matters that have of late been agitating the theological world, such as Dr. Dod's St. Giles Sermon and Bushnell on Vicarious Sacrifice. In "Faith and Inspiration" we have a vindication of the authority and inspiration of Holy Scripture against the Romanists on the one hand, and the Naturalists on the other. The title of the other work I mentioned fully indicates its contents—this was his last work, published in 1894. So much then for Dr. Watts as an author. Let us now briefly consider him as a *teacher*.

No one listening to Dr. Watts lecturing from his professor's desk could form any other opinion than that they were listening to a master. In the present age philosophy has become so mixed up with theology that every competent theologian must know something of philosophy. And in no other system of Christian doctrine is this so imperative as in the Calvinistic. The doctrine of free-will is a point of contact where the metaphysician and theologian must meet. Dr. Watts was not only a theologian, but a philosopher as well. Withal, he had a carefully put together system of Christian doctrine—one part did not contradict another, but, like the system which he maintained, each part had its relation to the great central dogma of Christianity. He was certainly dogmatic, and his dogmatism may have repelled young liberal minds that have a superabundance of that catholic spirit which would tolerate everything. But we must remember that the truths which he taught were the cherished heirlooms of a race of men who gave their lives unto the death rather than that they should hand down a false heritage to their children. He had no sympathy with Arminianism, and if a comparison could be drawn, still less with the semi-rationalistic movement that is spreading over Scotland. There were some occasions when a pin would be heard falling in his class-room,

and one of these we distinctly remember. He was dealing with theories of the Atonement, and especially with Robertson of Brighton's daring speculations of "Christ through ignorance putting his hand on the cockatrice's den and approaching the whirling wheel of the world's evil and being crushed to death," and as, with his irresistible logic, he held up the daring speculation to our view we could not but feel that Robertson received what he deserved. On another occasion, criticising the same author, who maintained that the Father had nothing to do with Christ's sufferings, he quoted those solemn passages in the 53rd chap. of Isaiah, "It pleased the Lord to bruise Him," etc., with all the pathos of a man who was feeling something of their hidden meaning. He was deeply respected by the students; he was a true friend to them, and we, as Scotch students, have particularly to mourn his loss. He was not only our teacher, he was our sincere friend, and those of us who studied under him will never regret that they left their native land to study under such a teacher. So much then for Dr. Watts as a teacher, let us now finish our article by considering him as a *man*.

In private, Dr. Watts was one of the gentlest of men. It is striking that some of the greatest polemics that the Church has produced have been men of the gentlest spirit. Take, for instance, Toplady. In reading his Historic Proof of Calvinism one cannot but observe the severity of the language employed, and yet, in some of his writings, how gentle is the spirit breathed. So it was with Dr. Watts; in controversy, a lion—in private, as simple and gentle as a child. This is the universal testimony to his character. In his death, the Irish Presbyterian Church has lost its greatest theologian, and the Calvinistic system, one of its ablest exponents and defenders. The age we live in needs such men, and may the great Head of the Church send forth such as may be useful in showing the fallacy and hollowness of the present "advance" movement in the churches and in defending the faith of the Gospel.

D. B.

The Protestant Alliance and Dr. Kerr.

WE regret to learn that the Rev. Dr. Kerr of the R. P. Church, Glasgow, has been compelled for satisfactory reasons, we believe, to sever his connection with the Scottish Protestant Alliance. The following is his letter of resignation, which was sent, on the 4th November last, to the Chairman of the Alliance:—

"Dear Sir,—I beg to intimate my resignation of the Secretaryship of the Alliance and my withdrawal from the Association. This action I feel bound to take in consequence of the rejection by the Directors at the last meeting of resolutions against the Ritualistic worship observed throughout Protestant Churches. On two former occasions, within the last three years, and by resolutions

substantially the same, I have endeavoured to obtain from the Directors some definite deliverance on this question, but without success. The main, if not the only reason given by the Directors for the rejection of the resolutions has been that the subject has been outwith the province of the Alliance. It must, however, be borne in mind that one of the avowed and published objects of the Alliance is "the maintenance and promotion of the great Scriptural principles of the Scottish Reformation," and that the resolutions thrown out at the last meeting proposed the reaffirmation of that Scriptural principle regulating the worship of God which appears in the several standards of the Reformation and was approved and acted upon by all the Reformers. The Directors have pursued an independent policy in protesting from time to time against the pro-Romish movements of both political parties, and they ought to pursue a similar policy in regard to pro-Romish movements in the Churches. I fail to see how silence in the presence of the Ritualistic and pro-Romish forms of worship in the Churches is consistent with the objects for which the Alliance exists, or with any genuine efforts on behalf of the cause of Protestantism and the best interests of the Church and nation. I heartily thank the Directors and members of the Alliance for their courtesy and numerous kindnesses to me during the twelve years I have tried to do the duties of Secretary."

The rejected resolutions are as follows:—

1. The Directors of the Scottish Protestant Alliance deplore the introduction into the worship of God in Protestant Churches of rites and forms for which no Scriptural warrant can be produced, and condemn all such rites and forms, as they are fitted to prepare the way for Romish ascendancy.

2. The Directors recall and approve of the Scriptural principle regulating the worship of God which was applied at the Reformation, and by which Romish rites and ceremonies were abolished, namely, "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will that He may not be worshipped according to the imagination and devices of men or any other way not prescribed in the Holy Scriptures."

3. The Directors respectfully but earnestly entreat the ministers and members of the Protestant Churches to apply this principle to the changes in worship already introduced, or whose introduction may be sought; and they instruct that copies of these resolutions be sent to all the ministers and clerks of session in the Protestant Churches of Scotland.

It is an evident sign that Protestantism is on the downgrade in Scotland when the above resolutions were not adopted by the Scottish Protestant Alliance. The rejection of these resolutions clearly indicates that the Alliance is disposed to look with a tolerant eye upon the departures in worship that so widely prevail in the Presbyterian Churches of to-day. Most of these bodies

have already set aside the principle laid down in the Confession of Faith, and which Dr. Kerr wishes to reaffirm, namely, that God may not be worshipped in any way not prescribed in the Holy Scriptures, for they have introduced uninspired hymns and instrumental music into public worship. The admission of these innovations opens the door for all Ritualistic and Romish practices. Already the Established Church shelters in her bosom a society called the Scottish Church Society, which aims at breaking down the carved work of the Reformation and re-establishing the doctrines and ceremonies of Rome. We look in vain to Protestant Societies for help against Ritualism and Romanism if they fail to oppose by every means in their power this society and every other agency that makes for the introduction into the worship of God of practices not prescribed in His Word. The Church in Scotland will enjoy no true spiritual prosperity until all innovations in worship are cast out and the simplicity of New Testament worship is restored.

Converts from Rome.

THE *Bulwark* for April records some very important cases of conversion from the Church of Rome. It is stated that Lady O'Hagan, widow of the late Lord Chancellor of Ireland, her son and daughters have cast off their allegiance to the Papacy and adopted the tenets of the Plymouth Brethren. Her ladyship was a co-heiress to estates belonging to the Towneley family in England, and it is understood that she has given instructions for the pulling down of the Convent supported by this family for many generations. Lady O'Hagan belongs to one of the oldest Roman Catholic families in England, and this, it is said, is the first occasion that any member of her family has left the Romish Church.

"Another prominent secession from the Romish Church has taken place in Italy. All the Venetian and Lombardic papers give prominence to the letter written by Don Luigi Mizzi to the Bishop of Vicenza, in which he intimates his secession from the Church of Rome, and his union with the 'Christain Evangelical Church of the Reform, because, studying the Word of God, doubts, that from the beginning of my ministry presented themselves to my mind, have become settled convictions that the truth of the Gospel is to be found, not in the Church of Rome, but in that of the Reform, which is nothing more than a reprisal of the religion of Christ, as taught by the Divine Saviour and by His apostles.' Don Luigi Mizzi was one of the most popular and eloquent of Rome's teachers and preachers in the north of Italy."

The following secession is also announced by the *New York Independent*:—"In Rome, the Catholic Professor and Doctor of Theology, Filippo de Lorenzi, has become a Protestant. He has addressed a letter to the Committee of the Free Italian Church, in

which he has given the reasons for this step. After stating that he was born in 1863, and had been a priest and professor of dogmatics in various colleges in Rome, he acknowledges that for years his heart had been filled with unrest, and states that he has found peace in the Evangelical Church, whose faith is based solely and alone upon the Word of God, and which lives in accordance with this Word." This conversion is said to be welcomed with great joy by converts from the Romish Church in America.

The Opening of Museums on Sabbath Sanctioned by Parliament.

THE subject of the Sabbath opening of museums and art galleries in London was discussed in the House of Commons on March 10th. When the vote was taken, an amendment against the above was dismissed by a large majority, and the motion in its favour was agreed to amid loud cheers. We need hardly say that this decision will be viewed by all who esteem the Sabbath with profound sorrow. It confirms similar decisions made within recent years, and affords another opening for the Sabbath desecration which has become so prevalent in the present day. We observe that legislators on both sides of the House are in favour of Sabbath desecration. Besides, the opponents of it take up simply the ground of the utility of a day of rest, and fail to insist upon the divine authority of the Sabbath, and the perpetual obligation of it upon individuals and communities. The Word of God is thus ignored, and the authority of God as law-giver is practically denied by the Parliament of this country. We, as a nation, are clearly involved in the sin of sanctioning Sabbath breaking. This should be matter of serious consideration to all who love the Lord's day, the faithful observance of which secures a nation's prosperity, and a nation's enjoyment of the blessing of God. We regret the almost universal use of the word Sunday, which is of heathen origin. The Sabbath is a name that fully expresses the character of the day, and has the supreme sanction of the Lord of the Sabbath.

Congregational Notes.

EDINBURGH.—The Sacrament of the Lord's Supper was dispensed in this congregation on the first Sabbath of April. The officiating ministers were the Rev. John R. Mackay, M.A., Gairloch, and Rev. Neil Cameron, Glasgow. The use of the Tron Free Church, Chambers Street, was secured for the occasion. There were good attendances on the various days of the ordinance. On Sabbath evening there was a congregation of about 400. A number of strangers were present from a distance. The services were felt by not a few to be very solemn and impressive.

GAIRLOCH.—Three meeting houses, at Melvaig, Port-Henderson, and Inverasdale, have been erected in this parish since the present movement began. A church, however, is still needed at the centre of the parish near the village of Gairloch. A site for this purpose at Achtercairn has now been granted by Sir Kenneth Mackenzie, and accepted by the congregation. It is therefore intended to proceed with operations at once. The congregation, we believe, have already contributed liberally towards the end in view, but look for assistance to friends throughout the country.

GLASGOW.—St. Jude's Church. On January 9th, the Rev. Neil Cameron, probationer, was ordained to the pastoral charge of this congregation. The members of Presbytery present were Rev. Donald Macfarlane, Raasay; Rev. John R. Mackay, Gairloch; and Rev. Alexander Macrae, Kames, Tighnabruaich. Rev. Mr. Macrae preached and presided. After sermon on Eph. iii. 8, Mr. Macrae gave a narrative of the steps taken in proceeding with the call which, he said, had been signed by 730 persons. Mr. Cameron then answered the usual questions, and signed the formula, after which he was solemnly ordained by prayer and the laying on of the hands of the Presbytery to the pastorate of the congregation. Rev. Mr. Macfarlane suitably addressed pastor and people, and after some further remarks from the Rev. J. R. Mackay, the proceedings terminated with the usual exercises.

GLASGOW.—John Knox's Tabernacle. On the evening of April 7th, the Rev. James S. Sinclair, probationer, Wick, was ordained to the pastorate of this congregation. The members of Presbytery present were Rev. John R. Mackay, Gairloch; Rev. Alexander Macrae, Tighnabruaich; and Rev. Neil Cameron, St. Jude's Church. Rev. Mr. Mackay preached and presided. After sermon on Heb. xiii. 20-21, he spoke of the solemn and interesting proceedings in connection with which they were met. The congregation had existed for the long period of 37 years without a pastor, ever since the death of the eminent and godly Rev. Jonathan Ranken Anderson, who left the Free Church in the year 1852. They had now united with the Free Presbyterian Church, and he expressed the hope that, in the new relations into which they were now to enter, they might enjoy much spiritual blessing. After briefly reviewing the steps towards the call, Mr. Mackay put the questions to the pastor-elect, who, after signing the formula, was ordained to the pastoral charge of the congregation. Rev. Mr. Macrae then gave a short address to pastor and people as to their respective duties. There was a large attendance of friends and strangers.

PORTREE.—On March 25th, the Rev. Roderick Mackenzie, probationer, was ordained as pastor over this congregation. The members of Presbytery present were the Rev. Donald Macfarlane, Raasay, and Rev. Neil Cameron, Glasgow. Rev. Mr. Cameron preached and presided. After sermon on Zech. iv. 9, Mr. Cameron gave the narrative and put the questions to the pastor-elect, who,

after signing the formula, was ordained to the office of pastor over the congregation at Portree. Rev. Mr. Macfarlane then addressed pastor and people as to their respective duties. There was a large attendance. The call to Rev. Mr. Mackenzie was signed by 626 persons. The congregation at present meet in a hall, but a stone church is in course of erection, and will soon be completed.

RAASAY.—This congregation is still placed in somewhat trying circumstances. Mrs. Wood, the proprietrix of the estate, has refused repeated applications for a site upon which to build a church and manse. An appeal was recently made for a site for a manse only, to enable Rev. Mr. Macfarlane to be within convenient distance of his congregation, but this appeal was also refused. In these circumstances, it is contemplated to build a manse in the neighbouring Isle of Skye in some locality near Raasay. The position in which Rev. Mr. Macfarlane and his congregation are placed will excite the prayers and sympathy of the Church at large.

SHIELDAIG.—Opening of New Church. On Wednesday, 26th February, the new church erected for the Rev. D. Macdonald and his congregation was opened. The weather was all that could be desired, but the previous day was so stormy that the steamboat was detained, and the Rev. D. Macfarlane, Raasay, did not get to Shildaig as expected. The church, which is a handsome building, having the appearance of being substantial, commodious, comfortable, and well finished, was crowded in every part with a congregation of nearly 700 persons. Rev. J. R. Mackay, M.A., Gairloch, preached from Heb. i. 10-12. At the close of the service, the pastor, Mr. Macdonald, called upon Rev. Allan Mackenzie, Inverness, to speak.

Mr. Mackenzie began by reminding them of the circumstances in which they had been placed about twenty years ago, when the foundation stone of the church from which they were unlawfully turned out had been laid. He said Mr. Ferguson of Kinmundy, whose kindness they would never forget, referred at that time to their faithfulness to the crown rights of Christ for which they were bearing testimony. They were this day in their present position because they were bearing testimony to the very same truths. It was not they as a congregation that had changed; it was the Free Church. They stood where they did 20 years ago.

Mr. Macdonald then spoke. He referred to the kindness which he had experienced during the time which had passed since the Free Church put him out of his church and manse. The proprietor, Mr. Murray, had treated him with the greatest kindness and consideration. He had not only offered a site in the most suitable place in the parish, but furnished them with a house in which they were able to meet during the winter months until the church should be finished. The public—high and low—had contributed liberally to their funds, including the Messrs. Mackinnon—the representatives of the late Sir William Mackinnon

—Mr. Dalgleish, Kinlochewe, who belonged to the Established Church, Mr. Peter Hutchison, and others. The congregation, though poor, had also done very well.

In the evening Mr. Mackenzie preached to a large congregation. Mr. Macdonald, while much helped by the building of a church, stands in need of a manse as well.

SACRAMENTS FOR MAY.—The Sacrament of the Lord's Supper is (D.V.) to be dispensed in Tighnabruaich and Oban on the first Sabbath of the month, in Glasgow on the second, in Greenock on the third, and in Strathy, Sutherlandshire, on the fourth.

Church Buildings.

THE following particulars indicate the progress the Church has made in acquiring and erecting buildings for public worship. The first church was erected at Kames, Tighnabruaich. It is made of iron, capable of containing 400 persons, and was opened free of debt. A substantial manse has also been built on the same feu. Two churches of similar construction, capable of holding 600 each, have been erected at Glendale, Skye, and Ullapool, Ross-shire, respectively. A stone church, which also contains 600, and cost £750, has been recently opened at Shildaig. In Inverness, the church is a purchased building that cost £1,100, and is able to contain 450. To these may be added Knox's Tabernacle, Glasgow, capable of containing 500. Meeting-houses have also been built at East Side, Skye, and at Inverasdale, Melvaig, and Port-Henderson, in the Parish of Gairloch. Similar houses have been acquired at Kishorn and Beaully in Ross-shire, and at Moy and Aviemore in Inverness-shire. The Kishorn Meeting-house has the distinction of possessing the pulpit of the eminent Rev. Lachlan Mackenzie of Lochcarron. At Beaully and Aviemore suitable meeting-houses are also available. The Aviemore Meeting-house is the gift of Mrs. Cameron, widow of the late Catechist. Stone churches are being built at Oban, Portree, Lochinver, Harris, and Applecross. Plans are also ready for a meeting-house at Fearn, and churches at Gairloch and Halkirk, Caithness. Much interest is aroused in church building throughout the country, and subscriptions are given with great heartiness for this purpose, circumstances in which the hand of God cannot fail to be seen.

Literary Reviews.

SANCTUARY AND SACRIFICE: a Reply to Wellhausen by the Rev. W. L. Baxter, M.A., D.D., Minister of Cameron. Eyre & Spottiswoode, London.

This book is an able reply by a Minister of the Established Church to Wellhausen, the German critic, whose work on the History of Israel was highly commended by Professor Robertson Smith. Wellhausen's theory is that the idea of one central sanctuary was not known in Israel till the days of Josiah, and was not in actual practice till their return from exile in Babylon;

and that the system of Sacrifices embodied in Leviticus was a gradual development put into final form in the time of Ezekiel after the same exile. Of course this theory is a denial of the historical truthfulness of Scripture, and its evident intention is to cast out the very thought that God by special revelation to Moses gave systematic instruction as to acceptable sacrifices, and that He also instituted one central sanctuary where He was to be worshipped according to His revealed will. We are delighted at the masterly way in which Dr. Baxter levels with the ground Wellhausen's theory, which is shown to be a mere speculation supported only by a tissue of the most daring misrepresentations of Scripture. People have a vague fear that German writers possess a hidden mine of knowledge unknown to the ordinary run of men, whereby they can deal deadly blows to orthodox doctrine. This fear need not exist in the mind of anyone who has Dr. Baxter's book in his hands. It is written in a style suitable for the average reader. But students and ministers especially should give it a prominent place on their shelves.

THE COVENANTS AND THE COVENANTERS: by the Rev. James Kerr, D.D.
R. W. Hunter, Edinburgh.

This volume has appeared at an appropriate time. The nation deeply needs a reminder of her obligations and past attainments. Not only is Presbyterianism at a low ebb, but the subtle influences of Popery have largely robbed Church and State of Protestantism. Dr. Kerr gives an interesting *resumé* of Covenanting times in his introduction; while the doctrine of national Covenanting is expounded at large in the sermons of such eminent men as Alexander Henderson, Andrew Cant, Joseph Caryl, and others. The nation cannot enjoy prosperity until it returns to the Covenant engagements it has broken, and to the Covenant God against whom it has so deeply sinned. We commend this volume most warmly to all true patriots, and all who desire the good of Jerusalem.

THE FATHERS OF CAITHNESS AND OTHER POEMS: by "C." John M'Neilage,
Glasgow.

It is said "The righteous shall be held in everlasting remembrance," and it is an honourable thing to contribute to the fulfilment of this promise. The author of this little book has procured this honour to himself by his commemoration in simple verse of the names and characteristics of the generation of God-fearing men and women who formerly peopled Sutherland and Caithness. His book is a good supplement to the work of Mr. Auld on the same subject, and should be procured by all interested in Caithness or the religion of Caithness.

MEMORIALS OF THE LATE MAGGIE BUDGE, THURSO.

These are brief records of the life of a real Christian—one who knew the strange joys, and no less strange sorrows, that characterise the true seekers of God. Such writings are always valuable.

SERMONS AND VERSES: by the late Rev. Lachlan Mackenzie. John M'Neilage, Glasgow.

This is a reprint of old Lachlan's good Gospel Sermons and wholesome, if somewhat homely, poetry. His words have all the excellent quality of sincerity. The glorious things of the Gospel are to him not merely beautiful striking ideas, but substantial soul-transforming facts. When the preacher has thus real faith and spiritual understanding he can dispense with flights of oratory and ingenious fancies. It is right, however, to state that these discourses belong to the preacher's declining years, and do not perhaps represent the maturity of his powers. His manner of presenting the truth is kindly and winning, and adapted to the case of the "bruised reed." He has one patriotic sermon on the victory of Trafalgar, and one of the discourses is in Gaelic. We hope the book will have a ready sale.