

THE
Free Presbyterian Magazine
And MONTHLY RECORD.

VOL. I.

MARCH, 1897.

NO. II.

**The Declaratory Act and Admission into
Office in the Free Church.**

IT has frequently been urged in recent controversy that the fact that the Declaratory Act was not put by the Free Church into the formula which candidates for office are required to sign was a feature of the case that relieved the consciences of all who were opposed to the Act. On this account it was affirmed that the Act was not of binding obligation upon any, and therefore that such as did not accept it were free from all responsibility as to the doctrines it contained. In former articles we pointed out that this view of matters is a mistaken one, and that while individuals may not be personally asked to endorse the doctrines of the Act, the church has already endorsed these doctrines in their name, and involved them in the guilt and consequences of this procedure. The Act itself has become a standing law and constitution in the church, and individuals and church courts are bound to recognise it as such. All protests against it are invalid and have proved ineffectual. The fact is also admitted on all hands that by the direct authority of the church all are entitled to sign the formula "in view of the Declaratory Act," so that the church has proclaimed liberty to all within her borders to believe, maintain, and defend the doctrines of the Declaratory Act—a proclamation which proves that the body that has made it has surrendered her testimony for the truth of God and has become the propagandist of error. In view of these facts, it is our present purpose to show, first, that the non-insertion of the Act into the formula makes matters worse instead of better, and secondly, that the liberty given to all candidates to sign the formula in view of the Declaratory Act involves a serious train of evils.

I.—The non-insertion of the Act in the formula.

(1) This non-insertion proves the church guilty of a lack of honesty and consistency. To be consistent she should have embodied this Act alongside the Confession of Faith in the formula. If the doctrines of the Act are sound truth, all are under a moral obligation to believe them, and therefore all ought

to be asked to accept them. If they are not such as all are under moral obligation to accept, they should not have been adopted as part of the creed of the church.

(2) The non-insertion of the Act into the formula makes all candidates for office who believe in the Act guilty of dishonesty when they sign the formula. They sign the latter professing to accept the Confession of Faith and other standards without reservation, while at the same moment they do so only "in view of the Declaratory Act." With their hand they declare that they shall assert, maintain, and defend the whole doctrine of the Confession of Faith, while with their heart they declare they shall do no such thing.

(3) The non-insertion of the Act into the formula makes void the very end for which the formula was framed. If a formula serves any purpose, it is to express the candidate's adherence to the standards of the church. It is invariably understood that the formula gives a complete index as to the views of the candidate. In the present case, by the non-insertion of this Act, the formula fails to embody the entire views of candidates, and so fails to answer the end for which it was framed. Church courts are therefore quite at sea in a great number of cases as to the actual views of those admitted to office. Can any honest mind view this with anything less than dismay? Is it not the duty of all who sit in church courts, professing to administer the affairs of Christ's house, to see to it that they know who they are that they are admitting to the highest offices that responsible beings can occupy? If, therefore, they admit to these offices persons of whose views they are to a large extent ignorant, and who may, for all they know, hold very erroneous doctrines, these members of church courts are, to say the least of it, not acting in a faithful and scriptural manner, and by their conduct are laying themselves open to do incalculable injury to the cause of Christ and the souls of men.

II.—The provision by which candidates are entitled to sign the Confession and other standards "in view of the Declaratory Act" involves a serious train of evils.

(1) Men of erroneous views may now enter the ministry of the church under a profession of soundness in the faith. This dishonesty no doubt was perpetrated before this Act was passed, and candidates themselves were solely responsible for their sin, but now the church has sanctioned the dishonesty and made it perfectly lawful.

(2) The above provision also makes it lawful for ministers and others, who to-day adhere solely to the doctrines of the Word of God as contained in the Confession, to-morrow to change their mind and accept Declaratory Act doctrines. Thus the sound Calvinist can become at any moment an Arminian, and deny the doctrines of election and man's total depravity. The man who at one time believed the Bible to be infallible from beginning to end

is now entitled to cast doubts upon its inspiration, and assert that it contains errors and mistakes.

(3) The keys of discipline are now lost. Church courts, if there are any such, who desire to adhere to the Confession, have no power to bring to task men of Declaratory Act views, and can frame no libel against them. These courts are therefore disabled from obeying the command of Christ by His servant—"A man that is an heretic, after the first and second admonition, reject." They are incapable of performing a very important function of the Church of Christ, the neglect of which will result in evils of a far reaching character.

(4) The constitution of the church now affords no security to congregations that they will have sound ministers placed over them. The constitution entitles probationers, while professing to adhere to the whole Confession of Faith, to believe in erroneous doctrines, and while it is possible some sound probationers may still be found, yet these rare cases don't affect the above facts. The universal interests of the cause of truth are by no means conserved because it may happen that one or two individuals of sound views unfaithfully cling to a corrupt church.

(5) There is now no guarantee that those ministers who are themselves sound in their views will have successors who shall transmit the testimony faithfully to posterity. It is sometimes urged by "constitutional" ministers in the Free Church that if they left their churches they would be opening a door for young men of unsound principles. But surely a day is coming when they shall have to leave their pulpits for ever, and what safeguard have they that the door will not then be opened for unfaithful men to occupy their places? A minister of Christ has no more responsible duty laid upon him than that he should commit the truth to faithful successors, as the welfare of many succeeding generations in his congregation may depend upon how he acts in connection with such an important matter. It becomes him, therefore, to ask himself the question, is he using all scriptural means to secure this end? The constitution of the Free Church, he finds, entitles all its probationers to sign the Confession, "in view of the Declaratory Act," and so he cannot but conclude that there is no guarantee whatsoever there for a sound and faithful ministry. The minister therefore who, notwithstanding this, rests satisfied with the present constitution by abiding under its shadow, is content to lack the security which he is under the highest obligation to seek, that his successors shall be sound in the faith, and he therefore exposes to the utmost peril the future spiritual interests of his congregation. We would, with all earnestness, commend this aspect of their position to those ministers in the Free Church who have any true desire for the maintenance of sound doctrine, and for the transmission of pure gospel privileges to coming generations.

It is plainly proved by the foregoing facts that the only way in

which a sound ministry and a pure gospel can be maintained and handed down to posterity is by separation from a church that gives a free license to erroneous and soul-destroying error, and by the maintenance of a separate testimony on behalf of the truth. Division is not desirable for its own sake, and should in no wise be sought after. We can, however, honestly affirm that the body to which we belong, separated from the Free Church not for division but for union in the faith. It is no privilege to remain in a church, however large, that has cast overboard the truth of God. It is an unspeakable privilege to be a doorkeeper in a church, however small, that maintains a pure testimony for Christ.

A Sermon.

BY REV JAMES S. SINCLAIR, JOHN KNOX'S TABERNACLE,
GLASGOW.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN iii. 16.

WE are told in the opening verses of this chapter that Nicodemus, a man of the Pharisees and a ruler of the Jews, came to Jesus by night. Nicodemus had become secretly convinced that Jesus was no ordinary man, but a teacher who possessed the presence and power of God in His work. He was, therefore, anxious to meet Jesus, but to escape observation, came by night, and said unto Him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." It was no doubt a great step on the part of Nicodemus to give this testimony, if we consider his as yet imperfect knowledge, and the keen sense he had of the enmity with which his Jewish brethren regarded Christ. The testimony, however, true as far as it went, was inadequate in at least two important respects. First, Nicodemus appeared to have nothing more than a belief in Jesus drawn from the observation of His miracles. The belief was therefore only natural or intellectual. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." The Lord Jesus did not in His reply proceed to convince Nicodemus of the inadequacy of his faith by a process of reasoning, but with all authority declared unto him the great fundamental doctrine of the new birth, without the experimental knowledge of which a man could in no wise see the kingdom of God. Natural knowledge, without an inward radical

universal change in his soul by the communication of a new spiritual life, would be of no avail. The second inadequate feature in the testimony of Nicodemus was his acknowledgment of Christ simply as "a teacher come from God." He did not as yet apprehend that Jesus was the promised Messiah, the Son of the living God. The Lord Jesus therefore graciously led him on from the consideration of the "earthly things," things that concerned the new birth which required to take place in his soul on earth, to contemplate "heavenly things" concerning Himself who had come from heaven as the Saviour of sinners. In unfolding these "heavenly things" Jesus declares Himself to be "he who came down from heaven, even the Son of man which is in heaven" (v. 13), in one word testifying both to His humanity and divinity. Then, after announcing with evident reference to His death upon the cross, and its consequent benefits, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life," He proceeds to give a full epitome of the great work of salvation from its origin to its end, in the remarkable words of our text. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let us now, therefore, in dependence upon the Spirit of God, consider:—

I.—The love of God: "God so loved."

II.—The objects of His love: "the world."

III.—The manifestation of it: "that he gave his only begotten Son," and

IV.—The ends of the whole design: "that whosoever believeth in him should not perish, but have everlasting life."

I.—The love of God. In speaking of this wondrous love we shall take occasion to point out, first, its nature, and secondly, its properties.

1. Its nature. It is very important that we should know the exact nature of this love, as many have erred concerning the faith in regard to it. Many are not slow to ascribe even to the love of God these weaknesses that are characteristic of natural affection among men. According to Arminians it is at best but a weak ineffectual thing, because, if it is set upon all men, as they say, it fails to secure the salvation of multitudes of its objects, who perish in their sins. This is not the love of God revealed in the Bible, for the latter is an effectual, saving love, and no other will meet the case of helpless, perishing sinners.

(1) Let us observe then that the love of God here set forth is not a natural affection whose exercise towards men His nature necessarily demands. The love of God viewed as natural and necessary is only to be seen in exercise between the Father, Son, and Holy Ghost in the glorious Godhead. This love is an essential element in the blessedness of the Triune God. But the love of God to creatures is not essential to His blessedness. He is

eternally blessed in Himself, and would have been so had no creature ever existed. He required no object of satisfaction outside Himself. The very existence of creatures is a pure act of His good pleasure. To say, therefore, that His love to men is a necessary affection of His nature is to make Him dependent for part of His blessedness upon His creatures. This is derogatory to His all-sufficiency as the self-existent God, and makes Him a dependent being. This changes God into a creature. His own word declares Him to be "blessed for ever, and dwelling in the light which no man can approach unto."—(1 Tim. vi. 16.) The conclusion, therefore, is that His love to His creatures is not a natural and necessary affection. Let no one think, however, that it is any less glorious on this account. It is a revelation of His character which results in the deliverance from everlasting misery, and the entrance into eternal life, of a vast number of unworthy sinners of Adam's race.

(2) What, therefore, does this love actually consist in? It consists in a free voluntary purpose on the part of God to reveal His goodness in the salvation of men. "I *will* make all my goodness pass before thee."—(Ex. xxxiii. 19.) The Scriptures declare that God is good, and the love which He has set upon sinners for their salvation is a manifestation of the boundless goodness of His character. This manifestation was not natural and necessary, but voluntary, and therefore originated in the will of God. He willed to show the riches of His goodness; He willed to set His love upon sinners, and so we find in the Scriptures the purpose and the love of God inseparably united. His eternal purpose to save sinners, and His eternal love are frequently spoken of as expressing the same thing. They are also mentioned together, as in the following passages: "I *will* love them freely."—(Hos. xiv. 4.) "Be thou partakers of the afflictions of the gospel according to the power of God; who hath saved us . . . according to his own *purpose and grace* which was given us in Christ Jesus before the world began."—(2 Tim. i. 8, 9.) The purpose and love of God, having reference to one and the same end, and to one and the same persons, must infallibly secure the salvation of their objects. "The counsel of the Lord standeth for ever." "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—(Ps. xxxiii. 11, 12.) We shall now speak of the properties of this love which further disclose its glorious character.

2. Its properties. These are the following:—

(1) It is eternal love. The love of God to sinners existed "before the foundation of the world."—(Eph. i. 4.) It shall also last through eternity. "I have loved thee with an everlasting love."—(Jer. xxxi. 3.) (2) It is infinite and unchangeable love. God is infinite, and this is the love, not of a finite being, but of Him who is the infinite God. When it is said that "God loved," the love is necessarily like Himself, and therefore infinite. "God

is love." It is also unchangeable. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—(Mal. iii. 6.) His people's sins are fitted to provoke Him to withdraw His love, but, saith He, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee."—(Is. liv. 10.) (3) It is undeserved and unmerited love. It is undeserved, because the objects of it were sinners, rebels, "children of wrath even as others." Instead of love they deserved the everlasting hatred of God. "Thou hatest all workers of iniquity."—(Ps. v. 5.) It is also unmerited. They who deserved the wrath and curse of God could not merit any good thing, far less His eternal and unchangeable love. No merit can purchase this love. The merits of Christ did not purchase it; they are its immediate fruits. The love of God in Christ Jesus not only gave eternal life to sinners, but removed the barriers which, on account of sin, law and justice had righteously set up between God and men, and which would have effectually prevented them from ever enjoying His love. (4) It is love unto salvation. It is not a fruitless sentiment in the mind of God, but is efficacious to the salvation of sinners. It absolutely secures the salvation of its objects. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—(1 John iv. 9.) (5) Lastly, it is sovereign love. God passed by fallen angels, and loved fallen men. Nor is it set upon all men. It is only set upon such as were "chosen in Christ before the foundation of the world."—(Eph. i. 4.) "Jacob have I loved, but Esau have I hated."—(Rom. ix. 13.) Instead of quarelling with the divine sovereignty it becomes us to wonder that the least love or mercy should be shown to even one of our hell-deserving race. Rebels who deserve to be cast into everlasting woe, as the righteous reward of their sins, may well marvel that the infinitely holy God should set His love upon an innumerable company of them. The Lord hath said, "I will have mercy upon whom I will have mercy." This sovereign mercy is revealed in Christ, and the most direct way to its enjoyment is for us to come as unworthy sinners, and ask for it at the feet of a sovereign God in Christ Jesus. Such persons will speedily learn that it is "no vain thing" to wait upon God. Yea, He has given a free invitation to all to look to Himself as the only Saviour. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Is. xlv. 22.)

II. The objects of His love: "the world."

Under this head we shall consider, first, the character and state, and secondly, the number of these persons, as designated by "the world."

1. What is their character and state. Their character is that they are *sinners*. They broke the law in their natural head, Adam; they are possessed of a corrupt nature, and have committed

innumerable actual transgressions against the same law. "All have sinned and come short of the glory of God."—(Rom. iii. 23.) None of the human race, the elect included, are anything less than sinners. Sin has also made them *rebels*. We are rebels against the authority of God, because we despise His law and trample it under our feet. "We have rebelled even by departing from thy precepts and thy judgments."—(Dan. ix. 5.) Further, we are *enemies* against God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—(Rom. viii. 7.) We are therefore filthy and polluted in the sight of God. What is more foul than enmity to that God who is "glorious in holiness, fearful in praises, doing wonders?" Such is the character of "the world." What is the state of "the world." The whole world is under the righteous curse of God. For "cursed is everyone that continueth not in all things written in the book of the law to do them."—(Gal. iii. 10.) All have not only failed to keep the law, but all have transgressed its precepts, either in thought, word, or deed, so that all are without mistake under the curse. It is upon such persons, as were enemies to Himself and under His righteous curse, that God set His eternal and everlasting love. They were meet fuel for hell, yet He loved them, that they might be made meet for the enjoyment of eternal glory. It is therefore matter of great encouragement to all who hear the Gospel that it is sinners whom God loves. It is unholy rebels and enemies whom He has chosen in Christ from all eternity, and therefore souls, sensible of their miserable and guilty condition, are encouraged to look to Him who loved vile sinners, and sent His Son "to be the propitiation for their sins."

2. Why are they designated "the world" in respect of number? Because God loved persons "out of every kindred, tongue, people, and nation" in the world.—(Rev. v. 9.) It was a common misunderstanding on the part of the Jews that God had a gracious regard to no people but themselves. Under the old dispensation He showed them His peculiar favour, but He clearly intimated by His servants, the prophets, that the Gentiles should in due time be brought into the Church, and that "all the ends of the earth should see the salvation of our God." "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—(Is. lx. 3.) Many passages might be quoted from the Old Testament in proof of this truth, and the New Testament is full of it. The Apostle Paul points out in the second of Ephesians that Christ by His precious blood had brought those nigh who were "aliens from the commonwealth of Israel and strangers from the covenant of promise," and it is these same persons whom he speaks of in the first chapter of this epistle as chosen in Christ before the foundation of the world. The coming of Christ was therefore the time at which this great enlargement of the Church's borders was to take place, and so the apostles are bold to declare

the love of God to Gentiles as well as Jews, yea, to sinners of all nations under heaven. It was for this end that the Lord Jesus commissioned them, saying, "Go ye into all the world, and preach the Gospel to every creature."—(Mark xvi. 15.)

An error on this important doctrine has crept into the professing Church, and we would do well to beware of it. At the time of Christ's appearance the erroneous tendency was to limit the love of God, and the hope of salvation to one people, now the tendency is to extend this love to a degree unwarranted by the Word of God. For this purpose the expression "world" in our text is taken as applying to every person that ever was or shall be born into the world. God is therefore said to have loved all men in the widest sense of the term. Various passages of Scripture are used to establish this view. We believe, however, that, in the case of all passages so used, an unwarrantable construction is put upon them, and that, if closely examined, they teach nothing but what is in perfect harmony with the clearly-revealed doctrine, that God's love, while extending to sinners of every nation, is set only upon some, though many, whom He chose in Christ from everlasting. In order, therefore, to guide our hearers in the examination of such passages, we shall state a principle laid down by eminent divines:—Every place in Scripture, where universality is apparently attributed to the love of God, the atonement, or the salvation of men, has a limitation in the context, and a decided limitation in the analogy of the faith. If we apply this rule to the passage before us we find that there is a limitation in the very heart of it. "God so loved the world, that he gave his only begotten Son," not that all universally, but "that whosoever believeth in him, should not perish." Again, in the following verse we are told that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." "The world" is here unmistakeably used in a limited sense, for the Son did not come to save the whole world, otherwise the whole world would have been saved. Vast multitudes of the race were in eternity, and many of them, sad to say, in a lost eternity, before He appeared in the flesh. The Saviour also declared that the wicked should go away into everlasting punishment, and so many would be lost for ever. Observe further in the first chapter of this Gospel, tenth verse, that the expression "world" is used in the same verse in two distinct senses. "He was in the world, and the world was made by him, and the world knew him not." In the first two clauses of this verse "world" includes the material creation, while in the last clause it refers only to man. Even in the last clause the expression "world" has a further limitation. It cannot be said that none of the "world" knew Christ. Some did know and receive Him, for we are told almost immediately after that "as many as received him to them gave he power to become the sons of God." "The world" must therefore be taken in the above passage either as the unregenerate,

or as the greater portion of the world. It is in fact perfectly clear, that this word must be taken in an indefinite sense in many parts of Scripture, and that such indefinite expressions must be understood in the light of those that are definite. If you wrench such words as "world" and "all" from their context you can easily give them a universal meaning of the widest extent, but it is the duty of the reader of Scripture, yea, of any book whatsoever, to consider every word in the light of its context, and thus to learn its correct meaning. When, therefore, we look at this same Gospel where the word "world" so frequently occurs, we find that in no portion of the Word of God is the doctrine of God's love to the elect only more clearly set forth, "All that the Father giveth me shall come unto me."—(John vi. 37.) "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—(John xvii. 2.) "I have manifested thy name unto the men which thou gavest me out of the world."—(v. 6.) "I pray for them ; I pray not for the world, but for them which thou hast given me."—(verse 9.) All these passages clearly prove that it was not all but a portion of the human race which God gave to Christ that they might be saved. It is not ours, however, to conclude that, because all are not chosen, we ought not to trouble ourselves about the matter of salvation. It is our highest duty to seek an interest in that salvation which God in His eternal love has provided in Christ, and no other consideration whatsoever can relieve us from this duty. "Seek ye the Lord while he may be found, call ye upon him while he is near ; let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon."—(Isaiah lv. 6-7.)

III. The manifestation of His love: "that he gave his only begotten Son." It is evident from these words that it is God the Father who is spoken of in the text as having "so loved the world" as to give His only begotten Son. This display of love is exceptionally wonderful and glorious. In speaking of the gift of the Son we shall refer, first, to the gift of God, and secondly, to the immediate purposes for which He was given.

I. The gift of God was His only begotten Son. "The Lord possessed me in the beginning of his way, before his works of old. When there were no depths, I was brought forth."—(Prov. viii. 22-24.) He was by eternal generation the only begotten Son of the Father. He is also co-equal with the Father in substance, power and glory. The Father is God, but the Son is also God. "In the beginning was the Word, and the Word was with God, and the Word was God."—(John i. 1.) "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—(John i. 14.) What an unspeakable manifestation of love is it that the Father gave the Son, who is also God over all, for the salvation of hell-deserving sinners? The gift of all the angels and archangels in

heaven, and all created existences together were nothing to this. The redeemed may well say, "Thanks be unto God for his unspeakable gift."—(2 Cor. ix. 15.)

2. The immediate purposes for which God gave His Son. These provide a marvellous manifestation of this love. (1) He "gave him to be head over all things to the Church, which is his body."—(Eph. i. 22.) The Father in the everlasting covenant gave the Son to be the head and representative of elect sinners, that in this capacity He might perform the work of a mediator between God and guilty men, and in due time accomplish their eternal salvation. The Son as Creator was infinitely exalted above their persons, as creatures, and as holy, was also infinitely exalted above them, as sinners, yet the Father willingly gave Him that He might be their surety and substitute, and thus take their place under the law, satisfy justice, and obtain for them eternal redemption, and eternal life. The Son, with equal love and willingness, undertook the work. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—(1 John iv. 10.) (2) God actually gave the Son "in the fulness of the time" to perform the work committed to Him. This work involved a life of humiliation, obedience and suffering on the earth. It was necessary, therefore, that the Son should assume human nature, the assumption of which was His first act of humiliation. It was humiliation for the Creator of heaven and earth to veil His glory, and to take flesh and blood. He was born a little child in Bethlehem, and in a low condition. His mother was a humble virgin, and His birth place was a manger. There was no room for mother and child in the inn. There was no room among men for Him who dwelt in the bosom of the Father amidst the unspeakable glories of heaven from all eternity. His first dwelling-place on earth after His birth was in a stable among the beasts that perish. Such was the deep humiliation that attended His birth in the flesh. All His future life in this world was a life of humiliation. He hungered, thirsted, was weary, and had not where to lay His head, and all this was done that His people might be delivered from the miseries that their sins deserved, and might enjoy a blessing instead of a curse. Further, He was made "under the law" in the room of His people. This involved Him in the imputation of their sins. He who was holy, harmless, undefiled, bore the sins of a company which no man can number. "He hath made him to be sin for us," says the Apostle, "that we might be made the righteousness of God in him."—(2 Cor. v. 21.) The Son of God, having the sins of men laid upon Him, suffered the curse due to these sins. For this reason He suffered from men, devils, and the justice of God. The last act of suffering was, when He endured the infinite wrath of God on the cross. It was then He drank the full cup of the righteous indignation of God, paid the full penalty that justice demanded, and finished the work of redemption. "Christ hath

redeemed us from the curse of the law, being made a curse for us.”—(Gal. iii. 13.) In all this work we behold the love of God to guilty sinners. Abraham laid his son upon the altar, but was not permitted to shed his child’s blood. But here, we have God the Father, for the great love wherewith He loved accursed sinners, drawing the sword of infinite justice, and bathing it in the precious blood of His eternal Son. “Awake, O sword, against my Shepherd, and against the man that is my fellow, said the Lord of hosts.”—(Zech. xiii. 7.) The Son cried, “It is finished,” and gave up the ghost. The dignity of His person added infinite merit to the sufferings of His humanity, and justice received infinite satisfaction. The work of redemption was thus completed for ever. We have to observe, however, that the Lord Jesus not only willingly and lovingly endured all necessary sufferings in order to satisfy a broken law, but he kept the law perfectly in its precept in the room of His Church. He fulfilled the covenant of works, so as to obtain the promise of eternal life, originally lost by His people in Adam their first covenant head. The law of God is summarily comprehended in these two great commandments, “Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind; and thy neighbour as thyself.” The Son of God rendered infinitely perfect obedience to this law, and so obtained eternal life for His people. He, therefore, secured not only eternal redemption, but eternal life, not only everlasting freedom from the curse, but the everlasting enjoyment of the favour and fellowship of God. “The gift of God is eternal life through Jesus Christ our Lord.”—(Rom. vi. 23.)

Some represent the work of redemption, as if it were solely the interposition of Christ between the Father, as an angry judge, and men as guilty sinners, and thus as if the Father showed no love at all. This is a very unscriptural view of the work. In every step of it, from its origin in the covenant of grace to its execution in the incarnation, obedience and death of Christ, we have as surely the display of the Father’s love to sinners as we have of the Son’s. The Father undoubtedly displayed His righteous wrath in the curse of the law, and in the sufferings of Christ upon the cross. But it was He also who, out of His eternal love to sinners, provided His own Son as a sacrifice in their stead. We see therefore in the cross of Christ a glorious manifestation of the love of God to guilty men, for He spared not His Son, but freely gave Him up to an accursed death, that poor sinners might be set free. “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”—(Rom. v. 8.)

IV. The ends of the whole design: “that whosoever believeth in him should not perish, but have everlasting life.”

1. The first end is that sinners may believe in the Son of God. To believe in the Son is to “receive and rest upon Him alone for salvation, as he is freely offered in the gospel.” No one is excluded from believing in Him in virtue of any natural circum-

stances whatsoever. Race or rank is no obstacle. Whosoever, young or old, rich or poor, Jew or Gentile, moralist or open sinner, believeth in Him, shall not perish, but have everlasting life. Faith, however, is absolutely necessary. It is only "he that believeth that shall be saved." "He that believeth not the Son shall not see life, but the wrath of God abideth on him." A historical faith is not sufficient. We may believe by our natural powers the historical record of the work of redemption, and have no saving knowledge of Christ. Saving faith is the gift of God, and the fruit of His Spirit's work in the soul. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God."—(Eph. ii. 8.) This faith is a consequence of the new birth. What is its first effect? It unites the soul to Christ. Christ offers Himself as a Saviour in the gospel, and the soul, by this heavenly faith, receives and rests upon Christ for all the ends of salvation for which He came into the world.

2. The second end is that believers "should not perish, but have everlasting life." No sooner is a sinner united to Christ by faith than he obtains two benefits. The first is, freedom from the curse of the law from which Christ has redeemed His people. That curse is "everlasting destruction from the presence of the Lord, and from the glory of his power."—(2 Thess. i. 9.) The believer shall not perish, because he is now no longer under the curse. "There is therefore now no condemnation to them which are in Christ Jesus."—(Rom. viii. 1.) The second benefit is 'everlasting life.' Christ says that He gives unto His sheep eternal life. This eternal life begins in spiritual life. The dead sinner is made partaker of spiritual life in the new birth. Faith is the outcome of this spiritual life, and it is the same life that will eventually be swallowed up in eternal life. This eternal life is in heaven, but the believer becomes an heir of it here, through his union to Christ by faith. He is therefore said to have everlasting life, because he is a rightful heir of it in Christ Jesus. Believers are heirs of an "inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation."—(1 Pet. i. 4, 5.) The love of the Father, the obedience of the Son, and the work of the Holy Spirit, concur to this gracious and blessed end.

Application (1) If you are still in your natural state, you are dead in sins, under the curse of God, and in danger of hell fire for ever. God, in His eternal love, gave His beloved Son, that He might die, and open up a way of escape and salvation for even such as you. Now, in the day of your merciful visitation, seek grace to believe in Christ, lest you perish for ever. At the judgment seat you will have to answer, not only for your transgression of the law, but for your rejection of the gospel. If you are then found in your sins you will have to bear the wrath of the Lamb, and the punishment of unbelief through eternity. Flee now for your life to Christ, the only refuge for sinners from

the tempest of the wrath of God. "Seek ye me," saith the Lord, "and ye shall live."—(Amos v. 4.)

(2) You that have good reason to hope you were enabled by grace to believe in Christ, seek a deepening sense of your absolute unworthiness of any good thing at the hand of God, and especially of the salvation that He has provided in His beloved Son. The more lively your faith in Christ the deeper will be the sense of your constant need of dependence upon Him in all His fulness. Seek to get such a measure of nearness to Him by faith as to be filled with ever-increasing wonder and praise at the eternal unchangeable love of God manifested in His Son, to such unworthy, hell-deserving sinners. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Diary of the late William Sinclair of Wick.

(Continued from page 381.)

FEBRUARY 1st, 1884.—Had a long letter last night from Duncan Cameron, Duthil.* He brings forth fruit in old age. We had two letters from the boys in America, for which there is cause of thankfulness. I feel as if my trouble was saying, you will soon be done with all things seen. If so, I ought to bow before Him who has manifested so much grace and such compassion in times past, and who has dealt so marvellously. None, none, none like Him, no, no, no, not one. But who knows the exceeding excellency of His divine, holy, holy, holy perfections? Eternity will be opening out glory through the Church.

7th.—Getting what sleep does, but very broken and restless. I desire closer intercourse through the Word, and yet, I have more than deserved. Jesus manifested Himself very precious in these words, "For their sakes I sanctify myself," opening up His love to them, and the holiness of the wonderful work He was working out. Verily, He is the Wonderful. Oh, when He is working a work to the praise of His Father, He may be safely left to be guided by His own zeal, love, and wisdom. The Father has all confidence in whatever He says. "This is my beloved Son, hear ye him." "Ye know not yet who and what he is, but I know him from everlasting as the Lamb slain, I know how he desired and desires to do my will for his brethren and joint-heirs, I know how he rejoices in being in them, and they in him, and

* Could any friends in the district send us reminiscences of this worthy catechist?—Ed.

that we shall be all perfected in one through all eternity to the glory of free grace."

8th.—Up at worship in the morning, but nothing special to record. It is sad to be quiet under formality. O! let the cry of the mourner be in exercise. How long, Lord, wilt Thou hide Thyself? Return, return. What will come up on the land of Thy people but barrenness until the outpouring of Thy Spirit? Oh, what a wonder that Thy Spirit should be poured out as a spirit of grace and supplication! Oh, there will be work done then. Come, come, and do not tarry till the wilderness become as a garden which the Holy one hath blessed, that it be not like what it was in the sluggard's possession. May the Tree of Promise yield largely, the Tree of Life giving the sap, and the love of the Owner opened in all. Wrote A. F. L.—.

11th—Mrs. S. T.—came Saturday evening. Was pleased to see her yesterday. Dr. Kennedy's letter from Rome came on Saturday. Much cause of gratitude to God that some may yet hear him opening up the wonders of redemption. Paul's letters are not to be surpassed. *The Gospel Magazine* also came. Precious portions for the tried, especially by Saunders. He terms them devil-haunted and devil-hunted ones, both of which things are very keenly felt by some. The sword of the Spirit will make havoc of him and his allies when well used. O, to see them in their flight under the warm rays of the sun of righteousness. The day is at hand when sorrow and sighing shall for ever flee away from the little flock, and they shall be ever entering into peace and joy unspeakable within their Father's mansions of love and grace. He does not seem to keep them back from any privilege, such is His love. They are His friends, yea, they are His sons and daughters to go no more out.

12th—It is with much difficulty I can write to-day. Oh, remember poor afflicted ones scattered over the land, concerning whom Thou hast promised that they shall trust in Thee. May I be one of them that have the joy of the exercise of trusting in Thee. None are put to shame that trust in Thee. They that know Thee will do it. Oh, destroy any tendency to mistrust, arising from present silence and corrections, justly endured too, if I may be made to feel sin sinful as against the divine love and atonement. Oh, grant repentance unto life, and a kindly meeting, where not deserved, in the Mediator who is blessed for evermore.

13th.—Rev. Mr. Stevenson called. Talked a while regarding the ground of a sure hope, and of the need of being stripped of all, except as a sinner before an all-sufficient Saviour who can save to the uttermost. He then prayed suitably, and left.

18th.—The Comforter seems far from me, and silence prevails. It is well to be free of terror. Lord, grant the fruit of thanksgiving, and to see Thy loving kindness. How little we can stand of Thy displeasure!

19th—Deeper fears, lest, being left to cry aloud, as I am disposed to do when I feel the choking, that I have lost confidence in God. There are many mighty reasons why He should withhold comforts, but none why He should fail. May He grant strength out of Zion, His own holy hill.

25th—Since last writing, I have been like a locust tossed, yet goodness and mercy following us. I have been told to-day my son has bought and paid the Ropery shares. What cause to wonder! May we prove by a humble walk that it is in Thee we get our houses and gardens, wells, and trees. Preserve from being lifted to forgetfulness, unholiness, and unthankfulness. I was long in a sort of bondage in the ropework, but the gracious One has not sent me out empty. The Most High has made the ropework a means of worldly subsistence, and I have every reason to be thankful. I never practised oppression. Was probably too easy with some, nevertheless, I got through. Thanks to the Over-ruler who hath all power.

26th.—Still a monument of unmerited mercy, being longer so than some thought. I can say nothing now. Glad that the ever Blessed reigneth, and doeth according to the purpose of His ever blessed will. Well in the past, good at present, and a good hope through grace for the future. But yet mistrust will not hear a good report of His providence for the future. I have lacked nothing in my affliction that was truly required, and yet enjoyed nothing aright without His favour.

29th.—Friends very kind and attentive. William Elder came down to see me to-day. He told me of dear Mr. Cowan's death. Be still, O my soul, and wonder.

March 1st.—This day, 34 years ago, my wife and I were married in this house by the Rev. William Taylor. We have to record great goodness and deliverance from many fears. We often got our sackcloth loosed, and at the last moment were girded with gladness. We have eight sons and three daughters spared to us. Oh, may they plead for the life of their spirits, and be accepted in the Advocate. There are two grand-children in Texas. May they know the God of their fathers, and serve Him with a perfect heart, a heart with which He has dealt by enlightening and renewing it. May there be saving fruit to all eternity.

3rd.—Still very frail all over, and rest broken. I now observe there is much night and day crying recorded in the Scriptures, and many complaints of not being heard, and yet many mercies recorded. He seems to be doing more than He says in taking off the yoke, and in setting meat before them, in sufficing them with little, so that they are not utterly cast down, and not entirely cut off from hope. And still they feel so far off. But when they remember what He reveals Himself to be as Mediator, and what they have experienced in the past, it is not easy for unbelief to get standing. Many of their cries are against themselves, being all

they can do to acknowledge how justly they are treated under His hiding. The roving of the vain mind also makes them cry, seeing how often they are taken up with vain trifling, instead of staying near the fountain of wisdom and grace. Lord, stay our minds on Thee, and may our meditations of Thee afford sweet thoughts.

4th.—The doctors say I am improving. I do not find it much. My mind tends to prevent recovery. If it were at rest my body would be more at ease. But it truly terrifies me to find my foolish wanderings after mere confusion, and how little heeding the glorious things of the Gospel, wherein there is "Glory to God in the highest, peace on earth, and goodwill to men." It is good that His heart, and not mine, is the repository of it. Dear William Elder will return home to-day, and other friends who were here over Sabbath. Dear Kitty M'Rae will remain some time, and be like a lovely dew from above to eyes with the scales off. We are much in want of living epistles. May they be raised up to put empty shadows to be esteemed as they ought. Oh, to see persons whom the Lord would work through, sanctified and meet for His use. Some cannot reconcile it with His declarative glory that He would make use of man or minister in our day to work His holy work. We have imbibed such worldly principles in religion, and will suffer so little for it. How very few are doing the work with power from on high?

5th.—So far as I am able to judge, I am better. I put on my clothes without assistance, and feel a desire for food, but the swelling still remains. I had a nice quiet night, and oh, how refreshing! Thanks to him who can give sleep, who delighteth in mercy as well as in holiness and justice. They cannot be separated, nor wrought apart, but they all gloriously harmonise in Immanuel to the glory of the holy Majesty of heaven and earth. O! to be found walking in His love, with fear of offending or grieving His blessed Spirit.

6th.—Waking greater part of last night through wandering of mind away from the Fountain. I could like to be at Thurso Sacrament, but they are likely to grieve any tender ones by following the south country fashions, showing how silly they are, and how little they abide by the truth, or how little reproach they will stand for its sake.

7th.—Had an easy night in bed, but I was sore set on, yet I would blame myself. "My folly makes it so."

This is the end of Mr. Sinclair's highly interesting and instructive diary. The day after he penned these words he entered into his everlasting rest. In next number we shall give a report of one of his addresses delivered in the Pulteneytown Academy at the time of the Robertson Smith case, as well as some of his letters, &c. The following poem was composed for him, December 24th, 1883, by a much loved friend, and proved a word in season:—

Thou say'st they bid thee rest,
 Why not the message heed?
 What can'st thou do at best,
 But sin in word and deed?

Dost thou not know full well,
 That not to thee is given,
 To shut the gates of sin,
 Or open those of heaven?

Another hath done this,
 The Christ of God is He,
 Who fought His children's battle,
 And gained their victory.

Then rest thee, brother, here,
 In Him who, tho' divine,
 Did set His love on sinners
 Before the hours of time,

And covenanted for them,
 That yet the day would come,
 When in their very nature
 He'd answer in their room ;

And for them meet all charges
 By sin and Satan made,
 And hush each vile accuser—
 Himself their righteous Head.

Then rest thee, brother, here,
 For, on th' accursed tree,
 His life He did lay down
 To set His children free.

" 'Tis finished," was the cry
 That crowned His work of love,
 And rent the darkening veil
 'Tween earth and heaven above.

And tho' He went to glory
 By the pathway of the grave,
 'Twas thus He proved to be
 Omnipotent to save.

Then let Him bear the burden
 Of all thou needest still,
 For, on whom He set His love,
 Love them He ever will.

And soon from all that's restless,
 From every tear and care,
 He'll bring them to His kingdom
 His kingly joy to share.

Then rest thee, brother, here,
 On Him who reigns above,
 Until thou rest thee *there*,
 Within His endless love.

William Murray and Alexander Gair.

A friend has sent us the following interesting reminiscence:—
 "While reading the diary of William Sinclair in last month's Magazine, where he speaks of his esteemed friend the godly William Murray, I was reminded of an incident in the life of the latter, told me by himself, while he was being plied for reminiscences of Sandy Gair, and the hill of Latheron. The incident might be interesting as shewing how iron sharpened iron in the days of yore. I remember, said William, the first time I went to the communion at Latheron, I was a stranger not knowing where to go, when a fine looking man directed me to a house where he was to follow. I went, and soon found out that it was Sandy Gair who had directed me to his own house ; and now the table was covered and I was feeling very unfit to be in his company and so many pious people present also, but the worst of it was that Sandy insisted on my asking the blessing and would take no denial. Soon after, he said some words to me that made me think I was not on the sure foundation, so in distress I stole out of the house and went away to a cave, and it was the *third day* that friends took me out of there. And though I'm not to speak of what I got in the cave, I'll tell you what I left in it, I left "the fear of man" in it ; and after that there were few I was more friendly with than Sandy Gair. Now, I have told you what I never remember telling before, to let you see how you are thinking to get to heaven, with your light religion." It follows, that the writer, being one of the present generation, did not retire to a cave."

"With Open Face."

A FREE CHURCH PROFESSOR'S LOW THOUGHTS ON A HIGH THEME.

PROFESSOR BRUCE, of the Glasgow F. C. College, has made a new contribution to Christology in a book published under the above title. He aims to give his readers an improved insight into the mind and character of the Son of Man, and the implication is, that whereas men have hitherto viewed this grand object through an obscuring medium, now the professor has arisen to rend the veil that has hid the beauty, and as he himself says, to clear off the dust and cobwebs that have encumbered the canvas, so that men may see the fair vision with "open face." Truly, a thankworthy task, but when we begin to define to ourselves what the professor means by dust and cobwebs, our satisfaction gives place to quite different feelings. For it begins to be apparent that what the professor regards as a mist and stumbling block in the inquirer's way is the inspired theology of Paul and John. The proper Deity of Christ, the priestly self offering of Christ, these the professor apparently regards as doubtful, unessential doctrines, and he speaks quite confidently of drawing men, of making real disciples to Christ, when he has presented nothing to their view but a lofty human character setting a grand ideal before the world. To prove how unevangelical our professor is, let the following passage be marked:—"The lofty unearthly ideal of Jesus Christ makes its appeal distinctly, exclusively, and confidently to the heroic element that slumbers in every man. It speaks to us in words charged with the subtle charm of poetry, and with the spirit-stirring power of military music. It arouses enthusiasm, it transforms timid men into brave soldiers ready to fight without thought of fear; it makes sinful men partakers of the divine nature, capable of morality, Godlike in quality, if not perfect in degree. And wherein lies the personal power of the Lord Jesus to bind human hearts to Him in devoted love and heroic service? In this, that He realised His own ideal. He was indeed perfect, as God is perfect, and in being this He left all his disciples, even such an one as St. Paul, hopelessly behind. But the divine loftiness of His character does not remove Him beyond reach of our sympathy. We do not lose interest in Him because He is so much better than we, on the contrary, it is by His excellence that he draws us. He is to our hearts the imitable Inimitable, holding us at once by aspiration and admiration."

It will be observed that, in the above extract, although Christ is called Lord, yet He is nowhere stated to be the omnipresent God, able to put forth creative acts on the human soul. He is

said to be the object of our sympathy, but not the object of our faith. For aught that appears, He might be some lofty preternatural being, such as the Arians feign, a sublimed Socrates, or Isaiah, who appeared long ago, and whose virtues, enshrined in history, we can contemplate and imitate. His relation to the virtuous acts of His followers is allowed to be that of model to a drawing, but it is not said to be the close, mysterious, necessary relation of a vine to the fruit produced by the branches, because this view had necessitated the ascription of divine attributes to Jesus, and had lifted the theme to the inscrutable Johannine level.

Having obscured the proper glory of Christ, mark next how the professor falsely dignifies the nature of man. "The heroic element," he says, "slumbers in every man," and the lofty, unearthly ideal of Jesus Christ has only to be presented to it in order to make sinful men partakers of the divine nature. As Christ realised His ideal, so, it seems, may we realise ours. We, forsooth, may aspire to imitate Him by virtue of an affinity to Him, which we already possess and need only cultivate.

But in putting forth these ideas has the professor achieved any glory or originality? On the contrary, what old worn figments of an exploded Socinianism these brand new improvements in theology are! Christ a mere lofty example, and men saved by a virtuous life in imitation of Him! This is the sum total of the professor's scheme, a scheme frequently revived, but always rejected as vanity and lies by every real Christian for the past eighteen hundred years.

Having indicated the professor's Socinian drift, it remains that we briefly specify some few other erroneous features. As showing further his disloyalty to the central doctrine of the faith, viz., the Deity of Jesus, we notice the first question and answer in his child's primer of Christian doctrine appended to the book. "Who was Jesus? He was the Son of Mary of Nazareth in Galilee, whose husband Joseph was a carpenter."

To say nothing of the slurring over of the mystery of the immaculate conception of Jesus, observe how the professor stumbles in the very form of asking the question. We do not say, inquiring about Queen Victoria, "Who was Victoria?" We say, "Who *is*," because the subject of our inquiry lives. Had Christ been as real to the professor as Queen Victoria, could he have so misrepresented Him as to imply that He was and is not?

Then what a fatal omission is it to leave out the further information that He is also the Son of God. In a child's catechism some things must needs be left out, but what godly heart from Polycarp downwards but would hasten to teach his child the saving truth that Jesus is Jehovah? To pursue in any case a policy of silence in regard to this doctrine is the same as to have denied it. From the professor's repute as a Free Churchman of

the new school it will not surprise anyone to learn that his treatment of the Scripture record is very free. He frequently appends a voucher to the incident or passage he is considering, stating that its historicity is satisfactory, as if it was a common thing to find unhistorical matter in the evangelists, and readers had need to be wary. He coolly decides that the solemn scene of Christ's agony in the Garden is unhistorical, because not only have Westcott and Hort found the manuscript unsatisfactory, but Professor Bruce feels that such an incident is at variance with the spirit of Luke's sunny and gracious narrative. In the verse, "This cup is the new testament in my blood, which is shed for many, for the remission of sins," the whole latter part is cut away, because, forsooth, the sentiment is too Pauline, and it must therefore be an interpolation. Concerning this cavalier treatment of inspired history, Dean Burgess in his book, "The Revision Revised," impressively says that he hopes they who perpetrate it may have the benefit of that prayer, "Father forgive them, for they know not what they do." X.

The Happy Man.

THE happy man was born in the city of regeneration, in the parish of repentance unto life. He was educated at the school of obedience, and lives now in perseverance. He has a large estate in the county of christian contentment, and many times does jobs of self-denial, wears the garment of humility, and has another suit to put on when he goes to court, called the robe of Christ's righteousness. He often walks in the valley of self-abasement, and sometimes climbs the mountains of heavenly mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the word of God. Thus happy he lives, and happy he dies. Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of that man who believes firmly, prays fervently, walks patiently, works abundantly, lives holily, dies daily, watches his heart, guides his senses, redeems his time, loves Christ, and longs for glory. He is necessitated to take the world on his way to heaven; but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him all in all, in two words he is a *Man* and a *Christian*.—Rev. Lachlan Mackenzie.

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

(VIII.)

MONTROSE, 15th April, 1877.

MY DEAR FRIEND,—I hope this will find you well. My own health is fairly good at present, at least, as the Scotch say—"I canna' complain."

I have been, for the last hour or two, revising the proof sheets of a small treatise I am writing on the "Inspiration of Scripture," and of which I hope to send you a copy shortly; and, as a relief from the strain of thinking, I now take up my pen to have a quiet talk with you. And if we at times find that it is a relief to unbosom our minds to a friend, what ought it to be to us to have the privilege of drawing near to a throne of grace, there to unbosom all our wants, our cares, and our griefs, aye, and our poor praises? We would not be presumptuous with the Lord, but holy familiarity is not presumption. People that live together in family have intercourse and communing that those outside do not know anything about; and does not our living in family as redeemed, adopted children, with the Father, the Son, and the Holy Ghost, suggest and warrant a holy liberty and intimacy of communion with God which the world knows nothing of? "Because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father."

For example, when we pray for our children, are we not ourselves to speak to God as children to a Father able and ready to help us? Are we not to be earnest and importunate in asking from Him what we most of all desire for them, and that is their salvation? And can we contemplate seriously the possibility of not getting an answer in peace regarding them, and not be stirred up to further solicitude and importunity on their behalf? Can we bear the thought that any one of them should be an enemy of God, and in a state of guilty and irrecoverable rebellion against Him to all eternity? We cannot. And are we not in our prayers to tell this to God? We are. Are we not to tell Him that we cannot and dare not anticipate anything less at His hands than the salvation of each one of them? Will He be offended if we tell Him that we cannot endure the thought of their everlasting perdition—of their being left to be blasphemers of His name to all eternity? Will He be displeased if, in our infirmity and agony of feeling, we thus bring before His grace and power the case of their immortal souls? I do not believe that He will. Has He not said that from those who walk uprightly He will withhold no good thing (walking uprightly does not mean, as some foolishly imagine, walking in celestial perfection on earth, but walking within the bounds of the covenant of grace), and is not the salvation of the children whom God has committed to my care a "good thing?" It may be true that in this matter I know not what spirit I am of,

when I tell God that I cannot bear to think of any one of them being shut out for ever from His favour. But whatsoever spirit I am of in the matter, I shall tell the Lord of it fully and unreservedly, and He will know. And I will ask Him, what did He give me the example of Jacob for, who wrestled for the blessing? What did He give me the promise of His word for, "a seed shall serve him that shall be accounted to the Lord for a generation?" And what did He give me the name of Christ for, of whose name it is written that "men shall be blessed in Him, and all nations shall call Him blessed?" And what did Christ leave the promise of the Holy Spirit with His church for, who, "when He is come, reprove or convinces the world of sin, of righteousness, and of judgment?"

Also, when we pray for the church of God, for the cause of Christ, and for the advancement of His kingdom in the earth, are we not to use holy boldness? Have we not the Lord's own words—"The kingdom of heaven suffereth violence, and the violent take it by force?" Do we give Christ credit for the loving kindness and condescension manifested in such a prediction—"The kingdom suffers violence, and the violent take it by force?" Christ is there evidently contemplating with satisfaction His children importunate on behalf of the kingdom; He is contemplating some of such wrestling as He had seen done in the past, as to be done still, and again in the future. It is our supposed vindication of ourselves in getting quit of a troublesome beggar, "O, the man was getting quite violent." But it is Christ's vindication of Himself for granting the victory and for bestowing the blessing—"O, the poor beggars are getting quite violent, I must suffer myself to yield, to be "taken by them." "And he blessed him there!" And if Christ and His poor beggars understand one another, is not that enough? If He and they are of one mind—they not content without the blessing, and He not content without bestowing it—who else has any business or right to interfere? The devil, does he gainsay them? Ah, but Christ and His children are standing together in the heart of the promise—"I will put enmity between thee and the woman, and between thy seed and her seed"—and are thus railed in within an impregnable barrier which has been placed there by God's almighty hand. And, while Christ and His children stand together there within the fortress of the promise transacting their love-matches, Satan has been cursed off the ground with the beastliness of a creeping thing, awaiting in helpless rage and enmity the day when he and his seed shall be for ever shut out into the outer darkness.

This reminds me that I have a question to answer your A——, "Is Satan glad at people's troubles?" God bless the boy and teach him, and lead him early into the paths of His salvation. What can I answer? I hope he doesn't think I have any special means of knowing the mind of the arch-enemy! Well, tell him from me that Satan is a being—a person—of pure

unmingled malignity and venom, without a single good point to mitigate the unalleviated fulness that is in him of sin, and nothing but sin; not a single redeeming point about him to make him even pitiable or deserving of anything but the unrelieved eternity of woe that is before him. Perhaps this is not a direct answer, but, as I have told A——what sort of a being Satan is, let him answer his own question himself. And tell him from me, moreover, that to incur Satan's hatred for fleeing to Jesus Christ—who is unmingled love and holiness, and who has in His cross triumphed over Satan and is blessed for ever, and blessed specially in blessing—to incur Satan's hatred for fleeing to Jesus is nothing to speak of, cruel and fearful though his hatred be. Yea, rather, if his hatred is incurred for Christ's sake it is something not only not to be dreaded but something we should be glad and thankful for having got grace to do.

But I have given you enough "talk" to-night. With affectionate interest in you and yours.—I am, &c., HUGH MARTIN.

Letter to Several Sorts of People.

BY REV. WILLIAM GRIMSHAW, OF HAWORTH (1708-63).

GRACE, mercy, and peace be to you from God our Father and from our Lord Jesus. It is well with some sorts of people that you have had, or now have to do with. It is well with those of you in Christ who are gone to God; it is well with those of you in Christ who are not gone to God; it is well with those of you who earnestly long to be in Christ, that they may go to God; it is well for those who neither desire to be in Christ nor to go to God; and it is only bad with such who, being out of Christ, are gone to the devil. Them it is best to let alone, and say no more about them.

It is well with those of you who, being in Christ, are gone to God. You, ministers and members of Christ, have no more doubt or pain about them. They are now and for ever out of the reach of the world, flesh, and devil. They are gone where the wicked cease from troubling, and where the weary are at rest. They are sweetly reposing in Abraham's bosom. They dwell in His presence who hath redeemed them, where there is fulness of joy and pleasure for evermore. They are waiting the joyful morning of the resurrection, when their vile bodies shall be made like unto His glorious body, shall be re-united to the soul, shall receive the joyful sentence, and inherit the kingdom prepared for them from the foundation of the world.

It is well also with those of you who are in Christ though not gone to God. You live next door to them. Heaven is begun with you too. The kingdom of God is within you; you feel it. This is a kingdom of righteousness, and peace, and joy in the Holy Ghost. It is begun in grace, and shall terminate in glory. Yea,

it is Christ within you the hope of glory. Christ the rock, the foundation laid in your hearts, hope in the middle, and glory at the top. Christ, hope, glory! Christ, hope, glory! You are washed in the blood of the Lamb; justified, sanctified, and shall shortly be glorified. Yea, your lives are already hid with Christ in God. You have your conversation already in heaven. Already you sit in heavenly places in Christ Jesus. What heavenly sentences are these! What can come nearer Paradise? Bless the Lord, O ye happy souls, and let all that is within you bless His holy name. Sing unto the Lord as long as you live, and praise your God while you have your being. And how long will that be? Through the endless ages of a glorious eternity!

It is well with all those of you who truly desire to be in Christ, that you may go to God. Surely He owns you. Your desires are from Him; you shall enjoy His favour. By-and-by you shall have peace with Him through our Lord Jesus Christ. Go forth by the footsteps of the flock, and feed by the shepherds' tents. Be constant in every means of grace. He will be found of them that diligently seek Him. Blessed are they that mourn, for they shall be comforted. Though your sins be never so many, never so monstrous, all shall be forgiven. He will have mercy upon you, and will abundantly pardon. For where sin hath abounded, grace doth much more abound. He who hath begun this good work in you will accomplish it to your eternal good and His eternal glory. Therefore doubt not, fear not; a broken and a contrite heart God will not despise. The deeper is your sorrow, the nearer is your joy. Your extremity is God's opportunity. It is usually darkest just before daybreak. You shall shortly find pardon, peace, and plenteous redemption, and at last rejoice in the common and glorious salvation of His saints.

And lastly, it is well for you who neither truly desire to be in Christ, nor to go to God. For it is well for you that you are not in hell. It is well your day of grace is not utterly past. Behold, now is your accepted time; behold, now is your day of salvation! Oh that you may employ the remainder of it in working out your salvation with fear and trembling. Now is faith to be had—saving faith. Now you may be washed from all sins in the Redeemer's blood, justified, sanctified, and prepared for heaven. Take, I beseech you, the time, while the time is. You have now the means of grace to use, the ordinances of God to enjoy, His word to read and hear, His ministers to instruct you, and His members to converse with. You know not what a day may bring forth. You may die suddenly. As death leaves you judgment will find you. And if you should die as you are—out of Christ, void of true faith, unregenerate, unsanctified—fire and brimstone, storm and tempest, God will rain upon you, as your eternal, intolerable portion to drink.

Suffer me, therefore, thus far, one and all of you. God's glory and your everlasting salvation is all I aim at. What I look for in return from you is, I confess, much more than I deserve—your prayers.

Sacramental Address.

(V.)

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

THE fulness of Christ is provided for the sinful, the needy, and the perishing, and no others can see the glory or relish the sweetness of it. The full soul loathes the honeycomb, and so does the self-sufficient sinner the fulness of Christ. He therefore seeks no interest in it, and holds no intercourse with it. And wherefore should he, for he has enough in himself and in the world to supply all his wants. He may indeed profess to come to Christ, but that is not that he may get anything from Christ, but that he may give to him so as to be recompensed in the day of accounts. But, intending communicants, if you have any knowledge of Christ—and if you have not you ought not to be here—then you will feel you cannot live without Him. For so many and so pressing are your wants that it requires His infinite treasures to supply them. It may be that even now you have come to His table that you may get some darkness dispelled, some burden removed, some difficulty cleared up, some sorrow allayed. And your great desire therefore is to see Jesus and enjoy communion with Him, for you are persuaded that if He only speak the word your soul will be delivered and comforted. Now, it is encouraging to you that Christ is set forth in this ordinance as the great deliverer of His people. And in the very observance of it does He prove that He is possessed of this gracious character. For why was it that His body was broken? Was it not because of the load of guilt which He bore? And why did He bear it even unto the shedding of His precious blood, but that sinners might be freed from the curse of the law, and from all the penal consequences which it involves?

In Christ crucified, therefore, as apprehended by faith, you will find a cure for every wound, a cordial for every sorrow. For are you bowed down under a sense of your spiritual ignorance, and do you seem to yourselves to have no capacity for rightly understanding the things of God? In Christ there is an immeasurable fulness of the Holy Ghost for the benefit of His people, and you cannot deny that He is able to take the scales from your eyes, and to strengthen you for taking in the clearest and amplest discoveries of divine truth. Are you grieved and ashamed because of the formality of your religious duties, and especially of your ill success in prayer? In Christ there is the spirit of grace and supplication, and if you but obtain a supply of this grace, how will your thoughts be fixed, your affections kindled, and your desires enlarged. Are you distracted with the accusations of a guilty conscience? And do you find yourselves at times quite bewildered as to how you should apply the blood of sprinkling, so as to maintain solid peace? In Christ there is an

infinite sufficiency of grace to enable you by faith to make progress in this arduous but important exercise, and to have the peace of God ruling in your hearts. Are you annoyed and vexed with the world, and do its cares and its occupations intrude upon your most sacred seasons, and steal away that affection which you should give to God? In Christ there is strength laid up whereby the weakest may overcome the world, and have it brought under his feet. We may put it to you to name the grief or the burden under which a soul can labour that Christ is not able to relieve. And O will not this be a memorable hour, if here in the presence of Christ, and by the faith of Him as exhibited in this holy ordinance, you shall be able to lay down your load, and to go away cheerful and happy. We know what wonders were wrought in the days of His flesh by His word, and even by the touch of the hem of His garment. And surely His virtue is not less now that He is exalted to power and great glory, and hath received gifts for men, even for the rebellious. Let faith be in exercise to embrace Him as He is set forth in the gospel. And while you remember His death according to His appointment, there may life, and light, and joy be communicated to your souls. For He "gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

The Lord Christ is exhibited in the ordinance of the supper that Zion's pilgrims may be relieved of their burdens, and strengthened for prosecuting their journey; that the Christian soldier may be freed from his incumbrances, and prepared for maintaining his spiritual warfare. If therefore, communicants, you have experienced any deliverance from Christ at His table, do not say that you may now sit down and enjoy a little sweet repose, for that were to abuse the precious gift of the Saviour's grace. He does not illumine the understanding that it may survey the beauties of the Divine Word, and be regaled by the delightful prospect, but that the heart may be more deeply impressed with their reality, and more sensibly affected with their excellence, and that thus the sanctifying influence may appear more conspicuously in their temper and life. He does not calm the troubles of a guilty conscience, and impart to it the peace He has procured by His blood, that the believer may enjoy himself and indulge in his ease, but that he may be fitted for performing the work of the Lord with greater alacrity, and patience, and zeal. The condition of believers in this world is that of labour and conflict; it is hereafter they are to cease from their labours, and to enter into rest. But alas! they would have a double heaven, one here and another hereafter. And this desire is especially ready to show itself when they have been lightened of their burdens, and blessed with comfort. For, instead of regarding them as a light by which they are to labour, and fight, and pursue their journey, they view them as set up only that they may admire and enjoy them.

If then, communicants, you have seen the Lord, and received tokens of His love, you may be prepared to meet with trials and dangers. In what form they may be presented, or how soon they may appear, we cannot tell; it is possible that while you are descending from the mount you may stumble and fall, and your good frames vanish like a dream. In your families the tempter may lay the snare by which he designs to catch you, and you that are sworn to live unto the Lord may prove that you are but too much disposed to live unto yourselves. The world is full of temptations and troubles, and it is scarcely possible to mingle in its society, to engage in its business, or to taste of its enjoyments and not be corrupted. O, what a call is here to humility and vigilance, and what need is there that you take Christ with you into all places, and scenes, and trials, and say, "I have set the Lord always before me: because He is at my right hand, I shall not be moved."

But some of you instead of having your burdens lightened by this ordinance have had them rather increased, and a new conflict may arise from your having waited upon the Lord, yet have failed to obtain the desire of your hearts. We exhort you to consider, and that lest you should faint and be weary in your minds, that whom the Lord loveth He chastens, and scourges every son whom He receives. He claims to Himself also the sovereign prerogative of appointing to each of His children the particular trial which he is to endure. Now, it may be His will that you should bear the burden of your spiritual distresses a little longer, for what ends, though you know not now, you may know hereafter. In patience, therefore, possess your souls, and say, "Good is the will of the Lord." But still look to Christ for deliverance, and see that you act faith on His grace and all-sufficiency. It is true that you may have no sensible evidence on which to lean, but that is not the ground of your confidence, but the word of promise, and though all comforts should be swept away, though all traces of grace should disappear, though thick darkness should gather around your soul, and great hardness take hold of your heart, the word of the Lord endureth for ever. The struggle may be hard and painful to lay hold of the word in such trying circumstances, but the honour of Christ deserves it, the safety of your souls requires it, the credit of your profession demands it. Be not faithless then, but believing against hope, believe in hope, not staggering at the promise through unbelief, but being strong in faith, giving glory to God.

OBITUARY NOTICE.—We learn with much regret the death of Mr. Donald Macdonald, son of Mr. Macdonald, Schoolhouse, Newtonmore, which took place on Tuesday evening, 23rd February. We hope to have a brief sketch of this promising young man in our next issue.

"The Gospel Magazine."

THIS Magazine, referred to in the diary of the late Mr. Sinclair, Wick, deserves a brief notice. To most of our readers it is quite unknown, while a few have been acquainted with it for a number of years. *The Gospel Magazine*, it may be stated, has a remarkable history. It was established in 1766, and is the oldest magazine in England. It was started for the purpose of promoting devotion and piety, and of extending the knowledge of the great truths of the Gospel. This purpose has been consistently carried out during the long period of one hundred and thirty years. The magazine has numbered among its editors such advocates of evangelical truth as the Rev. Augustus M. Toplady, the eminent champion of Calvinism, whose well-known hymn "Rock of Ages" appeared first in its pages; William Mason, author of notes on the Pilgrim's Progress; and Rev. D. A. Doudney, D.D., who conducted the magazine for 53 years with remarkable interest and success, until his death a few years ago. The present editor is the Rev. James Ormiston, rector of St. Mary-le-Port, Bristol, who is esteemed as one of the staunchest Protestants and defenders of Calvinistic doctrine in the Church of England. The magazine still contains from month to month instructive articles which are not only sound in doctrine, but have a rich, spiritual, and experimental quality. There is just one thing we miss, in otherwise excellent and soul edifying articles, namely, the call of the Gospel to sinners universally. Apart from this tendency to hyper-Calvinism, and, as a consequence, to a pretty high doctrine of assurance, the teaching is well fitted to be useful to those who have truly tasted that the Lord is gracious, and helpful to seekers of the way of salvation. Of course, uninspired hymns are freely quoted, being almost universally used in public and private in England. We would like to see England returning to the exclusive use of the Psalms in worship, which was a characteristic of the Reformation. We are able, however, cordially to recommend this magazine as a valuable monthly, that will not fail to instruct the spiritual reader, and that might well fill the place of the trash of religious periodicals that are so common in families now-a-days. The number for January begins the thirty-first volume, and a sketch of the history and aims of the magazine is given, which concludes as follows:—"It is at a crisis in the history of the Church of God when the Pope of Rome is labouring to reverse the settlement of the English Reformation by schemes for reunion with the Established Church; when sacerdotalism within the Church of England is avowedly prepared to make terms with the Papacy; when the so-called "Higher Criticism" is seeking to sap the plenary inspiration of the Divine Scriptures; and when the

disastrous tendency of Nonconformity is to accept the "Down Grade" methods in various forms,—that *The Gospel Magazine* solicits the extended co-operation of those Christians of all denominations who esteem the pure truth of the Gospel of the free and sovereign grace of God above all other considerations, and who are determined to "contend earnestly for the Faith once delivered to the saints." The magazine costs sixpence, and is published by Messrs. Collingridge, 148 and 149 Aldersgate Street, London, E.C. The following is a reprint that appeared in November last from the same magazine for January, 1766:—

Comfort to the Weak and Discouraged.

1. Though many poor, weak, doubting, trembling Christians dare not say that they have grace, yet they dare say that they prize the least dram of grace above all the gold and silver of the Indies. If they had all the world to dispose of they would give it for grace. Now certainly no man can sufficiently prize grace, but he that has grace. Holy Bradford, writing to one, saith, "Thy sins are undoubtedly pardoned, &c. For God hath given thee a penitent, believing heart; that is, a heart which desireth to repent and believe."

2. Though many poor, doubting Christians dare not say that their condition is safe and happy, yet they dare say that they would not for ten thousand worlds change their condition with the vain men of the world who delight in sin. They would rather be like Lazarus than Dives.

3. Though poor, doubting Christians dare not say that they do not sin, because there is not a just man upon earth that doth good and sinneth not; yet they would not wilfully, resolutely, and habitually sin against the Lord to gain the whole world.

4. Though poor, doubting Christians dare not say that God is their God, or that Christ is their Redeemer, or that the Spirit is their Comforter; yet they dare say that if God and Christ and the Spirit, and grace, and glory were offered to them on the one hand, and all the honours, pleasures, and profits of the world on the other hand, they would certainly rather choose God, and Christ, and the Spirit, and holiness, and everlasting happiness though their choice should expose them to the greatest afflictions in this world.

5. Though poor, doubting Christians dare not say that they have such power against their sins as they would have, say, that when the Lord is pleased to give them grace to subdue their sins, these are the most joyful, comfortable, delightful, and refreshing seasons to their souls; and the language of their souls at such a time is, Oh that it may be always thus with them! Oh that every day one lust or another might fall before the power, the Spirit, and the grace of our Lord Jesus Christ.

6. Though poor, doubting Christians dare not say that they enjoy as much advantage by the sermons they hear, or by their

prayers, or by the Scriptures they read, or by the communion of saints that they enjoy as others do ; yet they dare say that they would not for all the world cast off prayer, or hearing, or reading, or the communion of saints, and give themselves up to the ways of sin, and Satan, and the world.

7. Lastly, though poor, doubting Christians dare not say that Christ is their Saviour, yet they dare say that they desire and endeavour to honour Christ as their Lord ; though they cannot find comfort, yet they will oppose sin ; though they cannot close with the promises, yet they will close with the precepts ; though they want strength to throw themselves into Christ's arms to save them, yet they will cast themselves at the feet of Christ to serve Him ; though they walk in darkness, and see no light, yet they will trust in the Lord, and walk in His ways (Isaiah l. 10).

These seven things are strong probabilities of grace, and it may also be said that they are solid and sound evidences of true grace and of an interest in Christ and salvation ; and therefore all those poor doubting, and trembling Christians, who find all these, or any of these seven things in their own souls, ought for ever to bless the Lord, and speak well of His name upon these accounts. And therefore, O my soul, be thou much in adoring and admiring of free and infinite grace that hath wrought all those things in thee and for thee.

Consider that, from probabilities in outward things, men commonly gather a great deal of comfort, support, quietness, and satisfaction ; when the physician tells the patient that it is probable, yea very probable, that he will recover, live, and do well, O what a support, comfort, and refreshment is this to the languishing patient ! When there is a good voyage, how do the merchants' and the mariners' spirits rise ! When there is but a probability of a good harvest, how does the husbandman sing ! Where there is but some hope, some probability of a pardon for a condemned man, how do his spirits revive, and how does his heart even leap and dance for joy ! And so, when a Christian has but some hopes, some probabilities of grace, of an interest in Christ, and of being saved, he may well cheer up and maintain his ground against fears and temptations. (See Mr. Giles's Collections.)

Was never wonder known like this,
Since first the world began,
As that the Son of God should be
Of woman, born a man.

Had He not stooped so low as this,
And thus for us been born,
Woe unto us, lost men, our case
Had truly been forlorn !

But death, nor woe, nor evil now
Can ever us befall,
Our Lord and Saviour Jesus Christ,
Will shield our souls from all.—*Martin Luther.*

Extracts from a Letter of the late John Love, D.D.,

MINISTER OF ANDERSTON, GLASGOW.

THE urgency of your case, the immense importance and preciousness of your being saved from the deluding and blinding power of Satan, require from me the utmost assiduity, in snatching opportunities of speaking to God and for God, with respect to you. I think this is a time, when it shall be hard to get out of the devil's hands; there is a generation of ministers just now, the whole of whose preaching is nothing more than a ministration of the spirit of slumber.

I rejoice in this that the gate of heaven will be peculiarly guarded as to ministers, and that no murderers of souls shall have eternal life. But this will not mend the matter with regard to souls themselves, that drop into hell through the hands of blind dead ministers. At the great day of the Lord, how many black sights will be exhibited of damned ministers and damned hearers? What tremendous salutations will be heard on both sides. I know nothing that more endangers your soul, and obstructs your conversion than the detestable deadness and security of the ministers about——.

I hardly know a man among them who is now preaching in a strain, and with an earnestness, light, and power which would be worthy of God to countenance with the conversion of a single soul; you may think this hard, but it proceeds from the love of your soul. I spare no man's state or reputation, when the blood of souls is concerned; therefore I beseech you, beware of being sung asleep by the secure, dead ordinances you have occasion to attend, if you are at——. It is probable you may attend there, at what may be called a solemn feast of the Lord, but remember that I have given you warning against imbruing your hands in the blood of the Son of God, by a presumptuous approach to His table in a Christless unconverted state.

Woe to them who shall embolden you to this, by the untempered mortar of doctrine suited to destroy the infinitely important distinction of nature and grace, the old and the new nature. You may suspect danger in almost every sermon you hear *there*. What need you have to cry and pity yourself, for you will hardly find just now a minister that will proclaim the word of God to you under a majestic impression of heaven and hell, or even a little sincere desire for your conversion.

Such apprehensions as these, which I have now expressed, are not the hasty and undigested effusions of a dissipated mind, but the fruit of such fiery and spiritual trials and agonies as are wholly unknown to the blind guides of this generation. What consternation will go through the hearts of secure hypocrites on the first

sight of the inflexible omnipotent tribunal of Jesus Christ, before whom the earth shall reel like a drunkard, and who is as a refiner's fire, and as fuller's soap. I earnestly desire to be in public and in private, a herald of the amiable glory of that day in this time of universal sleep.

I commend to you the reading of the 25th chapter of Matthew.

Ròs O Sharon.

“**A**IR chuimhne gu bràth bithidh am firinn” Tha so fìor a thaobh sluagh Dhe uile; ach tha cuid dhiubh agus tha faile cubhraidh de’n ainm agus de’m briathran. Feudar so a radh gu cinnteach a thaobh an Urramaich Lachlan MacCoinnich a bha ann an Lochcarron. Tha a shearmoinean, ainm, agus a chuimhne cubhraidh air feadh Gaelteachd na h-Alba. Tha searmoin leis anns a ghailic, air an fhìrinn “Is Ròs O Sharon mise, lili nan gleann,” air a clo-bhualadh le Archie Sinclair, 10 Bothwell Street, Glasgow. Tha e coltach nach robh i gus a nis air a cur ann an lamhan an t-sluaigh. Is e dà sgillinn a pris, agus gu cinnteach cha’n eil i daor. Is iomadh leabhar a cost mòran thastann anns nach eil uidhir de’n t-soisgeul shiorruidh. Bu choir do luchd-leubhaidh a Mhagazine a faotinn. Tha e ’na ni fìor fheumhail, anns an latha dh’orcha agus neulach so, gu’m biodh teagasgan bunaiteach na fìrinn air an craobh-sgaoileadh am measg an t-sluaigh. Na bhios air son na shearmoin urramaich so fhaotinn cuireadh iad an tairgead cuideachd, agus cuireadh iad e dhiunnsaidh “Mr. John Macneilage, Bookseller, 65 Great Western Road, Glasgow,” a chuireas na searmoinean dan iunnsaidh.

Oran Gaidhlig.

LE MURCHADH MACLEOID NACH MAIRIONN.

HO, gur muladach a ta mi
Anns an fhàsach so leam fein,
Mo pheacaidhean ag iarraidh fàrdaich
'N tràth 'shaoil mi am bàs 'bhi aig gach aon.

Tha iad mar thonnann arda stuadhach
'Dol le buaireas thar mo cheann,
Ach cha dean iad mise 'bhàthadh
'S Fear-mo-ghraidh les air a chrann.

'S ged nach tabhair mis' am bàs dhoibh,
'S ged nach fhàg mi iad 'sa ghleann,
Earbaidh mi ri d' obair grais iad,
'S ris na phaigh i air a chrann.

'S aithne dhuitsa, Ghaoil, mar' tha mi
Feadh nam fasach is nan gleann,
'Pogadh na slait 's na h-uile hait' uait
'S mo Ghaol a ghnàth a dol 'na ceann.

'S e mo thogradh-sa an comhnuidh
Dol thar Iordan thugad fhein,
'S nach fhàg thu mi ro-fhad san fhàsach
'S do ghràdh 'gam' fhàsgadh as do dheigh.

Bidh mi cianail bidh mi brùite
Bidh mi tuirseach bidh mi fann
Ach am faigh mi t-hall thar Iordan
Sagart glòrmhor air mo' cheann.

Tha mi gun phiuthar, tha mi gun bhràthair,
Tha mi gun chàirdean anns a ghleann;
Ach tha thusa troimh ghleann Bàca
Mar chreig sgàil' dhomh anns gach àm.

Is tha Phaireasaich gun ghràs ann
'Bheir orra sgàile mar do chlann,
'S teichidh uamsa air an t-sràid iad
'S an aideachadh a ghnàth 'nan ceann.

Ach tràth choinnicheas riums' a bhrùì teachd,
Spiorad tuirseach agus fann,
Gluaisidh m' innigh ann an gràdh dha
'S bheir mi fardoch dha air bàll.

Tha ceangal Ruit agus Naomi
An diugh ro-ghòrach les 'sa ghleann
Ach nan ceangladh iad ri Boas
Cheangladh ri Naomi clann.

'Nuair a thig na frasan blàtha
A bhios 'toirt fàis dha do chlainn,
Ceanglaidh Ionatan ri Daibhidh
'S bithidh gairdeachas 'san àm.

'Nuair a thòisicheas na h-eoin
Air seinn an ceol air feadh nan gleann
Bithidh mnathan 's daoine a' pòsadh
Le ceangal orduichte o'n cheann:

Ach 's e mo chuid-sa le mo chlàrsaich
'Bhi am Babilon gun ghleus,
Ach am faigh mi measg an aireimh
'Tha 'seinn gu h-àrd air gràsaibh Dhè,

Far nach bidh piuthar ann no bràthair
Le'n cuid chlàrsaichean gun ghleus
Far nach bidh Phaireasaich gun ghràs
No diobhail lainn measg an treud.

Far am bidh an ceangal is an t-aonadh
 'Tighinn a mach a tobar daonnachd Dhe
 'S a reir an trioblaidean 's an fhasach
 Bidh an tomhas gairdeachais d'a reir.

Tha beagan uine a nis o' n chaochail an duine fiughail a rinn an t-oran so. 'Se fìor dhuine diadhaidh a bha ann agus tomhas math do spiorad na bardachd aige cuideachd. Rinn e moran oran ach cha chuala sinne riamh ach am fear so. 'Se ar beachd nach robh e riamh ann an clò agus gu'n deachaidh a chuid eile dhiubh a losgadh no chall. 'S ann a mhuinntir Rudha na Stoir ann an Asainn a bha Murchadh. 'S ann troimh iomadh amhgharaibh a chaidh e troimh 'n bheatha so : ach ghleidheadh e gu tearuinte gus a chrìoch.

Notes and Comments.

TOO MANY.—There are, says the *Glasgow Evening Citizen*, 233 Convents in Great Britain.

THE PLAGUE OF NOVELS.—According to the same authority nine-tenths of the reading done at the present time is the perusal of fiction. This witness, we believe, to be true; "wherefore," says the apostle in such a case "rebuke them sharply." Let the reading public note the fact that one of themselves, a prophet of their own, to wit Thomas Carlyle, has testified that all novel writing is akin to lying. A public feeding on lies is not much better off than a public dosed with opium. Instances of good resulting from the reading of certain select novels may be adduced, but the abandonment of a whole generation of men and women to a species of mental drunkenness cannot be atoned for by that. Wholesale novel reading is not one of the things that make for success in life, to speak nothing of the loftier business of the soul; nor are the victims of the habit without reminders of this. "Strive," saith Christ, "to enter in at the strait gate," but the novel reading habit is palpably at war with the disposition of mind implied in that command. Nero fiddled while Rome was burning, a frivolous wicked proceeding, but the idle play of the emotions induced by the sensational turns of the novelists' plot is just a species of fiddling as pernicious and ill timed as the other. It is too much to expect that the popular leisure should be spent in devout reading, seeing that the mass of young and old people are unconverted, but parents and all who have any influence should strive by every means to confine the reading to the domain of fact and reality. This will not cure the radical depravity of human nature, but it at least tends to conserve virtues which are useful in civil society.

UNION WITH THE U.P. CHURCH.—A private meeting was held recently in Glasgow between representatives of the Free and U.P. Churches in regard to union. No report is given. But it was indicated that no union would take place but such as would conserve F.C. principles. What principles are these, those of 1843 or 1897?

MILK SELLING AND TRAMWAY CARS ON SUNDAY.—The subject of milk selling on Sabbath frequently comes under our notice. We see no necessity why people, even with families, should be supplied with milk on Sabbath, and it is terrible to observe the quiet and peace of the Lord's day continually disturbed by a constant rush of milk carts. It is also lamentable to notice the number of young children who are employed in assisting milkmen in their work. These poor boys and girls are trained to be Sabbath breakers, and are kept from public worship, at least, the greater part of the day. All who co-operate in this system, buyers and sellers, will have their respective share in the blood of the souls of these children as well as in the dishonour done to God and His holy law. Travelling in cars is another rampant form of Sabbath desecration. Apart from those who travel for amusement and pleasure, we think that it is no less a breach of the Sabbath law for church goers to make use of them. Hearers at a distance may worship at home, and there is no necessity why one divine command should be broken in order to keep another.

SHAM WORSHIP.—The following report of a recent Sabbath evening service in a Free Church shows how far churches are now going in changing the congregational worship of God into a mere concert by a choir. Music is one of the gods before which the modern church goer falls down and worships:—"Elgin South Free Church was re-opened on Sabbath last after completion of repairs and alterations, and special services were held morning and evening. The evening service was 'fully choral,' and Mr. G. Scott-Hunter presided at the organ. Besides the 124th Psalm and two hymns, prose Psalms were chanted, and all the Amens were choral, the Lord's Prayer and the Apostles' Creed being intoned. Miss Kemp sang 'He shall feed his flock,' with taste and feeling, after which the anthem 'Arise, Shine!' was rendered by the choir, who later on sang another anthem, 'I will lay me down in peace.' The Rev. W. A. Gray preached an admirable sermon from Col. iii. 16, in which he gave an interesting exposition of the range and history of sacred song. The service concluded with Stainer's sevenfold Amen. There was a large congregation."

THE POLYCHROME BIBLE.—This new kind of Bible is, we understand, being published in America. Mr. Stead, of the *Review of Reviews*, finding the idea of it to suit him has taken to exploiting the project in his Magazine. He gave a specimen page of the Bible last month, and this month he publishes letters from

the Bishop of Manchester, Dr. Dods, Canon Driver, Ian Maclaren, &c., setting forth how they are severally affected towards the new project. All the persons named think the idea commendable. The word "Polychrome" means many colours, and the idea is to make the findings of the higher critics visible to the eyes of the common reader. To show by different tints what a patch-work a chapter of Genesis for instance is, how this half verse, printed in blue, was the work of one editor, and that other passage in yellow was inserted by another, and upon the whole that Moses had little to do with the writing of the books of Moses. But before the critics finally commit themselves, would it not be well to take the advice of counsel. Jesus Christ raised from the dead nineteen hundred years ago is the great living authority on this subject, and He may be consulted. It is a fact that His omniscience was able to detect a silver piece in the mouth of a fish fathoms deep in the lake of Galilee. He, therefore, could not be deceived regarding things hidden in the remote past. He has set his seal to the truth of the traditional view, and the unlearned Christian, shaken in mind by the critical artillery, may thankfully reflect, that, till the critics have removed the infallible testimony of Christ out of the way they have really effected nothing at all.

THE APPROACHING MARRIAGE.—It may now be said with some confidence that the project of the union of the Free and U.P. Churches will at last be prosecuted in earnest. Hitherto there has been considerable hesitation on the part of the Free Church for obvious reasons. The political reaction which has taken place in the country has shaken the loyalty of some members, and there was always a fear that there might be fresh trouble in the Highlands. But in the Highlands the secession has done much to carry off the unpracticable elements, and it has become a question whether—what many recognise as a great duty—to put an end to an injurious and needless separation ought any longer to be postponed, for the sake of the few to whom it may be distasteful. I believe that the Highlanders as a class will no longer oppose the alliance if an acceptable formula is agreed upon, and some of them indeed are decidedly in favour of the union, because they are convinced that the U.P. Church is now on the whole more orthodox than the Free Church!—*British Weekly*, February 4, 1897.

THAT which makes heaven so full of joy is that it is above all fear, and that which makes hell so full of horror is that it is below all hope.—*Dr. Thomas Goodwin*.

You that have filled the book of God with your sins should fill the bottle of God with your tears.—*Dr. Thomas Goodwin*.

Literary Reviews.

MEMOIR AND LETTERS OF REV. FINLAY COOK AND OF REV. ARCHIBALD COOK: edited by Rev. John Kennedy, Arran. Second Edition. Inverness: Northern Counties Publishing Company.

The first edition of this interesting volume was disposed of within six months. A second and somewhat enlarged edition has now been issued, and we hope it shall have an equally speedy sale. There are still a few in Scotland who cherish a warm regard for the memory of the Rev. Messrs. Cook, and who, we are sure, will read with delight, these savoury letters, rich in gospel truth and christian experience. Mr. Finlay Cook was remarkable for his cheerful but sanctified wit, and many of his wise, pithy sayings are here to be found. While deeply acquainted with the soul distresses of the people of God, he was also enabled by divine grace to maintain a lively hope in Christ, and so his letters are well fitted to encourage and revive the despondent and drooping hearted. His brother, Mr. Archibald Cook, on the other hand, was of a uniformly graver cast of mind, and somewhat more disposed to look at the darker side of things. His letters exhibit his deep and penetrating insight into the human heart, renewed and unrenewed, his intimate acquaintance with severe spiritual conflict, his abiding awe of the nearness and vast issues of eternity, and his constant desire to abase the sinner, and to exalt the sovereign grace of God in Christ Jesus. These attainments in spiritual knowledge and experience gave Mr. Cook remarkable skill in separating the precious from the vile, so that with equal ability he unmasked the refuges of lies in which the hypocrite was disposed to hide himself, and also at the same time discovered to the wondering eye of the tried believer, marks of grace where the latter thought there was none. Both brothers were distinguished for rare holiness of life and close walk with God. Few now can understand the remarkable place they had in the affections and esteem of the people of God, of a past generation, in the North. Our readers who are not acquainted with their memory would do well to procure this volume, which contains, besides letters, interesting memoirs and reminiscences of the Rev. Messrs. Cook. The editor has done his work well, except, we think, with two slight exceptions. The words, "Rev. F. and A. Cook," which occur in at least two prominent places, should, in our opinion, read the plural, "Revs. F. and A. Cook," and it also appears questionable taste to speak of Archibald as Archie. The latter may be the Gaelic form of the name, but in English there is a tinge of familiarity about it that should at least prevent its use in print. The volume is dedicated to the Rev. Alexander Auld, Olrig, to whose work, "Ministers and Men in the Far North," the editor expresses his debt. Miss Cook, a grand-niece

of the Messrs. Cook, writes an interesting introduction in which there is some account of her father, Mr. Charles Cook, to whom many of the letters were written. There are fifty-three letters of the Rev. Finlay Cook, and twenty-seven of the Rev. Archibald Cook now published. The price is two shillings.

THE CLAIMS OF ROME. By Samuel Smith, M.P., London; Elliot Stock, 62 Paternoster Row, E.C. Price Threepence.

A former pamphlet of Mr. Samuel Smith's on Professor Drummond's *Ascent of Man* proved itself an excellent criticism and exposure of that erroneous work. The present pamphlet is written in the same attractive style, and while much less exhaustive of its subject, yet affords considerable information in regard to the doctrines and practices of Rome. It is gratifying to see an M.P. engaged in useful work on the side of truth, as so few in that position have a like spirit. We learn, however, from the press that Mr. Smith favours the disestablishment of the Church of England, and urges, among other reasons for this, its degeneracy into ritualism and Romanism. It is our humble opinion, on the other hand, that it is much wiser in the meantime to retain the connection between Church and State until the present Church be reformed or a better one be found to take its place. Union between Church and State is no medieval relic, but a divine arrangement, suitable to the advantage of both parties, if the due order of Scripture is observed. This by the way. Mr. Smith, we are glad to see, seems keenly alive to the dangers our country is exposed to from the ensnaring influences of the Papal system, and though probably conceding rather much to the piety of Romanists, yet is evidently using his influence upon his own constituency and the public against Romish aggression. In an appendix, a number of interesting extracts are given on such subjects as the Priesthood, Prohibition of the Bible, Apostolic Succession, Excommunication of Queen Elizabeth, Romish Confessional, Spanish Inquisition, Convents and Miss Golding's escape, &c., &c. We cannot refrain from inserting the following remarkable extract from a report of a sermon by Father Gildea, which recently appeared in the *Derry Journal*, Ireland. The wild assumptions of the Romish priest, whereby he claims power to exercise the prerogatives of God are here avowed in language of almost unprecedented boldness:—

PRIESTLY ASSUMPTIONS.

"In ancient times the servants of God possessed wonderful powers. By a single word Moses divided the Red Sea, and the multitude passed over on dry land. While wandering in the desert he struck the rock, and water flowed therefrom. The prophets of old predicted future events. Elias raised the widow's son to life. The rulers of this earth have powers almost as great. They issue commands and thousands obey: but a greater power far is given

to the priest of God. Every day in the sacrifice of the Mass, he can say to the Son of God, 'Come down from heaven,' and immediately Christ obeys. At the bidding of a mere creature the great King of heaven and earth, He whose majesty fills all places, leaves His throne at the right hand of God, and comes and meekly rests on our altars, within the little chalice or in the cold ciborium. What earthly power can vie with this, or might I add, what heavenly power either? The angels, indeed, see our Lord, face to face, but then they are not permitted to hold Him in their hands or to control His movements. Besides the power which the priest has over the body of our Lord, he possesses another, if possible, a greater power still, and one which almost seems to make him omnipotent. The rulers of this world have power to open and close the prison gates of earth, but the priest can open and close the gates of heaven and hell. An earthly judge can restore the innocent alone to freedom, but the priest can give that blessing even to the guilty. Take a poor sinner whose soul is weighed down with the accumulated sins of many years, and see to whom he must have recourse, if he seeks for mercy. Is it to the angels in heaven? Is it to his guardian angel, to St. Michael, the prince of the heavenly hosts, to Mary the Mother of God? The angels, indeed, may keep away the evil spirits which surround this poor child of Adam; Mary may pray for him; but neither the angels nor Mary can remove one single sin from off his soul. Who can do this for him? The priest of God. He can rescue the sinner from hell, and make him worthy to be received in heaven. Go, therefore, where you will, to heaven or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest. Thus we see that the priest is raised beyond the brightest spirits which God has created or ever will create, and that to him are given powers which have been denied to the Mother of God, and to the angels in heaven. Are we any longer, then, surprised to hear our Lord addressing those solemn words of warning to the Church at large:—"Beware of touching my anointed ones, he who touches them touches the apple of my eye." Is it any wonder that St. Francis of Assisi should have exclaimed, 'If I met an angel and a priest at the same time, I would first bow my knee to the priest, and then to the angel.'"

JOHN KNOX TRACTS, No. 38: By late Rev. Jonathan R. Anderson.

The subject of this tract, newly issued, is "The Door of Salvation," and contains the substance of a sermon upon John x. 9. The late Mr. Anderson's works have been so long and favourably known to the discerning public that they require no commendation from us. This tract is an exceedingly precious one, and possesses such a sweet savour of Christ that none of our readers should fail to procure a copy of it.