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## Explanatory Criticism of the Declaratory Act.

THE fourth and last section of the Declaratory Act now falls to be examined. It is expressed as follows:—

“IV.—That while diversity of opinion is recognised in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine, in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace.”

This section of the Act, though last, is not least in importance. It is probably the most important section of all. The matter with which it is concerned is the relation of the Church to the opinions on points of doctrine held within her pale, and it is manifest that serious issues must depend upon the nature of that relation. If that relation is one of antagonism to every view that is contrary to the Word of God, then all is well. But if, on the other hand, it consists in the permission or approval of unsound doctrine, then all is not well. A door is opened that may admit heresy without end. We have good reason to fear that such a door has been opened in this section of the Declaratory Act.

The first statement that calls for our attention is that contained in the words, “While diversity of opinion is recognised in this Church.” Here there are at least *three* things taken for granted which may be called in question. The *first* is that diversity of opinion was recognised in the Church before this Act was passed. That diversity of opinion existed for a number of years no one will dispute, but that this diversity was formally recognised by the Church as such—and without formal there was no real recognition—is a pure assumption, devoid of foundation in fact. The framers of this Act, however, are experts at unwarrantable assumptions. But, if there was no formal recognition of the diversity of opinion before now, this statement by the Church gives to that diversity all the necessary recognition. The Church has now

given it her final seal. At one time all office-bearers were agreed in accepting the doctrines of the Confession without reservation, and any signs of divergence from this form of acceptance were regarded as the beginnings of heresy. Now it is decided that diversity of opinion shall be recognised once for all in the Church, and so heresy and sound doctrine are awarded an equal platform.

The *second* thing taken for granted in the above statement is that diversity of opinion is quite an ideal or perfect standard of opinion in a Church. This might be good enough theology if there was no Bible, or no infallible guide to truth, but with such a book as the Bible in our hands, it is impossible to hold this view. The Bible makes the well-established claim that it contains a perfect standard of truth. "The law of the Lord is perfect" (Ps. xix. 7). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect*, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). These and other passages might be quoted to show that the Scriptures are capable of leading men to perfection, and therefore that they present a perfect standard of truth. The persons, however, who suppose that diversity of opinion is an ideal or perfect standard of opinion in a Church, plainly set aside the Bible as an infallible and authoritative standard of belief, and in fact deny that any such standard is to be found. This erroneous view leads both to Romanism and Rationalism. It was therefore a prominent part of the work of our great reformers to enunciate and establish the important doctrine of the perfection and sufficiency of the Scriptures as the Word of the living God. This doctrine is fully asserted in the first chapter of the Confession of Faith. It guards, on the one hand, against the arrogant claims of the Pope of Rome to be an authority above the Bible, and to possess power to add to its precepts, while, on the other hand, it provides a bulwark against Rationalism, which also profanely asserts the imperfection of the Scriptures, and sets up human reason as the supreme court of appeal. The Free Church, by this clause in her Act, impugns the perfection and authority of the Bible, and opens a door for Romanism and Rationalism, the two greatest enemies of mankind. The *third* thing here unwarrantably taken for granted is that unity of opinion in matters of religion is unattainable. Witness, in disproof of this, the unity that prevailed among the early Christians. Witness also the comparative unity of belief that prevails in the creeds of the Reformation. This assumption is further disproved by the experience of the Church in 1643, when the Confession of Faith was framed. There was then practical unity of doctrinal belief among Protestants in England, Scotland, and Ireland. This unity of belief extended to the manner of worship. The Psalms were exclusively used, and instrumental music was renounced. The main difference of opinion was in regard to church government. A few held to

Congregationalism, but the larger number were united in support of Presbyterianism. Again, at the Disruption of 1843 there was unity of opinion on the part of a large body of professing Christians. The Free Church was then of one mind as to the principles of the Confession of Faith. It is quite manifest, therefore, that unity of opinion is attainable. What is possible for a smaller is also possible for a larger body of people. Principles are not affected by the numbers that espouse them, so that in the future a time may arrive when the greater part of mankind may accept and maintain the same principles of belief. If the doctrines of the Bible are to prevail at last, and truth must and shall prevail, then we are certain that diversity of opinion will pass away, and unity will take its place. The idea that unity is unattainable not only impugns the perfection of the Scriptures, but also sets a limit to the power of the Holy Spirit, who is able to lead into all truth. He is certainly sovereign in His operations, and has not as yet been pleased to secure unity among Christians, but who is bold enough to say that He cannot and will not? Far from it. The apostle declares in Eph. iv. that there is "one body and one spirit, one Lord, one faith, one baptism," and adds that the Lord gave gifts, such as apostles, prophets, evangelists, pastors, and teachers "for the perfecting of the saints" till they should "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." When these words are fulfilled in their most extensive application there will be unity and not diversity of opinion among believers. It is certainly their duty now to seek this standard of unity. They who are satisfied without it have not the mind of Christ. They who have the mind of Christ will pray for and strive after it. They will seek unity, not in error, but in the truth; not in unbelief, but in the faith. All other unity will be esteemed falsehood and delusion. Diversity of opinion, however, is not the ideal. The church that formally recognises it as such, sanctifies division, and puts its seal upon that which dishonours the Word and Spirit of God.

The second statement that calls for attention relates to the points on which diversity of opinion is said to be recognised in the Church. These are declared to be "such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth." Here we take objection, first to what may be described as an unlawful distinction. Certain points are said not to enter into the substance of the Faith. No one, we maintain, has a right to cut and carve the Faith in this fashion. We are bound to receive and profess the whole revealed will of God, and to receive and profess less is sin and error. What creature then has a right to give to his fellows a dispensation in the things of God? It is plainly presumption for any person or Church to do so. We hold, therefore, that the above distinction

is presumptuous, and, therefore unlawful. It may be further remarked that this distinction supposes that a man may be a good enough Christian though he only accepts a part of the Faith. We do not deny that there have been and are Christians eminent for personal piety in Churches, such as the Episcopal, where views are held that are contrary to the Word of God. But, we are not aware that any Church has a right on this account to set a lower standard before her people than the Word of God sets. We have also to learn that it is the function of the Church of Christ to produce members lame, maimed, and diseased in the faith, and stamp them as good and exemplary Christians. It is rather her duty to heal the lame and diseased, and to teach the ignorant the Word of God more perfectly, as Aquila and Priscilla did to Apollos. But the Free Church is quite prepared to accept as satisfactory and exemplary such as are defective in the Faith, and thus, with presumptuous daring, to lower the standard God has set up in His holy Word. It may be also added that the Confession was always believed to contain the substance of the Reformed Faith, and no more. But it seems the framers of this Act have discovered a substance within a substance. Their wisdom resembles that of one who would affirm that, because the arms and legs are not essential to the life of a man, the persons who lack these members are as capable of physical work as others. This idea would be treated as absurd in the ordinary business of life. In the religious world now-a-days it is regarded as a fruit of progress and light. The Free Church has welcomed and adopted the idea, for she is prepared to accept and honour as even more capable Christians than others men who have thrown aside some of the most precious and health-giving doctrines of the Gospel. She recognises diversity of opinion on points that do not enter into the substance of the Faith. She approves of men with limbs, and men without limbs. It is the latter chiefly that fill the places of authority and learning, and their work must be necessarily defective and maimed like themselves.

It becomes us, further, to enquire as to the special points in the Confession on which the Church recognises diversity of opinion, and which she affirms "do not enter into the substance of the Reformed Faith therein set forth." Now, these points are not specified here, where they ought to be, so that full liberty is given to individuals to consider any points they please to fall within this description, until the Church makes a particular pronouncement on them. We are, at anyrate, warranted in concluding that such points as the Church has left open questions in the past are here referred to. It therefore follows that uninspired hymns and instrumental music in the worship of God are things in regard to which diversity of opinion is recognised, and that the mode of divine worship is not a point which enters into the substance of the Faith. The principle of national religion which has been set aside by the great majority in the Free Church must be relegated

to the same category. But more serious questions even than these occupy the same position. The infallibility of the Word of God, we are bound to conclude, is one of the points here enumerated. Dr. Marcus Dods declared that there were "errors, inaccuracies, and immoralities" in the Holy Scriptures. The Free Church did not bring him to the bar of the Assembly, nor did she make him retract this pernicious error. She left the infallibility of the Word of God an open question. Professor A. B. Bruce also charged the Scriptures with imperfections, and the Church acted similarly in his case. Dr. Dods was made a Professor in the new College not long after he made the above statement, which shews the Church had no dislike to his views, but rather approved of them. Shortly after he entered upon this responsible office, he affirmed in a sermon before a learned audience in St. Giles, Edinburgh, that "a man may be a true Christian and not believe in the divinity of Christ." The Church also acted similarly here, and left that erroneous view an open question. According, therefore, to the terms of this Act such an opinion is now recognised as lawful in the Free Church, and does not infringe upon the substance of the Reformed Faith. It is further quite clear that such doctrines as eternal election, particular atonement, total depravity, &c., already set aside in this Act, are affirmed to be no longer of the substance of the Faith. The Free Church has, therefore, set its seal upon all the erroneous views that had up to date found entrance within its pale. Since the Declaratory Act was passed, Professor Drummond's work on the "Ascent of Man" has appeared. In this book he virtually denies the Bible account of the creation, and unfolds the theory of evolution, which affirms the ascent of man by gradual stages from the lowest forms of life, so that at one time man was a brute and a savage. The Free Church, by her Assembly, was in duty bound, by the authority of the Word of God and the Confession, to make Professor Drummond withdraw his book and retract his views. Nothing of the kind was done. The base and unscriptural theory of evolution is therefore a point on which diversity of opinion is now recognised, and which, according to this Act, does not infringe upon the substance of the Reformed Faith. An enumeration has now been given of a number of the errors which this section of the Declaratory Act covers. This section, in fact, shelters all the errors that up till now have crept into the Free Church. How many more will find shelter under the ample folds of this Act we cannot say, but provision is made for just as many as the Church cares to accept. If she acts in the future as she has done in the past, and we have no reason to think she will act otherwise, especially as "the impracticable elements" are getting fewer and fewer, we tremble for the terrible effects of such conduct upon the rising generation. They will get an inheritance of evil more extensive and soul-destroying in its influence than any generation in the past.

The next clause in this section, which now calls for observation, states, that while diversity of opinion is recognised on the points described, "the Church retains full authority to determine in any case which may arise, what points fall within this description." In these words the Church claims the authority to determine what points in the Confession enter, and what do not enter, into the substance of the Reformed Faith therein set forth. This claim is put forward as if it were a beneficial and lawful one that has always been vested in the Church. That it has not been beneficial in respect of this Church we have already practically shown. We also affirm that it is not a lawful claim. The Church of Christ has a ministerial, but not a judicial, function in relation to the Word of God and its doctrines. It performs the function of a minister by declaring and defending all the doctrines of the Word, as revealed, but it cannot perform the function of a judge over the Word of God, and assume authority to determine what may or may not be received, or what does or does not enter into the substance of the Faith. The Church has power to act as a judge over its members, and to punish by discipline those who may depart from the faith or precept of the Gospel, but judicial authority over the Word of God it does not possess. It is this authority the Church of Rome claims, and it is a similar authority that is claimed in this section of the Declaratory Act. This makes the section essentially Popish in its character. Of course, no sooner does a church set aside the authority of the Scriptures, than it has, as a necessary consequence, to fall back upon its own authority and give it the place of supremacy. So in the case here. The Free Church claims full authority to determine the substance of the Faith. It plants itself thereby on the same pedestal of supremacy with the Pope of Rome over the Word of God. The Church or the framers of the Act may attempt to deny this, but no denial can make void what is so manifestly the truth.

The closing words of this section, which are also the closing words of the Act, seem to us the sheerest mockery after all that has been said and done by the Free Church. The words are, "And thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of their unity and peace." Sound doctrine! These words have little or no meaning in the mouth of this Church. As already remarked, Professor Drummond's "Ascent of Man" is still uncondemned. The Church retains full authority to determine what points do not enter into the substance of the Reformed Faith so as to guard against the abuse of liberty to the detriment of sound doctrine, but its zeal for sound doctrine did not enable it to condemn the 'Ascent of Man' and make its author retract his erroneous opinions. The denial of the Bible account of creation, and the consequent denial of the infallibility and authority of the Word of God, does not, in the opinion of the Free Church, touch the substance of the Faith. Can any church

that rejects the testimony and authority of the Scriptures honestly claim a regard for sound doctrine or have a fair title to be esteemed a Church of Christ at all? We think not. This section of the Declaratory Act has far-reaching consequences. The creed of the Church is practically at the feet of a backsliding majority. The original standards are divested of all authority or power. No one knows where such a church may drift. She will probably land on the rocks of Romanism or Atheism, or both.

## Outlines of Three Sermons

BY LATE REV. JOHN SINCLAIR, BRUAN, CAITHNESS.

PREACHED 26th JANUARY AND FOLLOWING SABBATHS IN 1840.\*

*"Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him and He would have given thee living water."*

WE find in the fifth verse that Jesus came to a city of Samaria called Sychar, "near to the parcel of ground Jacob gave to his son, Joseph." In Gen. xxxiii. 18-20, we have an account of this incident, "He built an altar and called the name, El-elohe-Israel," God, the God of Israel. I cannot say that Jacob had any foreknowledge of what would take place here now, but no doubt he had an eye to Jesus, the Messiah, in whom God is the God of Israel. And Jesus, as God, knew then what He would do now. Some places were sacred, such as Mount Moriah, which is likely Calvary, and Araunah, which is Mount Zion. He makes "the place of His feet glorious." Days were when the places of even the saints' feet were sweet to others. Jerusalem was yet built in its own place, but because Christ is "Head over all things to the Church," and is everywhere present, men are now to worship God not in this place nor at Jerusalem, but everywhere, "in spirit and truth."

Jesus was weary with His journey. Notice here two things. First, His weariness purchased any ease His own get. "He took their infirmities and bear their sicknesses." It is sweet to ride on Christ's "own beast." Take all things at His hands. Second, as He sweetened the grave, so He sweetened every suffering of His people by His own sufferings. He arrived at the well about the sixth hour. This was the very hour at which darkness began. His darkness was the procuring cause of His people's light. The woman came

\* These outlines are taken from the author's own manuscript. Some abbreviations have been slightly enlarged. Further outlines on the same subject will appear in future. Mr. S. died, August 22nd, 1843. See "Ministers and Men in the Far North," by Rev. Alexander Auld.

"to draw water." A person may meet Him going to the well, others, such as the sons of Zebedee, met Him when they were at the fishing. "Jesus saith, Give me to drink." He may ask any sacrifice, even life itself, but not the sacrifice of the soul; He desires its salvation. His disciples went "to buy meat," He remained behind doing good. His bread was to do His Father's will, and to finish His work. The minister was thirsty, but He got satisfaction to his soul and body. She gave Him a surly answer, or may be an answer in surprise. She perhaps saw something striking in His countenance. Jesus does not answer her in a similar fashion; His example to us is to overcome evil with good. He is kind even to the wicked; so ought we to be. The only danger is that they may think the kindness is done from esteem of them as righteous. Here lies a danger to both parties which is to be avoided. Jesus does not answer the woman's inquiry but pursues His gracious end. He answered, but not her question, "If thou knewest the gift of God." Ignorance was her loss. Ignorance is at the foundation of all destruction. It is far from being the mother of devotion, as the papists say.

(Second outline.)—We intend, if the Lord will, to show:—

I. Some marks of ignorance.

II. The danger of ignorance.

III. Some things to be known.

We stated that ignorance was at the root of the destruction of every soul that perishes. "My people are destroyed for lack of knowledge." This does not refer to the lack of the general knowledge even of divine truth. "Though," says the apostle, "I have all knowledge and have not charity, I am nothing." A person may have much speculative knowledge, and no saving knowledge. "If ye know these things, happy are ye if ye do them." They who hear Christ's words, and do them not, build on the sand. But saving knowledge is the knowledge of Christ, "the gift of God." "This is life eternal to know thee the only true God and Jesus Christ whom thou hast sent." Now there are two kinds of knowledge, and so two kinds of ignorance. There is sanctified saving knowledge, and it may have little outward knowledge along with it. "God hath chosen the foolish things to confound the wise." These fools being in the way that is wisdom "shall not err therein." They shall wander to glory. Unsanctified knowledge is that which is taught by the precept of men, and not by the Holy Ghost. It has no effect upon the heart. It is important therefore to know whether our knowledge is saving or not. Let us now endeavour to point out:—

I. *Some marks of ignorance.*

1. *All who are living in any known sin display ruinous ignorance.*—"How long shall the wicked triumph? Understand ye brutish, and ye fools when will ye be wise."—(Ps. xciv. 3-8.) They show their ignorance (1) in not knowing that such cannot see God. "If I regard iniquity in my heart the Lord will not



hear me." But He does hear His own people. "His ear is open to to their cry." Or (2) they do not know that there is a God to punish sin. "The fool hath said in his heart, there is no God." Therefore, "They are corrupt; they have done abominable works." Or (3) they do not know the torments of the hell to which they are going. "I shall have peace, though I add drought to thirst." If they had known the bitterness of the belly of eternity, sin would not be found so sweet in the mouth of time. Or (4) they do not know the sweetness of Christ. "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." They shall not come hither to draw. Those delivered from this thirst will be sensible of a corrupt fountain within them, and shall mourn on account of it. "O wretched man that I am." They will be grieved that sin is dwelling in them. The enemy, however, will be endeavouring to pour down the throat of the new nature that which is loathsome to its taste. The flood was sent after the woman so as to destroy the man-child.

2. *All unconcerned persons are ignorant.*—"If thou hadst known even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes."—(Luke xix. 42.) The person who was never brought under soul concern, and was never made to find its salvation to be the great "one thing needful" is under soul-destroying ignorance. We hear now and then of a person under soul concern. Now if we were never under it in such a way as that it swallowed up all other things as Moses' rod swallowed those of the Egyptians, we were never truly concerned and, therefore, have no hope of salvation. If, on the other hand, soul concern began with us early, then it will be the one important thing all through life. (1.) Because the soul is worth more than the whole world. "What shall it profit a man if he shall gain the whole world and lose his own soul?" If we had the soul on the one hand, and the world on the other, there would be no comparison in value. The world was made only to serve the soul. The world shall be burnt up, but the soul cannot be. (2.) Because time is only a shadow, a vapour in comparison with eternity. Then man is a fool to catch the vapour, and lose all the rest of time. O eternity, eternity! If soul concern is begun early, it is then the one important thing through life. So it was with John the Baptist. He gave his life at last. If this concern swallowed up all others, it will be in view night and day. Whatever joys or griefs we may have of an outward nature, they cannot quench this fire. If this point is not settled with us, let us examine whether our concern is based on the Word. Let us also ask ourselves the question, Is it still with us, the one thing needful, before which all other things yield?

3. *All those who have not been made fools in their own eyes are ignorant.*—All such are in this state to whom their salvation under the concern spoken of did not seem beyond their knowledge as to

how it could be effected. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise."—(1 Cor. iii. 18.) "Woe to them that are wise in their own eyes, and prudent in their own sight."—(Isaiah v. 21.) "Now ye say, we see; therefore your sin remaineth."—(John ix. 41.) Now the following are a few reasons why this is so:—(1) Because no man is born with saving knowledge. "There is none that understandeth." "For vain man would be wise, though man be born like a wild ass's colt."—(Job xi. 12.) Therefore men must be made fools in their own eyes. (2) The Word alone is not sufficient to give saving knowledge. "Ye say we are wise, and the law of the Lord is with us."—(Jer. viii. 8.) The Word contains all necessary knowledge, yet we need the Holy Ghost for making application of it to any particular case. (3) Therefore we must find all that we need. The Apostle Paul, the Ethiopian eunuch, the three thousand on the day of Pentecost, and the Philippian jailor, all had to cry, "What must we do to be saved?" All were at a loss here. Christ only could be their wisdom, and the Holy Ghost only can shew Christ. I shall now mention some of the consequences of being made a fool in one's own eyes. (1) If you are made a fool in your own eyes you are often in a strait between sin and duty. So were Solomon, Paul, and other saints. Other persons are confident in themselves. You will not be so, if you are without the Word for the course you would pursue. (2) If you are made a fool in your own eyes, you are often in a strait how to kill sin.—"What shall I do to be saved?" "Who shall deliver me from the body of this death?" Here wisdom is needed to the very last. (3) If you are made a fool, you see your own ignorance. "So foolish was I, and ignorant; I was as a beast before thee."—(Psalm lxxiii. 22.) "I am more brutish than any man, and have not the understanding of a man."—(Proverbs xxx. 2.)

4. *All who are not praying for the Spirit are ignorant.* "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him." Be our knowledge what it may, it is not saving without this. "If any man have not the Spirit of Christ, he is none of his." No man by nature has the Spirit. And it is a mark of the world that they cannot receive Him.—(John xiv. 17.) Whatever else a person is praying for, if he is not praying for the Spirit, all is worth nothing.

Observe the following reasons:—(1) Because without the Spirit there can be no new birth. It is folly to look for heaven without that in the face of the double affirmation of the Judge. "Except a man be born again he cannot see the kingdom of God." "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." This folly is ruinous. Oh! if we could but keep this one point in view. (2) Because there is no sanctification without Him. "Through sanctification of the Spirit." No sin is mortified without Him. "If ye through the

Spirit do mortify the deeds of the body." Till the Spirit apply the Word to the soul it will never sanctify. Not a drop of blood will be drawn till the Word of God enter the joints and marrow. (3) Because there is no right prayer without the Spirit. "We know not what to pray for as we ought." There is no humility, faith, or fervency without the Spirit. The world who are not seeking Him have not the Spirit, and Christ prays not for them. They have the Spirit who are truly seeking Him. One mark of these is that they are weary of their own spirit. It is not the natural man who receives the things of the Spirit, and therefore he has not the Spirit. Examine this one point and see to it.

II. *The danger of ignorance.* Many think to screen themselves under ignorance. "We are ignorant, but the Lord is merciful." Now, the Scripture says the very reverse. "It is a people of no understanding, therefore, he that made them will not have mercy on them."—(Is. xxvii. 11.) (1) Man had knowledge given him. It was a part of that image in which he was created. But he tore it from him, and now stands blind by his own deed. When we cannot understand our own case or the Scriptures then guilt is proved. "We willingly are ignorant." (2) We do not love to get knowledge. "How long ye simple ones will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge." We hate the Word in which knowledge is conveyed. We hate prayer, the other means of obtaining knowledge. And we also hate to turn from sin at His reproof. Say, do we not hate knowledge, and then are we not guilty? (3) We reject Him in whom "all the treasures of wisdom and knowledge are hid." God has made Christ Jesus wisdom to us. In Him we find the knowledge of ourselves, of Christ as the way, of the Father, of heaven and hell, of time and eternity. Now we do worse than Adam did. Not only do we dash away the image of God given by His Word, but also the rent heart of Jesus Christ in which we might read the knowledge of God. He rent his heart that we might read what He knew of the Father. Now, guilt infers danger. Observe two respects in which ignorant sinners lie under danger. (1) The Lord will have "no mercy on them."—(Is. xxvii. 11.) The charge is ignorance with all its train of evils. The sentence is heavy. "He that made them will not have mercy." And who then can? What is the matter? "They will not come unto me that they might have life." However ignorant, if they would come, there would be hope. "O draw me, we will run after thee." As many as will not come to Christ of this ignorant people they shall have no mercy while in this state of ignorance. If any seek mercy He will give knowledge. When they will be "taught of the Lord," then they shall cry, "Teach thou me." (2) The second respect in which there is danger is that of destruction. "My people are destroyed for lack of knowledge."—(Hos. iv. 6.) God's people were a heavy burden to the priests. Yet many of the priests were like the people.

Come direct to Christ Himself. Every man is his own priest now. Get Him who is made wisdom to the ignorant.

III. *Application.*—Consider James i. 5, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." (1) If any man, woman, or child, any ignorant person, lack wisdom, (2) let such ask of God. Let them ask in private or in public. Look not to man but ask of Him. (3) He gives for nothing; He has pay in His hand. (4) He upbraideth not; He does not use upbraiding language. He will not say "Get you gone," if you come for wisdom. (5) The full promise is for those *asking in faith*. In Christ, the door, the Father has all and is reconciled. Christ has pardon for guilt. He has the spirit of wisdom above measure. He has so to every comer, however unworthy. There is no want but may be supplied in Christ. It is greater honour to Him to bring fools nigh. It has seemed good to the Father to hide these things from the wise and the prudent, and to reveal them unto babes.

(Third outline.)—We intend further to show:—

I. *Some things which the Bible testifies respecting "the gift of God," under these heads:—*

1. *In what way God gave "the gift."*

2. *What things are in "the gift."*

1. First let us consider *in what way God gave "the gift."* We need not stay long to show that the gift is His own Son. "God so loved the world that he gave his only begotten Son." Indeed, the Spirit is often called a gift, but only through the Son. "Because thou thoughtest that the gift of God may be purchased with money." But even here the Spirit is a gift through the Son. Although a creature, then, could know of this gift, unless he knew the way of getting it, that is, not with money, he would do as Simon Magus did, seek it in a wrong way. Let us see then what the Scriptures say of the way in which He gave the Son.

(1.) The Father gave the Son with his "whole heart and whole soul."—(Jer. xxxii. 40, 41.) "I will make an everlasting covenant with them." "I will plant them in their land assuredly with my whole heart and my whole soul." The everlasting covenant is the fountain from which this blessed stream of 'planting' flows, but the stream cannot be greater than the fountain; therefore, the covenant in which the Father gave the Son is "with his whole heart and whole soul." Now, what is His whole heart and whole soul, but all His attributes? When a person does anything with his whole heart it is with the consent of all the faculties or powers of his soul. So when Jehovah does anything with His whole heart it is with the consent of all His attributes. When He created man He could do it with His whole heart, because there was nothing in Himself to oppose the work. But after sin entered, the attributes of justice, righteousness, holiness, and truth, all stood back and would not consent to give any favour to man.

Now, in giving Christ, the Father had in the gift what fully satisfied all the attributes. "Mercy and truth are met together; righteousness and peace have kissed each other." Wherefore, at the Saviour's birth there was "glory to God in the highest, and peace on earth, goodwill towards men." Hence Col. ii. 9.—"For in him dwelleth all the fulness of the Godhead bodily." Everything that makes up or constitutes God dwells in Him, and in Him his people are complete or full, because they receive "of his fulness and grace for grace." (1) The goodness of God gave Him, or He gave Him in goodness. "Thou art good, and thou doest good." He has a good heart. It is the sum of His glory. "I will make all my goodness pass before thee."—(Ex. xxxiii. 19). It is His very nature. It is His glory. "There is none good but one, that is God." Hence it was natural for God to give His Son. I mean, he acted from His very nature in giving Him. Judgment is His strange work, but goodness is natural to Him. He does good. It is His work, His common work. His goodness is His glory. Therefore, when goodness gave the Son, God committed to Him His very glory in respect of everyone who receives Him. The Mediator takes hold of this, "I have glorified thee upon the earth." Hence learn (1) the greatness of His goodness. "Oh how great is thy goodness!" It appears in giving his Son for wicked wretches. Here we may say, "Behold the goodness and severity of God." He was severe to His own Son, O! not against His will, that He might be good to them who are made to ask of Him. "He spared him not." Goodness and severity both are seen on Calvary more than in heaven and hell! His nature is truly wonderful. "Canst thou by searching find out God?" (2) Those who ask of Him will glorify Him, because Christ is entrusted with God's glory in and for them. "This people have I formed for myself; they shall shew forth my praise." "They shall abundantly utter the memory of thy great goodness." Here are two pleas for a throne of grace; the nature of His goodness, "Thou art good and ready to forgive," and the manifestation of His glory, "What wilt thou do for thy great name?" (3) Learn to delight in His great goodness. "They delighted themselves in thy great goodness." But let it be through the right channel—Christ, or else it will degenerate into carnality. When the Lord was good unto them it was said of others that they "waxed fat and kicked." (4) Learn, hence, to flow to this goodness. "They shall flow together to the goodness of the Lord for corn and wine and oil and barley." When many flow together then is the better success. See Pentecost, and see Kilsyth. Oh! our meetings, our meetings! How little fruit! Remember goodness is God's very nature. So we find so much laid in His goodness as well as graciousness. "Good and upright is the Lord; therefore will he teach sinners in the way."

(2.) The love of God gave the Son, or He gave Him in love. "God so loved the world." It is an amazing love. He loved

His own Son with everlasting infinite love, yet He *so* loved the world. It passeth knowledge. If we would measure it we cannot, but would run into error about it. Only you may behold it, taste it and know it. You may taste it as you would taste the waters of the ocean. The gift of the Son was very freely done. What is done in love is done freely. One cannot do anything in love, and not do it freely. Something may be done in pity or mercy, and not freely, but if in love then it is done from the bottom of the heart. We may think and speak of the love of God, but, if we would feel this love to the full, we could not stand it for a moment. It does not seek a price. "The Father himself loveth you." "I will love them freely." This love is inexpressible and inconceivable. It is everlasting and eternal. It is sovereign, free, and immutable. It is also a love of complacency, it is infinite in measure and rests in its objects in Christ.

(3.) Mercy gave Him up, or He was given in mercy. Hence He and the blessings in Him are called "the sure mercies of David." The mercy of God has in it a multitude of mercies. It is tender mercy and is kept for thousands. It endures for ever, and is well suited to meet the misery of its objects. Never any one came that was shut out at this door of mercy. Mercy is written about the door. This is the signpost, "the sure mercies of David." The throne of grace has these two marks—mercy and grace.

(4.) Justice gave Him up, or He was given up in justice. Hence "He laid on him the iniquity of us all." As He got authority to receive all comers, and none could enter without pardon, justice counted over to Him all their crimes, and laid them on Him. Hence He knew the bitter cup of wrath. There was not one sin but He knew of. You need not be hiding them. If a sinner had known this that there was no stop, for the sake of justice to the Spirit, he would have asked for the Spirit. Be sure and take all your sins with you, when you ask the Spirit to mortify them.

(5.) Righteousness gave Him up, or He was given in righteousness. Hence "it became him to fulfil all righteousness." There is not one commandment but He fulfilled. He magnified the law. He gave millions to the law for pence. Now, the Holy Ghost may be given because Jesus is glorified, and has glorified the law. If we had known this, we would have asked of Him the Spirit of obedience, the living water for a well-spring of keeping the law and for sealing in the faith.

(6.) Holiness gave Him up, or He was given up in holiness. Hence Christ loved the Church and gave himself for it that He might sanctify and cleanse it with the washing of water by the Word. This is the opening of the fountain for sin and uncleanness. He undertook to make them pure. He is made their sanctification. Now, if we had had known this, we would have been saying, "Lord, if thou wilt, thou canst make me clean." There is no stop here on account of former defilement.

(7.) Truth gave Him up, or He was given up in truth. Hence, "I am the way, the truth, and the life." He came in the flesh to fulfil the truth of God. So, "Truth springs from earth. Mercy looks down from heaven." If one under sentence of death got word that another had actually died in his room, he would have asked a testimony of the case. So here, He gives the testimony, "I am He that was dead and is alive again."

(8.) Wisdom gave Him up, or He was given up in wisdom. So He is "the wisdom of God." He is made wisdom to us. So if you are a fool come here for wisdom. This shuts out every objection.

(9.) Power also gave Him up, or He was given up with the consent of God's power. This is "the power of God" which is "unto salvation." It will conquer all opposition to Christ in the salvation of sinners. The Father has promised the Son: "I will help thee; yea, I will uphold thee with the right hand of my righteousness." His very power is pledged for this end.

(10.) He is given freely, without money and without price. He is given to all in offer, which authorises all to come. "Ho, everyone." "If any man thirst." The gift is, as it were, thrown down. Let any take it.

(11.) It is a gift without repentance. God made the Son a priest without repentance, and He will never seek to recall Him from anyone to whom He has been once given. He may recall everything but this, and shall recall everything unless we have this. "He that hath not from him shall be taken away even that he hath." Unless we have the Son we have no life. Profession, talents, all will be taken away. "If we knew this we would have asked of him, and he would have given us living water."

*Application.*—(1) Thrice happy they who are made to seek Him. They will get "grace for grace." "Out of his fulness they will be filled with all the fulness of God." (2) Miserable they who seek Him not. They shall die in their sins, and God will pursue them with all His arrows. (3) Then "seek him while he may be found, call on him while he is near." Cry to Him "out of the depths."

May He bless His word, and to His name we desire to give everlasting praise.—Amen.

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ANOTHER sort of folk cover over their pride with a vizard of humility, and cry forth, Christ is a king, and they are sitting upon a dunghill. How can they consent to so great and high a match! If they were queens they would do it. But, O that such would consider that while they seek anything in themselves to commend them to Christ, they will still stagger and stay away. But let them lay aside their coyness and once come to Him and match with Him, and He will make them queens, and matches meet for Himself.—*James Renwick.*

## Professor Charteris on New Testament Criticism.

ON 28th October, the Rev. Professor Charteris opened the Biblical Criticism class in Edinburgh University with a lecture in which he reviewed the present position of New Testament criticism. There could, he said, be little doubt that not only had the tide of battle ebbed away from the shores of the New Testament canon, but that during its flow no serious injury had been done to the territory occupied by the Christian sacred books. The assault of the Tübingen school upon the Epistles and Gospels had spent its strength, and had shown more clearly than ever how ample was the historical evidence on which the books were accepted by the Church. They might stand upon the battlefield and see the forms of the Tübingen critics retreating into the far distance, while critical Christendom, like their simple-minded fathers, was sitting at the feet of the four Evangelists to hear what they had to tell of the Son of Man. Not only the Gospels, but the other historical book of the New Testament had been delivered from the bondage of suspicion. It had been proved by a Scottish professor that the book of the Acts found only confirmation, as regarded St. Paul's Travels, from his scholarly and long-continued investigations in Asia and Syria. Many causes had concurred in leading up to the conservative conclusion regarding the New Testament books. The critics were met on their own ground, and their arguments were weakened; new discoveries had strengthened the hands of the defenders; and these things had their due effect. But it was, he thought, from the heart of the Church itself that the real and effective defence was furnished. The Christian conscience felt that those theories of the assailants of the canon, even taken at their best, were entirely inadequate to account for the facts with which they were dealing. The ultimate facts with which they had to deal were Christendom, Christianity, and Christ Himself, and it was impossible to account for any one of them on the ground chosen by the critics. There had come up in their day two controversies which, if not new in themselves, were at all events specially prominent and important before their eyes. The one referred to the Gospels as records of fact, and the other to the relation between the Gospels and Epistles, between the Master and the disciples. Those who denied that there was anything supernatural in the birth and death and life of Christ's human body, but yet clung to the faith of Christendom, seemed to him to have sawn the branch between themselves and the tree; and if they looked up from the ground where they contentedly sat, and said they had not fallen, he was compelled to doubt whether they and their branch were ever off the ground. (Applause). Another



remarkable feature of their time was that there were some who minimised the doings of Christ, and magnified His teaching, in order, as they believed, to prevent St. Paul from having too high a position in Christian theology. They thought that the Master had been neglected for the disciple ; they, as a rule, attached little or no sacrificial importance or atoning significance to the Saviour's death, which was the keystone of St. Paul's system. Anyone who took our Lord's own teaching as containing the whole of Christian theology, was under necessity to dwell little upon His death ; and he was under necessity, or always seemed to feel bound, to magnify the significance of the sermon on the mount. Those, however, who took all their theology from the sermon on the mount and forgot the teaching of the later parables, and of the closing chapters of St. John, which promised the Comforter to lead the faithful followers into higher truth than they could bear while the Lord lived, were going back from Christian liberty into a certain legalism. They were not advancing. Another thing which they seemed to him to overlook was that in the Epistles there was no doctrine or truth which was not in the Gospels. Recent careful study had convinced him that one evidence for the Gospels was the wonderful way in which they found they contained all the articles of the Christian creed, so that to the apostles was only left the exposition and enforcement of those articles. Yet those who wished them to find all their Christianity in the Gospels, and especially in the words of Christ, had hold of only half a truth ; and the half which they neglected contained the key to the understanding of the other half. The mission of the Holy Ghost was deprived of its great significance, and it was practically denied that when He came He guided the disciples into the full understanding of all the truth which their Master had so patiently laboured to teach. New Testament theology was robbed of much when it was confined to an exposition of the Gospels. This was a weakness which marked many modern books. Let them take one, "The Mind of the Master," by Dr. John Watson. . . . "The Mind of the Master" was a disappointing book. It was full of power and definite purpose—sometimes rose into eloquence, or crystallised in epigram ; but it was without perspective, and was innocent of all historical theology. To accept it one would have to make several great admissions which were profound mistakes—(1) that the doctrines of the rest of the New Testament were not those of the Gospels ; and (2) that St. Paul in particular altered the Gospel teaching. They should also have to believe, he thought, that the words of Jesus were more important than His doings and sufferings.

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When, seeking soul, did you find Christ? Was it not when you thought you would never find Him? And when did you lose Him? Was it not when you knew you had Him?—*John Grant.*

## Diary of the late William Sinclair of Wick.

(Continued from page 259.)

THE following is the opening part of the diary which Mr. Sinclair wrote during his last illness:—

January 1st, 1884.—Excellent day. Sunshine and mild, with slight frost, which has been for the past week. During the last fortnight I have been attended by the doctor. I knew tossings to and fro till morning, being scared by dreams and terrified by night visions, afraid to attempt to sleep, filled with fear and confusion, and could do nothing but groan and roar, but had no bodily pain. However, I never realised my entire dependence upon the Most High for every thought, and breath, and comfort as I did during these days. May the impression remain, and may there be fruit unto holiness that He may be glorified. While thus tempted and tossed I have had the sympathy of many friends who called and brought presents of fruit, game, &c., and if I could believe these things were the fruits of grace, they would be refreshing. While reading this night the diary of the Rev. James Calder, of Croy, I was truly ashamed by his abounding fruit. How diligent he was in keeping the heart, and how he felt when out of a right frame of spirit, the time he set apart for secret devotion, his concern for sinners dying in ignorance of God, and his devotion to his own house and family. O what a father, and how the Almighty wrought so much in and through him! O to be a sanctified vessel meet for the Master's use! I think every minister should read such a book. It might be the means of stirring them up. He did not spend the New Year in lightness and frivolity. May I not forget what I have read of the true exercises of one whose chief end was to glorify and enjoy God.

2nd.—This morning I received a remarkable letter from dear Alexander Morrison, elder, Dornoch. I felt refreshed by it, and immediately wrote an answer. I have been too slack in writing to friends. We should endeavour to increase brotherly love by every means. The *Gospel Magazine* came to hand to-day. There are excellent things in it, and as the leading article bore upon a subject on which my kind friend Mrs. Morgan was thinking, I sent it off to her. This night I trust it may be helpful to her as it often was to me. I have had it over thirty years, being almost the only periodical read by me. The worthy editor seems to know the tribulations and consolations by the way, and there are also many other excellent correspondents to the magazine. I am surprised it is not more generally known in Scotland.

Several of my family have gone to Mr. —'s weekly prayer meeting where the poor and needy ones expect to gather crumbs.

Mr. — has been preaching here over two years. He is an experienced Christian, and well fitted to edify and terrify. May the Holy One work through him! If ministers of Satan and graceless professors got their own way he would soon be sent across the Ord as one not fit to be left on earth. They cannot bear his plain faithfulness in testifying that their deeds are evil, and that they shall have to give an account at the great day for yielding to Satan and their own corrupt natures in swallowing greedily all sorts of deceitful innovations, while professing to worship in spirit and in truth. Eyes unsealed see these things to be the snares of the devil to deceive the bewitched, the blind leading the blind. For, if they walk not according to the divine will it is because there is no light in them. The newspapers also are not slack in doing their special work, viz., reviling what is spiritual and trying to bolster up carnal deceptions. Some about the public press say they know that they are not doing right, but nothing else will sell or be read. The people will not endure sound doctrine, and as printing is a mercantile affair, they must suit their customers who are taught in our churches. The papers are doing their full share in corrupting society, though they may not be able to say, "Is there not a lie in my right hand?" They have no fear of the millstone. May they be convinced that they know not what they do, and that they would preach what they once destroyed!

3rd.—I feel rather better to-day, but had a restless night, up almost every hour, feeling the Comforter far from me. Probably there is something more than comfort needed at present. Awake, O north wind, and blow. Be not silent. "My ways are not your ways," saith the Lord. O Thou art the only wise. Let Thy blessed will be done, because Thou knowest the end from the beginning, the Omega now as sure as Thou art the Alpha. May I call Thee Father. Thou art not ashamed to call Thy children sons. "What manner of persons ought we to be in all holy conversation and godliness!" "Father, sanctify them through the truth." May that prayer be answered in my behalf, as well as for all the family. "Him the Father heareth always." And as Thou delightest in the inward parts being right, send the breaking and the healing word that will not return void. Let it be known that Thy blessed Word is a solid foundation for a good hope through grace, a word of promise to which Thy name is bound, and revealed through the blessed Mediator by the Glorifier of Christ. I offer the family, in the name of Thy dear Son, to Thee. Accept my freewill offering. Let all mine be Thine, and let them only be exalted in Thee. Deliver from the mighty through Him who came to destroy the works of the devil, and came not to condemn the world, but to save. O let not my untenderness or unwatchfulness prove a stumbling-block. Look on them in the face of Him who endeavoured and delighted to do Thy will. O, Shepherd of Israel, lead and guide!

A letter has been received from Mrs. A——, asking what are the old things that Paul says have passed away when people get union to Christ. Wrote Donald Duff, Stratherrick, and Mrs. S——, Thurso.

4th.—A reply to the above enquiry. Dear Mrs. A——. Your question as to “the old things” that have passed away has been the means of causing me to look at some passages of the Word, and I have discovered that the Holy Scriptures set up a higher standard than what seems to satisfy our standard professors. “Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” In connection with the passage to which you refer there are blessed openings of wisdom and love that breed admiration. “All things are of God who hath reconciled us to himself by Jesus Christ.” O what cause for burning shame if we do not adorn such doctrine! “We beseech you, also, that ye receive not the grace of God in vain, for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee.” “If you will not hear, and if you will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already because ye do not lay it to heart.” “It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father cometh unto me.” “He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him.” “If I had not come and spoken unto them they had not had sin, but now they have no cloke for their sin.” I trust you are not wearied of sound doctrine. I do feel pleased that you are remembering me in my bondage. “Fools for their sin and their offence do sore affliction bear,” &c., &c.

5th.—Last night Flavel’s sermons were sent here unexpected by me, and I truly feasted on them, especially where he treats on the providence of God, and also gives a clear view of temperance and drunkenness. O to put off the old man with his deeds, and to put on the new man which is renewed in knowledge after the image of Him that created him! Blessed is the man Thou chastenest and makest him to learn Thy law. Poor, foolish children require sharp chastening ere they learn or lay to heart the holiness of Thy law. It may be under the shadow of death, or at the gates of death, that they begin to discover how far they are from being holy as He that called them is holy. But they will see that the law is holy, and they carnal. O wretched man that I am! how I have slumbered away my precious opportunities. O boundless mercy, He may bring them from thence to praise Him in the gates of Zion. Eternal glory and praise be to our Triune Jehovah.

7th.—Up at 6 a.m. Disturbed rest, but not so troubled

with dreams as at the beginning of the attack. Yesterday, chiefly employed reading the Scriptures, and found several passages that once were very precious. It was like meeting old and beloved friends, and having kindly love greetings. About noon I was terribly cast down through my awful unholiness and abuse of so many mercies. Most lovingly that passage was brought to remembrance. "There is joy in heaven over one sinner that repenteth, more than over ninety and nine just men that need no repentance." I was fairly melted. My soul was filled with wonder and was sobbing out praise, as I hoped I had got a further token of His love in giving a lively hope. Afterwards reading in the Revelation the call to the churches to repent, &c., confirmed me much regarding the desire of the Holy One that His backsliding children should return, and that He would heal their backslidings, and love them freely for His own name's sake. "Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not his anger for ever, because He delighteth in mercy. he will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea." Sanctify through Thy truth, and may I be encouraged to seek more and more the knowledge of the unspeakable love of God in Christ Jesus. Preserve me, O most blessed, from consuming Thy revealed goodness in indolence! May my family get a heart to know thee! Let it be their portion. Let the whole earth be filled with Thy knowledge, even the knowledge of Thy glory, grace, and truth.

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

(V.)

EDZELL, FORFARSHIRE, 18th May, 1875.

MY DEAR FRIEND,—I do not know that it is my turn to write, but I do not deal with a covenant of works in that matter, and I suppose you do not either.

I just write to say that my address will be as above for the next few days, having come to take part in the communion services here. I am pretty well at present, and have been working at the proof-sheets of my book—pleasant enough work if only the printed matter did anything like justice to the theme.

I enjoy this place. The pure air straight from the hills is delightful, and I had a walk this forenoon by a stream overhung with trees beaming in the beauteous childhood of their fresh green leaves. I do like the spring, and was thinking to-day how I would fain realize in my soul the gospel declaration "For lo! the winter is past, the rain is over and gone, the flowers appear on the earth, &c. (Song ii. 11-13). I preach to-morrow on the

leper's prayer, "Lord, if thou wilt, thou canst make me clean," and hope to get some good of it myself, having some sense of need of His cleansing me from all sin—sins of heart, of life, and of service. It will be 32 years to-morrow since I was licensed to preach the gospel of the grace of God. Most glorious privilege! notwithstanding all my sin and shortcoming.

I do not expect to write you again until (D.V.) after the Assembly, to which I am not looking forward with feelings of pleasure, but rather with forebodings, for there is little seeking of the all-glorifying presence of the Holy Spirit who alone can take of the things of Christ and show them to His servants. Also, many of those fathers and brethren to whom the reproaches of Zion were a burden are like "the flowers of the forest, a' wede away." I trust it may not be necessary for me to speak at all, for the question of our ecclesiastical relationships in Scotland is very far from being ripe for any decision on the subject. The foundations of the old National Church are eminently well worth contending for, her rights and privileges well worth fighting for; but the present occupants of the Establishment exhibit so little spiritual power that one is placed in an excruciating predicament in appearing to defend them when defending the constitution of the ancient Church of Scotland. Of course, it is absurd to say that patronage is not abolished, while it is perhaps equally absurd to say that its abolition has redressed the grounds of our Protest in 1843, and yet the Free Church seems quite indisposed to demand such redress, or to desire to be reinstated in the rights and privileges acknowledged to belong to the Church of Scotland by the statutes of 1592, &c. Indeed, some of our leaders are beginning to pooh-pooh the principle of State recognition and aid. But to say that the State is at present under no obligation to maintain a free, faithful, established church, I would require a fresh revelation from heaven to enable me to believe. Therefore, as I have said, the matter is at such a stage just now as that public discussion can do little good, perhaps harm, and if the Assembly would rather devote a day to discussing how best to promote in our pulpits the maintenance of the doctrines of grace, which are going down in Scotland every day, it would "set them better." I read quite lately a sermon preached a few weeks ago by — of — which was simply horrible. The ground of salvation is wholly cut away. The atonement is nothing but self-sacrificing love, no satisfaction to divine justice, no exhausting of the curse, no removal of guilt, nothing to enable a guilty sinner to approach Jehovah, nothing to pacify conscience, nothing to bring either glory to God or peace on earth, nothing but a senseless, drivelling parody of goodwill to men. I don't see how I for one can hold my tongue as to this sort of thing. We must speak out. Churches that can put up with such doctrine may go to the wall to-morrow for me. Hoping to hear from you before I return to Edinburgh.—Yours, &c.,

HUGH MARTIN.

## Pastor Chiniquy and the Challenge by a Priest.

THE following letter appeared in the *Glasgow Herald* of November 20th, and explains the Oban challenge with result:—

“5 WILTON MANSIONS,  
GLASGOW, 19th November, 1896.

SIR,—In your issue of the 18th inst. I read the following paragraph:—‘At Oban last night the challenge of the Rev. F. Begue to Pastor Chiniquy was discussed at a public meeting, both sides claiming the victory.’ This is manifestly incorrect, and I shall be glad if you will allow me, in the interests of truth (as the clergyman put forward by Pastor Chiniquy to oppose Father Begue), to give a brief *resumé* of the whole affair. When addressing a meeting in England, Pastor Chiniquy affirmed that while a priest of the Romish Church he was bound to address the following prayer to the Virgin Mary from the Roman Breviary—‘*Tu es spes unica peccatorum.*’—(Thou art the only hope of sinners.) Father Begue challenged the statement in these terms:—‘I defy Pastor Chiniquy or any of his friends to give chapter and verse, *i.e.*, the place in the Roman Breviary where the said prayer is to be found, and I hereby offer to hand over to him a cheque for £150 if he can make good his assertion.’ (See *Catholic Times*, October 2nd, 1896, and *Weekly Register*, November 14th, 1896.) Pastor Chiniquy accepted the challenge, and proceeded to Oban, but Father Begue refused to meet him. Pastor Chiniquy then suggested, through the Rév. Ewen M’Leod, that three arbitrators should be chosen on either side to settle the disputed point. This also Father Begue refused in the following letter:—

‘BISHOPS’ HOUSE, November 17th, 10-15 A.M.

DEAR SIR,—The very nature of my challenge, *which I hereby repeat*, precludes the possibility of any discussion or controversy on the point. It is a mere matter of fact. *On what page of the Breviary are the words quoted by Mr. Chiniquy?* The meeting is to be public, and I will attend with Breviary at 7-30, and on his *publicly* making good his assertion I will hand him cheque. No further correspondence is needed on the subject.—Yours truly,  
F. BEGUE, *Priest.*

On receipt of this letter arrangements were made for Father Begue to attend the public meeting in the Argyllshire Hall. The terms of the challenge having been stated by Mr. W. C. Maughan, Father Begue endeavoured to cover a retreat by affirming that he offered the £150 only on condition that the prayer could be pointed out *daily* in the Breviary. Producing his own letter, I

read to the meeting his own words—‘It is a mere matter of fact. On what page of the Breviary are the words quoted by Mr. Chiniquy?’ I then read from an authorised edition of the Roman Breviary the following prayer, occurring on September 9th:—

‘O beata Maria . . . accipe quod offerimus, redona quod rogamus, excusa quod timemus; *quia tu es spes unica peccatorum.*’  
—(Because thou art the only hope of sinners.)

And I invited anyone in the hall to inspect the passage. Without disputing the truth of my assertion, Father Begue then left the hall. Pastor Chiniquy at once proceeded to appeal to the following gentlemen—Rev. E. M’Leod, Rev. A. Duff, Rev. J. Hutchison, and Mr. W. C. Maughan—whether the prayer was to be found in the Breviary or not. These gentlemen, representing different Churches, replied in the affirmative; and finally the following resolution was carried with acclamation by the whole meeting:—‘This meeting is satisfied that Pastor Chiniquy has most conclusively answered the challenge of Father Begue, and they are of opinion that Father Begue is now in honour bound to pay over the sum of £150.’ Not until I read your report did I even hear it hinted that both sides claimed the victory.—I am,  
&c.,

A. G. TOWNSHEND,  
*Director Scottish Protestant Alliance.*”

## Ecclesiastical Amusements.

FROM a tract entitled “Ecclesiastical Amusements,” by E. P. Marvin, Lockport, America, the *Bulwark* culls the following. The words are not unneeded in this country:

“What shall we say—what would the Master say—of a bevy of vain and bedizened young ladies, fascinating and cornering susceptible young men, to sell them commodities above value, and which they did not want, or a dance gotten up by the ‘King’s Daughters’? What of the many devices like grab-bag, fish-pond, bean-counting, ring-cake, and raffle, involving the gambling principle? What of the Church of God showing waxworks, and peddling small wares and fun to the world, or getting up a variety show of ‘Mother Goose,’ a fan flirtation, a donkey social, a Punch and Judy show, or a gathering of merryandrews and belly-worshippers (Phil. iii. 9), to replenish her treasury?

“Comic songs, humorous recitations, dramatic exercises, and operatic selections are employed, often with the help of professionals, and sometimes advertised as ‘Howling Entertainments.’ A certain Y.M.C.A. held a smoking concert and an entertainment by a popular actress and dancer, and another in Mexico, when all else seemed too tame, held a bullfight and ‘made a pot of money.’

“Said an infidel to me: ‘I think your God must be in great need of money, by the tricks the churches practise to get it for



Him.' Many of the pious grieve over these things, and hang their heads for shame. Even those who aid and attend these performances cannot well approve them. Why have they not conscience and courage enough to witness against them? No intelligent Christian can ask God's blessing upon such practices nor expect it to rest upon money so procured.

"Amateur dramatics to please the world and put money in the purse of the Church, silence the testimony of the pulpit against the stage, and even promote its interests. The theatre has always been a school of immorality, from the time when the Greeks sang and danced round their wine-god Bacchus until now, and these performances are training schools for the play-house. A young man who has been employed in a Brooklyn theatre told me that he received his first training and taste for the stage in Sabbath school concerts. A Sabbath school in Hamilton, Canada, has lately furnished three actors for the stage.

"In fact, most of these leading ecclesiastical play people attend the theatre and the dance and play cards, and not a few leading pulpits are weakened or silenced in their testimony against these things.

"And this babel cry for 'amusements,' with the frenzy of enterprise in the Church to meet it, has not yet culminated. God only knows where it will lead! It is world-wide. I am told that a coloured church, South, lately dramatised and acted the Prodigal Son, actually killing and eating the fatted calf. It is said that their church festivals are often characterised by the vilest orgies. Eph. v. 12."

## The Burning of Bibles.

THE *Bulwark* publishes the following extract from *The Presbyterian Witness*, America: "It will be remembered that last December a large number of Bibles belonging to the American Bible Society were burned in the city of San Miguel, in Peru. Full particulars of the case have been received and published in the Bible Society *Record*, showing that the whole proceeding was instigated by the Roman Catholic parish priest. He sent notice to the Consul of the district to the effect that a circular had been received from the vicar of the province prohibiting the circulation, and ordering the burning of the copies. In accordance with this he requested that certain copies which had been taken should be burned. This request was endorsed with the municipal seal, and twenty-three Bibles, twenty-six Testaments, thirty-seven gospels, eight psalms, and nine gospel hymns were burned in the square of the city. It would be prudent and proper for the Pope to rebuke his two zealous agents in this matter. The time for burning Bibles or heretics or witches is over, we should hope."

## The late Mr. John Macmorran, Edinburgh.

IT is with much regret we have to record this month the death of Mr. John Macmorran, which took place at 18 Lothian Street, Edinburgh, on 23rd November. The deceased, who had reached the advanced age of 91 years, was highly esteemed as an eminent and lively Christian by all who knew him. It is remarkable to observe that he retained the vigour of his mental faculties until the end, and that his last illness and confinement to the house did not extend over two months. A few particulars may here be given of his life. John Macmorran was born in the extreme south of Scotland, in the town of Newton-Stewart, Wigtonshire, on 4th June, 1805. His father was a gardener. Both parents were pious people, and to this may be traced the fact that from early years he was subject to religious impressions. At the age of sixteen he left home and came to Edinburgh. After this he was some years in Melrose, but again returned to Edinburgh where he continued the remaining part of his life. We are unable to state the exact date or the instrument of his conversion to Christ, but that this important event took place in early manhood we are in a position to testify. So great was Mr. Macmorran's self-denial that one of his daughters, when asked if she knew the time of her father's conversion, replied, "I cannot tell. Indeed, we never heard him say he was converted." Of the fact itself, however, few have given in their daily life and conversation more decided evidence. The first words by which he said he was fully awakened to soul concern, were these solemn ones, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." The convictions of sin and wrath thus produced we believe, were deep and strong. Mr. Macmorran, at his beginnings of religious experience, came under the influence of Rev. R. M. M'Cheyne, Dundee, and Rev. William Burns, Kilsyth. From the preaching of these eminent ministers of the Gospel he derived, under the divine blessing, lasting benefit. He also came in close personal contact with them, and spoke of their memories with the most intense feelings of respect and reverence. He received spiritual benefit under Mr. M'Cheyne, and also, at least, one remarkable soul deliverance under Mr. Burns. He told of one evening that the latter minister, at the conclusion of a service beginning at six o'clock, stated that if any person desired to remain after the benediction he would continue. None moved out of their seats. Another service was ended, and the same intimation was made. No one left the meeting. This went on for six hours, until midnight. So lively were the emotions of the preacher that he exclaimed, "We were never nearer heaven than we are to-night." These were stirring times in the south of Scotland, and though no

doubt there was chaff on the floor, there were also some precious grains of wheat.

During the greater part of Mr. Macmorran's life in Edinburgh, he attended the respected ministry of Dr. Moody Stuart, St. Luke's, whose services he found helpful in the Lord. Here also he met the eminent Dr. John Duncan, Professor of Hebrew at the New College, probably the profoundest Scottish divine of this century, and at the same time one of the humblest and most child-like of Christians. Dr. Duncan and he became intimate, and they were frequently seen walking arm in arm on the streets, the doctor pouring forth his valuable thoughts on religious subjects into the ears of his exercised friend. For a period of at least five years Mr. Macmorran was missionary to the cabmen, and in this work his services are remembered with respect. It was the occupation of a cabman in which he was engaged until old age prevented him from active work.

A brief description of the features of Mr. Macmorran's religious character and experience may now be given. He was, first it may be stated, a deeply tried and exercised Christian. His was no easy, slothful life. The Lord, in His mysterious providence, and no doubt, for gracious purposes, kept his servant much in the waters of soul affliction. Sin and Satan were permitted to molest him with their temptations to a remarkable degree. His conflict with the enemy was almost incessant, and continued nearly to the end. This was the means of making him, in no ordinary measure, a prayerful Christian. He lived in a constant element of prayer. His spiritual foes were strong and lively, so that continual prayer at a throne of grace to Him who is mighty to save was the only door of help. Few men ever allowed so little of the rust of spiritual deadness to lie upon their spirits, although few also complained so much of it. A third feature in Mr. Macmorran's character was the most unfeigned humility. No one had a more lowly estimate of himself. He regarded himself with the utmost sincerity as the chief of sinners. In illustration of this we remember hearing of an incident that took place at a prayer meeting. He was asked at the end whether he had got any word for his soul during the meeting. "The only word," he replied, "I got was, 'Ye are of your father, the devil, and his works ye will do.'" No one was more ready to take this character to himself than this lively, devoted Christian. A fourth characteristic was an almost exclusive absorption in the concerns of the soul and eternity. After brief conversation on general topics he invariably changed the current to spiritual things. He had no desire for idle talk. His thoughts and words were occupied hourly with "the one thing needful," and other things had a very subordinate place. He had an intelligent grasp of the doctrines of the Gospel, and knowing them in their power, he was able to converse about them in an edifying and instructive manner. This gives occasion now to point out three leading

features in his spiritual exercises. The first was a deep sense of the depravity of his heart. The iniquity and enmity of the carnal mind were a constant source of affliction to his soul. In what almost plaintive tones he would bewail the opposition and enmity of the natural heart to God and spiritual things! He verily seemed to believe that nobody had so vile a heart as he had himself. Certainly to few were heart plagues so grievous a trial and heavy a burden. A second characteristic was a lively sense of the personality and power of Satan. The enemy of mankind was no mere abstraction in his experience, but an active, subtle, and strong adversary against whose attacks he required continually to watch. The third element in Mr. Macmorran's exercises, and the most precious, was his deep sense of the value and virtue of the blood of Christ to cleanse from sin. It was here that his soul found refuge from the guilt of sin, and wrath of God, and it was here also his soul found virtue to deliver him from the power of sin and to bruise the serpent's head. In what striking language he would speak of this precious blood in his public exercises, no one who ever heard him will readily forget. It was a common remark of his that "for a sinner to come with anything to the blood of Christ but sin, was to insult the blood."

As already remarked, Mr. Macmorran retained the vigour of his faculties to the end. His bodily vigour was also remarkable. Until shortly before his last illness he was quite nimble in his movements, and would walk considerable distances without fatigue. His death was hastened simply by the frailties and decay of old age. It was quite a privilege to visit him upon his bed, his conversation was so rich and stimulating. He made one very suggestive remark to a friend, "It has been my mistake all my life to look for some evidence of the sanctifying power of the Spirit in my soul, instead of looking to Christ's act of adoption, forgetting that the Spirit hideth Himself, and speaketh of none but Christ." We understand this to mean, not that it was wrong to examine evidences of sanctification, but that it was wrong to build for eternity upon these evidences, imperfect and changeable at the best. Mr. Macmorran's life was largely one of conflict, though not without hope. At the end, however, he got the victory through Him who died and rose again. Such words as these were upon his dying lips, "I have overcome (saith Christ) whence ye shall overcome also." "He will never leave me, and never, never forsake me."

Such is a brief account of this humble and lively Christian. His death is a heavy loss to his widow, and his daughters (by a former marriage). It is a great loss to our congregation in Edinburgh, at whose meetings he was the leading and most highly esteemed figure. In the church, especially in the south, a painful blank has been made. It may be stated, not for the purpose of any self-commendation as a body, but as a simple matter of fact, that Mr. Macmorran was never so happy or

enjoyed so much soul comfort, as he did since the separation from the Free Church took place. The necessity of the times is, that the Lord would raise up a seed to do Him service in the room of the fathers whom He is removing to the upper sanctuary! "Awake! awake! put on strength, O arm of the Lord."

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WE learn, with much regret, the death of another aged saint, Alexander Maciver, Stornoway, which took place on 20th November, and hope to have some account of him in next number. It is also striking to observe that still another excellent man named John Shearer, died the same week in Olrig, Caithness, at the advanced age of 93 years. He was of the Original Secession Church. These three worthy persons died all within eight days.

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## **Up-to-Date Heathenism.**

### CREMATION.

ONE of the latest developments of present-day heathenism is the burning, or as it is called, cremating of dead bodies instead of burying them. It is claimed that this treatment of the deceased is more healthful for the living, and quite as respectful to the dead. This is the claim: but is it supported by Scripture and right reason? We trow not. Nevertheless this heathenish practice has obtained a footing on the Continent and in America, and likewise among ourselves. There are now furnaces for devouring the dead at Maryhill, Glasgow, and at Woking, in Surrey. Whether the new practice is cheaper than the old, we cannot tell. That it will, if carried on upon a great scale, be any more healthful we much question; that it is a violation of human instinct and natural affection is very plain, and that it is contrary to the Scriptures, both of the Old and New Testament, can be easily proved. For not to insist on the example of a long line of prophets and righteous men who were laid unto their fathers in the ordinary human manner, we have the action of the Lord Himself towards His servant Moses. It is written, "So Moses, the servant of the Lord, died in the land of Moab, and the Lord buried him in a valley in the land of Moab, and no man knoweth of his sepulchre unto this day." And when this same Lord of Glory took mortal flesh, and when He died He did not choose to separate Himself from the great company of His saints who sleep in the dust; for He was laid by reverent hands in a grave of hewn stone, as the manner of the Jews is to bury. His example, therefore, in this matter must be to Christian people an end of all strife. Therefore, when His doctrine began to leaven the heathen nations, we find that it also brought to nought this practice of burning the dead. For the heathen Celts, Germans, and Greeks in the pre-Christian ages were wont to

cremate, but, after they learned Christ, the practice was altogether given up, not to be resumed till these last degenerate days. There are strong reasons derived from the character of the union between Christ and His redeemed which make it impossible that this practice can ever obtain a footing in families or communities really Christian. For seeing that the soul and body of one who has died in the faith—though separated from each other—are still united to Christ, and that these lifeless members are still His members, we may then say, "Shall we take the members of Christ and make them fuel for the fire?" By no means. Further, as right reason and natural affection teach us to arrest, by all means in our power, the hand of death, so by the same prompting are we absolutely deterred from having any hand in hastening the progress of decay in the lifeless form. It is true we are fain to bury our dead out of our sight, but to mar and destroy the remains has hitherto been deemed sacrilegious.

We may also consider that the apostle has likened the disposal of the pious dead to a sowing of seed. "It is sown," saith he, "in dishonour; it is raised in glory." To this type will the manner of Christian burial be conformed throughout all ages. Wherefore they who introduce cremation declare themselves heathen and not Christian in their sentiments, and their arguments of sanitary reform, however plausible, are so many preferences of the voice of short-sighted human reason to the finer, surer, and more heavenly teachings of faith.

### **A Mission to Help Ex-Priests.**

IT is stated in the *Bulwark* that Professor Bertrand, of Paris, has organised a mission whose chief aim is to save and help priests. He declares that the number of "shipwrecked" priests is legion. "We know how to say Mass, and that is all we know." They are for the most part unable to earn a livelihood in any other way. But one out of twenty priests in France possesses the university degree which is indispensable for all liberal professions. The unfrocked priest is regarded by Roman Catholics as a traitor, by Protestants as a tramp. Hundreds of priests are now, says Professor Bertrand, driving cabs in Paris. Former priests like Chiniquy, O'Connor, and Connellan, realising the hardships endured by such priests, have done much to help them, and have saved scores. "My conscience forbids me to remain in my Church; help me to earn my bread out of the Church—help me to become a Protestant!" Such is the cry heard from the lips of these poor men.

Professor Bertrand says that he has at present under his protection and training a Capuchin, a Jesuit, and three priests. Most of the converts are eager to preach the gospel, and they are trained to do so. He states that the converts are the best

evangelists among their fellow-countrymen, and converts have established stations in many places where there had been no Protestants for two centuries. Eight years ago the Archbishop of Bordeaux admonished one of his priests, M. Bonhomme, for using "imprudent language"—that language being that there is but one Mediator, Christ Jesus, between God and man. The priest laboured for a time in Brazil. He came back and was appointed in charge of St. Palais, in the West of France. He soon had to be admonished again for the use of "imprudent language," but feeling that he had only preached the truth he refused to retract. He intimated to his people that next Sabbath he would tell them why he had resolved to leave the Church. The people were deeply attached to him, and crowded to hear him. They sympathised with him, and resolved to follow him out of the Church. A hall was hired. Not only that village but nineteen other villages were stirred up to leave the Roman Catholic Church. They applied for another converted priest, and one was sent to them. A third is urgently required. In this case, as in others, a converted priest was found to be the most effective agent in carrying the gospel to his fellow-countrymen. Help will be thankfully received by Professor L. J. Bertrand, 86 Boulevard Bineau (Neuilly-sur-Seine), Paris.

### Portrait of a Christian Young Lady.

THEY say there is a young lady in —, who is beloved of that Great Being who made and rules the world; and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight; and that she hardly cares for anything except to meditate on Him; that she expects, after a while, to be received up where He is; to be raised up out of the world and caught up into heaven; being assured that He loves her, too well to let her remain at a distance from Him always. There she is to dwell with Him, and to be ravished with His love and delight for ever. Therefore, if you present all the world before her, she disregards it, and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct, and you could not persuade her to do anything wrong or sinful, if you would give her all the world, lest she should offend this Great Being. She is of a wonderful sweetness, calmness, and universal benevolence of mind, especially after the Great Being has manifested Himself to her mind. She will sometimes go about from place to place singing sweetly, and seems to be always full of joy and pleasure, and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her.—*Jonathan Edwards.*

## Notes and Comments.

**RETIREMENT OF DR. AIRD, CREICH.**—On Sabbath, 15th Nov., Rev. Dr. Aird preached three farewell sermons to his congregation at Creich. He retires after over fifty years' ministry in the Free Church. On the Thursday previous, at the close of the Harvest Thanksgiving Service, Dr. Aird was presented with a cheque for about £90. In replying, he stated, that the Secession movement was the main cause of his leaving the district. Office-bearers in the congregation had left him. He had no wish to be an eyesore to anyone, and in that way he felt it was time for him to retire entirely from the north.

**THE SABBATH IN INVERNESS AND GLASGOW.**—A motion to open the Reading Room of the Inverness Free Library to the public on Sabbath was defeated by a majority of 8 to 5. The motion was to open the Reading Room for two hours in the afternoon and two in the evening, and that all newspapers be removed from the table and wholesome literature of a moral and religious nature substituted. The opposition to the motion, though successful, was based on shallow and shifty views. No man said that he was afraid that the God of Sinai would kindle a fire in Inverness if His plain commandment were set at naught. And yet, in the last resort, the supernatural sanction of the Sabbath is the most sufficient and honourable defence that can be made for it. In Glasgow there are rumours of the revival of an iniquity which withered ignominiously twenty years ago, viz., the sailing of a Sabbath excursion steamer on the Clyde. There was a worn-out river steamer or two engaged in this profane traffic about twenty years ago, but they never became popular, owing to the drunkenness that prevailed aboard, and owing likewise to the remaining vitality of the Sabbath sentiment. The projectors, it seems, intend now to ensure success by running a new steamer on teetotal principles. It does not follow however, that they will succeed. There still remains, we think, with many of the community at least, as much right mindedness as to draw the line at pleasure excursions on the Sabbath. However, we are aware that public opinion on this matter is rapidly degenerating, and the west of Scotland may now be as ripe in this respect as the east. On the east coast the Sabbath has for years been violated by steamboats plying on the Firth of Forth. Sadducees and dissipated persons from Edinburgh and Leith embark on the pursuit of pleasure to Aberdeen, Stirling, North Berwick, &c., and no doubt help to lower the moral tone of these already well demoralised places.

**MODERATOR-ELECT OF FREE ASSEMBLY.**—Rev. Dr. A. B. Davidson, Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh, has been chosen to succeed Principal Miller, Madras, as Moderator of the next General Assembly of the Free Church. Professor Davidson is distinguished as a Hebrew scholar. He is also distinguished as the pioneer of the newer criticism in Scotland, and is responsible, to a



large extent, for the loose views about the Old Testament that have become popular among ministers during recent years. It was at his feet the late Professor Robertson Smith first imbibed German rationalism. Successive generations of students have also to bear testimony that it was from his chair they first heard the Old Testament treated, not as the infallible Word of God, but as the mere product of the genius and energies of men.

MEMORIAL PORTRAIT OF THE LATE PROFESSOR ROBERTSON SMITH.—The memorial portrait of the late Professor Robertson Smith, painted by Sir George Reid, *P.R.S.A.*, was presented to the Free Church College, Aberdeen, yesterday afternoon. The proceedings took place in the College hall, and there was a large attendance, including a number of clergymen and the students of the College, the professoriate being also present in their academic robes. Professor Salmond presided, and the meeting was opened with the singing of the hymn, "The Church's One Foundation," after which the Rev. G. W. Thomson offered prayer, Dr. Salmond intimated a number of apologies, and said Principal Brown, who was unable to be present in consequence of his great age, wished the following statement read:—"Dr. Robertson Smith is worthy of all the honour that can be paid to his memory for the unequalled brilliancy of his talents and the versatility of them, and for the uncommon ease with which he was able to acquire and even to speak the most difficult languages. The one thing in which I was unable to go along with him was his treatment of the books of the Old Testament, against which I had to protest; but all that is at an end now, and there I wish it for ever to remain." (Applause.)—Dr. Walter C. Smith, Edinburgh, in handing over the portrait to the College, said they were all of one mind that the spot where many would naturally look for such a memorial would be in the place so closely associated with Dr. Robertson Smith's early life, and with a great part of his work. The movement had no connection whatever with the unhappy circumstances which led to his services to the Free Church being lost. Most of them—he might venture to say, all of them—had very full sympathy with Dr. Robertson Smith—(applause)—and held assuredly that, whether his critical opinions were right or not, by the law and constitution of the Church he was entitled to maintain them and remain a Professor in the Church. (Applause.) On that point he thought they would all agree. No Protestant Church had ever laid an embargo on free criticism, for the very existence of their Church depended on the free criticisms of its critics. The movement was simply an expression of their personal love for the man, their high esteem of his brilliant genius and attainments, and his example of splendid diligence to the students who might now or in future times follow in his footsteps. It was primarily an offering of love, and most cordially did he join with what Principal Brown said as to the brilliancy and versatility of Professor Smith's genius; but he was not merely a man of brilliant talents—he was

greatly beloved, a single-souled man, a man without one shadow of guile, who loved truth, who sought truth, and took on him frankly all the responsibility of his convictions. If he had one fault, it was that he was a little impatient with stupidity. (Laughter and applause.) In conclusion, Dr. Smith remarked that if there was any place that had a right and claim for a memorial of critical learning that could be set up in this country, it was Aberdeen. He then unveiled the portrait, and Professor Salmond, in name of the Senatus, accepted the gift. The portrait, he said, would recall a man, whom, above most others, they all desired to have remembered and honoured by succeeding generations of students within the College, not merely in respect to his wonderful gifts, but even more for his personal character and worth. He thought they could look back to the years of the controversy with chastened satisfaction and real thankfulness. They were fruitful, quickening years, which enlarged their visions. Through these years Dr. Smith was the truest possible friend to all his associates, nor would it be possible for the Free Church to have had a more loyal, reverent, and obedient son. (Applause.) All his investigations in Old Testament history never made him waver, but convinced him more and more that God was not only the centre of Old Testament faith and religion, but that God was its cause, its only adequate and possible explanation. The gift of the portrait would be an incentive to succeeding generations of generous youth within the College walls to strive nobly to serve God and their generation. (Applause.) Rev. Alexander Miller, Buckie, eulogised the work and worth of the deceased Professor; and, on the motion of Rev. James Harvie, Lady Glenorchy's, Edinburgh, seconded by Rev. A. Alexander, Dundee, the thanks of the subscribers were voted to the artist, Sir George Reid. The proceedings closed with the doxology.

NOTICE was taken in our July number of the above portrait of Professor Robertson Smith, which was on exhibition in the Common Hall of the Free Assembly Buildings during the sitting of that court. It has now been finally presented to the F.C. College, Aberdeen. The speeches of Dr. Walter C. Smith and Professor Salmond are fulsome in praise of the deceased scholar. The latter declares that "Dr. Smith was the truest possible friend to all his associates, nor would it be possible for the Free Church to have had a more loyal, reverent, and obedient son." But the great question is—not what he was to his associates or to the Free Church, but what he was to Christ. Was Professor Smith His friend or loyal son? How did he treat Christ's Word? If he put that under the proud heel of rationalistic and destructive criticism, he was no friend to Christ nor to the souls of men. Professor Smith denied the Mosaic authorship of Deuteronomy, and thereby gave the lie to the author of the book, and, what is even worse, to Christ and His apostles who not only received it as the work of Moses, but as the

word of the living God. He also introduced to English readers, as editor of the *Encyclopædia Britannica*, articles by the German infidel, Wellhausen, who has the profane audacity (to use the language of the late Dr. Watt of Belfast) "to associate the Jehovah of Israel with Baal, and to relegate the leading events in the history of the chosen race to the region of the purely mythical." The work of Robertson Smith is breeding infidelity and atheism in the visible Church, and his memory should be allowed to sleep in deserved obscurity.

PASTOR CHINIQUEY.—We had much pleasure in paying a visit to Pastor Chiniquy when in Glasgow. We found him wonderfully hale and vigorous, notwithstanding his great age of 88 years. He has crossed the Atlantic to these lands to give a word of warning against Romanism before he dies. The word is much needed, and he knows that. The Pastor observes a great change for the worse in this country since former visits. He misses Begg, Wylie, and others who were prominent Protestants in days past, and finds none filling their places. The chief blame of the declining Protestantism he lays at the door of the ministers. They have neglected their duty against Rome, otherwise matters would not be so bad as they are. In speaking of the Free Church giving the loan of a large sum of money to Roman Catholics, he described it as a sign of apostasy. Union in any form with Rome was "union with hell." The Pastor has been addressing a series of meetings in Edinburgh, and we trust he has roused up the flagging energies of sluggish and sleepy Protestants in that quarter. A brief report of one of his addresses on "Rome and the Bible" appeared in the *Scotsman*, and we insert it. This address called forth the indignation of a leading Roman Catholic ecclesiastic in Edinburgh, Canon Donlevy, and he wrote a brief letter to the press, in which, among other things, he states that, "it is sincerely to be hoped that the Catholic Truth Society of Edinburgh will not be slow in making the local ecclesiastical air too hot for the traducer of our dearest faith, the glorious inheritance of our fathers, preserved to us by the blood of countless martyrs, in all the lustre of its undimmed and divine glory, and thus prove to Scotland, that if Rome in its Church cannot rule the unruly tongue of Pastor Chiniquy, it can at least still rule the world for truth, and with light and leading." Ecclesiastical air too hot for the traducer! Significant metaphor, out the mouth of Rome that lit the martyr fires of these lands! The spirit of deadly persecution in Rome is as alive as ever. The talk about her "countless martyrs" is mere empty bombast. We are sorry to say, however, that she rules too large a part of the world, and is likely to rule more for a time, in these latter days. Romanists know no shame, or Canon Donlevy would have hid his face, if it were for nothing else than the defeat which Father Begue, one of his fellow-priests, received from Pastor Chiniquy in Oban, on November 17th, to which reference is made in another part of the Magazine. We

hope the Pastor will have a successful visit in this country, and that he will safely return after a period to Canada, having the satisfaction that he has been the means of doing something to stem the advancing tide of Romanism.

PASTOR CHINIQUEY IN EDINBURGH.—Under the auspices of the Scottish Reformation Society, Pastor Chiniquy, Canada, addressed a meeting in Free St. Andrew's Church, Edinburgh, on the evening of 24th November, on "Rome and the Bible." Professor Thomas Smith presided. The Church of Rome and the Bible, the pastor said, were the two greatest enemies in the world. Among Protestants of the present day there was a mistaken charity in speaking well of Romanists in respect to anything which had a little appearance of good in the Church of Rome, for any little good was lost by the terrible injury Protestants thus did themselves. The Church of Rome did all she could to make Protestants believe she respected the Bible, but the fact was that, though she forced her priests to swear to read it, she also made them take another oath to interpret no single word of the sacred writing according to their conscience or intelligence, but only according to the unanimous consent of the "Holy Fathers." The Bible was thus a sealed book to the priesthood. At present the Jesuits, who ruled the Pope and the Church of Rome, were the shrewdest men the world had ever seen, and there was a plot being worked with such ability that it would require a little of the grace of God if, before twenty-five years, Scotland did not fall into the hands of the Pope. It was coming fast upon the country. The Episcopalian Church was corrupted, a great many of the Ritualists being disguised Jesuits, sworn to obey the Pope among themselves. They had given a secret promise and made their peace with the Pope, and the Pope had invited them to remain in the Episcopal Church, concealing their position and true faith, that they might be of greater service to Romanism. Ritualism was Romanism coming into their midst, and Protestants ought to raise the banner of their heroic ancestors and say the Church of Rome must be destroyed. Rome to-day was thirsting for their blood. It was one of the secret teachings of the Church of Rome that it was not a sin for a Roman Catholic to kill a Protestant, and if the Protestants did not destroy the Church of Rome, he declared the Church of Rome would destroy the Protestants.

ARMENIAN ATROCITIES.—We regret the omission of reference to these atrocities in our last number. "The Sultan of Turkey," to use the words of a correspondent, "for infernal cruelty and bloody butchery, stands immeasurably above the Pharaoh of old. He has massacred the Armenian Christians again and again, in thousands and tens of thousands." This humiliating spectacle has been for a considerable time the wonder of Europe. Equally humiliating, we think, is the spectacle of the European powers looking at one another helplessly, and putting forward no effort,

through mutual jealousy, to stop these barbarious atrocities. This country may be well ashamed of herself for the lack of mercy and righteousness that could leave her inactive and unassisting when such large numbers of our fellow-creatures were murdered in cold blood. The carnal policy of ruling politicians has prevented Great Britain from doing the noble work of the good Samaritan to the down-trodden race of Armenia. This is an evidence of our degeneracy as a nation. Some have said that Britain's interference would produce a greater war. We simply don't believe it. If it did produce another war, Britain would have still nobler work to do in defending itself against the brutish wickedness of nations that would crush the hand of deliverance stretched out to a perishing people. What if Britain would die in the struggle? Let her die a martyr in the cause of Christ and humanity. Many of her sons have cheerfully endured this death. But these are not the days of the martyrs. These are the days of the murderers. The Armenians may be but poor, ill-conducted, wrong-viewed Christians, and these calamities may have been sent as chastisement for their sins. But the doom of Turkey, we believe, is written on the wall, whatever hand will wield the sword of the Lord to accomplish this righteous end.

EPISCOPACY NIGH AT HAND.—At a meeting of Perth Free Presbytery on 24th November, the Rev. J. H. Wells, Bridge of Earn, moved, "That whereas the title of Bishop is scriptural and primitive, and is employed in sundry places interchangeable with other titles to designate the office of elder or teacher in a congregation; and whereas it may prove conducive to the visible unity of the Church throughout the world if the ancient and venerable title of Bishop (which was laid aside at the Reformation on account of many erroneous and unscriptural assumptions which had become associated with it) were to be reinstated in Presbyterianism; and whereas at the present time the claims of Episcopacy are unduly pressed, to the great injury of Presbyterianism (many even thinking that a church without Bishops cannot be worthy of the name of church), the Presbytery, taking these premises into consideration, recommend the discarding of the title "reverend" as descriptive of pastor in charge of a congregation, and the adopting instead, of the title of Bishop." The proposal and speech of Mr. Wells was greeted with much amusement. Dr. Bannerman, Perth, said that Mr. Wells, being the father of the Presbytery, was entitled to be treated with a degree of respect. He moved that they do not simply pass from the motion, but that they express their sympathy with Mr. Wells' object. This was agreed to, and the discussion ended. Mr. Wells may think his proposal a very innocent one, but such is the love of power and authority in the heart of man that no sooner would the title of bishop be assumed than the next step would be the exercise of functions of lordships already too prevalent in the Church of England and the Romish Church.

**Mu Urnuigh.**

BY REV. D. MACDONALD, SHIELDSDAIG.

**I**NNIS thusa do Chrìosd  
 Gach namhaid tha 'g ia'dh  
 Mu t'anam le liontan bàis ;  
 'S bheir e misneach a's iuil  
 Do t'anam gun lùs,  
 A tha 'leantuinn ri ùir a' bhàis.  
  
 Bheir e misneach a's treoir  
 Do t'anam tha leont',  
 Ga d' theagasg gach lò le 'ghràs ;  
 'S bidh a neart-san 'toirt buaidh  
 Ga d' sheoladh-sa suas,  
 Ged tha t'fhaireachduinn fuar a's fàs.  
  
 Thig thusa 'na chòir  
 Leis a' chreidimh tha beo,  
 'S le t'uireasbhuidh mhor mar tha ;  
 Silidh esan a nuas  
 Driuchd nam beannachd o shuas  
 Air dha bhi 'g eisdeachd le truas ri d' chàs.  
  
 'S iomadh uair air mo ghlùn  
 'Fhuair mi beath' agus saors'  
 Air do m' anam bhi brùit' an sàs ;  
 'S bhithinn aoibhneach gu leoir  
 Ann do shaorsa bhi beo'  
 A's mi 'd ghlaicibh air bòrd 'san àirc.  
  
 Tilg uait t'fhireantachd fein  
 Tha mar luideagan breun  
 Ann an lathair mo Dhè-sa ghnàth ;  
 Feuch nach toir thu dad leat  
 'Dhùineas t'anam a mach,  
 'S bi-sa 'g iarraidh bhi falamh do ghnàth.  
  
 Bi thu-sa 'g iarraidh bhi beo  
 Aig stòl a choisie gach lò,  
 'Gluasad iriosal, còmhnaidh, reidh ;  
 A's bidh t'anam a' fàs  
 Gu trom, torach fo bhlàth  
 Tre dhealta nan gràs o neamh.  
  
 Cumaidh sud thu-sa beò  
 Bho fhuair anail an rèit',  
 'S bidh do chreidimh an còmhnuidh làn ;  
 Mar na luingeasan mòr  
 Th'air na cuantan a' seòl',  
 'S a tighinn dachaidh gu trom a' snamh.  
  
 'S an uair a gheibh thu o shuas  
 Gràs gu leaghadh do chruais

Thoir an aire nach buadhaich féin ;  
 'S nach tuit thu gu cas,  
 Le bhi 'g iarraidh gu bras,  
 Beath' a's saorsa ann a t'innidh féin.

Mar bha Ionah air dha  
 Laidhe sios fo 'n luidh-sgàil,  
 Mòr aoibhneach le fàbhar Dhé ;  
 Ach shearg an luidh-sgàil,  
 'S dhearg a t'eas air a cheann,  
 Dh' fhàs a bheatha dha searbh le h-eud.

Bi air t-fhaicill 's gach ceum  
 Roimh dheamhain na féin,  
 Is ro fhrionasail dh'éireas àrd ;  
 'N uair thig an diabhol a steach  
 Mar thuiltean gu bras,  
 Feuch nach toir thu-sa fasnadh dha.

Anns na h-uisgeachan treun  
 'S an do shluigeadh thu féin  
 Iarr neart ann a t'fheum o Dhia ,  
 'S thig plathadh o ghlòir  
 O 'aghaidh gun neoil,  
 Chumas saighdean nan deamh'nan shìos.

Giulain buaireadh do ghnàth  
 'S bheir thu buaidh 's na geill dha,  
 Ged tha esan gun tàmh a' gleachd ;  
 'S teich a dh' ionnsuidh mo ghràidh,  
 A thug buaidh air gu bràth,  
 'S cuir thus esan a' t'ait a ghleachd.

Thoir aire, bi treun,  
 'S na cog a' d' neart féin,  
 Mu'n tuit thu le d' chreuchd sa' bhlàr ;  
 'S bidh tu d' shìneadh gun neart,  
 'S t'fuil a' sìleadh gu bras,  
 'S cogais chiontach gun stad ga d' chràdh.

Cogais chiontach ga d' leon  
 Air son t'aineolais mhòir,  
 Chionn gu'n d' aom thu le sheoltachd dha ;  
 Ach cha'n fhàgar thu 'n sin,  
 Cuiridh Dia thugad neart,  
 Air dha bhi 'g éisdeachd ri d' ghearan bàis.

Cuiridh Dia thugad treòir,  
 Neart a's misneach gu leòir,  
 Agus gliocas gu seoladh àrd ;  
 Ach tha sgolb anns an fheoil  
 Bheir iomadh searbhas a's leon,  
 Chumas thus' o bhi mòr a' fàs.

Bheir sud ort a'd' cheum  
 A bhi 'gluasad gu seimh,  
 'S gu faireachail, steidheil, tlàth ;  
 'S bi 'g iarraidh bhi reidh  
 Ri freasdalan Dé,  
 'S e do ghliocas bhi 'geilleadh dha.  
 Mu's maith leat bhi 'g òl  
 Deth na h-uisgeachan beo,  
 A tha 'sruthadh o ghlòir gun tàmh ;  
 Teich o'n diabhol 's o'n fheoil,  
 'S dean spairn chruaidh anns an ròd,  
 Dealradh solus do lòchran slàn.  
 'S tric an diabhol 's an fheoil  
 Air t'anam-sa 'n tòir,  
 Ga d' cheangal fo dhòruinn bàis ;  
 Aig feuchainn gun stad  
 Ri do tharruing air t-ais,  
 Ged a chaill iad an neart 's a' bhlàr.  
 Is iomadh cath geur  
 A chuir mise 's iad féin,  
 'S cha'n ann ullamh gu léir a tha ;  
 'S bidh na h-airm thug thu dhomhs'  
 'Deanamh leir-sgrìos gu leòir,  
 Le t' ughdarras beo o'n àird.  
 Cha'n fhaca mi riamh  
 Aon sealladh cho briagh,  
 Ri aghaidh mo Dhé 's a' bhlàr ;  
 A' sgaoileadh na neoil  
 Le ghathan o ghlòir,  
 'S ga m' tharruing le chòrdan gràidh.  
 Bu fhlaithneas dhomhs'  
 T'eudan beannuicht' gun neoil,  
 Be sud mo bhéatha, mo cheol, 's mo shlàint  
 'S iad buaghan mo Dhia  
 Chumadh mis ann an rian,  
 Ag òl a mach asd' do n' fhion is fearr.  
 Dh'fhàsain reamhar a's treun  
 Air smior cruinneachd mo Dhé,  
 Nam faighinn dhomh féin mo shàth ;  
 'S b' àite freagarrach dhomhs'  
 Luidhe sìos fo do bhòrd  
 'Feitheamh sbruilleach o ghlòir 's mi'n sàs  
 'S cha'n iarrainn dhomh féin  
 Do fhlaithneas Dé,  
 Ach bhi maille riut féin do ghnath ;  
 Ga m' threorach' san ròd  
 Le teagasg do bheoil,  
 'S ga m' chumail air dòigh le d' ghràs.