

T H H

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No. I.

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

IN last number we referred our readers to the testimony of the Old Testament on the subject of separation from an unsound Church, and quoted a series of events from that part of the Word of God that shed light upon this subject. We adduced in succession the call of Abraham, the case of Lot and Sodom, the deliverance of Israel out of Egypt, Achan in the camp, and Israel's separate position as a nation and church, as historical facts that give directions to all who desire to follow the Lord fully in His truth and cause.

II.—Let us observe, secondly, *special passages* in the Old Testament that point out the path of duty in this matter.

(1) The first passage to which we direct attention is 2 Chron. xix. 2.—“And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord.” These words were addressed to Jehoshaphat after he returned from Ramoth-gilead. He had joined affinity with Ahab, and had gone out with him against the Syrians. The Syrians were the enemies of both Israel and Judah, yet the Lord was displeased with Jehoshaphat king of Judah for assisting Ahab king of Israel, even when he was arrayed against the common enemy. Ahab was a wicked king, the patron of idolatrous worship, and the persecutor of the true prophets of God. It was not meet, therefore, that the good Jehoshaphat should, on any account, have fellowship with him, and therefore he incurred the righteous anger of the Lord by what he did. Strange to say, Jehoshaphat did not leave his religion behind him even when he went out as Ahab's helper, and yet this did not take away his guilt. We find that Jehoshaphat was not satisfied with Ahab's 400 prophets, and asked if there was any other prophet of the Lord to be found. Ahab said, “There is yet one man, by whom we may enquire of the Lord; but I hate him, for

he never prophesied good unto me but always evil ; the same is Micaiah the son of Imla." And Jehoshaphat, entering a mild protest against Ahab's angry words said, "Let not the king say so." Micaiah was brought, and again prophesied evil. Ahab bitterly rejected the prophet's testimony. Jehoshaphat heard it in silence, and went up with Ahab to battle. Ahab was killed, and Jehoshaphat returned to find by the mouth of another prophet that he had incurred even a greater judgment, the anger of the Lord. The words of Jehu embody a principle which runs through the Word of God, that it is not the duty of those who fear the Lord to help those who hate Him, but rather to maintain a consistent testimony against them. Of course, due care must be taken to act upon this principle in a Scriptural way. Ahab not merely lacked the root principle of true religion, but was an open enemy to God. We may not be called upon to separate from men whose doctrine, life, and conversation are consistent with the Gospel, though they do not appear in our private judgment to have much or any spiritual life in them. But when men publicly rise up against fundamental truths of the Word of God they show themselves enemies to the Lord and subverters of His cause, and we are, therefore, bound to have no fellowship with them. When religious bodies protect and honour men of this stamp and adopt their views, in spite of appeals and protests to the contrary, it is our duty to separate from these bodies in order to maintain the truth.

(2) Another passage is to be found in Psalm xxvi. 4-5. "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers ; and will not sit with the wicked." Now, we are not to understand by this that the psalmist would not come into contact with vain persons in any circumstances whatsoever. He must needs then have gone out of the world. But the passage plainly points out that he would not associate with such persons and make them his companions, counsellors, and brethren. The following illustration has been sometimes used wherewith to make the Free Presbyterian cause appear ridiculous and contemptible in the eyes of men. A house is attacked by robbers, and the children instead of abiding by their aged and helpless parents make for the door and leave them to the mercy of the intruders. How unchristian and unfaithful a course this is ! The illustration entirely misses the mark. What would one think of children who remained in the house, received the robbers as brethren, gave them everything in it, allowed them to usurp the parental place of authority, and submitted to see their parents thrust into a corner, there to live or die, at the mercy of those robbers ? That is the exact state of the case with those who remain in the Free Church. But would it not have been a nobler part for the children to have left the house and taken the parents with them rather than to have placed the whole family in the hands of robbers ? Who are the real parents in the case ? Just

those who adhere to the original standards of the Free Church. The Free Presbyterians, therefore, whatever their sins and shortcomings, acted the more faithful and Christian part in not leaving the people to the mercy of men who were robbing the Church of its best treasures, yea, of its very life, but rather left the house with its temporal belongings and took their parents with them in order to save the family from death. The psalmist, under the teaching of the Holy Ghost, would not sit with men and call them brethren, whom he regarded not merely in their private but in their public and ecclesiastical capacity as evil doers, robbers of the Church of God.

Other passages from the Old Testament might be quoted, but these will suffice. They show that it is a highly Scriptural duty for the true Church to maintain a position in the world separate from those who are opposed to the cause of God.

Objections.—(1) It may be objected to what has been stated on this subject that in Old Testament times we have such cases as Joseph in Pharaoh's house, Obadiah in Ahab's, and Daniel and the other Jews princes in Babylon. Let it be observed, however, that these eminent men occupied civil not ecclesiastical offices in their several stations, so that their religion was not compromised thereby. Besides, their recorded deeds prove that they were faithful to the Lord in a more than ordinary measure, notwithstanding the temptations of their environment.

(2) An objection may be also raised from the fact that Israel was bound even in backsliding times to worship where the ark of the Lord rested. But where does the ark rest now under the new dispensation? Certainly, not in one fixed locality, but wherever the truth as it is in Jesus is maintained and declared in its purity. The confinement to a fixed locality for divine worship was evidently a part of the bondage of the former dispensation. It was very specially felt to be so in periods of declensions, for in the time of Eli's wicked sons, we are told that the people abhorred the sacrifice. There was then a disposition among the pious in Israel to refrain from coming to Shiloh, a disposition that did not spring from sin but from holiness, and it was only the peculiar divine arrangements for that dispensation that would have prevented an entire renunciation of the place of sacrifice.

(3) The last objection we shall now consider is that sometimes drawn from the words: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—(Zeph. iii. 12.) The words "in the midst of thee," are emphasised by objectors as if in any body, however corrupt, the Lord promises to leave "an afflicted and poor people," and that, therefore, it is our duty to remain in such bodies. Now, we are not prepared to say, but the Lord, in His mysterious providence, may leave some of His people even in such a corrupt body as the Church of Rome, but would any reasonable person on that account join that body, or were our Reformers wrong in leaving it

because Martin Boos and a few good people remained in it? Far from it. But the passage before us is not applicable to such cases as these. It contains a promise to Judah which represents the true Church, that it is not merely the Lord's providential but His gracious purpose to leave in the midst thereof a people who shall trust in His name. No body that does not bear the marks of the true Church can consistently lay claim to this promise. The Lord may leave particular so-called Churches, that have departed from the faith, wholly destitute, so that it is vain for men to make use of this promise to defend their own unfaithfulness in staying in corrupt bodies such as the Free Church.

Notes of a Sermon.

BY THE REV. D. MACDONALD, SHIELDAIG.

PREACHED AT DINGWALL ON SABBATH, 2ND AUGUST, 1896.

(TAKEN BY A HEARER.)

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment."—LUKE vii. 37-38.

HERE we have a woman: her character is that she is a sinner—a notorious sinner. She was known as one that lived an immoral life, and was an open transgressor of God's holy law. She lived in sin and delighted in sin. Sin is so pleasant to the carnal mind, for "the carnal mind is enmity against God." Her sins gave her no trouble for a time. When did sin become a burden and a trouble to her conscience? Not until Christ made her a sinner. An arrow of conviction penetrated her heart, and she became alarmed about her never-dying soul. The guilt of sin was in a measure let loose upon her. This turned her conscience into a hell. This sent her in search of Christ. It was to the blessed Saviour she went for relief.

In the first place, let us consider what this woman did to get Christ, and, in the second place, what Christ did for her.

I. This woman was a sinner. So were all in the city. All were sinners, both through original sin and actual transgressions. But to this poor woman sin became an intolerable burden. She went in search of Christ. Can you, my hearer, say that sin has sent you in search of Him? Remember that one sin unpardoned will cast you to hell for ever. The fire of sin and guilt was burning within this woman, and she came to Jesus for peace and pardon. She left the city in pursuit of Jesus. John Bunyan left the city of destruction with a heavy burden. Your natural state will prove

the city of destruction to you if you are not born again. You could not be in a worse state than in a state of nature. This woman was anxious to get rid of Satan as a master, but at one time she was quite in her element in his service. Christ now became precious to her. Is He precious to you? Or is He to you as "a root out of a dry ground?" Do you find sin sweeter than Christ? Did you ever cry with another—"Oh that I knew where I might find him!" Where is He to be found?

(1) Christ is to be found in His own Word. Do you search the Scriptures for Christ? He promised to open the doors to those who knock, and He said "Seek and ye shall find." Are you anxious to find Christ in His Word? Remember there is a woe against those at ease in Zion. Are you afraid of death? We must all die, "we must all appear before the judgment seat of Christ." Many found Christ in His Word. The Bible is sweet to God's people, because they find Christ and His blessings there.

(2) I would ask you to seek for Christ in secret prayer. Pray for salvation. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The poor in spirit are destitute of all good in themselves, so that they go to Christ for every blessing. They have no confidence in the flesh, they are done for ever with their own works. "By the deeds of the law shall no flesh be justified." They now look to Christ for salvation, and not to the law.

We believe that when this woman thought of going to Christ for salvation there were many obstacles put in her way, but she overcame them all.

(1) She had to meet with Simon's frowns. You see the evil thoughts of his heart toward her (verse 39). The Lord Jesus Christ knew the thoughts of his heart and might have answered him—"I knew you and her both from a past eternity." Simon and his guests would know her past life, and would feel much offended and displeased at her for disturbing them. She had to meet their fierce and cold stare, which said as much as—"What do you want here, you ugly, wicked woman?" Well, she didn't wish to touch anything on his table or anything belonging to him. The dear woman came with a broken heart to see Jesus about her lost soul. She could get no peace, no rest, and "no salvation in any other." Now, is there any soul here that has a desire to go to Christ for salvation? If so, know for certain that many hindrances will be put in your way. The devil will say—"You are not in the covenant, Christ did not suffer and die for your sins, you are not among the elect, and there is no salvation for you." If he does not succeed with such arguments, he will change his dress and come to you as an angel of light with arguments of a different kind, as follows:—"There is no hell, you need not fear; continue doing as you have done in the past; you have many good works of your own," and so on. He is afraid he may lose a prisoner, and he will do all in his power to keep poor sinners from

coming to Christ. Remember, his aim is to keep you until you are ripe for hell. O! poor soul, see that you are not kept from Christ by the devil or his agents—wicked men and women.

(2) Was it difficult for her to get into the house where Christ was? Yes, she had a fight with the devil's first-born—unbelief. Do you ask how she could distinguish the blessed Jesus from the others that sat at meat? Well, we would say that there was a sweet, drawing expression in His beloved face that won her heart and drew her to His blessed feet. "Thou art fairer than the children of men." Remember, dear soul, that He was constrained to tarry with others. He is the brightness of the Father's glory and "the express image of his person." There was something in His countenance that encouraged this dear woman to approach Him. Yes, sinner, there is something in Christ that will encourage His broken-hearted ones to cry after Him and follow Him. Did you ever see anything of His glory? Do you know anything of His people's joys and sorrows? Are you going to continue in sin and spend your eternity in outer darkness? Christ wishes you, on this solemn Sabbath, to make choice of Him. Oh, see you that you make Mary's choice, dear friends, and you will have satisfaction in the end. All you will have of this world will soon be over. A few boards of wood and a little cheap linen will be the end of it. Do not make this world your portion.

We find the woman now at Christ's feet. She is weeping there. Why is she weeping? Because of her sins. Your sins will cause you to weep yet, either in time or eternity. She denied herself, renounced her sins, and shed tears of godly sorrow. Her religion was not the fashionable religion in her day. Her cry was—"Save me, I perish." Oh, why do you weep so bitterly? "Ah, I have been such a wicked, such an abandoned, sinner." Her former sins were now made very bitter to her. The arrows of conviction were drinking up her spirit. "Oh that my grief were thoroughly weighed!" The tears came like heavy rain, so copiously, as her former sins came to her remembrance, like Job's messengers coming with sad tidings. The holy law condemned her, the thunders of Mount Sinai were in her ears. "Oh, can I find mercy, can I get pardon?" The more her sins came before her, the heavier did her tears become. "Oh woman, look at 'the blood.' There is efficacy there to cleanse from all sin." "My sins are as scarlet, how can I look up?" The Holy Spirit enlightened her mind in the knowledge of Christ, as if saying—"Come you to the great sacrifice for sin. There is forgiveness in Christ for the chief of sinners, you need not despair." But the tears are coming heavier and heavier, and Christ's heart is glad, as if He said, "Oh, I never felt rain so sweet as this. This is surely tears of repentance." "He shall see of the travail of his soul and be satisfied." As she wept, she prayed—"Oh may the blood of Jesus come in between me and the guilt of my sins!" Again, she wept when the Spirit gave her a sight of Christ on Calvary's cross,

suffering "the just for the unjust." She now beholds Him suffering on the accursed tree for her. In her tears there was a mixture of joy and sorrow. Sometimes beams from the sun would break through the dark clouds. The clouds are disappearing and scattering before the sun. Do you know what it is to weep for joy? She washed His feet with her tears. He washed and purified her soul in His own blood.

II. Let us now consider what Christ did for her. The Holy Spirit led her to the exceeding great and precious promises of the Gospel. "Deliver him from going down to the pit: I have found a ransom." "The blood of Jesus Christ his Son cleanseth us from all sin." Christ brings joy and peace to the soul when He takes possession there. How unspeakably sweet and precious are such promises as the following to the broken-hearted soul that has been brought to Christ's feet! "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee."—(Is. liv. 9). Would her tears not be tears of joy as He spoke comfort to her soul? Think of the value of such a portion of truth as this to a soul "sick of love" and longing for reconciliation:—"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more."—(Heb. x. 16-17). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."—(Rom. viii. 1). Surely, then, her tears would be for joy as her enlightened soul was feeding upon Christ through the Spirit. The spiritual marriage between Christ and this poor woman—now happy woman—was going on in Simon's house. But, before there could be marriage, both Jesus and the woman had to die. He had to die for sin, and she had to die unto sin. If a much-beloved brother or sister were away for many long years in a foreign land, think of the joy you would have in meeting again your dear brother and sister. Well, you could not compare such a joy to the joy of the soul that could say of Christ—"My beloved is mine and I am his." Her weeping is entirely different now, as she is now born of God, born of water and the Spirit. "The law of the Spirit of life in Christ Jesus made" her "free from the law of sin and death." As she found her sins freely pardoned, what a shower of precious tears would fall from her heart and eyes down upon the blessed feet! How unlike the mountains of Gilboa! But God's children get tears of sorrow as well as tears of joy in this world.

"Thou tears of sorrow giv'st to them
Instead of bread to eat;
Yea, tears instead of drink thou giv'st
To them in measure great."—Ps. lxxx. 5.

You that will not weep for your sins in time, you will make the floor of hell wet with your tears in eternity. It is time for you, my

dear fellow-sinners, to awake and seek Christ. "Seek ye the Lord while he may be found, call ye upon him while he is near."—(Isaiah lv. 6).

This ransomed soul is now on fire with love to Him who washed her from her sins in His blood. She is so overcome with His mercy and kindness to her soul that she begins to kiss His feet. "Love is strong as death." "Many waters cannot quench love, neither can the floods drown it."—(Song of Sol. viii. 7). The deep river of love in her soul was now overflowing its banks, as if she would say—"I am seeing His matchless glory and beauty. He applied the eye salve to my eyes, and I see Him as altogether lovely. He clothed me with the robe of His righteousness." The glory of His cross broke in upon her soul, and her kisses were tokens of her intense love to the Beloved. "These are the feet that will soon be nailed to the cross for my sins." It was loving kisses, not the kisses of a Judas, and, as she kissed His feet, He kissed her soul with kisses of encouragement. As she washed His feet with tears her prayer would be—

"Do thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash thou me, and then I shall
Be whiter than the snow."—Psalm li. 7.

This poor woman's kisses were real, not like Orpah's; there was no deception or guile in them. She was now one of God's family, and had the family kiss.

The woman not only washed His feet with her tears, but also dried or "wiped them with the hairs of her head." She conferred honour after honour on Christ. The gracious soul cannot do enough for Christ. You will not grudge Him anything you possess. You delight in worshipping Him upon the earth all your days, and you will not find eternity too long to worship and glorify Christ. Grace was now overflowing in this loving woman's soul. The hairs of her head were the towel she used to wipe the feet of her Redeemer, as if she said: "Though all the hairs of my head were precious diamonds, I would not think them too precious for wiping His dear feet." She got very near Christ, she embraced Him in the arms of faith and love. Oh, dear friends, do you know anything of this sweet exercise? Can it be said of you that there is no room for blessed Jesus in your hearts? Well, we would say that Christ is worthy of the best place you can offer Him—the heart. "My son, give me thine heart." See that it cannot be said of you that you give Christ the lips, fine words, and give your heart to the devil. The throat of this generation cries—"Away with him, away with him, crucify him."—(John xix. 15). The language of the "higher critics" is—"Away with the fundamental doctrines of His Word."

The ointment brought in the alabaster box was now poured out. It might be said—"And the house was filled with the odour of the ointment,"—(John xii. 3). However sweet this odour, it is

nothing in comparison to the sweet savour of Christ to every broken-hearted one whom He pardons and cleanses.

“Of aloes, myrrh, and cassia,
A smell thy garments had,
Out of the iv’ry palaces,
Whereby they made thee glad.”—Ps. xlv. 8.

This believer had the stony heart taken away, and the alabaster box resembled her new heart full of the oil of grace. She was richly anointed with the Holy Ghost, and therefore was at Christ’s feet, worshipping “in spirit and in truth.” There is a sweet odour arising from the broken-hearted of God’s children, wherever they are. The Holy Spirit is poured upon them, and they, from that day forward, recommend Christ. As the dear martyr shouted, when laying down His life in the flames for Christ and His cause—“None but Christ for me; Christ, Christ, none but Christ.” The woman of Samaria had a good word to speak for Christ. And how wonderful! “He never despised nor abhorred the affliction of the afflicted.”—(Psalm xxii. 24). “Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee.”—(Song of Sol. i. 3). God hears the groans and prayers of “the poor,” such as Cornelius, the greatly beloved Daniel, the unclean leper, &c. But He will never regard the prayer of the hypocrite. We sometimes compare the prayers of God’s children to telegrams sent in great haste, and answers earnestly looked for.

Here we have this woman weeping, washing, wiping, anointing, kissing. She is quite overwhelmed “with joy unspeakable and full of glory.” She has a place in His blessed Word. She will never be forgotten. He caused her to be kept among the blessed ones in His book, who loved much and were forgiven much. It is said she kissed His feet; why not His mouth? The Lord’s people must deny themselves while in this world. But when they get home to heaven they will not be kept at His feet, they may then kiss His blessed lips. Moses will not be heard saying, “Show me thy glory,” he will see Him then “as he is.” Oh, think of His condescension to His servant, Moses, as if He said—“Moses, I will do what I can to accommodate you, but I cannot show you much now, you are frail, and a sight of My glory would be too much for you in your ‘earthly house of this tabernacle.’ But you will soon see My glory in heaven.”

Such was this woman’s love to Christ that she could continue many hours at His feet, as if so happy and delighted to be of any service to Christ. Think of the water and towel she used. And, after all, think of His kindness and humility in allowing her to minister to His holy body in any way. He was “holy, harmless, undefiled, and separate from sinners.”

Read verse 39 and see Simon’s evil thoughts. “This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner.” Christ

might have answered—"Yes, I know you both, and I knew you both from a past eternity. I know you both in your walk and conversation. You, Simon, expect to be justified by the works of the law, and I say that you are yet in your sins; but this woman whom you despise is justified by faith." She was one of Christ's blood-purchased ones, with whom He left the parting blessing—"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."—(John xiv. 27).

Now, in conclusion, we would entreat of you, dear friends, that you would not rest in ease and in sin, but seek the Lord Jesus Christ while He may be found, call ye upon Him while He is near. Remember His promise—"He that seeketh findeth; and to him that knocketh it shall be opened."—(Matt. vii. 8).

Letters of the late William Sinclair of Wick, Also Tributes to his Memory.

WICK, 21st January, 1884.

DEAR MRS. W.—I am often thinking of you while sitting here alone, and would be glad to think that possibly I may yet have the pleasure of seeing you and your dear husband and family, together with friends in your neighbourhood. I think I am better at present, but the improvement is very slow. The swelling is not yet away from my feet and ankles, but I have no pain in any part. My sleep is not yet what it used to be, but I get snatches, which do to keep me up all day.

In the day of adversity we ought to consider; and truly, I require to do so, especially what fruit I have borne during my journey, whether I have been a safe example to the flock, or rather a stumbling-block.

I had a letter from worthy John Sutherland, Badbea, November 1st, 1855, in which he says:—"I have had too much attachment to some idols in the Beloved's room, but, whatever He is to do with me at last, I know by experience that I am deprived of my idols. But there are idols that I am keeping—right hand and right eye. I once made idols of my prayers and sweet meditations, and affection to the Lord's people, and how I was esteemed, and had such credit from them. But what will that avail me in my sad trials, when, in a very short time, I must enter the dark valley, and cross Jordan with my profession without fruit. If you were an aged experienced believer, I could enlarge upon this, but I must stop. Oh, if I would get my soul as a prey."

What you know not of these things now you may know hereafter. "Herein is my Father glorified that ye bear much fruit."

Offer my kindest regards to George and his flock, who do not think themselves worthy to suffer shame, &c.

Best regards to yourself and your husband.

WICK, 5th March, 1884.

MY DEAR MRS. S.—If I had all my desire, it would not have been this line, but myself that would have come, as I long to hear, see, and meet my old friends, telling how they went, sore bowed down, to the Throne of Grace, and girded with sackcloth and ashes, and were sent home rejoicing, and girded with holy, humbling gladness, singing the praises of redeeming love, and glad, if every being would join their song. “Blessed are they that mourn, for they shall be comforted.” Try to get a good appetite; there is no lack of bread. Test Him, test Him.

WICK, 6th March, 1884.

MY DEAR FRIEND,—I was much pleased by getting your kind letter last night. I would like to be with you once more, although you are not what you would like to be. Better be hungering, and mourning, and not resting day or night, than be deluded with the carnal delights that others seem to be getting from the spiritual things of God, and they, being carnally minded, are enemies to all His holy perfections. Therefore they cannot joy in the true God. The light makes manifest, and I hope will make manifest the foolishness of folly, and that they only are wise fools who have found this out before divine fulness. They will not seek after every new allurements, but enquire after uncreated glory, opened up in the Wonderful One, suited for the souls that He hath made.

Wishing you all well, yours in hope.

TRIBUTE FROM THE “*ABERDEEN GAELIC-SPEAKING STUDENTS’ PRAYER MEETING ASSOCIATION.*”

The Association records with much sorrow the death of William Sinclair, elder, Pulteneytown, Wick. This eminent Christian, from his rare gifts and graces, was deservedly considered one of the ablest of “The Men.” His conduct was most exemplary, and his conversation always seasoned with salt. He was a man of upright, earnest, and deeply-rooted piety. In prayer he was sweet, fresh, and fervent.

Mr. Sinclair regularly attended all the great Sacramental gatherings in the Northern Counties; and, when addressing the congregation, possessed a gravity, dignity, and solemnity, that could not fail to leave their impression on the hearts of the hearers.

In church matters he was a firm adherent of the “Constitutional Party;” and unscriptural innovations found from him no countenance.

In charity, zeal for the maintenance of sound doctrine, impressiveness in exhortation, and deep experience of the power of truth, he has left few in the Highlands to equal him, or to occupy his place.

TO THE MEMORY OF THE LATE WILLIAM SINCLAIR,
PULTENEYTOWN.

O, well may Caithness weep and sigh,
But chiefly Pulteneytown,
When one fair cedar, tall and high,
Has lately been cut down.

O, what a loss is thus sustained
By Sion's faithful few, [tained
When one's removed who aye main-
The "old paths," good and true.

This worthy man, when quite a youth,
Was brought to know the Lord;
And early did the word of truth
To him much wealth afford.

His godliness was most upright,
His piety most sincere; [bright,
And though his joy was sometimes
'Twas mixed with holy fear.

In prayer he was fresh and sweet,
Most fervent in the same;
With reverence—for this is meet—
He used the holy Name.

He had a tender, loving heart,
As all his actions showed,
For of his substance a fair part
On good men he bestowed.

And he these meetings did frequent,
Where faithful men are found,
And never thought the time misspent,
If what he heard was sound.

When called upon to speak or pray,
He showed much gravity,
For he abhorred the vain display
That lacks humility.

But surface work and lifeless form
Could him ne'er satisfy,
For well he knew that in the storm
The empty chaff would fly.

But now this good and holy man
On earth no more we'll see;
By faith he lived, by grace he ran,
And now from sin he's free.

Now may the Lord, by His own grace,
The walls of Sion raise,
And stir up men to seek His face,
And to declare His praise!

And may He raise up in the North
Young men of holy zeal,
And from above His power send forth,
And our backslidings heal.

D.M., "Constitutionalist," Aberdeen, 27th March, 1884.

**Characteristic Letter of Timothy Nathan* to late
Mr. William Sinclair:—**

TAIN, 27th June, 1859.

MY DEAR MR. SINCLAIR,—Peace be unto thee! May Jehovah Jesus say so. He is our peace. May He be in our hearts, and we in Him. And may He wash us in His own blood, and feed our hearts with His hidden manna is the desire of

Your affectionate friend,

TIMOTHEUS NATHAN,
that Poor Welshman.

Remember me very tender to your partner in life. I have a feeble hope to see you in a little while, if I will be in life, and if my Father's will. Please remember me very tender to the poor widow, also to Mr. George Dunoon. Please write me now a little note. Address—Timotheus Nathan, care of Mr. Wm. Robertson, Farmer, Dalneich, near Inverness.

NOTE.—Could friends at this address or in any part of the North tell us what became of this godly, wandering Welshman?—ED.

* See Mr. Auld's Life of Dr. Kennedy, p. 56-58.

The "Marrow" Controversy.

MANY have been the controversies which have disturbed the peace of the Church in our land since the days of the Reformation in 1560 until our own time. Some of the truths around which these controversies have been waged were deemed of so much importance that our forefathers would rather face the scaffold, or make their home in the bleak moorlands of their native land, than renounce what they believed to be the truth of God. And whatever may be said against religious controversy (and its terrible evil is proclaimed from press and platform by every anonymous scribbler and forward demagogue who imagines he has got a mission to guide the affairs of the Church of Christ), yet this one thing can be said in its favour, as far as Scotland at least is concerned, that it has been the means of giving the Scottish people an education in theology which, even at the present day, is not entirely obliterated.

Having thus made a reference to religious controversy in general we may now proceed to deal in a more particular way with a controversy which excited the greatest possible interest in its own day, and which is interesting to us, not only because of the great truths involved in it, but also because of the ultimate issues, "for there can be no doubt," says the younger Dr. MacCrie, "that the 'Marrow' controversy made way for the Secession in 1733." This controversy is known in Scottish Church history as the "Marrow" controversy, having arisen, as will afterwards be seen, through the republication of a small book entitled "The Marrow of Modern Divinity." It was carried on during the early part of last century with much vigour, the parties on either side vying with each other in maintaining the orthodoxy of the national kirk. Before entering into a detailed description of this controversy let us endeavour to discover its historical setting, the events leading up to it, and the bearing of contemporary issues upon it. The Church had passed through the fiery persecutions of the "killing time," and there seemed to have dawned for her a brighter day when an Act was passed in 1690 "ratifying the Confession of Faith and settling the Presbyterian Church Government." We can little understand with what joy such an Act would be received by men who had wandered on the moorlands and slept in caves, whose hoary heads had been bleached by the rains of heaven, and whose forms had grown bent by reason of the infirmities of age hastened by constant exposure to all kinds of weather. It is easy enough for us to say that perhaps a stricter discipline, and more of that courage which enabled them to defy "crowned and mitred tyranny," might have saved the Church in future years from many of the evils which afterwards wrought such disastrous havoc within her pale. Yet, while we would not seek to deal harshly with the memory of the sainted dead, who by their noble example put us to shame, and whose heroism has given

them a place in the hearts of the Scottish people far more enduring than tablets of brass in stately cathedrals, there can be no doubt, as Hetherington has pointed out, that the Revolution Church failed to do her duty in not asserting more emphatically her true relation to the State, and in not ruling with a firmer hand the ministers who had accepted of the Indulgence of King James in 1687, and who were now in the Revolution Church. Many of these indulged ministers may be taken as the first representatives of moderatism in the Established Church. The previous years had been eventful both in Church and State. It was a time of civil and ecclesiastical upheavals. The strict Puritanism of the Commonwealth had to give way to the wild orgies and demoralising licentiousness of the Restoration period, which in its turn had to give way to Deism. Shaftesbury and Bolingbroke were casting their withering tenets broadcast over England with such disastrous effect that evangelical religion seemed to have utterly perished until it pleased the Lord to raise up Whitefield, Grimshaw, and others, and the Deism that seemed so strong died a natural death through weakness. While this was going on in England, Moderatism, the twin sister of Deism, was making rapid progress in Scotland. The attitude of the moderates towards evangelical religion is clearly shown in the case of Professor John Simson, of Glasgow, which came up before the General Assembly of 1717. Simson was professor of divinity, and was charged with teaching "that the heathen have an objective discovery of redemption through Christ; that the light of nature, including tradition, is sufficient to teach men the way of salvation; that the souls of children are as pure and holy as the soul of Adam was in his original condition, being inferior to him only as to those qualifications and habits which he received as being created in a state of maturity; that no proper covenant of works was made with Adam as the representative of his posterity; that our happiness ought to be our chief end in the service of God; that there is no immediate precourse of God attending and influencing the acts of his reasonable creatures; and that there will be no sinning in hell after the last judgment." The Assembly simply notified that "some of his opinions were not evidently founded on the Word of God or necessary to be taught in divinity." That this must have given a stunning blow to the evangelical party cannot be denied. With the assured confidence that they had the truth of God on their side they found themselves in the unenviable position of having to decide the matter by numbers, in an Assembly strongly opposed to evangelical principles. But this Assembly was not content with the work it had already done, it must give another blow to the evangelical party. A Mr. William Craig, having applied to the Presbytery of Auchterarder (afterwards to become famous during the ten years struggle) for license, was refused it because he would not subscribe to the following proposition: "I believe that it is not sound and

orthodox to teach that we must forsake sin in order to our coming to Christ, and instating us in covenant with God." This proposition commonly went by the name of the "Auchterarder Creed." Its wording is no doubt rather unfortunate, but the meaning of the Presbytery is quite evident. They wished to guard against a legal strain of preaching which makes repentance an indispensable condition to qualify the sinner to come to Christ. Their meaning may be gathered from the following words of Ralph Erskine: "Never will you forsake sin evangelically," he says, "till once Christ come to you, and you come to Him; when Christ comes into the temple He drives out all the buyers and sellers, therefore let Him in and He will make the house clean." The so-called "Auchterarder Creed" was condemned by the Assembly as "most unsound and detestable." Here we see an Assembly, gathered together in the name of Christ, condemning as "most unsound and detestable" a truth that is in strict accordance with His Word, while errors which strike at the very foundations of the Christian religion are mildly represented as evidently not founded on the Word of God and not necessary to be taught in divinity. While this case is proceeding an interesting conversation is taking place between two of the members of the Assembly, which was destined to have results which no one could have anticipated. "One of these," says the younger Dr. MacCrie, "is a man of middle stature, with a mild, venerable, prepossessing countenance. He is in the prime of life, 'but either sicklied o'er with pale cast of thought,' or labouring under the ailments incident to close study, he looks prematurely old. It is Thomas Boston, the author of 'The Fourfold State' 'The Crook in the Lot,' and other productions long familiar to the dusty shelves or binks of our peasantry. He is conversing with one of the Auchterarder brethren, Mr. John Drummond, of Crieff, and giving him his sense of the gospel offer, with the reasons thereof." Mr. Drummond is much interested in Boston's exposition, and desires more information. It is at this point Boston makes known to him a great discovery which he had made in the year 1700. But let Boston tell his own story. "When I was a student," he says, "I had heard Mr. Mair often speak of being divorced from the law, dead to it, and the like, but I understood very little of the matter. However, my thoughts being, after my settlement at Simprin, turned that way, some light, new to me, seemed to break up from the doctrine of Christ; but then I could not see how to reconcile the same with other things that seemed to be true too. Being still on the scent, as I was sitting one day in a house of Simprin, I espied above the windowhead two old books which, when I had taken down, I found entitled, the one, 'The Marrow of Modern Divinity,' the other, 'Christ's Blood Flowing Freely to Sinners.' These, I reckon, had been brought from England by the master of the house, a soldier in the time of the civil wars. Finding them to point to the subject I was in particular concern

about, I brought them both away. The latter, a book of Saltmarsh, I relished not, and I think I returned without reading quite through. The other, being the first part only of the 'Marrow,' I relished greatly. I found it to come close to the point I was in quest of, and to show the consistency of that which I could not reconcile before, so that I rejoiced in it as a light which the Lord had seasonably struck up to me in my darkness: By the latter end of 1700 I had digested the doctrine of the book, which was greatly blessed to my soul, and I at once began to preach it."—(Boston's Memoirs, p. 330.) Such then is Boston's description of the discovery he had made. Let us now turn our attention to the book which had proved so helpful to him, and not only to him, but also to George Whitefield and the Erskines, and concerning which James Harvey wrote in the following strain:—"A book designed to guard equally against antinomian licentiousness and legal bondage. The thoughts are just and striking, the arguments solid and convincing, the diction is familiar but perspicuous, and the doctrine exceedingly comfortable, because truly evangelical. . . . Perhaps I may venture to say that this little treatise pours as much light upon the gospel and grace of Christ, and together with the notes (Boston's) afford as many important distinctions in divinity as any book of its size whatever."—(Theron and Aspasio.)

The book is the production of an Edward Fisher, the eldest son of a knight, who studied at Oxford, where he took his degree in arts, and soon afterwards left, being called home by his relations who were much in debt. He improved the learning which he had obtained in the university, so that he became noted among the learned for his knowledge of church history, and for his admirable skill in the Greek and Hebrew languages. The work consists of two parts, the first part appearing in 1646 and the second in 1648, both with Joseph Caryl's "recommendation and imprimatur." Caryl, known by his voluminous commentary on Job, had been appointed by the Westminster Assembly of Divines, which was sitting at this time, to revise and approve theological works for the press. He allowed the "Marrow" to be printed, and recommends it to the reader as "a discourse so stored with many necessary and seasonable truths confirmed by Scripture and avowed by many approved writers." The book is largely a compilation from the writings of the great reformation and puritan divines, such as Ames, Beza, Bullinger, Calvin, Thomas Goodwin, Caryl, Luther, Sibbes, Mayer, and others. It is written in the form of a dialogue, the interlocutors are Evangelista, a minister of the Gospel; Nomista, a legalist; Antinomista, an antinomian; and Neophytus, a young Christian. The dialogue is carried on with great spirit. Evangelista is a perfect master in meeting the difficulties of his three friends, and the shortcomings of Nomista and Antinomista are pointed out to them in a way which, if not to their comfort, ought to be to their benefit. Want of space

forbids us giving a quotation by way of illustration of how the dialogue is carried on. The first part of the "Marrow" deals with the covenant of works and covenant of grace, the second is a spiritual exposition of the commandments. While the "Marrow of Modern Divinity" does not occupy such a high place in our religious literature as Bunyan's "Pilgrim's Progress," Rutherford's "Letters," and Boston's "Fourfold State," yet it holds a place peculiarly its own, and by the influence it exercised over the Marrowmen, who in their turn did so much to mould the theological thinking of Scotland, it is a book well worthy of having a place in the library or on the bookshelf of all those who love the great evangelical truths for which the Marrowmen contended. While all this may be said in perfect justice, yet it is not to be understood by anything that has been said that there are no defects in the book. Ebenezer Erskine, one of the most eminent of the Marrowmen, said concerning it, "I never recommend it in private to any without telling them that there were several unguarded expressions in it." It is a noticeable fact that many of the expressions objected to are from the writings of Luther, who, in the impetuosity of his nature, sometimes said things that proved splendid material for the Romish controversialists, Bossuet and Bellarmine, which were used by them with due effect, much to the annoyance of the Protestant apologists. D. B.

(To be Continued.)

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

(X.)

MONTROSE, 19th November, 1879.

MY DEAR FRIEND,—Do you understand the state of things in our poor church? I do not. What I am afraid for is the doctrine of the Trinity. Of course shallow folks (and they are too numerous) would laugh at my saying so. But although I cannot enter on it here, yet let me tell you that a church's hold on the doctrine of the Trinity is affected by her hold of the doctrine of the inspiration of Scripture. There is an inevitable certainty that when the infallibility of inspiration is questioned, in that measure Sabellianism gets a footing. For it is in virtue of a truly inspired Word—His own Word—that the Holy Spirit acts as a person. It is degradation to the Third Person of the Godhead to suppose that He would speak by the word or words of any person less than Himself. He does not speak at all as a person by any word less than His own Word, or the Word of the Son, or the Word of the Father, all which are one. To suppose the Spirit coming by a new and fresh revelation is of course Quakerism, but in His coming by a previously written inspired Word, He acts as a person. As a person He speaks, enlightens,

convinces, persuades, and renews. Deprive Him of His own Word, of Christ's and the Father's Word, then the Spirit is made to be only a force, overcoming just as force overcomes, as a hatchet knocks down a bullock. Deal falsely with personality here, then the Holy Spirit does not combine with the Second Person, but falls back upon an impersonal Deity—a Thing. You have merely what is implied in "God is a Spirit," but Word is gone, Father is gone, Sonship is gone, Messiahship is gone, Mediatorial position is gone, infernal robbery has been committed, and the mists of darkness have settled down upon the church! Yea, we are not a church at all, for we are robbed of a divine revelation, of a divine record. The privileges and position of a church are given "chiefly because unto them were committed the oracles of God." Alas! that so many who ought to be teachers deal as falsely and irreverently with the oracles of God as a cat playing with her kitten, or a kitten with a cork.

I am sorely afraid that there is to be a great decline in our church, a great lack of holy courage in contending for the infallible truth of the entire Scriptures, and truly men that can tolerate the substitution of the natural for the supernatural, of human reason for divine revelation, are not only no longer worth their sustentation, but are no longer "worth their salt." May God raise up men taught from above, and valiant for every jot and tittle of divine truth, for it shall stand should heaven and earth pass away. And if you meet any after I am gone who do courageously stand for all revealed truth, give them my compliments, and tell them to be strong and of a good courage, for now, even at this present time, their heads shall be lifted up above their foes. Let them yield not to the current sentimental Christianity that would convert men's faith in a living, glorious, inexhaustible, infallible Word into empty-headed, empty-hearted speculations no better than chinese puzzles or acted charades. God will avenge such trifling. "The Scripture cannot be broken," is the testimony of Him who is Himself the eternal Word. And will He suffer it to go unpunished if the divine truth which He has in infinite condescension been pleased to make known to men by means of an infallibly inspired record—will He suffer it to go unpunished if that truth be broken up into bits and shreds, into fragments and fancies? And if the "Lord will not hold them guiltless who takes his name in vain," "He will not, assuredly, hold that church guiltless, which tolerates any profaning or abusing of that Word by which he hath made himself known." We pity poor silly papists who ascribe infallibility to mortal men, but what are we to think of proud, self-blinded Protestants who deny infallibility to the written Words of the God of truth?—Yours, &c.,

HUGH MARTIN.

P.S.—I cannot get myself satisfied speaking of the blessed combination of Word and Spirit. What is it but the very manifested light of Jehovah. God dwelleth in light that is

inaccessible and full of glory, and which no man can see or approach unto; with Thee, O God, is the fountain of light. Nevertheless, the church says, "In thy light shall we see light." In Thy light which would otherwise be inaccessible, we, through the illumination of Thy Word and Spirit—Thy light—"shall see light." Thus, whoso of the children of men hath in any measure come into this light, becomes one of God's "hidden ones," hidden in this world, not from *defect* of that light into which they have been brought but hidden because of the *excess* of its purity, its brightness, and its glory.

H. M.

Interesting Letter from Canada.

WE take the liberty of inserting the following letter, recently received by Rev. J. R. MACKAY, Gairloch, which we are sure will be read with much interest:—

KINCARDINE, ONTARIO,
CANADA, 6th February, 1897.

REV. AND DEAR SIR,—Although a total stranger to you, I take the liberty of addressing these lines to you, asking you to assist me in getting a copy of the paper in the interest of the Free Presbyterian Church. I understand that the Free Presbyterians started a monthly periodical some time ago. I do not know where it is published, by whom, or anything about it, but I am anxious to become a subscriber.

There is, in Ontario and other colonies of the British Empire, a small remnant according to the election of grace, who have not declined from the principles of soundness in doctrine and purity of worship. In many parts of Ontario these meet on the Lord's day for divine worship in the scriptural way, as they cannot countenance the worship which has been profaned by the use of instruments and uninspired hymns in a declining Presbyterian Church.

It was with intense pleasure that I heard of the Free Presbyterian movement at first, and I observe its advance with increasing pleasure, so kindly favour me with the above request, or by sending this note to the editor, the paper might be secured in that way. Do in this matter as you may see fit.

Mr. Forrest, of Brucefield, favoured me with a copy of your letter to him, dated 5th March, 1896, as I am one of the little group which has withdrawn from the Presbyterian Church here. Representatives from such groups have met in Ripley in convention twice already, and purpose meeting again next summer. So I think your paper would be much appreciated if it were introduced in all these groups.

I shall hope that either you or the editor will direct me how to secure a copy as soon as convenient.—Yours very truly,

JOHN MORRISON.

Religious Experience and Diary of the late Alexander R. Coltart.

WE have pleasure in submitting to our readers the following sketch of religious experience and diary of the late Mr. A. R. Coltart, a native of Kirkcudbrightshire, in the south of Scotland. He was the youngest of a large family. The father attended the Church of Scotland, and the mother was a pious and steadfast Cameronian, a member of the R. P. Church. Another son was the late Mr. John Coltart, a member of whose family in Glasgow, has kindly placed these writings at our disposal. Alexander lived as a farmer at North Glen, Buttle, in Kirkcudbright, and died there on 19th February, 1877, in his fifty-seventh year. We learn that he was a man of considerable intelligence, but of a quiet humble life. When asked during his later years to leave his home and stay in another part of the country, he refused for the reason that almost every spot near where he dwelt was dear to him by spiritual associations, having enjoyed in these places the Lord's gracious presence.

FIRST RELIGIOUS EXPERIENCE.

The first time I had any serious thoughts of religion was in the month of May, 1837, when, considering myself under the curse of the law of God, a consideration which was very painful for several days, I tried to console myself thus:—There are thousands of persons who have as much cause for alarm as I have, who are, for all that, happy, cheerful, and respected. But I could obtain no rest from this comparison, as I concluded that they must all know of some way of escape (which I could not find out), which accounted for the appearance of happiness they seemed to enjoy. Meantime, my own uneasiness went on increasing, until I looked on myself as one for whom there was no Saviour. I would gladly have joined the company of any thoughtless, careless persons to escape from my own thoughts, and stifle the pain and horror I felt. But, when alone, the dreadful reality of my case was presented before me with additional frightfulness. I prayed, read, and thought anxiously to find a way to end the misery I endured, but without any success. Nothing but galling agony seemed to be my lot, until, one Sabbath afternoon, my suffering was so extreme, that the sweat broke out over my body, and I went out of the house, and entered into a plantation, and prayed long to God for relief, but no comfort or abatement came. All the means I had tried and could think of, having failed, I thought I would leave all care of obtaining salvation for myself to Christ, trusting that, if there was any mercy for me, He would procure it, and I ended my prayer by saying, "I deliver all into Thy hands, Lord Jesus." This I was enabled to do with my whole heart, and upon which, at that very instant of time, ere even I could move out of the

position I was in, I felt through my whole being that I was entirely discharged from guilt. The assurance of this was intensified so that no shadow of a doubt remained, being filled with joy and gladness, peace, calm and serene, together with breaking of heart, and the purest love and gratitude to the Lord Jesus for what He had done, in giving me this strange, wonderful, and complete deliverance, every way so glorious and excellent.

This frame of mind continued several days, subject to a gradual abatement, until I soon sank into an easy security, and instead of following on to know the Lord, I became indolent, and allowed my mind to wander after vain thoughts, and to entertain curious ideas of my late condition, and became gross and presumptuous in prayer, and confused in mind. I could not attain to anything like clearness of understanding. Besides, strange, unholy thoughts of God passed through my mind, which I could not make to cease. I became much excited, and the harder I tried to suppress them, the more frequent they grew, and the more horrid they became, and were suggested with a quickness that astonished me. It appeared as if I were blaspheming God, I thought He had forsaken me, and I became desperate, thinking God could not pardon such wickedness. And for many a day I thought I had committed the unpardonable sin, being so highly favoured lately by the grace of God, and now to fall into such wickedness. I saw my heart to be unclean, and most terribly wicked. Its corruptions were of the most horrible and loathsome description, and being, as I thought, guilty of the sin against the Holy Ghost, I dare not apply for pardon.

It was no little concern to me as to how I should spend the remainder of my life in this state of mind, and now I knew the worst. There was still a ray of hope left for this life to make it tolerable. I was all the time conscious of entertaining a secret love and gratitude to Jesus Christ, and I resolved that, for what He had done for me, I would, whenever an opportunity offered, do all I could for His cause, and for those I took to be His servants. With this idea, came the first joy I had experienced for about four weeks. It seemed quite inconsistent that I could be guilty of the unpardonable sin, and yet love Christ or His people. Reasoning from this, I became satisfied that I had not committed that awful sin. With a mind freed from that dreadful apprehension, with gladness of heart, I sought after truth, and was in some measure successful, experiencing great joy in the assurance of being in a reconciled state with God. But I could not abide in this happy state, as my mind was long racked and tossed about continually. I was unable to keep in that calm temper which is essentially necessary to the growth of grace in the heart, and soon again fell into confusion and perplexity. My heart, I thought, was still unchanged, and I began to doubt and at last to conclude that all my late views of being in a reconciled state with God were a delusion of the devil. Despondency and horror again closed over

me, and I saw plainly I could do nothing whatever to free myself; all my reasoning and planning for that purpose were perfectly useless and fruitless. I, as it were, waited to see the end of this condition of mind which seemed to become more disordered the more I tried to clear it. In a few days my understanding became clearer, and a serene and healthy state ensued, and I was made to understand God's plan of salvation, and the near and glorious relation the believer stands in to Him, in virtue of what Christ has done, and that the Holy Spirit alone must apply His merits, and work out every operation of grace given by God the Father. With joy unspeakable I experienced the noble support derivable from a holy trust in God.

Of this I am as sure as I am of my existence that God really was present in His special grace to my soul, and that He does communicate grace, and that His grace is distinctly and clearly seen, and so infinitely above anything I have ever attained to by my own power, as to leave comparison out of the question. Whether I look on Him as a teacher, a comforter, or a convincer, the Spirit, the great worker, is almighty. The terror and dismay He can bring on the soul is far beyond that arising from all other causes. The consolations He works are also infinitely more sweet and joyous than those which can possibly arise from all other things. His teaching assures and makes plain in an infinitely more perfect way than any instruction coming through the senses.

I must never, under any circumstances, allow myself to doubt the reality and truth of God's dealings with my soul. If in course of time I may be weak enough to listen to those who may write or speak as unbelievers, let their arguments be never so plausibly and imposingly advanced, or if ever in despondency of spirits, or in whatever condition or circumstances I may be placed, I may always look back to what I have experienced, and be assured of God's mercy, and never forget that Jesus Christ did all for me, and always remember that it was by trusting Him with all that I found peace and joy. Union with Christ is a work of the Holy Spirit of so mysterious a nature that none but those who have tasted or found it can understand it. When the soul can cast all on Him, trust all to Him, and abide in Him, then does it realise the blessed condition of being united to Him in that high state of grace. The prayers we offer are His prayers; then faith becomes very strong, and the words seem drawn away to God, Christ fills all, and is all to the soul. The members of the body seem His, a part of Him, and it is shown that He is honoured or dishonoured according as they are kept pure or impure. Our hands being His we dare not do evil.

There seems to be a stamp, an impression of joy, a sweetness felt, even to the taste, lingering, as it were, about me (except in those periods when I have shamefully backslidden from God, neglecting and almost forgetting Him, for such is my base ingratitude), since the first great joyfulness and gladness felt at the

discovery of God's mercy. Those sweet, joyful, short, teaching impulses visit me from time to time, sometimes consoling, approving or recalling the mind, but always gladdening and pointing to Jesus Christ. Can this be the unction spoken of in 1 John ii. 20-27.

DIARY.

August, 1859.—God is able to make the soul, which He enables to trust in Him, perfectly happy. His goodness at this time is so revealed to me that Christ's Spirit is, as it were, around and within my soul manifesting His loving-kindness to such a degree that nothing is left to desire or wish for besides. All within seems part of Himself. Joy, gladness, and love to Him, permeates my being. My own thoughts convey instruction to me making an impression strong, clear, elevating, and with such prevailing force as abundantly to assure me of the presence of the Lord Jesus, conveying to my mind such promises as these—"Fear not, for I am with thee, I will uphold thee; I am thy strength, thy guardian. Why hast thou distressed thyself about this matter, and art cast down? Behold I can fill thy heart and soul with joys and comforts infinitely better and greater than all the world can give. Fear nothing that the world can do. Have not I made it, and do I not still uphold all things? Abide in me and I will give thee strength and peace of mind which nothing can impair or take away. It will defend thee against all these evils which have vexed thee. Always trust in me, and nothing will annoy. Learn that I am thy strength. Rest in me continually, and you shall have abundant peace and joy. This is abiding in me. Lo! I now sustain and comfort, and will lead thee and teach thee to pray in my name. Be of good courage, for it is I who rule all things."

September 17th.—To-day the consciousness of being in a reconciled state with God, and seeing the merits of Christ to be my own and the assurance that through Him my prayers are heard, doth fill my soul with a joy so sweet that it tells in a sensible manner on my feelings, cheering and brightening all that my eyes do look upon. O! the wondrous joy that is felt in realizing Christ's work and merits to be mine. This view is most surely the work of His Spirit. Suddenly began a singularly sweet spirit conveying those noble impulses which enable me from my whole heart to forgive and to love all my fellow-creatures. But this is easy to one who is conscious of the favour of God. The affronts and offences of the world are this day nothing to me, for enjoying those draughts of God's loving-kindness, all joys and sorrows of the world sink into insignificance.

22nd.—The same satisfying, gladdening influence is still present, leaving the divine stamp of Christ's spirit on all my thoughts and conceptions. To love Christ, and to believe in Christ seem to be heaven itself. It is abiding in Him, it is walking with Him.

30th.—Oh, I have to lament the commission of another sin, and have used His goodness and tender mercy so ill as to do that

which He has forbidden and contrary to the motives and late teachings of His good Spirit. Not against His law so much is the evil, as foul ingratitude to my gracious Redeemer. Strange thing, that after a season of much spiritual enjoyment I should be so weak. I am poor, vile, and wretched, and unless I live entirely by Christ's strength I cannot stand. Oh, Lord, take away my sin and impurity for Thine own name's sake!

The Psalms and Uninspired Hymns.

EXTRACTS FROM SPEECH BY DR. HUGH MARTIN, IN THE GENERAL ASSEMBLY OF THE FREE CHURCH, 3RD JUNE, 1872.

FIRST of all, then, on behalf of human hymns, it has been said, "We live now under a better and brighter dispensation than that of the Old Testament, therefore the inspired Psalms of David, and other Psalms in Holy Scripture, are insufficient." But the question is not whether the dispensation under which we now live is better and brighter than that which preceded it; but whether, under this better and brighter dispensation, there is any security for better and brighter hymns than the Psalms of David, and whether there is a promise given to any man, or any body of men, of a richer unction of the Spirit—and not a richer unction only, but a specifically inspiring action of the Spirit—for the purpose of composing hymns for the public worship of God in the Church than was given to him, of whom it is written, that in his blessed swan song he spoke as follows:—"David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of the Lord spoke by me, and His Word was in my tongue." Is there any modern hymnologist in circumstances to say that? Dr. Adam must tell us who he is, before his argument from the greater brightness of the New Testament dispensation is of any worth, otherwise it is an argument not only on behalf of hymns, but against the Book of Psalms.

Further, we are told that "it would be strange if we were never to rise in this respect above the dispensation which had passed away." Yes, no doubt, when the fulness of the times was come, the Church rose above the dispensation which then passed away. But the question is not whether we are to rise above the Old Testament dispensation, but whether we are, by the help of uninspired hymnologists, to rise above the Spirit and Word of God in the mouth of "David, the son of Jesse, the man who was raised up on high, the anointed of the God of Jacob, the sweet Psalmist of Israel." Is it modest to talk of rising above the height to which he who was "raised up on high" was raised? Still further, it has been said, "It would be strange if we were always to walk in the morning dawn, and never pass into the sunshine of the perfect day." Sir, who can fail to admire the ingenuity which has discovered

the resplendent fulness of noontide glory in uninspired songs, and nothing but twilight in the Psalms of David? Was it an uninspired modern hymnologist whose pen produced the following, or was it the Psalmist of Israel?—

“Because of life the fountain pure
Remains alone with thee,
And in that purest light of thine
We clearly light shall see.”

If the Psalms are but twilight, and human hymns the sunshine of the perfect day, then walk always in the perfect light . . . Sing nothing but human hymns, for that is perfect sunshine; and sing no Psalms of David, for that is going back to twilight. Excuse me, however, if I think that this argument of our friends is moonshine, and the logic of it is the logic of the twilight, and suited for those only who are of weaker vision. I say the Psalms are the full noonday light of Messianic glory, and the hymns are but the twilight—likely, if you trust to them, or put them on a level with the Word of God, to prove an evening and not a morning twilight, and you know the fatal difference there.

Again, it has been said that because a crowd at our Lord's entry into Jerusalem sang a quotation from the 118th Psalm, slightly modified, therefore human hymns are lawful. It is a marvellous argument, and branches out into several very marvellous syllogisms. Because an inspired psalm was sung long ago, therefore uninspired hymns should be sung now! Because a crowd, at their own instance, and not assembled for public instituted worship, chanted a quotation from a psalm, therefore Free Church ministers should give out human hymns to be sung by their people in the divinely instituted ordinance of congregational song! Because an inspired psalm was sung on a week-day in Jerusalem, therefore uninspired hymns should be sung in Scotland on the Sabbath! . . .

Then again, we have had an argument from Scripture, from the text, “Let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs.” But first, let it be inquired how the Word of Christ—the Word of God—is to dwell in us richly by singing the word of man? That is a strange idea to extract from the writings of a well regulated intellect like that of Paul—not to speak of their being written under the inspiration of the Spirit. I can understand how the Word of God should dwell in us richly by singing the Word of God—dwelling on it in solemn, meditative, grave, sweet singing of it, till—to use a Scotch phrase—it *seeps* into the soul and takes its dwelling there, while in warm emotion of faith the worshipper's spirit in believing song dwells deliberately upon it. Thus it may come to dwell richly in us. But how is God's Word to dwell in us by singing man's word? How is the Divine Word to dwell in us by singing human hymns? . . . But even though it were granted that this verse refers to uninspired hymns, and though the strange problem could be solved of how God's

Word is to dwell in you by singing the words of man, how are you to prove that this text refers to public worship? Paul is not speaking in this connection of believers in their Church capacity, or in their action in public, divinely instituted, worship, I defy any man to show that the apostle is here referring to public worship at all.

But it has been asked in this house, "Are we always to sing predictions and never sing fulfilments?" But do you need to go outside the Psalms to get the language of fulfilment? Shall we sing of the Incarnation? Ps. xl, 6—"Sacrifice and offering thou wouldst not; mine ears hast thou bored." Or, as in Heb. x. 5—"A body hast thou prepared me." Is that the future tense? Is that mere prediction? Shall we sing of Christ's faithfulness and zeal in duty? Ps. lxi. 9—"The zeal of thine house hath eaten me up." Is that prediction, or is it the language of fulfilment? Shall we sing of the sufferings of our dying Redeemer? Ps. lxi. 20—"I looked for some to take pity, but there was none; and for comforters, but I found none." If that is prophecy, is it not the language of history? And is not the spirit of prophecy the historic testimony of Jesus? Shall we praise Christ for His ascension? "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men." Is that the language of mere prediction, as contra-distinguished from that of fulfilment? Sing we Christ's reward in glory? "He asked life of thee, and thou gavest it him, even length of days for ever and ever." Is that prophetic merely? Is it not historic? Shall we sing of Christ's intercession, and of His mediation generally? "Let thy hand be upon the man of thy right hand, whom thou madest strong for thyself." Of Christ's action in His prophetic office? "I have preached righteousness in the great congregation." What about the language of prediction, and the absence of the language of fulfilment, there? Shall we adore Christ in His priestly office? "The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchisedec." His kingly office? "The lord said unto my lord, sit thou at my right hand, until I make thine enemies thy footstool." What is there, sir, concerning Christ's kingdom that is not celebrated in the Psalms in the language of fulfilment? I say that even when the mystery of God shall have been finished, and both the fulness of Israel and the fulness of the Gentiles shall have been brought in, the Church may celebrate her millennial glory in the language of fulfilment from the Psalms of David.

"He mindful of his grace and truth
To Israel's house hath been;
And the salvation of our God
All ends of the earth have seen."

All the ends of the earth that have seen the salvation of our God, know the Psalms of David. The Psalms are the grand catholic hymnal, and the singing of them provides for Christian union and for perfect catholicity. One more *prima facie* principle,

and I am almost done. The great, primary, responsible leader of all worship in the Church is our blessed Lord Himself—the minister of the true sanctuary which the Lord pitched, and not man. In this capacity He is pleased to say in the 22nd Psalm—and it is quoted in the New Testament too—"I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." On this verse Calvin has this beautiful comment:—"It thus appears that our Lord is the leader of our songs and chief composer of our hymns." Are they uninspired hymns which Christ composes, and leads us in singing in the great congregation? He is spiritually present with His people in their worship in the sanctuary. But were He bodily present, as in the synagogue of Nazareth, when there was given to Him the book of the prophet Isaiah, would you give Him any other book of song than the book of the Psalms of David, or other inspired songs of Scripture? Would you give Him other than His own Psalms to lead you in singing?—His own Psalms, in that they are composed by Himself; and His own Psalms, in that His soul sang them, with grace in His heart unto the Lord, in the days of His flesh. You maintain communion with Him, and He with you, when, in the praises of the sanctuary, you sing His Psalms. You may think your hymns are in accordance with His Word, but the Psalms are His very Word itself. You can sing them in faith untainted with doubt, in the full assurance of faith, unshackled from the spirit of criticism which man's word continually provokes, yea, demands—in that faith which cometh by hearing, when the hearing is the hearing of the Word of God, and which goeth forth in songs of faith, when the songs are the songs of the Spirit of God.

The late Dr. Kennedy on Soirees.

QUASI-RELIGIOUS soirees are becoming an unmitigated nuisance. This sort of thing began in treats for children as inducements to attend, and as rewards for attending, the Sabbath School. But it did not stop there. We have now congregational soirees, at which an annual opportunity is taken of parading the work done, and the money raised, during the past year, flattering speeches are exchanged by those who take kindly to be licked all over with an oily tongue, and a great deal of vapid sentiment is mixed up with exaggerated statements as to success, seasoned with bits of drollery, and interspersed with sensational music. *The attempt to sanctify all this by the Word and by prayer is successful only as a sacrilege.* What should be exalted is degraded, and the alliance of religion and the world, in that as in every other instance, is all to the gain of the latter. It would be folly to expect a spark to live if placed in the midst of ice. The ice could not be fuel for the spark, but would by the contact dissolve in water to quench it. So must it fare with spiritual fervour in contact with the surroundings of a soiree.—*The Present Cast and Tendency of Religious Thought and Feeling in Scotland.*

Reasons why Children should fly to Christ without Delay.

BY REV. ROBERT MURRAY M'CHEYNE, OF DUNDEE.

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*"O satisfy us early with thy mercy; that we may rejoice and be glad all our days."*—PSALM xc. 14.  
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THE late Countess of Huntingdon was not only rich in this world, but rich in faith, and an heir of the kingdom. When she was about nine years of age she saw the dead body of a little child of her own age carried to the grave. She followed the funeral; and it was there that the Holy Spirit first opened her heart to convince her that she needed a Saviour. My dear little children, when you look upon the year that has come to an end, may the Holy Spirit bring you to the same conviction; may the still small voice say in your heart, Flee now from the wrath to come. Fly to the Lord Jesus without delay. "Escape for thy life; look not behind thee."

I. *Because life is very short.*

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away." Even those who live longest, when they come to die, look back on their life as upon a dream. It is "like a sleep." The hours pass rapidly away during sleep, and when you awake, you hardly know that any time is passed. Such is life. It is like a tale that is told. When you are listening to an entertaining tale, it fills up the time, and makes the hours steal swiftly by. Even so, "we spend our years as a tale that is told."

You have seen a ship upon the river, when the sailors were all on board, the anchor heaved, and the sails spread to the wind, how it glided swiftly past, bounding over the billows: so it is with your days—"They are passed away as the swift ships." Or perhaps you have seen an eagle, when from its nest in the top of the rocks it darts down with quivering wing to seize upon some smaller bird, how swiftly it flies; so it is with your life, it flies "as the eagle hasteth to the prey." You have noticed the mist on the brow of the mountain early in the morning, and you have seen when the sun rose with his warm, cheering beams, how soon the mist melted away. And "what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away."

Some of you may have seen how short life is in those around you. "Your fathers, where are they? And the prophets, do they live for ever?" How many friends have you lying in the grave? Some of you have more friends in the grave than in this world.

They were carried away "as with a flood," and we are fast hastening after them. In a little while the church where you sit will be filled with new worshippers—a new voice will lead the psalm—a new man of God fill the pulpit. It is an absolute certainty, that, in a few years, all of you who read this will be lying in the grave. Oh, what need then, to fly to Christ without delay! How great a work you have to do! How short the time you have to do it in! You have to flee from wrath, to come to Christ, to be born again, to receive the Holy Spirit, to be made meet for glory. It is high time you seek the Lord. The longest lifetime is short enough. Seek conviction of sin and an interest in Christ. "O satisfy me early with thy mercy, that I may rejoice and be glad all my days."

II. Because life is very uncertain.

Men are like grass—"In the morning, it groweth up and flourisheth; in the evening, it is cut down and withereth." Most men are cut down while they are green. More than one-half of the human race die before they reach manhood. In the City of Glasgow alone, more than one-half of the people die before the age of twenty. Of most men it may be said, "He cometh forth as a flower, and is cut down." Death is very certain, but the time is very uncertain. Some may think they shall not die because they are in good health; but you forget that many die in good health by accidents and other causes. Again, riches and ease and comforts, good food and good clothing are no safeguards against dying. It is written, "The rich man also died, and was buried." Kind physicians and kind friends cannot keep you from dying. When death comes, he laughs at the efforts of physicians—he tears you from the tenderest arms. Some think they shall not die because they are not prepared to die; but you forget that most people die unprepared, unconverted, unsaved. You forget that it is written of the strait gate, "Few there be that find it." Most people lie down in a dark grave and a darker eternity. Some of you may think that you shall not die because you are young. You forget that one-half of the human race die before they reach manhood. The half of the inhabitants of this town die before they are twenty. Oh, if you had to stand as often as I have beside the dying bed of little children—to see their wild looks and outstretched hands, and to hear their dying cries—you would see how needful it is to fly to Christ now. It may be your turn next. Are you prepared to die? Have you fled for refuge to Jesus? Have you found forgiveness? "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

III. Most that are ever saved fly to Christ when young.

It was so in the days of our blessed Saviour. Those that were come to years were too wise and prudent to be saved by the blood of the Son of God, and He revealed it to those who were younger and had less wisdom. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and

prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight." "He gathers the lambs with his arms, and carries them in his bosom." So it has been in almost all times of the revival of religion. If you ask aged Christians, the most of them will tell you that they were made anxious about their souls when young. Oh, what a reason is here for seeking an early inbringing to Christ! If you are not saved in youth, it is likely you never will. There is a tide in the affairs of souls. There are times which may be called converting times. All holy times are peculiarly converting times. The Sabbath is the great day for gathering in souls—it is Christ's market-day. It is the great harvest-day of souls. I know there is a generation rising up that would fain trample the Sabbath beneath their feet; but prize you the Sabbath day. The time of affliction is converting time. When God takes away those you love best, and you say, "This is the finger of God," remember it is Christ wanting to get in to save you; open the door and let him in. The time of the striving of the Holy Spirit is converting time. If you feel your heart pricked in reading the Bible, or in hearing your teacher, "Quench not the Spirit;" "resist not the Holy Ghost;" "grieve not the Holy Spirit of God." Youth is converting time. "Suffer little children to come unto me, and forbid them not." Oh, you that are lambs, seek to be gathered with the arm of the Saviour, and carried in His gentle bosom. Come to trust under the Saviour's wings. "Yet there is room."

IV. Because it is happier to be in Christ than out of Christ.

Many that read these words are saying in their heart, It is a dull thing to be religious. Youth is the time for pleasure—to eat, drink, and be merry; to rise up to play. Now, I know that youth is the time for pleasure; the foot is more elastic then; the eye more full of life; the heart more full of gladness. But that is the very reason why I say youth is the time to fly to Christ. It is far happier to be in Christ than out of Christ.

(1.) *It satisfies the heart.*—I never will deny that there are pleasures to be found out of Christ. The song, and the dance, and the exciting game, are most engaging to young hearts. But ah! think a moment. Is it not an awful thing to be happy when you are unsaved? Would it not be dreadful to see a man sleeping in a house all on fire? And is it not enough to make one shudder to see you dancing and making merry when God is angry with you every day? Think again. Are there not infinitely sweeter pleasures to be had in Christ? "Whoso drinketh of this water shall thirst again; but whoso drinketh of the water that I shall give him shall never thirst." "In thy presence is fulness of joy: at thy right hand are pleasures for evermore." To be forgiven, to be at peace with God, to have Him for a Father, to have Him loving us and smiling on us, to have the Holy Spirit coming into our hearts and making us holy, this is worth a whole eternity of your pleasures. "A day in thy courts is better than a thousand."

Oh to be "satisfied with favour, and full with the blessing of the Lord!" Your daily bread becomes sweeter. You eat your meat "with gladness and singleness of heart, praising God." Your foot is more light and bounding, for it bears a ransomed body. Your sleep is sweeter at night, for "so He giveth His beloved sleep." The sun shines more lovingly, and the earth wears a pleasanter smile, because you can say, "My Father made them all."

(2.) *It makes you glad all your days.*—The pleasures of sin are only "for a season;" they do not last. But to be brought to Christ is like the dawning of an eternal day; it spreads the serenity of heaven over all the days of our pilgrimage. In suffering days what will the world do for you? "Like vinegar upon nitre, so is he that singeth songs to a heavy heart." Believe me, there are days at hand when you will "say of laughter, It is mad; and of mirth, What doth it?" But if you fly to Jesus Christ now, He will cheer you in the days of darkness. When the winds are contrary and the waves are high, Jesus will draw near, and say, "Be not afraid; it is I." That voice stills the heart in the stormiest hour. When the world reproaches you, and casts out your name as evil—when the doors are shut—Jesus will come in, and say, "Peace be unto you." Who can tell the sweetness and the peace which Jesus gives in such an hour? One little girl that was early brought to Christ felt this when long confined to a sick-bed. "I am not weary of my bed," she said, "for my bed is green, and all that I meet with is perfumed with love to me. The time, night and day, is made sweet to me by the Lord. When it is evening it is pleasant; and when it is morning, I am refreshed."

Last of all, in a dying day, what will the world do for you? The dance, and the song, and the merry companion, will then lose all their power to cheer you. Not one jest more; not one smile more. "Oh that you were wise, that you would understand this, and consider your latter end!" But that is the very time when the soul of one in Christ rejoices with a joy unspeakable and full of glory. "Jesus can make a dying bed softer than downy pillows are." You remember, when Stephen came to die, they battered his gentle breast with cruel stones; but he knelt down and said, "Lord Jesus, receive my spirit." John Newton tells us of a Christian girl who, on her dying day, said, "If this be dying, it is a pleasant thing to die." Another little Christian, of eight years of age, came home ill of the malady of which he died. His mother asked him if he were afraid to die. "No," said he, "I wish to die, if it be God's will; that sweet word, 'sleep in Jesus,' makes me happy when I think on the grave." "My little children, of whom I travail in birth again till Christ be formed in you," if you would live happy and die happy, come now to a Saviour. The door of the ark is wide open. Enter now, or it may be never.

Eachdraidh Eaglais na h-Alba.

“B’E IAIN NOCS, d’am feudar Ceannard an Ath-leasachaidh an Alba thoirt mar shloinneadh. Chaidh an duine so a thogail agus fhoghlum gu bhi ’n a shagart’s an Eaglais Phàpanaich. Ach cha b’ urrainn e bhi air a thoileachadh le teagasgaibh mealltach agus baoth na h-Eaglais sin. Thaisbean e gu moch a mhi-thoileachas araon le teagasgaibh agus le saobh-sgoileireachd mheallta nam Pàpanach. Bha comasan inntinn air am buileachadh air gu nàdurra bha mòr agus neo-àbhaiseach. Agus cha ’n ’eil teagamh nach robh an Tighearn ’g a ulluchadh air chionn na h-oibre bha roimhe. Thòisich e gu moch, ’n uair bha e fathast ’n a fhoghlumaiche a chur roimhe gu ’n gluaiseadh e ann an solus na firinn, agus ’n a saorsa, a réir fhocail Dhé. Fhuair e cuideachadh d’a bheachdaibh o theagasg an dithis dhaoine, a dh’ ainmich sinn ’s a’ chaibidil mu dheireadh, bha ’n an luchd-teagaisg ann an teaghlach an Iarl’ Araineich. Ach is ann le teas-ghràdh agus le diadhachd an duine bheannaichte, Deòrsa *Uiseart* bha Iain *Nocs* air fhlor-iompachadh chum a’ chreidimh. Mu thoiseach mìos deireannaich an Earraich ’s a’ bhliadhna 1547, fhuair e stigh do Chaisteal Chill-Rimhinn; ann an tomhas air a thrèrachadh leis an urram a mhothaich e dhoibh-san, a bha ’s an àm ’g an dlònadh féin agus an aobhair ’s an ionad sin: agus ann an tomhas, ag iarraidh dìdein agus fasgaidh dha féin, oir bha an luchd-tòireachd Phàpanach chean’ air a lorg:—chuir iad comharradh air, mar neach air an robh na h-uile coslas gu ’m biodh e ro-thriobhlaideach dhoibh, agus bha e an amharc Iain *Nocs* aig an àm, gu h-àraid, cuideachadh a thabhairt do Iain *Rough* ’s an deasboireachd bha a nis a’ dol air a h-aghaidh eadar e féin agus *Annan*, an Sagart Pàpanach. Goirid an déigh do Iain *Nocs* dol do Chill-Rimhinn, ’s ann a shònruich sluagh a’ bhaile, maille ri Iain *Rough* ’g an comhairleachadh, Gairm a thoirt do Iain *Nocs*, gu bhi ’n a mhinisteir air an ceann, mar choimhthional ag aideachadh a nis a’ chreidimh Ath-leasaichte. Bha Iain *Nocs* ’n uair fhuair e a’ ghairm so air a chur gu mòr iomagain ’n a inntinn agus ’n a anam. Mhothaich e meud, àirde, agus cunnart a’ ghnòthuich bha e gu bhi a’ gabhail os làimh—an cunnart d’a anam féin agus do anamaibh eile. Luidh an gnothuch air mar throm eallaich ’n a chridhe. Mheas se e féin bhi ro mhi-chubhaidh air son na dreuchd. Ach cha b’ urrainn da àicheadh a thoirt do ’n ghairm. Agus riamh o ’n cheud uair, san bo ghabh e rithe, mheas se e féin, o sin a mach, air a choisrigeadh, le uile chomasaibh’ inntinn agus a chuirp chum searmonachadh an t-Soisgeil shlòrruidh.

Air do Iain *Nocs* bhi mar so a nis air a ghairm chum na h-oibre mòire so, thòisich e air ball, ris an deasboireachd bha eadar na Pàpanaich agus luchd an Ath-leasachaidh a chur air a bonnaibh, air bhunait an Fhocail fhìrinneich a mhàin. An àit e bhi ri connspoid riutha mu an saobh-ghnàthasaibh, agus mu shaobh-riaghailtibh an cràbhaidh o ’n leth muigh, an saobh-theagasgaibh, agus

caithebeatha ain-diadhaidh nan Sagart,—’s ann a thairg e a dhearbhadh o ’n Fhocal, gum b’ i an Eaglais Phàpanach, an t-Ana-Criosd. Agus o ’n a cheud uair ’s an do shuidhicheadh an gnot-huch air a’ bhunait sin, a dh’ aon bheum, anns an dànachd dhiadhaidh a chleachd Iain *Nocs*, feudar a ràdh, gur h-ann o ’n àm sin, a thòisich, do rìreadh fìor obair an Ath-leasachaidh, air bhunaitibh glan, spioradail na h-oibre, fìor ri dhol air aghaidh bhi aice an Alba. Oir riamh o ’n àm sin, chunncas gu soilleir, nach b’ urrainn an dà bhuidheann am feasd, co-chòrdadh ’s am bith bhi eatorra:—nach b’ urrainn an Eaglais Ath-leasaichte aon ni air bith, beag no mòr, ann an suidheachadh no ann an riaghailtibh, ann an teagasgaibh no ann an riaghladh, a chumail no leantuinne ris,—a bha idir ’s an Eaglais Phàpanaich—agus gu ’m b’ i an aon àrd-riaghailt neo-mhearachdach anns na h-uile ni, Focal Dhé, agus sin a mhàin.

Bha coinneamh mhòr fhollaiseach a nis air a gairm an Cill-Rimhinn, an làthair luchddreuchd na h-Eaglais Pàpanaich, a chum deasboireachd mu phòncaibh a’ chreidimh bhi cadar Iain *Nocs* agus na Sagairtean. Chaidh a’ choinneamh a chumail;—chaidh an deasboireachd air a h-aghaidh; agus bha a’ bhuaidh a lean, ro-anabarrach. Chunnaic an sluagh lionmhor bha a làthair nach robh seasamh nan cas aig na sagartaibh an lathair Iain *Nocs*. Dh’ fhiosraich agus dh’ aithnich na h-Easbuigean Pàpanach, a nis, gu ’n robh cunnart ag iadhadh mu ’n timchioll: agus a réir an gnàthais, ghabh iad comhairle an ni nach b’ urrainn dhoibh chur gu làr leis an Fhìrinn, gu ’n cuirteadh casg air le làmhachas làidir. Fhuair iad, a nis, cuideachadh o rìoghachd na Frainge. Chuir iad séisd ri Caisteal Chill-Rimhinn, araon air muir agus air tìr, loingeas-chogaidh Fhrangach a’ toirt cuideachaidh mara dhoibh, agus a’ cumail air ais o mhuinntir a’ Chaisteil cuideachadh fhaotainn air muir à Sasunn. An déigh do mhuinntir a’ Chaisteil seasamh a mach gu tapaigh, b’ éigin doibh géilleadh mu dheireadh, air an latha mu dheireadh do mhìos deireannach an t-samhraidh, 1547, ach air chumha, gu ’m faigheadh iad uile, iad féin dol as, le am beatha, agus an saorsa bhi aca. Ach an déigh gu ’n deachaidh so a shocruchadh, chaidh na cùmhnantan a bhriseadh; thug na Frangaich leo ’n am prìosanaichibh, a’ mhuinntir uile a ghlac iad ’s a’ Chaisteal, agus an uair a ràinig iad an Fhraing, an àite an saorsa thoirt doibh, ’s ann a chaidh an cur mar bhràighdibh ann an geimhlibh, agus an cur air bòrd bhàtaichean mòra bha ri seirhhis na rìoghachd, gach fear air a cheangal le slabhraidh ri tobhtaichibh a’ bhàta, gu bhi ’g a h-ìomramh, agus fuidh chruaidh smachd mar thràillibh, bhi ri gach seirbhis eile bu tàireile na chéile, ann an daorsa. Bha Iain *Nocs* a measg an àireimh bha mar so air an glasadh fuidh chumhachd agus fuidh chruaidh smachd nam Pàpanach Frangach. Cha do chaill e a mhisneach eadhon an uair sin. ’N uair bha e a’ fàgail Chill-Rimhinn air bòrd na luinge Frangaich far an robh e ’n a phrìosanoch, dh’ aindeoin co mhi-choslach ’s a bha e aig an àm, dh’innis e gu ’n

robh làn-dhearbhadh aige 'n a inntinn féin gu 'n tugadh an Tighearn fathast air ais e; agus fathast gu 'n searmonaicheadh e an Soisgeul an Cill-Rimhinn. Fhad 's a bha e 'n a thràill air tè do na bàtaichean Frangach tha aon sgeula beag air innseadh mu dhéighinn a 's fiach aithris, a tha a' leigeil ris dhuinn smioralachd an duine, ged b' iòsal a chor 's an àm. Bu dian Phàpanaich na Frangaich uile bha air bòrd 'n a chuideachd. Bha ìomhaigh na h-òighe Muire aca air bòrd, agus an dealbh ro mhiaghail aca. Bha iad aon latha 'g a laimhseachadd sud, agus a' moladh na h-ìomhaigh 's a feartan iongantach; agus chuir iad an làmhaibh Iain *Nocs* i. "Ud!" ars Iain *Nocs*, "cha labhair i smid! 's cha choisich i!—Feudaidh e bhi gu 'n dean i snàmh!" agus a' labhairt an fhocail, thilg e an ìomhaigh a mach air taobh a' bhàta. 'S e 's coslaiche nach d' rinn i mòran snàmha—agus cha teagamh nach d' fhuair Iain *Nocs*, fhiosrachadh le geur chorruch an luchd-iodhol-aoraidh bha 'n a fhochair air sgàth a' ghnìomha a rinn e.

Ach 'n uair ghlacadh caisteal Chill-Rimhinn, 's a chuir iad càirdean an Ath-leasachaidh, mar sud, gu teicheadh, cha robh tomhas air subhachas càirdean na Pàpanachd. Cha robh gidheadh a' bhuaidh a choisinn iad maireannach dhoibh. Rinn Sasunn taboh ri càirdibh an Ath-leasachaidh an aon uair so, an Alba. Chaochail roimh 'n àm so, Eanruig an t-Ochdamh, Rìgh Shasuinn, a bha air cheann obair a' ghnè Ath-leasachaidh bha aca an Sasunn. Bha a mhac, Eideard an Sèathamh, 'n a bhalachan òg aig àm bàis, 'athar. B' e Diùc *Somerset*, a bha 'n a fhear-coimhid air Rìoghachd Shasuinn 's an àm, mar bha an t-Iarla Araineach air Alba. Thog an Diùc so armait mhòr, an uair a chaul' e mar thachair an Alba do chàirdibh an Ath-leasachaidh, agus an fhoill a ghnàthaich an t-Iarla Araineach 'n an aghaidh. Thàinig an t-Arm Sasunnach a stigh do Alba, agus air blàr *Phinkie*, choisinn iad buaidh an aghaidh an airm Albanaich, far an do chaill an t-arm Albanach gu trom. Ach cha d' thàinig ni eile 's am bith an lorg sin, a thaobh na h-Alba, ach a mhàin gu 'n do chuir e an luchd-riaghlaidh a shireadh tuilleadh còmhnaidh dhoibh féin o 'n Fhraing. Agus ann am Pàrlamaid a shuidh am baile *Shraoil-aadh*, 's a' bhliadhna 1548, shuidhicheadh, gu 'm boidh a' Bhan-rìgh òg Màiri air a cur a null do 'n Fhraing, gu a cuid fhoghlum fhaotainn's an Rìoghachd sin, agus an déigh sin, gu 'm boidh i air a pòsadh ri mac Rìgh na Frainge.

An déigh do chogadh eadar Alba agus Sasunn bhi a' dol air aghaidh fad tamuill, chaidh sith eadar an dà Rìoghachd a dheanamh suas, agus rinneadh sith eadar an Fhraing agus Sasunn aig an àm cheudna. Agus tre oidhirpibh na dreama bha a' socruchadh na sìthe sin air taobh Shasuinn, chaidh Iain *Nocs* a leigeil as,—chuireadh fa sgaoil e: agus fhuair e cead pilleadh do Shasunn. Chòmhnuich e rè ùine an Sasunn; thairg iad a dheanamh 'n a Easbuig; ach dhiùlt e an tairgse, do bhrìgh agus gu 'n do mheas e suidheachadh Eaglais Shasuinn bhi an aghaidh nan Sgrìobtur. An sin dh' fhag Iain *Nocs* Sasunn a ris, agus chaidh e thar muir

do mhòr-thìr na Roinn-Eòrpa. Agus, an déigh dha bhi 'n a mhinisteir aig coimhthional àraid ris an do thachair e ann am baile mòr *Francfort*, s' a' Ghearmailt, dh' fhàg e an coimhthional sin air sgàth troimh-chéile a chaidh a thogail 's a' choimhthional le buidheann do mhuinntir Shasuinn a bhuineadh do Eaglais nan Easbuig, a thàinig 'n an ceann. Chaidh e à *Francfort* do bhaile *Ghenebhah*, far an d' fhan e gus an do phill e do Alba 's a' bhliadhna 1555.

Ré na h-ùine bha Iain *Nocs* mar so air choigrich á Alba, feudar ainmeachadh ann am beagan bhriathran, mar bha cùisean a' dol air an aghaidh. An déigh dhoibh Caisteal Chill-Rimhinn a ghlacadh agus a' bhuidheann a bha 'n an aghaidh fhaotainn fuidh chis, dh' ath-nuadhaich na Pàpanaich an oidhirpean a ris air obair an Ath-leasachaidh a chur sìos; agus a nis, gu 'n robh Iain *Nocs* as an rathad orra, shaoil iad, nach b' eagal nach soirbhichheadh leo. Chaidh duine àraid, Adhamh *Uallas*, bha 'n a mhaighstir-sgoile an teaghlach *Ormistoin* a dhìteadh air son e bhi 'n a anacreidmheach; agus chaidh a losgadh gu bàs air cnoc a' chaisteil an Dun éidin. Chaidh àireamh do dhaoine uaisle na Tìre a dhìteadh air son iad bhi 'n an càirdibh do obair an Ath-leasachaidh,—chaidh an cur air fògradh, agus chaidh an oighreachdan a thoirt uatha. Chum luchd-dreuchd na h-Eaglais Pàpanaich coinneamh, agus shuidh iad ann an co-chomhairle, am baile Ghlinn-iuchaidh, agus an Dunéidin, a dh' fhaicinn cionnus a chuireadh iad casg air obair an Ath-leasachaidh; agus a dh' fheuchainn mar an ceudna an ath-leasaicheadh iad 'n an Eaglais féin, cuid do na nithibh du mhò na chéile bha a' togail agus a' brosnachadh an t-sluaigh 'n an aghaidh; a' smuaineachadh gu 'n cuireadh sin an obair air a h-ais. Rinn iad riaghailtean àraid a chur air chois, a bha, cuid dhiubh, annta féin ceart; ach do bhrìgh agus gur h-ann aig an luchd-mi-ghnìomh iad féin bha coimhead agus daingneachadh nan riaghailt ud, cha robh iad air an coimhead ach gu ro bhochd. 'S a' cheart àm, bha càirdean an Ath-leasachaidh gun cheann-ùil aca 'n am measg féin. Bha àireamh do mhaithibh agus do àrd-mhaithibh na Tìre, bha càirdeil do 'n obair; ach dh' fhan iad tuilleadh 's a' chòir 'n an tosd, a' feitheamh gus am faigheadh iad àm a b' fhéarr. Thraodh an sin, eud luchd na geur-leanmhuinn. Shaoil iad gu 'n deachaidh leo an t Ath-leasachadh a chur sìos an Alba gu tur; agus thòisich iad ri dol air an aghaidh mar b' àbhaist, 'n an gnàthas féin.

Bha, mu 'n àm so dà bhuidheann fa leth, eadar an robh mòran strì, co do 'n dithis aig am bitheadh uachdaranachd na Rìoghachd; agus a Bhan-rìgh fathast an aois a leanabachd. B' e an dara buidheann, màthair na Ban-rìgh agus a càirdean féin; agus bu cheann-ùil na buidhne am boirionnach sin, a bha tapaidh 'n a dòigh féin, foghainteach ann an innleachdaibh 's an cuilbheirtibh. Bha i gu dian an geall air uachdaranachd na Rìoghachd bhi aice n a làimh féin, agus b' àill leatha so fhaotainn, gun an t-Iarla Araineach bha air cheann na buidhn' eile a dheanamh 'n a nàmhaid dhi féin. Choisinn i, le geallaidhibh mealltach mòran do

mhaithibh na Tìre, bha 'n an càirdibh do 'n Ath-leasachadh fhoatann gu bhi air a taobh féin; gheall i an dìonadh na 'm faigheadh i féin an riaghladh. Chunnaic an t-Iarla, mu dheireadh, gu 'n robh e a' call 'ùghdarras 's an Rìoghachd: thug e seachad dreuchd na h-uachdaranachd bha aige mar fhear-gleidhidh na Rìoghachd; agus chaidh an dreuchd a thoirt seachad do làmhaidh màthar na Ban-rìgh, air an deicheamh latha do mhìos deireannach an earraich, 's a' bhliadhna 1554. Ràinig am boirionnach so a nis air an ni air an do shuidhich i a cridhe. Agus na 'm bìodh obair an Ath-leasachaidh air fantuinn balbh agus mall mar bha i rè seal mu 'n àm so, dh' fheudadh i bhi air a dreuchd a chumail mòran ni b' fhaide na rinn i; agus le mòr chliù dhi féin a reir beachd nan aimsir a bh' ann; oir bha i 'n a boirionnach comasach, seòlta, glic 'n a ginealach féin—neo-choguis each, innleachdach, neo-sgàthach, a b' urrainn deadh dreach a chur air na nithibh a b' àill leatha a thoirt gu buil.

Ach cha do cheadaich freasdal Dhé do inntinnibh dhaoine an Alba bhi air am fàgail balbh, socrach mar so, fada. Chaochail, mu 'n àm so Rìgh Shasuinn, Eideard an sèathamh, 'n a dìge, agus e air tighinn eadhon 'n a dìge gu mòr inbhe ann an diadachd neochealgach. Cha d' éirich o a latha a leithid eile do Rìgh, mar fhìor charaid do 'n fhìor dhiadhachd. Thàinig 'n a dhéigh-sa gu suidhe 's an Rìgh-chaithir an Sasunn, a' Bhan-rìgh Màiri—a choisinn dhi féin an sloinneadh Màiri fhuilteach. Thog i so, agus chur i air aghaidh a' gheur-leanmbuinn a b' uamhasaich' an Sasunn an aghaidh chàirdéan an Ath-leasachaidh 's an Tìr sin, a chunncas no a chualas riamh ann am Breatann. Chaidh, le so, iomadh do chàirdibh an Ath-leasachaidh an Sasunn fhògradh a mach agus theich iad do Alba. Thòisich iad so ri searmonachadh an t-soisgeil an Alba, ni a chaidh gu mòr ais air feadh na Tìre, o 'n àm 's an d' fhàg Iain *Nocs* Alba. 'N am measg so, b' iad Uilleam *Harlo* agus Iain *Uillocs*, na daoine a b' ainmeile; agus bha Iain *Uillocs* an déigh sin 'n mhinisteir an co-chuideachd Iain *Nocs* 's an aon Eaglais an Dun-éidin.

Mu dheireadh an fhogharaidh, 's a' bhliadhna 1555, fa dheoidh, phill Iain *Nocs* do dh' Alba; agus air ball, dh' ath-nuadhaich e dà fhillt' a chuid oidhirp ann obair an Ath-leasachaidh, le eud, le dian-shaothair eug samhail; agus an Tighearn a' toirt mòr shoirbheachaidh dha 'n a shaothairibh. O Dhunéidin, far an do thòisich e, chaidh e mach air mhachair air feadh shioramachdaibh Aonghais, agus *Mhearns*—agus an duin' ainmeil urramach eile sin 'n a chuideachd Iain *Erschin*, oighre *Dhuin*. Bhunaich e air searmonachadh feadh nan càrnan sin fad mìos, agus e a' cur beatha, mar inneal, ann an obair mhòr an Ath-leasachaidh. Thog e an sin a chòmhnuint ann an tigh *Chaldair*—dlùth do Dhun éidin, ann an teaghlach an Ridire Seumas *Sandilands*, duine ro-mheasail, inbheach 'n a latha, a bha 'n a dhuine comasach ann an tiodhlacaidh, agus anns an urram a choisinn e le a dheadh chliù aig a' bhaile agus ann an dùthchaibh céin. 'S an tigh so, chuir Iain *Nocs*

eòlas air Morair *Erscein*, an déigh sin a chaidh a thogail gu bhi 'n a Iarla Mhàrr, inbhe a b' àirde—agus a fhuair goirid an déigh sin bhi 'n a fhear-gleidhidh na Rìoghachd; agus air Morair Lathurn, no Iarla Earraghàidheal,—an inbhe gus an do thogadh esan goirid an déigh so; agus air Morair Seumas *Stiubhard*, mac dìolain do 'n Rìgh, Seumas an cùigeamh, a bha an déigh sin air a thogail gu inbhe agus ainm Iarla Mhoraidh, duine, an déign so cuideachd, aig an robh gleidheadh na Rìoghachd, agus a choisinn deadh chliù 's an dreuchd sin. Bha e so 'n a fhìor dhuine maith—agus is e an sloinneadh a thugadh dha 's a' Bheurla, "*The good Regent.*" Bha Iain *Nocs*, aig an àm so, tre 'n chomhludair bha aige ris na daoineibh inbheach, fùghantach so a' cur air chois, mar innealaibh, a' cho-chomuinn sin a measg cheannardan na Tìre, a dh' fhas suas mu dheireadh gu bhi comasach, cha 'n e a mhàin iad féin a dhìonadh mar chàirdibh an Ath-leasachaidh, ach riaghladh na Rìoghachd bhi aca.

O thigh *Chaldair*, chaidh Iain *Nocs* air aghaidh do Shiorramachd Ara, agus duine measail, Mr. Caimbeul, oighre *Chinnein-cleugh* 'n a chuideachd. Bhuail e air aghaidh feadh na siorramachd sin, a' searmonachadh anns gach ionad far am faigheadh e an cothrom, agus na coimhthionalan bha a' tighinn g' a éisdeachd a' slor dhol am meud; agus am focal a' deanamh mór dhrùidheadh air an anamaibh. Thug Iarla *Ghlinne-càirn* aig an robh a chòmhnuidh agus 'oighreachd ann an siorramachd Ara, gach gnùis agus cuideachadh do Iain *Nocs*. B' e Iarla *Ghlinne-càirn* an t-aon duine do mhaithibh na Rìoghachd a thog a ghuth an aghaidh Adhamh *Uallas* bhi air a losgadh gu bàs air son a' chreidimh. A' giùlan mar so air aghaidh, phill Iain *Nocs* a ris, gu gach cèarna do 'n tìr far an do shearmonaich e roimhe, agus an déigh dha an turus sin a choimhlionadh phill e air ais do Dhun-èidin."

How shall Sin be Mortified?

"**S**ET your affections on things above, not on things on the earth."—(Col. iii. 2.) Fix your affections upon heavenly things; this will enable you to mortify sin; fill them with things that are above, let them be exercised with them, and so enjoy the chiefest place in them. They are "above," blessed and suitable objects, meet for and answering unto our affections. God Himself in His beauty and glory; the Lord Jesus Christ, who is altogether lovely, the chiefest of ten thousand; grace and glory; the mysteries revealed in the Gospel; the blessedness promised thereby. Were our affections filled, taken up, and possessed with these things, as it is our duty that they should be, it is our happiness when they are, what access could sin, with its painted pleasures, with its sugared poisons, with its envenomed baits, have unto our souls? How should we loathe all its proposals, and say unto them, Get ye hence as an abominable thing? For what are the vain transitory pleasures of sin, in comparison of the exceeding

recompense of reward which is proposed unto us? which argument the apostle presses.—(2 Cor. iv. 18.)

As to the object of your affections in an especial manner, let it be the cross of Christ, which hath exceeding efficacy towards the disappointment of the whole work of indwelling sin. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."—(Gal. vi. 14.) The cross of Christ he gloried and rejoiced in; this his heart was set upon, and these were the effects of it; it crucified the world unto him, made it a dead and undesirable thing. The baits and pleasures of sin are taken all of them out of the world, and the things that are in the world, namely, "the lust of the flesh, the lust of the eye, and the pride of life." These are the things that are in the world; from these doth sin take all its baits, whereby it enticeth and entangleth our souls. If the heart be filled with the cross of Christ, it casts death and undesirableness upon them all, it leaves no seeming beauty, no appearing pleasure or comeliness in them. Again, saith he, It crucifieth me to the world; makes my heart, my affections, my desires dead unto any of these things. It roots up corrupt lusts and affections, leaves no principle to go forth and make provision for the flesh to fulfil the lusts thereof. Labour, therefore, to fill your hearts with the cross of Christ. Consider the sorrows He underwent, the curse He bore, the blood He shed, the cries He put forth, the love that was in all this to your souls, and the mystery of the grace of God therein. Meditate on the vileness, the demerit, and punishment of sin, as represented in the cross, the blood, the death of Christ. Is Christ crucified for sin, and shall not our hearts be crucified with Him unto sin? Shall we give entertainment unto that, or hearken unto its dalliances, which wounded, which pierced, which slew our dear Lord Jesus? God forbid. Fill your affections with the cross of Christ, that there may be no room for sin. The world once put Him out of the house into a stable when He came to save us; let Him now turn the world out of doors when He is come to sanctify us.—*Dr. John Owen on Indwelling Sin.*

Notes and Comments.

MR. SAMUEL SMITH, M.P., ON ANGLICANISM AND THE CHURCH OF ROME.—The annual Conference of the Congregational Union of North Wales concluded at Buckley, Flintshire, on 13th March. Mr. Samuel Smith, M.P., who presided at the principal public meeting, said it had been deeply impressed upon him of late years that Protestants had been almost criminally silent as to the ground of their conviction. He had been alarmed and startled by the large number of secessions to Rome, and if they were to maintain their position as a Protestant nation they would have to take considerably more pains in instructing their people in the grounds

of their belief. It was only beginning to be known that immense propagandism was being carried on in the interests of the Church of Rome by the Anglican clergy. A great many of these men, after having proselytised people, went over to the Church of Rome, and carried their converts with them. They familiarised members of the Church of England with nearly every article of the Romish faith. They captured young men and women in the guise of Anglican clergymen, undermined their Protestant views and principles, and led them to believe that salvation was in sacraments, and not by faith in Christ; and finally, that these sacraments could only be duly administered by one having the Apostolic succession as the priests of Rome claimed to possess. The seed was being sown in schools, private and elementary, and amongst thousands of English people, and the crop would tend wholly to the advantage of the Church of Rome. Every one possessing historical knowledge knew that entire subjugation to the claims of Rome meant moral stagnation, decay, and decline. Nations had invariably risen when freed from the yoke of Rome, and fallen when subjected to it.

WAR IN THE EAST.—Since our last issue, strained relations between Greece and Turkey have resulted in open war. The frontier regions of Thessaly and Epirus are now scenes of strife and bloodshed. Time was when these very lands beheld the bloodless triumphs of another Captain, even He that rode the white horse of gospel grace, conquering and to conquer. But the doating idolatries of a degenerate Christianity—hearts void of true faith, and churches full of images—provoked the Divine Justice to deluge the whole region of eastern Christianity with the desolating abominations of Turkish Mohammedanism. The Turkish conqueror took Constantinople in 1453. His dominion then spread westward over the classic and Biblical lands of Macedonia, Thrace, and Greece. During the crisis of Luther's contest with the Papal power, the Turk was the brooding terror of Europe, and was on the point of taking Vienna. The fear of him paralysed the arm of the great powers so that they could not do the things they would against the infant reformation. During the last two centuries and a-half the Turkish empire has been decaying. The atrocities in Europe and Asia which have characterised the present Sultan's rule have made his name execrable, and the decree of heaven has doubtless gone forth for the sure if slow destruction of this inhuman power.

A STRONG MORAL DOSE FROM THE "BRITISH WEEKLY."—Speaking of the late Professor Jowett of Oxford, a Broad Churchman who signed the thirty-nine Articles without the least loyalty to the evangelical scheme of doctrine therein set forth, the editor says :—"He seems to us to have spent his life in a course of open and flagrant immorality. These are strong words, but there are many signs in his biography that he and his friends felt them to be justified. He was the purest of men. He was singularly free

from littleness or weakness ; but he was a priest of the Church of England. He signed her articles. He ministered at her altars. He was continually repeating her creeds. In these creeds he did not believe. He regarded them as extinct superstitions. To a certain extent he indicated this in his writings, but he was careful to guard himself so far as to keep his official position. Beyond that he would not go. We are aware that the whole problem of subscription is very difficult, and ought to be treated with large charity ; and yet we are persuaded that the better Christian mind will awaken to the sense of the wickedness of a man standing up in the house of God, to recite creeds and express convictions which he himself has totally rejected. So long as this is done, it is needless to talk of truth or honour or religion. Imagine St. Paul signing creeds which he not only did not believe, but vehemently disbelieved, standing up to recite them before the people, writing in his private diaries the record of his contempt for them, and letting as much and just as much of the diary escape as would keep his income and his place safe." These are strong words, but in penning them how did the editor manage to forget the parable of the mote and the beam ?

SIGNIFICANT TESTIMONY OF HERBERT SPENCER, A PRESENT-DAY HEATHEN PHILOSOPHER.—"By no alchemy," says he, "can you get golden conduct out of leaden instincts." He is speaking, we think, of the various schemes of social improvement propounded from time to time. Some cry up imperialism, some democracy, some extol education, and another party pronounces the case hopeless unless we reinstate the Pope as the universal shepherd of the nations. But the philosopher, seeing more deeply into the matter, pronounces the futility of all these schemes. However the social cards be shuffled, there appears a flaw at the foundation of every arrangement. For it is golden conduct we want and it is only leaden instincts we have to work by. Here then is a rigorous problem, and how the philosopher proposes to solve it, we know not. The same problem, however, was stated long ago in another form by One who knew the case better than Herbert Spencer. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt—a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." But this teacher came not only to state the problem, but to solve it, and so when He finished his work of humiliation and suffering, and had sat down on the throne, He said "Behold I make all things new." Which words had a glorious fulfilment on the day of Pentecost when He sent forth His renewing Spirit, and changed three thousand leaden hearts into hearts of gold. Therefore, though it is profitable for philosophers honestly to state the gravity and desperateness of the world's case, it is not well for them to deny the glory of Him—the long promised Saviour—who came with infinite resources in Himself to undertake the remedy, and who has promised to make new heavens and a new earth wherein righteousness shall dwell for ever.