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## Explanatory Criticism of the Declaratory Act.

WE now proceed to examine the second section of the Act, which runs as follows:—"That, in holding and teaching, according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God; that he possesses *a knowledge of God* and of duty; that he is responsible for compliance with the moral law and with the Gospel; and that, although unable *without the aid of the Holy Spirit* to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy." This section deals with the fall of man and its effects. This important subject is treated, as we might expect like former subjects, in a way that modifies the doctrines of the Confession, and adapts them to the light and easy views of sin and man's depravity which are current in the present age. Instead of a bold, clear, and truthful statement of man's total depravity by nature, as a corrective to current views, we have a statement which is fitted to gratify the pride and self-righteousness of the age, and is not wanting in serious deviations from essential and vital truth. If the views contained in this section are believed by anxious inquirers, they may freely cherish shallow and inadequate impressions of their sin and misery, so that something far less than "the great salvation" that is in Christ will meet their case. Their latter end will therefore be worse than their first.

The first clause in this section is open to criticism. It sets forth that the Church holds and teaches, according to the Confession, "the corruption of man's whole nature as fallen." These words are given as a summary of Confessional teaching. They are right as far as they go. But we must remember that the Confession not only teaches that man's whole nature is corrupt, but is totally corrupt. This makes a great difference, and in an important document such as this Act every word is of value. The omission of the word "total" before corruption is therefore significant. The Church, in the above expression, only commits itself to the corruption of man's whole nature, and not

to the total corruption thereof. The words "whole nature" do not alter the matter anything. For the whole or every part of an organism may be corrupt, and yet not totally so. We feel, therefore, that the opening words of this section are a fitting preface to the light and erroneous views of man's fallen estate that follow.

The Act proceeds: "This Church also maintains that there remain tokens of his greatness as created in the image of God." Admitting that there are tokens in man of his original greatness, such as reason and conscience, which are, however, largely weakened and corrupted by sin, we deny that there are such remaining tokens as this Act asserts. We are told "he possesses a knowledge of God and duty." This is an ascription to man of attainments that even Pelagius himself would have shrunk from making. We know of no Christian creed that affirms so much of man by nature; and there is no statement throughout the Act more destitute of foundation from, or more contrary to, the teaching of the Word of God than this. It is to be wondered at that men who professed the least regard whatsoever to the Scriptures, or had the smallest acquaintance with human nature, could employ such language. To assert of man that "he possesses a knowledge of God" is not simply to say that his conscience testifies that there is a God, or that his understanding leads him to believe in a Supreme Being, but it is to declare that man in his natural state, dead in sin, and independent of the Scriptures, knows the living and true God. How utterly contrary to truth this is we need hardly attempt to prove. If the framers say no such meaning was intended, then we affirm that they were either ignorant of the proper use of the English language, or that they used it most carelessly. One thing is certain, that the man who wants shelter for his erroneous views will not hesitate to take the language of the Act in its plain sense without modification. But it is quite probable that the framers will not disclaim the interpretation we have given, for is it not a fact that Professor Candlish, D.D., of the Free Church College, Glasgow, asserts in one of his books, a statement equally as wild as theirs, that those among the heathen who loved goodness loved God, even although they might deny His existence? When this is the sort of theology vented in high places of instruction, we need expect no better in the Declaratory Act. The Word of God, however, will stand for ever, when the vain notions of men shall perish, and that Word asserts that men by nature are "without God" (Eph. ii. 12), "know not God" (1 Thess. iv. 5), and are "haters of God" (Rom. i. 30). We are also told in 2 Thess. i. 8 that when the Lord Jesus shall be revealed from heaven He will take "vengeance on them that know not God." Men in their natural estate are thus declared ignorant of God, and it is only blindness and presumption that would affirm the opposite. On the other hand, when it is considered what "a knowledge of God" implies, it is also seen how far this Act wanders from the truth. In John

xvii. 3 it is written, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Here we are told that it is eternal life to know God, and if this Act is true, every man in his natural state possesses eternal life—a manifest absurdity. Further, a knowledge of God implies saving acquaintance with Jesus Christ, for "neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him" (Matt. xi. 27); so that it is all one to say that a man by nature possesses a knowledge of Christ as to say that he possesses a knowledge of God. It is therefore quite clear that the Act ascribes to man in his natural state what is only possible to man when enlightened by the Spirit of God in the knowledge of the truth as it is in Jesus. We are also informed in this clause that man by nature possesses "a knowledge of duty." This also is a further statement thoroughly unwarrantable. No doubt the law was originally written on man's heart, but man's duty does not simply comprehend what is to be found in the moral law, but also what is to be found in the Gospel. Of extremely important duties contained in the latter, man by nature is totally ignorant, and therefore requires the teaching of the Word of God. To say, therefore, that "he possesses a knowledge of duty" is to say what is contrary to truth and experience. The Act further goes on to say that "he is responsible for compliance with the moral law and the Gospel," and to this we have just one, but an important objection, namely—that his responsibility is here based, not upon the authority of God in law and Gospel, but upon man's supposed powers of compliance in possessing a knowledge of God and duty. We admit that man is under moral obligation to keep the law and obey the Gospel, but he can do neither the one or the other without saving grace. The measure of his responsibility does not serve as any index to the measure of his ability, for that is virtually nothing, because he is "dead in sins"—the weight of his responsibility only serves to show him the depth of his inability. It is thus he is made sensible of his need of saving grace to fulfil his obligations according as Christ said to His disciples, "Without me ye can do nothing" (John xv. 5). To set before fallen man, therefore, that he has any measure of ability by nature to comply with the law or the Gospel is to delude him as to the possession of powers he is utterly unable of exercising, and is also to take away the possibility of a sense of the need of saving grace finding a place in his soul.

This section of the Act thus concludes:—"And that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy." The reference here to "the aid" of the Spirit is one of the most unsatisfactory expressions of doctrine to be found in the Act. Man is described in the Scriptures as by nature "dead in trespasses and sins" (Eph. ii. 1), and what he needs is not aid but life. Aid may do something for a living man,

but nothing for a dead man. The Scriptures, therefore, affirms that sinners are "quicken'd," "born again," "made new creatures in Christ Jesus," all which expressions clearly prove that it was not the aid of the Spirit, but this almighty, creative, life-giving power that caused them to return to God. Witness also the language of Ephraim in Jeremiah xxxi. 18, "Turn thou me and I shall be turned," which shows that for a sinner to "turn," or "return to God" there is required the almighty power of God, and that no creature help is of any value. The use of the words "the aid of the Holy Spirit" by the framers of this Act is all the more reprehensible when it is considered that these words have long been the centre of controversy in the Christian Church. Arminians have held that men simply require the aid or help of the Spirit in returning to God and believing in Christ Jesus, while Calvinists have affirmed that men are totally dead in sin, and, therefore, require regeneration in order to return, a work that can only be accomplished by the life-giving energy of the Holy Ghost. In the former case man is represented as possessing some life, and, therefore, as capable of concurring and co-operating with the Spirit of God, while in the latter case he is represented as without any spiritual life, and so entirely passive in the hands of the Spirit when he comes to regenerate the soul and bring it back to God. The latter view is that of our Confession, and that which we believe to be agreeable to the Word of God, and, therefore, by the adoption of the former, the Free Church has accepted the Arminian and set aside the scriptural doctrine of regeneration. If men go wrong here, everything else that follows is likely to be wrong. It is, therefore, fraught with deadly consequences that erroneous views in so vital a subject should enter into the creed of the Free or any other Church. As to man's capacity for "affections and actions which in themselves are virtuous and praiseworthy," let us hear what the Confession itself says on this subject. The Act treats of it in connection with the Fall, and therefore, gives a false impression of man's fallen estate in the sight of God, but the Confession devotes a special chapter to the doctrine of "Good Works," and puts it on its proper footing. It says, "Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of the Lord; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God." (Chap. 16, sect. 7).

The works treated of in this section of the Confession will evidently embrace the "affections and actions" referred to in the Act. Looking at these affections and actions in the light of the Confession, we may say that "although, for the matter of them, they may be things which God commands, and of good use to

themselves and others, yet because of 'three vital defects pointed out above they are therefore sinful and cannot please God.'” This is the Scriptural verdict which the Confession gives on the subject. But the impression given by the Act is that natural men are capable of affections and actions that are virtuous and praiseworthy even in the sight of God, and that the human race is not totally sinful in nature and practice. This view is not only subversive of the doctrine of the Confession, but also of that of the Word of God which declares that “there is none that doeth good, no, not one” (Ps. liii. 3), that “unto them that are defiled and unbelieving nothing is pure” (Tit. i. 15), and that “the sacrifice of the wicked is an abomination to the Lord” (Prov. xv. 8). The best that man can perform in his natural state has been well described by one of the early fathers of the Church as “shining sin.” Let us use a simple illustration. Love to one’s fellowmen is a virtuous and praiseworthy affection. But when that love, as is the case with all unregenerate persons, is not accompanied by love to God as the predominant affection of the soul, then the former affection takes the place of the latter, and the soul worships the creature rather than the Creator, committing thereby sin of such a heinous character as leaves no real virtue or praiseworthiness in mere affection to one’s fellow-men. If all the affections and actions of man are tested in this way it may easily be seen that their character in nowise modifies one’s views of the Fall, but rather reveals its tremendous extent and consequences. Besides, let it be observed that if there be any outward rectitude or virtue in men this is traceable not to any lack of depravity or presence of good in the creature, but to the common influences of the Spirit of God. These influences surround, in more or less degree, the whole human race. But the framers of the Act forgot these influences altogether in their extraordinary readiness to credit man with some natural power for good.

In conclusion, we affirm that it is drugging souls with sweet poison to make them believe they are capable of affections and actions that have any real virtue or praiseworthiness in the sight of God. Nevertheless, this is the obvious meaning of the Act, which clearly teaches that men are not at all so bad by nature as they were formerly told from faithful evangelical pulpits in Scotland, and that there is something good in man after all. This kind of doctrine is much more prevalent than people are aware of. A certain Rev. Mr. Ferrier, a few years ago an assistant in a Free Church in Aberdeen, and now an ordained minister, situated somewhere in the south, stated in a sermon, then printed for private circulation, that the apostle might well describe the Ephesians as “dead in trespasses in sins,” but for any one to say so of amiable young men and women who were battling their way through life, such was “a monstrous lie before heaven and hell!” That was the substance of his remarks. Our readers need not be startled. The same thing is to be found in milder language in the Declaratory Act.

## A Sermon

BY THE REV. ALLAN MACKENZIE, INVERNESS.

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*"Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."—HEBREWS v. 7.*  
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THE Epistle to the Hebrews clearly teaches that the priesthood of Christ is based upon His eternal Sonship. The heir of all things is the brightness of the Father's glory, and the express image of His person. Hence, in connection with His incarnation, the angels are commanded to worship Him. The Father addresses Him both as God and Lord: "But unto the Son he saith, Thy throne, O God, is for ever and ever." "And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands."

A priesthood not founded on this eternal Rock would be absolutely useless. There is no meaning in the Old Testament priesthood, except in its symbolical relation to this. It was necessary, however, that the eternal Son should also become the Son of Man. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." "It behoved him to be made like unto his brethren." "In all points tempted like as we are, yet without sin."

He is thus able to measure out "compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." "Himself took our infirmities, and bore our sicknesses." But it was necessary that He should have a divine call to His office. No person could call Him but God the Father, acting as the representative of the Godhead. The call to office is not after the order of the Aaronic priesthood, but after the order of Melchisedek—a more ancient and more mysterious order—to signify the mystery of godliness in God being made manifest in the flesh. After this order was He called with Jehovah's oath. "The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchisedek." "It repented the Lord that he had made man on the earth, and it grieved him at his heart." But it shall never repent Him that He has constituted the last Adam, who is "the Lord from heaven," priest for ever. He shall have no occasion for being grieved at His heart through failure on the part of the second man to implement the conditions of His priesthood in the days of His flesh, for the affairs of His house are now entrusted to none else than to His own eternal Son, who from the eternal hills of holiness beheld the habitable parts of the earth where the eternal plan of redemption was to be carried into execution through His

own priestly sacrifice and offering, in anticipation whereof He taught the Church to sing—

“No sacrifice nor offering  
Did'st Thou at all desire ;  
Mine ears Thou bor'd : sin-offering Thou  
And burnt did'st not require :  
Then to the Lord these were my words,  
I come, behold and see ;  
Within the volume of the book  
It written is of me.”

Let us now endeavour, in the hope of having divine guidance, to consider what this text which we find in the sacred roll declares concerning the four following points:—I.—The days of Christ's flesh. II.—His offering. III.—The Person to whom He offered. IV.—How He was heard.

I.—The days of Christ's flesh. These days must have been the days of His humiliation. The mystery of godliness is that the eternal Son of God should have such days. The incarnation of the Second Person of the Godhead is a great deep, beyond the comprehension of any finite creature. Yet it is the great fact which forms the solid foundation on which redemption rests. The Sonship, the incarnation, the life, death, burial, resurrection, and ascension of Christ are the pillars that bear up and 'stablish the house of His glory.

He who is God over all, and who created all, assumed a perfect human nature, free from every taint of sin, in conception, birth, life, and burial. His generation who shall declare, either in respect of the eternity thereof as the eternal Son, or the extraordinary and miraculous nature thereof in respect of the conception of His humanity through the power of the Holy Ghost. A true body and a reasonable soul, He as God assumed into real union with Himself, so that He had two distinct natures in His one person. His person is thus unique. Another such there is not. He has the nature of God and the nature of man, but only one person. He had a person before He had a human nature, therefore the taking of human nature did not give him a person. He was the Second Person of the Trinity from all eternity. He did not change by becoming man, but He took into union with Himself what He had not before His incarnation. He did not cease to be what He was, and yet He became what He was not when He became man. His glory He could not, as some imagined, leave behind Him when He became man, otherwise His Church could not say, We beheld His glory, the glory as of the only begotten of the Father. Owing to the indissoluble union between the two natures there seems to have been, as it were, a concentrating of the glory that was infinite and eternal on the tabernacle of His humanity wherein it was veiled, like the Shekinah between the Cherubim over the mercy-seat in the holiest of all. “For in Him dwelleth all the fulness of the Godhead bodily.” All the faculties

and members of soul and body He possessed in their entirety and in their perfection. He can thus speak of His soul as sorrowful, of His heart as melted like wax, of His will as swallowed up in His Father's will, of His strength being dried as a potsherd, of His hands and feet being pierced. The declarations regarding His real humanity are as clear as those relating to His eternal Godhead. What phase of real humanity is there which He does not speak of in the days of His flesh? Sin is not an essential element of humanity, therefore He—and He was alone as the son of man in this—was free from every taint of it. Yet God sent Him, His own Son, in "the likeness of sinful flesh." This seems to be the real significance of the term, "The days of his flesh." They were days in which sin was imputed to Him, namely—the sin of all the elect. He was made sin for them. He was the sin-bearer during all these days. The guilt of an innumerable company was laid upon Him, hence His cry in His own psalm, "For innumerable evils have compassed me about." These were the just deserts of His own body, the Church. The oneness is such that the Church can say, "We are members of his body, of his flesh, and of his bones," although, as in the case of the marriage covenant, the distinction of persons is absolutely maintained. It is a federal relation that secures the vital union of both. Therefore the days of Christ's flesh are days in which He is bowed down under the load of all the sins of His brethren, of His spouse given Him in the covenant. The days of Christ's flesh were days that were appointed in the eternal decrees. They were not long when compared with the age of the patriarchs, but the importance of them is so great that we are not now surprised that it is written, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." This is no exaggerated statement. What else could the days of His flesh be, but so fruitful that the light that shines from eternity to eternity should be concentrated upon them? Here we see wonders upon wonders. The works executed by our Lord in his short public ministry on earth are so transcendent and marvellous that even John, who writes with the pen of inspiration, finishes His gospel with the feeling of how little of it could be revealed to men. And yet, let it be noted that all this was done by one who was compassed with sinless infirmities, and who was tempted at every step by the great enemy, and opposed by all the malice of a world lying in the wicked one. How near the sympathy of Christ comes to His people in this respect it is impossible for us to determine, but that it is nearer than any creature can grasp is manifest. "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." It was in those days then that He offered His offering and finished His work.



II.—We will now endeavour to explain what the offering of Christ was. Here we must notice a fundamental doctrine in relation to Christ's priesthood, namely, that He offered Himself. He gave Himself. He gave His life a ransom for many. No other sacrifice could suffice. To present anything short of this, were to present what God could not in justice accept. It was a person in the room of persons. "Himself for me." This is substitution and suretyship. There are two things jealously guarded in the account given of Christ's priesthood. In the first place, it is made abundantly clear that He offered Himself. True, in the days of His flesh He had no other offering to give, although He did not cease to be what He was as the Creator of all. The conditions of the covenant required that while He was making many rich, He Himself should in the days of His humiliation be made poor. "Though he was rich, yet for your sakes he became poor." There can therefore be no suspicion that He satisfied God with any earthly sacrifices. These would be of no value had they been offered. But when He presents Himself to God as priest and sacrifice, it is impossible for God to look upon Him without seeing infinite glory in the Offerer and in the offering. When He comes to the burning mount where no finite creature can live, He takes no other sacrifice with Him than Himself. Hence the language of every step is, "Lo, I come." And, in the second place, no person could offer this offering but Himself. It was He who gave Himself. It was a free will offering. "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." These two essential elements of the priesthood we find jealously guarded, even when the offering is regarded as having been given up through the eternal Spirit, lest it should be possible to imagine that it was the Spirit who offered when He anointed Him for His priestly work. "Who, through the eternal Spirit offered himself." It was thus Christ who offered, and the sacrifice He offered was Himself. Herein lies the glory of the work. He offered Himself; He offered through the eternal Spirit, and He offered himself to God, the Father. How could such an offering but be acceptable? In this text we have, so to speak, the twofold accompaniments of the offering, in the "prayers and supplications," and in the "strong crying and tears." We shall not at present inquire how far these elements were present in the life of Christ before the scenes of Gethsemane and Calvary. Prayers, supplications, strong crying, and tears, there were manifested throughout His public ministry; but the aspect of these in the garden and on the cross is somewhat different. Deep now calleth unto deep. All the guilt of all the redeemed is laid to His charge as their surety. God, the righteous Judge, imputes them all to Him. He is reckoned among the transgressors. He is

bound that they may be set free. The deep of imputed guilt calls to the deep of righteous wrath. The floods are now going over the Man of sorrows.

All things which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning His sufferings, are now receiving their fulfilment. His language therefore can be read in the Psalms which predicted the sufferings, quite as sure as in the Gospels where the facts are unerringly related. The first accompaniments of His offering were "prayers and supplications." These are joined together, although there is a difference in the meaning. Elements such as these are wonderfully blended together in the texture that makes up the righteousness of Christ. They are the threads forming the warp and the woof of that garment wrought out by Him whose days were "swifter than a weaver's shuttle," when he was made flesh and dwelt among us. "Prayers" here signify entreaties in the time of distress. They are different from those referred to in the life of Christ before the sacrifice was offered. They form the incense that arises with a sweet-smelling savour from the sacrifice. They emanate from the bruised Rose of Sharon. When He prayed on the mount, the fashion of his countenance was altered, and His raiment was white and glistening. He was then transfigured with the light of divine glory. Here He prays at a time in which he seems almost transfigured with divine wrath. His prayer is an offering up of His soul's need and of His soul's exercise. Here we are on most holy ground. We can only behold afar off. It is the meeting-place of the waves and billows that pass over His soul. Elements constitute His sufferings that no finite creature can conceive. He may well say, "My strength is dried up like a potsherd; and my tongue it cleaveth to my jaws; and thou hast brought me into the dust of death."

Then does He pray—"But be not far from me, O Lord; O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth, for thou hast heard me from the horns of the unicorns." "But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord; for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant; for I am in trouble: hear me speedily." What have we here but all the tenderness of the holy soul of Jesus stirred to its very depths in prospect of the cup, and the shame of the cross upon which the succeeding verses of this same Psalm should have their literal fulfilment in the vinegar which was given Him to drink. And in the stirring up of all these tender

holy feelings towards His own Father from whom He is about to receive this awful cup, He looks for any outlet not within Himself or around Him, but into his Father's face, as the righteous Judge and the disposer of all the events that must regulate the course now to be pursued in satisfying the claims of eternal justice. And when from the Father's face He reads the impossibility of passing the cup, He as a Son, learning experimental obedience by the things which he suffers, lays His holy head, now bathed in a sweat of blood, in His Father's bosom, and on His Father's will, and prays, "Thy will be done." This is the ultimate petition in reference to the cup, and now the zeal of drinking it has such a vehement flame, that He says to Peter, who would use his sword to avert the stroke wherewith the Shepherd was now to be smitten, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? When He prays that the Father's will should be done, the prayer implies that the Father's will should be done by Him as well as to Him. For doing this, His humanity needed strength and support. It was at this stage that "there appeared an angel unto him from heaven, strengthening him." How the appearance of the angel strengthened Him has been well explained by the suggestion that the angel worshipped Him. This meant two things. In the first place, it implied that the exercise of His sorrowful soul was thrown, as it were, back upon the command to the angels in reference to Him as the first-begotten: "And let all the angels of God worship him." In the second place, the exercise of His soul, which was then concentrated upon the cup, must have been thrown back, if we may speak so, upon the infinite resources of His own eternal power and Godhead. Yet, this did not remove the agony; for we immediately read: "And being in an agony he prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." But with dyed garments He rises to travel in the greatness of His strength, speaking in righteousness, and mighty to save. During all this transaction, no outward hand had touched Him. The cause of agony was between the Father and Him in the secret pavilion of Gethsemane, where His disciples slumbered in presence of His sorrow as they did in presence of the glory on the mount.

The "supplications" which He offered have a meaning differing them from the "prayers." They imply requests for peace offered over sacrifices, or on the ground of offerings. They lead us to the intercession of the priest. "And he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors." The demonstration of this truth we find in the garden also. "If, therefore, ye seek me, let these go their way." Christ is here addressing the officers of justice. Their action, indeed, so far as their relation to Christ was concerned, indicated the lowest depths of injustice. But so far as eternal justice was concerned in arresting the surety, it was just that

these should be the instruments through whom He should be taken. The eternal rectitude of justice is not tarnished on account of the character of the executioners. Rather does it demand this, because the people for whom the surety acted deserved to suffer at the hands of their fellow sinners, as well as under the wrath of God. And there must be such oneness that their spotless Substitute must also suffer at the hands of sinful men. But in addressing the officers of justice, He seems to address justice itself. First, He reveals Himself as Jehovah, the person who said, I am that I am. "I am *He*." I am. This ray of light from the face of His glory caused them to fall backward on the ground. He must, however, willingly surrender Himself, if He is to drink the cup; but He cannot do this without veiling His glory as the great I am. It is then in the full light of His eternal glory as Jehovah that He offers Himself, and it is in the same manner that He asks the release of all those given Him. The apostle notes this when he adds, "That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none." All given Him are embraced in His supplications, and the supplications, while outwardly addressed to the officers, contain in them a plea presented to God as Judge, acting in accordance with eternal justice, that all whose names were borne on the breast-plate of their great High Priest should have reconciliation and peace through the Lord Jesus Christ. There was none exempted of all that were given Him. There was none forgotten; therefore, none of them shall be lost. The weight of their deserved wrath He took upon Himself. Here He was acting as advocate with the Father. On the same grounds He pleads on the cross: "Father, forgive them, for they know not what they do." The prayers and supplications were also accompanied by "strong crying and tears." This was also predicted in the Psalms. "I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God." "When I wept, and chastened my soul with fasting, that was to my reproach." "My tears have been my meat day and night, while they continuously say unto me, Where is thy God?" It is not in vain that the Holy Ghost here teaches that the crying was strong. It was not the moaning of one overcome. They were not the dying accents of a mere martyr. We shall only at present refer to two cries uttered on the cross. The first of these was, "My God, my God, why hast thou forsaken me?" All the elect forsook God; therefore Christ is forsaken in their stead. They deserved to be forsaken throughout all eternity, and now the surety secures for them everlasting communion with God. Here we may read a contrast between the two Adams. The first Adam had all the outward and inward comforts which he needed for soul and body along with the presence and favour of God, yet he forsook God. The last Adam was, at this time, denuded of all the outward and inward comforts of soul and body, and of the

sensible enjoyment of the presence of God, and yet He did not, in this awful hour of darkness, forsake God. He calls on God through the awful terrors of the vials of the wrath that is poured out upon Him. And He calls upon God as His own God in this awful hour. In the garden, and at the close of the sufferings, He speaks to Him in the relation of the Son to the Father; but here, in the relation of the last Adam, and the Head of His covenant people, He speaks to Him as God, inflicting upon Him as surety, all that the righteousness and honour of Jehovah's throne demanded as punishment for the sins laid to His charge, although they were not His own, but His people's.

Another cry we hear in the words "it is finished." This, too, was a "strong" cry. "His eye was not dim, nor his natural force abated," for we have a greater than Moses here. It is His own public testimony to the nature of His work which was now consummated. He does not die like the other malefactors. Pilate himself wondered that He was already dead. It is in infinite majesty that He drinks the last drop of the cup, and raises His head on high to emit one other cry of infinite triumph before He bows the same head in yielding His Spirit by His own free act into the Father's hands. At this moment the wrath had passed over Him. The cup was passed from Him, but not without drinking its contents. The full light of the Father's countenance was shining upon Him *before* He bowed His head and gave up the ghost. It was in the full blaze of that light that He wound up the last part of His work on the cross by laying down His life, which was then, as before, under His own control. Of the "tears," we may not have specific instances in the garden and on the cross, but we have indications in the Psalms that they were general throughout. His Church deserved weeping and wailing for ever and ever. His tears save her from that. Each drop shines with eternal glory. His head became a fountain of tears, and these, tears of blood. The curse on the first Adam bound him to eat bread in the sweat of His face. Christ, who is made a curse for His people, procures bread for them by sweat which consisted of "great drops of blood." Tears indicate sorrow, and there was no sorrow like His sorrow. But His tears are wells of salvation out of which His people draw the water of life with joy.

III.—Let us now consider who it was to whom Christ offered. He offered "unto him that was able to save him from death." This was God, the Father, acting as the righteous Judge in vindicating the rectitude of His eternal government when dealing with, the surety, to whom He could not show partiality in exacting the demands of inexorable justice. "He that spared not his own Son, but delivered him up for us all." The infinite love of the Father to the person of the Son knew no abatement in this awful transaction, but pity must be hid from His eyes until all the guilt of the elect is expiated. And in all this process the Son was offering to the Father, and acting in things pertaining to God.

He could not offer to any other. But how did He die, when He was offering to Him that was able to save Him from death? There is a difference between being saved out of death and being saved from dying. He died, the just for the unjust, and yet He was saved from death, for He was heard in that He feared. The text shows that this power was in the hands of the Father as the Disposer of all that was laid upon the Substitute. And what the Father had power to do in this respect, was done to His only begotten Son, whom He regarded with special complacency in the obedience wherewith He yielded His life. "Therefore, doth my Father love me, because I lay down my life that I might take it again." We think that He was able to save Him from death in three respects. (1.) When the cup was made to pass before Him in the garden, causing Him sore amazement, and wringing great drops of blood from His body, through the agony of His soul, He was saved from being so overwhelmed at that moment that death should ensue before His work was finished. True, the resources of His own divine nature were indissolubly united to His soul and body as man, and did mysteriously prevent Him from sinking under this load, for no mere man could behold what He then beheld and live, but yet the terms of the covenant were such, that He was, in these sufferings, upheld by the Father. "Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my Spirit upon him, he shall bring forth judgment to the Gentiles." In accordance with the promise of the Father, the Spirit, which was given Him without measure, strengthened His holy humanity, which required this, while compassed about with sinless infirmities on which were gathered the waterspouts of the wrath which His people deserved. That He needed and received such strength, the presence of the angel testifies.

(2.) He was able to save Him also from death when drinking the cup. No mere creature could be saved from death in drinking it. No mere creature could exhaust it. How fearful must the second death of the lost be for ever! When the Son of God Himself endured such sufferings, what must the eternal doom of the wicked and unsaved be? Death approached Christ armed with all its terrors. He could now say, "The sorrows of death compassed me, and the pains of hell got hold on me; I found trouble and sorrow." Death comes with its sting, the strength of which is the law. Death could claim every individual for whom Christ stood, because they all came short of conformity to God's holy law. But if Christ exhaust all the demands of law in their room, death can have no more power over Him, or over them, for He will then make an end of sin, seeing that sin is the transgression of the law. If law be satisfied by His conformity, and justice by His satisfaction, then He and His people are saved out of death. It was in anticipation of this that it was said, "He will swallow up death in victory," for He died without

being overcome by death. "O death, I will be thy plague; O grave, I will be thy destruction; repentance shall be hid from mine eyes."

He overcame death instead of being overcome by it. He led captivity captive. And the Father was able to save Him from death by ceasing to smite with the sword after all the claims of law and justice were fully and finally satisfied. It was in view of this that Christ said, "It is finished." Here is an end made of sin, and everlasting righteousness brought in. Here is the door of escape from the second death. Here we have the grounds of a sinner's hope for justification. To this foundation the Holy Spirit leads the soul whom He quickens. Herein saving faith rests. Here God Himself rests. "It is finished." The sorrows of death are already past. The pains of hell are already exhausted, for "His soul was not left in hell, neither his flesh did see corruption."

The Father was also able to save Him from death when dying, by ceasing to forsake Him. He did not sink under the wrath of God, for then the wrath would not have been exhausted. The wrath had all gone over Him before He died. The Father's face was shining in all its fulness of love and complacency on His soul and body *before* He gave up the Ghost. It was in the full enjoyment of this that He committed His spirit into the hands of the Father.

(3.) He was, moreover, able to save Him from death by raising Him up on the third day. "Christ was raised up from the dead by the glory of the Father." This was the implementing of the promise that He should not suffer His Holy One to see corruption. The state of Christ's body in the grave was unique, not only because it was united to the Godhead, as was His soul which was now in paradise, but also because He had left it in the keeping, so to speak, of the Father's promise, in the full confidence that it should be absolutely preserved from the corruption of death, until His spirit should return to inhabit the glorified tabernacle in which He was to ascend to the right hand of the majesty in the heavens.

IV.—We are now led to consider finally how Christ "was heard in that he feared." To explain this fear as piety or reverence on account of which He was heard would seem to disconnect this part of the verse to some extent from the former part. It is indeed quite true that He was heard on account of His Godly fear, for "the spirit of knowledge, and of the fear of the Lord" rested upon Him beyond measure. Godly fear rested upon Him in perfection. But it cannot be denied that He feared the wrath of God, otherwise His sufferings would be divested of their intensity. He began to be sore amazed in the garden. If He were capable of being sorrowful and wearied, why should He not be capable of being afraid of impending wrath? This fear was not only holy and free from every slavish element, it was also

a necessary part of His sufferings. His holy and sinless humanity could not but be afraid of the righteous wrath of the Judge against Him as the substitute of His people. Everlasting terrors were due to the elect for their sins, therefore the terrors of the wrath of the Almighty fasten upon the Man of sorrows. It was His holy sensitiveness to divine anger that caused this. His people will never be able to see the bottom of what He endured on their behalf. The terrors of death fell upon Him. "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." "And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death." He even seeks some alleviation of His sorrow in disclosing it to the three disciples. This sore amazement could not possibly arise from the prospect of dying only, for that would mean that He had not the confidence in dying which belongs to His people. He was not heard in being delivered from dying, because He did not ask to be delivered from dying. Law and justice required that He should die—the just for the unjust. He died for our sins according to the Scriptures. He was buried and rose again the third day according to the Scriptures. Therefore His fear did not arise from the prospect of death and burial, for in this respect His flesh rested in hope. What then were the fears from which He was delivered?

(1.) He must have felt the fear of meeting the awfulness of the wrath of God. Therefore did He give this song to His Church to sing in anticipation of His sufferings: "Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters." Let us remember that Christ here was acting officially as surety for the elect. Their guilt was imputed to Him. Their shame and disgrace as sinners were laid to His account. Each and all of their sins were calling for stripes from God's inflexible justice. Each sin deserved God's wrath and curse, both in this world and in that which is to come. Sore amazement for ever in view of the heinousness of sin in the light of Jehovah's claims, would be the everlasting portion of all sinners if Christ had not suffered and died. The mystery of how Christ experienced fear of wrath seeing He was God is unsolvable by us, as other mysteries of the same nature are. It is clear, however, that in view of infinite wrath His holy human strength dried up like a potsherd. "My strength is dried up like a potsherd." Acting as He was in the room of the elect under the law, the forthputting of the resources of his own Godhead, as the eternal Son, were presently restrained, though never for a moment absent, owing to the unity of His person. Justice required that His exercise of soul at this time should be the exercise of a spotlessly holy man, quite as sure as



it required that this man should be no less a person than the eternal God in order to give merit to His work. Had the infinite energies of His Godhead been put forth at this time to save Him from suffering, justice had not been vindicated and His sympathy with His people had been limited. Yet He was heard in that He feared. His holy humanity was strengthened in order that He should be able as well as willing to drink the cup given to Him by the Father. He raised His head on high by drinking out of the well of the Father's will. The sweat of blood was over before He was arrested. He will even show His executioners that He is not taken in an hour of weakness by arresting them before they arrest Him. His behaviour before His enemies reveals infinite dignity. When He does speak to them, it is as the person who can say, "I am." He is not swallowed up by His sufferings, but He swallows up death in victory. His march through all the steps of His humiliation is triumphant. He has strength to suffer and to die without sinking under the burden. In satisfying the claims of God, He was despoiling Satan of His power and bruising the head of the serpent.

(2.) He must have felt the fear of the withdrawal of the Father's countenance from His soul. This was known to Him from all eternity as God. It was revealed by Him to His Church in the Psalms. His Church sang His own experience in this. Now He has experimental knowledge of it in His holy soul. Need we wonder that He says, My soul is exceeding sorrowful? Can we wonder that He feared this? Would not the wonder be that He would not fear it? His holy filial relation caused Him to fear it, and to be sore amazed even in prospect of it. But was He heard in this? He was. He was strengthened with grace beyond measure to enable Him to cleave to His God in that dark hour without succumbing under His desertion. Yea more, the language that is heard on the lips of His holy humanity is the language of faith. *My God, My God.* O, what a glorious achievement! "God forbid that I should glory save in the cross of our Lord Jesus Christ." Moreover, Christ was heard when He cried out under this desertion; "For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried unto him, he heard." Here we see the covenant arrangements between the persons of the Godhead fulfilled in time. One of these was, that whenever Christ should utter His cry on the cross, the Father would not any longer hide His face from Him. He was immediately heard. The darkness was past. The terrors of wrath were gone. The loneliness of desertion gave place to fulness of joy. "It is finished." "The King shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips."

To Him the Father calls us. "This is my beloved Son, in whom I am well pleased, hear ye him." To Him the Spirit invites us. "The Spirit and the bride say, come." To Himself He invites us. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "O come, let us worship and bow down, let us kneel before the Lord our maker." May the Holy Ghost bring us to a saving knowledge of the way to the Father.

## Memorandum and Diary of the late William Sinclair of Wick.

*(Continued from page 179.)*

I FEARED to take part in church work until after much struggling and prayer. These words seemed to open my path, "Go ye also into the vineyard, and whatsoever is right I will give you." I then taught a class of stout boys in the Sabbath School, and some evenings, with much comfort, being desirous of their eternal welfare. I taught them the Word which is the seed of the kingdom. Some of them seemed willing to learn and hear, and appeared to be moved, and would shed tears. But as to real fruit I had my fears, yet not without hope. I also regularly attended the weekly prayer meeting, and often kept worship in private houses, which was often very pleasant to myself, and have thought in connection with these services that man's chief end is to glorify and to enjoy God.

My first open disagreement with others arose in connection with a proposal that the Sabbath Schools of Pulteneytown and Wick should unite in holding a soiree, to be addressed by several gospel ministers—tickets one shilling each. A meeting of our teachers was called, and I endeavoured to show that it was wrong to attend such gatherings, as they were generally profitless, and only for amusement, suitable to empty ministers and light professors. And yet, under the name of religion, ministers who were pretending to be instructing parents and children from the Holy Bible would not allow one there without paying a shilling, although the divine command was to give "without price." The whole affair appeared to be a carnal device, and dishonouring to God, and therefore I did not attend, nor my class. There was a great commotion in both towns against what was said to be my conceit and vain-glory in opposing such good men, and hindering such good works, and further, causing such strife and ill-will. Owing to what I believed their disorderly walk I withdrew from attending church. However, dear James Macadie, Watten, took up the matter, and got a meeting of session, but they would not take up the case unless they were aided by a committee of the congregation, which was allowed. After two nights deliberation,

and giving me many counsels, they allowed they had acted against the truth. They then requested more time to pray over and consider the matter, of which I never heard the result, nor have I heard of a soiree in connection with the congregation since, about thirty years. I do not now remember the many such turmoils I have had with Sessions and Presbyteries. I have often wondered they took so much trouble in persecuting, and truly I did not consider myself worthy of the honour. However, I never lost by their buffeting, but often my best spoil was taken by war.

Since I was enlightened I endeavoured to be regularly at the prayer meetings, first in the parochial school conducted by Messrs. James and Daniel Louttit, George Dunoon, Peter Taylor, and Donald George. I liked to be in such company, but for a considerable time dared not go forward among them, but sat near the door. When going to the school I was ashamed to be seen by my old companions, so I went as privately as possible lest they should say, "Is Saul among the prophets?" These feelings were strongest at first, by-and-bye they were less keen, until gradually I could go with ease so far as my fellows affected me. After some years I was asked to engage in prayer. It was then I began to discover my dwarfishness, compared with the exercised men I had been hearing, which often made me refuse to rise when called. I cannot deny but at times I have found room and liberty to rejoice in God through the Lord Jesus Christ, and forget the seen while enjoying things unseen with joy unspeakable. I would at such seasons feel that I was led into the truth, and the wonders of His grace, but when deadness through my folly would work in me I would question if my liberty were not produced by intruding into things unseen vainly puffed up by a fleshly mind. Yet I would just try again and again, and sometimes arrive at, "Thou hast done all things gloriously well. To Thee be all honour, glory, and blessing, for ever and ever.—Amen."

When our leading elder, Mr. Daniel Louttit, removed to Lybster, the session appointed me to take charge of the congregational prayer meeting, held on Sabbath evening. This I endeavoured to do when at home and not confined by illness. I must acknowledge that in everything we come short, especially in having a single eye to His glory, yet I have no desire to give up reading His Word together, and stirring one another up by way of remembrance. Sometimes I have been stirred up to praise Him for the grace bestowed upon the brethren while engaged in these meetings. I have also heard some who left the town say that they longed much for these meetings. If we could judge by the attendance, it would seem that the people were not wearying of coming. I have often thought of the responsibility of keeping them together. Might they not be better employed somewhere else? Then that word, "Forsake not the assembling

of yourselves together," would encourage me. May the Lord pardon what is ours, and bless what is of Himself by word and spirit."

The above concludes the brief sketch Mr. Sinclair wrote of some of the leading incidents of his life. It is followed by a diary also written during his last illness. But before we publish this we insert a similar record he kept in early manhood, so far back as 1845 and 1846. For seven months in the former year he wrote a journal with private signs to be understood only by himself, and to this he refers in the opening words of the following diary:—

#### DIARY 1845-46.

Sept. 17th, 1845.—I resolved when I began to keep the preceding journal to enter every night, but have failed owing to sloth and neglect. Have pity on me, O Lord! 18th.—Very confused. No time for reading. A good deal broken under a sense of hardness. In the office read the 9th of Daniel and prayed. 19th.—Rose at half-past five. More fasting. Purpose to set as much as I can of to-morrow apart for religious exercises. Observed myself too light in speaking of sacred things. O Lord, sanctify me by Thy Spirit! 20th.—Dull all day. Heavy at worship. Very ill prepared for a coming Sabbath. 21st.—Sabbath. Rose at five. Read a sermon, tried to believe, but could get no nearness. In church, Mr. Taylor very lively, text—"The Lord hath need of them."—(Matt. xxi. 3.) Many present seemingly impressed. I had earnestness in prayer for my class, only seven scholars. Pity me that I can do nothing for Thee in the world. Wouldst Thou be pleased to open a door of usefulness for me, and give a spirit to accept and fulfil it for Thine own name's sake? 22nd.—Kept worship in A. M.'s. Was somewhat helped. O give me nearness, manifest Thyself that, by beholding the beauty that is in Thee, we may be led to put our confidence in Thee as the all in all! 23rd.—Have very ill-will to make an entry this day. I know not what to do with myself. I have got quite unmanageable. O, for Christ's kingly power to subdue my lusts, sloth, sleep, &c. 25th.—This day nothing remarkable. The Lord will keep a strict account whether I will or not. Every idle word shall be brought into judgment. 26th.—Read "The Walk of True Godliness." The formalist is very like a Christian. Keep me from being a reproach. 27th.—Visited Mrs. B. who is very poor. We ought to be thankful for our outward enjoyments. Bought books for Sabbath School. May they be blessed to some poor soul! Lord, prepare me for to-morrow. 28th.—Sabbath. Rose at six. No sensible discovery until before going to church. I got a view of Christ dispensing mercy from His throne of grace as the minister of the upper sanctuary. Mr. Taylor had an excellent sermon on Cain and Abel. Had a pretty full class, and very attentive. Distributed books among them. Then went to Daniel Louttit's meeting, and to see Annie Fraser, an aged Christian. When one asked

her, "How did you spend the day?" she replied, "When the rest went to church, Satan came to me with an old song I learned in my youth, and tormented me, and I said to him, 'Come with me to the Questions,' and in spite of him I said over a great part of the Shorter Catechism, so he couldn't stand that, and he left me, himself and his old song." She also told of a young man that was coming to see her when she was young, and she bade him not come back, because she was not feeling the breath of prayer about him. There are many lessons to be learnt at her bedside. 30th.—Read "Watson's Hints on Christian Experience."

October 2nd.—Made no entry last night because Kitty Grant was with us. She is a real old Highlander, and ill-pleased with a dry sermon she heard. She says, "Eternity will not be so long to me as that sermon was; but anything will do for English people, they are so shallow." I was seeing Annie Fraser with Donald George. This evening at prayer meeting Angus Macleod from Roster was very lively. Went with him to visit friends. O to have the teaching of the Spirit in the deep things of God! 3rd.—Very dead to spiritual things. A sense of our own unworthiness would magnify the least mercy. Salvation is a looking unto Jesus. "Look unto me and be ye saved." 4th.—Busy all day, and nothing done for time or eternity. This evening, like last Saturday evening, I am very ill-prepared for a coming Sabbath and Sabbath School. The doctrine is that "God searcheth the heart," and if He searches my heart He will find no friend there, but a strong man armed set for war against Him. He will find no love to Himself, His Son, or Spirit, or to His people, cause, or glory on the earth; but He will find it full of self, every principle is actuated by it less or more. He will find no love for His Bible, for His ministers, or for the power of divine truth. He will not find the soul in the state in which He created it. He will find out all the secret thoughts about Himself, the desire that would wish to destroy Him if it were in my power, the secret love of sin, of breaking each of the commandments, and wishing there was no God to judge. But, on the other hand, if He has planted the smallest particle of His own grace in the heart, though it were almost hid with corruption, He will find it out and own it as His. O Lord, give the Spirit to my class to search and show them their hearts, that they may flee to Thee for new ones. Do it Blessed One, and to Thy name be the praise.

5th.—Sabbath. Committed some of Ralph Erskine's Gospel Sonnets to memory before church time. They are very helpful, and rich in doctrine. Heard two sermons. Went to Sabbath School and had a full class, but did not apply the doctrine as I had intended. Went to see Peter Taylor who was lying ill all day. Several friends were present. I am very negligent in praying for my class during the week. Although my praying will not purchase a blessing for them, yet He may bless them through

the use of the means of His own appointment. O that He would pour out the spirit of prayer, and that He would draw aside the thick, black, cruel veil that is covering Him, that I might yet get one sight of Him before I die. 12th.—Sabbath. Rose at six. Dull in spirit some time, but light began to break in an uncommon way, more especially when engaged in family worship, and when I went to private, I got such a view of the Almighty, as encompassed about with light and glory, as far excelled anything I ever conceived of before. How very insignificant the angels and the heavenly hosts appear, when compared with the great eternal Jehovah, the brightness of Him that dwelleth in the light that is inaccessible! So gloriously transparent, so infinitely high, and incomparable to all created objects is He, that the sun, moon, and stars appear to be but small glittering things, not worthy to be compared, not even worthy of the smallest notice or admiration, when set in the balance with the Creator. Whether has more glory, the house, or He that builded the house? O, what a glorious exercise it is, to be contemplating the majesty of Jehovah, when a soul can get access to Him, and be introduced by Christ as one of His ransomed ones! O to live to His praise!

## Notes of a Fellowship Meeting at Inverness on 3rd July, 1896.

(THE SEVERAL SPEAKERS ARE INDICATED BY FIGURES.)

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TEXT:—"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—  
PHIL. i. 6.

QUESTION:—"Marks of 'the good work' begun by the Holy Spirit in the soul, as distinguished from any other work."  
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1.—"The good work" had a small beginning at Philippi. Lydia's heart was opened by the Lord at the prayer meeting by the riverside. The good seed took root in other hearts also at Philippi. Paul was encouraged and strengthened in his work, when he saw the purposes of the Triune God taking effect. He looked at the fountain from which all grace flowed. He was persuaded that the enemy could not stop the work of grace which was begun by the Spirit among the Philippians. Jesus Christ finished the work given Him to do. He has the keys, and can open the hearts of sinners, and He will overcome all opposition to "the good work" in the souls of His people. He will make them a willing people in the day of his power.

2.—If we knew ourselves as sinners we would need the Physician. "They that be whole need not a physician, but they that are sick." "God is love," and the mark of it is, "He gave

His only begotten Son." The look of faith on Jesus Christ will stand. It is only those who are planted in Christ that will stand the test. Christ spoke of some who heard the word, and received it with joy, and yet, because they had no root, they dured but for awhile, for when tribulation or persecution arose because of the word, by and bye they were offended.—(Matt. xiii. 20, 21.) A mark of such as are true Christians is, that they are empty in themselves, and they require food. "Show me a sign for good."

3.—The first mark which I would give is, that "the *good work*" is begun in them. There was no good in any of them by nature. They have no good to say of themselves. They fear many times that they are deceiving themselves. They desire to walk according to the commandments. They would like to be holy. They are tried and tested by the Holy Spirit. Jesus is great, and all else small in their estimation. A mark or two of the hypocrites. They are satisfied with an empty profession. They desire honour from men. They have no love to Christ, and no love to His cause. "Let us walk worthy of the vocation wherewith we are called."

4.—He has the power to carry on the good work, and power to awaken the dead. There was a day when you thought you could win the favour of God by your own works, His favour which is "better than life." We believe there are many who thought they were by their own works safe for eternity. You may be here to-day that perhaps offered a sacrifice of praise to the Most High, because you succeeded so well, as you thought, in saving yourself, and all the while ignorant of saving grace. They are not left to themselves: He that begun "the good work" in them will carry it on. Their spiritually dead souls are quickened and brought to life. They then see the law as holy and spiritual. They become "dead to the law." No hope now of gaining life by the works of the law. Their souls got a sight of the glorious sacrifice. They were made willing to receive salvation on gospel terms. Did your soul see the covenant? Has unbelief been overcome? When God meets the soul with the words, "This is my beloved Son, hear ye him," when the hand of faith is stretched forth and receives the gift, then the feet are put upon the rock, and the new song is put in the mouth. The Gospel takes effect, and the poor soul is safe for eternity. "No man is able to pluck them out of my Father's hand."

5.—A mark of the genuine work is, they are tender to God's people, because they have tenderness of conscience. They are weak in themselves. A special mark: they went through the pangs of the new birth. They as children know their Father, and they are much hurt in spirit when they see and hear God dishonoured. "Eli's heart trembled for the ark of God."

6.—When the sinner came to realize his lost and ruined condition, we believe he first tried to save himself. He, as it were, was put out by the law, and was taken in by the Gospel.

He found ten big guns (the ten commandments) aimed at his heart. Sin, he found to be the strength of the law. All his good works were burnt up. He was stripped naked, and found himself under the curse. He received Christ in the promise. He was made a new creature. The fear of God always follows the new creation. It followed the young men to Babylon. They were tried in the hot furnace, and they stood the test. The hypocrites feed on the dove's dung. We mean by that, the failings and faults of God's children.

7.—The Scriptures are full of marks. The women at the sepulchre were troubled with unbelief. "Who shall roll us away the stone?" They were nevertheless encouraged. "Be not affrighted. Ye seek Jesus of Nazareth." Another of the children asks, "What wilt thou have me to do?" One mark is, they feed on the Gospel. The ungodly put a crown of thorns upon His blessed head. His children place the crown of their salvation upon His head. Another mark is, they fight the good fight. There is enmity between the seed of the woman and the seed of the serpent.

8.—The Lord's people "search the Scriptures." They are known by their fruit. They fear God. They were quickened and brought to life. The Christ of the Word was revealed unto them by the Holy Ghost. They would not trust their soul's salvation to any other Christ. His love was shed abroad in their hearts, and this bound them to Him and His Word. Paul was deeply concerned about all the churches. Another mark is, they come to the light of His Word. They, with David, seek to be searched and known lest they be deceived. And the last mark I will give is, that they suffer persecution for Christ and His cause. "All that will live godly shall suffer persecution."

9.—There was a day in the history of the Philippians, of whom Paul had this hope, in which they were convinced that they had immortal souls. They were convinced that there was but one way of escape. The Holy Spirit called them effectually. The command was given, "Come from the four winds, O breath, and breathe upon these slain that they may live." They grow in grace and in knowledge. They love the Bible.

10.—As we have already heard, there was a time in which all the family of faith were "dead in trespasses and sins," and buried in their graves, the carnal mind, fleshly lusts, etc. There was a day in which their graves were opened, and they came up out of their graves, being quickened by the Gospel. All whom God purposed to save will be raised up from the grave of a state of nature. As in the creation of the world, God said, "Let there be light, and there was light"—so in the new creation, as the apostle says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." A mark of such is, that they saw His glory. A mark given of



another, "Behold, he prayeth." They will have the spirit of prayer. Another mark, they will be holy. They will have faith and good works. They found out that they could not "serve two masters."

11.—It is a very solemn matter to be giving marks of God's work in the soul. It belongs to the eternal world. His people need comfort, as "the good work" will be severely tested. Where art thou? The natural man knows not where he is. A mark is, that they are brought to see and believe that God is just in condemning and punishing sin. "He is just in all his ways." Man delights in sin by nature, but sin lost its ruling power in the heart of the child of grace. He got the living water from Christ, and sin lost its charm. Christ marked His sheep. They hear His voice, not the voice of man. Neither will they follow man. They have a clean appetite, and pure desires. God sanctified them. They have another mark. They have become "little children," and would desire to be getting less. "I must decrease." "Learn of me, for I am meek and lowly in heart." We believe that true knowledge was never so scarce as it is now. But there is boasting in abundance of this generation's knowledge. Is it the true knowledge that leads to self-denial? Another mark is, they will suffer rather than sin.

12.—There is a work something like "the good work," and yet it is not real or genuine. Something must have been wrong at the commencement, and there was much wrong ever since. The enemy dwells in every unregenerate heart. He is there, "the strong man" keeping his palace. He must be bound. Sin has dominion in every soul, except where "the strong man" has been bound. The unclean spirit reigns in every natural heart. Mark there is a difference between the unclean spirit going out of the heart for a season of its own accord, and being *put out*. There are two powers at work in every renewed heart, the power of darkness and the power of light. God on high is stronger than the enemy. A mark is, the child of grace cannot comfort himself, and cannot dispel the clouds of darkness from his mind. He knows the difference between the shining of the sun and the storm. One verse of God's truth may cause his bands to break, and he finds more riches in a verse at such times than in thousands of worlds. "The good work" is in the hands of God, and they give it up to God. They find from their bitter experience that they can only destroy themselves. They cannot speak one good word of themselves. They are certain that they would have perished for ever had not God in His infinite mercy come to their rescue and saved them with an "everlasting salvation."

13.—"The good work" at Philippi began at the prayer meeting. The spirit of prayer united Paul and the saints at Philippi to each other in the bonds of love. He prayed "that their love might abound yet more and more in knowledge and in all judgment." The Lord turns everything upside down that

would hinder His work. His work in the soul will be tried. He told them in the days of His flesh what they were to expect in this world. They were to be hated for His name's sake, they were to be put out of the synagogues, etc., and yet they were to be of good cheer. His gold will get but very little rest here. The third part will be brought through the fire; they must be kept pure. His gold will meet with many trials and difficulties. We said, He will rebuke whatever hinders His work. Boasting, gifts, etc., must be destroyed. The work is made beautiful by Himself. He empties His own "from vessel to vessel." One of them was afraid that he would some day fall into the hands of an enemy. False professors have their own marks in the Word. "They are rich, and increased with goods, and have need of nothing." They have no "broken spirit," and they have no poverty. His poor get many causes for mourning, the low state of His cause, the many signs of His displeasure. May He take the charge of His cause in our midst!

14.—The true Christian has many doubts and fears. In his own eyes, even "the good work" he fears is not genuine. Abraham had a promise from God of a son. The case looked discouraging owing to Abraham's age, yet he believed God, and the promise was fulfilled. There is a work of Satan and a work of God; both shall be tried. The "good work" of the Spirit cannot be seen going on in the soul. "The wind bloweth where it listeth." Yet the fruit can be seen. His people are known by their fruit. They bring forth good fruit, not *good feelings*. No; but good works through grace. Balaam was a man that had much light in the truth, had knowledge, and yet we find him preaching, and there was truth in what he preached. Balaam was after all a natural man, quite ignorant of the new birth.

15.—The great question for us all is this, "Will our work stand?" Is this the work of God's Spirit in my soul? Am I still deceiving myself? Paul was quite sure that the good work begun in the hearts of the Philippians would stand. The hypocrite, we believe, has no great fear concerning his work. The Lord's people have "two nations" at war in their souls, the kingdom of grace and the kingdom of darkness. Sometimes grace is above, and at other times unbelief appears as if it would conquer. "Art thou he that should come, or look we for another?" His poor ones need refreshings.

16.—If "the good work" is going on, it is a proof that it began in the soul. They drank at the fountain. They, as the members of His body, were quickened together with Christ. They are bound to Christ and to the members of His body by the spirit of love. The mark given by the apostle John is, love to the brethren. "And when one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it." The Psalms are a comfort to the subjects of grace. David, one of the members of Christ's body,

has his ups and downs there, and the other members have sympathy and a fellow-feeling with David. They are, by the teaching of the Spirit, going into the mysteries of Christ's sufferings. He went so deep into suffering, that He can comfort any member, no matter how heavy his afflictions may be. They receive out of Christ's fulness. They feed upon Christ. They know Him as the mediator.

17.—Christ is made unto them wisdom, righteousness, sanctification, and redemption. They suffer persecution from the world and the flesh. They accepted Christ as a free gift. False professors of religion imitate the true Christian, but they are dead, and not under the influence of the Holy Spirit.

18.—It is easy to send sinners to work, but very difficult to make them give over their own works. Many would like to be saved by their own works. The Holy Spirit, like a dove, came to the soul with this message, "O Israel, thou hast destroyed thyself; but in Me is thy help." In a day of mercy they believed this. They believed that He has "no pleasure in the death of him that dieth."

19.—The Saviour gave many marks of His own as we find them in the fifth chapter of Matthew. You will find a very clear mark in the thirteenth of 1st Corinthians, charity. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

20.—The arrow of conviction found its way to the hearts of the godly in Philippi. Christ stripped them of all they had. He became their portion. They have need of patience.

"I waited for the Lord, my God,  
And patiently did bear,  
At length to me he did incline  
My voice and cry to hear."

The Church is married to Christ. He is her Shepherd. "The Lord is my Shepherd, I shall not want."

21.—Paul tasted in his soul that Christ was precious. At one time he felt the power of sin and of unbelief in his soul. God will carry on "the good work" in every soul where He began it. This was His purpose in beginning the good work. Where He begins He will finish. He is able and willing to carry on and complete "the good work" in all His people. His arm is full of power. The work of His Spirit in His children will be perfected, first, because they were chosen in Christ. They were given to Christ in the covenant. Their names were in the book of life. One of them amidst many difficulties and trials derives much comfort from the covenant. "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although He make it not to grow." A mark of the real and true work of grace is, that it has many enemies to contend with. Whenever "the good work" begins the enemies begin their

opposition. Nehemiah no sooner begins to build the wall than the enemies try their utmost to stop him. The powers of hell will do their utmost to hinder God's work. If "the good work" is progressing there must be wrestling, and this is no easy work. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The grace of God in the soul will empty the ocean of corruption that is there. Well, you say, it seems very unlikely in my case. However unlikely, we say, that the work of God the Spirit will be carried on in spite of the stubborn opposition of the world, the devil, and the flesh. The Church of Christ has much to fear from false brethren, of which there are many in every generation. Jehu was very zealous for a time. "Come," says he, "and see my zeal for the Lord." He destroyed Baal and his worshippers out of Israel. And yet Jehu "took no heed to walk in the law of the Lord God of Israel with all his heart." He did not forsake the golden calves. Again, Orpah followed her mother-in-law, Naomi, on her way to the land of Judah. Yet she returned to her people and her gods before going very far, and allowed her sister and mother-in-law to continue their journey to Judah. Should this not be a warning to us all? "Demas hath forsaken me," saith Paul, "having loved this present world." What an enemy! "the present world." After all, grace will have the victory. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

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## Sacramental Address.

(III.)

BY THE LATE REV. JONATHAN R. ANDERSON, GLASGOW.

**H**OW highly favoured, intending communicants, are you in being invited to be the guests of the Heavenly King! Let faith be in proper exercise, bringing near the objects that are not seen as yet, and you will discover a feast prepared worthy of Him who gives it, and suitable to those who receive it. The bread which is here offered to you to eat is sweeter far than the manna by which, for forty years, the tribes of Israel were supported, for it gratified the appetite of the body; this satisfies the desires of the soul. It is more substantial than the manna, for it left the Israelites open to cravings after other things, but this leaves no want of the soul without a supply. "He that believeth on me shall never hunger." It is more abiding than the manna. "Your fathers did eat manna and are dead; he that eateth of this bread shall live for ever." The water which is here given you to drink is pure, refreshing, and invigorating. "I beheld a pure river of water of life clear as crystal, proceeding out of the throne of God

and the Lamb." "Whosoever drinketh of this water," said our Lord to the woman of Samaria at Jacob's well, "shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst." The wine that is here presented to the guests is rich, exhilarating, and strengthening. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The banquet, communicants, of which you are now invited to partake, is prepared by no meaner hand than that of King Messiah Himself. He had too much regard for His poor people, He knows too well their varied and complicated cases to entrust the task to any other. "I am come into my garden, my sister, my spouse, I have gathered my myrrh with my spice: I have eaten my honeycomb with my honey: I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved." But it is very possible there may be some of you who complain that you have no appetite, yea, that your souls are so blind and insensible that you cannot realise the presence of the King, or the richness of the banquet. Be not over much disquieted even by this sad and painful experience, for there are cordials at this table to afford you relief. The two disciples who journeyed towards Emmaus were filled with sadness, and were unable to pierce the thick darkness that had encompassed them. But when the Saviour Himself drew nigh, and spread before them the riches of His grace, and revived their faith, and quickened their hearts, they regaled themselves abundantly with His dainties, and exclaimed, on the review of their meal, "Did not our hearts burn within us while He talked with us by the way, and opened to us the Scriptures?" Who can tell, then, O drooping soul, whether the Lord may be pleased to draw nigh unto thee at this communion feast, and lead thee into green pastures, and cause thee to lie down by still waters. "Be not faithless but believing." To your apprehension your case may be almost desperate, so cold, so dead, so carnal, but though it be utterly beyond the reach of creatures to deliver you, it is easy to Him who is wise in heart, and mighty in strength. The present is a most favourable moment for applying to Jesus—His table is one of His meeting places with His people. His feast of communion is designed to replenish the empty, to satisfy the hungry, and to satiate the sorrowful. But beware of narrow views of the Saviour's liberality—guard against the workings of unbelief, for the rule of His house is, "According to your faith so shall it be unto you." "Open your mouths, therefore, wide, and He will fill them." Let the devices of your souls be towards His name, and the remembrance of Him. "O taste and see that the Lord is good." "Blessed are all they that put their trust in Him." "They shall be abundantly satisfied with the goodness of His house, and He shall make them drink of the river of His pleasures, for with Him is the fountain of life."

. . . . .

The feast, communicants, which hath now been observed is spiritual — fitted to impart spiritual strength, and designed to prepare for spiritual service. If you have in any degree entered into its nature and shared in its provisions, then will you be inclined to walk worthy of the Lord unto all pleasing, and to abound in every good work. But do not imagine that in the strength of your present impressions you will be able to pursue this high and holy career—these may prove short-lived, and at best, like a bruised reed—it is possible that ere you rise from the table at which you are now seated they may be gone. Do not flatter yourselves that, by the force of your present resolutions, you shall be impelled on the way to life everlasting, for though they may seem like the locks of Samson, and able to bear the heaviest weight of opposition, yet in one fatal hour they may be shorn, and you be left weak as others. The shades of the evening may not close over you till your resolutions are shaken and you have fallen before the blast of temptation. But, communicants, it is your comfort and support that the strength of Israel is your rock, the Mighty One of Jacob your defence. “I,” saith the God of Israel, “will send mine angel before thee to lead thee in the way; beware of him; provoke him not, for my name is in him.” In this Angel-Jehovah have you righteousness and strength, and therefore the grand aim of your souls must be to live on Him and to abide in Him. When thus exercised your place of defence is as the munition of rocks; the enemy may assail, but it will be only that he may be repulsed; he may contrive to injure, but it will only be that he may be covered with confusion. “No weapon formed against thee shall prosper, and every tongue that riseth in judgment against thee thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord.” The troubles of life, if they meet you cleaving closely to Christ, and actively maintaining the fellowship of the Spirit, will try your strength, but not enervate it. With the Apostle and first Christians you will be able to say, “We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, the love of God being shed abroad in the heart by the Holy Ghost given to us.” When called to arduous duty, Christ will be your strength; when exposed to imminent danger, Christ will be your shield; when plunged in deepest distress, Christ will be your consolation; when assailed by violent temptation, Christ will be your deliverer; when required to pass through the dark valley and the shadow of death, Christ will be with you, His rod and staff will comfort you. Let nothing then separate between Him and your souls. Note, communicants, what it is in your condition, your connections, and your pursuits, that tends to interrupt your communion with Him, and to weaken your attachment to Him, and set it down as your enemy. Spare it not, however dear it be to your hearts, however conducive to your worldly

advantage; it is like Achan in the camp, and must therefore be cast out and destroyed if you would enjoy the presence, and protection, and consolations of the Angel of the covenant. For why, O why, should you suffer anything to come between Christ and you, who profess to have set your hearts on being for ever with the Lord? And how is it that you are to come to the full enjoyment of this object but by being removed from all that is corrupt and earthly? The nearer, therefore, you approach to this entire separation from carnal things, the further must be your advancement towards the full enjoyment of Christ. Go then from strength to strength, till you appear before God in Zion, and may the God of all grace and comfort go with you and bless you.—Amen.

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## Rev. Jacob Primmer and the Prime Minister.

THE following letter has been sent by Mr. Primmer to Lord Salisbury:—"My Lord,—I have the honour to send your lordship the accompanying copy of the resolution carried almost unanimously at a great Protestant Conventicle held last Sabbath, 5th July, in Coatbridge, and attended by about 10,000 persons.

For years I was president of a Conservative Association, but your lordship's utter disregard for the Protestant constitution of this country, and determination to help the Papists, who are the sworn enemies of our throne and nation, into place and honour, has been turning all true Protestants against both you and your party.

Your heartless attack on the sanctity of the Sabbath, opening museums and picture galleries on that holy day, and forcing Sabbath boating, at the instance of a Papist, on the people of Linlithgow; your lordship also placing the most bigoted of Papists—the Duke of Norfolk—over the Post Office, and making a Papist the Poet Laureate; attempting to overthrow our School Board system and to subsidise further Popish and Prelatic schools; your sending an agent or an official to the Vatican; and your attempt to put down Protestant meetings in the Royal Parks, while Popish and atheistic meetings are tolerated; all these have wholly alienated the sympathy of the Protestants who returned you to power. The day of reckoning is coming. Popery was the curse of Gladstone and his party, and it will be the curse of yours, unless you cease helping forward that system of intolerance and wickedness which has been the curse of every land. We have been much pained also at your lordship only appointing ritualists as bishops and ministers of the Church of England, and leaving the Armenian Protestants to be massacred by the bloody Turk.—I remain your lordship's obedient servant,

JACOB PRIMMER."

## Iomradh goirid air beatha Aonghais Mhorasdain, Leoghais.

**O** CHIONN corr agus da bhliadhna air ais thainig iomradh goirid a mach ann an Eachdraidh an Taobh Tuath—am paipear naigheachd a tha tighinn a mach gach seachduinn an Inbhirnis—air beatha Aonghais Morasdain duine fiughail a bha ann an Leogas. Cha chreid sinn nach biodh e 'na thoilinntinn do mhoran nam faigheadh iad iomradh air an duine urramach so 'nan cànan fein. Air son so dh'eadar-theangaich sinn as a Bheurla na thainig a mach mu thrath ma dheighinn agus cha'n fhaodar nach cuir sinn tuilleadh ris. Oir bha lamh aig Aonghas ann an liughad rud cud-thromach an coimhcheangal ri Eaglais Chrìosda anns an taobh tuath re a bheatha, is gun cuir eachdraidh a bheatha solus air moran do na nithibh a thachair anns na laithibh a dh' fhalbh.

O chionn ghoirid chaochail, ann an Eilean Leodhas, duine a bha airson uine fhada 'na cheann-iuil do dhaoineibh ann an Gaidhealtachd na h-Alba. Rugadh Aonghas Morasdain ann an Leogas mu thoisich na bliadhna 1805 agus mar sin 'nuair a chaidh e a steach d'a fhois air an treas la fichead do Aipril, 1894 bha e air a bhi ceithir fichead agus a naoi bliadhna anns an t-saoghal so. 'Nuair nach robh e ach gu math og bha e air a thoirt gu fìor eolas na fìrinn, agus gu bhi 'na fhianuis air taobh Chrìosda, agus air son tuilleadh agus trì fichead's a deich bliadhna ghleidh e gu dìleas treibhdhireach an fhianuis sin. Bha buadhan inntinn air leth aige gu nadurra, agus gu h-araidh bha a chuimhne neochumanta laidir. Eadhon gu deireadh a bheatha dh'fhan e mar sin, agus bha e 'na thaitneas do mhuinntir a bhiodh 'na chuideachd mar a dh'innseadh e mu ghinomharaibh agus briathraibh nan daoine diadhaidh a chunnaic e agus a b' eol da. Gu h-araidh bha e taitneach a bhi, g'a eisdeachd a bruidhinn mu laithibh'oige, agus mar a bha cuisean aig an am sin. Gheibheadh a luchd eisdeachd mar gum b'eadh sealladh sul' air laithibh a dh'fhalbh, agus eolas pearsanta air muinntir nach fhac iad riamh.

'Nuair a bha e anns an ochdamh bliadhna deug d'a aois chaidh a dhusgadh gu beo-churam mu chor 'anam; 'sann fo theagasg druidhteach Iain Mhicleoid a thachair so. Bha Ian 'na mhaighstir sgoile Gaidhlig aig a chomunn ann an Dun-eidionn air son a bhi cumail suas nan sgoilean Gaidhlig. 'Sann do mhuinntir an Eilein Sgiathanaich a bha e. 'Nuair a chaidh a chur gu Nis mar mhaighstir sgoile fhuair e an sluagh gle aineolach agus dorch. Ghabh e truas mor diubh, is thoisich e air coinneamhan a chumail'nam measg. Thachair e gu'n do chum e cuid dhe na coinneamhan so aig an am a bha seirbhis fhollaiseach ann an Eaglais na sgìre—Eaglais Bharbhais. Ged a bha an Eaglais mu dheich mìle air falbh, agus bha gle bheag do'n t-sluagh a dol ann co dhiubh, chaidh casaid a dheanamh air Iain agus bha e air



a bhriseadh o bhi 'na mhaighstir sgoile. Ged nach robh e ach uine ghearr ann an Gabhsunn bha a shaothair air a beannachadh agus bha buaidh mhor aig air inntinn an t-sluaigh. B'e so toiseach an dusgaidh mhoir a bha an Leodhas, agus chaidh an dusgadh so air feadh an eilein uile gu leir, ach sgìre Uig a mhaoin. Geda bha Ian air a chur a mach as a dhreuchd chum muinntir Ghabhsuinn agus Dail-o-dheas suas e air son da bhliadhna. Choisinn so do mhuinistir nam bailtean sin—agus bha Aonghas air fear dhiubh oir is ann an Dail-o-dheas a bha tigh 'athar—gu'n robh iad air an iomsgaradh o shochairan Eaglais air son bliadhnachan. 'Nuair a chaidh an-t Urr. Alasdair Macleoid, a bha an deigh sin ann an Roghart, gu Uig anns a bhliadhna 1824 thoisich dusgadh spioradail fo a theagasgsan anns a sgìre sin, agus cha b'fhada ach an d'fhuair e Ian o Ghabhsunn air a ghabhail a steach le comunn eile ann an Inbhirnis mar mhaighstir sgoile Gaidhlig 'na sgìre fhein.

Fo theagasg Iain fhuair Aonghas deadhaltrum 'nuair a bha e og. Bha e cho eudmhor aig an am so 's gu'n do shin e fein air searm-onachadh do'n t-sluaigh, ged nach robh e ach 'na bhalachan. Chaidh e o aite gu aite a' teagasg agus bha moran 'ga leantuinn anns gach aite. Goirid an deigh so fhuair e eolas air Fionnladh Mac-an-rothaich, aon do na soisgeulaich treuna a thog an Tighearna suas anns a Ghaidhealtachd. Air son mu chuig bliadhna bha an dithis tric ann an cuideachd a cheile gus an tug am bas Fionnladh leis. Bha an ceangal a bha eatorra gle dhluth agus 'fhads' bu bheo dha cha robh ach gle bheag air an robh Aonghas cho measail ri Fionnladh. 'Nuair a bhiodh coinneamh aig Fionnladh, mar bu trice 'se Aonghas a bhiodh aige 'na fhear seinn agus 'na chubaid. 'S iomadh buille mar sin a fhuair e air a gluiaillibh o dhorn Fhionlaidh. Bha cuimhne aig Aonghas air moran eachdraidh mu Fhionnladh a chaill sinn 'nuair a chaochail e. Air do'n duine diadhaidh so eisempleir nan abstol a ghabhail chaidh e mach le teachdaireachd an Tighearna, gun da chota a bhi aig, gun sporan, gun mhala, 'ga thilgeadh fhein air curam a Mhaighstir. Tha a nis tri fichead bliadhna co dhuibh o'na chaochail e, agus tha iad gle ghann a nis a rug an cuimhne air, ach o eilean Arain gu ruige Cataobh tha a chuimhne cubhraidh do'n bheagan aig am bheil lorg air. Fhuair e moran gheurleanmhuinn o luchd-aideachaidh an la sin. Bha e air a mheas le moran 'na dhuine cuthaich, ach air son sin shoirbhich an Tighearna leis agus dh'aidich e a shaothair ann an tomhas ro-phailt.

An uair a chaidh an t-Urramach Fionnladh Cook do Leodhas mar cheud mhinistear eaglais Chroise roghnaich e Aonghas airson a bhi 'na mhaor-eaglais agus 'na fhear-seinn aige. Bha so anns a bhliadhna 1829. Gu deireadh a bheatha ged a fhuair Aonghas eolas air moran mhinistearan a bha ainmeil airson diadhachd agus talannan cha tug e aite do neach dhiubh riamh co ard agus a thug e do Mhaighstir Fionnladh Cook, oir bha e ro cheangailte ris ann am meas agus ann an gradh. Mar mhaor-eaglais bha

cothrom aige air eolas diomhair fhaghail air a mhinistear. Bhitheadh iad tric ann an cuideachd agus ann an comhradh a cheile agus chuir Aonghas mor-luach air na cothroman so. 'Nuair a bha e sean bu ghle chaomh leis a bhi tighinn air nithibh tomadach a thubhairt Mr. Cook agus a bhi 'g innseadh nithean a rinn e no a thachair dha.

'S ann mu'n bhliadhna so 1829 a thainig Aonghas an toiseach gus a mhor-thir. Bha e beagan mhios an Scabhraidh agus 'sa choimhearsnachd. Ann an so mar ann an aitean eile rinn e moran chairdean am measg nan daoine a bha ann an Duthaich Mhic-Aoidh. Dhiubh sin bha Rob Guine a bha an Ceannloch-birbh, Iain mor Maccoinnich (a bha an deigh sin dall) an Scabhraidh Mhoir, Iain MacAoidh (MacUistein) a bha roimhe sin air an t-Srathmhor, Aonghas MacEachainn agus moran eile. Goirid an deigh so chaidh e gus an iasgach anns an Aird an Ear agus airson aireimh do bhliadhnachan aig am an iasgaich bha e 'na fhear-eisdeachd aig Mr. Gilleasbuig Cook ann an eaglais Bhruthain. 'Nuair a bha e fagail an tighe a dol do Ghallaibh air a cheud chuairt fhuair e litrichean o Mhr. F. Cook gu seann chairdean aige fein ann. Mar so cha b' fhad ach an d' fhuair e eolas air moran do na daoineibh soilleir diadhaidh a bha aig an am sin ann an Gallaibh. Bhitheadh e gle thrice 'nuair a thainig e gu bhi 'na sheann duine ag cuimhneachadh nan laithe o chian agus bha mor-thoil aige a bhi labhairt air na daoineibh sin mar a bha Rob Sutharlan, Sgoraclaid, Seorus Macleoid, Acharaoinidh, Uilleam Macaoidh, Rosdail, Domhnall Macaoidh, Claise a chreagain, Seumas Sutharlan, *Howstrie*, Alasdair Gearr, Ioseph Macaoidh agus Iain Macan-toisich Fair, a bha aig an am sin 'na cheisdear ann an sgireachd Lathairne. Bha cuid dhe na daoineibh sin aon uair a' fuireach air Srath Chill-donnain mu'n robh an t-aite sin air fhasachadh agus bha iad a' nochdadh 'nan caithe-beatha cho buadhach agus a bha an soisgeul ann am moran do na h-aitean as an deachaidh an sluagh fhogradh a mach. Ach a chorr orra sin bha cuid eile dhiubh do mhuinntir Ghallaibh fein a bha nan daoineibh soilleir.

Gu ruige a bhliadhna 1862 bha Aonghas a dol a h-uile bliadhna gus an iasgach anns an Airdanear agus mar sin bha e faotainn eolais air daoineibh as gach cearnaidh, cha mhor, do'n Ghaidhealtachd. 'Nuair a chaochail Alasdair Gearr 'se Aonghas agus Domhnall Sutharlan (Domhnall Choinnich) o Dhiurnais an Duthaich Mhic-Aoidh a chaidh a chur gu ceann na coinneimh urnuigh aig na h-iasgairean ann an Inbhir-Uig. Bha so fein ag innseadh an aite a fhuair e am measg luchd-aideachaidh an Taobh-Tuath. Mu'n bhliadhna 1863 chaidh e gu America far an d' fhuirich e fad sea bliadhna deug. Thainig e air ais do'n duthaich so agus chaith e beagan uine an toiseach mar ri 'chairdibh ann an Leodhas agus an deigh sin chaidh e airson tacain a choimhead air a chairdibh anns an Taobh-Tuath. Bliadhna an deigh bliadhna bha na ceudan ann an Cataibh agus an Gallaibh a bha

iarrtusach air gu'n tigeadh an seann Chriosduidh a shealltuinn orra agus a bha toilichte 'nuair a thigeadh e ; agus an deigh dha cuairt a chur air a chairdibh air a Mhor-thir chuir e seachad an geamhradh a h-uile bliadhna ann an Leodhas.

Air Di-h-aoine na Ceiste bha e daonnan 'na dhuine ainmell agus comharraichte : bha a leithid do ghliocas agus do dh' fhein fhiosrachadh agus do chomas labhairt aige is gu'n do choisinn e aite nach d' fhuair ach gle bheag. Bha e 'na dhuine air leth airson crionnachd agus comhairle agus is iomadh neach a dh' iarr comhairle air agus is beag a bhitheadh do dh' aobhar aithreachais orra nan leanadh iad a chomhairle. O chionn beagain bhliadhnachan air ais chaill e a leirsinn agus chaidh e tri turusan fo laimh nan lighichean ann an Dun-Eidinn airson gu'm faigheadh e lannan dhe a shuilean. An turus mu dheireadh a ghabh e do Dhun-eidinn bha e ceithir-fichead bliadhna 's a h' ochd a dh' aois gidheadh fhuair e feum dheth. 'Nuair a dh' fhàg e Dun-Eidinn chaidh e airson beagain mhiosan do Ghallaibh agus gu Srathaidh agus an deigh sin chaidh e dhachaidh do Leodhas. Bha a shlaointe a nis, ma ta, gu math briste ; ach airson sin chaidh e gu Steornobhagh a bhi lathair aig coinneimh a chum an t Urr. Mr. Macaoidh, Ghearrloch, airson mineachadh do'n t-sluagh suidheachadh na h' eaglais. Sea seachduinnean roimh 'n bhliadhu' uir b' eigin do dh' Aonghas a leabaidh a ghabhail. Air an leabaidh sin luidh e airson chuig miosan a fulang moran. Mu dheireadh 'nuair a thainig an t-am suidhichte chaidh a ghairm dhachaidh.

Bha' inntinn air a togail suas gle mhor le cuisean a bhuineadh do eaglais Chriosd agus bha e gu mor fo riaghladh an fhocail sin, "dearbhaibh na h-uile nithe : cumaibh gu daingean an ni sin a ta math." Air dha a bhi mar sin cha robh e ullamh gu bhi air a luasgadh a null agus a nall leis gach uile theagasg ur. Rinn e roghainn gu coguiseach aig am an dealachaidh dhe'n eaglais shaoir a chionn gu'n do smuainich e gu'n robh steidh sgriobturail aice. Chuir e roimhe leantainn ris an steidh so gun a bhi air a tharruing a thaobh le briathran agus claonadh. Cha b' iongantach mar sin geda bha a chridhe leis a bhuidhinn bhig againn 'nuair a sheas sinn air leth airson a bhi cumail ris an t-seann steidh. Ged nach robh canain sam bith aige ach a Ghaidhlig tha iad tearc ri'm faghail aig an robh eolas cho mionaideach air gnothuichean an t-saoghail no uiread a dh' fharsuinneachd breithneachaidh ris. Gu h-araidh bha e fiosrach air eachdraidh na h-eaglais. Bha a chuideachd agus a chomh-luadar cho taitneach do'n mhuinntir a fhuair fìor-aithne air is gu'n robh iad a smuaineachadh nach robh moran d'a shamhuil ann. A nis 'nuair a tha e air a thoirt air falbh uatha tha iad 'ga ionndruinn agus is fhada mu'n dean neach eile 'aite a lionadh. Bha e cho toilichte agus cridheil 'na dhoigh cho dileas mar charaid cho seirceil agus firinneach is gur ainmic a gheibhear a leithid. Ach is e an ni a thug cumadh dh'a inntinn agus d'a bheatha uile gu leir gu'n robh a bheatha foluichte maille ri

Criosd ann an Dia agus mar so gu'n robh e beo beatha creidimh air Mac Dhe a ghradhaich e agus a thug e fein air a shon. "Bithibh cuimhneachail air bhur cinn-iuil a labhair ruibh focal na beatha a leantuinn an creidimhsan a beachdachadh air crich an caithe-beatha—Iosa Criosd, an de, an diugh agus gu siorruidh an Ti ceudna."

## British Officers and Sailors Visiting the Pope.

THE Protestant Alliance has, in memorial and letter, called the attention of Lord Salisbury to the report that at the invitation of the Pope, and by the permission of the British Admiral, Sir M. C. Seymour, commander of the Mediterranean Fleet, 350 Roman Catholic sailors, as well as Captain Grant, and some 52 officers of the British Navy, only 12 of whom were Romanists, were recently received in Rome, entertained to breakfast, and marched to the Vatican where mass was celebrated by the Pope and afterwards by a priest. That the Duke of Norfolk, her Majesty's Postmaster General, organised the proceedings and contributed £50 towards the expense. That at a reception afterwards, these said officers of the fleet, the Romanists kissed the cross on the slipper of the Pope's right foot and the ring on his hand, and the non-Romanists kissed his ring; and that the whole party attended a banquet at which the Roman Catholic Monsignor Stonor, assisted by the Duke of Norfolk, presided. That then and there Monsignor Stonor gave the health of "the Pope and the Queen," placing the Pope first, and speaking of them as "the two most powerful sovereigns in the world," and that the "Holy Father" had "subjects in every country," while the choir sang first "The Pontifical Hymn," then "God save the Queen." The Alliance submitted that according to the Protestant Constitution of this realm, these acts on the part of British officers and sailors were unconstitutional, and derogatory to her Majesty as Protestant sovereign of these kingdoms. That by the aforesaid toast these officers, as officials of her Majesty's Government, had acknowledged and testified that the Papacy was a sovereign power and had subjects in this country who, though subjects of the Queen, consequently owed primary allegiance to the Pope of Rome. The Alliance further submitted that, the temporal power of the Pope having been overthrown by the Italian people and parliament, any recognition of the Pope as a sovereign prince was an affront to the king and people of Italy, our allies and friends.

COURAGE yet, for all that is come and gone; the loss of men is not the loss of the cause. What is the matter though we should all fall? I assure all men the cause shall not fall.—*James Renwick.*

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

## (III.)

LASSWADE, 30th April, 1875.

MY DEAR FRIEND,—Many thanks for the volume you have so kindly sent me. I read part of it last year at Lodgehill with great pleasure, and please accept my cordial thanks for it, and for this proof of your friendship. Let me also say what a pleasant savour I retain of our last conversation at ———. If we are enabled by grace to help each other in any degree in our efforts after a truly Christian life, O! what help should we expect from that "Mighty One" on whom God hath laid help, a help that must go for nothing, except for being expended on the helpless; a help, that with all its spending, can yet never be spent.

I was meditating this morning on Zechariah, 3rd chapter. How precious what is there unfolded! A sinner clothed in filthy garments, and the "seven eyes" reading him right through, gets laid before him a stone with this wondrous engraving, "I will remove the iniquity of that land in one day." How precious to a guilty one, whose sin has been read to him under the light of the seven eyes, to read now on this stone set straight before him, the writing, "I will remove thine iniquity in one day." O to roll ourselves over on this stone and rest! O to praise God for this most gracious announcement! "I will remove thine iniquity." O to build on this stone, and to be built upon it! The psalmist got a sight of this stone with its wondrous engraving when he said, "Thou forgavest the iniquity of my sin." He was now in the hiding place, and like Peter on the Mount of Transfiguration, said, "It is good to be here." Ah! David would like to abide there always, to have always a sense of pardoned sin, and to sing a song of deliverance, but he remembers that he has still sin within him and around him to meet and to face; and the Lord, as it were, understands the thought, the unspoken thought, for while David says, "Thou wilt compass me with songs of deliverance," the Lord replies, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." As if he said, "Be not dismayed although thy present state is not always realised by thee. Be not afraid to go down from the mount of communion to the tear and wear of everyday life. Do not repine at having to go outside from thy hiding-place within the veil. I will preserve thee, I will guide thee, yea, I will set mine eye upon thee, and with my eye upon thee, lift thou thine eye to me; set thine eye toward me, the Lord, as I set mine eye on thee, and thou shalt have light and direction." What a deep, tender affectionateness of intercourse between the psalmist and his God do these verses imply. Is it not sad, and sore, and very sinful to see even a little into this, to get a taste of this sweet reconciliation, and yet to wander and backslide, and fret and be

impatient, and have many mournful relapses? What have you to say as to that?

But I must now away to write a lecture I am to deliver on Wednesday evening in Glasgow on "The Relation between the Headship of Christ over the State and over the Church." Too glorious a topic to be treated by me, but Philippians, verses 5-11, would help me could I get into them. I think we should have nothing to do with Christ at all, or else make him our all and never stint.—Yours hurriedly, &c.,

HUGH MARTIN.

## Notes and Comments.

**A ROMANIST UNIVERSITY.**—The Pope having removed the prohibition of Romanists from attending universities, arrangements are already in progress for establishing a Romanist college at Oxford. A site has been purchased by the Duke of Norfolk for the purpose of building a college, and no doubt is felt that the wealthy Romanists will raise sufficient money to erect and endow it. In addition, it is probable that the Jesuits will establish a small hostel at Oxford.

**THE BIG BLUNDER IN FREE CHURCH FINANCE.**—A correspondent of the *British Weekly* has been sojourning in Aviemore, and comparing notes with the natives. He or she found "secession" in the air. One Highlander made an objection to "the million and half which Dr. Rainy had lent to the Roman Catholics of Fort-Augustus." By way of taking him off he was asked if he would object to sell a sheep to a Roman Catholic. This is all very well; but it will hardly answer the purpose, as the morality of the two actions is quite distinct. The Highlander might be a little astray in his facts, but the transaction which is really in question is one that, in the purer and more sensitive days of the Free Church, would not for a moment be entertained. It may not be wrong for a private person to sell a sheep to a worshipper of the Virgin, but it does not therefore follow that the Church when she enters the banking business should fish in all waters for profit. It is meet that the Church, in her official capacity, should hold no traffic or intercourse with idolaters. A Romish doorkeeper of the Assembly Hall would be a strange anomaly; but a Romish farmer of the revenues is no less strange. The Scripture command is "Ye shall make no covenant with them." But the Free Church has made a covenant with Rome, and a disastrous covenant it is. She has, it may be, covenanted to get four per cent. on the quarter of a million invested; but also she has covenanted to close her mouth in the Protestant controversy. The etiquette of shopkeeping necessitates this; for there is no discreet merchant or banker that will make a point of wounding the susceptibilities of his best customer; and so when the Free Church enters the

banking trade and becomes the banker of Romanist landlords, she must watch her tongue like any other discreet man of business. Wherefore we may conclude that the public Protestantism of the Free Church is as good as dead. But as touching this large sum of money at the disposal of the Free Church there is somewhat to be said. The Free Church is a rich corporation; but the Scripture has uttered no benediction on mere wealth. The Scripture rather looks askance on riches. "How hardly shall they that have riches enter into the kingdom of Heaven." The Free Church can plead no exemption from this rule of the kingdom. Her wealth is one of her suspicious features. Had she but served her God as faithfully as she has looked after her finances she had been in better case to-day. But the stern ominous words of the apostle may well be applied to the Free Church:—"Ye have heaped together treasure for the last days."

NOTE FROM DR. KENNEDY on the text, "No man can come to me except the Father that hath sent me draw him." "All who are commanded to acknowledge the Father's sovereignty are entitled to contemplate the Father's love."

DIVERS AND STRANGE DOCTRINES.—Dr. John Macleod of Govan, the chief Ritualist of the Established Church, has written a volume in support of his High Church views. Many have taken in hand to expound the Ritualistic position, but the Govan divine's peculiarity is, that he finds Baptismal Regeneration in the Confession of Faith. His conclusions, however, are very difficult and precarious, as the long laboured volume, which he has been forced to write, shows. His publication has provoked a reply from a brother minister, who speaks his mind in a series of open letters to Dr. Macleod, which letters are now appearing in the *British Weekly*. As the attempt to find Sacramentarianism in the Confession of Faith is quite sure to be a vain, hopeless one, the critic has no difficulty in convicting the Doctor of gross absurdity, and he often pins him to the wall very effectually. Altogether we are glad to see such a sound, vigorous statement of the evangelical position from the pen of an Established Church minister.

THE POPE'S ENCYCLICAL.—The Pope has issued another Encyclical in which he rejects the Anglican Orders as quite invalid. This seems straightforward, but he knows that the High Church party are making straight for his fold, and therefore, concessions are unnecessary.

OPENING OF NEW CHURCH AT PORTREE.—The New Free Presbyterian Church at Portree was opened on the 16th September. It is a neat, well-finished building, seated for 400 persons, and costing about £800. Rev. Messrs. Mackay, Gairloch, and Mackenzie, Inverness, conducted the opening services. The collection taken at the several diets of worship amounted to £32 9s. 4d.

## Decision of the University Court in Professor Johnston's Case.

THIS decision will be much regretted by the lovers of sound doctrine throughout the country. Orthodox Professors are few and far between in these degenerate days, and the country can ill spare such men as Professor Johnston. Defect of method is not a fatal flaw in any Professor if his information and learning are otherwise ample and adequate. On the other hand, sound principles of Biblical Criticism are invaluable in these times when the Bible is viciously assailed on all hands; and if the Aberdeen University Court knew the unspeakable superiority of truth to error they would not so readily part with Professor Johnston. His unquestioned piety and extensive learning might have had more weight in their judgment. Better it would that hundreds of our ministers and students were taught sound principles of Biblical Criticism from the mouth of one whose method was utterly deficient than to imbibe from polished and refined lips pernicious views now so widely prevalent—views that undermine the authority and credibility of the Word of God, sap the life-blood out of vital religion, and present the dreary prospect to deluded men of dying with a lie in their right hand. There is infinitely more need of ridding our Divinity Halls of the "higher critics" than of Professors sound in the faith.

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## Pope Leo XIII. and his Wiles.

THE *Bulwark* gives the following extract from the Swiss *Katholik*, an organ of the Old Catholic Church, which disowns the supremacy of Rome:—"Leo XIII. knows better than any Pope before him how to make suitable presents to everybody and to accommodate himself to all. To the Abyssinians he sends relics; to his faithful in Europe rosaries, scapulars, medals; the Orientals he courts by conceding priests' marriage and the retention of their own rituals. To England he extols the Bible and holds out hope of owning Angelican orders; in France he is a friend of Republicanism; in Turkey he goes hand in hand with the Sultan; to rulers he commends himself as the foe to disloyalty; to the working classes he poses as their champion against capitalism. He helps the Italians to conquer Abyssinia, while he offers his presidency in a new Areopagus to the Peace Society; he praises the temperance advocacy of Bishop Egger in St. Gall, and blesses the liqueur of the French Benedictines. Such a many-sided Pope the world has never seen! According to the Scripture, it is not easy to serve two masters. Leo XIII. is ready to serve a hundred together, but while he serves so many he serves the interests of only one, and that is himself!"