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## The Declaratory Act and its Consequences.

WE intend in this article to state several consequences, some of which have been already alluded to, that have flowed from the passing of the Declaratory Act into law by the courts of the Free Church.

(1) The constitution of the Church has been essentially changed. Formerly the Confession of Faith was accepted by all without reservation or modification. Now, the Declaratory Act sets forth the Church's modified relation to the doctrines of the Confession. This has revealed serious changes in the Church's doctrinal beliefs. In fact, the Church in this Act declares itself in favour of doctrines that are quite inconsistent with, and opposed to the doctrines of the Confession. If the constitution of a Church is embodied in its standard documents, then the constitution is essentially changed when a new document, such as this Declaratory Act, is added, whereby the statements of its former documents are explained away or misinterpreted, and new statements of an inconsistent or contrary character are affirmed.

(2) The Declaratory Act has now become, to all intents and purposes, the creed of the Free Church. The Confession has been set aside, and the views of all parties are now measured by the standard set up in this Act. If they come up to this standard nothing more is expected of them. All cases of heresy or discipline will therefore be tried by this test, and not simply by the Confession of Faith.

(3) The Declaratory Act, in the last clause thereof, affirms that it is only "the substance of the Reformed Faith" set forth in the Confession that is to be held fast in the Church. "Diversity of opinion is recognised" on all points that do not touch this substance. There is no hiding here of a change of creed, however this change may be denied from pulpit or platform. "The substance of the Faith" is not defined, and therefore views of the most dangerous character may be declared as not touching the substance.

(4) The Church, or in other words, the General Assembly, by the same clause, has been declared to be the final judge as to what is the substance of the faith. This leaves the whole creed

and constitution of the Church in the hands of the Assembly. This court is invested with an authority similar to that claimed by the Pope in the Church of Rome, so that it may add to or take from the doctrines of the Word of God. "The substance of the Faith" is therefore as large or as small as the Church, or the Assembly, chooses to make it. No one knows, therefore, how soon "the substance of the Faith" may vanish away altogether.

(5) The Declaratory Act embodies in the creed of the Church errors of an Arminian, Semi-Pelagian, un-Presbyterian, Voluntary, and Popish character. This may seem a bold and incredible catalogue. Let anyone, however, apply himself to the examination of the above Act, and he will find that, if language has any meaning at all, these errors are there declared as the belief of the Church. The names we give may not appear, but the realities show themselves with little disguise. "The substance of the Faith" has been left undefined, but the errors accepted by the Church are not so dealt with. They are sufficiently well stated. In the acceptance of these errors "the substance of the Faith" has been practically lost.

(6) The Church, embracing ministers, office-bearers, and the whole body of the people, is involved in the guilt and consequences of adopting this Act. The General Assembly, it is true, declared that the Act was not binding on any particular person. Did that declaration make the Act any less the Church's Act? Once the consent of the Church as a body was secured there was no necessity to make every particular individual accept it. That individual had already accepted it in his Church capacity. If there were any persons that were prepared to act so inconsistently as to submit to one thing in their Church capacity which they in their private capacity disowned, then it would appear that the Church was cunning enough not to press them on this point. No one, therefore, was commanded to accept the Act by personal profession, so that objectors might rest with ease in the net in which they were caught. Some are inclined to think that the Act has only to do with office-bearers. But the office-bearers represent the people. The people are, therefore, equally involved. As a necessary consequence the people are now entitled, by the law of this Church, to hold the same views as the office-bearers in regard to the doctrines of the Act. What is right for the office-bearers to believe cannot be wrong for the people.

(7) Persons may demand Baptism and the Lord's Supper who accept Declaratory Act doctrines. Those office-bearers who profess to adhere to the principles of 1843, and have inconsistently remained in the Free Church, cannot refuse these sacraments to believers in this Act. The latter are entitled to all Church privileges. If these privileges should be refused, an appeal to the Assembly would speedily settle the question.

(8) Again, persons are not bound to accept any teaching from the pulpit beyond the views contained in this Act. Ministers may

preach the soundest Calvinism, but the ordinary or the occasional hearer has a perfect right to say to himself, "You may insist as you please, upon election, total depravity and such doctrines, but I am warranted by the authority of the whole Church to which you belong, yea, even by you, in your Church capacity, to believe quite different doctrines. I think that it is more likely the Church should be right, than any single individual minister; and more than that, what can I make of the preaching of a minister who, by the creed of his Church declares one thing, while by his individual testimony declares quite another?" We see, therefore, that not only are private persons involved, willingly or unwillingly, in the guilt of this Act, but that all private persons whatsoever have a rightful liberty to accept no teaching whatsoever beyond that found in this Act. The serious effects such a state of matters may have on the minds of the people, especially of the young, it is sad to think of.

(9) The body that has adopted this Act, has evidently given away its testimony for the truth. What legacy has it to leave to coming generations? A corrupt creed and an evacuated Bible. Take away the doctrines of grace from the Bible, and there is nothing left but an empty shell. The Free Church has, however, not only taken away the kernel, it has practically thrown away the shell. The infallibility and inspiration of the Scriptures have been denied, and the Church has condoned the denial. Its testimony for the Word of God and the invaluable doctrines of grace has been cast into the devouring depths of godless criticism by unbelieving teachers whom the Church delights to honour.

(10) The last consequence we shall meantime mention is that it has become the bounden duty of all who esteem the Word of God and the doctrines of the Gospel to separate from a body which has so highly dishonoured Christ, and injured the souls of men by its procedure. The Lord hath said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—(Eph. v. 11.) Many interpret this passage, "Have fellowship, and reprove." But the Word clearly says, "Have *no* fellowship," and the further exhortation plainly means, "but rather add to your lack of fellowship with these works, not silence, but reproof."

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SAITH the wise man in Prov. iv. 23, "Keep thy heart with diligence," or as in the original, "above" or "before all keepings." Before every watch, keep thy heart. You have many keepings that you watch unto; you watch to keep your lives, to keep your estates, to keep your reputations, to keep up your families; but, saith he, above all these keepings, prefer that, attend to that of the heart, of your affections, that they be not entangled with sin; there is no safety without it. Save all other things and lose the heart, and all is lost, lost unto all eternity.—*Dr. John Owen.*

## A Sermon.

BY THE REV. DONALD MACFARLANE, RAASAY.

*"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—ISAIAH xxviii. 16.*

IN this passage of Scripture we see a glorious light breaking forth in the midst of darkness. The promise of the Messiah renewed to the Church of God is that light. As all the rays of natural light emanate from the sun as their source, so all Gospel promises proceed from Christ, the Son of righteousness; and they all point to Him as the only hope of sinners. "For all the promises of God in him are yea, and in him Amen, unto the glory of God."—(2 Cor. i. 20.)

The state of the true religion was very low when this promise was given, as may be gathered from the context, and the first chapter of this prophecy. The people in general were bad, but their rulers were worse. They were scoffers at the Word of the Lord. "Wherefore hear ye the Word of the Lord, ye scornful men, that rule this people which is in Jerusalem."—(v. 14.) And notwithstanding the divine threatenings denounced against them, they were making themselves secure: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."—(v. 15.) But the Lord assures them that their refuges shall be no protection to them when He deals with them in judgment: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (vs. 17, 18.)

It was in these circumstances the promise was given. In the words of the text there are three things to which we would call your attention, viz.:—

I.—The foundation spoken of.

II.—The laying of the foundation, and

III.—The superstructure, or that which is built on the foundation.

I.—The foundation. A foundation, as is well known, is the basis on which something is built. Christ is said to be a foundation because the church of believers is built on Him. And it is evident from Scripture that it is Christ that is meant by the stone

spoken of in the text. He is often spoken of in the Word of God under this figure. The apostle Paul says of the rock which was smitten by Moses in the wilderness, out of which the people received water, "And that rock was Christ," that is, a representation of Him. The Psalmist says, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock."—(Ps. xl. 2.); and there is no doubt but it is Christ that is signified by the rock there. Again, "The Lord is my rock and my fortress, and my deliverer: my God, my strength, in whom I will trust."—(Ps. xviii. 2.) The apostle Peter, quoting our text, applies it to Christ. "Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."—(1 Peter ii 6.) Christ speaks of Himself as the rock upon which His Church is built. "And upon this rock I will build my church; and the gates of hell shall not prevail against it."—(Matt. xvi. 18.) Some say that Peter is the rock, but Peter himself says, as we have seen, that Christ is the rock, and we believe him. Paul again says, "For other foundation can no man lay than that is laid, which is Jesus Christ."—(1 Cor. iii. 11.)

From these Scripture references—and many more might be added—it is evident that the Lord Jesus Christ is the person meant by the stone laid in Zion for a foundation. The Church of believers has but *one* foundation, and that foundation is Jesus Christ, as Paul asserts. He who is the foundation is God. No creature, man or angel, can be the ground of a sinner's hope for eternity: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—(Jer. xvii. 5.) "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—(v. 7.) Christ as to His divine person is God, equal with the Father in nature, power, and glory. He is the brightness of the Father's glory, and the express image of His person, upholding all things created by Him, by the word of His power. When in His state of humiliation on earth He was the Son of man, who was at the same time, with regard to His Godhead, in heaven. This could only be true of Him who was God as well as man. A mere creature cannot be in heaven and on earth at the same time. He claimed to be God equal with the Father, "I and the Father are one," and He proved that claim by the miracles which He performed. He healed all manner of sickness, raised the dead to life, and did many other wonderful works, which none but God could do. So that He said to the Jews who denied His divinity, "If I do not the works of my Father, believe me not, but if I do, though ye believe me not, believe the works: that ye may know, and believe, that the Father is me, and I in him."—(John x. 37, 38.) It was necessary that He who was to be the Saviour of sinners, and the foundation of His church should be God, and of Christ it is true, "From everlasting to everlasting thou art God."—(Ps. xc. 2.)

None can be the rock on which the Church is built but He of whom this is true.

It was also necessary that He who was to be the foundation should be *man* as well as God. Without this He could not be the foundation of our hope. Christ is God-man. The Word that was from all eternity with God, and was God, was made flesh. He assumed human nature. It was in that nature He was the "tried stone." "He took not on Him the nature of angels; but He took on Him the seed of Abraham." He took on the nature of man, a true body and a reasonable soul. As the Father prepared that nature for His eternally begotten Son, the Son took it into union with His divine person. This was necessary that He might finish the work the Father gave Him to do. His divine person supported His human nature when suffering, and the dignity of His person added infinite efficacy and merit to His obedience unto death. But there is more than this to be said of Him who is the rock of our salvation. As God-man, Christ holds a threefold office as prophet, priest, and king. Now, although He is prophet and king when He is working out everlasting redemption for His people, we think that it is chiefly in His *priesthood* He is the foundation laid in Zion. For it was in that office He magnified the law, and made it honourable, and laid the foundation of our salvation. But more on this subject when we come to speak of His sufferings.

1. We have hitherto been speaking of Christ as the stone laid in Zion for a foundation. We shall now come to consider what is said of the stone. It is "a tried stone." The word, "tried," must refer to the sufferings of Christ. If the stone signifies Christ, as most assuredly it does, the trial of it cannot have any other meaning than His sufferings. Christ was tried by suffering. Suffering is a trial. God's people are tried by suffering, wicked men are tried by suffering, but Christ was tried that He might be the foundation of our hope for eternity. "He suffered, the just for the unjust, that he might bring us to God." He suffered in His human nature. It was for the end that He might suffer He became man. As God He could not suffer. But He took that difficulty away, as Paul observes, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross."—(Phil. ii. 6-8.) Christ suffered in His soul and body. He took the place of His people under the broken law, and as they sinned in soul and body, and thereby incurred the curse of the law, He had to suffer in His whole human nature. He was made a curse for His people that they might be delivered from the curse of the law. During His state of humiliation He was "a man of sorrows, and acquainted with grief." He was the "tried stone." By whom was Christ

tried? He was tried by men, He was tried by devils, and He was tried by His own Father. Sin made His people liable to suffering from these three parties, and Christ, as their surety and substitute, must suffer from them. Yea, He is willing to suffer all that the law required as a satisfaction for the sins of those given Him in the everlasting covenant. "He loved his church and gave himself for it."

(1) He was tried by men. David prayed that He should not fall into the hands of man. But the New Testament David fell into the hands of sinful men, and that when they were at their worst. They could not be worse on this side of hell. There is such a thing as *restraining grace*, which keeps wicked men from going all the length they would go in wickedness, and which they would go, were it not for that restraint by which they are bound, as with a chain in God's overruling providence. Satan is said to be bound, and wicked men, who are his willing servants, are bound by this restraint. And we thank God for it. But God withdrew that restraint from the generation who crucified the Lord of glory. He left them to themselves. And what evil will not sinful men do if left to themselves? This is clearly seen in the cruel treatment which Jesus received when He was delivered into the hands of sinful men. That generation left to themselves were more like wild beasts than reasonable beings. They are in Scripture compared to bulls, dogs, unicorns, &c. Men of all ranks, ages, and professions were combined against the Lord and His anointed. Kings, judges, priests, soldiers, and others, rose up in fury against Him. The Church that professed to be the Church of God thirsted for His blood. They rejected His claim as the Messiah; they mocked His prerogatives as king, prophet, and priest of His Church. They scourged Him; they spat upon His face; they struck Him with their hands; they cried, "Away with him, away with him, crucify him." They nailed Him to the cursed tree. They crucified the Lord of glory! They showed no pity for the "man of sorrows." They had no mercy for Him who is plenteous in mercy to miserable sinners. In their wild treatment of the Son of God they were more like incarnate devils than men. Surely "the carnal mind is enmity against God." Surely in man by nature "no good dwelleth." Those who say that some good dwelleth in him would do well to think of how fallen nature showed itself in the sufferings of Christ, and sinful nature is still the same.

(2) He was tried by devils. It is hard to say whether Christ suffered more from men than from these evil spirits. There are some things that men can do that devils cannot, and there are some things devils can do that men cannot. But one thing is sure, both were of one mind against the Lord. Both were actuated by the same spirit of enmity against Him, and both exerted all their power to inflict suffering on Him. But they differed in the methods used. Men used physical force. They crucified Him

by wicked hands, devils used temptation. The former wounded His body, the latter harassed His soul with temptations. To be tempted is a great trial, inasmuch as it causes mental suffering. Christ was tempted of the devil; and although He did not yield to the temptation, yet He suffered by it. The old serpent attacked the Saviour in the wilderness by three awful temptations. It is remarkable that as men denied His being the Son of God, the devil made an attack upon His Sonship too. "If thou be the Son of God." It is a bad sign when men and Satan agree in their views and use the same arguments. But in all his attacks Christ met him by the sword of the Spirit, and made him retreat for a season. It was but for a season. For it would appear that in the last sufferings of Christ the prince of darkness, with all his hellish host, attacked Him again so as to intimidate His human nature in view of the awful cup of wrath which the Father gave Him to drink. But in this he was defeated also, for Christ said, "The cup which my Father hath given me, shall I not drink it?" He did drink it. Who but the Blessed One Himself knows what He suffered from evil spirits?

(3) He was tried by His own Father. O, has not the Father's beloved Son suffered enough from men and devils? He suffered much, but it is not enough. It is not enough for the glory of the Father, it is not enough for the love of the Son, it is not enough for the justice of the law, it is not enough for the bruising of the head of the serpent, and it is not enough for the redemption of His people. He must suffer more, He is willing to suffer more. As yet He only suffered from creatures, He must suffer from God. Creatures cannot inflict the punishment of sin but in a small measure: it requires the arm of Almighty God to inflict that punishment. So it pleased the Father to bruise His Son, and to put Him to grief. "He spared not his own Son." In the Garden of Gethsemane He bears visible marks of suffering. From the agony of His holy soul there oozes forth through the pores of His holy body a bloody sweat. There is no creature touching Him, He is suffering from the immediate hand of the Father. He is drinking the awful cup! Again, the hiding of the Father's face from Him on the cross, causing His bitter cry, "My God, my God, why has thou forsaken me?" is another indication of how He was tried by His Father. It was after He had suffered from His Father He cried, "It is finished." He glorified the Father on earth, He finished the work which He had given Him to do. By His death He made full atonement for the sins of His people, and is the foundation laid in Zion. In His priesthood Christ is the foundation.

2. Christ as the "tried stone" is "a sure foundation." "The foundation of God standeth sure." It is "sure" on many accounts. (1) It is sure because nothing could satisfy the justice of the law of God but the obedience of Christ. The blood of bulls and of goats could not do it. But Christ did it by the one



sacrifice of Himself. "Mercy and truth are met together; righteousness and peace have kissed each other."—(Ps. viii. 5-10.)

(2) It is sure in opposition to all other foundations. "Other foundation can no man lay than that is laid, which is Jesus Christ." The house that was built on the sand fell because the foundation was *not* sure. All who build their hope for eternity on their own righteousness, in whole or in part, shall perish, for that foundation is not sure.

(3) It is sure because it is an everlasting foundation. The sandy foundation lasted for a short time, but when the trial came it gave way. But this foundation stood all the trial that was put upon it by men, evil spirits, and the wrath of God. It shall never give way.

(4) It is sure because it is able to bear the weight of all heavy laden sinners trusting in Christ for salvation. Though you are as heavy laden with guilt as Manasseh was, come to Christ. He is able to save you, and to keep you from sinking into that place of woe where you deserve to be. This foundation can bear the weight of the chief of sinners. It has been found by the experience of believers to be a sure foundation. They found no sure resting place till they came to Christ. All other foundations they tried failed. They now could trust millions of souls, though they had them, to this foundation. They can then recommend it to others. It is "a sure foundation."

3. Christ is also spoken of in the text as the "corner stone." A corner stone is necessary in a building as well as a foundation stone. Christ is both in the spiritual building. As the foundation stone He supports the Church; as the corner stone He unites all believers, so that, although they are many, they are one church built on Him. He unites Jews and Gentiles. All believers are united to Christ, and united to one another. So the Apostle Paul says, "And (ye) are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."—(Eph. ii. 20, 21.) It is in Christ they "are fitly framed together." But the corner stone is useful for another purpose. It beautifies the building as well as unites it. Christ beautifies the Church. The world saw no beauty in Christ, nor does it see any in His church. But all the spiritual beauty that is to be found among men in this world is in the people of God, and they derive all their beauty from Christ. They have a beautiful garment, the white robe of Christ's righteousness, they have the beauty of holiness in so far as they bear the image of Christ. As they are in themselves, it is true that they have many defects and imperfections, but in Christ they are complete. You are not to judge of them as they are in themselves, but as they are related to Christ. If you look at the stones in a building, apart from the corner stone, you may observe much roughness about them. But if you view the building as a whole

from the corner stone, you will see that there is beauty. Christ says of His church, "Thou art fair." He sees more beauty in them than either the world or themselves can see. They are now imperfect, but they shall yet be made like unto Him who is "fairer than the sons of men."

II.—The laying of the foundation. Who lays it? The text says, "Behold, I lay," saith the Lord. The work of laying the foundation stone is not entrusted to any one. God reserved that honour to Himself. There are foundations laid by men for poor sinners, but these are not to be trusted in. None can stand but that which is laid by God. "Salvation is of the Lord." He is the author of our salvation.

1. When did God begin to lay the foundation? In eternity. The foundation of the Church was laid before that of the world was laid. The world shall come to an end, the Church is to last for ever. The foundation of the Church was laid in the *eternal purpose* of God. Christ, who is the foundation, says, "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of the earth; and my delights were with the sons of men."—(Prov. viii. 23-31.) God's eternal purpose is the original source of the salvation of sinners, and that purpose was according to His own will. (Eph. iii. 11.) In that eternal purpose everything pertaining to the salvation of His people was arranged, and Christ, who was to work out their redemption, was set apart by the Father. The foundation was laid firmly and deeply in the secret counsel of God.

2. He laid it also in the revelation He first gave of His purpose. No creature knew God's purpose of salvation till He made it known. And it was made known in the time of need. Man sinned, destroyed himself. But before the way of salvation is revealed, he is brought to trial, charged with his guilt, condemned. What is he to do? Is there a way of escape? It was then God said for the first time in this world, "In me is thy help." "A word in season, how good it is." And how was He to help? He laid help upon One that is mighty. He revealed Christ as the seed of the woman who was to bruise the head of the serpent, and who, in working out redemption for His people, was to be bruised Himself. He was revealed as the "tried stone"—the foundation.

God laid the foundation before our first parents in the first promise given of the Saviour of sinners. This was good news to those who were on the eve of sinking into everlasting perdition under a load of guilt. It is good news to you, sinner. And He who revealed the foundation to them was able by His grace to build them on it.

3. He laid the foundation in the institution of the bloody sacrifices of the Old Testament. These sacrifices were a type of Christ. They had no efficacy to take away sin, but as they represented Him. And all who were saved under that economy rested on Christ alone as the foundation of their hope. God set Christ before them in these types and shadows as the foundation, in order that the Church then might be built on Him.

4. God laid the foundation in the death of Christ. He gave His Son to suffer, to die. "When the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—(Gal. iv. 4, 5.) Creatures could do nothing in causing the death of Christ, but as they were permitted by God. So Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above."—(John xix. 11.) So far as creatures were concerned in His death, it was the most wicked act ever perpetrated in this world, but so far as it was the work of God, it was the greatest manifestation of His love ever made known to men or angels. "God *so loved* the world that he gave his only begotten Son." He gave Him unto death.

5. The foundation is laid ministerially in the preaching of the Gospel. It is in this sense Paul says, "I have laid the foundation."—(1 Cor. iii. 10.) "We preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—(2 Cor. 4, 5.) In setting forth the way of salvation to perishing sinners he would know nothing save Jesus Christ, and Him crucified; and as for the ground of his own hope, he says, "But God forbid that I should glory, save in the cross (sufferings) of our Lord Jesus Christ."—(Gal. vi. 14.) This was also the preaching of the other apostles, and it is the preaching of all the true ministers of Christ. There is a kind of preaching of Christ in our day, which is not the preaching of Him as the foundation. His example is to some extent set before sinners, but His atonement is ignored. It is not the preaching of Jesus Christ, and Him crucified. The sure foundation is not set before sinners, and why? The preachers themselves are not built on Christ.

6. Where is the foundation laid? He who laid it tells. It is laid in Zion. "Behold I lay in Zion," &c. Zion means the visible Church. Christ's name is made known in Zion, and is confined to that place. It has often been said that salvation is impossible outside the visible Church, and that, if rightly understood, is true. For as no stone can be built on a literal foundation

till it is brought to the foundation—where the foundation is—so no sinner can be built on Christ till he is brought within the visible Church, where Christ is. The apostle Paul is plain on this: “How shall they believe in Him of whom they have not heard?” And in order that sinners throughout the world may be brought to Christ, the command is given, “Go ye into all the world, and preach the Gospel to every creature.” “So then faith cometh by hearing, and hearing by the Word of God.”—(Rom. x. 14-17.)

III.—The superstructure, or that which is built on the foundation. The foundation was laid that a building might be erected upon it. Christ died that His people might live. In every building there is a builder. Who builds the Church? He who laid the foundation—God. So we read, “When the Lord shall build up Zion he shall appear in his glory.”—(Ps. cii. 16.) When He built the world He appeared in the glory of His power. When He builds the church He appears in the glory of His grace. Then, if God is the builder, we need not fear that the church shall not be built, and when built, it will be to the praise of His glorious grace.

1. Observe the means by which the Church is built on the foundation. In this work the Lord uses means.

(1) He employs men in the work of building. Every builder has labourers, God has His. Who are these? Paul answers, “For we are labourers together with God; ye are God’s husbandry, ye are God’s building.”—(1 Cor. iii. 9.) All the labourers are first built on Christ, and then they are sent forth to build the Church, as instruments in God’s hand. Paul was building before his conversion, but not on Christ as the foundation. He was building himself and others upon the sand, upon man’s own righteousness; and not till he was built on Christ was he employed as a labourer together with God. There were many labourers in the Jewish Church, but they rejected the true foundation and corner stone. (Ps. cxviii. 22.) But in every age God has true labourers, prophets, apostles, and others in the early ages, and now He has ministers of the Gospel and others, and He shall have them till the end of time. All believers are expected, and are under obligations of grace, to do what they can, according to their several abilities and callings, to do their share in this glorious work. The prayers of God’s people are powerful means of carrying on this work. So it is written, “When the Lord shall build up Zion. . . . He will regard the prayer of the destitute, and not despise their prayer.”—(Ps. cii. 17.) There are various other ways in which private Christians may be useful in advancing the Lord’s work in the world. There is work for each, work for all.

(2) There are other means used as well as labourers. What are these means? Those appointed by God, and none other. The means appointed by Him for the building of His Church are

complete. They are not to be added to, nor taken from by men's inventions. They are the Word, the Sacraments, and prayer. The Scriptures of the Old and New Testaments are God's Word; there are two Sacraments, baptism and the Lord's Supper. These, along with prayer, are the means of grace which God has given for the building up of His Church in these last days. All other means besides these are but men's inventions, and they are never owned of the Lord in building His Church. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—(Is. viii. 20.)

(3) The Holy Spirit, the third person of the glorious Trinity, to whom is entrusted the work of applying the redemption purchased by Christ, works by these means. The means, though divinely appointed, are in themselves ineffectual, but as they are used in the hands of the Spirit. We have the means, but we need the Spirit. As the Son, the second person, undertook in the everlasting covenant, to work out the redemption needed, the Holy Spirit, the third person, undertook to apply it to the heirs of salvation, and He will do this work.

2. There is, lastly, the material built on the foundation to be considered. What is it? It is the Church. "And upon this Rock I will build my church." The Church here means the Church of believers, as is evident from our text. "He that believeth shall not make haste," as also from 1 Peter, ii. 5: "Ye also, as living stones, are built up a spiritual house." Believers are the stones built on Christ.

(1) Observe first, the state in which the stones built on this foundation are found. What are these by nature, and where are they? They are not in Christ. They are not living stones. They are in a state of nature, "dead in trespasses and sins."—(Eph. ii. 1.) They are the children of wrath, even as others (verse 3.) A great change must then take place before they are built on Christ. As the stones used in a building must be dug out of the quarry in which they originally are, and of which they form a part, before they are put in the building, so sinners must be taken out of the state in which they are by nature before they are in Christ. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—(John iii. 3.) As no stone ever came out of the quarry till it was taken out of it, so no sinner will ever come out of a state of nature till he is brought out of it by the Spirit of God. All who are built on Christ as the foundation are found in a state of nature, which is a state of sin and misery, but they are not left there.

(2) Consider the change of state and nature which all built on Christ undergo. They are taken out of their natural state by the Holy Spirit. How does the Spirit work? He works by His Word. He quickens and awakens sinners by the terrors of the law. "And you hath he quickened who were dead in trespasses and sins."—(Eph. ii. 1.) They did not quicken themselves, but

the Spirit quickened them. And when He begins His effectual work He uses the law first. "By the law is the knowledge of sin." When the law comes the sinner is not only awakened, but is also convinced of his sins. He now believes God's testimony concerning him as a sinner. He sets to his seal that God is true. He is sure that he is a child of wrath, that he deserved God's wrath, and he fears that wrath shall be his portion for ever. He is moved with fear, he cannot be any longer at ease in Zion. He has discovered for the first time that he has a lost soul. He asks in his inmost soul, "What must I do to be saved?" He knows that, if saved, something must be done to satisfy the law for his sins. God is just as well as merciful. And as he is as yet ignorant of the way of salvation, he begins to compound with the law. He tries his utmost to lay a foundation for the salvation of his precious soul. He forsakes every known sin, he endeavours to perform every known religious duty. He tries to keep the Sabbath day holy, he prays, reads God's Word, attends on the means of grace, and seeks to be conscientious in everything. Such a person would seem to be broken off from the rock of which he formed a part, but he is not yet in Christ. Many a stone that was broken by the hammer that was never put in the building. Many a sinner that was to some extent awakened that was never savingly united to Christ. There is more required. He must be broken off from the law as a covenant of works before he is in Christ, and this takes place in the case of all who are built on the sure foundation. "I through the law am dead to the law, that I might live unto God."—(Gal. ii. 19.) "By the deeds of the law no flesh shall be justified." Before a sinner is dead to the law, willingly dead to it, he is enlightened in the knowledge of Christ, in the knowledge of His person, His death, and finished work. So it is written, "Ye also are become dead to the law by the body of Christ."—(Rom. vii. 4.) The law is necessary as a means to convince of sin and misery, and to show the impossibility of salvation by it; but before sinners are brought to believe in Christ, the Word of the Gospel is necessary. It is the incorruptible seed by which the redeemed are regenerated, and it is such that believe in Christ. The unrenewed heart will never unite with Him, as clay and iron in the image could not be united. Christ, therefore, said, "Ye must be born again." As many as received Him were born of God. The Spirit, in all His graces, dwells in the new heart, and the first act of faith is to *receive* Christ, the second, which immediately follows, is to *rest* on Him alone as the foundation laid in Zion.

(3) As in other buildings, there are stones of different sizes in the Lord's house—small stones and large stones; all are needful to make up the building, and each has its proper place in it. Some are more public to the eye, others are hid in the wall. Ministers are public persons in the Church, set up as watchmen

on the walls of time; others are more private; both occupy the place assigned to them by the Great Builder. The one cannot say to the other, I have no need of thee; and the mark of the greatest is this, "I am less than the least." O what a wonder to be the least stone, to have a place at all in the Church of Christ!

(4) What is remarkable about this house is, that unlike other buildings, a great part of the work of polishing the stones is carried on after they are placed in it. Believers are perfect as to their justification, but their sanctification is only begun. It is a progressive work. When they believed in Christ, they knew but very little of the fountain of corruption that dwells in them. When Christ made Himself known to them as their Saviour, and the Beloved of their souls, the carnal mind seemed to be dead, but they found out afterwards that it was not dead. So some have experienced more soul trials after their conversion than when they were awakened to a sense of their lost condition. "O wretched man that I am! who shall deliver me from the body of this death?" is their cry till they are made perfect in holiness. But He that hath begun a good work in them will perform it until the day of Jesus Christ.

(5) The work of building was begun in the garden of Eden, when sin entered the world now near six thousand years ago, and it is not yet finished. Many stones have been put in it since, "and yet their is room" for more. The good work shall go on progressing till the top stone is put on it. "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."—(Zech. iv. 9.) "He shall bring forth the headstone with shoutings, crying Grace, grace unto it" (verse 7). Then that world, which was used as a scaffolding, shall be taken down, but the Church built on Christ shall stand immovable for ever.

1. In conclusion, a word to the careless sinner. You have been born in a Gospel land—within the visible Church—where Christ's name is made known. You live in sin, in forgetfulness of God, and of the needs of your never dying soul. You are on your way to eternity, where you must be miserable for ever in hell, if you die without Christ. We beseech you in the name of Christ to pause, and to think of the eternal concerns of your precious soul ere it be too late. You are invited to Christ. Seek Him while He may be found, call on His name while He is near. Rest not till you find a saving interest in Him, till you are found in Him, and on Him as the foundation laid in Zion. If you perish eternally, we shall be free of your blood.

2. To the self-righteous. You are building on a sandy foundation, which may give some support to a false hope, till you come to the floods of death. Then the foundation shall give way under your feet, and you shall sink into that place of everlasting despair prepared for the devil and his angels. You also are invited to

Christ—the sure foundation; and if you perish, we shall be free of your blood.

3. To the Lord's people. What a glorious foundation the Father provided for you! His own beloved Son in whom His soul delights. He spared not Him, but delivered Him up for you all. Think of the love of the Father in giving His own Son; think of the love of the Son in laying down His life for you; think of the love of the Spirit, who opened your eyes to see your need of Christ, who led you to Him, who enabled you to receive Him in the free offer of the Gospel. Let your meditation on God be sweet; be swallowed up in contemplation of Him. You are often tossed with the tempest of temptation, you are burdened with a body of sin and death, you are afflicted with the manifold afflictions of this life, you are perplexed with doubts and fears, but the foundation of God stands sure under your feet; you shall never sink, you shall never perish. Christ says, "Because I live, ye shall live also." He died once, He lives for evermore. Be humble, be thankful. Live not to yourselves, but unto Him who died and rose again. Labour for the coming of His kingdom. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever.—Amen.

## Diary of the late William Sinclair of Wick.

*(Continued from page 336.)*

JANUARY 16th, 1884.—Rested fairly well. At worship sang part of the 145th Psalm. The sixth and seventh verses are very precious, but why make a difference? Every verse extols His glorious majesty, and oh, He is worthy of all glory, honour, praise, and blessing. Read the thirty-second chapter of Jeremiah. The prophet was instructed to buy a field for money; and now the Chaldeans were to take all. The providence seemed to contradict the promise. "Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh; is there anything too hard for me?"—(v. xxvi. 7.) The chapter makes all clear, and I remember when matters looked dismal with the Ropery Company through short fishings, the directors and others were for dissolving. I was much encouraged by what is revealed in this chapter, and accordingly bought their shares, and had no cause to regret. What cause of gratitude for His goodness in providence to unworthy me and mine! There is nothing too hard for Thee. Wrote Mrs. Paterson, Thurso, and Donald Macdonald, Strathalladale.

17th.—Rose to worship at half-past nine. Paul sums up his work by telling that he preached "repentance toward God, and



faith toward the Lord Jesus Christ." Holy Spirit, teach what to write. The holy law commands us to "love the Lord thy God." The blessed Gospel declares that "God so loved." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—(Rom. v. 8, 9.) "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—(John xvii. 23.) "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love."—(John xiv. 8, 9.) Who can tell of the unsearchable love of God in Christ Jesus, from everlasting to everlasting? His people say, "Behold what manner of love" is this. They love Him because He first loved them. Eternity will be unfolding it. Oh, then, what repentance ought to be toward God for not keeping ourselves in the love of God, and for doing that which He hates, thus grieving the ever blessed, loving Father. "To whom much is forgiven, the same loveth much." There also ought to be "faith toward the Lord Jesus Christ." "He that hath heard and learned of the Father cometh" to the Son. This is the will of the Father, that whosoever seeth the Son should believe on Him, that He came to do His will, and to lay down His life for the sheep. Who makes God a liar, but they that believe not that there is life in His Son? The fifty-third chapter of Isaiah sets forth the glorious One, taking the low place of the transgressor, so making peace. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things; from which ye could not be justified by the law of Moses."—(Acts xiii. 38, 39.) May the love of Christ constrain us to live not unto ourselves, but unto Him who loved us, and gave Himself for us, the wonderful bridegroom of His Church.

18th.—My general health better. Down stairs during the evening. While reading the eighteenth of Exodus I was led to remember some of the goodness of God during my past days in connection with my business affairs. The wealthy people in and connected with Wick set the ropework agoing when I was born a poor child in Camster, and now the most of it is mine. "For neither got their sword the land, nor did their arm them save; by thy right hand, arm, countenance; for thou them favour gave."—(Psalm xliv. 3.) In Exodus xviii. 8-11, it is said that "Moses told his father-in-law all that the Lord had done unto Pharaoh and the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them; for in the thing wherein they dealt proudly He was above them." It was good and wise counsel Jethro gave to Moses regarding his having too much to do among the people. "Thou wilt surely wear

away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone. . . . Be thou for the people to God-ward.”—(v. 18, 19.) “If thou shalt do this thing, and God command thee so, then thou shalt be able to endure.”—(v. 23.) I ought to aim at following the counsel as far as I can. Moses did so. “And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh . . . and Jethro took a burnt-offering and sacrifices for God.”—(v. 10-12.) Well done. “Whoso is wise, and will these things observe, and them record, even they shall understand the love and kindness of the Lord.”—(Psalm cvii. 43.)

19th.—Rose to-day, feeling better. Went round the garden, flowers appearing, and weather fine. I do need to watch unto prayer and to plead for the outpouring of the Spirit of grace and supplication. The Holy One complains in Isaiah, xliii. 22, “But thou hast not called on me, O Jacob, thou hast been weary of me, O Israel.” It should be my chief joy to go to the throne where grace reigneth through righteousness to the praise of His glory; where I have gone trembling under a burden of guilt, and have returned, saying, “Thou turned hast my sadness to dancing, and girded me with gladness,” and willing to praise, “and never silent be.”—(Psalm xxx. 11, 12.) O cruel sluggard, how you wrong and starve your immortal soul by indolence! Quicken me, O Lord, that I may find it no vain thing to wait upon thee. Justly mayest Thou give me the back and not the face. Look on me graciously in the face of Thine Anointed in whom Thou art well pleased. Let Him see of the fruit of the travail of His soul. And may I see all flowing from the divine fountain of everlasting love, even Thine.

19th.—My dear aged friend, William Elder, Scotsclalder, came to-day, as he heard that I was worse. We both wept when we met. I will not soon forget it. He does not seek a high position for himself, but he would knock down all that riseth up against the Most High. He feels very lonely since his dear brother Alexander, and worthy William Murray were taken away. They were so often together, and were bound by the bonds of redeeming love, that he finds none to fill their place. How he pities the blind ministers ruining their poor blind followers, leading them to lightness and vanity, instead of walking worthy of God, adorning the Gospel, and being living epistles seen and read of all men! Instead of that, “they are the enemies of the cross of Christ, whose God is their belly, and whose glory is in their shame, who mind earthly things,” bazaars, soirees, vain songs, vain company, where there is no fear of God, but rather doing the work of their father, the devil, and pretending they are not.

21st.—Yesterday and to-day pretty well. Last night the room was full at worship. I began by asking a blessing, and singing the last three verses of the eighteenth psalm. Robert Ross read

the ninth chapter of St. John, and sang part of the forty-fifth psalm. William Elder then prayed. Sang again part of the same psalm, and Robert Ross concluded by prayer. The meeting seemed solemn and pleasant. I have much cause to be thankful, but "when I would do good, evil is present with me," mistrust, fears, guilt, want of warm love and desire, and want of prayer and praise. Thou knowest them that are tossed and afflicted, but not comforted, yet Thou hast comfort in store for them. Wrote Mrs. A., Mrs. H., and my niece, Mrs. Watt.

22nd.—Changed my bedroom down stairs. Rest very disturbed. I found a letter from John Sutherland, Badbea. The following is an extract from it. It is dated, 1st November, 1854. "I have had too much attachment to some idols in the Beloved's room, and whatever He is to do with me at last, I know by experience I am deprived of these idols. But there are idols I am still keeping, right hand and right eye. Once I had my prayers, and sweet meditations, and my affection for the Lord's people, and how I was esteemed, and had such credit from them. But what will that avail me in my sad trials, and in a very short time to venture to enter the dark valley over Jordan with my profession without fruit! If you were an aged experienced Christian, I could enlarge on this subject, but I must drop it." Oh, if I could get my soul as a prey!

23rd.—Rested better than on any previous night since I was ill. At evening worship thought I received some sweetness while reading, and I enjoyed the ninety-fourth psalm, especially from tenth to nineteenth verse, thanks for the wonderful record. It has given me cause for renewed hope, which should stir up abundant thanksgiving through the Holy Ghost. A blink of holy hope in Jehovah holds up a soul when ready to sink. He is the present help in time of need. Oh, to deny ourselves for His sake, and account that we are not worthy to suffer shame for His name. Wrote Duncan Cameron, Duthil, and A—— F——.

24th.—Snow and cold. My breathing much affected. Some friends were here to-day, and brought me cream and honey. May they get full reward! Last night, while much troubled, getting little sleep, I dreamed that a circle of curiously dressed people, and of strange appearance, stood around me, and told me they were my friends who dwelt in the air, and that ere the sun would take another circuit in these heavens, I would be removed from this earth. I find that Paul warns the Thessalonians, in the 2nd epistle, chapter ii. 2, that they "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." I have much need to be exercised in the counsel given in Eph. vi. 10-20.

25th.—Reading the book I like best (Bible excepted), Ralph Erskine's sermons. A letter of Mrs. A.'s will be a pleasure for me to write here. "My dear friend,—The kind letter received this morning was very welcome. Not but that we hoped you got

home safely, for I was remembering that David Steven used to say that he was often laid up coming from the market, selling watches, but not from the means of grace. I thought Wednesday and yesterday to write and ask for you, but instead wrote the one day to Mr. Duff, and the next to Dr. Kennedy, telling them you were like to make us fear you had become a broken vessel as well as themselves, and requesting them, when their own bodily infirmities had to be brought before the Hearer of prayer, that they would for their friends' and brethren's sakes remember you. He to whom all authority has been committed by His Father knows what end is to be served by His varied dealings with His people. That end is His own glory, and they think they would rejoice in His accomplishing that end, but let Him begin to deal with them to that end, alas! alas! how far are they from submission, from meekness, from quietness, but, like the bullock unaccustomed to the yoke, either kicking in rebellion, or sulking in stubbornness, the only hopeful sign being, that underneath the rebellion and the stubbornness, like the wail of an infant in a storm, a voice is rising, "Thou art the Lord my God." Yes, He is the Lord their God, and yet perhaps, they nursing only what is opposed to Him. Surely now He will leave them to their own way, surely now He will withdraw the breathing from the babe of grace that struggles to be heard, saying, "The Lord is my God," surely now He will turn from the strife altogether, and let them alone, but He had His own end in view, the glory of His own grace, so the decree is gone forth from heaven. "I will surely have mercy upon him. Surely I will have it, notwithstanding all the unlikelihood. Surely I will turn him. Surely I will humble him. Surely I will make him a pleasant child. Surely I will hide pride from his eyes. Surely I will make him a debtor to me, and to my grace, for every thought that he thinks, every word that he speaks, every action that he does. Surely grace, and grace alone shall be magnified in him." Kind love to you all. We sent our petition against instrumental music away to-day with 810 signatures, and one against the Affirmation Bill is being filled."

26th.—Slept well, and rose at nine for family worship. Be stirred up all that is within me to magnify and praise the Triune Jehovah for His everlasting love and the fruits thereof. But oh! little is yet known of it. How great is the goodness kept in store! "I am thine exceeding great reward." Nothing short of Thyself; and no one knows but Thyself what Thou art, and what Thou wilt be to the souls which Thou hast made capable of glorifying and enjoying Thee.

28th.—Monday. This morning rather better. Had a fair night's rest, for which my dear wife and I audibly prayed and confessed; and likewise united this morning in thanksgiving for having had more rest than we looked for. Last night I told the children I had given up smoking unless it be made clear to me that I should use it. "For whatsoever is not of faith is sin."—

(Rom. xiv. 23.) Sweet prayer time often used for smoking. Lord, grant steadfastness. I also resumed the good old practice of catechising. I think I found good of the questions at my first convictions and conversion, especially for the first, the ten commandments; and for the latter, Christ's priestly office. Everyone of us should have the Shorter Catechism. The doctrines of salvation are plainly taught in it.

29th.—Being requested by the doctors, I was in bed most of to-day. Rev. F—— H—— called and prayed. I asked him to preach earnestly holiness to the Lord, and also to practice it. He said that was the best advice I could give him.

## Rev. Thos. Connellan on the Jesuits.

**S**PEAKING at the meeting of the Protestant Congress, held lately in London, the Rev. Thomas Connellan, of Dublin, remarked that it will be a revelation to most Protestants to be told that there are in England at the present moment thirty-three establishments of the Jesuits, and that the number is daily increasing. Every country in the world in which the Jesuits established themselves was eventually compelled to expel them from her border. Paris allowed them to set up a college there, and two of them tried to murder Henry of Navarre. Ravallac, the man who murdered him eventually, was one of their tools. When Fawkes was plotting his diabolical schemes here, his chief adviser, Garnet, was a Jesuit. When Paraguay was ceded by Spain to Portugal, the Jesuits had the Portuguese king nearly murdered, and were expelled from his dominions. In 1764 they were expelled from France. They were expelled from Spain in 1767. In 1765 they were expelled from the Sicilies. In 1773 the Pope suppressed the order, and was poisoned for his pains. Russia expelled them in 1870 and Germany in our own time. Not a petty state from Mexico to Patagonia which has not cast them out, taught by sad experience that their works are evil. Yet England takes them to her bosom in the nineteenth century! Continuing, he said—These men have formed what they call an Apostolate of the Press. They are trained to prove black white, falsehood truth, evil virtue. Some uninstructed Protestant lecturer or writer makes a slip, and behold he is assailed from all sides. Even well-trained controversialists and ripe scholars are no match for the tricky and fraudulent methods of the Jesuits. The authenticity of documents will be denied, and if nothing else can be done, abuse will be heaped mountains high upon the heads of their opponents. We had a specimen of their methods last week at Hackney, when they sent one of their pupils to perjure himself in order to strike down an opponent. Formerly the poisoned cup and the dagger were their weapons. Now the weapons are calumny, slander, and moral assassination.—*The Bulwark.*

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

(VII.)

MONTROSE, 30th January, 1877.

MY DEAR FRIEND,—I was purposing this morning to devote the afternoon to letter-writing, and you were the fourth on my list. But since then your welcome letter has come in, giving you a double claim, and therefore I begin with you.

So it seems, I have not yet earned the right to be called "a brother indeed." Now to think of that! For you say, "If you could help me in at the strait gate you would be a brother indeed." Well, I give it up! Because if you were once in, and were questioned as to your mode of entrance you would be in a sorry plight; for were you asked "How came you here?" Did you "enter in" according to the command? and you were to answer "No, Dr. Martin, shoved me in," you see yourself that such an answer would not do, you would be condemned in your own eyes. But suppose you answered, "Yes, I entered in," and the questioner were to add, "Then what means this twist that I see?" and you should say, "Oh! that came from Dr. Martin shoving me in." Would you not then be very properly told, "He must be a great fool that man who would presume to put his hand to the work of the Holy Ghost." Ah, dear friend, do you not rejoice that the bringing in at the strait gate of regeneration is inseparably bound up with the nature and provisions of the everlasting covenant? Do you not rejoice also, that it follows inevitably from the essential nature and intrinsic value as well as designed effect of the death of Christ? He died "the just for the unjust that He might bring us unto God." The "He died for" secures the "He will bring," because He, the Just One "died for the unjust that He might bring them." If He died for every human being as some allege, then the "He died for" does not involve the "He will bring." What then does it involve? We may well ask that! It involves something foreign to the revelation of Holy Scripture, something new, something which is a figment of proud human reason. An indefinite Atonement may satisfy superficial enquirers, but the belief of it indicates a decline in vital religion, and marks a shallow age as to personal piety. But a definite Atonement satisfies souls taught of God, because such souls seek the glory of Christ, and could not endure the thought that Christ's death should have been for those not one whit the better of it. The U.P. Church is wrong on this doctrine, and too many in the Free Church would compromise it also, although they may defer openly avowing it until I am dead, or unable again to speak out in its defence.

There is a thought—as you ask me for help—that has sometimes helped my own faith—it is this—Christ's death is meritorious of its own application. I have, and perhaps you have, a miserably hesitating habit, which treats Christ and His salvation

very unworthily. Godly jealousy of ourselves is very right and proper, but to *jalouse* away Christ out of the place which is His in the Covenant of Grace, as the performer of all its conditions, and the administrator of all its provisions, this is very wrong. Paul desired that believers should not only be rooted and built up in the faith of Christ, but should abound therein with thanksgiving. They were to "abound" because of the abundance that was in Christ. Abundance of grace there was in Him, leading Him to take up the case of sinners and to go through with the work of their redemption, and abundance of merit there was in Him to bespeak the fulfilment of the Father's covenant engagement, that His work when finished and accepted, should be placed to the account of all those on whose behalf it was accomplished. And is there not abundant declaration made in the Word of God of this wondrously gracious arrangement? "This is the name whereby he shall be called, the Lord our righteousness." "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Christ hath redeemed us from the curse of the law, being made a curse for us." And have we not abundant presentations of Christ made to us in the Gospel by Himself, by His Father, and by the Holy Spirit, as a Saviour not only able and willing to save all who come unto God through Him, but to save them with a complete and perfect and everlasting salvation! And is not He in the Gospel made over to you and to me if we have no objections (and I am sure we have none), to be indebted to Him for an out-and-out, an absolute and unconditional salvation? And since, therefore, Christ is exhibiting and offering Himself to us in the Word of the Gospel as the "Living Bread" and the "Living Water" that can alone refresh and satisfy our souls, let us have done with our miserable questionings—may we eat? can we drink? have we ever drunk? Let us rather seek to rejoice that in Him there is ever a fountain of grace for all our need, and let us ask Him to enable us to drink, and to drink copiously, out of "the wells of salvation." It is little I can say to help you for I am but a child, but I would desire that through the riches of infinite, free, and ever faithful mercy, our intercourse may not prove altogether indifferent to Him who hath the name that is above every name, and that while we must not be too dependent on one another, or even on our dearest Christian friends, we yet may obtain upon our friendship some glint of blessing from the Well-beloved, enabling us to say with increasing heart truth—

"Dear dying Lamb, Thy precious blood  
Shall never lose its power  
Till all the ransom'd Church of God  
Be sav'd to sin no more.  
E'er since by faith I saw the stream,  
Thy flowing wounds supply,  
Redeeming love hath been my theme  
And shall be till I die."

Yours, &c.,

HUGH MARTIN.

## “The Scotsman” and Popery.

IN our last number we took notice of a letter by a Romish ecclesiastic which appeared in *The Scotsman* as a reply to Dr. Chiniquy's lecture on “Rome and the Bible.” We now learn from *The Bulwark* that a reply was written to this letter by Rev. J. Sturrock, Original Secession Church, the secretary of the Scottish Reformation Society. Did *The Scotsman* welcome it as an expression of the sentiment of the Protestant community? No. Instead of doing so, it refused to admit Mr. Sturrock's reply, though free from all personalities. The same newspaper that had adequate room for the Papist's, had no space for the Protestant's letter. Is this the toleration in which *The Scotsman* makes its boast? A very incongruous toleration indeed! Is this even common fairplay? No one that has a spark of conscience will say it is. What a mockery then for such a paper to pose as a champion of free opinion! One might have expected that *The Scotsman*, considering the name it bears, would have regarded it as a high honour to champion the cause of Protestantism. Instead, however, of seeking this honour to itself, and proving faithful to the noble traditions of the Reformation, which are the chief glory of Scottish history, yea, of the history of the world in modern times, *The Scotsman* disdains the very idea of Protestantism, and proves itself a swift ally of anti-Christian Rome.

The following is Rev. J. Sturrock's letter:—

“EDINBURGH, 27th November, 1896.

“SIR,—In opposition to Pastor Chiniquy's statement that ‘the Church of Rome and the Bible are the greatest enemies in the world,’ your correspondent, Aloysius Donlevy, asserts that, ‘according to truth, tradition, history, and the very evidence of our senses, they are the greatest and most inseparable of friends, the one depending on the other for divine life as much as the body and soul on each other for an intelligible expression of their being.’ If the Church of Rome and the Bible be such close friends, it is only reasonable to expect that this friendship has at times found befitting expression, as other intimate friendships do. Well, how has the Church of Rome shown her friendship for the Bible? By committing it often to the flames, as a book not fit to be read by the common people; by denouncing Bible societies and their noble work of spreading it in all languages at home and abroad; by persecuting people to the death for the heinous crime of reading it for themselves and exercising their judgment regarding its teachings; and by withholding it as far as possible from her own people. These, it will be acknowledged, are strange ways of manifesting friendship, but I confidently appeal to ‘history’ in support of what I have stated. If the ‘Catholic Truth Society’ is to take fresh action as an agent of the Church of Rome in ‘ruling the world for truth’ (!), I would strongly recommend that society to include the Bible among the literature it circulates as the best method of influencing the world for good.—I am, &c., J. STURROCK.”



## Sacramental Address.

(IV.)

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

THE service, intending communicants, in which you are about to engage, though very simple, is most instructive and edifying. In it is set forth a memorial of your guilt and wretchedness. For why should a Redeemer be appointed, and salvation procured, if you had not been by nature, and by wicked works, depraved and perishing? In it there is a commemoration of your wondrous deliverance by the obedience unto death of the incarnate Son of the Highest; for why was it that blood was shed on calvary, but that life might flow to the dying children of men? In it there is a representation of the manner in which the redemption that is purchased by Christ is made available to the soul; for why is Christ offered in the Gospel, and set forth in the supper, but that you may receive and feed upon Him by faith? And yet there is a need be for divine light to perceive the nature and design of the simple service; there is a need be for divine strength to engage in it, and observe it with acceptance and profit; there is a need be for divine blessing to render it effectual for the ends for which it was instituted. We trust there are many of you who know and feel this necessity, and who therefore are now waiting upon God, that He may bless you with the light, and strength, and consolation you require. Some perhaps at this moment are impressed with the necessity of divine power, because they feel in themselves utterly weak and helpless. The darkness which encompasses them is too thick for them to pierce; the coldness that enervates their hearts is too great for them to remove; the corruptions that rage within them are too strong for them to control; it is well then that you have come to seek Jesus, for in Him "dwelleth all the fulness of the Godhead bodily." To find Him is to obtain a treasure which shall enrich your souls; a light which shall guide you into the way of peace; a righteousness which shall meet the accusations of conscience, and stand the fiery ordeal of the judgment day; a strength which shall sustain you in the fiercest struggle with the enemy; a glory which shall bless you for ever more. But where, you will perhaps ask, is this glorious One to be found? At His table. In what character, you may farther enquire? In that of Him "who died, the just for the unjust, that He might bring men to God." In the holy ordinance of the supper to which you have come it is Christ crucified that is all and in all. And is not this just such a Saviour as you desire, and feel you need. You dread the wrath of God. Behold it expending its fury upon Him who was wounded, bruised, and slain. You tremble before the fiery law, behold it magnified and made honourable by Him who was obedient even unto death. You apprehend the power of sin,

behold it vanquished by Him who, though He knew no sin, was made sin for His people that they might be made the righteousness of God in Him. You fear the allurements of the world, behold it led captive by Him who gave Himself for His people's sins, that He might deliver them from this present evil world. You shrink from the approach of death, behold it abolished and stripped of its sting by Him who died and rose again. "The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ." What is it of spiritual evil which you dread that is not done away in Christ? What is there of spiritual good you desire that is not procured by Christ? And what is the unworthiness which he cannot remove? What is the guilt which He cannot cleanse? To question His all-sufficiency to meet every case of poor sinners is to rob Him of His glory, and yourselves of your peace and joy. Let the eye of faith be towards Him while you handle and taste the bread and cup of communion.

Have you, communicants, been permitted to hold fellowship with the exalted Saviour, and do you feel refreshed and strengthened by it? Why is it, let me ask you, that He has admitted you to this distinction? Is it not that you may go forth to the world, and by the purity of your lives testify that God hath made Him both Lord and Christ? Why is it that your dark minds have been illumined, but that, as the lights of the world, you may invite others to come and walk in the light of the Lord? Why is it that your hearts have been quickened and enlarged, but that you may run in the way of God's commandments, and induce others to follow you as you follow Christ? Why is it that you have received a foretaste of the pleasures which are at God's right hand, but that you may say to others, "Come with us, and we will do you good, for the Lord hath spoken good concerning Israel?" O beware, communicants, of expending the strength of the meat which you have now received in self-gratification, or in the service of sin. This were indeed a fearful desecration of holy things. But "As you have received Christ Jesus the Lord, see that you walk in Him, rooted and built up in Him, and 'stablished in the faith, abounding therein with thanksgiving, abounding in the fruits of righteousness, which are through Jesus Christ, to the praise and glory of God." You have this day avouched the Lord to be your God, Christ to be your leader, the Holy Spirit to be your comforter, the saints to be your brethren in Christ. Be careful to maintain a walk suitable to this profession. Abstain from every appearance of evil. Walk circumspectly, not as fools, but as wise. Set your affection on the things that are above. The world, communicants, and the fashions thereof pass away. What is life itself but a vapour which appeareth for a little and then vanisheth? And where is that life to be spent wisely and profitably but in the service of

Christ? But remember that it is not in the strength of present resolutions, however sincere, or the fervour of present feelings, however strong, or the vigour of present faith, however lively, that you are to pursue your heavenly course. "I will go," says the psalmist, "in the strength of the Lord God," and nothing less will do for you. This may appear a simple lesson, and easily received, but you will find in your sad experience that few are more difficult of acquisition. By slow steps, and after many rebukes, does a believer begin to know experimentally that his strength is not in himself but in Christ. And how should you rejoice, communicants, in the assurance of this fact. For were the strength of your spiritual life entrusted to you it would soon be squandered away in very vanity. But He whose love is as faithful as it is tender has hid your life with Christ in God, and there are you to find it. Be strong then in the Lord, and in the power of His might, and prove by the steadfastness of your principles, by the consistency of your walk, and the spirituality of your conversation, that He that is in you is greater than he that is in the world. Hasten forward through the wilderness to the land of pure delights and perfect peace. Sit loose to all which meets you in the way of earthly good, and beware of resting in it to the neglect of your heavenly home. Have the hearts of strangers, maintain the character of pilgrims, and cherish the hopes of those who look for a city which hath foundations, whose builder and maker is God.

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## **The Moderator-Elect of the Free Assembly.**

THE following letter, signed "F.C. Minister," recently appeared in *The Scotsman*. It informs us of the unsatisfactory character of the religious views and conduct of Dr. Macmillan, Greenock, the coming Moderator. One is disposed, however, to express astonishment that "F.C. Minister" can, with a good conscience, hold office in a church that puts a premium on unsoundness in the faith and exalts to the highest honour in her power a man who disrespects the Sabbath, and is otherwise blameworthy:—

"THE MODERATORSHIP OF THE FREE ASSEMBLY.

23rd December, 1896.

SIR,—It appears from a paragraph in to-day's *Scotsman* that Dr. Macmillan, Greenock, has been elected Moderator of the Free Church General Assembly. That honour used to be reserved for those who had manifested outstanding evangelical power in their ministry and the service of the Gospel. How has the Free Church changed in all her lines of action! Like the foolish woman, she has been now long at the work of pulling down her own house. She seems to have put a premium on Broad Churchism, 'the spirit of the age,' unsoundness in the faith, and

a diluted Gospel! If a man gains notoriety in any of those fields, he is promoted to honour, amid the clamour of his brother-ministers shouting 'These be thy gods!'

Dr. Macmillan has never shown pronounced evangelical sympathies, and he scouts the idea of attending Assemblies, and some other things besides. When he goes to the country he may honour a church with his presence in the forenoon, but in the evening he will sit at home or go with his family to botanise in the fields. He is advertised to propose the toast of the 'Immortal memory of Burns' at a Burns Club festival shortly. That speech will serve as his Moderator's address! If Burns himself were in the flesh he would be the next Moderator.—I am, &c.,  
F.C. MINISTER."

## Latha na Sabaid.

BY REV. NEIL CAMERON, ST. JUDE'S, GLASGOW.

**C**UIMHNICH latha na Sabaid a choimhead naomh. Co labhair na briathran so? Labhair Dia iad, air bein Shinai, a mach as an teine, ann an eisdeachd Israel uile. Thug Criosd an lagh sgriobhte seachad an sin leis an tabhair e breth air na h-uile air an latha dheirinneach. "Is eigin duinn uile bhi air ar taisbeanadh an lathair cathair breitheanais Chriosd."

Tha cuid de'n bheachd nach eil e 'na chionta cho mòr, latha na Sabaid a mhi-naomhachadh, ri mort, gadachd, adhaltranas a ghniomhachadh. Cha 'n eil an sin ach mealladh mòr: Bu choir a cheart urad ghrain a bhi aig daoine de luchd-mi-naomhachaidh na Sabaid's a bhiodh aca de luchd mortaidh, adhaltranais, agus an leithide sin de pheacaibh. Bha na h-athrichean agus na mathrichean diadhaidh a seachnadh briseadh latha Dhe, mur a bha iad a sheachnadh mort. Car son? A chionn gum be aithne Dhe a bh'annta le cheile. "Oir ge b'e neach a choimheadas an lagh uile, agus a thuislicheas ann an aon aithne, tha e ciontach de'n iomlan. Oir an ti a thubhairt na dean adhaltranas, thubhairt e mar an ceudna na dean mortadh," agus thubhairt e mar an ceudna. "Cuimhnich latha na Sabaid a choimhid naomha." Bithidh staid fear mi-naomhachaidh na Sabaid, air latha bhreitheanais, cho truagh agus cho ciontach ri staid a mhortair. Tha e 'na ni mi-reusanta do dhaoineibh a bhi smuaineachadh nach eil am peacadh cho mhòr a chionn gu'm bheil am mor-sluagh ciontach dheth. Bha Noah eadar-dhealaichte bho shluagh an t-seann t-saoghail; oir an uair a bha iadsan ag itheadh agus ag òl, a posadh agus air an tabhairt ann am posadh, chaidh Noah, a reir aithne Dhe, Steach do'n airce a rinn e, agus chaidh cach uile a sgrios. Is ann mar sin a bhios sgrios naimhdean Dhe agus a lagh naomha, agus tearnadh na muintir air am bi eagal Dhe agus a choimheadas aitheantan. Ann a bhi tarraunn ar naire a dhiunsuidh caochladh

de nithibh air a phuinc chudthromaich so, bheir sinn iad fa bhuir comhair anns an ordugh a leanas :—

1. Tha an t-Sabaid air a briseadh le sraid-imeachd, ge be air bith an leithsgeul a chleachdas daoine air son a bhi' ga dheanamh, ach a mhain air gnothichibh trocair. Tha mòran 'g a cleachdadh 'n a latha gu bhi dol a dhamharc an cairdean, agus a cheilidh, agus mar sin tha iad a spuineadh Dhe dhe ghloir, a toirt call agus truaighe air an anama fein, agus a deanamh na tha 'n an comas gu anamibh eile sgrios mar an ceudna. Coidlidh cuid air latha na Sabaid cho fada anns a mhaduinn 's nach urrainn iad a dhol do'n Eaglais agus air laithibh na seachduinn bidh iad air an cosan gle thrath. Bheir iad oidhirp air dichìoll a dheanamh air son gnothaichean a chuirp, ach air son an anam neo-bhasbhor chan eil aon smuain ciod a d'heireas dà. Tha t-anam caillte, agus latha na Sabaid, le meodhainean nan gràs, tuilleadh us luachmhor gu bhi 'gan leigeadh seachad air an doigh bhruideil sin. Dhoibhsan a tha a caitheamh an latha phriseil a thug Dia 'na throcair dhoibh air an doigh so tha e na sgios mòr, agus uairean cho fada. Anam cia mur a burrainn thu bhi sona ann an ghloir a gleidhadh Sabaid Shiorruidh? Tha e soilleir gu'm feum do nadur a bhi air ath-nuadhachadh no chan urrainn thu dol ach a dhuinnsaidh ionad a bhroin bhith-bhuain. Tha comhradh mu nithean aimsireil, agus mu nithibh diomhain 'n am pairt mhòr de mhi-naomhachadh latha Dhe. Bu choir do 'na h-uile na nithean so a sheachnadh, agus mur cum daoine eile bho 'na nithean sin, seachuinn an cuideachd, agus bi coma coid a shaoileas iad dhiot air son sin. Leughadh leabhraichean faoine, agus an leite sin, ri 'n seachnadh. Cha 'n eil leabhar anns an t-saoghal anns am bheil nithean air an cur sìos, air son tiom fein, coltach ris a Bhiobul. “Ma philleas tu air falbh do chos o'n t-Sabaid, o do thoil fein a dheanamh air mo latha naomha-sa; agus gu'n abair thu ris an t-Sabaid, Toilinntinn; ri latha naomh an Tighearna, Urramach; agus gu'n tabhair thu onair dhi, gun a bhi leantuinn do shlighean fein, no' labhairt do bhriathran fein; an sin gabhaidh tu tlachd anns an Tighearna; agus bheir mise ort marcachd air ionadaibh arda na talmhuinn; agus beathaichidh mi thu le oighreachd Jacob d'athar; oir labhair beul an Tighearna e.”—(Isaiah lviii. 13.)

2. Tha moran a mi-naomhachadh latha na Sabaid le bhi saltairt tigh Dhe fo 'an cosaibh; le bhi 'g aoradh do Dhia le dealbhaibh no doigh sam bith eile nach ordaichte 'na fhocal. Tha mhor-roinn ag aoradh dhoibh fein 's chan ann do Dhia. Chan e a cheist a tha orra ciod a thaitneas ris-san, ach ciod a thoilecheas an fheoil? Uime sin thiundaidh iad tigh Dhe gu bhi na thigh-cluich. Orgain gan cluich; Laoidhean, air an deanamh le daoineibh gan seinn an aite Sailm Dhaibhidh. Tha mar sin intinnean an luchd-aoraidh a fàs nis truailidh, an cogaishean a fàs nis cruaidhe agus a codal nis truine. “Naomhaich iad troimh 'n fhirinn; 's e t-focal-sa an fhirinn.” Chuir

laoidhean, agus orgain an fhirinn a mach as na cubaidean, agus as na haiteachan suidhe. “Is lochran t-fhocal do m’ chois, agus solus do m’ cheum.” Agus, “Biodh agaibh gràs leis an dean sibh Sheirbhis thaitneach do Dhia, le h-urram agus eagal diadhaidh : Oir tha ar Dia-ne ’na theine dian-loisgeach.”

3. Tha na roidean-iaruinn, eich agus carabadan a dol a mach air son toileachas-intinn, no gu hhi giulan litirichan, daoine dol mun cuairt an gnothichean saoghailta, ceannach agus reic na mhi-naomhachadh air latha na Sabaid a chuireas an tìr so fàs. Leubh Leviticus xxvi. 27 gu crìoch na caibdeil.

4. Tha sluagh na Galteachd air an truaileadh gu mòr, le coigrich as an taobh deas a cur droch-eis-amplair rompa air latha Dhe. Tha muinntir a tha gabhail orra fein a bhi ’n an luchd-aidich air Crìosd—ministirean, eilderean, agus buill choithionalan a giulan na plaigh so do’n taobh tuath. Bu choir do ’na Gadhail a chuineachadh gun dubhairt Chrìosd, “Ma’s toigh libh mise, coimhidibh m’ aitheantan,” agus “Air an toradh aithnichidh sibh iad.” Tha e sgriobhta, “Na lean a mhòr-chuideachd a chum an uilc.” Bha na h-athraichean, agus na mathrichean diadhaidh cur an gnothaichean saoghailta ann an rian air feasgar Di-sathairn a chum nach biodh an t-Sabaid air a mi-naomhachadh. “Is mise an Tighearna ’ur Dia; gluaisibh ann am reachdaibh, agus coimhidibh mo bhrèitheanais, agus deanaibh iad: agus naomhaichibh mo Shabaidean; agus bithidh iad ’nan comharadh eadar mise agus sibhse, a chum gu’m bi fios agaibh gur mise an Tighearna bhur Dia.” Bha duine mòr anns an Fhraing da ’m b’ ainm Malan, agus air do aon de dhaoine mòra na rioghachd so a bhi air chuairt an sin bha e fuireach an tigh Mhalan, agus thug e fainear an rian agus an t-sith iongantach a bha san tigh. Dh’ fhiosraich e dheth cia mar a bha na huile nithe cho sìochail agus ordail na thigh? agus thubhairt Malan ris gun do chuir e roimhe latha na Sabaid a choimhead naomh agus gun obair de gne sam bith a cheadachadh na thigh air an latha sin; agus gun do bheannaich Dia a thigh agus a theaghlach n’ uair a bha luchd-mi-naomhaichidh na Sabaid ann an troimh-cheile air gach taobh dheth. “Is beannaichte an duine a ni so, agus mac an duine a ni greim air; a choimhdeas an t-Sabaid gun a mi-naomhachadh, agus a choimhdeas a lamh o aon olc a dheanamh. . . . Oir mar so deir an Tighearna, Do na caillteanaich a choimhdeas mo shabaidean, agus a ròghnaicheas an nì a thaitneas rium, agus a ni greim air mo choimhcheangal; dhoibh sin bheir mi ann am thigh, agus an taobh a stigh do m’ bhallachan, ait agus ainm nì’s fearr na ainm mhac agus nighean; ainm sìorruidh bheir mi dhoibh, nach gearrar as.”

5. Tha cuid a smuaineachadh nach eil an t-Sabaid ri bhi air a gleidheadh fo linn an Tiomnaidh Nuaidh. Tha Crìosd ag radh, “Na measaibh gu’n d’ thainig mise a bhriseadh an lagha na nam fàidhean cha’n ann a bhriseadh a thainig mi, ach a choimhlionadh. Oir tha mi ag radh ribh gu fìrinneach, gus an teid neamh

agus talamh thairis, cha teid aon lide no aon phung do'n lagh thairis, gus an coimhlionar gach aon ni." Anns an athghionamhuinn tha lagh Dhe air a Sgrìobhadh air a chridhe, agus a reachd air a chur air an intinn; agus mar sin tha tlachd aig an anam bheo ann an lagh Dhe. Feumaidh gu'm bheil a cheathramh aithne anns a chridhe air an do shaoithrich an Spiorad Naomh. Thug Criosd umhlachd agus riarachadh iomlan do lagh agus do cheartas Dhe an aite a shluaigh ionnas nach eil iad fo'n lagh mar chunanta, ach mar an riaghailt beatha. Bha an t-Abstol Eoin anns an Spiorad air latha an Tighearna; agus na mnathan naomh aig bàs agus adhlacadh Fear-Saoraidh; "Agus chunnaic iad an uaigh, agus cionnus a chuireadh a chorp. Agus phill iad, agus dh'ulluich iad Spìosraidh agus oladh deadh fhaile; agus ghabh iad tamh air an t-Sabaid a reir na h-aithne."

## Moderator na h-Eaglaise Saoire.

**S**GRIOBH aon de mhinistirean na h-Eaglaise Saoire an litir a leanas ann an *Scotsman*, 23rd December, 1896:—

"SIR,—Tha e ri thuigsinn bho chunntas aillghearr ann an *Scotsman* an latha 'n diugh gu'm bheil Dr. Macillevoil, Ghrianaig, air a shonrachadh gu bhi na Mhoderator air Assembly na h-Eaglais Saoire. Babhaist an t-urram so a bhi air a ghleidheadh dhoibhsan, a mhain, a bha 'n an teachdairean foghtainteach an Tiomnaidh Nuaidh ann am ministearalachd agus saothair an t-soisgeul. Cia truagh a tha an Eaglais Shaor air a riaghailtean fein a threigsinn! Coltach ris a mhnaoi amaidich, tha i nis, bho cheann fada, spionadh a nuas a tìge fein. Tha e coltach gu'n d' thug i a h-ard-urram do bheachdan ùra 'Spiorad na h-aoise so'—neo-fhallaineachd 's a chreidimh agus soisgeul truailte. Ma gheibh duine ainm mòr anns na nithean sin, tha e air a thogail gu urram le cò-ghair a bhraithrean anns a mhinistrealachd a' gladhaich 'So do dhiathan.' Cha do nochd an 'Dr. Macillevoil riamh co-fhulangas dìongmhalta air taobh an t-soisgeul, agus tha e fanoid air a bhi frithealadh aig an Assembly, maille ri nithean eile de 'n t-seorsa sin. Nuair a theid e do 'n duthaich, theugamh gu'n d' theid e do 'n Eaglais toiseach latha na Sabaid, ach anns an fheasgar suidhidh e aig an tigh, no theid e do na h-achaidhean, maille ri theaghlach, a chruinneachadh fhluirichean. Tha sanas air a thabhairt gur e esan, an uine ghearr, aig coinneamh cuideachd Robert Burns, a ghairmeas air a chuideachd, deoch Slainte Bhurns ol, leis na briathran "Cuimhne neo-bhasbhor Bhurns." Ni an oraid a chleachdas e an sin an gnothach dha a ris aig fosgladh na h-Assembly. Na'm biodh Robert Burns fein beo 's e bhiodh 'n a Mhoderator air an ath Assembly!

Is mise,

MINISTEIR DE 'N EAGLAIS SHAOIR."

## Pastor Chiniquy Threatened by the Romanists.

WE had a strong impression that Pastor Chiniquy's visit to this country would be the means of arousing the enmity and rage of the Romanists to a more than ordinary degree. This impression has been verified by the Oban challenge, Donlevy's letter in *The Scotsman*, and a sermon preached by a Canon Maglione in Blackburn, of which we have some account in *The Bulwark*. It is still more fully verified by the following threatening notice which appeared in the *Roman Catholic Times* of 27th November:—

"A WARNING FOR CHINIQUY.—When one finds that an individual is not afraid or ashamed to indulge in blasphemy, the best rule to adopt with regard to him is to leave him severely alone. He is not a fit person to argue with or recognise in any way. If there are those who listen to him, they must be content to share his malodorous reputation, for men are still judged by the well-known rule, 'Tell me your company and I shall tell you who you are.' But we would remind this aged blasphemer that there are blasphemies and blasphemies, and whilst strongly deprecating violence, would warn him not to repeat again whilst in this country the horrible parody with regard to the Blessed Eucharist which drew imprecation on his head even at the Oban meeting. Catholics can stand a great deal from their opponents. That falsehoods—endless and wicked falsehoods—with regard to their practices, ceremonies, and clergy, should emanate from Protestant platforms is to them a matter of course. But there is one thing at which their blood boils, and which they cannot and will not stand, and that is the travestying of the sacred ceremony of the Last Supper at which our Lord instituted the Sacrament of the Eucharist. If the law does not prevent it, then the person who indulges in this awful profanity does so at his peril."

This warning plainly reveals that Rome is the same fierce persecutor as ever, and if she had the power as she has the will, she would pursue Protestants to death to-day in the same manner as she did in past ages. It appears that Pastor Chiniquy's faithful exposure of the monstrous figment, Transubstantiation, coming as it did from one who formerly was a Romish priest, greatly stirred the wrath of the Papists, who could not, unmoved, see their idol broken in pieces. The above paragraph was the result, and it should be the means of opening the eyes of many Protestants who fondly imagine that Rome has changed her principles of deadly persecution.



## The late Mr. John Campbell.

IT is recorded of old Alexander Peden that when he came to see the resting place of what was mortal of Richard Cameron, and sat down on his grave, he exclaimed "O to be with Ritchie." In this dark and cloudy day somewhat of the same desire creeps over the minds of some while thinking of those who died in the faith, kept their garments clean, and of whom it can truly be said, "Write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labours; and their works do follow them." We feel much the loss, and must acknowledge that many of our thoughts and affections (such as they are) have gone after them to eternity. The small tribute that follows, we feel to be very inadequate to give our readers a glimpse of the life, faithfulness, experiences, and true piety of a great man.

John Campbell, one of the elders of St. Jude's congregation, Glasgow, entered into his everlasting rest on the 14th January, 1897. He was born in the parish of Snizort, in the island of Skye, in the year 1824. About the age of 20 years he was, along with many others, brought to the saving knowledge of Christ under the ministry of that renowned servant of Christ—the Rev. Roderick M'Leod. From his knowledge of the depravity of man's nature, his convictions must have been very deep. At that time he, and five other young men, built a hut in the hills where, far from their fellow-creatures, they used to spend much of their time in prayer and reading the Word of God. He came south to Glasgow about the year 1847, and except at short intervals, he lived in Glasgow till the end of his earthly journey. After he came to Glasgow, he attended successively the ministry of the Rev. Messrs. Gordon and Logan of the M'Donald Church. He continued till the day of his death to hold these servants of Christ in great veneration. It seems that, after they were gone, poor John Campbell found himself forsaken, much like the pelican in the wilderness. Hymns, soirees, &c., kept him from finding a resting place. Like the captives in Babylon the spoilers called for mirth, but he wept thinking on Zion:—

"By Babel's streams we sat and wept,  
When Sion we thought on.  
In midst thereof we hang'd our harps  
The willow-trees upon.  
For there a song required they,  
Who did us captive bring:  
Our spoilers call'd for mirth, and said,  
A song of Sion sing.  
O how the Lord's song shall we sing  
Within a foreign land?  
If thee Jerus'lem, I forget,  
Skill part from my right hand.

My tongue to my mouth's roof let cleave,  
If I do thee forget,  
Jerusalem, and thee above  
My chief joy do not set."

He never gave up going to church, but continued to go from the one to the other of the Gaelic churches until, at last, relief came. During this period of his life he, and a few others, held private meetings to read the Word of God, sing the songs of Zion, and to "pray to him who heareth in secret." These meetings were the means by which the Lord strengthened a few to contend against the flood of the enemy coming in upon the Church. They continued these meetings for many years. In June of 1893 he conducted the first prayer meeting held in Glasgow in connection with the Free Presbyterian Church. The departures of the Free Church from her own creed and principles caused him much grief, and when in 1893 a few in Glasgow, as well as in other places, refused to be duped any longer by Dr. Rainy and his party, or by other spire-cocks which face the way the wind blows at the time, he heartily joined them. To the end he continued a most ardent supporter of the same.

At the Men's Fellowship Meeting he, in our humble opinion, was the leading man of all the Gaelic speaking men in Glasgow. (That does not cast any slur upon these men, among whom are some of the finest in this land.) His knowledge of the Scriptures was most accurate and profound; his understanding of the subtilties of the human heart, with its deep attachment to the covenant of works, and man's utter inability to look to Christ for salvation without the teaching of the Holy Ghost, would be expressed by him in the clearest possible terms. He brought these points before an audience in our hearing, from the following truths. "Men and brethren, what shall we do to be saved?" "You see," he said, "they are looking for something which they could *do* themselves. Again, "Believe on the Lord Jesus Christ and thou shalt be saved," but the convinced sinner said, "I cannot believe." "He has learned much who is convinced that he cannot believe, and that faith is the gift of God." The infinite merit of the atonement of Christ before God, the Judge, and the accusing conscience of the sinner approaching it by faith, aroused his powerful eloquence to the highest pitch. The despicable weakness of the sinner, dead in trespasses and sins, of himself to embrace Christ in the free offer of the Gospel, and his infinite need of the Holy Ghost in His quickening, enlightening, and creating power, to enable him to close in with the proffered Saviour, caused every attentive listener to feel the need every sinner has of the Spirit. The freeness of the offer of the Gospel as a sovereign act of the beneficence of God, and the utter unworthiness of the sinner, were things he never lost sight of. These are a few of the expressions which fell from his lips upon such occasions:—"When a child is born into the world there is

in him naturally a crave after the mode of subsistence which God provided for him in his mother's breast, so with the child 'born from above,' nothing but Christ in the Word of God, 'the true bread which came down from heaven,' can give him satisfaction. It is Christ or death with him. 'As new born babes, desire the sincere milk of the Word, that ye may grow thereby.'" "Many a mountain the child of grace has to ascend and descend which he did not expect at the beginning of his race. His hope may fall so low as to cause him to conclude that he may leave good-bye with the Church of Christ, and wish her God-speed, and the presence of Christ and of His Spirit, but as for himself, that he will never win the crown of life. At such times he will be regretting that he ever professed Christ publicly, for fear of bringing His glorious name and cause into disgrace in the world. There is always something in the gracious soul that, at the lowest ebb of his hope and faith, wishes well unto the true church of God." "Another mark of grace in the soul is that, however low he may be, he rejoices to hear both law and gospel declared in their proper relations to perishing sinners."

In prayer he was a mighty prince, and might truly be called Israel. In public he was invariably concise, and most refreshing to the poor in spirit. His tenderness towards them that mourn in Zion appeared by his earnest solicitation in their behalf that their faith should not fail. He delighted to plead for them in connection with that most precious truth—"A Father to the fatherless, and a judge of the widows, is God in His holy habitation." His face beamed with joy when he expressed that those who were afraid to call God their Father, and therefore were often fatherless, were, in this truth, called God's children in spite of their unbelief. His yearnings over the souls of the young of this generation, whom he often declared to be in imminent danger of being eternally lost, were conspicuous in all his prayers. They lost a true friend the day John Campbell's voice was hushed on earth. His earnest pleading for an outpouring of the Spirit to quicken the dead, and to revive and comfort the living, refreshed the drooping spirits of not a few. Christ's cause and truth; the peace and felicity of Jerusalem; and the efforts of hell and earth against them; but the sure victory of Christ and His followers, were both his consolations and fears in this valley of Baca. No language could be more vehement than his in describing the loathsomeness of sin in man's nature; and none more sublime than his descriptions of the holiness and justice of God. Christ in His atoning death satisfying divine justice and holiness, as the sinner's substitute and surety was his only hiding place. Latterly it was observed that his mind soared aloft to the throne of God and the Lamb in almost every prayer. The church triumphant seemed to be often before his mind.

As a friend he was both true and faithful, but was very cautious whom he chose as a friend. None ever heard him say that he was

a converted man; but none could be any time in his company without being thoroughly convinced that his conversation was not of this world. Often, after speaking at the fellowship meeting, or at public prayer, he would spend the whole night in restlessness fearing that he had wounded the Lord's people. So great was his honest humility, that he often pled that he should be passed over, because of his inability and unsuitableness for such exercises. He said to a lady going home from church recently, "I have travelled north, south, east, and west, but I never met a sinner so black as myself." The lady said, "Was Manasseh not as black?" "I have sinned against light, which Manasseh had not." To another friend, a few Sabbaths before his death he said, "I am just waiting the summons to call me to His judgment seat, and it may come very soon." To another friend who visited him on his death-bed he said, "Abel looked to Christ's atonement on Calvary's cross, and the last of the saved from among men will look back to the same atonement." He was only three Sabbaths unable to go to church before the end came. "Help Lord because the godly man doth daily fade away." "Mark thou the perfect, and behold the man of uprightness; because that surely of this man the latter end is peace." N. C.

## Notes and Comments.

RELIGIOUS OSTRICHES.—What numbers of professors I have known who go into one place of worship, and hear one form of doctrine, and apparently approve it, because the teacher is "a clever man!" They hear an opposite teaching, and they are equally at home, because again it is "a clever man!" They join a church and you ask them, "Do you agree with the views of that community?" They neither know nor care what those views may be; one doctrine is as good as another to them. Their spiritual appetite can enjoy soap as well as butter; they can digest bricks as well as bread. These religious ostriches have a marvellous power of swallowing anything; they have no spiritual discernment, no appreciation of truth. They follow any clever person, and in this, prove that they are not sheep of our Lord's pasture, of whom it is written, "A stranger will they not follow, for they know not the voice of strangers."—*Late Rev. C. H. Spurgeon.*

ROMISH WINDOW FOR AN ESTABLISHED CHURCH.—It is not a new thing for professing Protestant churches in Scotland to have windows decorated with idolatrous figures after the example of Rome. Witness St. Giles, Edinburgh. But it seems the mania for external decoration of the Romish type is spreading. The latest case is in connection with St. George's, Edinburgh, over which presides Dr. Scott, last Moderator of the General Assembly of the Established Church. Somehow it was the impression that

Dr. Scott was one of those that inclined rather to the old paths, but the impression seems to have been a mistake. This new window which is to adorn his church is decorated with a representation of the ascension of Christ. "The composition divides itself," it is stated, "into two important groups. The upper one consists of our Lord in the act of blessing, surrounded by a group of angels, whose wings of varied colour, mostly blue, become a background emphasising the principal figure. A band of cherubs and cloud-forms of varied rubies separate the upper from the lower group, which latter consists of apostles and the Virgin Mary; some kneeling, others standing, but all with upturned faces concentrated on the ascending figure." This is the sort of thing that is now the ornament of professing Christian Churches. The true beauty of a church, we understand, is to have the spiritual image of Christ stamped upon the souls of its members, and the example of Christ embodied in their life and conversation. When this is lost, the resort to unlawful images impressed upon wood or glass is simply the setting up of an unworthy tombstone over a grave full of dead men's bones. The outside may attract the carnal eye of men, the inside is the abode of death, rottenness, and corruption.

THE NEW ARCHBISHOP OF CANTERBURY.—A scene took place at the confirmation of Dr. Temple, the Archbishop-elect of Canterbury. When objections were called for, a certain Rev. S. D. Brownjohn entered dissent for the reason that Dr. Temple was a believer in the theory of evolution, a theory that is inconsistent with the doctrine of Creation as contained in the Thirty-nine Articles of the Church of England. The dissent, however, was brushed aside without much parley, and Mr. Brownjohn contends that the call for objections is a mere form of no value. It would appear, however, that this is Mr. Brownjohn's sole contention. He himself holds strongly the theory of evolution, and professes to desire that the standards of the English Church should be so adjusted that persons holding this theory might consistently hold office in that body without any valid objection to the contrary. The above method of protest at the Archbishop's confirmation, he declares, was the most effectual means he could adopt to draw attention to the subject. Apart from Mr. Brownjohn's intention, this incident sheds light upon the laxity with which creeds are held nowadays even by men assuming the highest religious profession. Proof is given in such a case as above, not only of a lack of reverence for the doctrines of the Word of God, but also of a conspicuous want of moral honesty. Dishonesty and infidelity are in no wise sanctified though the guilty party should be an Archbishop. The Word of God and the moral law are authorities which all must acknowledge, and they will one day judge the peasant and the prince, the meanest criminal in the gaol, and the highest dignitary in the professing Church.

"ET TU, BRUTE!"—When the noble Cæsar, covered with wounds, was stabbed last of all by Brutus, he was too sorrowful to be angry, and he exclaimed, "And thou also, friend Brutus!" Such an exclamation may well escape the lips of Dr. Bruce and "Ian Maclaren," for the one has been wounded by *The Free Church Monthly*, and the other has been attacked by *The British Weekly*. Both have lately published books of theology, and both have been too embarrassingly heterodox to please their respective journals. A sense of danger and insecurity has overtaken the editors of these eminently safe and conservative publications, and they have been forced to hoist the danger signal. As for Dr. Bruce's book "With Open Face," the following are some criticisms of *The Free Church Monthly* upon it:—"It is disappointing to meet with so little recognition of the fact that the evangelists are inspired." "There is unquestionably unfortunate vagueness in the presentation at once of the doctrine of the person of Christ and of the atonement." "The thoughts are often rather those of the intellectual critic than those of the whole Christian man," with more of the like sort. The Rev. "Ian Maclaren," alias Dr. Watson, in his new book "The Cure of Souls," is reproved in the following manner by *The British Weekly*, the journal which has nourished and brought him up: "Dr. Watson's lectures lack power and sting." "When Dr. Watson speaks of the atonement he is invariably unsatisfactory." "There is something little short of childishness in such examples as Dr. Watson gives (to elucidate the mystery of the atonement), and they show that the great truth of the propitiation is but darkly apprehended." "We miss the tremendous emphasis with which the New Testament draws the line between the church and the world." If some obscure evangelical preacher or writer had handled these men of light and leading in this fashion, it would of course befit them well to take no notice, but let them beware when their adverse critics are the men of their own household.

A MERE MUSICAL AND LITERARY CLUB.—*The British Weekly* has received the programme of a series of Sabbath evening praise services to be held in St. John's Free Church, Glasgow. On each occasion the minister, the Rev. J. S. Carroll, M.A., will deliver an address in the middle of the service. The subjects announced are "Tennyson's 'Palace of Art,'" "Browning's 'An Epistle of Karshish,'" and "Rubaizat of Omar Khayzam."

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OH! the hell of horrors and terrors that attend those souls that have their greatest work to do when they come to die. Therefore, as you would be happy in death, and everlastingly blessed after death, prepare and fit yourselves for death.—*Dr. Thomas Goodwin.*

## The Inquiry.

TELL me, ye winged winds, that round my pathway roar,  
Do ye not know some spot where mortals weep no more?  
Some lone and pleasant dell, some valley in the west,  
Where free from toil and pain, the weary soul may rest?  
The loud wind softened to a whisper low,  
And sighed for pity as it answered, No.

Tell me, thou mighty deep, whose billows round me play,  
Knowest thou some favourite spot, some island far away,  
Where weary man may find the bliss for which he sighs—  
Where sorrow never lives, and friendship never dies?  
The loud waves rolling in perpetual flow,  
Stopped for a while, and mumuring, answered, No.

And thou, serenest moon, who with such holy face,  
Dost look upon the earth asleep in night's embrace,  
Knowest thou no better land, hast thou not seen some spot  
Where miserable man might find a happier lot?  
Behind a cloud, the moon withdrew in woe,  
And a sweet voice, but sad, responded, No.

Tell me, my secret soul, oh, tell me Hope and Faith,  
And thou, O Love, reveal what inmost nature saith!  
Is there no happier spot where mortals may be blest,  
Where grief may find a balm, and weariness a rest?  
Faith, Hope, and Love, best boon to mortals given,  
Waved their bright wings, and whispered, Yes, in heaven!

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## Literary Reviews.

FIRST INTERNATIONAL CONVENTION OF REFORMED PRESBY-  
TERIAN CHURCHES. R. W. Hunter, Edinburgh.

The memorial volume of this Convention, held at the end of June, has now been published. The contents are an account of the unveiling of the statute to John Howie, Lochgoin; brief outlines of sermons, chiefly by American divines, preached at tombs and monuments of the martyrs; reports of 37 speeches and papers delivered during the sitting of the Convention, descriptions of martyr relics, &c., &c. We have read the volume with considerable interest, and are glad to sympathise with the general enthusiasm that pervades it in favour of the authority and rights of the Lord Jesus as King of kings and Governor of the nations. We also heartily approve of the zeal with which the word of God is declared to be the supreme standard by which all doctrines and

practices are to be judged. Never was there a time when a clear and decided testimony on such important matters was more needed. In the spirit of the most friendly criticism we would, however, point out that there appears to be a tendency on the part of our Cameronian friends to dwell upon the more external aspects of Christ's kingly authority without giving sufficient place to the necessity of inward soul subjection to Christ Jesus. It must always be remembered that in the most orthodox churches there are always two classes, those who are still in a state of nature and inwardly in rebellion to Christ, as well as those who have been made His subjects by the mighty power of the Spirit. It would be difficult to learn from this book whether such a class as the former existed in the R.P. Church. Again, we think that there is also a disposition to exalt Christ's kingly office out of due proportions to His other offices. More emphasis should be laid upon His priestly office, for without it no sinner can ever enjoy the benefit of Christ as Prophet and King. The song of the redeemed in heaven appears to us to be much taken up with a tribute of praise to the Lord Jesus as Redeemer. "Unto him that loved us and washed us from our sins in his own blood." Other features of the Convention we are pleased to see, such as an evident attachment to the use of the Psalms alone, and an avoidance of innovations in worship. Some of the addresses are marked by not a little literary skill. Altogether, much may be learnt of the distinctive principles and present standing of the R.P. Church from this volume.

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#### THE PRESBYTERIAN AND REFORMED REVIEW.

This quarterly Magazine of Calvinistic lore, published in Philadelphia has come to hand. Its contents are fifteen articles, some popular and some recondite. We fancy that every defender of the faith who wishes to keep abreast of the times would be better to see this magazine. It is edited, we believe, by Principal Warfield of Princeton Seminary. We note that our publisher has made arrangements for a regular supply.

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#### THE SABBATH QUESTION : by Rev. Allan Mackenzie.

A lecture on this subject by Mr. Mackenzie has been published in pamphlet form by the Northern Counties Publishing Company, Inverness. Price Threepence.

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NONE can promise us better than Christ can, and none can threaten us worse than Christ can. Can any man promise us anything better than heaven, or can any man threaten us anything worse than hell?—*Dr. Thomas Goodwin.*