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Explanatory Criticism on the Declaratory Act.

AS we believe there still exists, in many quarters, much ignorance as to the exact nature of the doctrinal views embodied in the Free Church Declaratory Act of 1892, we purpose to give, in part at least, in this article, an explanatory criticism of the Act, clause by clause, in as brief a manner as the extent and importance of the subject will allow. Before doing so, we make a few observations in regard to the affirmed necessity for a Declaratory Act. We find that it has been widely proclaimed by speech and pen that a Declaratory Act was necessary for the good of the Church, as many persons had difficulty in taking office, because of certain expressions of doctrine contained in the Confession of Faith. It is very apparent, however, to all observers that the present age is distinguished for great laxity of opinion on religious subjects in general, and that men, from lack of reverence to any authority in heaven or earth, but their own narrow reason, are ready to kick against all fixed doctrinal standards even though these should be clearly supported by the unerring Word of God. We, therefore, maintain that if ever there was a time in which it was necessary to hold forth in clear and uncompromising terms the great unchanging and unchangeable doctrines of the Word of God as embodied in the Confession, the time is now. Instead of this, the Free Church, in order to please the fickle tastes of carnal men has traitorously lowered the standard of accepted truth, and weakened down the saving doctrines of the Gospel, so that they shall be powerless for any spiritual good to this or future generations. Instead of a Declaratory Act in favour of the weak and erroneous doctrines of Arminianism, we as a generation stood much more in need of an Act that would give forth a bold and unflinching testimony for the strong and life-giving doctrines of Calvinism. When the enemy comes in like a flood, it is not to adopt his standard that the Spirit of the Lord leads the true Church, but to raise a standard against him. At the Disruption of 1843, great popular interest was aroused in the doctrine of Christ's headship

over His Church. The rights of the Christian people to choose their own pastors were interfered with by the State. The whole body of the people rose as one man to shake off the fetter of patronage. But what has happened now? We have fallen into such a low condition that the greatest apathy prevails even when the very life-blood of the Church—those doctrines with which are bound up the salvation of immortal souls—is being filched away. People complain they do not understand the doctrines of the Declaratory Act; but if they were truly exercised as to the foundation of their hope for eternity, they would know the difference between a false and a true doctrinal foundation.

We now proceed to consider the Declaratory Act of 1892 in its various sections. The Act opens as follows:—"Whereas it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive licence or are admitted to office in this Church, the General Assembly, with consent of Presbyteries, declare as follows:—I. That, in holding and teaching, according to the Confession, the divine purpose of grace toward those who are saved, and the execution of that purpose in time, (a) this Church most earnestly proclaims, as standing in the forefront of the revelation of grace, the love of God, Father, Son, and Holy Spirit, to sinners of mankind, manifested especially in the Father's gift of the Son to be the Saviour of the world, in the coming of the Son to offer Himself a propitiation for sin, and in the striving of the Holy Spirit with men to bring them to repentance."

The preamble of the Act sets forth that it was framed to "remove difficulties and scruples which have been felt by some in reference to the declaration of belief required" from candidates for office in the Church. The Confession of Faith is a document of almost unparalleled merit for lucidity and fulness of doctrinal statement, and there is not the slightest doubt that the difficulties and scruples referred to have arisen, not from any ambiguity or obscurity in the Confession, but from the natural opposition of the human heart to the gospel truths therein contained. In this assertion we are borne out by the kind of objections that have been raised during recent years to the Confession and also by the character of the remedy provided in this Act to remove these objections.

The Act, instead of casting light upon the doctrines of the Confession, does its best to shroud them in obscure and ambiguous language. The language, however, while tending to obscure the Calvinism of the Confession, is a fit vehicle for expressing the doctrines of Arminianism. The remedy that has thus been provided for difficulties and scruples is more dangerous than the disease. Truth is the only cure for difficulties. If error becomes the cure the individual is in a worse case than ever. That this is the nature of the remedy provided in the Declaratory Act will appear in the course of our exposition. After the

preamble, the first topics treated of are the sovereignty and love of God. These are included under the first three paragraphs of the Act, one of which we have given above. In this paragraph the framers have divorced "the purpose" from "the love" of God. They announce that in holding and teaching the purpose of grace "*this Church most earnestly proclaims, as standing in the forefront of the revelation of grace, the love of God, Father, Son, and Holy Spirit to sinners of mankind.*" The love of God to sinners of mankind is represented as something distinct from, and something more prominent than the purpose of grace. Now we find that no such distinction is observed in Scripture. The purpose of grace and the love of God have reference to the same objects. It is they whom God the Father "predestinated to be conformed to the image of His Son that He might be the firstborn among many brethren" (Rom. viii. 29) whom, in the language of the Apostle John, He also loved. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God."—(1 John iii. 1). The purpose of grace in predestination and the love of God have reference to the same blessings to be conferred and the same objects for whom these blessings are destined. The intention of the framers of the Act was evidently to hide the decree of predestination as much as possible out of view, and to bring to the front the love of God as something more attractive in the eyes of men. It is further evident that the love of God, of which the Act speaks, is not that love which actually stands in the forefront of the revelation of grace. The love of God, which stands in the forefront of the revelation of grace, is not His universal benevolence to His creatures, whereby He makes the sun to shine and the rain to fall upon the evil and the good. It is a love certainly to sinners, but it is a love to those who were "chosen in Christ before the foundation of the world." It is the electing love of God which stands on the forefront of divine revelation. This is a love which He bears to special objects, not in virtue of any merit in them—for they equally with all others have none—but solely of His free good pleasure. We are told in Eph. v. 25 that "Christ loved the Church and gave Himself for it." It was the same love which was in the Son that was in the Father, and this love had special reference to the Church for whom, and not for all men, He gave Himself. We regard it therefore a serious deviation, not only from the doctrine of the Confession, but also from that of the Word of God, to declare any love as standing in the forefront of the revelation of grace but the sovereign and electing love of God. It is quite evident, from further expressions in the Act, that it is a universal love to sinners of which it speaks, for the Act goes on to say that this love is "*manifested especially in the Father's gift of the Son to be the Saviour of the world.*" The emphasis in this clause rests upon the word "*especially,*" which we have italicised. The use of this word clearly implies that the

love spoken of is manifested in other ways besides in the Father's gift of the Son. In a word, the gift of the Son, which the Scriptures as in Rom. viii. 32, 33 evidently declare as proceeding from the Father's love to the elect, is set forth as proceeding from God's general love or goodness to mankind. This latter is a doctrine which has no foundation in Scripture, but seriously affects the whole scheme of redemption as revealed. We further take strong exception to the use of the expression "the Saviour of the world." This expression is quite scriptural in itself, but as it stands in the Act it lacks its context. The immediate context and the analogy of Scripture explain to what extent the expression "world" may be taken—namely, not to all men, but to men in every age and country of the world, irrespective of rank or moral character. Common sense further tells us that the Lord Jesus is not the actual Saviour of the whole world, for many who heard the Gospel will be found on the left hand at last. The use of the expression, however, as it appears in the Act clearly implies that we are to take the words literally, as no explanation is appended. This gives the false impression that the Father gave the Son, not to be the Saviour of the elect only, but of the world at large. The next clause confirms our belief in the Arminian character of this section of the Act. The love of God the Father is said to be manifested "in the coming of the Son to offer Himself a propitiation for sin." We have here again the use of the general word "sin," which, being given without any explanation such as the context of Scripture affords, we are fully warranted in understanding as inclusive of all sin whatsoever. On the atonement of Christ, for the Church or the elect only, the Scriptures are very explicit. He "loved the Church and gave Himself for it." "The Church of God which He purchased with His own blood." "Who gave Himself for us that He might redeem us from all iniquity."—(Titus ii. 14). The latter verse clearly proves that He gave Himself for special individuals, not to procure merely possibility of redemption, but actually to redeem them from all iniquity. Such passages set forth that Christ died only for the elect. The statement of the Act in the use of the word "sin," sets aside these passages, and practically affirms a universal atonement. But the last clause of this section of the Act proves, as clear as noonday, that the love spoken of *is universal in its character*. The love of God the Holy Spirit is said to be especially manifested "in the striving of the Holy Spirit with men to bring them to repentance." This is so plainly contradictory to the teaching of Scripture that it almost refutes itself. In Titus iii. 4-6 the love of God is declared to appear, not in striving, but "in the washing of regeneration and renewing of the Holy Ghost." The goodness of the Spirit appears in His striving with sinners, but His love, beyond all contradiction, is manifested in the work of regeneration. He strives, and yet men perish for ever in their sins. But when He regenerates the

soul He applies the redemption purchased by Christ, and the sinner is saved with an everlasting salvation. Herein verily is the love of the Spirit especially manifested. It is quite apparent that the love of the Holy Spirit, according to the Act, is a general and not a special love. If He loves all with whom He strives then He loves all who hear the Gospel, many of whom are lost for ever. But that He loves all men is plainly at variance with the Word of God and general experience, for if that were so He would regenerate and save all.

In concluding our observations in this section of the Act, we point out that the love of the Spirit as here spoken of sheds light upon the way in which we are to view the love of the Father and of the Son, as stated in the preceding clauses. The love of each person in the Godhead must necessarily be equal in strength, for the Three Persons are the same in substance equal in power and glory. The love revealed in Scripture is the love of one God, and, therefore, the same in each Person of the Godhead. If, therefore, the love of the Spirit amounts only to an ineffectual striving with men, and does not absolutely secure the salvation of any, then the love of the Father and of the Son is of the same character. The love of God, therefore, as stated in this Act is not a love unto salvation. It is simply a mere sentiment of goodwill that does not secure the salvation of any one in particular. The whole result depends upon some act on the part of the sinner, so that salvation, according to this theory, is of man and not of God. To show that the love of God, Father, Son and Holy Ghost is a love that infallibly secures the salvation of its objects, we need only point our readers to passages already quoted. The love of the Father is revealed in Eph. i. 4, as choosing sinners to Christ that "they should be holy and without blame before Him in love," the love of the Son in Eph. v. 25, as giving Himself for the Church, "that He might sanctify and cleanse it," and the love of the Spirit in Titus iii. 5, is spoken of as "the washing of regeneration and renewing of the Holy Ghost." The soul that lays hold of any other love for salvation than this electing, redeeming, and renewing love embraces a delusion, and not the sure foundation laid in Zion. What serious consequences such delusive teaching as is contained in this Act has upon men's minds we shall not at present enlarge upon.

THINK not because thou can'st not reach God with thy short stump, that He cannot reach thee with His long arm. Oh! the length of the saving arm of God.—*Bunyan*.

How long He knocks; the arm that has knocked for six thousand years aches not yet, nor will cease to knock till all be His, and the tribes in ones and twos be over Jordan and up with Him in the good land.—*Rutherford*.

A Sermon

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"Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it."—PSALM lxxx. 12, 13.

THIS Psalm is one of the many prayers which the Holy Ghost breathed into the songs of Zion. No other part of the Holy Scriptures contains more of the experiences of the Lord's people than the Psalms of David. They are full of the joys and sorrows of the true Church of God. This caused the people of the Most High to value them exceedingly ever since the Lord gave them to His Church? They valued them for several reasons: (1) because they could not find any words so suitable to express their inward experiences; (2) because the experiences contained in them were those of the "holy men of God, who spake as they were moved by the Holy Ghost;" and (3) because the person, mediation, suretyship, atonement, and offices of Christ were all clearly held forth in them. The work of the Holy Spirit in bringing sinners to repentance, faith, and salvation, through Christ, makes up no small part of this book. The infinite hatred of God revealed against sin, and His infinite love to holiness and purity stand boldly forth in this book.

Since the days of Abel the Church has been poor and afflicted. This world has been from that time hating "the poor in spirit," and treating them sometimes with derision, at other times with cruelty. Whenever the Church took sides with the world, the Lord hid His face from her, and immediately troubles followed. At such times the unconverted flowed into her communion, and trampled upon her most precious jewels, and left nothing but ruins within her walls. The true church deplores this in many parts of Scripture, and very particularly in this Psalm. We find here the voice of the living in Zion raised to the ear of the Shepherd of Israel in their extremity; that He would incline His ear to their cry; that He would shine forth from off the mercy seat; and that He would stir up His strength to deliver them from their backsliding and breach of covenant, as well as from men who, like wild beasts, destroyed all that was dear to them. This leads us to consider the words of our text. In these words there are four things to be considered—

I. The hedges of the Church.

II. The question, Why hast thou broken down her hedges?

III. How may it be known when the hedges are broken down?

IV. How are the people of God exercised at such times, and under such circumstances?

I. The hedges of the Church of God. In the book of Job satan complains that the Lord built an hedge about Job. "Hast

Thou not made an hedge about him, and about his house, and about all that he hath on every side?" This shows that the Lord's hand in His providence protected Job and all his possessions so that satan could not touch him. As soon as the Lord withdrew His protecting hand, wicked men, fire, and storms devoured Job's substance and family in one day; clearly showing that Satan got access to the belongings of the "perfect and upright man." The enemy is never content with having destroyed the substance of the people of God, he desires to lay violent hands upon their persons. Were God to allow it, this is the aim of Satan, and as he needs to work through men, seeing he is a spirit, he becomes a false spirit in the mouth of the prophets of Ahab, and thereby harasses the Church of God. Job had another hedge around his person which the Lord removed also, so that Satan was enabled to harass him in both body and mind; but the hedge which was around his life could not be taken away "Ye are dead, and your life is hid with Christ in God." The men who carried away Job's herds, &c., and slew his servants might be wondering why they spared him so long, but the secret of the case was that God protected His servant; and though men could not see this protection, the adversary saw it. Satan is termed in Scripture the god of this world, and bears a most bitter hatred to those who do not worship him. There is a warfare between him and the God of Zion who delivers every soul in His kingdom out of the captivity of Satan, and closes them in His own hand.

Angels of light are a protecting hedge about the Church of God. Gehazi rose one morning, and saw the hosts of the king of Syria upon Mount Carmel, so that he was quite overcome with fear; but when the prophet Elisha prayed, his eyes were opened, and he saw "the mountain full of horses and chariots of fire round about Elisha." "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

The Church, in this Psalm, is compared to a vine brought out of Egypt, planted, room made for it, the heathen cast out, taking deep root, and filling the land. The hedge protected the vine. This similitude is used by our Lord to represent the Church under the New Testament. The vine is what needs protection, the hedge is what protects. What is it that needs protection in the Church of Christ? "The ministry of reconciliation—to wit, that God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." The Word of God and the ministry of that Word are always attacked by all the powers of the kingdom of darkness. Therefore the true ministers of Christ, unto whom He has committed this trust, have been like hedges around the truth, protecting the poor sheep of Christ, and keeping outside the foxes and wolves. False prophets had the woe of God pronounced against them, because they did not fill

the gaps in the hedges. "Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." At the siege of Saguntum in Spain, when the Carthaginians broke down the walls of the town, the men of Saguntum, seeing that everything was to be lost, made a wall of their own bodies to protect their wives, children, homes, and all that was dear to them, and died in the act of defence. The faithful witnesses of Christ, when the armies made gaps upon the walls of Zion, stood in the gaps, and died at stakes, in prisons, and upon the scaffold, protecting the truth of God, and the doctrines and principles contained therein. Why did men and women die in Scotland in defence of the crown rights of Christ? Because they were hedges round about the vine in this land, so that only by the blood of their testimony could they deliver their souls. They set us a noble example, inasmuch as they preferred to die, rather than be like the children of Ephraim, turning back in the day of battle. The enemies of Christ in every generation are endeavouring to set up their own ensigns as signs in the church, and who can find fault with us for keeping the Word, which He has commanded for thousands of generations, as we have received it from them who spilt their hearts blood bringing it to our hands. Better bear the reproaches of men than one frown from the lovely face of Christ on our deathbeds. I would not, for the favours of all the men of the world, venture to face the deathbeds of some men in this land. The old landmarks of the widow and the fatherless have been removed in Scotland, and may we not expect the curse if we connive at such sacrilege. Are we, "encompassed about with so great a cloud of witnesses," going to allow men to lay weights and burdens upon the consciences of the poor of Christ, which neither we nor our fathers were able to bear? "To the law, and to the testimony; if they speak not according to this word it is because there is no light in them." Let us go round about Zion, mark well her bulwarks, count her towers and palaces, that we may tell it to the generations following.

II. Why hast Thou broken down her hedges? We have endeavoured, however feebly, to point out the hedges of the Church. Let us now consider some of the reasons why the hedges are broken down. When the farmer takes the crop from off the fields, and secures it in his barn, he allows the cattle full liberty through all his parks. Gates are thrown open, and you meet with the same beasts outside and inside the hedges. During the winter months the hedges are broken down, and unless the farmer decides to sow seed in his fields he never thinks of making up the fences. The Church has opened her gates to ungodly men; and the same men are met with in the Church, and the vanities of this world. Her ministers, elders, and members are to-day in the

pulpit and in the pew, and to-morrow in the theatre or the ball-room. Inside the Church are Sabbath breakers, atheists, scoffers, such as glory in denying the inspiration of the Bible, the Bible history of creation, the fall of man, the atonement of Christ, the necessity of the regenerating work of the Holy Ghost, the sovereignty of the love of God to sinners, and the need of the Word of God, or the means of grace for the conversion of sinners. This black list only touches the outskirts of our departures from the truth as it is in Jesus. She lavishes all her honours upon the man who outstrips his fellows in abandoning her former mode of worship. Hymns, organs, and anti-Christian forms are sung, played, and practised within her gates. She has been pleaded with for over thirty years, to turn to her first love, but she refused to listen. She, at last, formed a creed for herself to bind all her departures upon all within her communion. The Lord cannot countenance deceit and lies. These are the things He abhors. Therefore He took away the hedges. He brought home to their everlasting rest, the few who were clean-handed, and who sought the praise that comes from God alone. Many are not even yet believing that their strength has departed, and that they are blind-folded grinding corn for the Philistines of this land. The first hedge, which is the Lord's own presence and protection, has been removed; for He says "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." What is the value of any human protection when He departs. She may glory in human learning, in much of this world's riches, and in receiving honours and approbation from the profane people of the land; but her protection and usefulness are gone; for the Lord says, "Woe to them when I depart from them!" When she had her eye single for the glory of Christ, she prospered, and was a light in the land; but when she set up her own glory as her highest aim, her sun went down at noon.

Allow me to notice briefly a suggestion raised above, "that the farmer never thinks of repairing his fences until he has made up his mind to sow seed in the field." Has the Lord began to build the hedge anew in this land? It may be a day of small things; but don't you despise it. Settle for ever in your mind that Christ is able to build His own Church; and that He is more than a match for all the builders that refuse the corner-stone. It is true of the Lord's people that "their strength is God alone." Are the old foundations of truth brought to the light in our midst once more? It cannot be gainsaid; and you rejoice in it with all your soul. Then let me suggest that Christ is not willing to leave this land, nor to deliver the soul of His turtle unto the company of the wicked. O may this land be called "Thy land, O Immanuel." The kingdom is His by right according to the eternal decree of the Father, and may He arise to plead His own cause. The severest chastisement is better for our beloved land than that Christ Jesus should remove His candlestick from our midst.

Again, He has not set up this hedge in our midst but for the purpose of sowing seed in the ground. We think that this should be a cause of joy and thankfulness that there are indications that God intends to build the cities of Judah, and save Zion.

III. How may it be known when the hedges are broken down? Three things are noticed in the context to guide us in our inquiry. (1) "All they which pass by the way do pluck her." Those who, in former times, used to pass on their way to eternity without interfering with her privileges are now busily plucking her leaves. The leaves of outward profession which men had, in the days of Zion's prosperity, are plucked off, and men live scandalous lives who enjoy her highest privileges. Our godly forefathers would not have put among the dogs of their flocks the most of her professors. Discipline is clean gone, because there are no hedges to keep clear the line of demarcation between the Church and the world. The leaves of the Bible are being plucked off, so that her members declare that there are errors and immoralities contained in that sacred book. Doubts are cast upon the authenticity of the most of the books of the Bible, and that not by atheists outside, but inside, the Church. One plucks away the leaves of the books of Moses, and another lays his filthy hands upon the book of Job and calls it a fable, while a host of others cast out the book of Psalms, and introduce hymns of human composition into its place. The Songs of Solomon are secular songs in their opinion, and therefore no part of the Word of God. Isaiah, Ezekiel, and Daniel share the same fate at their profane hands. The New Testament does not get off a whit better. Matthew, Mark, and Luke they say, reveal many discrepancies, and are only imperfect records, from the memories of the writers, of the sayings and doings of Christ. The Gospel of John is entirely discredited. But let this suffice, though much more could be said. Does the above not clearly prove that the hedges are broken down? If any one declares that he doubts some part or another of the Word of God he is elevated to the highest position in the Church, so that he may have a better advantage to pluck as many leaves from off Christ's vine as he may choose. Christ may say to the churches of this land, "These are the wounds with which I was wounded in the house of my friends."

The second sign contained in our context is: "The boar out of the wood doth waste it." We are not strangers to the habits of this unclean beast. He sets his snout to the roots, and razes the vine from its very foundations. Are there not many at this work in our day? The very foundations must be removed. The Scriptural connection between the Church and the State shall be taken away if the Lord permits the boars of this land to see their desire upon Zion. Nations, as nations, are bound to confess Christ, His truth, and His Church, "For the nation and the kingdom that will not serve Thee shall perish, yea, those nations shall be utterly wasted. "They have raised a loud cry for

religious equality, so that idolatry might be set up, and true godliness banished for ever from our coasts. Do they imagine that there is to be concord between Christ and belial, and between light and darkness? Surely, in the words of the godly Samuel Rutherford, the bottom has fallen out of the reason and consciences of many in this land. Christ will have all or nothing. But we are like the Gadarenes, we prefer our swine rather than Christ. Therefore we are beseeching Him to leave our coasts. If the doctrine of establishment is in the Word of God, though only one man stood for it in Scotland, he alone would be right, and the great multitude wrong. The strength of the Church is not in the number of her followers, but in Christ her living Head. "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. The haters of the Lord should have submitted themselves unto Him; but their time should have endured for ever."

The foundations of the Church itself, as a jurisdiction independent of any connection with states or nations are being uprooted also. "She is built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." The Word of God through the apostles and prophets, and Christ the elect, tried and precious stone laid in Zion for a foundation are, combined, the foundation of the Church. Whenever a church or an individual takes any other foundation, that church or that individual is no longer a part of the Church of Christ. Are churches in this land built upon the doctrines and principles of the Old and New Testaments? No. They have drawn up creeds for themselves which have no foundation in the truth, and therefore such creeds are mere spider-webs and tissues of falsehoods. Arminianism, Pelagianism, and Popish doctrines and tennets are decreed as foundations, and the true foundations have been uprooted. The Church is the pillar and ground of truth, and when the Church allows lies to enter into the ground, and sets them up upon the pillar where the banner of truth should be unfurled, Calvin says, "It is as if a knife were thrust into the entrails of a man—he must die." What has the Declaratory Act done in the Free Church of Scotland? It has set up lies where the truth ought to be held forth before sinners, and therefore that church has left the foundation. All this came to pass as a result of the work done by the boars of this land.

The third mark that the hedges are broken down is—"And the wild beast of the field doth devour it." I understand by the wild beast, unconverted man. "Ephraim is like the wild asses' colt." Who would trust his vine to wild beasts? It would be as reasonable to leave a vineyard open to wild beasts, as to leave this vine the Lord brought out of Egypt in the hands of carnally-minded men. This vine covered the hills and valleys, and stretched forth her branches to the sea. Was there not a time when this was t-

of the Church in our beloved land? Why has it been devastated, and left to the mercy of wild beasts? Because we have had the day of our merciful visitation; but our love to the Egyptians, men great in flesh, caused Christ to withdraw and to leave us in darkness. "Ephraim is joined to his idols; let him alone." When the gospel came to this land, it found us gloating in superstition, heathen sports, and lawlessness. Do you not perceive that we are going back again to the same works of darkness? Don't you see men trusting in an arm of flesh, and not in the arm of Jehovah, God of Isarel; Is that not the height of superstition? Don't you see the heathen sports of which you have been reading in the history of this land, and which were extinguished by the light of the gospel, revived, and members of the Church taking a leading part in them? Does not this prove that the sun of the gospel is going down upon this infatuated people? Do you not see the members of the Church foremost in Sabbath desecration, in relishing everything carnal, and in abhorring and loathing everything spiritual? Does that not prove that the wild beasts of the field have come forth from their dens; and that the men of God have gone home, from the fields of time, to enjoy their everlasting rest with Christ under the eternal light of His countenance? Crying peace, peace, at such times will not keep our garments clean of their blood; therefore we offer these humble warnings. Let us, therefore, care nothing for scoffing; but let us "walk circumspectly, redeeming thine time because the days are evil." "Let us not be ashamed of Christ nor of His word in this sinful and adulterous generation;" but let us, in dependence upon His grace, "hold fast the form of sound words." The Lord have mercy upon His own Church, pour the Spirit of promise upon her, and turn her captivity as streams of waters in the south.

IV. How are the people of God exercised at such times, and under such circumstances? The psalmist in the cii. Psalm declares that he ate ashes for bread, because the Lord was hiding His face from his soul. The Spirit of adoption rules in the children of God in this world, and He unites them in their desires and affections to Christ, to His cause, and people. When the Church is brought low, the true child of grace is fed with tears of sorrow. When the bondage of Zion is brought back the mouth of the gracious is filled with laughter. Under iniquitous laws in this land families were evicted, and had to go to foreign lands to seek another home. Did not the children share the grief of their parents? When Christ cannot get where to lay His head in our midst, His children fast and mourn in those days. This feebly represents the feelings of every true child of God, when Christ and His bride—the Church—their mother—are cruelly dealt with; the foundations of their house razed to the ground, and no room left for them, in some places, but the open fields or the sea shore. At such times bread loses its taste, and becomes like ashes to the poor and needy in Zion. When the harps are hung upon the

willow trees, and scoffers demanding mirth, and the singing of the songs of Zion in idolatrous Babylon, grace says, How can we sing the Lord's song? Millions may bend their knees to every kind of music, and to idols of man's invention; but the children of the living God prefer the hottest furnace the earth can invent rather than deny Him who loved them, and redeemed them with His own blood. "Thou feedest them with the bread of tears; and givest them tears to drink in great measure." As water quenches the thirst of the body when it is dry; so tears relieve the burning heat of grief in the soul. This was why Jeremiah prayed, "O that my head were fountains of water that mine eyes might run day and night for the slain daughters of my people!" Tears would alleviate the burning agony of his soul for Zion, the joy of all the earth, brought to ruin by the wickedness of false prophets, and priests doing violence to the law. How few in number they are who shed tears for the state of the cause of Christ in Scotland! Woe unto us for the hardness of our hearts, and the dryness of our cheeks when Christ is banished from the land, and immortal souls are perishing eternally with a lie in their right hand! False teachers will be of all men the most miserable at the day of judgment. Christ will refuse them; and those who were deceived by them will curse them for ever and ever "in that place where the fire is not quenched, and the worm dieth not." The Church of Christ in Scotland appeared "fair as the moon, clear as the sun, and terrible as an army with banners." Why has she become the laughing-stock of fools? "Because they rebelled against the words of God, and contemned the counsel of the most High." My dear fellow sinners let us cleave unto the cause of truth; and let us not entertain any doubts regarding the path of duty, seeing we are thoroughly convinced in our consciences that we are standing in defence of eternal truth, and against all kinds of innovations and inventions of ungodly men. "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the face of the earth." "If ye walk in my statutes, and keep my commandments, and do them . . . I will rid evil beasts out of the land, neither shall the sword go through your land . . . and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

The last thing to be considered is: "Thou makest us a strife unto our neighbours, and our enemies laugh among themselves." Do we desire strife? We appeal to the Searcher of Hearts that, had they adhered to the creed and constitution of the Reformed Church of Scotland, unity upon that basis would gladden our hearts, but peace and unity at the great expense of loosing truth and a clean conscience are much worse than any divisions. The man that cannot see any difference between truth and error has his conscience seared with a red hot iron. Christ says, "I came not to send peace upon the earth, but a sword." Why a sword?

Because since the fall there has been no peace between the world and the Church. The world, like Cain, think they can worship God according to their own notions and theories; the Church, like Abel, endeavour to worship Him according to His revealed will. The strife rages in the bosom of the world, and often breaks forth into open persecution. Dear friends, let it be true of us that we shall be for peace when they are for war. I don't mean peace with the actions of those who rob Christ of His glory, and His Church of her beautiful garments. Martin Luther wrote Erasmus that it were better that heaven and earth should be overturned than that one iota of truth should be lost. Samuel Rutherford said that the enemies of Christ were casting lots about what was of more value than Christ's coat, and again, that the hand which would not be raised to keep the crown upon Christ's head would be broken from the shoulder-blade. It is marvellous to us that some who bravely fought against innovations in the past, when these spurious doctrines and principles were sanctioned as laws in the Church turned the point of their swords against our throats. We cannot believe that they had the glory of Christ and the salvation of perishing sinners in view, but glory from their fellow-creatures. Popularity and carnal ease deceived them, and like Isaachar, they "couched down between two burdens; and they saw that rest was good, and the land that it was pleasant; and bowed their shoulders to bear, and became servants to tribute." It is by hard striving that the cause of Christ has been hitherto maintained in the world. He fought many a battle for His poor Church, and surely we may take courage, and count the accusations of men of little moment, when we know that Christ will settle the contention when He shall appear "in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ." The Word of God is worth contending for, for let men take from you all you possess, but if you keep the word of his testimony He may bless it to your eternal salvation; but lose the truth, and though you should gain the whole world, you will lose your soul. The Spirit tells us in this Psalm that the enemies were laughing at the calamities of the poor Church. Never mind laughing which will be like the crackling of branches under a pot. Keep your thoughts fixed upon eternal laughing in the exceeding joys at the right hand of Christ. Don't be ashamed of Him. Don't allow your countenance to blush before His enemies. Who will be ashamed of Christ or His Church at the last day? There shall be no laughing or mocking Him then. Christ and His bride are going through the land of Moab now, and you need not expect liberty to walk upon the king's highway except by the strength of His arm. But "the ransomed of the Lord shall return and come to Zion with singing and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Arise, O Lord, and plead the cause that is Thine own!

The late William Sinclair of Wick.

MANY of our readers will be pleased to learn that we intend publishing extracts from a memorandum and diary of the late William Sinclair, Pulteneytown, Wick. Before submitting these extracts it may be suitable to give a short sketch of the life of the deceased for the sake of those who are unacquainted with his memory. Many, however, are familiar with the name of Mr. Sinclair, as it appears in the "Ministers and Men in the Far North," by the Rev. Alexander Auld, Olrig. It is now twelve years since the subject of this sketch passed away to his rest, and left a blank in the North of Scotland that has not yet, nor will soon, be filled. He was born in a little country hamlet, a few miles from the town of Wick, in the year 1819. His parents were excellent and pious persons, and they brought up a large family, of which William was one of the younger members, in the nurture and admonition of the Lord. Eight of the family have ended their earthly course, and all of these gave evidence of being heirs of the promise. Some lived to old age, and were eminent examples of piety. It appears that William in his early youth was, notwithstanding the godly example of his parents, light and frivolous like other young men, and had no delight in the things of the gospel. At the age of twenty-one years he underwent a saving change. The Holy Spirit sharply convinced him of sin by the law, and made him feel the pains of hell, and then enlightened him in the knowledge of Christ as the Saviour of sinners. If he was active in the service of sin before this period, he became, through divine grace, more active than ever in the service of Christ. No sooner did the change take place than it showed itself in his life and conversation. For one thing, he changed his companions. He gave up the company of young men who were careless and ungodly, and began to join himself to those who feared the Lord. His prayerful and consistent life soon gave him a place in the affections and esteem of the true Church of Christ, and at a comparatively early age he took part in public religious exercises. He was at length admitted to the office of elder in the Pulteneytown Free Church, and few ever discharged so ably and conscientiously the duties of that office. For a number of years up to his death he was leader of the Sabbath evening prayer meeting held in connection with the above congregation. At this meeting his addresses were highly appreciated for their elevated Christian doctrine, sound religious experience, and rich unction. Mr. Sinclair was also a faithful and uncompromising witness for Christ's truth. His voice gave forth a clear and trumpet sound on all the questions that were agitating the Free Church during his time. He protested against anything that tended to lower spiritual life, and had to bear reproach even in his early days for his faithful opposition to soirees and social

meetings in connection with the Church. He was quick to perceive the backsliding condition of the Church, and bore a powerful and decided testimony against all unscriptural movements. He was much opposed to union with the U.P. Church, and to the use of uninspired hymns and instrumental music in the worship of God. At the time of the Robertson-Smith case he spoke out strongly against the erroneous teaching of that professor, and we shall have much pleasure in giving a report of one of his addresses on this subject that appeared in a local paper. Mr. Sinclair was also a steadfast upholder of the principle of national religion, and, as a consistent Free Churchman, was an out and out opponent of Disestablishment. His keen eye saw that Disestablishment, if once effected, would launch a once covenanted kingdom into national atheism. His intelligent addresses and weighty personal influence did much to strengthen among the people of the north a sense of the nation's duty to Christ. Drs. Begg and Kennedy had no more active supporter than he in all their efforts to stem the rising tide of corruption and unfaithfulness in the Free Church. With Dr. Kennedy he was on intimate terms of friendship, and his decease was much lamented by that eminent minister of Christ. There was, however, hardly a month between their deaths.

As for the graces which adorned Mr. Sinclair's personal character we may mention, first, the fear of the Lord. This is common to all Christians, but of some it may be said that they fear the Lord above many. There is nothing more beautiful in a Christian than the holy fear of God, and where this is weak the Christian character lacks strength. The fear of the Lord was in a striking degree characteristic of the Christians of Scotland in past generations, and it is a sign of backsliding times that so little of it is to be seen in many professors of religion. Mr. Sinclair manifested this holy fear in the reverence with which he regarded divine things. In reading the Scriptures, and in the exercises of prayer, he showed a deep sense of the importance of eternal realities. In prayer he seemed much impressed with the majesty and infinite holiness of God, before whom sinful creatures were less than nothing and vanity. One cannot forget also even his demeanour as he entered the House of God. The writer well remembers the calm heavenly solemnity that dwelt upon his countenance as with prayerful aspect he walked up the centre of the Church and took his seat among the elders.

He was, further, endued with much of the grace of faith. Many Christians live in the fear of the Lord, whose humility would almost seem to weaken their faith. But this was not so in his case. The Lord gave him for most part an assurance of his interest in Christ, and his public prayers were characterised by holy boldness. Imbued with a sense of the divine majesty he would also, through grace, obtain entrance in spirit into the holiest of all by the blood of Jesus. In this respect of elevation

of thought and desire at a throne of grace he resembled much the late Dr. Kennedy.

Mr. Sinclair was also eminent for anxious and prayerful desires in regard to the conversion of sinners. He deplored the low state of spiritual life in his time, and longed earnestly for an outpouring of the Spirit. He mourned much the absence of the Holy Ghost in this convincing and converting power, and often expressed himself sharply on the causes, in pulpit and pew, that had to do with this state of matters.

Lastly, we may mention that he was distinguished for Christian benevolence. To the people of God he had an open house and hand. To all in poverty and distress he was a kind and sympathetic helper. His generosity was of the most liberal kind. But he never forgot the wise command of Him who spake as never man spake, "Let not thy left hand know what thy right hand doeth."

In regard to natural gifts, Mr. Sinclair was endowed above many. He had a clear intellect, and was able to take a comprehensive grasp of any subject in Church or State with which his mind was exercised. His judgment was sound and mature, and the results of his thought and consideration commended themselves to persons of discernment. He was not only able and sound in judgment, but was also gifted with not a little measure of originality. His public addresses were the very opposite of trite, they were adorned with original thoughts and ideas, the fruit of constant meditation. He was also endowed with considerable power of expression, and while free from verbosity, was able to clothe his thoughts in apt and pointed language. He also possessed keen powers of wit and sarcasm. These he often wielded with much effect in public and private. Many of his sayings are still quoted in conversation by those who knew him.

Mr. Sinclair's public life is divided into two parts. He was active in business as well as fervent in spiritual duties. He conducted a large business as rope manufacturer for many years, and passed honourably through all the difficulties he had to meet with in this department of life. He was also a conscientious member of the School Board of Wick. The community had the fullest confidence in his wisdom and concern for the upbringing of the young. He lived for the welfare of the town at large, and his decease was mourned by all ranks and classes of the people. The other part of his public life—that in relation to the Church—we have already touched upon. Our reference to this would be incomplete without noticing that Mr. Sinclair was a well-known and welcome figure at Communion gatherings in the north of Scotland. He was known in this respect not only in Caithness, but also in Sutherlandshire and Ross-shire. At Friday Fellowship Meetings he was a weighty and unctious speaker. His gifts were also highly useful at the prayer meetings. The largest meeting of this kind generally took place in Caithness late on Sabbath

evening after all the services of the day were over. As a leader at these, and similar meetings, few ever equalled him. By his manner, presence, and address, he sustained the attention of an audience often composed of various classes of hearers. He knew the exact persons to call to engage in prayer at special stages in the meeting, and pious men being often diffident in the performance of public duties, he was well acquainted as to how he should ask persons of varied dispositions to engage. He had remarkable skill in all that pertained to the conduct of these meetings. His removal has left a conspicuous void in the public gatherings of the north. In private, Mr. Sinclair was of a warm social disposition. His conversation was always seasoned with the salt of grace. No one was better fitted to edify in a lively and interesting manner a circle of those who were interested in the cause of Christ. His own personality was attractive. He had a rich store of religious anecdotes, and mixing these with original remarks of his own, he was able to interest and edify all who listened. On sacramental occasions in private houses his presence was much esteemed.

In closing this sketch we may refer to his last illness. He was a considerable time confined to the house, but was able to see and converse with friends even to the end. His soul was sustained amid affliction by the presence and promises of God. He fell asleep on March 8th, 1884. His memory is fragrant. He served his generation well, and has transmitted an example worthy to be followed by posterity. His widow and family survived him. She also, a partaker of like precious faith and exemplary in all the relations of life, entered her rest on February 10th, 1894. "The righteous shall be in everlasting remembrance." We append letters from the late Revs. Dr. Kennedy and Professor Smeaton, which express the esteem in which he was held by these eminent ministers.

LETTER FROM DR. KENNEDY.

FLORENCE, ITALY, 31st March, 1884.

My dear Mrs. Sinclair,—And so it has pleased the Lord to take your husband from you, and to cause you to feel the loneliness and the sorrow of widowhood. And He intended you to feel this, not because He wished you to have pain without profit, but because He desired that you should have profit through pain. There is much pain in this world without profit, but there is no profit without pain. He who gave you the pain did not afflict willingly, but wisdom to profit by it "He giveth liberally."

I cannot enter fully into your feelings—a widowed wife has a sorrow all her own. But I felt keenly your dear husband's death, and his removal has caused a blank which I do not expect to be filled. To me there is an added wasteness in the desolation within

the visible Church, but, what I ought still more to deplore is, the removal of a faithful witness from the cause of Christ in our day. When I think of his rare gifts, and of his love to the Lord's people, of his power of utterance, and of his faithfulness in defending the truth in a day of declension, I feel as if a cold wave brought a chill over all my spirit when I realise that he is gone.

My dear Mrs. Sinclair,—Remember that when Christ says, "I will that those whom Thou hast given me be with Me where I am," it would be ill our part to grudge to Him what He claims. And what is Christ's *due* is His people's *gain*, and love to them should combine with love to Christ, in moving us to say "Thy will be done." Yield up even your husband without grudging, for when He does not ask us to part with Himself, we can never lose by all He takes from us. I have been seeking to cast you on the love of the divine Husband between whom and His Spouse death can never come in, and who can support, and heal, and comfort you till your wilderness journey is over. I am, yours in sympathy,

J. KENNEDY.

LETTER FROM PROFESSOR SMEATON.

My dear Mrs. Sinclair,—My wife and I were very much affected when the card intimating your dear husband's death came to hand. His removal is a great loss to us all. He was so sound and true, so devoted and prayerful, that one feels the great blank caused by his death.

My opportunities of meeting your dear husband were alas! limited to a few occasions. But I greatly drew to him, and longed to see more of him. In these days of declension and compromise it was refreshing to meet with one like him, whose mind was intelligently made up on all the great questions that cross our path, and who was not to be moved from his convictions by any compromise or false trimming policy such as confronts us everywhere. He is now engaged in higher themes, and in the presence of the Lord he loved.

May the great Master stand by you and comfort you in your solitude, and amid the heavy blank which the loss of such a partner must sadly present to your mind from day to day. This is our prayer for you. He who is touched with the feeling of our infirmities (Heb. iv.) will not fail you in the hour of need.

With our united kind regards, believe me, with much sympathy, yours most sincerely,

GEORGE SMEATON.

SABBATH DESECRATION.—A concert was given by brass bands in the Park, Montrose, on Sabbath, 12th July. Between 2000 and 3000 persons were present. At Belhaven Parish Church, near Dunbar, on the same day, the band of the Fife Artillery Militia led the service of praise, and played the regiment to and from church.

The Sabbath Day.

BY REV. ALLAN MACKENZIE, INVERNESS.

IT is a lovely Sabbath morning that dawns upon our first parents after the sixth day on which they were created. Nature appears in her sweetest garb. She has been clothed by infinite wisdom and omnipotent power. Everything, animate and inanimate, resounds with the sweet accents of the harmony that exists in all the works of God, which have been pronounced very good. Above them all, however, are heard the melodies that ascend like incense to heaven from the crown of all creation. Two souls are bound together in holy fellowship. They have perfect, though finite, knowledge of the Triune God, whose image they bear in knowledge, righteousness, and true holiness. The law of God is written on their hearts. They are illuminated with a heavenly light. God makes known to them His will. He has rested from all His works. To be like Him they must follow His example, and rest upon the seventh day. They have perfect delight in obeying His command. They spend the Sabbath in adoration and contemplation. They do not question the right and the wisdom of their Creator in this arrangement. They are perfectly satisfied. The woman who is a help-meet to man in all else is specially so in the worship of the Sabbath day. What a lovely service would have been rendered to God on that day! Sin unknown, death unknown. Such was the incoming of the Sabbath under the infinitely wise and good government of God. The foundation of the Sabbath is thus seen to be laid in God's act more than in man's need. The Sabbath was appointed before man learned through sin to eat bread in the sweat of his face. It was meant to commemorate the finished work of creation, man included. But the memorial of this work was consecrated and dedicated for a specific purpose. That purpose was the worship of God. Man, in a state of innocency, never did and never would quarrel with this appointment, for to do God's will he took delight. But the Sabbath is surrounded with even a greater halo than that which man sees in it. It is a day of delight to God himself. He takes infinite pleasure in it as His own handiwork, and man in harmony with Him understands this mystery to the extent that a creature can do so. Seeing, therefore, that the Sabbath law rests primarily on God's appointment in connection with the finishing of the work of creation, that law must necessarily be universal and obligatory on every creature that descends from Adam. It is absolutely impossible to evade this conclusion. Sin did indeed enter, but God cannot, in consistency with His holiness, excuse sin. He cannot, therefore, excuse Sabbath breaking. Those who aver the contrary impugn the holiness of Jehovah. How remarkable that any creature should possibly imagine that God has repealed the Sabbath law? Heaven and

earth must first pass away. But as sin entered, knowledge, righteousness, and true holiness, disappeared from the soul of man. The Sabbath comes to be to him a dark and cloudy day if God does not provide a new and living way. But God comes to man to announce glad tidings. The eternal counsel of redemption, through the incarnation of the eternal Son, is unfolded and revealed. The Sabbath is now consecrated in a new way. "Six days shall work be done, but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Yes, prior to the resurrection it becomes a memorial of the work that is to be done by Christ as Lord of all. It is dedicated by His blood to foreshadow the finishing of His work in the new creation. It comes to be indeed a day of activity in the service of God, and rest from ordinary toil; but the activity has reference to worship, offerings, sacrifices, and works of necessity and mercy. Each Sabbath reminds the worshipper of the coming *Messiah*, the promised seed. Such the Sabbath is revealed to have been *before* the giving of the law from Mount Sinai. Its origin can be traced far beyond the giving of the ceremonial law. We might adduce many proofs, but one will suffice. In the wilderness of Sin, before coming to Sinai, the children of Israel murmur for want of bread. God sends manna, but the seventh day is kept as *the holy Sabbath*. Those who went out to gather on that day found none, for God had rained none from heaven. In this, God gave clear proof of His regard for His own holy day, and the Sabbath breakers who expected him to gratify their carnal tastes in violation of His own appointment, instead of getting satisfaction, incurred His displeasure. When we come to the giving of the moral law, we find the Sabbath in its centre, as the link that connects our duty to God and man, in the chain of the ten commandments. Break that and you break the whole. This law is written by the finger of God himself. He graciously condescends to give reasons for remembering the Sabbath day, and in doing so, gives, by His own finger, an epitome of the history of creation: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." The call to Sabbath observance is thus seen to rest on the original appointment of God before sin entered. It is a *Paradisaical* and not merely a Jewish Sabbath that is to be remembered. And it is to be remembered because He has blessed and hallowed it already. This is sufficient to silence all who cavil at it as if it were merely a ceremonial institution. But besides this, the fact that it forms an essential part of the moral law given in the tables on Mount Sinai, places its perpetual obligation beyond dispute. Remove it out of the decalogue, and the decalogue falls to the ground. If one command can be torn out, why not all? If we can violate the Sabbath we can have other gods. If we can violate the Sabbath, we can worship

graven images. If we can violate the Sabbath, we can take the name of God in vain. If we can violate the Sabbath, we may kill, commit adultery, steal, bear false witness, and covet. Those who advocate the profaning of the Lord's day are attempting to drive a wedge into the moral law that would, if successful, reduce Christian lands into a condition of barbarism and savagery. Those men in the churches who place its authority merely in the nature of man, and who look upon its violation as only the outraging of man's feelings, are simply helping the infidel rabble who seek its overthrow. But the true people of God, the spouse of Christ, will value it all the more as they see sinful men abusing their reason in their vain attempts at casting off its binding obligation. The new and false theory, that a law is only binding in the conscience when the individual approves of that law, will not avail here. It is vain to imagine that a person can evade on that ground the binding force of the moral law. The contemplated invasion of the Sabbath is an invasion of federal rights, constituted between Christ and His people, and an attempt at denuding nations and individuals of spiritual and temporal blessings.—(Isaiah lvi.; Ezekiel xx. 10-14.) It was an inestimable boon to Jerusalem, that godly Nehemiah so faithfully excluded traffic from the city on that holy day. When Church and State are scripturally and closely allied, as they were then, Sabbath observance will be the inevitable result. There could be no greater mistake than to imagine that the fourth commandment was abrogated by the resurrection of Christ. A change in the day is surely not a change in the law. This commandment could not be abrogated in consistency with the honour of the Lawgiver. Therefore, when the Son, without whom was not anything made that was made, comes, it is in order to magnify the law and make it honourable. It is to magnify the Sabbath law and make it honourable. It shall be a fitting memorial of the finished work of creation and redemption to the end of time, as it shall be a fitting pledge of the eternal Sabbath to be enjoyed in heaven. Hence when the ingathering of the Gentiles is described in prophetic language, the Sabbath is not forgotten: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."—(Isaiah lxvi. 23.) This implies that when true religion and the true worship of God shall be universal, the Sabbath day shall come in its rotation, quite as sure as the new moon in its season. But this will be under the Christian dispensation; otherwise it has no meaning. When Christ comes the old dispensation is fulfilled in the new, but the moral law is not supplanted by another moral law. The Sabbath is not supplanted by the Lord's day. They are both the same. The transition from the last day to the first day of the week takes place with ease. It is a holy and calm process which necessarily follows the resurrection. The Sabbath was made for man,

and not man for the Sabbath : Therefore the Son of man is Lord also of the Sabbath." Yes, indeed, the Sabbath was made for man, but in a pre-eminent sense for the "Man of Sorrows," for the last Adam, for the Son of man. Nay, more, the Son of man is Lord also of the Sabbath, and as it was made for its Lord, He shall so bless and hallow it for His own use, by His own achievement in finishing the work given him to do, that it shall be a special day for worshipping and adoring a risen and ascended Christ. "Being raised from the dead He dieth no more ; death hath no more dominion over Him." "O death, where is thy sting : O grave, where is thy victory?" The days of His flesh, as the Man of Sorrows, are at an end. He now appears in the shining lustre of a glorified body, free from the infirmities which He bore in finishing the work of the new creation. And as the Lord of the Sabbath, He shall magnify it and make it honourable, by setting it apart to be henceforth and for ever, a memorial of His having entered into rest from all His works. The Sabbath is now robed in double glory, and in anticipation of this wonderful event, the Church, in her inspired and prophetic song, celebrated the event beforehand—

"That stone is made head corner-stone,
Which builders did despise :
This is the doing of the Lord,
And wondrous in our eyes.

"This is the day God made, in it
We'll joy triumphantly ;
Save now, I pray thee, Lord, I pray,
Send now prosperity."

"Destroy this temple, and in three days I will raise it up." . . .
"But He spake of the temple of His body. When, therefore, He was risen from the dead, His disciples remembered that He had said this unto them, and they believed the Scripture and the word which Jesus had said." The rejected stone becomes the head of the corner in the resurrection of the temple of Christ's body, and take place on the Christian Sabbath. Not a new Sabbath, but the old Sabbath of Paradise, and of the Old Testament economy, administered in a new and living way in the hands of the Mediator, who as its Lord, has the right to use it in the way which shall most redound to his glory in relation to that work which He has so gloriously executed as the Man of God's right hand. His design and purpose in this, can only be obscure to those who are not willing to read it in the light of the glory which now shines forth through that visage, that had in the days of His flesh been marred more than any man. And if He has been vilified by the Pharisee in former times, and by the libertine in modern generations, as if He had given countenance to the overthrow of His own commandment, because on the one hand, He rescues it from hypocritical observance, and, on the other, from perpetual oblivion. His answer to both shall be, that it will in time be

delivered from the wicked hands of both, and devoted as a day of delight to the exclusive service of God in anticipation of this eternal day, from which the clouds of night shall for ever disappear. Those only, who delight in wickedness will attempt to rob Christ of the glory of His resurrection, and the Church of the earnest of her heavenly rest. It was Christ's will that He should rise from the dead, "in the end of the Sabbath as it begun to dawn toward the first day of the week." It was as clearly His will, that this event should be commemorated to the end of time. The two modes of reckoning which we have in the Gospel enable us to fix the day of Christ's second appearance in the midst of His disciples. When six days are mentioned they refer to the week days between two Sabbaths. When eight days are mentioned they manifestly include both Sabbaths. When Christ appeared on the first day of the week, Thomas was absent. He is left in his unbelief and distress during the week. But he is careful to be in the assembly of the saints next Lord's day. They all wait with expectation the periodical appearance of their Lord. Thomas then gets a glimpse of the glory of Christ that dispels all his doubts and evokes a clear expression of his faith. But note how the Lord gives *special* manifestations of his glory on these days, both to individuals and to the Church collectively. Let us now view Him as ascended on high. The disciples have returned to Jerusalem with great joy waiting for "the promise of the Father." They continue with one accord in prayer; but they must wait until a certain day before the copious effusion of the Holy Spirit comes upon them. What is that day? It is Pentecost—the fiftieth day—and that day is the Christian Sabbath. It was not on the last of the week, but on the first day, that the expected outpouring of the Spirit came upon that assembly. Obviously it was a special day kept by them as the Sabbath, in accordance with instructions received from Christ during the forty days He was with them, and following His own example. But more than that, as He made a distinction in the case of withholding manna in the wilderness to prevent the violation of His law, so here He makes a distinction in giving the fulfilment of the promise of the Spirit on this day, specially to signalise it as a day which we should remember to keep holy. This, the apostles and disciples did.

When Paul preaches in Troas, ready to depart on the following day and not on Sabbath, the day observed for preaching and breaking of bread is the Lord's day.—(Acts xx. 6, 7.) When the collection is to be made in the churches for the saints, it must be made on the Lord's day. When the beloved disciple is admitted into the closest fellowship with a glorified Saviour that mortal man can bear while in the flesh, it is on the Lord's day. The Lord's day is thus seen to be the same as the Sabbath of the Lord. If more evidence were required we find it in Heb. iv., where Christ is represented as entering into His rest after ceasing from His works, as God did on the seventh day after finishing the work of

creation. The Hebrews, who valued the Sabbath of the seventh day, are directed to the same Sabbath as now enjoyed in the first day of the week in which the crown is put upon all that infinite wisdom and love could purpose and execute. "There remaineth, therefore, a *sabbatismos* (a keeping of Sabbath) to the people of God."

Yes, it does remain, and shall remain, let the infidel and the scoffer do his worst. The polluted hands of the Sabbath breaker would, if they could, tear asunder this record of Christ's achievement. Those who substitute picture galleries, museums, golf, railway travelling, and Sabbath walking, for the worship of God, are the unmasked enemies of Christ and his work. They are also the enemies of the constitution of this realm. The Sabbath law, as embodied in the Confession of Faith, is incorporated with our civil constitution. Why does the magistrate not enforce it? If we rob our fellow-creatures, the law is forthwith applied; but if we rob God, the law is pronounced obsolete! What touches man's own honour is resented, but the invasion of God's honour is winked at. But as sure as He is a jealous God, He will visit this land in judgment unless the Sabbath shall be righteously observed. "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil three-score and ten years."—(2 Chron. xxxvi. 20, 21.)

But how great would the joy of Christ and the prosperity of the land be, if the day were set apart entirely for its divine purpose. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."—(Isaiah lviii. 13, 14.)

Meetings of Conference and Synod.

A CONFERENCE of Delegates from the various Congregations of the Church, was held in Fraser Street Church, Inverness, on Tuesday, 7th July. The Rev. Mr. Macfarlane, presided. There was a good attendance of delegates. The reports given in from the various districts were encouraging. In the evening of the same day, the first meeting of Synod was held. Rev. D. Macfarlane was appointed Moderator, and Rev. J. R. Mackay, Clerk. A large amount of business was gone over. The Rev. Donald Bannerman, Helmsdale, was admitted to the standing of probationer. A Board of Examination for students, consisting of ministers from both Presbyteries, was appointed. The important question of instruction in divinity for students of the Church was postponed till next meeting. A Committee was appointed to draw up a delivrance on the matter of Sabbath desecration. The Clerk intimated a donation of £500 received from a friend through Rev. Allan Mackenzie.

The next meeting of Synod will be held at Inverness (D.V.), on Tuesday, 29th September.

Focal an Aghaidh Droch Luchd-Teagaisg.

LEIS AU URR. DOMHNULL DOMHNULLACH, MINISTEAR NA
H-EAGLAIS SHAOIR CHLEIRAL, SHIELDAIG.

“Coimhidibh sibh féin o na fàidhean bréige.”—MATA vii. 15.

“Leigibh leo: is cinn-ìuil dhall nan dall iad.”—MATA xv. 14.

G U'N robh Dia ann an riaghladh àrd-uachdranachd a ghràis a' toirt brethneachadh spioradail dhuibhse a mhuinntir neo-iompaichte gu a chreidsinn gu bheil mallachd briseadh a lagh naomha 'na luidhe oirbh, agus mu bhuan-mhaireannaicheas sibhse ann an staid nàduir, gun atharrachadh slainteil tre oibreachadh éifeachdach Spiorad Dhé thighinn air ur n-anamaibh, gu'm bi sibh air ur n-iomasgaradh o' 'lathaireachd-san gu teine shiorruidh; agus mu leanas sibh ag éisdeachd luchd-teagaisg meallta, an aghaidh solus ur cògais, leanaidh mallachd agus breitheanas Dhé sibhse gu cathair breitheanis, agus o chathair breitheanas gu teine ifrinn. Mar a shluig an tuil luchd àiteachaidh an t-seann t-saoghail, agus a loisg teine agus pronnasg luchd-àiteachaidh Shodom agus Ghomora, mar sin loisgidh tuil feirg Dhé luchd-teagaisg meallta, 's luchd-éisdeachd feòlmhor 's cealgairean faraon, aig am bheil coltas na diadhachd (mar a bh'aig an t-sìol a thuit aig taobh an rathaid, agus anns an talamh chreagach) ach ag àicheadh a cumhachd. “Oir feuch, thig an Tighearn le teine, agus a charbad mar chuairt-ghaoith: a dhòrtadh a mach a chorruih mar antea, agus 'achmhasain le lasraichean teine. Oir le teine agus le a chlaidheamh tagraidh an Tighearn ris gach uile fheoil; agus bithidh mòran air am marbhadh leis an Tighearn.”—Isaiah lxi. 15, 16.

Tha daors' anns a' pheacadh,
Ach tha saors' anns an fhuil—
Tha daors' anns a' pheacadh.
Tha leòn anns 'a pheacadh,
Tha shòlas a' mealladh t-anama 's ga mhurt.

Tog suas anaim t-inntinn o'n talamh,
'S Criosd a' glanadh nam peacach le 'fhuil.

Tha daors', &c.

Innis gu sàmhach dha-san mar tha thu,
'S esan cho bàigheil gu pàrtachadh dhuit.

Tha daors', &c.

'S bochd a dh'èirich gun fheum agad féin air,
'S nach robh ort creuchdan ag éigheach ri 'fhuil.

Tha daors', &c.

Gu de sin a' chluasag air 'n do chaidil a'd' shuain thu,
'S e 'm bàs thug a' bhuaidh ort nach cualas do ghuth.
Tha daors', &c.

'S e cluasag do shòlasan miannan na feòla
Bheir fathast gu bròn thu, 's do dhòruinn cha sguir.
Tha daors', &c.

N'am buanaich thu sàmhach 'an achlais a' bhàis sin
Gus an dùisg do chràdh thu am meadhon gàirich an t-sluichd?
Tha daors', &c.

'Sa fan thu 's a' chòmhnard, a' coiseachd gu stòlda
Air slighe na dòruinn, gu'n dòirt ort an tuil.
Tha daors', &c.

'S i 'n tuil ud a dhòirteas 'n a sruthan o ghlòir ort,
Cumhachd ceartais Iehobhah ni do cheòl 'na bhròn duit.
Tha daors', &c.

Gu de na lìontan o 'n bhàs ort tha 'g iadhadh?
Nach gabh thu ri Criosd 'tha ga d' iarraidh gun sgur.
Tha daors', &c.

Na'm biodh thusa deònach air a dhol 'na chòmh'ail
Bheireadh e 'ghlòir thu le seòladh a ghuth.
Tha daors', &c.

Tha nàmhaid t-anaim ga d' chumail a'd' chadal,
Le druidheachd a' pheacaidh a' leannanachd riut.
Tha daors', &c.

Sud e leomhan beucach sios 's a suas feadh na sleibhtan,
A' slugadh nan ceud a tha 'gèileadh da chluich'.
Tha daors', &c.

'Thighearn o na flaitheas gu'n caith thu air saighead
A dòrlach do cheartais a thachdas a ghuth!
Tha daors', &c.

Gu'n robh thu, Iehobhah, a' dealradh gu glòrmhor
'S a' sgapadh nan neoil ud a chòmhdach gu tiugh.
Tha daors', &c.

Gu'n éireadh a' Ghrian ud le slàinte fo sgiathan,
Tré 'n teicheadh an diabhol o 'lìontan a chur.
Tha daors', &c.

Cuin 'theid a cheangal an slabhraidhean daingean,
'S nach faigh e bhi 'mealladh, a' caradh, 's a' murt?
Tha daors', &c.

Chunnaic mi mòran do dh'fhuil air a dòrtadh
Feadh shràidean na Ròimhe le mòrachd a ghuth.
Tha daors', &c.

H-uile linn tha 'dol seachad tha na mìltean dhiubh sineach
Leis a' bhàs air an casgradh 's air an sgaradh gu tur.

Tha daors', &c.

'S o'n a thuit Adhamh 's lionmhor do àireamh
Na mìltean a' càrnadh 's an àraich gun sgur.

Tha daors', &c.

Gu'n tilg thu o fhlaithes do shaighdean le cabhaig,
Dh'fheuch an tig dhachaidh na peacaich tha muigh.

Tha daors', &c.

Cuir teachdairean dileas a theagash a' Bhiobuill,
A dh'innseas an fhirinn 's nach minich ach Thus.

Tha daors', &c.

Tha mòran an drasda do luchd-teagaisg gun ghràs
Tighinn a mach le'n cuid àrdain gu sàsach' an cuirp.

Tha daors', &c.

Cha d'fhuair iad eòlas air an Tighearn Iehobhah,
'S an àite bhi 'seòladh ni iad mòran a mhurt.

Tha daors', &c.

Cha d'iarr iad gràsan an Spioraid gu'n tearnadh,
'S gu toibheumach tha iad 'an àit' bhi 'tlus.

Tha daors', &c.

Tha muinntir an fhòghluim air fàs cho féin-ghlòrmhor
Ag iarraidh na deòraidh fhògradh gu tur.

Tha daors', &c.

Cha teagaisg 's cha 'n fhairich ach Spiorad nan gràs,
Le ùghdarras tean aidh a phàrtachadh riut.

Tha daors', &c.

Le teangaibh nan aingeal ged bhithinn ag aithris,
'S gu'n ghràs anns an ànam bhithinn falamh gu tur.

Tha daors', &c.

Ach 's ann a bhios glòir aig an Tighearn Iehobhah
Do shionnaich an òrtraich a dhòirt oirnn mar thuil.

Tha daors', &c.

Bidh glòir aig ga'n casgradh le cumhachd a' cheartais
Ann am builsein teine nan lasraichoan tiugh.

Tha daors', &c.

Luchd-meallaidh an fhòtais, an t-sainnt, 's na féin-ghlòire,
Nan cùiltean 's nan ròidean, gun tròcair, gun iochd.

Tha daors', &c.

'N ur naimhdean do chàirdean Chrìosd anns gach àite,
'S ann oirbh a tha phlàigh anns gach ait fo 'n aon ruith.

Tha daors', &c.

Cha dean culaidh nan caorach ur gnathachadh brùideil
Fholach o shùilean nan daoine fhuair tuigs'.

Tha daors', &c.

Streap an coigreach am balla, sud a suas e do'n chrannaig ;
Eisd na caoirich ag aithneachadh framh air a ghuth.

Tha daors', &c.

'S e framh neo-stolda mi-naomha na feòla,
Le teagasgan neo-ghlan 'g am fògradh-gu tur.

Tha daors', &c.

'G am fògradh o ghleannain nan raontaichean glasa,
'Taruing caoil' air an 'an 'anam' le mearachd an t-sluichd.

Tha daors', &c.

Dh'fhàg sud eaglaisean maiseach nam ballachan geala
Gun neach annta 'fanntuinn, sud a mach iad 'n an ruith.

Tha daors', &c.

"A Shimoin 'mhic Ionais, bheil gràdh agad dhomhsa ?
Biath m' uain, 's beathaich dhomhs' iad, 'g an seòladh le iochd."

Tha daors', &c.

'G an seòladh gu bàigheil air slighe na slàinte,
Leis na teagasgan gràsmhor tre'm fas iad 'na chruth.

Tha daors', &c.

Sacramental Address.

(I.)

BY THE LATE REV. JONATHAN R. ANDERSON, 21st January, 1836.

THE situation, intending communicants, in which you are now placed is one of peculiar interest and solemnity. In obedience to the commandment of the King of Zion you are professedly met to commemorate the decease which, in the days of His flesh, He accomplished at Jerusalem. The event is, in every view, deserving to be held in remembrance, for it is the point on which turn the dispensations of God in all ages toward the Church from the beginning to the end of time. Nay more, it is the key by which are unlocked the treasures of infinite wisdom and sovereign love that were hid in God from before the foundation of the world. For this event, as the theatre on which it might be displayed, were the earth and its kindred planets created ; to this event, as the end of their faith and the consummation of their hopes, did the patriarchs look ; in this event did the law of Moses, with its types and symbols, and significant shadows, meet its accomplishment ; of this event, as the grand resource of the Church in times of trouble and perplexity, did the prophets write. And when the old economy was abolished, and the new dispensation ushered in, what was the

theme on which its ministers continually dwelt? The death of Christ. "I determined," says one of them, "not to know anything among you save Jesus Christ and Him crucified." And now that generations have passed away, and ages run their course, the event is as fresh and full of interest as it was when the heavenly host in the plains of Bethlehem sang, "Glory to God in the highest; on earth peace, and goodwill to men." For He, whose justice was satisfied, whose law was honoured, whose mercy was manifested in the death of Christ, is the same now that He was and ever shall be; and the people whose guilt was expiated, whose enemies were conquered, and whose redemption was effected by the death of Christ, are substantially the same in their character and state in every age of the Church.

When the communion service, in which you are about to engage, was observed in primitive times, they were guilty, depraved, and wretched men who had fled for refuge to lay hold on the hope set before them in Christ that sat around the table of the Lord. And now who are you intending communicants that have assembled yourselves together in the sanctuary, and taken your seats at the communion table? Are you not also guilty in person, depraved in nature, and miserable in condition? And as such have you not embraced the crucified Saviour as your righteousness to justify, your sanctification to cleanse, and your redemption to bless you? To you only who know and feel that this is your character can the death of Christ appear in its true light, its divine greatness, and eternal importance. The glory of the Holy One of Israel must have been revealed to you, the depravity of your own souls must have been discovered by you ere you could see the death of Christ in its proper meaning and design. It is like the light of the sun, which at once reveals the heavens and the earth; and he that neither sees the beauties of the former nor the irregularity of the latter, has certainly no proper idea of the light which manifests both. He that possesses the death of Christ so as acceptably to remember it must have been convinced that it is with God he has to do, and also that let him bring from his nature what he pleases, if placed before God, it must be utterly burnt up by the fire of His wrath. "Who would set the briars and thorns against me in battle? I would go through them, I would burn them together." But that presenting the death of Christ the Lord rests on His love, He rejoices over His people to do them good. What the death of Christ is to the history of the world at large it is to the experience of every individual believer—it is the hinge on which turns the death of the flesh and the quickening of the spirit; it is the point in which terminates the reign of sin, and at which commences the reign of righteousness; it is the grave of the old man, and the cradle of the new man; it is the death of sin and hell, and the birth of holiness and heaven. Well then might the enraptured apostle exclaim, "God forbid that I should glory save

in the cross of our Lord Jesus Christ," and well may you, brethren, take into your hands "the cup of salvation, and call on the name of the Lord."

You have now, communicants, outwardly commemorated the death of the Lord Jesus, and have publicly testified your faith in the reality of that event. But this is not enough. To confine your respect to it to a communion table were as great an error in practice as to restrict its influence to the moment of its accomplishment were a mistake in fact. The death of Christ, though an event which took place nearly 2000 years ago, is one which has shed its influence over the church during all ages that have since evolved, else what had become of us in these latter days. And just so ought it to be in your experience. To eat bread and to drink wine in remembrance of Christ is well, but it is not less befitting that you bear continually about with you the recollection of this glorious event. To live spiritually without the death of Christ is impossible; you may as soon expect to breathe without air or see without light. How can you find access to God without the death of Christ? The only pathway to the throne of mercy lies through the veil of His flesh that was rent by the avenging sword that shed His blood, for "through Him we both have access by one Spirit unto the Father," but to live without access to God is to be practical atheists. How can you maintain peace of conscience without the death of Christ, for by it, and by it alone, is the Lord of the conscience satisfied, and it is utterly vain to hope that conscience will yield to any authority but His, whose vicegerent it is. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot unto God, purge your consciences from dead works to serve the living God?" How will you mortify indwelling sin without the death of Christ? For by it is the law fulfilled and magnified, and thus sin deprived of its strength, for the "strength of sin is the law." To think of making headway against sin otherwise than by the faith of Christ is to rush against the bosses of the Almighty's buckler, but "who hath hardened himself against God and prospered?" How can you escape from the dominion of the world that lieth in wickedness without the death of Christ? for to this enemy have men been sold by their iniquities. But "Christ gave Himself for their sins that He might deliver them from this present evil world." How can you stand against the power of the devil without the death of Christ? For He alone hath conquered this malicious foe, and hath promised redemption to His believing people. "He spoiled principalities and powers, and made a show of them, openly triumphing over them in His cross." How can you be delivered from the fear of death without the death of Christ? for "through death He abolished death, and brought life and immortality to light by the Gospel." For these and other purposes connected with the Christian life the death of Christ is

indispensable, and therefore, if you would receive them, you must live habitually by the faith of Christ crucified. We are aware that it is no easy task that is thus imposed on you, for though the death of Christ be that in which the glory of God appears in its highest lustre, and the happiness of men established on its most valid foundation, it is the principal object of hatred to the devil, the world, and the flesh. You, believing communicants, know the truth of this statement by painful experience, for while you can without much difficulty remember and prosecute the paltry designs of this world, you have daily to lament your daily forgetfulness of Him who loved you and gave Himself for you. To you therefore it will prove welcome tidings to be told that there is an infinite store of grace laid up in Christ, which, by the Spirit, He dispenses to His people according to their season of temptation, and their time of need. In the faith of this all-sufficient help descend from the mount of ordinances to the vale of conflict and trouble, and let Christ be your song in this the house of your pilgrimage, and in due time He will convey you to His Father's house, where you shall be privileged to unite in the hallelujahs of saints. "To 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.

Dr. Barnardo on Romanism.

THE Women's Protestant Union, reports the *Bulwark*, had a series of meetings in May, in the Exeter Hall, London. The conference was opened with a prayer meeting on Tuesday evening, 19th May. No less than seven meetings were held. The speakers included representatives from China, Italy, Syria, the Argentine Republic, Paris, Marseillés, Spain, Bohemia, Bengal, and Ireland. Dr. Barnardo, the eminent philanthropist, London, delivered an excellent speech.

In his opening remarks, he adverted to the remarkable success attained by the W.P.U., but the numbers, he added, were all too few. It was necessary, however, for them to remember how unpopular it was to form such an organisation, the "cant" of the day being in favour of "breadth of view," people being now so "broad-minded." He deplored the apathy and ignorance that prevailed among so-called Protestants concerning the machinations and objects of Rome. Dr. Barnardo said he was thankful for the work of the Union, because its field of operations was among women; for Rome, in its subtlety, attacked the family, where woman was paramount. The real strength of Rome, especially in Roman Catholic countries, lies among women, and through the women the rising generation are influenced. Give her the families and the schools and she asks no more. It behoved them all,

especially now, when their education system was in the crucible, to watch against the claims and advances of the foe. The strength of their resistance to Rome lay in an appeal to Scripture, to history, and to their knowledge of what Roman Catholic countries were like.

Dr. Barnardo then drew a startling contrast, taken from the Statesman's Year-Book, between eight Roman Catholic countries and eight Protestant countries, populations about equal, comprising 148 millions Roman Catholics and 149 millions Protestants, the area being about equal, and the Romanists having 91·3 per cent. of the population in their group, and Protestants 79·8. The result showed the illiteracy in the Roman Catholic groups to be 59·60 per cent., and in the Protestant group 4·15 per cent.—that is, a preponderance of 14 to 1 in the Roman Catholic group. Criminal statistics in Canada for 1890, showed the number of convictions for indictable offences to be Roman Catholics 1896, all other denominations 1760, so that Roman Catholics, who only numbered two-fifths of the population, were responsible for over half the crime. In England there is one murder among 178,000 people, in the Roman States one in 780. Proceeding, Dr. Barnardo said it was a commonplace that in Switzerland, the Cantons, whether Protestant or Romish, could be told by the faces of the people and the prosperity of the district. And so in Ireland, which has been the battlefield of the creeds for centuries. What has emerged? Prosperity in the Protestant districts, rags and squalor amongst the Papists.

Letters of the late Rev. Hugh Martin, D.D.

A FRIEND has kindly placed at our disposal several letters from the pen of the late eminent divine, Dr. Hugh Martin, of Edinburgh. We shall publish them monthly, and are sure they will be highly appreciated by discerning Christians and students of theology. The letter which appears this month, treating of the relations of the Atonement and the Conscience, we regard as of great value.

LASSWADE, 2nd April, 1875.

MY DEAR FRIEND,—First of all, please accept the accompanying copy of those most precious remains of Dr. John Duncan in token of the affectionate remembrance I bear towards you, “being mindful,” if not “of thy tears,” yet of that blessed and holy question you asked me at — “How can I serve Christ or His Church while I have an unpurged conscience?” Yes, it is a holy question, and an honourable, because a holy one. “Guilt (says Dr. Duncan, page 40) is the relation between disobedience and punishment.” It is a relation constituted by God Himself in His holiness and righteousness, and is, therefore, a holy and a righteous thing. And to feel it is, therefore, to feel a holy thing pressing on

the soul, and to accept the burden with a resolution to acquiesce in no removal of it, with which God is not well pleased, is a holy feeling, the beginning of truest holiness.

And how can we ever praise God enough that the relief is so holy. Holy, holy, holy! The Holy One Himself made sin. The Holy One holily made liable to bear the guilt of all the sins of a people whom no man can number. Emmanuel holily slain, holily giving Himself in death, holily accepted, holily rewarded for becoming in His holy self the balm, the cure, the comfort, the peace, the all-sufficient and everlasting relief of a guilty conscience. Isaiah heard the seraphim exclaim when they saw the Lord's holiness, "the whole earth is full of His glory." Scientific men tell us that the sun is a dark body with a photosphere or atmosphere of light surrounding it. Is not this more certainly true concerning the earth as filled with the Lord's glory, for what is the spiritual photosphere of this dark earth, if it be not a holily slain Christ? So that from those "habitable parts of the earth" where He had His eternal delights, there comes, when in this glorious photosphere of a crucified Christ, is seen the forgiveness of sins, the echo of His song, "My delights were with the sons of men." And when a holy, righteous and real forgiveness penetrates its way into the burning fibres of a guilty conscience, pacifying, cooling, cleansing, then they are given the exact tension for the time which the Spirit of God teaches them, as on shining silver harp strings to sing, "Worthy is the Lamb that was slain," "the whole earth is full of His glory," aye, and the whole heaven too! For really federally, all those fibres of conscience were gathered up into Christ when He died, and then and there they discharged their venom. When Christ, the Head died, His body, which is the Church, died. Head He could not be, nor as Head die, without His body. And when the blessed Spirit of God unites actually to Christ the soul that was federally in Him when He died, all the venom of the guilty conscience actually runs up into Him and is in Him eternally and righteously annihilated; and from Him, yea, from His shed blood, there runs down into the fibres of conscience, and into the poor soul's heart's core, the holy peace, purity, love and grace that had their triumph in the cry, "It is finished." And we dare not say, "This cannot be to me;" we are rather bound to say, "This must be to me." Surely here, if anywhere, "the kingdom of heaven suffereth violence, and the violent take it by force."

Thou knowest, O Christ, what this guilty conscience of mine will grow into to all eternity, if not purged and cleansed and healed by Thee! It will be O Lamb of God, an eternal blasphemer of Thee and of Thy Father and of Thy Spirit. Is that any wish of Thine? Thou art its Creator, Creator of this same conscience which I by transgression have made guilty. Hast Thou not a desire to the work of Thine own hands? A conscience is a more wonderful creature of Thine than all suns and stars, with all their

photospheres that baffle the search of the sciences. Very glorious art Thou as Creator of a conscience! But Lord, Thou art more glorious far as the balm of a wounded conscience. Father, glorify Thy Son by making Him the balm of my conscience; and the day will not be far distant when, with those who already sing in the land where they say not "I am sick," being forgiven their iniquities, I, too, shall sing to my own heart's solacement and to Thy praise the song of my salvation, "Worthy is the Lamb that was slain, for He was slain for us."

How near did our blessed Lord come to knowing the agony of having a guilty conscience? That is a wonderful question. We cannot answer it. This only we know, He had a conscience and He had guilt. Holy He was, inviolably holy. "Such an high priest became us, who was holy and undefiled" even by the sin that He bore, and "separate from sinners," even when, "numbered with the transgressors." But He was numbered with the transgressors and sin He did bear. And the sin which He bore was the procuring cause of His sufferings. And He justified the sword that smote Him by an acquiescing reference to the sin that He was answerable for. And to what faculty of His human soul, to what created principle of His nature, if not to conscience, did the Father make appeal when He appealed to Him willingly to bear the stroke of the sword which He awoke to smite Him? Did the blessed Lamb of God not conscientiously suffer the punishment due to His people's sins? "I do always the things that please the Father." Oh, how holy and pure and bright as a burnished mirror was His conscience in all His sufferings! Yet was it not suffering? Yea, its sufferings were infinitely acute because of its perfect holiness. "The bush burned," and surely we may here hear the voice, "Take off thy shoes from off thy feet for this place is holy ground." O how little do we know of Christ crucified! The Lord give us the only state of heart that can dare to think of Him, the broken and the contrite spirit. Had we more of that we would understand more of Him. This, however, we do know, that in His soul agony in Gethsemane and on Calvary, He came so near to the agony of a sin-convinced conscience as that of a hair's breadth, less would have disqualified Him for that sympathy which He has experimentally attained by coming to that point and not a hair's breadth further. Surely this is a guilty sinner's friend, and this is her Beloved, O ye daughters of Jerusalem. The answer then to your question, "How can I serve Christ or His Church while I have an unpurged conscience?" is just this, He who is the Lord of thy conscience is also the balm, the cure, the peace, yea the everlasting relief and health of it.

Well, I was to have told you of my wanderings and preachings these last three weeks. But what matters it? They are in Christ's hands, there let them rest to bring forth fruit to His glory. I go to Glasgow Communion next Wednesday.—Yours, &c.,

HUGH MARTIN,

Professor G. A. Smith on the Twelve Prophets.

ERRONEOUS VIEWS OF THE WORD, THE LOVE OF GOD,
THE ATONEMENT, AND HELL.

(Continued from page 108.)

We now touch briefly upon the sixth chapter of Professor Smith's work. It treats of Amos as "The Man and the Prophet," and bristles, as does the whole book, with subtle and dangerous errors. The second section of this chapter is entitled "The Word and its Origins," and gives an answer to the question, "Whence came the Word to the man, the Word that made him a prophet?" The sum of the answer is to the effect that Amos draws the materials for his book *solely from conscience and history*. "Within himself he hears certain moral principles speak in the voice of God, and certain events of his days he recognises as the judicial acts of God. . . . From this agreement between inward conviction and outward event Amos draws his full confidence as a prophet, and enforces on the people his message of doom as God's own word." Moral principles are the source from which the Word comes. This answer does not place the prophet in any higher position than is possible to an ordinary preacher of truth and righteousness. According to an inspired apostle, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." —(2 Peter i. 21.) The New Testament abounds with testimonies to the same effect. But Professor Smith ignores these testimonies, and traces the authority and confidence of the prophet, not to the command of God and the guidance of the Holy Ghost, but to the moral principles embedded in his own conscience, and his observation of outward events. What better then was the prophet than any politician or preacher of later ages? Our author also wilfully misinterprets the prophet's own language, for the latter continually declares, "Thus saith the Lord," but Professor Smith practically describes him as saying, "Thus saith the conscience of Amos." Prophecy, according to this view, is purely "by the will of man." He further asserts that Amos not only cast forth belief in Jehovah as a national God, but also "the belief that a ceremonial of rites and sacrifices was indispensable to religion." Amos certainly declares that the Lord despised their festivals and burnt-offerings, but not because these were sinful in themselves, but because the people multiplied these and forgot righteousness. The divine exhortation is not, "Cease your festivals and sacrifices," but, "Let judgment run down as waters and righteousness as a mighty stream." Of course, Professor Smith follows other modern critics in rejecting the book of Leviticus as given by God to Moses, and considers that Israel's ritual belongs to a later, more

formal, and unspiritual age. That divinely appointed ritual, we believe with the Church in all ages, foreshadowed and typified the one sacrifice that the Son of God offered upon the Cross in the fulness of times. It was therefore a continual reminder of sin, propitiation, forgiveness, and redemption to the people of Israel. It was a divine principle under both dispensations that "Without shedding of blood there is no remission." But with our modern critics this also is a pagan idea. They are therefore in harmony with the mind of Cain, who presented to the Lord the fruits of the earth, and omitted Abel's offering, the sacrifice of blood. The doctrine of atonement is of no value in their estimation. The chief feature in our author's criticism of the text of Amos is his rejection of the last verses of the prophecy. These he regards as too great a contrast to the denunciations of judgment that are found in the preceding part of the book, and are so unlike Amos, that they must have been added by some later writer possessed of brighter hopes. How much this is opposed to the doctrine of divine inspiration we leave our readers to judge.

The last part of this book, to which we call attention, is the comment upon Hosea. Our time and space will only permit us to notice serious doctrinal errors which Professor Smith announces as pure gospel. He devotes a chapter to the subject of "Repentance," of which Hosea speaks so much. We quote the following—"Repentance, it is true, starts from faith in the mercy of God, for without this there were only despair. Nevertheless, in all true penitence there is despair. Genuine sorrow for sin includes a feeling of the irreparableness of the past, and the true penitent, as he casts himself upon God, does not dare to feel that he ever can be the same again." What sort of theology is this? We are transgressors from our birth against God, and surely, if repentance means anything, it means the hope and desire on the part of the penitent to live a better life than he ever lived before. In a chapter entitled "The Sin against Love," Professor Smith gives us his views of the Love of God and the atonement, which reveal Arminianism of the most pronounced type. He also develops an utterly erroneous and unscriptural theory of hell. Our author comments on the words of Hosea, "My God shall cast them away"—(Hos. ix. 17)—as if these meant permanent rejection, and applies them to the dealings of a God who loved all men. In a previous chapter he says that Christ's message was that "The Father loves everyone of us" (p. 293), and now he adds, "The love of God has the same weakness which we have seen in the love of man. It, too, fails to redeem; it, too, has stood defeated on some of the highest moral battlefields of life." "We are not bound to God by any unbreakable chain. The strands which draw us upwards to God, to holiness and everlasting life, have the weakness which bind us to the earthly souls we love. It is possible for us to break them. We love Christ, not because He has compelled us by any magic, irresistible influence to

do so, but, as John in his great simplicity says, 'We love Him because He first loved us.'" "The one unpardonable sin is the sin against our blessed Redeemer's love as it is brought home to the heart by the power of the Holy Spirit. Every other sin is forgiven to men but to crucify afresh Him who loved us and gave Himself for us." In these quotations, the doctrines of universal love, universal atonement, and also the possibility of falling away from grace are asserted in unmistakeable terms. Further quotations will show that our author believes that man in his natural state possesses power to keep the law of God in virtue of a universal redemption. He also tells us his view of the future state of misery. "Men say they cannot believe in hell because they cannot conceive how God may sentence men to misery for the breaking of laws they were born without power to keep. And one would agree with the inference if God had done any such thing. But for them which are under the law and the sentence of death Christ died once for all that He might redeem them. Believe then, in hell, because you believe in the love of God—not in a hell to which God condemns men of His will and pleasure, but a hell into which men cast themselves from the very face of His love in Jesus Christ. The place has been painted as a place of fires. But when we contemplate that men come to it with the holiest flames in their nature quenched, we shall justly feel that it is rather a dreary waste of ash and cinder, strewn with snow—some ribbed and frosted Arctic zone, silent in death, for there is no life there, and there is no life because there is no love, and no love because men, in rejecting and abusing her, have slain their own power ever again to feel her presence."

From the above, we learn that hell is not a place of pain and suffering, but of utter insensibility, silent in death. Does this accord with the teaching of the Lord Jesus, who said that the rich man lifted up his eyes in hell, being in torment, and desired a drop of cold water to cool his tongue? Professor Smith dismisses the word of Christ as a mere piece of false painting, and substitutes his own theory in its place. We tremble at the daring irreverence and blind presumption that can treat the Word of Christ as a lie, and, at the same time, descant in sentimental terms about His love. Sufficient evidence has been produced to show that Professor Smith's views of the Bible and its fundamental doctrines are wholly and dangerously wrong. They are also at utter variance with the Confession of Faith which he has subscribed and sworn to maintain and defend. If the Free Church allows such views to pass without steps of discipline, she adds one more proof that she has ceased to be a witness for Christ and His truth. We also deplore the dissemination of such unsound theological literature—literature which will inevitably work for the delusion and destruction of immortal souls.

Congregational Note.

SHIELDS.—This Congregation, which, with the help of a generous public, had been able a few months ago to open a new church very nearly free of debt, must again venture to solicit aid to enable them to erect a manse.

Ever since his ejection from his former manse, Mr. Macdonald, the pastor of the congregation, whose health at the best is not robust, has been compelled to take up his residence at Doireaon-fhir, a place attended with many discomforts; and more especially as he can never so much as preach in his own church without crossing an arm of the sea. Such exposure has oftentimes been the cause of impairing his health, and sometimes been even to the endangering of his life. In these circumstances, it is felt that every effort should be put forth, so that Mr. Macdonald might not be necessitated to pass another winter at Doireaon-fhir; and the congregation, in proceeding to erect a manse, confidently appeal to a sympathetic and kind public to support them in their undertaking.

The cost of the new manse is estimated at £600. Contributions will be thankfully received and acknowledged by Mr. Angus Clunas, 18 Ardconnell Terrace (East), Inverness; Mr. Finlay Macdonald, Ardhislaig, Shielraig, by Strathcarron; or Rev. D. Macdonald, Shielraig.

The Presbytery cordially endorse this appeal.

ALLAN MACKENZIE, *Moderator.*

JOHN R. MACKAY, *Clerk.*

Lord Salisbury on Bazaars.

THE Marquis of Salisbury was the principal speaker at a meeting of the supporters of the East London Church Fund for the Poor, held in St. James's Hall, London, on 9th July. In the course of his speech he made the following reference to modern methods of raising money for benevolent purposes:—We all recognise the claim we have upon each other, and especially the claim that the poorer have upon the richer. We all recognise it in words, and most, I hope, to some degree in deeds; but it is a strange thing that mere appeals to high and spiritual considerations, or even considerations of pure philanthropy, fail to extract from the supporters of good works in this town sufficient means to enable those works to be carried on. We have to borrow something from mundane attractions before we can procure, as a rule, the necessary support for the great philanthropical and spiritual and ecclesiastical works in which we are engaged. It is a strange sort of compromise that before men will support a great hospital, let us say, they require to eat a bad dinner—(laughter)—and

listen to very indifferent speeches. (Renewed laughter.) Before men will support some great work of beneficence, dealing with the serious maladies that afflict humanity, they must have a ball or a garden party, and so it goes on. There must always be some secondary machinery. The largest effort which Christian munificence ever makes is in response to an organisation by which they are invited to purchase worthless articles at ridiculous prices. (Laughter.) I could not help thinking that there was something wrong in the state of Christian feeling among the laity which makes these strange devices necessary. It is a strange contrast to what happened in the earlier and higher days of Christianity. When you read St. Paul's exhortation to the Corinthians to send relief to their suffering fellow-Christians in Jerusalem, you know that he was not addressing to them a more stringent exhortation, or holding before them a higher ideal, or requiring from them a more necessary work, than is required from you every day by the Bishops and clergy who are over you in this Metropolis. Yet we do not read that he found it necessary to hold a bazaar, or to have a charity dinner, or even a public meeting with a Roman Magistrate to make a speech. (Laughter.) Now, there is no doubt that the money want is a great want to which the laity have to look, and I don't think that the best way or the most effective way is by these various circuitous and illegitimate means to which I have alluded. I believe that the laity and the Church ought to organise themselves sufficiently to take a large part of this collecting business out of the hands and off the shoulders of those with higher and more spiritual work to do. They may say, as truly as was said in old time, that it is not their business to serve tables. The organisation, of course, must be that of mutual influence. In the Middle Ages there were great societies who were called mendicant friars. I am afraid they were only begging for themselves; but if you could have mendicant friars and mendicant sisters in these days, whose business should not be to beg for themselves, but to collect money for the great work of the Church, for beneficence and humanity, and would relieve those who are borne to the earth by the work they have to do, you would give an impulse to every high and holy undertaking which now it does not receive from the curious and circuitous contrivances to which I have referred. A bazaar, or a dinner, or a ball may furnish a portion of the money which is required, but it satisfies no self-discipline, it leaves no feeling of devotion or gratitude, or beneficence behind. It does the largest amount of material good with the smallest amount of moral improvement.

ON Saturday, 4th April, over 60,000 persons assembled at Glasgow to see a football match. "The heart also of the sons of men is full of evil, and madness is in their heart while they live, and afterwards they go to the dead."