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Separation from an Unsound Church Viewed in the Light of Scripture.

WE think it is now befitting to look at the subject of separation from an unsound Church in the light of Scripture, and with, as may be expected, special reference to our recent separation from the Free Church. One would have thought it was hardly necessary at this time of day to bring before the public the testimony of Scripture on this subject, for it is not such a long time since the Disruption of 1843 took place, when, and for a number of years after, ministers and others diligently instructed the people in the grounds of their separation from Church and State. It would appear, however, that people's memories are very slow in religious matters, and that many have well-nigh forgotten 1843. At least, it is only in this way that we can understand the shout of scorn and censure that greeted the Disruption of 1893, as contrasted with the shout of acclamation and praise that filled the air at the Disruption of 1843. So strong has been the disapproval in various quarters of the recent disruption, that the impression has been left on many minds that separation from almost any Church whatsoever is a very unscriptural and uncalled for proceeding. Arguments have been taken from the Bible to prove the action of our humble body in leaving the Free Church to be nothing short of schism, and this has strengthened the above impression in the minds of some to a more than ordinary degree. We find, however, by a due study of the Scriptures as a whole, that the step we were enabled to take was a thoroughly Scriptural one, and that it is a principle which permeates the Scriptures throughout that there should exist a clear line of separation between such as would follow the Lord faithfully according to His Word, and others who live in actual opposition to the express commands of that Word. Of course, this separation does not necessarily extend to the duties of every-day life. But the above principle clearly indicates that it is unscriptural, and, therefore, sinful, for the followers of Christ to have fellowship with those who are not His followers, or

those who are unfaithful to His Word in any way that would compromise divine truth. Although it would be quite allowable to confine ourselves wholly to the New Testament in dealing with this subject, yet we have the impression that the Old Testament sheds considerable light upon it, and, therefore, we begin in this article with the latter. They are the same general principles of religion that operate in the Old as in the New Testament Church, for it is one Church under two dispensations, although the outward forms of religious observance differ under each dispensation.

I.—Let us look first at the testimony of the Old Testament.

1. In doing so, we shall take first a series of historical events that shed light upon the subject.

(1) Let us begin under this head with the call of Abraham. The Lord graciously purposed to raise up in the earth a separate nation for Himself, and with this end in view he called Abraham to go out from his own people and country, and to dwell in a strange land. The Lord called him alone and blessed him. This event was the beginning of a new era in the history of the Church of God. Abraham became the father of the faithful, and received exceeding great and precious promises not only for himself, but for believers in every subsequent age. The call of Abraham is typical of the spiritual call of believers. They are called upon to renounce the world, and to become a peculiar and separate people unto the Lord. This call also points out the position the real visible Church should occupy in the world—a position of separation from sin and idolatry of every kind, and a consecrated attachment to Christ and His truth. In so far as this is realised does the Church conform to the standard of the Word of God.

(2) The case of Lot, on the other hand, as contrasted with that of Abraham, affords a powerful warning against the fellowship of the Church with men of carnal principles in morals or religion. Lot went to Sodom because the worldly prospects were good. What did he gain by this step? Nothing but the most serious loss, and that not only temporally but spiritually. Though his righteous soul was vexed with the filthy conversation of the wicked, we are not told that he was the means of converting one of them from the evil of his ways. Far otherwise; he lost his wife and family, and that, we fear, for ever. Some of his family chose to remain in Sodom, and were destroyed with the inhabitants. His wife by looking back perished in the very act of fleeing from the burning city. His two daughters, who accompanied him to Zoar, proved themselves to be Sodomites in spirit and practice, and their descendants, the Moabites, were an accursed race. If we weigh aright this heartrending narrative, we shall feel it to be a solemn warning to the Church of God to keep itself free from carnal entanglements and compromises of every kind, and to maintain fellowship with such only as abide by the truth.

(3) The deliverance of the children of Israel out of Egypt is

also an event that sheds much light upon the present subject. According to arguments used now-a-days, the divine plan should have been to have left the Israelites in Egypt in order to be the means of bringing the Egyptians to the knowledge of the true God. But this was not the way adopted by infinite wisdom. God said unto Pharaoh, "Let my people go that they may serve me," and when all entreaties with the King of Egypt failed, the Lord took them by a mighty hand out of the society and bondage of the Egyptians. "Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come."—(1 Cor. x. 11.) These things show to us that the Church of God requires to be freed from the bondage of men unfaithful to truth and righteousness, in order that she may be able to serve the Lord. When such men multiply in any Church so as to have the mastery over those who would be faithful to Christ, and so as to destroy that body's testimony for Christ, it is time the faithful should go forth out of this bondage. But some one may say, "The narrative of the deliverance of the Israelites applies only to the Church's separation from the world, but doesn't apply to one part of the Church separating from another." We say that it applies to both. When men depart from the Faith, we are not justified in recognising them as the true representatives of the Church of Christ, and, therefore, we are under the same obligation to have no fellowship with them, as if they were a part of the openly profane world. But another may argue, "You that call yourselves Free Presbyterians have separated from men who hold the very same principles as you do, and whose views of doctrine and worship are also in accordance with the Word of God. How do you justify that step?" We answer that we separated from these men not because they were unsound, but because they clung to those who were. They chose to abide by the fellowship of men who had denied the faith, and in separating from the latter we, as a natural consequence, were compelled to separate from the former.

(4) We next call attention to the case of Achan, which is fraught with lessons for the Church in every age. It points out the unspeakable danger of cherishing in the professing Church what is contrary to the Word of God, and the necessity of separation from every form of iniquity. The Lord had forbidden the Israelites to touch any of the spoils of Jericho. But Achan coveted these spoils, and took "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight," and hid them in his tent. All this he did, neither with the knowledge or approval of Israel. But what was the result? The Lord did not go out with the armies of Israel, and they fled before their enemies. When Joshua saw this he appealed unto God as to what it meant. The Lord then told him that Israel had sinned and trespassed the covenant, and taken the accursed thing, so that they were accursed. "Neither," said He, "will I

be any more with you, except ye destroy the accursed from among you." We all know the narrative. Joshua cast lots, and the lot fell upon Achan, and Israel destroyed Achan with his family and possessions in the valley of Achor. Then the Lord restored His favour to Israel. What is the application of this incident to the churches of modern times? Many of these bodies have men within their pale who, like Achan, have broken covenant with God by violating their vows, and otherwise disobeying the Word of God. These men are not hidden like Achan, they are well known. How have the churches acted? Instead of casting out such, they have given them the very highest honours in their power. They have, so to speak, told Joshua and the elders of Israel to stand aside, and set up Achan and his family to rule in their place. Achan is now-a-days praised for the courage of his convictions and the liberality of his opinions, while Joshua and the elders are derided for the narrowness of their ideas, and the undue strictness of their adherence to the letter of the Word. But if the Lord declared that He would not be with Israel any more if they did not destroy one hidden Achan, what will be His testimony in regard to modern professing churches which have numbers of Achans occupying the highest places of influence, and teaching others to imbibe their opinions and follow their example? If the Lord is not with such religious bodies it is time for the true Israel to separate from them.

(5) Lastly, the position of Israel as a nation and a church under the old economy clearly proves that the Church of God in all ages should have no fellowship with idolators, whatever form that idolatry may assume. No doubt the Church then, so far as worship was concerned, was fixed to a certain locality; but that does not affect the principle which we are emphasising. It was a distinct and separate institution from all heathen institutions, and it was in proportion that it maintained the purity and spirituality of its worship that it flourished and fulfilled the end for which it existed. The fact that in times of declension and corruption the faithful were still under obligation to worship in the temple at Jerusalem, does not justify worshippers in dwelling in any corrupt temple under the new economy. The above obligation reveals a part of the bondage of the old dispensation, wherein the complete worship of God was confined to Jerusalem. But now confinement to any fixed locality is done away with, and men are under obligation to worship only where the truth of God is maintained in its purity.

Having already occupied so much space, we shall require to continue the subject in next number.

SIN is never at a higher flood than when grace is at low ebb.—*Dr. Thomas Goodwin.*

HE can never relish the sweetness of God's mercy who never tasted the bitterness of his own misery.—*Dr. Thomas Goodwin.*

A Sermon.

BY REV. JOHN R. MACKAY, M.A., GAIRLOCH, ROSS-SHIRE.

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*"But to him that worketh not, but believeth upon him that justifieth the ungodly, his faith is counted for righteousness."*—Rom. iv. 5.  
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IN this passage of the Word of God our attention is directed to several particulars :

- I.—A people, poor and oppressed ;
- II.—The refuge of this people ;
- III.—The way by which they come to this refuge ; and
- IV.—The privilege which is theirs when they come.

I.—Our text makes mention of a people poor and oppressed. "He who worketh not" is only one of a class ; and what the characteristics and distinguishing circumstances of that class are will be better understood if we observe how they are contrasted with another very different class of which mention is made in the preceding verse. "To him that worketh is the reward reckoned of debt." "He that worketh" is, again, one of a contrasted class, a typical instance of that large company of whom the Scripture saith elsewhere that they are rich and increased with goods, and have need of nothing. The two classes which, in the words of our text and of the preceding verse, are thus contrasted, compose the whole human race. They are the hungry whom God filleth with good things, and the rich whom He sendeth empty away.

What is it that renders "the poor in spirit" so poverty-stricken ? There are several reasons which our text suggests, and to them we shall briefly draw attention :

(1) The poor in spirit work not. By this is not meant that they are idle or inactive. None are so active or so profoundly exercised as they. Yet here they are said not to work, nor would they recognise themselves if spoken of under a different appellation. For by work is here meant something which merits life or favour from God, and of power of that nature they are deeply conscious that, as they are in themselves, they have none. Their confessions to this effect are numerous. "In me," says one of them, "that is to say, in my flesh, there dwelleth no good thing." "In thy sight," says another, "shall no man living be justified." In brief, it has become a commonplace with this class of people that those who expect to win the favour of God through some good thing which they themselves may perform, are yet under the curse.—(Gal. iii. 10.)

(2) Again, they are poor and oppressed because they are ungodly. To have lost the power of obtaining life is distressing,

but to have acquired and actually to have exercised the power of meriting or deserving death, that is more distressing still. What, then, is the nature of this ungodliness which is such an affliction to the poor? How desperately wicked the heart of man is, who can know? Let us rather incline our ear, that we may hear and understand what the Lord, who searches the heart and tries the reins, says concerning it: "There is," saith He, "none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways. And the way of peace have they not known. There is no fear of God before their eyes."—(Rom. iii. 10-18.) Such an account of human nature will to many seem simply shocking; yet is it the very ungodliness of which the poor in spirit complain. And those who have most deeply known the plagues of their own heart will be the readiest to acknowledge that for all how terrible is the description which the Holy Spirit gives of man's heart by nature, it is not a whit more terrible than are the actual facts of the case.

All mankind are thus ungodly, but not all are aware of it. They are not all bowed down because of it. The afflicted poor are *consciously* ungodly. The words of our text make that plain. They are said to believe upon Him that justifieth the ungodly. Now, in saving faith there is the self-application of a cure or remedy—I mean that when one receives the redemption which is in Christ Jesus, one receives it for oneself, and not for another. In receiving the redemption that is in Christ, we receive a redemption of which we have a deep consciousness of personal, individual need. The whole have no need of a physician, but they that are sick. It is not, then, more true that to those who have no sense of thirst cold water is comparatively tasteless, than it is true that when there is no deep sense of personal ungodliness, God who justifieth the ungodly is not, and cannot be, an object of love and adoring wonder.

But to them that believe upon Him that justifieth the ungodly is He precious, and precious in this sense, yea, received in this sense. He could not be, were they not deeply conscious of their own ungodliness.

(3) And yet again, for we are enquiring into the causes which render "the poor" so poverty-stricken, we cannot imagine an individual to have a deep personal realisation of ungodliness without having at the same time some sense of the wrath and displeasure of God. To know oneself as lost in the sense in which in Rom. iii. 10-18 the Apostle speaks of all mankind as lost is, in other words, to behold one's sins in the light of God's countenance; and in the light of that countenance is there always in more

or less measure apprehended that the wrath of God is revealed from heaven against such ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Need we, then, wonder that "the poor," who know so great reason for sorrow, are poverty-stricken? But is there no hope, no escape from this pit wherein is no water? Yes, there is. Blessed be He whose name alone in all the earth is excellent.

II.—This leads us in the second place to offer some remarks on the refuge that has been prepared for this people. What is that refuge? The refuge of the ungodly is He that justifieth the ungodly. He is the King Eternal and Invisible, the only wise God, the Supreme Judge, and He justifieth the ungodly. He dwells in light unapproachable, but it has pleased Him to reveal Himself as Creator, Lawgiver, and Judge. Above all, it has pleased Him to reveal Himself as the justifier of the ungodly. This is that glory of His which excelleth, and in comparison with which other revelations have no glory. Here mercy and truth are met together, righteousness and peace have kissed each other. A deep sense of the glory which is revealed when God justifieth the ungodly led the Psalmist, in the 89th Psalm, to say: "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations." For God, who is light, and with whom is no darkness at all; just, and with whom is no iniquity—He justifieth the ungodly, and that, strange as it may seem, in order to declare His righteousness. "Deliver me," says David, "from bloodguiltiness, and my tongue shall sing aloud of thy righteousness."

That God should justify the good and the holy, that is, declare them innocent, is only what must have been expected. But that He should justify, that is, pardon all the sins, and accept as righteous in His sight the person of the ungodly is what provokes wonder. Yet it is not more certain that He has revealed Himself as the Creator of sun, moon, and stars, than that in Christ He has revealed Himself as the justifier of the ungodly. This is the wisdom of God, this is the power of God; this is the glory of God; the light of the Lamb which will irradiate the New Jerusalem for ever and ever. That we may contemplate this mysterious subject in the light of Holy Scripture, we must, to begin with, observe that this act of the ungodly's justification is on the part of God an act of grace, of free and sovereign grace. Only because He purposed from all eternity to reveal Himself as Jehovah, Jehovah, God merciful and gracious, is He spoken of in the words of our text as justifying the ungodly. Of the truth of this assertion the Scriptures of the New Testament afford many proofs. "We are predestinated," says the Apostle, "to the adoption of children by Jesus Christ to Himself to the praise of the glory of His grace." "By grace are we saved," and the headstone of the whole building shall be brought forth with this shout, "Grace, grace unto it."

But we should view this great subject of the ungodly's justification very defectively, indeed, if we were to overlook the most important truth, that when God justifieth the ungodly, He does so on the ground of the satisfaction which has been rendered to His law and justice through the obedience and death of the Lord Jesus. It is on the ground of an atonement that the Supreme Judge justifieth the ungodly; yea, so justifieth them, as that they shall never any more throughout all eternity come into condemnation. We are said to be justified freely by the grace of God, but only through the redemption that is in Christ Jesus. "Whom God hath set forth to be a propitiation through faith in his blood." —(Rom. iii. 24, 25.) Without the shedding of blood no sin is remitted. If God, then, justifieth the ungodly who believe upon Jesus, who shall lay anything to the charge of the Judge who thus justifieth, or to the elect who are thus justified? The answer to all questions of this nature is: It is Christ that died, yea, rather that is risen again. The Just One bore the penalty which the unjust ones deserved to suffer. The Just One, by obeying and suffering, satisfied the law, and has thus become the end of the law for righteousness to every one that believeth. It is in the beloved Son that they who otherwise were ungodly are accepted; it is in His blood they have redemption, even the forgiveness of their sins. Their ungodliness is the great distress of the poor and oppressed. God reveals Himself in Christ not to condemn, but to justify all those who come unto Him by Jesus Christ, and thus He becomes a refuge, an infinitely desirable refuge for these poor and destitute ones. The fact that in this way of salvation the law is not made void, but is rather established; yea, that the righteousness of the Supreme Judge is most clearly revealed when in this manner He justifieth the ungodly is an element that renders this refuge to the Spirit-taught unspeakably more desirable. And what confidence does it afford them in drawing near, when the eyes of their understanding are opened, to perceive that the redemption, which is in Christ Jesus, the forgiveness of sins, which is in His blood, was provided in the infinite love of God even the Father? "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."

God justifieth the ungodly, He waiteth to be gracious, He is in Christ reconciling the world to Himself, not imputing their trespasses unto them. He is thus surely become the high tower of those whose chief regret it is that they are ungodly, and that all the ungodly have incurred His just and unspeakably heavy displeasure. This surely ought to be news replete with graciousness to a lost world. To the consciously ungodly it is glad tidings of great joy. It is the hope set before them.

III.—How then, we inquire in the third place, do the consciously ungodly come to this refuge? The answer is, by faith. It is to him that believeth on God who justifieth the ungodly that

righteousness is imputed. What, although a refuge from the storm and a covert from the tempest be provided, shall it avail those that in their worse than brutish indifference refuse to stir themselves up, or seek an entrance into it?

The consciously ungodly come by faith to this high refuge. How are we to think of this act of faith? for that without it no one can be acceptable unto God is frequently stated in the Scriptures. We should seek, on this account, to form correct views of what saving faith means. Let us, at the outset, lay down some things which saving faith presupposes. On the one hand, as we have already seen, it is presupposed that the individual believer should have a sense of personal ungodliness, and consequent personal ill desert. On the other hand, saving faith presupposes that there is revealed in the Scriptures of truth an object of faith. The object of saving faith is God by Christ Jesus, for by Him, that is, by Christ Jesus, saith the apostle Peter, we believe in God who raised Him from the dead, and gave Him glory that our faith and hope might be in God. If God were not in the Scriptures said to justify the ungodly, it were impossible that any consciously ungodly creature could trust in Him for justification. Faith presupposes a sense of need. It presupposes that the mind has been enlightened concerning Him who is the object of faith. It presupposes a willingness to come to this object. But it is more than all this in itself—it is a receiving of and resting upon God in Christ for our salvation. The faith of God's elect cometh by hearing—hearing the Word of God, and when the set time to favour those who have found themselves in a horrible pit and in the miry clay is come, rays of light from the word of our salvation are by the Spirit made to pass through and penetrate all the faculties of the soul, and are made the instruments whereby we receive the light of the knowledge of the glory of God in the face of Jesus Christ. By the living energy that is thus imparted we are drawn, as by cords of love, out of the fearful pit, and out of the miry clay, and our feet are placed on the Rock. A new song also is given unto us, even praise to our God. Thus does the awakened sinner have an access into that grace wherein the whole Church of God for ever stand secure. Thus does the Psalmist say, "In God is my salvation and my glory; the rock of my strength and my refuge is in God."

We have said that they who thus by Christ draw near unto God are justified, and shall never any more come into condemnation. Is God then who justifieth the ungodly no further their object of faith, no further their resort in times of trouble? He is. In proof of this let the significance of the apostle's reference in the third verse of this chapter to the case of Abraham be observed. Abraham was a believer, and by consequence, a justified person when he left Ur of the Chaldees to come to Canaan. He was a believer when, in a time of great famine, he went down to Egypt. He was a believer when, on returning from the slaughter of the

kings, Melchizedek met him and blessed him. And it was only after all these times had passed over his head that the instance here quoted by the apostle as illustrative of the nature of saving faith took place. "Look now," it was said unto him in a vision, "toward heaven, and tell the stars if thou be able to number them. And He said unto him, So shall thy seed be. And he believed in the Lord, and He counted it to him for righteousness." Abraham, although for many years a justified person, draws near unto God on the ground that He justifieth the ungodly, and his faith was counted unto him for righteousness.

It is true that the state of those who are now in Christ is unspeakably far removed from that of those who are still Christless. It is also true that they who are once by living faith united unto the Lord Jesus never cease to stand in that gracious relation to Him. He giveth them eternal life, and they shall never perish. Yet we should mistake the nature of a life of faith upon the Son of God if we were to suppose that believers live only by an act that is past. If they have tasted that the Lord is gracious, they must ever be coming to Him as to "a living stone disallowed indeed of men, but chosen of God and precious." Let these things, therefore, be observed.

(1) The Lord's people attain to a much deeper knowledge of what they are by nature after they are in Christ than they ever did before they were savingly united unto Him. In the light of that law which is written upon their hearts they have now a much more profound sense, a more soul-humbling sense of the heinousness of sin, and of the depravity of their nature.

(2) If they who are in Christ were to say that they sin not, or that their sins are not hell-deserving, they would only be deceiving themselves. God multiplies to pardon, even after their first acceptance, in order to their eternal salvation. The Psalmist was long in a gracious state, long a child of God when in Ps. cxxx. he said, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" and also when in Ps. cxliii. he pleaded, "Enter not into judgment with thy servant: for in thy sight shall no man living be justified." "If any man sin," says the apostle John, "we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." That is to say, they who are in Christ must needs resort to the same blood of atonement to which, if they who are still children of wrath would only by faith resort, it would put them in possession of eternal life.

(3) As the children of God in this world find their need of coming to the blood of atonement only increasing as the griefs of their heart enlarge, so is it of importance to observe that their abiding right to come to God by Jesus Christ, and the promise of acceptance when they do come, are in the Scriptures put with a "much more." If "while we were sinners Christ died for us, much more then being now justified

by His blood, we shall be saved from wrath through Him." Yea, in one word, God justifying the ungodly who believeth upon Jesus is the wisdom of God, and the power of God unto salvation, and is that heavenly sun in the bright beams of which the redeemed shall rejoice throughout the endless ages of eternity.

IV.—We enquire in the last place what is the privilege of "the poor" upon their coming to this Refuge. Their faith is said to be counted unto them for righteousness. Or as it is put in the following verse, "God imputeth righteousness unto them without works." "Faith," as one has well said, "rests upon Christ alone. It in effect excludes itself as a work, in the matter of justification. It is not a thing upon which a sinner rests—it is his resting on the Surety. Therefore, that man who would bring in his faith as a part of his justifying righteousness before God, thereby proves that he has no faith in Jesus Christ." Faith justifies, not as it is an act which one must perform or die the second death, but as it is an instrument whereby Christ is apprehended, received, and rested upon. It is Christ Himself who of God is made unto us righteousness. Christ in the mystery of His adorable person, the seed of David, and the Lord of all; Christ through His obedience and sufferings unto death satisfying the law, and thus making an end of sin; Christ set apart to do this for those who could do none of those things for themselves; these are the elements which enter into and constitute that righteousness which is the end of the law, the righteousness of God without the law, but witnessed by the law and the prophets. "I will," says the prophet, "greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." In this righteousness they are accepted, they have forgiveness of sins. Through this righteousness also they have eternal life, for life is the reward of righteousness. And thus, as their ungodliness was the root of bitterness which yielded them all their deepest sorrows, so this righteousness which is imputed unto them, shall be the fountainhead and spring of eternal, never-ending blessings, eternal, never-ending happiness.

Application.—(1) Art thou yet a child of wrath? Is not peace with God something unspeakably desirable? God justifieth the most ungodly who come unto Him by Jesus Christ. Will you not seek Him while He is to be found, will you not call upon Him while He is near? This day are life and death set before you, therefore choose life.

(2) Or hast thou tasted that the Lord is gracious? Seek to realise more and more profoundly how great is your privilege. If God be for us, who can be against us? When He justifies there is no appeal from His decision. Does the love of Christ constrain you, leading you to seek to live for Him who manifested Himself so graciously to you? The springs of Christian activity are to be found in beholding the glory of God in justifying the ungodly.

An Address and Letters of the Late William Sinclair, of Wick.

THE following is the report of an address delivered by Mr. Sinclair at the time of the Robertson-Smith case, and which appeared in the *John o' Groat Journal* of 24th May, 1877:—

BIBLICAL CRISIS IN THE FREE CHURCH.

On Sabbath evening last, at the usual prayer meeting, held in the Pulteneytown Academy, Mr. William Sinclair delivered an exposition of Colossians iv. 3. There was a large attendance. After referring to the mystery of Christ, which even the mind of angels could never unfold, he touched on the characteristics of leaders of truth, instancing Moses and Joshua, who had the Spirit of God. Without this, give them all book learning, let them understand all mysteries and all faith, and they were but as "sounding brass and tinkling cymbals." Paul prays that "God would open unto us a door of utterance." "O Paul," it might be said, "do you require to get a door of utterance?" Why, you, brought up at the feet of Gamaliel, have you no learning? Did you not acquire all the rules of talking there? Surely you can speak all those things according to the rules of grammar and the laws of logic. According to the amount of your learning, you would surely do for one of the critics or professors of those days. You, a "Pharisee of the Pharisees, and a Hebrew—a Hebrew scholar! You are surely well qualified to make all such knowledge plain." But he is not able to say a word—unless through Christ strengthening him—or to speak of the mysteries of Christ. Many people speak, and pay little attention to what they say. They are not speaking as the Apostle, for he says, "We speak before God in Christ." That is the speaking. A paper has been sent to me from those who were appointed to look after the state of the Church. It is an appeal to the Lord's people throughout the land to pray for this ensuing General Assembly, that they may get wisdom to act as they ought to do for the interests of truth. These are the most trying times within this or many preceding generations, even as far back as the days of John Knox. There has been nothing like it before in the Church of Scotland. It would well become us to take heed to this word of counsel, to "watch unto prayer," in praying that the Lord's people may get a "door of utterance," and, if possible, be able to shut the mouths of their opponents. Yet that may not be the Lord's way and will. He may give the enemies an apparent triumph. He may say, "I have left my house; I have given the darling, beloved of my soul, into the hand of her enemies." Notwithstanding this, the Lord may have a remnant in the land. It well suits the duty of the Lord's people to be laying their case

before Himself, that He may be pleased, through the operations of His love and grace, to look upon our desolations. We must be awakened out of our security and dreaming. "Oh!" but it is said, "let us get prosperity in the world; let us get great stipends; learned men who will take us out of our reproach. Give us money, and you will be amazed at what will be done." Here are the fruits of it! It is said that "the love of money is the root of all evil," and, possibly, if you seek for the roots of these heresies which are now arising in the Church, you may find that this love of money is at the bottom of it all. The cause of all the evil in the Church was an article in a publication. Publishers are fond of getting their books sold, and for that purpose they write to some learned man, and say, "Write an article on this or that, and we will give you so much money." They wish to make money by selling the book, and it must be interesting so as to sell; and it must be something that will excite public attention. "We want to make money; write something for us that will make money." The learned man wants to make money too, and so he writes something which will make the book sell. And he makes money. You may thus trace it all back to the cunning of the adversary, who leads captive silly souls, and who takes advantage of men who "love the darkness rather than the light, because their deeds are evil." Men will do anything so that they get the fool in their heart fed—the fool that says, "there is no God." Oh, alas! alas! how the gold has become dim, and the fine gold changed! If ever there was a time for the Lord "looking down from heaven and beholding his vine," it is now. In every respect it is truly humiliating. This one (Professor Smith), who has made such a turmoil in the Church, is comparatively a youth. He has got much learning. There was an idea long ago that "much learning" made men mad; it did give them strange opinions, and made them mad upon their vanity. It is very trying; it is most humiliating to hear the Germans say, "Hast thou become like one of us?" Have the German rationalists come in among us? How different from the Scotland of the days of the Haldanes, when one of them went to Geneva to preach the truth to the students, and when many of them were converted, and turned from their erroneous doctrines. Now the tables are turning, and Professor Smith and his friends are labouring to get students converted to the German darkness that so many were freed from by the light of the truth through the teaching of Haldane.

After alluding to the sad state of matters, and the consolation that lay in the fact that God reigneth, and that He was able to bring order out of confusion, light out of darkness, make crooked things straight, and rough places plain, he said there were those who said, "Let us have liberty, let us have freedom, we cannot be bound by these old things—that old Bible and old Confession." The Lord shall laugh at them and hold them in derision, and mock when their fear cometh.

LETTERS.

The following letters were written by Mr. Sinclair during his last illness. A few more will appear in next issue.

3rd January, 1884.

DEAR MRS. S.—I am sitting here alone, repeating “Fools for their sin and their offence do sore affliction bear,” &c. I’m now better than for the last two weeks. My feet and ankles are still swollen, and I am ordered by the doctors to take perfect rest, but that I cannot do. But I have no pain.

Pray that drops may fall to turn our prayers into praises.

WICK, 7th January, 1884.

MY DEAR FRIEND,—I have been confined to the house for the last two weeks, having wearisome nights, full of tossings, and scared with dreams and night visions, yet no pain, except the feeling of weakness and coughing. “Fools for their sins and their offence do sore affliction bear, all kinds of meat their soul abhors,” &c. Well, in the day of adversity we are called to consider, and among many other things I have to think of is, what sort of example I have been to the flock. I am much afraid I have been a stumbling-block in several respects. The standard of the Christian life seems very low, even if we judge by those who assume to be leaders. We rather compare ourselves among ourselves than examine how we stand the test of the Holy Scriptures, such as, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,” and what is set before us in such chapters as the 3rd of Colossians, and the 5th of Matthew, not overlooking the last verse, as it is enjoined by Him who came to reveal the will of the Father. Truly we may be ashamed to confess that ever we have read or heard what is contained in the Holy Bible, and yet we are bold enough to profess to be followers of Him who delights in doing the things that please the Father. “He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” Is He manifesting Himself to us?

I was not a little comforted last night by the calls given to the seven churches. Who can tell but He may yet call backsliding children back to His favour and love, and cause them to loathe themselves, when he is pacified for all that they have done? There is joy in heaven over a sinner brought to repentance, including old eleven o’clock professors, more than over ninety-nine just men that need no repentance. It is high time to awake out of sleep. I will be glad to get a line from you saying how you are, and also dear Mrs. Paterson.

With best regards, I remain your companion in tribulation.

WICK, 16th January, 1884.

DEAR MRS. P.—Being confined to the house for several weeks, I often think of my companions in light affliction.

The First and the Last, giving counsel to those who were neither cold nor hot, said, "As many as I love I rebuke and chasten; be zealous, therefore, and repent." Are our tribulations leading us to repent, and to abhor ourselves in dust and ashes? If so, there would be joy in heaven. Though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men. If we read the Lamentations or the 11th chapter of Hebrews, we may indeed be silent, and say, "He hath not dealt us according to our ways or our doings." Therefore we ought to serve Him with joyfulness and with gladness of heart for the abundance of all things, taking the 103rd Psalm to lead and guide us in the right way. Hold fast the beginning of your confidence, and repent, adoring that there is *holy* provision for the remission of sins that are past. After you have suffered a while, may He send His word, and heal, strengthen, establish, and settle you.

Many are so full of what they ignorantly think is the very best sort of religion, that they have need of nothing. Oh, to obey the instruction of divine wisdom and love, even such as these. "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." Truth, Lord! Therefore would I need your own robe to cover me all over, that there be not spot or wrinkle, or any such thing.

I am getting rather better than I was two weeks ago, but am still delicate. With best regards.

WICK, 21st January, 1884.

DEAR MRS. H.—While sitting here alone I often think of you as one of my companions in light affliction. If you think they are not light, read the Lamentations or the latter part of the 11th chapter of Hebrews.

If thy Maker is thy husband, He will heal thy incurable wound. You need skill to profit by your new relationship. Don't hide your poverty if you feel it, and He will give you good counsel how to get unspeakably rich, and that for ever. If your sight is failing, He can give new eyes that will see what is unseen—things hoped for. Then there will be melting joy, self-loathing, and unworthiness, while wondering and adoring the Incomprehensible. What we know not now we will know hereafter.

The Apostle, writing to the Corinthians, made them sorry even with godly sorrow, but he rejoiced that they sorrowed to *repentance* unto salvation. It wrought in them clearing, carefulness, indignation, fear, vehement desire, zeal, revenge, "bringing into captivity every thought to the obedience of Christ." "Herein is my Father glorified, that ye bear much fruit." "I beseech you

also that you receive not the grace of God in vain." May you be found watching as they that wait for the morning!

I think my health is improving slowly. With kind regards to yourself and family.

Professor Drummond's Theology.

AT Tunbridge Wells, on Thursday, 11th March, at the comparatively early age of forty-six years died Professor Henry Drummond, of the Chair of Natural Science in the Free Church College, Glasgow. The news of his death came while the mourners were paying the last rites to a fellow-teacher, Dr. James Candlish, Professor of Systematic Theology in the same College. Since Drummond's death his friends have vied in paying eloquent tributes to his memory, emphasizing his benevolence, his brightness, his unconventionality, and his splendid literary powers. The loss of his teaching has been deplored as a universal calamity, even Calvinistic Princeton students telegraphing their condolences to the bereaved youth of Scotland. For ourselves, we grudge no man his due meed of praise and regret, but in Professor Drummond's case we think some discrimination is needed to prevent confusion and compromise of very important interests. Without prejudice to the private virtues of the deceased, or intruding into his more sacred interior relations, we think it honest to say that, so far as his public teaching is concerned, he was an apostle of error, against whom the right ways of the Lord need to be vindicated.

The nineteenth century, fruitful in marvels from the beginning, grows more portentous as the end approaches. Combinations of character are now effected which once seemed impossible by the very nature of things, whereof the Professor supplies an instance. An admirer and helper of the American evangelist Moody, he yet adored the unevangelical Dr. Dods, who holds Moody and his methods in extreme contempt. A preacher of Christ in the slums, he yet was an exponent of evolution in the high places of learning. On the one part he extols Christ as the guide and glorifier of human life, on the other he traduces Moses, who wrote the story of the world's creation by the inspiration of the Spirit of Christ, as a mere fabulist, not worth mention by a man of science. These things are puzzling to the plain man. Professor Drummond's principal published works are his "Natural Law in the Spiritual World," "Ascent of Man" and his volume of "Christmas Addresses." The "Ascent" is an attempt to popularise the Darwin theory of evolution, to show what a rich theory it is, able to account for all the phenomena of mind and matter. The last named book is a series of addresses intended to popularise Christianity as the Professor conceives it. The titles of these addresses are: "The Greatest Thing in the World," "The Programme of Christianity," "The City without a Church," "The

Changed Life," "Pax vobiscum." Notwithstanding the diverse character of these two books, one spirit plainly rules both. The Scriptures, both in nature and grace, continually assert the presence and power of a Sovereign Will, working creatively and quite independently of the creature. Professor Drummond, indeed, has God in both spheres, but he makes Him so quiescent, so conditioned by the laws of nature and the free will of man, that He is in effect a name, an uncertain quantity, and not a Sovereign. To see nothing in heaven and earth but matter developing itself according to its innate principles; to fix no gulf between man and beast; to identify reason and conscience as only higher forms of animal instinct; to ignore utterly the divinely-given account of the creation of all things; to think none of God's thoughts concerning sin and redemption; these are features of the Professor's scientific teaching. Whatever poetry and originality there may be in his utterances, so far as his evolutionary philosophy is concerned he is, we think, a mere fountain-head of Atheism. Similarly in his finely-worded religious addresses he utters many striking thoughts, but the glory of the Divine power both to awe and comfort is kept well in the background. In the conversion and sanctification of the soul everything is the result of cause and effect, and is always within the power of the creature. He extols greatly the grace and beauty of Christ, but the question, how are we to get at Him? is settled very simply. Such words as "No man can come unto me except the Father, who hath sent me, draw him," have no place in the Professor's scheme. He has nothing to say to lost, helpless souls who feel that without a creative miraculous act they will never apprehend Christ. In other words, he quite ignores the work of the Holy Spirit in the plan of salvation. In expounding the words, "Come unto me, and I will give you rest," the Professor gives his vote for the Pelagian legal interpretation, which has always been as a mouthful of ashes to a soul thirsting for living waters—viz., that the only rest Christ refers to is a rest in keeping His commandments, in taking His yoke, and imitating His meekness and lowliness. But this is merely the old "Covenant of Works," which has killed everyone who has tried to perform the conditions. We rejoice to think that there is another rest in the first place offered by Christ—a divine gift as independent of the human will as the great calm which He made for the tempest-tossed disciples on the Lake of Galilee. Those who have obtained this rest may go on to find another rest in taking on Christ's yoke, but the latter rest can never be a substitute for the former. In a similar legal strain does the Professor speak of Christian joy: "Where does joy come from? I knew a Sunday scholar whose conception of joy was that it was a thing made in lumps, and kept somewhere in heaven, and that when people prayed for it pieces were somehow let down and fitted into their souls. I am not sure that views as gross and material are not often held by people who ought to be wiser. In reality joy is as

much a matter of cause and effect as pain. No one can get joy by merely asking for it. It is one of the ripest fruits of the Christian life, and, like all fruit, must be grown." Thus the Professor. We deny not that there is a joy resulting from a well-ordered life and a good conscience, but wherefore should he darken the glory of free grace in disallowing God's will and power to give an immediate, unbought, yea, an unsought joy? Such a joy, we believe, is held forth in Scripture. Such a joy is realised in genuine Christian experience. But the truth is, the Professor is all for a religious life which can be made or marred by the will of the creature, whereas Scriptural Christianity is a thing whose alpha and omega is the will of God.

The Professor's views, expounded with literary grace and some originality of mind, may haply seem a new and improved rendering of the New Testament scheme, but in reality they are nothing but a disguised edition of the "Covenant of Works." In contradiction to all errorists, ancient and modern, be it ours to maintain a Sovereign God, who saveth whom He will; who refuses to patch or adapt man's old heart; who forbids the sinner to think that he can work the least degree of grace in himself; who is found of them who seek Him not; whose excellent operations should be waited on by the seeking soul, though it were through years of pain and darkness.

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

(IX.)

EDZELL, FORFARSHIRE, 28th May, 1878.

MY DEAR FRIEND,—I came here for change of air last week, and am happy to say that I have not had a touch of headache since I came. My old friend, Mr. Inglis, shows me much kindness, and wishes me to remain a month at least.

That expression which I have just used, "shows me much kindness," reminds me of a sight which I got lately of the dire unbelief of my heart. You know that when we say a man "shows us kindness," we mean that he gave us, or bestowed on us, kindness. Well, I was the other day reading and pondering over the 85th Psalm, and on coming to the 7th verse, "Show us thy mercy, O Lord, and grant us thy salvation," it struck me that "showing" and "granting" were here identical terms. Thus, if one is "shown" mercy by God, it means that mercy is granted to him and given to him. Hence those to whom God has in any measure shown His salvation, ought not to doubt of His granting it to them, revelation being communicative, as in those other words, "Show kindness and do good, O Lord, to Zion, thine own hill." But I, in my dreadful unbelief, do often attribute less to God than I do to my fellow-creature, for while I may have

obtained some view of God's salvation in and through Christ, and have been "shown" it as glorifying to God and suitable for sinners, I yet too often doubt God's willingness to grant or bestow it upon *me*. Yea, I may have obtained some spiritual knowledge of Christ and Him crucified, and after all may doubt His willingness to give Himself to *me*. As if the Holy One, the Fountain of all blessing and blessedness, should show His salvation to a poor sinner, and then in effect tantalise him by saying, "Do you not wish you may get it?" That be far from Thee, O Lord, Thou giver of all good; and yet that is in reality the language of unbelief! Oh, what would become of us if we had not a merciful and faithful High Priest, who has compassion on the ignorant and on those who are out of the way: "Lord, I believe, help thou mine unbelief."

Of course I am anxious to-day, and who is not, as to the debate in the Assembly? Being here I will be a day behind in getting the newspaper, and shall not know the result of the vote until Thursday, unless my brother William wires to me to-morrow. Although not a member this year, I have made known my mind pretty freely to some of the brethren who are members, and although not at present in the high places of the field, yet my voice may be listened to none the less from the quiet places, where one can speak more calmly. And, indeed, by God's blessing that is already true, for my pamphlet on "The Inspiration of Scripture" has met with a good reception not only from able men in our own church, but also from honoured names in other churches, some of whom have written to thank me for what they are pleased to call "a service to the cause of truth." No doubt a few extreme folks blame me for being too hard on the College Committee, but I can bear that, so long as the positions I have laid down are unassailed, which, indeed, they cannot be, except at the cost of the assailant. And yet last Assembly uttered no whisper when the "Report" of the Committee was laid before it, as to their divergence of view from that of the Confession, and in which I animadvert in my pamphlet. The Confession says: "It pleased the Lord to commit the revelation of Himself and of His will wholly unto writing," &c. The Committee says: "The revelation of God and of His will are committed wholly to writing," thus avoiding to state *by whom* they were committed to writing; and if divine authorship is not maintained, divine authority falls to the ground. Alas! I fear there will soon come to light throughout our church-courts an amount of sympathy with these unsound views such as will startle us. The U.P. Church, by her recent action, has, in my opinion, "made shipwreck"—neither more nor less. And the evils which she sanctions usually appear in the Free Church two or three years afterwards, so we may look out! Indeed, — has got into the habit of looking out, and paving the way for the evils as they come. How sad that men in important positions do not ask themselves as to any undertaking they

are about to engage in, "How will this bear on the glory of God, and on the honour of His Word, which He has magnified above all His Name?" but ask, "How will this bear on our standing as before men?" We are all liable to regard the church of Christ too much as a "business concern," to be managed by experts; whereas it is the ordinance of God for the custody of His truth, "set" in the world by His appointment and under His control "for the defence of the Gospel." And as there is not in any land a nobler sight for the sun to shine on than a general assembly of a free, faithful, Scriptural church, for "there is the testimony of Israel, there do sit the thrones of judgment, the thrones of the house of David," so, therefore, it is with overwhelming dread and sorrow of heart that we contemplate anything occurring that would tarnish, or even compromise, our profession of holding that high and solemn position.

I observe your question as to getting light on the path of duty. My own experience is, that if I believe a certain course to be warranted by the Word of God, I must go forward, although I have not light given me on probable issues and consequences. If, under a sense of my weakness, I stipulate for light and liberty before I go forward, the Lord may withhold it, because I am not yet in the actual need of it, and would most likely abuse it if I got it. It is usually in the performance of duty, and not before it, that the Lord vouchsafes that light and strength which supports the poor weakling, and confirms him in the all-graciousness of Him "under whose wings he hath come to trust."

And now, "my right trusty and well-beloved cousin" (as the Queen says of the Lord High Commissioner), let me just add that I hope to hear from you soon. I do not know that I can visit you this summer, but if not, it will not be for want of grateful recollections of my former visit. Indeed, the remembrance of the extent to which I drew upon your kindness is often simply oppressive.—Yours, &c.,

HUGH MARTIN.

The Late Miss Galbraith.

AT 32 Clelland Street, Glasgow, on 11th March, there passed away Miss Agnes Galbraith, a worthy member of Knox's Tabernacle. She was eighty-four years of age, and from her early youth manifested a lively interest in Divine things. At that period she came under the ministry of the late Rev. Jonathan Ranken Anderson, and saw Mr. Anderson ordained in Kirkfield, more than sixty years ago. She continued a steadfast adherent of his ministry after he left the Free Church, and remained in connection with the Tabernacle during all the years that have elapsed since Mr. Anderson's decease. Miss Galbraith took a wide and intelligent interest in the cause of Christ, and deeply lamented the prevalent declensions of the times.

In Memoriam: Donald Macdonald.

ONCE or twice already has the *Magazine* recorded the removal from our midst of some who were eminent witnesses for Christ. But they were sheaves of corn fully ripe. They finished their course; they kept the faith; they won the crown; and, however much we mourned their loss, to have wished them longer with us were to seem to grudge them the rest on which they entered. But there is something peculiarly affecting in the untimely end of a life of promise. Its work is but beginning; its possibilities are but unfolding themselves into actual fruition; and our sense of loss becomes doubly intensified when we think of what was, and in fancy project it into what might have been. Then, too, the record of that life's story, however short and simple it may be, and though it barely rise above the level of the commonplace, is invested in its every detail with a deep and mournful interest. Such a life came to an end on 23rd February last, when the subject of the following notice God took with Him. To his memory, as a loved and loving friend through many days of sunshine and of cloud, and, above all, as a humble, devoted follower of Jesus, this little tribute is sincerely offered.

Donald Macdonald was born at Newtonmore, near Kingussie, on 6th December, 1873. From his earliest infancy he had seen exemplified the power of godliness. His mother, whose death preceded his own by only two or three years, was a woman of deep and tested piety, and her father again was Donald Cattanach, whose memory is still fragrant in his native land, though for some years before his death he had been laid aside from active public work. He was a commanding character. Powerful in intellect, mighty in the Scriptures, and full of the Holy Ghost, he held a place among the laymen of the Northern Highlands second to none within the last thirty or forty years. He is the author of several spiritual songs of no inconsiderable poetic merit, but which are chiefly valuable for their powerful delineation of profound spiritual experiences. At the age of sixteen young Donald was sent to the Grammar School of Aberdeen. He devoted himself to his studies with characteristic enthusiasm. Already those traits of character which in another direction marked his later years were clearly discernible. The same earnestness of purpose was there, the same love of thoroughness, the same scorn of everything that savoured of hollowness or unreality that in after days formed such prominent features of his spiritual life. Even at this period his mind was singularly well-balanced, and his judgment and discretion were beyond his years. He was not ready to air his opinions; he was rather shy and reserved; but it was soon felt by all those with whom he came in contact that the quiet, contemplative young lad, with the pale face and the stooping shoulders,

had something to say that was well worth listening to on almost every subject that came up for discussion. But his thoughts at this time were mainly occupied with his books, and if he had seasons of spiritual concern, they soon passed away, and his highest aspirations seemed to lie in the direction of academic distinction. He soon became one of the best classical scholars of his time in the Grammar School.

In 1891 he entered the University of Edinburgh. His interest in his studies was still keen, and he continued to maintain a leading position in his classes. But other questions, more deep and far-reaching, now began to press themselves upon his attention, and refused to be dismissed. He became anxious about the salvation of his soul. From time to time these impressions were deepened and multiplied, until at last all other interests became subordinate. "What shall I do to be saved?" was the question of the hour. It took possession of his whole thoughts, and seemed in its intensity to entwine itself round every fibre of his being. His soul was travailing in the throes of the new birth. "Well do I remember," writes a fellow-student of his, whose matured experience, and wise and tender counsel were of incalculable help to him at this crisis, "well do I remember the first night he came to me under soul concern. It was in the spring of '92. He came into my room, and after a few remarks in connection with his class-work, made in answer to questions of mine, he all of a sudden began to bemoan himself as a lost sinner. If ever I saw one in trouble of soul it was then. He groaned under a sense of guilt, and refused to be comforted. He stayed with me some two hours, and came back several times during that same week. His distress seemed as great as ever, and it was with difficulty that he could bring himself to attend his classes. For a fortnight, at least, he continued to come to see me, perhaps two or three times a week, and when I would accompany him home he would not allow me take the straight way by Middle Meadow Walk, but chose a quieter path round by the West End. Once or twice he seemed on the verge of despair, and was assailed with strong temptations." Gradually light began to break in upon his soul; the Spirit of God was brooding upon the waters; the darkness was passing away, and the true light shining, the light of the knowledge of the glory of God in the face of Jesus Christ. Peace came in believing, and rest and joy.

But the severe struggles through which he had passed told with too obvious effect on a frame naturally not very robust. He returned to College next winter, and continued his studies with the usual success; but though he seemed for a time to have regained his previous vigour of mind and body, he never really completely rallied. The session of 1893-94 was his last in Edinburgh. His mother died ere it had long begun, and before its close Donald himself had to leave in shattered health.

There followed a season of deep despondency, in which he

concluded that his former experiences had been unreal, and that his hopes had not been well grounded. He endured a fiery trial, and for a long time was tempted to believe that he had sinned beyond the hope of mercy; but deliverance came again in extremity, and he came forth from the furnace like gold refined. Thenceforward, however tried and tossed, and wearied and cast down he may have been, he maintained a wonderfully sure and well-balanced conviction of his personal interest in Christ. He hoped to consecrate his life to the service of Him who had done so much for him, and his thoughts were turning towards the mission field; but as time passed on, and health was not returning, he realised that God had purposed otherwise, and resigned himself with patient, cheerful submissiveness to His will. There was no repining and no fretful impatience. His friends hoped against hope; but he himself had a firm persuasion that his days on earth were to be few. He seemed in those last days to have been completely weaned from the things of the world. His thoughts were most frequently in Heaven. He could not long brook any conversation that had no bearing on things unseen and eternal. "Let us talk about Himself," he would sometimes say when current topics were being discussed. But there were days of sad adversity in this period too—days when his spirit sank into darksome caves, and in his ears was the sound of breaking billows. Then he would long to be free. On one occasion he was walking along with a friend who was much interested in his welfare. He seemed jaded and depressed, and his companion sought to comfort him. He spoke of the rest that remains for the people of God when the days of their mourning are ended. Donald began to weep. "Oh," he hastened to explain, "it's for joy I'm weeping, joy at the prospect before me, the happy home that's waiting me." For the last two years he was a member of the Free Presbyterian Church in full communion. Sometimes he assisted his father in teaching, but he never regained sufficient strength to resume his studies. About a month ago he caught a severe cold, which his system was too weak to throw off, and in a few days the end came.

Thus ended a life the details of which present little variety of outward feature or of incident, but into the noiseless tenor of whose successive hours was compressed a wealth of crowded experience. He sounded depths that are rarely fathomed by Christians of maturer years; for in the short period of his fellowship on earth with Jesus he advanced far in spiritual attainment. He knew the deep sorrows and the deeper consolations of the Christian life. No chord of his soul but seemed to have vibrated with intensest feeling. "I seemed at one time to walk in hell," he once said to a friend. But again he would be set on high from all his miseries, and the new song would be on his lips. What struck one most in his character was its tone of chastened sweetness, that charm of softened loveliness which is the fruit of

sanctified suffering, and his childlike humility. He was less than the least of all saints; but few made others more alive by contrast to their own deficiencies. One could not help being impressed with his prayers; they were so beautifully simple, so intensely aglow with living fervour, so spontaneous and real in their confession of sin, and their acknowledgment of undeserved favours. He dwelt much on the love of the Father manifested in the gift of His Son. *That* he invariably came to, and he would linger over it with adoring wonder. He seemed to look up to meet his Father's eye with simple, confiding trust, and the light of Heaven played upon his face.

He has gone from us; he has reached "the happy home" he longed for; and the world seems lonelier without him; but we remember, when we sorrow most, that in God's presence, where he now is, there is fulness of joy for ever. A. S.

Duncan Cameron, Duthil, and Joseph Mackay.

(To the Editor of the F. P. Magazine.)

12th March, 1897.

DEAR SIR,—I was very glad to see your request in last month's *Magazine* for reminiscences of Duncan Cameron, Duthil, and it would be well if a full response should come from the Highlands, where he was so well known and esteemed. Perhaps the first that was known of Duncan Cameron in the far north I happened to have heard from the late Alexander Macdonald, an esteemed elder in the Castletown Free Church, and generally known as Mr. Cook's precentor. Alexander had been doing some farm work for the eminent Joseph Mackay, of Reay, and when the day's work was done Joseph asked him to wait awhile, for he had something to tell him.

"Well, Sandy," said Joseph, "when I was at Speyside did I not meet a man that made me put my back to the wall. I was catechizing, and was asked to call Duncan Cameron, and he rose before me a tall, fine-looking young man, bold as a lion.

I asked him the question, "What is prayer?" and he answered it correctly. I then asked him, "Are you a praying person?" "I am," he replied firmly. "And do you pray for others as well as yourself?" "I do," replied Duncan. "Could you testify to me that you do?" "Yes; when others are asleep I am often out praying that they may be well, and that their crops may get on as well as my own." "Now, Sandy," said Joseph, "I saw that I had no ordinary material to deal with, and I next asked him, "Do you love the Lord's people?" "I do," he answered boldly.

"And would you be willing to give part of anything you had to them?" "Yes, I would be willing." "And if you expected any of them to the house, would you be willing to go as far as—for anything they might need?" "Yes; I would go as far as Inverness for what they might require." "If you had something in the house keeping for one of your special favourites, and if one of His people came the way that you did not esteem so highly, would you give it to that person freely?" "At last," said Joseph, "Duncan sat down, saying, 'If you had left that, I would have made a man.'"

The process whereby Duncan Cameron was convicted of having a defect in his "love to *all* the saints" may be entertaining for some of your readers who like myself have never seen a catechizing.

At that same time Alexander Macdonald told us a note from Rev. Mr. Cook, of Reay. It was a communion Sabbath, and Mr. Cook, while inviting people to the table, said, "You are here to-day, and the Word of God was spoken to your heart by the Spirit; but you have now lost the savour of it, and you are afraid to approach His table; for the Word has become as dry to your experience as a moth-eaten stick. You have not to trust in your experience. Come you, and He will make splinters of heaven and hell before He will break His word to you."—Trusting that you will get more valuable recollections of Duncan Cameron and others, I am yours,
C.

Infant Baptism.

Should the Infants of Church Members be Baptised?

EVER since the rise of the Ana-baptist controversy this question has been very much canvassed. In attempting to settle it the appeal has to a certain extent been frequently made to the testimony of antiquity. This has been the case on both sides, and with regard to both it has been a point of weakness. This question is not alone in this respect. Another question that is to be settled by a line of evidence much resembling the evidence that leads us to give an affirmative answer in this case is the sanctification of the first day of the week—is it the Christian Sabbath? The Church of Rome, and all that lay great stress on Church testimony, are in the habit of referring to these questions as matters where the appeal to Scripture is not decisive, and resort must be had to the Church for confirmation. On both these matters, however, a train of cumulative reasoning leads us to the position that what the Churches of the Reformation received as the tradition of Christ is essentially what they took it to be.

The question at issue between Paedo-baptists (in favour of

infant baptism) and Anti-paedo-baptists (against infant baptism) is one that has been frequently obscured. It is not, Should an adult heathen be baptised on his profession of Christian faith? For on this matter both sides are at one. But the real point of division is one that relates to the nature of the Church. The Ana-baptist view is that the Church visible consists of those who make a profession of faith in Christ, and of them only. The sacrament of baptism they hold to be a peculiar duty and privilege belonging to those bearing such a character. The Church of the New Testament they hold to be spiritual as contrasted with the Old Testament Church which was carnal. Since this is their view they regard all arguments drawn from the practise in the Old Testament Church as beside the mark, and attach no weight to them. Here we may say is their first mistake. The Church of Christ is one in all ages, and this unity seems to occupy a position by no means unimportant in the writings of the New Testament. Christ came not to establish a new threshing floor—He came to purify the old. He came not to plant a new vineyard. The old olive tree is that into which the Gentile Church has been ingrafted. The Gospel preceded the law; it was preached before to Abraham. The law coming after it could by no means disannul it so that the promise should prove of no effect. For the law is not against the promise, but was subsidiary to it in order to its fulfilment. The law, it is true, was not meant to be permanent. It contained the shadow of good things to come. It was a promise of these good things, and when the time for their coming came the law had served its day, and had to pass away. But the promise to which the law was subsidiary preceded the law and ran along side of it. When the law dispensation came to an end the promise still lived on, and as the spiritual light of the Old Testament saints flowed from this promise when it was yet to come, so the light of life for New Testament believers still flows from that same promise, now that substantial fulfilment has been given to it in the actual work and mediation of the Second Man, the Lord from heaven.

The promise given to Abraham was the ground of his faith. In it he saw Christ's day and was glad, and that promise in its varied forms of expression as given to him at various times tells of God Almighty being a God to him and to his seed after him. "I will be their God and they shall be my people" is the great promise of eternal life. This promise served as the ground of Abraham's faith, and God, who was his God, was the God of his seed after him. In this covenant of promise there was a seal attached.—(Gen. xvii.) This was circumcision. Of this seal we read that it was a seal of the righteousness of faith. It further bespoke the fulness of the covenant salvation, typifying as it did the circumcision of the heart by the knowledge of God. Thus it was spiritual, and to those who walked in the steps of Abraham's

faith, who rested on the promise that God should be their God and the God of their seed, it sealed the righteousness of faith, and told of deliverance from the power of sin. Age after age of Old Testament believers had thus the sign in their flesh of the faithfulness of a covenant God. Taking God at His word that He should be the God of their seed, their male children were circumcised. They gave themselves to Him, and determined that as for them and their house they would serve the Lord. The circumcision of their flesh they had received in their infancy. On their faith the seal effectually sealed what it figuratively spoke of. The seal was a sign of spiritual blessings given in connection with the covenant of promise; yet the profession that it implied was made not alone for the individual who had respect to this ordinance as God's command, but also it was made for the eight-day-old male child. There was a principle of family religion and family dedication to God's service. The promise, in relation to which this observance was instituted, whose meaning it typified, and whose blessings it represented, is the root and fatness of the olive tree. The good olive tree has been spoiled of its natural branches. For unbelief they have been cut off, and a Gentile Church, that once was alienated from the covenant of promise, is grafted in to share of the root and fatness of the olive tree. The promise is one and unchanged—to be a God unto thee and to thy seed after thee—so it reads, so it is to be received, and so when the new dispensation was set on foot it was declared. It is “unto you and to your children, and to all that are afar off, to as many as the Lord shall call.” This promise applied by faith causes the believer to receive God in Christ as his God, and the God of his seed too. Thus is the gospel Church constituted, even of the blessed of the Lord and their offspring with them. But in connection with this dispensation the old seal has been abrogated. It had become so intimately associated with the ministration of condemnation that it was in itself now ambiguous. It had become a badge of devotion to Moses, and many who wore the badge with more zeal than knowledge sought to lay on the neck of the disciples the burden that their fathers could not bear.

In connection, however, with the ministration of the Spirit a seal has likewise been given of the righteousness of faith, a seal that speaks too of the cleansing of the conscience and heart. This new seal is of similar import with the old, and those who accepted Jesus as the end of the law for righteousness, showed their submission to Him as Son over His own house in taking up His yoke, professing His truth, and being baptised into His name. God in Christ is their God, and the God of their seed. The family consecration has not passed away—it preceded the law, and it survives it. The children of the believer are on a different platform from that on which the seed of the ungodly are. They are not unclean, they are holy. They are within the

bonds of the covenant promise. Covenant privileges are theirs. God has given himself to be their God. This has He done to their parents. It is but taking Him at His word to acknowledge this by the initiatory rite into the Christian fellowship. They are born in the Church. Their baptism but recognises what is theirs, and their obligations to take God as their God are thus sealed to them. But it may be asked, How do we know that infants and children were baptised? Take the principle of family consecration, take the wording of God's promise, take the oneness of meaning in circumcision and baptism, take the accounts of household baptisms, and do not these things in their collective force lead us to the conclusion that baptism has taken the place of circumcision? Yet it may be urged, and is urged, Can an infant make a solemn profession of devotion to God? No more could the eight-day-old boy under the older economy, yet one and the same profession was made, and one and the same promise was rested on. If we note the baptisms of the New Testament there is one sort that we cannot find, and that is the baptism of the child of Christian parents come to age, and being baptised on his own profession of faith. Such a case would be a precedent for Ana-Baptist practice. Until such a case is found we have no example on which to rely as a proof of Ana-baptist principles. We nowhere find infants excluded from the status they once had, and the privilege they once enjoyed. Nay, we find their status acknowledged, and cases of family baptism recorded, which, in the light of the unchanging tenor of the covenant promise, should abundantly satisfy us that when a believer entered into the fold of Christ by public profession, his seed were taken with him into the standing of holiness that the parent's profession secured to them.

THOUGHTS OF SPIRITUAL THINGS.—The thoughts of spiritual things are with many as guests that come into an inn, and not like children that dwell in the house. They enter occasionally, and then there is a great stir about them to provide meet entertainment for them. Within awhile they are disposed of, and so depart into their own occasions, being neither looked nor inquired after any more. Things of another nature are attended unto; new occasions bring in new guests for a season. So is it with these occasional thoughts about spiritual things. By one means or other they enter into the mind, and there are entertained for a season. On a sudden they depart, and men hear of them no more. But those that are natural and genuine arising from a living spring of grace in the heart disposing the mind unto them are as the children of the house. They are expected in their places and at their seasons. If they are missing they are inquired after. The heart calls itself unto an account whence it is that it hath been so long without them, and calls them over into its wonted converse with them.—*Dr. John Owen.*

A Word to Free Church Voluntaries.

LETTER OF DAVID BUDGE, BARROCK, CAITHNESS.

BARROCK, *October, 1872.*

MY DEAR FRIEND,—You wanted me to tell you some things, and if I was at your fireside I would have some things to tell that you have not heard of yet, but it is dark to me, if ever I be there in person; I am in mind often. You were speaking about your minister; but why do you call them ministers? They do not feed the flock, but scatter them, and feed the ravens. Ask your minister to tell you what his principles are. He is not a Free Church minister now; he took a game at *caphole* with the devil and lost. They stand liars on the page of history over all Britain; and what will a rising generation say, when reading the history of the Free Church, the first seven years, and the last seven years? Let them say what they will, they are Voluntaries, and when you see a Voluntary you see an Arminian. You need not mind what they say, for they cannot speak the truth; for, had they been able, they would not be Voluntaries. Do not mind them, although you would see them shedding tears of blood; when you see one of them you see a liar.

I am glad to hear that there are a few among you that are counted the troublers of the peace. Let them not take it ill out that they are few; that is the glory of it. Few would be good where there are none. They are not to put down the flag because they are few. And oh, peace with God is good, and peace of conscience is great at a throne of grace. It was a free choice that we made; we were not compelled to it, and we do not repent it; and for my part I would not become a Voluntary, for they cannot have peace of conscience. And I cannot see how they can open the Bible before the people. But be not fainthearted because you are few. The many were never at Christ's back.

I cannot tell you with pen and paper what I have to say. I therefore hope that Mrs. C. and you will come on the 10th October. It will not be easy for you to read this. Take it down with you, and I will read it for you. Remember me to all my friends, and to Mrs. C. and all the family.—I remain, yours truly,

DAVID BUDGE.

THOSE who go out seeking Christ will get Christ; and those who go out seeking a name and credit among men will get that; for the consciences of all in a gospel land will yet be constrained to acknowledge that God is a just God, that He has been the giver to all of all that they sought.—*James Macdonald, "Ministers and Men."*

The Case of Professor Johnston, Aberdeen.

THIS case was heard in London on Monday, March 15th, before a committee of the Privy Council, consisting of the Duke of Devonshire, Lord Hopetoun, Lord Shand, Mr. Graham Murray (the Lord-Advocate), and Sir James Fergusson, M.P. The question was whether the Aberdeen University Court was acting in conformity with the University Act of 1858 in asking the Professor to retire for "sufficient cause shown." Mr. Robert Wallace, Q.C., M.P. (for Perth), and Messrs. Forman & Burra, appeared for Professor Johnston; and Mr. Asher, Q.C., M.P., and Mr. J. C. Dove Wilson, advocate, Edinburgh, appeared for the Aberdeen University Court. Mr. Wallace, in the course of his speech on behalf of Professor Johnston, contended that this case did not come under the class of cases intended to be covered by the Act of 1858, which only deals with offences such as immorality, or gross drunkenness, or total neglect of duties. There was no mode of removing a professor except for these causes, and it was never intended to set up a University Court composed of those who were entirely ignorant of such a subject as Biblical Criticism, and to constitute them the judges of the efficiency of the lectures of a class. In regard to the evidence from students, he said that a great many professors might find themselves subject to similar proceedings if the mere fact that the students of their classes, objecting to the method of teaching, was to be a ground of deprivation of office. He suggested that in a case of this kind, where the charge was that a professor was unmethodical in expounding his subject of Biblical Criticism, the proper course to have pursued would have been to have asked some professor or some theologian in Scotland to attend a few of the lectures, and thus have the fullest information from those who were entitled to speak on such a subject as this. He also called attention to the fact that in Professor Johnston's memorial there were letters from distinguished professors who had read Professor Johnston's lectures, and who said that it was absolutely impossible to understand, after reading these lectures, how any complaints could be made. He mentioned the names of Professor Stanley Leathes, King's College, London, and Professor Sayce, Oxford, and also the Bishop of Durham. He then proceeded to deal with the students' memorial, which was made the basis of the charge against the Professor. He showed that the charges of the students revealed a conflict between the views held by Professor Johnston and the views adopted by the great majority of his class, and that the real fight with Professor Johnston was whether he was right or wrong. Professor Johnston belonged to the orthodox party in the Church of Scotland, and the students considered that he did not adopt the higher criticism

of German authors, and that he taught the views from which they differed. This was a conflict between two schools of thought, which they treated as an unmethodical treatment of the subject. The real complaint was, that he did not sufficiently bring before them, in a sufficiently pronounced manner, certain German authors which they believed in; but as Professor Johnston belonged to the old views of thirty years ago, which then commanded universal respect, they wanted to turn him out. This was the real controversy. Mr. Wallace, to obviate the implied charge of ignorance, gave a sketch of the Professor's career as a scholar, and called attention to the fact that he was appointed on testimonials not only from divines in Scotland, but also from four bishops and several university professors of the Church of England. With regard to his knowledge of Hebrew, they had the testimony of two of the greatest authorities, Dr. Marks and the Chief Rabbi, that Dr. Johnston was more fully acquainted with this subject than any man in the country. After discussing the evidence against and for the Professor on the subject of method, he again went on to repeat that he strongly deprecated the action of the University Court in not calling expert evidence, and concluded as follows:—There was not in existence a single case in which a professor had ever been removed on grounds such as were here alleged. Dr. Johnston was a man of high attainment in the subject with which he had to deal. For twenty-five or thirty years he held a living in the parish of Harray, and gave up the living, in which he would have been entitled to remain for the rest of his life, on his appointment by Her Majesty to this professorship also for life; and now he was called to give up his appointment on a charge made against him by a body of students, without any additional evidence on the part of those who were qualified to form an opinion. After a speech by Mr. Asher on behalf of the University Court, Mr. Wallace made a few observations in reply, and the Duke of Devonshire intimated that the Court would report to Her Majesty in due course. It appears that the Queen is at present on the Continent, and so the decision will not likely be intimated for some weeks.

HE, all whose religion lies in prayer and hearing, hath none at all. God hath an equal respect unto all other duties, and so must we have also. So it is expressed as unto the instance of alms in Acts, x. 31. And James placeth all religion herein, because there is none without it.—(Chap. i. 27.) I shall not value his prayers at all, be he never so earnest and frequent in them, who gives not alms according to his ability.—*Dr. John Owen.*

GOD protects men when they are in His way, but not out of His way.—*Dr. Thomas Goodwin.*

A Free Church Minister Denies the Existence of Angels.

THE following pointed letter recently appeared in *The Scotsman*. The writer gives a quotation (which we have verified as correct) from the fifth of the Cunningham Lectures, delivered by the Rev. David Somerville, Roseburn Free Church, Edinburgh. The Free Church of late years has thrown away many important doctrines of the Faith, and if Mr. Somerville and his brethren have also given up belief in angels, which he plainly acknowledges, we may well wonder what next will happen:—

“THE CUNNINGHAM LECTURES—ABOLITION OF ANGELS.

“March 3, 1897.

“Sir,—I take the liberty to present in the direct form a remarkable passage in your report (given in the indirect form) of the fifth lecture of the Cunningham course. The italics are mine:—

“The sovereignty of Christ over angels is represented in the Epistles as *a cardinal article of the Christian faith*. It had a profound religious significance for believers *then*, nor has it lost significance for us, although *we have lost all practical belief in angels*, to which it appealed. *We speak of the laws of Nature where the Ancients spoke of angels*, and when we translate the belief in Christ's supremacy over angels into modern language, we understand it as conveying the truth that He is supreme over all the forces that govern the world and bear on human happiness.”

“Does the lecturer, the Rev. David Somerville, represent the general belief of the Free Church on this subject? The enemies of that Church used to speak of it as offensively Pharisaic. For aught I know to the contrary, it may still be so in spirit and bearing, but in creed it seems to have gone over to the Sadducees, who say that there is neither angel nor spirit.—(Acts xxiii. 8.)

“How much of the Christian faith will be retained by the Free Church ten years hence?—I am, &c., “S. M. R.”

Aonadh nan Eaglaishean.

BHA'N cunntas aithghear a leanas air ceist an aonaidh anns a *Bhrìtish Weekly* air a mhìos a chaidh seachad—“Feudaidh e nis bhi air a radh le muinghinn gum bi'n t-iartus air son aonaidh eadar an Eaglais Shaor agus an Eaglais U.P. air a chuideachadh air aghaidh leis an uile dhìchioll. Thuige so bha an Eaglais Shaor a seasamh air ais gle mhor air son aobharan so-thuigsinn. Chrath, an t-ath-ghluasad innleachdach a ghabh aite anns an duthaich, dillseachd cuid da buill; agus cuideachd bha eagal an comhnuidh orra gum feudadh e trioblaidean ùra

thogail anns a Ghaeltachd. Ach a nis, anns a Ghaeltachd, rinn an *Secession* feum mòr an a bhi giulan as an rathad na h-eilimidean nach strìochdadh, agus tha e air tighinn a dh'ionnsuidh na ceiste, a tha moran a fairichdinn mar dhleasdanas cudthromach, Co dhiu bu choir an dealachadh neo-fheumail agus chronail so bhi guidhlan leis nis faide air son beagan gam feud an t-aonadh a bhi neo-bhlasda? Tha mi creidsinn nach seas na Gael, mar bhuidhinn, nis faide an aghaidh aonaidh ma bhios riaghailt shuidhichte thaitneach air cordadh uimpe, agus tha cuid dhiubh gun agadh fìor dheidheil air aonadh a chionn gum bheil iad dearbhte gum bheil an Eaglais U.P. a nis moran nas fallaine na teagasgan agus na riaghailtean na an Eaglais Shaor."

Dr. Omhain air an t-cxxx. Sailm.

O CHIONN uine ghoirid air ais, air a gheamhradh so 'chaidh seachad, thainig an leabhar fiachail luachmhor so a mach anns a Ghaidhlig, eadartheangaichte le Alasdair Dughallach, Maighstir-sgoile ann an Gleann Urchadain. Tha mu fhichead bliadhna ann co dhiubh o thainig an ceud leabhar a mach anns a Ghaidhlig dhe na trì leabhraichean le Omhain a dh'eadartheangaidh gus a Ghaidhlig. 'S e so a nis an treas fear. B'e an ceud fhear, an sgriobhadh air "Comh-chomunn ri Dia," leabhar ro-phriseil. Sgriobh Dr. Ceannaideach, Inbhirpheotharain, roimh-radh do'n leabhar 'ga mholadh do shsuagh na Gaidhealtachd. Cha'n'eil an leabhar so ri reiceadh an diugh agus tha e mar sin ro-dhoilich 'fhaghail. Beagan bhliadhnachan an deigh sin thainig an dara fear a mach agus litir-mholaidh mar roimh-radh dha o Mhr. Mac-Colla a bha 'n Loch-Aise, obair ro-urramach air "an Diomhaireachd ghlormhoir Pearsa Chrìosd." Ma's maith ar beachd tha an leabhar so ri cheannach fhathast agus 's e leth-chruin is pris air 's e nach eil daor airson a luach. A nis tha an treas fear air tighinn a mach agus bu choir do luchd na Gaidhlig a bhi fada ann an comain an eadartheangair air son a shaoithreach ris na trì leabhraichean so. Cha'n'eil am fear mu dheireadh buileach cha fada anns an eadartheangachadh 's a tha e anns a Bheurla ach 's ann is fhusadh a bhios e do'n leughadair. Bha Dr. Omhain 'na dhiadhair cho mor agus barraichte agus ainmeil 's a bha riamh ann an Sasunn. Bha doimhneachd tuigse farsuineachd breithneachaidh, soilleireachd inntinn agus gliocas neo-chumanta aige. Anns a mhineachadh air an t-Sailm so tha e 'laimhseachadh cuisean mu thimchioll maitheanas peacaidh agus cor muinntir fo mhothachadh cointa agus muinntir air am fuasgladh le sealladh air trocair Dhe. Bu mhaith leinn an leabhar so fhaicinn ann an tighibh ar luchd-leughaidh agus gu'n leughadh iad e air an son fein. 'S ann air trì tasdain a tha e ri reiceadh agus cha'n'eil sin daor airson muinntir is urrainn sin a chosgadh air.

Dàin Jain Ghobha.

THA iad ro-thearc anns a Ghaidhealtachd agus anns na h-eileanaibh nach cuala ainm agus cliu Jain Moireasdain-Gobha na h-Earradh. 'S e a bh' ann aon do na bardaibh 'bu choimhlionta agus do na daoineibh 'bu chomasaiche a bha riamh am measg nan Gaidheal. Gus an d' thainig an dara leabhar d'a bhardachd a mach air a bhliadhna so—thainig a chend leabhar a mach ann an 1893—bha e gle dhoilich do mhuinntir na daoin aige 'fhaotainn. 'S ann an America, am measg nan Gaidheal ann an sin, a chaidh cuid dhiubh a chlo-bhualadh an toiseach. Ach a nis tha iad air an cur a mach gu h-eireachdail grinn anns an duthaich-so fein. Agus tha e ri chreidsinn a h-uile neach aig am bheil speis do bhardachd dhiadhaidh am measg nan Gaidheal agus is urrainn an ceannach gu'n ceannaich e iad. Tha an da leabhar gu gasda air an clobhualadh agus air an uidheamachadh mar leabhraichean agus tha sinn gle thoilichte gu'm bheil iad a nis air an cur a mach. Ged nach biodh dan dhiubh ann ach "Oran a Mhilenium" agus "an seann duine 's an duine og" dh'fhagadh iad an gobha iomraiteach mar bhard. Tha na roinn aige cho fonnmhor siubhlach is 'nuair a leughar no 'sheinnear iad gu maith gur gann a tha bardachd is binne agus is ceolmhoire na iad anns a Ghaidhlig a reir ar barail-ne.

Ma bha aon ni seach a cheile a mhi-thaitinn ruinn anns na leabhraichean 's e an roimh-radh a sgriabh am fear-deasachaidh. Tha roimh-radh do gach leabhar air a sgrìobhadh anns a Bheurlaann am briathraibh atmhor agus an doigh a tha 'nochdadh gu soilleir nach robh am fear-deasachaidh a tuigsinn gle mhaith ciod a ghne do dhuine a bha anns a Ghobha. 'S e duine a bha gu comharaicht 'na dheadh-shaighdear do Chrìosd ach cha'n e duine iomlan a bha ann air son sin. 'Nuair a tha sinn ag radh sin tha sinn ag cuimhneachadh gu h-araihh air an aimhreite a thainig eadar e fein agus an t-Urr. Frang Macbheathain. Tha an roimh-radh ag innseadh dhuinn beagan m'a deighinn agus tha aobhar doilghios ann gu'n do rinneadh an t-oran air "Seisean Shrannda" riamh. Ach math dh'fhaoidte gu bheil feum ann cuideachd gu nochdadh cho fad air anradh agus a dh'faodas daoine maithe dol. 'Nuair a bha a chonnsaid so ann thachair do Mhr. Macbheathain a bhi ann an Steornobhagh. Chuala e cuid dhe na nithibh a bha an gobha ag radh uime agus chiurr iad e gle mhor. Aig an am sin bha banacharaid uasal aige ann an Steornobhagh Peagaidh Nic-Coinnich. Chaidh e far an robh i a dh'eutromachadh 'inntinn. An deigh dha innseadh dhi nan nithean a chual'e mu'n d'fhàg e an tigh thubhairt Mr. Macbheathain rithe "Nis, a Pheagaidh, dean thusa toll anns an talamb agus cuir na rudan sinn ann agus cuir do chas orra agus fagaidh sinn ann an sin iad" fo na casan. Nam biodh an spiorad sin air a thaisbeanadh ni bu trice cha biodh muinntir fada a tighinn gu cordadh agus 's e sin a thachair a thaobh an dithis so. Tha sinn gle thoilichte ma ta gu'm bheil na daoin leis a Ghobha ri'm faotainn a nis.

Toiseachadh Obair Dhe anns an Anam.

BY REV. D. MACDONALD, SHIELDAIG.

NUAIR fhuair mi eolas ort an toiseach
 Bha do chòmhradh dhomh cho toilicht',
 'S cha b'urrainn mise bhi sona
 Gun co-chomunn siorruidh riut.

Ged bha mi marbh 'sa' cheud Adhamh,
 'S mo chul-thaobh ri slighe na slàinte,
 Nuas chuir thu na feartan gràsmhor,
 'Cho-pàrtaich slàinte shiorruidh rium.

Mar b'e gu'n thàinig thu'n rathad
 'S gu'n dhùisg thu mi as mo chadal,
 Cha bhiodh còrdan gràidh nam flaitheas
 Ga m' tharruing gu Criosda leo.

Ged chaill mi iomhaidh an Athar,
 Naomhachd, firinn a's ceartas,
 Bha cumhnanta nan gràs ag amharc
 Ri ath-cheannach siorruidh dhomh.

Dh'fhosgail thu'n toiseach mo shùilean,
 'S rinn thu do lagh fein cho naomh dhomh,
 Gus an robh mo dhòchas traoighte
 Nach biodh saors' na dion agam.

Dhuisg thu mi as mo chadal,
 'S ruisg thu mi as na bh'agam,
 'S cha robh mo dhòchas ach lag
 Gus an d' thainig neart o Chriosd thugam.

Chuir naomhachd do lagh mi dhachaidh
 Fo chuan na feirge ann am chabhaig,
 'S gu cinnteach cha robh fios agam
 C'àit am faighinn tearuinnteachd.

Ged bha cumhachd Dhé cho làidir
 Is tarruing bheo 'g am threorach sàbhailt,
 Bha peacadh gin a's gnìomh ag ràdh rium
 Nach robh sgàile dion agam.

B' fhearr leam sin na mìle saoghal,
 Sgàile fasgaidh, neart a's aonaidh,
 'S chuirinn-sa feum air gach aon diubh
 Gu saoradh nam fiachan ud.

Chuir naomhachd lagh Dhé nam flaitheas
 Briseadh steach feadh baile m'anam',
 Socair mheallta an diabhoil dhachaidh,
 'S tharruing sud gu Criosda mi.

Thuig mi gu'm bi slighe na dòruinn
 Air an robh mi 'falbh gu còmhnard—
 Gu'n do bhris a steach a seòladh
 Rinn a ghlòir cho briagha dhomh.

B' e sud an solus, glòrmhor, beannuicht,
 'Briseadh 'stigh air feadh an anaim,
 A' cur an diabhoil na chabhaig
 Dhachaidh o bhi 'riaghladh ann.

Solus ùr gu stiuradh m' anam,
 Air cùrsa ghaoil a null na flaitheas,
 'S tarruing gnìomh na h-uchdmhacachd
 Air m' anam gu bhi 'biathadh ort.

Ged bha geamhradh fuar an toiseach,
 Le stoirm, le fuachd a's cruaidh reothadh,
 Le ùr anail bhlàth an earraich,
 Dh'atharraich na sìontan ann.

Bha mi 'smuaineachadh 's mi'm chabhag
 Co e 'n taobh a stiuradh mi' anam,
 Gaoth a's smùid a's sgiùrsadh mara,
 'Bagradh a bhi sìorruidh dhomh.

Se naomhachd do lagh a leon mi—
 'S chuir dhachaidh orm peacaidh m' òige,
 Ionnas gu'n robh mi gun chòmhachd,
 Fo dhòruinean sìorruidh leo.

Bha peacadh dhomh tròm mar bheanntan,
 Ga m' chumail shìos anns an àm ud,
 'S cha robh mo thighinn a nìos ach mall
 Gus an d' thuirt thu, "Seall na riarachin."

Bha m' anam bàit' am fiachan Adhamh,
 'S gun sìon agam gu am pàidheadh,
 Gus 'n d' thog an fhuil a guth an àirde
 Le buaidh lànachd dìonaidh dhomh.

B'i sud an fhuil bhuadhmhor, chùbhraidh,
 Anns am bheil neo-chrìoch'nachd saorsa,
 Thug làn riarachadh do naomhachd,
 'S a rinn cùin an t-iarmalt duinn.

Cha b'e fuil tharbh na chruidh òga,
 Thug saorsa agus dìon o'r leon duinn,
 Ach fuil chumhnanta Rìgh na glòire
 A thog o dhoruinn shìorruidh sinn.

Chunnaic creideamh thu cho gràshmhòr
 An crochadh eadar dà mheirleach,
 'S fuil do chrìdh' 's do chuim ga fàsgadh
 A' pàigheadh na'm fiachan ud.

Bha naomhachd certais cho pàighteach
 'S e neo-chrìochnach 'g iarraidh pàighidh,
 Cheannaich saorsa—shaor a's phàigh thu,
 Rinn thu'n t-Ard-rìgh 'riarachadh.

Notes and Comments.

THE NAME "SUNDAY."—We regret that through a printer's mistake this word got into the heading of one of our "Notes and Comments" in last number. We took occasion in the first issue of this magazine to express disapprobation of the name "Sunday" as of heathen origin and significance. It was customary in Pagan times to worship the natural sun, as a god, on a special day of the week, and, therefore, that day was called "Sun-day." These times, we would hope, are now past. God in His Word has set apart a day for man's rest and His own worship, and has given it the name "Sabbath." All, therefore, who prefer the heathen to the Scriptural name are, consciously or unconsciously, displaying a lack of reverence for the Bible, the Sabbath, and the Lord of the Sabbath. For our part, we would fain erase the name, Sunday, out of the English dictionary, and relegate it to the list of ancient barbarisms. Its widely prevalent use is far from creditable to individuals and communities that boast of their Christian civilisation. To any of our readers who are in the habit of using the word we would say, "Don't use it again."

THE POPE AND ENGLISH ORDINATIONS.—The Archbishops of Canterbury and York have written a reply to the letter of Pope Leo XIII. in which he denied the validity of ordinations in the Church of England. The reply, while controverting the Papal views on the subject, is couched in all too friendly terms. The Archbishops have evidently little or nothing of the spirit of our Reformers, and a healthy horror of Rome as the "man of sin" seems foreign to them. The Pope is affectionately addressed as "our venerable brother," good will is attributed to his letters, and the body of which he is the head is spoken of as "a sister church of Christ." These expressions, with others of a similar complimentary character, reveal what is to us an appalling state of affairs. Men who ought to be the guardians of Christ's cause, and faithful watchmen on Zion's walls, are courting with flattering lips the smiles of the enemy. What need we wonder, then, that the vast body of the people fail to see in the Romish Church a wolf in sheep's clothing! We fear that it will take another storm of persecution before men's eyes are opened to see the true character of Rome.

MR. HARRY LONG.—This gentleman, well known for a long period as an able lecturer and debater on the side of Protestant and Calvinistic truth, recently left Glasgow on a mission to Australia. This large colony has sunk to a low moral and spiritual condition. The general teaching of the pulpits is broad and rationalistic in its tendency, and the community have lost hold of the Bible to such a degree that it has been excluded from

the public schools. The Board instruction is, therefore, purely secular, and a generation of young ignorant infidels may be expected to spring up as the fruit of this so-called enlightened policy. Mr. Long's mission is to get the Bible restored to these daily schools, and this highly laudable object deserves the prayers and sympathy of all who desire the moral and spiritual welfare of the young. Our readers are no doubt aware that Australia is not wholly left without a Church which adheres to the old paths, and stands as a witness against the prevailing iniquity. This body is called the Free Presbyterian Church, and holds similar principles to our own. But the adherents are very few in comparison with the vast multitudes who swim with the stream.

THE HIGHER CRITICISM.—Professor Charles A. Briggs, D.D., of New York, an exponent of present-day theology, delivered a lecture on March 5th to the Glasgow University Theological Society. His subject was "The Gain of Criticism," and he spoke of the large number of books in the press, or preparing for the press, which, within the next ten years, would make a wide revolution in men's present knowledge of the Old Testament Scriptures. During many centuries Scripture had been obscured by tradition, and, while at the Reformation much of that tradition was swept away, yet much was retained by the conservatism of the Reforming Fathers. By present criticism all that remained of the rubbish of tradition must be swept away, and Holy Scripture brought out into the full light of knowledge. Professor Briggs would do well to remember the words, "If the light that is in you be darkness, how great is that darkness!" "The rubbish of tradition," we have no doubt, here includes the infallibility and inspiration of the Scriptures, and if this is swept away, all that we have left wherewith to face eternity is the word of erring men, and not the pure word of the living God. Professor Briggs was recently charged with heresy on several points before the courts of the Presbyterian Church of America. One of these points was the denial of the eternity of future punishment. We happened to hear the Professor preach on one occasion some years ago in Edinburgh. The trend of his discourse was that the divine attributes were resolvable into one, namely, love, and that "justice" had been kept too much in the foreground by preachers in the past. This is quite a common idea now, but it is one that has arisen with the tide of infidel criticism and religious indifference. We have quite enough of this kind of doctrine in Scotland already, and it bodes ill for the future when students' societies give a cordial welcome to men like Professor Briggs.

THE LATE PROFESSOR CANDLISH.—On March 7th Professor James Smith Candlish, D.D., passed away. He occupied the Chair of Divinity in the Glasgow Free Church College, and was a son of the late Principal Candlish, Edinburgh. He was

considered a man of extensive learning in theology, but was of a naturally retiring disposition. We are sorry to say that in his more important public appearances he did not show remarkable allegiance to the standards of the Church as settled in 1843. It was he that made the first motion in a Presbytery of the Free Church in favour of a modification of the Confession of Faith to suit the views of doctrine now held by the rising ministry. This step, taken in the Glasgow Presbytery, finally culminated in the adoption of the Declaratory Act. The late Professor, we believe, was a strong advocate of union with the U.P. Church, and his theological views on certain points expressed in some of his books are also open to serious question. He occupied a middle position between the older and the newer school of theology—a position which has been adopted by many, and has proved itself of baneful influence upon the spiritual welfare of the Church during recent years.

Literary Review.

NOTES OF A SERMON. By Rev. John Duncan, afterwards Professor of Hebrew and Oriental Languages, New College, Edinburgh. Aberdeen: G. Cornwall & Sons.

These are very full notes of a sermon preached in 1835 by the late eminent Dr. Duncan, Edinburgh. The subject is Ps. xlv. 10, "Be still and know that I am God," and it is treated with the remarkable spiritual insight into divine things for which the preacher was distinguished. The words of the text have a peculiar grandeur and strength, and Dr. Duncan, with rare power, exhibits their meaning and suitableness in relation to a variety of soul experiences. The sermon is altogether a most suitable message to the poor and needy in Zion in the times in which we live. We owe a debt to Miss Parker, Skene Terrace, Aberdeen, for sending this sermon to the press. Copies may be had of our publisher.

Scotland and the Covenants.

O SCOTLAND! bonnie Scotland! 'twas hard from thee to part,
And love of thee has still a niche within my weary heart.
I knew not that I loved thee so, till borne out far to sea,
Nor dreamt I that this western world had charms so few for me.

O Scotland! lovely Scotland! the land of moor and glen,
The country of the covenants, and godly hearted men!
Forsaking thy immunities to western wilds I've come,
Yet felt my heart, like magnet true, still point to thee as home.

I'm weary of this wilderness, this land of stumps and trees,
The endless uniformity that's marked on all one sees ;
There's nothing in the scenery here a poet's soul to charm,
And no heroic memories to nerve a patriot's arm.

There's cleaving to the dust enough, there's grovelling for gain,
And sordid love of earthly things our minds and hearts enchain.
I feel my heart less heavenly, less than it used to be,
And wonder if the cause is in the country or in me.

I cannot see with tearless eye the godlessness of youth,
Nor hear denied with blushless face the claims of heavenly truth,
Without the fear that sad, sad days will settle on the scene,
And those that have their light from God be few and far between.

I relish ill the croaking here of frogs on every hand,
But worse by far the mystic croak of spirits through the land.
The seeds of infidelity I fear are widely sown,
And the mystic beast in Patmos seen to mighty power has grown.

I cannot see that God is pledged to save from error's chain
A land that ne'er was pledged to Him, nor owned Messiah's reign,
And sadly fear that God may yet His sword of vengeance draw
Against the land that boldly frames iniquity by law.

O brave heroic Scotland ! land of the true and good !
The battlefield of liberty, oft wet with patriot blood !
Thou hast a sacred spell for me 'yond other lands I've trod,
Because thou hast been sanctified by covenant with God.

Yes Scotland ! favoured Scotland ! to thee a pledge is given,
Proclaimed by martyr's prophet lips, just on the verge of heaven,
Inspiring hope that larger grace is still in store for thee,
"The Covenants yet ! the Covenants yet ! shall thy reviving be."

O may the lot be mine once more my native land to view,
And share the blessed effusion of a copious heavenly dew,
When the spirit of the Covenants shall temper modern things,
And teach bewildered nations that Messiah's King of Kings.

ROBERT BRYDEN.*

Waterloo, Ontario.

* A native of Selkirkshire, one of whose ancestors is said to have carried the Scottish flag at the battle of Flodden. The above poem was written some years ago, and appeared in a home paper.

WE sail to glory, not in the salt sea of our tears, but in the red sea of Christ's precious blood.—*Dr. Thomas Goodwin.*

A SANCTIFIED heart is better than a silver tongue.—*Dr. Thomas Goodwin.*